UNHCR

PROGRAMME & TECHNICAL SUPPORT SECTION

EDUCATION FOR PEACE, CONFLICT RESOLUTION AND HUMAN RIGHTS

PAPERS FROM A UNHCR DESIGN WORKSHOP,
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*Note: The views expressed in these papers are those of the authors and not necessarily those of UNHCR.

PREFACE

With the end of the Cold War, there has been a rash of inter-ethnic conflicts causing flows of refugees across national borders as well as internal displacement. This has led to an increased interest in the possibilities of education for peace, for prevention or resolution of conflicts and for human rights. Such education could increase the proportion of members of ethnic and other groups able to resist calls for the violent resolution of local disputes.

The time is ripe therefore to review the possibilities of enriching school curricula with activities and messages regarding the peaceful resolution of conflicts. Messages directed at school children only will not, however, be effective: this point was made by Rwandan educators at a training of teachers in education for conflict resolution in Rwanda in 1996. It is necessary to extend these messages to youth and adults in the same communities, and where possible to organisations that can sustain them.

The concern in this report is with grass-roots work. The objective is initially to make tools for peaceful and mutually supportive living available for solving problems at the interpersonal and neighbourhood level. Experience shows that participants in conflict resolution training at this level automatically draw analogies with national level conflicts. It must be emphasised, however, that education for peace programmes constitute a support for resolution of conflicts at macro level rather than a solution in themselves.

UNHCR called a Design Workshop in February 1997 to discuss ongoing UNHCR-funded programmes at grass-roots level that have a peace building potential focus and to draw up plans for future action. The conclusions of this workshop included the identification of various 'entry points' for peacebuilding. While most activities in a refugee camp could be a vehicle for peacebuilding experiences, it was decided that in practical terms the entry points to be explored first by UNHCR should be:-

education programmes,
community services programmes,
protection (legal) programmes.

Each of these entry points has been used in some locations for promoting an understanding of the conditions for peace and for developing a community that supports basic human rights. In particular, many community services programmes involve refugees in group activities to help vulnerable groups such as unaccompanied minors or the elderly. These activities build experience and commitment to cooperative action helping those not from refugees' own families or immediate neighbours.

Following the workshop, a pilot project has commenced in the refugee camps in Kenya. One objective is to develop educational activities for refugee schools that will develop skills and concepts supportive of conflict resolution and human rights. A second objective is to review experience to date in community-

based peacebuilding initiatives in these camps and to develop an enriched programme, working through NGOs and refugee groups. It is intended to adapt the materials and methodologies developed in this project to other UNHCR-supported programmes.

At the same time, it is important to support initiatives wherever UNHCR staff and NGO partners have the capacity to explore this area. There are no simple formulae for peacebuilding, and creativity is needed. In some locations, it will be useful to develop special 'troupes' that can travel between refugee (or returnee) locations, raising awareness in this area (as with the Centre for Human Rights initiative in Rwanda). In others it may be appropriate to set up a training centre for training teachers and community workers in peace-related skills and messages. There is scope also for developing teaching aids and reading materials that could be used in refugee schools and adult education programmes globally, as well as for arranging the exchange of materials developed in different countries.

The papers which follow give examples of ongoing and proposed activities in the field of education for peace, conflict resolution and human rights. The aim is to illustrate the range of activities that can be undertaken, especially for field practitioners interested to implement such activities in the immediate future.

If there is to be a significant impact, a major effort is needed to develop new approaches and to incorporate them into the in-service training of refugee teachers, community workers and protection staff. It is hoped that donor support will be forthcoming for this task.

SUMMARY

1. An internal Design Workshop on Education for Peace, Conflict Resolution and Human Rights was held from 3 to 7 February, 1997 at UNHCR, Geneva.

2. UNHCR staff and implementing partner colleagues shared their experiences in this field. Noteworthy were the extracurricular peace promotion activities in the refugee schools programme in Côte d'Ivoire, the 'Health Talk' (including skits and discussion) on peace and conflict resolution given in all refugee schools in Guinea, work on a trainers manual and other peace-oriented activities in refugee programmes in Tanzania, the 'Peace and Conflict Resolution' Committee in Kakuma camp in Kenya, the 'women's legal awareness' programme in Nepal, and a 'prevention' programme, the tolerance education programme in Kyrgyzstan.
Staff from Rwanda and Angola reviewed the situation in returnee areas.

3. Thematic presentations were made on peacebuilding, human rights education, dissemination of messages and community animation as a preparation for peace. In his keynote address on peacebuilding, Professor Assefa, founder and former director of the Nairobi Peace Initiative, stressed the importance of involving communities in a process of reconciliation, in order to achieve a more durable peace. He gave the example of a peacebuilding process he had facilitated in Northern Ghana, which began with 'elicitative' discussions with and between a few elders and opinion leaders of four ethnic groups that were in violent conflict about their perceptions of the problem and of possible ways forward. The process moved upwards to include youth association leaders, chiefs, paramount chiefs, district officials, national level parliamentarians and government ministers, leading to a 'peace accord', restoration of community harmony, and a plan for regional development. All sectors and levels of the conflicting communities were involved in the signing and ratification of the accord and the construction of the subsequent peace. Professor Assefa gave this example as an illustration of bottom-up approaches to peacemaking and the challenge such examples pose to organizations like UNHCR to contribute to peacebuilding.

4. The discussion of education for human rights indicated the possibilities of both direct and indirect approaches to this subject. In some circumstances, it would be possible to discuss with refugees their traditional and current values, and to broaden their perspectives by relating these to international human rights instruments. In other circumstances, it might be difficult to highlight the link between rights and responsibilities, in which case approaches based on education for conflict resolution and peacebuilding might be a better first step.

5. The discussion of dissemination of messages brought to the fore the role of relevant drama, skits and songs, followed by well-facilitated discussion, in education for conflict resolution and human rights. This would be important in school- or community-based programmes. Within the formal education system, effectiveness would depend upon the development of culturally and developmentally appropriate activities, and the in-service training of the refugee teachers.

6. The discussion of community animation for self-help and community-based services to vulnerable groups showed how many Community Services activities teach the component skills for conflict resolution and human rights, such as cooperation, empathic communication, avoidance of prejudice and problem-solving within a group wider than the extended family and neighbourhood community. These activities may be in the context of refugee situations, the joint planning of care for vulnerable groups during repatriation or joint activities to help the vulnerable in returnee areas. Staff could benefit from training in conflict resolution and peacebuilding in order to further utilise this entry point for building skills and values needed for a peaceful future.

7. In the second half of the workshop, participants worked in small groups to design a programme of action in this field. A 'policy group' developed a suggested statement of policy (see below) on this topic. A West Africa group jointly prepared a proposal to expand on the programmes already initiated in Côte d'Ivoire and Guinea (see Part III below). Other participants prepared plans of action for their respective locations. The various plans were prepared as a workshop exercise but will be discussed with their respective Branch Offices by participants and should lead on to expanded programmes of action.

8. Funding will be sought to enable the development of innovative programmes of education for peace based on the ideas emerging from the workshop. The medium term objective is to develop new approaches that can be mainstreamed in UNHCR's education, Community Services and Protection activities.

SUGGESTED STATEMENT OF UNHCR'S POLICY ON EDUCATION FOR PEACE, CONFLICT RESOLUTION AND HUMAN RIGHTS

(as prepared by participants of the Design Workshop on Education for Peace, Conflict Resolution and Human Rights)

1. Objectives

Peace education/conflict resolution activities aim to give capacity to refugees at different levels in facing reconciliation and coping with and transforming conflict. Such activities may not be able to address problems of conflict on a macro-level, but should contribute to peace building and reconciliation in the communities in which we work. We cannot solve political problems but we can promote dialogue to "make fertile soil for seeds to grow".

These activities should not solely be for and with refugees but encompass local communities - either in the host country or in the country of return.

These capacity building activities may include formal education, non-formal or community services approaches. These activities should contribute to durable solutions to conflict by preparing refugees to be agents of peace on their return to countries of origin.

2. Rationale

The Executive Committee in both 1995 and 1996 concluded that UNHCR should pursue peace education. In 1995, it was stated that the Committee

"Recognises the role refugee community education can play in national reconciliation and encourages UNHCR, in cooperation with other organisations to strengthen its efforts in assisting host country Governments to ensure the access of refugees to education, including the introduction into such programmes of elements of education for peace and human rights."

In 1996, the Executive Committee identified the role that States and international organisations could play in the adoption of protection based comprehensive approaches to problems of displacement including as principal elements:

"- The establishment and fostering of mechanisms designed to avoid or reduce the incidence of conflict, as conflict may result in displacement.

- Reconciliation measures where necessary and possible, notably in post conflict situations, to ensure the durability of solutions.

- Education for peace and human rights, including at the community level, in both countries of origin and countries of asylum."

Peace education relates to the UNHCR mandate - protection and assistance towards durable solutions and to prevention.

3. General Framework

It is recognised that UNHCR addresses conflict resolution at a number of levels, including international diplomacy through to the training regularly given by Protection Officers to government officials on aspects of refugee law. We are addressing the issues of peace education and conflict transformation as it applies to the refugee community and locally affected areas. These activities would be complementary to others which are undertaken at different levels.

Much of the peace building to which we refer is not a new activity, but something already existing in our programmes. We will look to enriching that which already exists in assistance programmes, by building on existing structures (such as community care of the vulnerable) or inserting additional components to these programmes as well as to establishing new initiatives, all of which would give a specific conflict resolution/peace education focus. The possibilities are illustrated by some ongoing programmes. The Rwandan Women's Initiative utilises provision of housing, income generation and other activities as a vehicle for dialogue between all Rwandan women.

The Health Education Programme of Guinea for Liberian refugees encompasses a peace education component. A legal literacy course in Nepal introduces the elements of human rights to women's groups and literacy classes already established in camps. The camps of Ngara, Tanzania used the creation of community infra-structure to promote dialogue and awareness of community problems and responses.

As we expand these activities, they must be presented in a language that can be accepted by refugees. "Peace", "reconciliation" or other terms may have specific political connotations when translated to a local language and their use may cause unnecessary hostility. In some locations it may be necessary to call them "life skills" rather than "conflict resolution" or "peace".

It is necessary to provide support, in the form of a skills development package, in order to promote/teach conflict resolution skills for people-oriented programmes. Of critical importance here will be the selection of peace building workers on the basis of character and the respect they are shown by the community, as well as personal commitment and orientation. Candidates may/should be representative of different ages and gender, but can be drawn from teachers, women's groups, youth groups, religious leaders, community workers or elders.

Capacity building among the refugee community is an important component of peace building to ensure the sustainability of any initiatives and their continuation and transference to country of origin. Capacity building should also be a key objective of programmes in returnee situations or preventative interventions.

We have a responsibility to the people we work with; that they are working on conflict resolution does not mean that they should be exposed to danger. Nor should there be a false expectation of what they can achieve - peace building even on the smallest scale is a lengthy, painstaking process.

There are two approaches that can be taken to incorporate elements of conflict transformation into refugee programmes. The first one, education, is relatively simple. Components of peace education, conflict resolution and the skills such as active listening etc. can be imparted either in formal education in refugee schools or non-formal education programmes for community groups. Education or training do not guarantee that new values are internalised and acted upon. However, it is a first stepping stone to peace.

The second approach is a programme which attempts to promote dialogue as a first step to reduce and resolve conflict. This is more complex. This does not mean that it should not be attempted. There are several steps involved in conflict transformation. These are not necessarily a linear progression and some steps may occur concurrently.

a) Awareness raising. Making refugees, UNHCR staff, government officials and implementing agencies aware of the importance of promoting conflict transformation dialogue and recognising the existence of opportunities to pursue dialogue or potentiality for existence within current programmes. It may be necessary to identify a focal point(s) for this preliminary stage to elicit and promote such awareness.

b) Inventory of existing resources, programmes and identified needs at different levels, including headquarters, field and within UNHCR, NGOs and local and refugee communities. During the course of a design workshop on peace education, it has been recognised that there are many activities already in existence which do promote dialogue and others which could be developed.

c) Peace building activities - those activities which promote dialogue between conflicting parties, (be it between individuals, groups within the community or different communities) and build on traditional conflict resolution and management strategies. These activities can be a transformation of ongoing community animation programmes or specific initiatives.

d) Skills training for people engaged in peace building. After peace building activities commence, it will become more apparent what specific training is required by those identified as mediators or mobilisers. Such skills could initially be those associated with "life skills" training - and move to more specific areas of conflict resolution, dialogue promotion, etc.

It should be noted that it would be advisable to establish pilot projects in several areas so that specificities can be identified. The ongoing programme for peace education in Guinea and the Côte d'Ivoire can be expanded on the basis of activities developed in the workshop. The Rwandan Women's Initiative will illustrate an approach in the returnee situation. The planned Kenyan peace education programme would be another of these initiatives.

PART I: PEACE-RELATED ACTIVITIES AND STRATEGIES:

an overview of workshop proceedings (by Margaret Sinclair)

INTRODUCTION

This 'Overview' is intended to provide a synthesis of the presentations and discussions that took place at the workshop. It will reflect the information available and ideas current by the end of the workshop, and is intended as an aid to practitioners currently working in this field or considering doing so.

The nature of the discussions and presentations was much influenced by the particularities of countries represented and the professional background of participants. The 'mix' reflected a desire to keep numbers small, to permit intensive discussion and design work, and the wish to benefit from hearing about relevant ongoing programmes and to discuss possibilities for developing them further. The two participants from countries currently receiving returning refugees were invited because of the importance of peacebuilding in the future of such countries.

Resource persons at the workshop presented their experiences in the fields of peacebuilding, human rights, communication of messages, and community animation in refugee- and other post-conflict situations.

One of the most important findings of the workshop was that there are various 'entry points' within UNHCR for peace education and peacebuilding. These include ongoing Education programmes, Community Services programmes, and Protection programmes. In particular, the Community Services programmes promote component skills of peacebuilding, through community-based assistance to vulnerable groups. Education for peace, conflict resolution and human rights has been explicitly developed in some locations as part of these are UNHCR programmes. It may be also be appropriate to promote specific initiatives in the field of peacebuilding and the training of interested refugees or returnees in conflict resolution.

The 'Overview' begins with a review of some current experiences, as presented by participants, continues with an analysis of key themes presented by resource persons, and concludes with a look at the near future.

SOME CURRENT EXPERIENCES

Current experiences in refugee situations were presented by participants from Guinea, Côte d'Ivoire, Tanzania, Kenya and Nepal. A UNHCR-funded programme designed to help prevent conflict in a Central Asian country, Kyrgystan, was also presented. A guest speaker from the International Committee of the Red Cross and Red Crescent (ICRC) described educational interventions oriented to prevention and reconstruction.

Experiences described at the workshop are summarised below. There have been similar activities in other locations (the Education Unit at UNHCR headquarters would welcome brief written accounts of such activities).

Guinea

The International Rescue Committee (IRC) operates a large refugee school programme in the Forest Region of Guinea, with 170 widely dispersed schools, catering to refugees from Liberia and Sierra Leone, with funding from UNHCR. In 1994, it established a Health Education Department that produced various materials including 'Bringing health education messages to life through drama'. Topics included 'life skills' such as resisting peer pressure for sex or smoking. Mini-dramas were used to initiate discussion on related health and behavioural issues, led by one of IRC's four Health Education Specialists and supported by the 16 health counsellors. In 1996, the Department developed a 'Health Talk' programme on 'Peace and Conflict Resolution', drawing in part on the training manual 'Kukatonon: conflict resolution, reconciliation and peace' developed in 1993 by the Unicef office in Lebanon. This programme, lasting one and a half hours, was given by the area's Health Education Specialist to all students of grade 5 and above in each school, and with appropriate adaptations, to some Parent Teacher Associations and to all 1400 teachers. The programme developed by IRC included participative discussions elicited by a peace song (recorded by a well known singer), and a mini-drama with alternative endings representing continuing latent conflict, negotiation and mediation.

Essay and poster contests on Peace and Conflict Resolution were conducted for students in each region. Student clubs are taking these messages to the community through songs and drama. Refugee committees have requested that this particular Health Talk be repeated in the schools and communities a second time.

In the community, UNHCR has promoted the formation of refugee women's groups, to undertake income generation activities and encourage joint problem-solving and dialogue among members of different community, tribal or political groups. Sports competitions for youth are promoted, with the intention of promoting dialogue, reconciliation and tolerance. Regular meetings are held with refugee committees to discuss refugees' needs and their responsibilities vis-à-vis the host country.

Côte d'Ivoire

In Côte d'Ivoire, 'peace' activities were launched in connection with programmes for the celebration of Africa Refugee Day, 20 June 1996 in the refugee primary and secondary schools. ADRA (Adventist Development and Relief Agency) administers 177 schools for Liberian refugees, with funding from UNHCR. The first step was a sensitisation campaign to introduce the concept of peace initiatives to the Parent Teacher Associations so as to arouse the interest of refugee students, teachers and parents. A series of school competitions (writing, dancing, music, dance and drama) were launched, all on the theme of peace.

After the June celebrations, ADRA circulated mobile exhibitions of the best entries in the various competitions. The theme of peace gradually became absorbed in ongoing programmes such as Girls Clubs (which promote female education), French Clubs (which promote cultural interaction with Ivorian students), Environment Clubs (undertaking activities jointly with

Ivorian students), and Sports Tournaments (with mixed Liberian and Ivorian teams). A second programme of peace activities was launched for Peace Day celebrations, 20 November 1996.

Kenya

In Kenya there are 21 refugee schools in Kakuma camp, serving refugees from several countries, but mainly from Southern Sudan, while in Dadaab camps there are 19 schools, with most refugees being from Somalia. There are a number of agencies engaged in formal and non-formal education. Schools are managed by Radda Barnen and CARE International respectively, and receive funding from UNHCR.

Radda Barnen has undertaken programmes to introduce elements of the Convention on the Rights of the Child, to discourage under-age adolescents from joining the South Sudanese military. Following conflict in Kakuma camp, refugee committees were asked about the causes, and cited family disputes and political cleavages reflecting political divisions within Southern Sudan. A 'Peace and Reconciliation Committee' was established, and there have been other initiatives in this area.

Tanzania

Community Services staff in Ngara and Kagera programmes for Rwandan and Burundi refugees built a network of community-based activities as a foundation for 'learning to work together'. Notable examples included the foster care of unaccompanied minors, and care for the extremely vulnerable. When young people from one camp in Ngara asked for funds for a youth newspaper, they were asked to consult with youth in other camps and come up with an integrated proposal. When one group in a community asked for materials for building a community centre, they were asked to consult with other groups and come up with a plan for operating a shared centre. Groups worked together to make bricks and build the centre.

In April 1996, a joint UNHCR-UNICEF workshop was held in Ngara for refugee professionals in the fields of education and community services, using the training of trainers manual on 'Education for Conflict Resolution' prepared by Susan Fountain, of UNICEF Headquarters, and conducted by Ms. Fountain herself after conducting a similar training in Kigali. Following this meeting, several further meetings were held to adapt this material to local needs, through a 'Technical Committee' of NGO staff and a sub-group of the refugee professionals. The latter experienced some threats due to their participation. The massive repatriation in December 1996 occurred before the programme of training of teachers and community workers could begin.

Nepal

In 1994, UNHCR protection staff conducted a human rights workshop for Bhutanese refugee teachers, with a view to sensitising them to human rights and to refugee rights and duties. It was planned that such messages should be included in the school curriculum but due to various circumstances this did not happen. Independently, however, young male refugees took an

interest in the idea of human rights and became members of several human rights organisations established by the Bhutanese refugee community. There were some difficulties caused by young people's over-enthusiastic views of their rights.

Since 1994, there have been women's legal awareness courses for members of the informal Refugee Women's Forum that exists in each of the 7 camps. Recently, the Forum secretaries and others have been trained as trainers in women's legal awareness including international standards and national law, with a view to reducing socio-legal problems such as domestic violence and child marriage.

The refugee camps have elected Mediation Committees to help resolve family disputes and minor crimes. UNHCR has provided rights awareness training for Mediation Committee members, as well as for teachers.

Kyrgyzstan

Working with the Ministry of Education in Kyrgyzstan, a UNHCR consultant developed an 'Education for Tolerance' programme, intended as a 'preventive' measure to help the various ethnic groups in Kyrgyzstan to live peacebly together. The method used is for the teacher to read an illustrated story book to the class gathered around him or her, interrupting the story to ask the children questions such as 'what happened next?', or 'what would you have done?', and building other tolerance and conflict resolution promotion activities around each story. The first story was written by the consultant, the next one by pupils, and 4 more are to be printed after a national competition for writing more stories. It is intended that teachers learn how such stories can be created and used, in their own school, and are not limited to national texts. In-service teacher training was a key part of the project, which UNHCR intends to hand over to a local NGO after involving the NGO in ongoing activities for some time.

THEMATIC PRESENTATIONS

Peace-building

Prof. Assefa noted the complexity of the concept of conflict. He presented a 'spectrum' of responses to conflict ranging from violence to negotiation, mediation and reconciliation. Moving across this spectrum, the degree of communication and respectful interaction between the parties to a conflict increased, as did the search for solutions that met important needs of all parties.

Prof. Assefa suggested that *elicitative* approaches to conflict resolution are more likely to lead towards reconciliation than 'tool-box' approaches to conflict resolution. He illustrated this by his work with a group of NGOs in Northern Ghana, which over a period of two years led from inter-tribal conflict causing displacement of 350,000 people, to reconciliation and joint regional development activities undertaken by the original conflicting parties and various neighbouring tribes. The process was *elicitative* in that the procedures were developed through dialogue, - through thoughts *elicited* at grassroots level, initially in dialogues with and between

a few elders and opinion leaders of four ethnic groups that were in violent conflict, about their perceptions of the problem and of possible ways forward.

The process moved upwards to include youth association leaders, chiefs, paramount chiefs, district officials, national level parliamentarians and government ministers, leading to a 'peace accord', restoration of community harmony, and a plan for regional development. All sectors and levels of the conflicting communities were involved in the signing and ratification of the accord and the construction of the subsequent peace.

Some of the leaders who were reluctant to talk about peace and reconciliation were brought into the process when they realized that the grass-root communities were calling for reconciliation. In fact, eventually, some of the intransigent leaders were even thrown out of office during elections that took place during the peacebuilding process. Professor Assefa gave this example as an illustration of bottom-up approaches to peacemaking and the challenge such examples pose to organizations like UNHCR to contribute to peacebuilding.

Although 'top down' and 'middle out' approaches to conflict resolution are useful, it was felt that the 'bottom up' approach to peacebuilding was especially relevant to the work of UNHCR community services, protection and education staff.

In discussion it became apparent that some UNHCR activities are designed to promote peacebuilding but often not in an explicit way. Cooperative activities to help vulnerable groups can help refugees, or the population in returnee areas, to take a wider perspective than mere self-interest and concern with their own grievances and needs, for example. However, there is a need to strengthen UNHCR and agency staff's knowledge and competencies in this area.

Education in human rights

Mr. Abramson introduced the Framework document and Trainers Guide for Human Rights Education for Refugees, prepared by him in 1996. He introduced the basic concepts of human rights, which have evolved from a perspective of the rights of the individual. He pointed out that the concept of individual rights is foreign to many societies, which are traditionally organised around the customs and laws of the community. However, the term 'human rights' is now known world-wide, and NGOs are promoting the concept in many locations.

In practical terms this can produce problems, since young people can call for what they think to be their 'rights' without realising that rights imply responsibilities. For this reason, there is a special section on 'responsibilities' in the African Charter of Human Rights, expanding on the reference to duties in Article 29 of the Universal Declaration of Human Rights.

In discussion, some examples of protection staff organising human rights education were described. This discussion focussed more on the practical issues confronting refugees than on 'teaching' human rights. The special situation of refugees, dependent on the kindness of others, to a greater or lesser extent, and exiled from their countries' processes of government, meant that it was necessary to focus on the values of giving, sharing, responsibility, mutuality and reciprocity and the benefits they bring to society than on individual 'entitlements'. An example

was a UNHCR-supported training programme in Belize, where the emphasis shifted from an initial focus on rights towards emphasising responsibilities and conflict resolution.

A participant who had worked with the Centre for Human Rights' Field Operation in Rwanda noted that her approach had been to train staff to stress the values of human dignity, respect for others and solidarity that underpin a society where rights are observed.

It was noted that Community Services staff ideally help refugees avoid the 'entitlements' mentality. They should consult with refugees from the outset of an emergency regarding what 'we' (including the refugees) are going to do, and emphasising the *responsibilities* of parents for their children, of the able-bodied to the elderly and sick, and so on.

Dissemination of messages

Ms. Baxter noted that the dissemination of messages to populations is affected by factors such as geography, physical communication technologies in use, cultural factors (relating to gender, age and so on), level of education and training of communicators and audience, and situation specifics (limitations of camp life, camp schools, etc).

1. Most effective is one-to-one communication because it permits reality checks.

2. Workshops are good, especially if participants attend a series and not just a single workshop.

3. Demonstrations are good, especially if there can be participation also (eg a demonstration lesson or role play, followed by participants enacting the same thing).

4. Live performances of message-bearing drama and/or songs or poems can raise awareness, eg. mobile theatre, followed by group discussion of the issues raised (performers and discussion leaders should have been through workshop training on the issues first).

5. The media have a broader reach but reception of the messages by the target group may be fuzzy or other than intended (eg. radio, video parlours, audiocassettes, newspapers, posters). Where the audience is present with a facilitator, the video or audiocassette may be stopped, and the audience asked what would happen next, and can discuss the issues afterwards.

6. Schools and other education programmes offer the possibility to reach the next generation and their teachers, but the quality of preparation of the teachers determines whether such an initiative can be useful.

An example was the involvement of two of Somalia's best known singers in tours of 'concerts' (skits, songs, talks) on mine awareness (with an implied message of peace) organised by UNESCO PEER (Programme for Education for Emergencies and Reconstruction), and recordings of these songs.

In discussion, it was noted that the practical or psychological relevance of a message to the recipient affects his/her interest. It was emphasised that there are psychological barriers to internalising messages from 'out there' to 'in here'.

The Refugee Information Network in the Ngara camps was cited as an illustration of a media-based approach maintained over an extended period. Established as a means of communication between the refugees and the agencies, the dialogue was initially rather superficial but in time became a vehicle for genuine dialogue and approaches to reconciliation. The Network included a newsletter, radio broadcasts, billboards, a public address system and other approaches such as theatre and songs.

As noted earlier, theatre, skits and songs related to refugee life situations, and followed by discussion, have been used by IRC in Guinea. The Centre for Human Rights programme in Rwanda has two mobile theatre troupes that present a drama related to the recent conflict, which forms the stimulus for discussion, led by skilled facilitators.

Solutions-oriented community animation

Community Services programmes are designed to help refugee communities develop solutions to their own problems, through elicitative facilitation mechanisms. Often, refugee communities include persons from different locations or groups within the country of origin. Learning to listen to each other and solve problems together helps to develop a wider conception of cooperation with others and to cast doubt on prior stereotyping. When a group of refugee volunteers has successfully accomplished some significant task, such as arranging fostering of unaccompanied minors or care of the elderly, and has gained confidence in themselves and the community workers, discussions related to a durable solution such as voluntary repatriation will often arise spontaneously, and/ or can be encouraged and built upon by community workers.

One conclusion from the workshop was that much community work contributes skills for peacebuilding. However, training of community workers in peacebuilding objectives and methodologies is needed to strengthen the contribution that they can make in this sphere.

GROUP WORK ON IDEAS FOR THE FUTURE

One group worked on the policy framework for future activities. This framework was agreed upon by participants, and is reproduced earlier in the report.

One group worked as an exercise on possible ways of further developing peace education and peacebuilding for refugees in Guinea and Côte d'Ivoire. They developed a set of proposals for discussion in the workshop and with their respective Branch Offices on their return (see Part III below). They suggested the following stages:-

1. Sensitisation of the refugee community, information gathering and attitude assessment.

2. Identification of trainers and peace promotion staff, including a 6-person mobile troupe in each country, and their training in conflict resolution and

peacebuilding. A full-time project leader, perhaps a UN Volunteer, would be needed in each country.

3. Development of activities and materials, based on competitions where appropriate.

4. Integration of peace materials and activities into current programmes.

5. Launch of pilot projects in major centres.

6. Initial evaluation and adjustment of pilot projects.

7. Coordination, expansion of efforts and implementation in all areas.

8. Ongoing evaluation of activities.

Other participants presented proposals for action in their respective situations also. For example, the Community Services Officer from Angola proposed establishing women's groups in returnee areas that would undertake various activities and have a peacebuilding focus also. The Rwandan Women's Initiative was seen as a vehicle for peacebuilding in Rwanda.

Sharing of the findings of the workshop

On the final afternoon, an open meeting was held, at which participants presented their conclusions to a group of staff from UNHCR and other agencies.

Follow-up of the workshop

As a first step, Prof. Assefa and PTSS staff visited the 'Bureaux' staff in UNHCR Hqs., for those countries from which participants had come to the workshop, and briefed them about the proceedings and plans for follow up. Some other Hqs. staff were briefed also.

It is expected that participants have likewise discussed their ideas with their respective UNHCR Branch Offices.

A pilot project has been initiated (from April 1997) in refugee camps in Kenya, in which new materials, approaches and guidelines are being developed, for introducing peace education in schools and through other channels and community-based approaches to peacebuilding on the lines discussed in the workshop. These materials and approaches are to be made available to other countries, with support for their adaptation and training of trainers.

Meanwhile, funding is being sought to expand ongoing activities in the countries represented at the workshop and for others, as appropriate.

The medium-term objective is to explore and develop new approaches that may later be mainstreamed in UNHCR's guidelines for education, community services and protection activities.

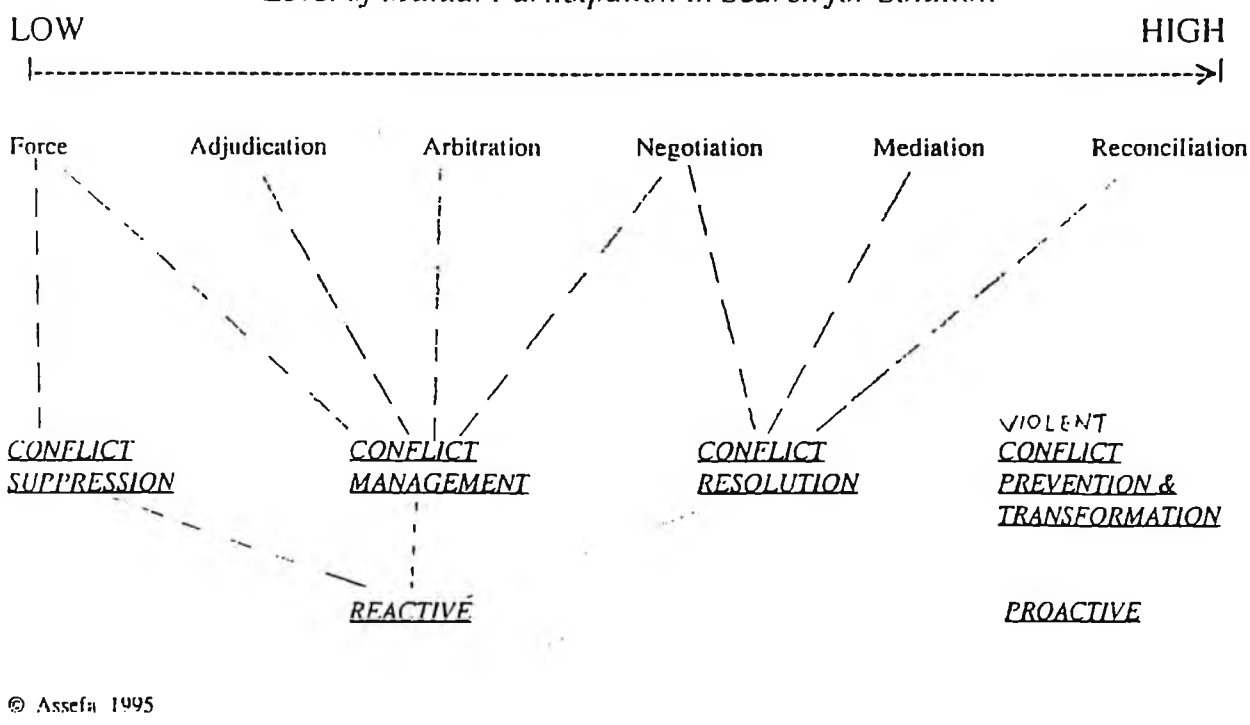
PART II: THEMATIC AND CASE PAPERS

HUMANITARIAN WORK AND PEACEBUILDING (by Prof. Hizkias Assefa)

There are a number of mechanisms used to handle large scale social conflicts. If for mutually satisfactory solutions to the conflict in question, they might appear like the diagram below:

Figure 1

Spectrum of Conflict Handling Mechanisms



At the left end of the spectrum, we find approaches where mutual participation is minimal. The use of force by one of the parties to impose a solution would be an example of mechanism that would be placed at this end of the spectrum. Further to the right of the spectrum, we could place mechanisms such as adjudication. Here a third party, instead of an adversary, imposes a solution to the conflict. However, the mutual participation of the parties in the choice of the solution is comparatively higher here than in the first. In the adjudication process, at least the parties have an opportunity to present their cases, to be heard, and submit their arguments for why their preferred solution should be the basis upon which the decision is made. Nonetheless, the choice of the solution is made by a third party, and the decision is backed by force which ensures that the losing party complies.

"Arbitration" is placed further to the right of "adjudication". Here, the participation of the parties is even higher since both adversaries can choose who is

going to decide the issues under dispute, whereas in adjudication the decision maker is already appointed by the state. The parties in conflict can sometimes identify the basis upon which their case will be decided and whether the outcome will be binding or not. Although the mutual involvement of the parties in the decision making process is much higher than adjudication, the solution is still decided by an outsider and, depending on the type of arbitration, the outcome could be imposed by the power of the law.

Further to the right on the spectrum we find "negotiation". Here the participation of all the involved parties in the search for solution is very high. It is the parties themselves who have to formulate the issues, and find a resolution that is satisfactory to all of them. In this situation, however, particularly in bargaining type negotiations (as opposed to problem-solving type of negotiations), the final choice of the solution might depend on the relative power position of the adversaries rather than on what might be the most satisfactory solution to everyone involved. The party with the higher bargaining leverage might end up getting the most out of the negotiations.

Mediation is a special type of negotiation where the parties' search for mutually satisfactory solutions are assisted by a third party. The third party's role is to minimize obstacles to the negotiation process including those that emanate from power imbalance. Unlike adjudication, however, in the final analysis it is the decision and agreement of the conflict parties that determines how the conflict will be resolved.

Towards the far right of the spectrum we find "reconciliation". This approach not only tries to find solutions to the issues underlying the conflict but also works to alter the adversaries' relationships from that of resentment and hostility to friendship and harmony. Of course, for this to happen, both parties must be equally invested and participate intensively in the resolution process.

Before we move on to examine the insights that emerge from this spectrum, it might still clarify our thinking if we quickly glance at one more issue of definitions and distinctions.

The conflict handling mechanisms illustrated in the spectrum can be categorized into three groups which we will call conflict management, conflict resolution, and conflict prevention approaches. Conflict management approaches generally tend to focus more on mitigating or controlling the destructive consequences that emanate from a given conflict than on finding solutions to the underlying issues causing it. On the other hand, conflict resolution approaches aim at going beyond mitigation of consequences and attempt to resolve the substantive and relational root-causes so that the conflict comes to an end. While conflict management and resolution are reactive, they come into motion once conflict has surfaced. Conflict prevention, however, tries to anticipate the conflict before it arises and attempts to take positive measures to prevent the conflict from occurring.

Most of the mechanisms identified on the left hand of the spectrum are conflict management approaches. The use of military force for deterrence or in peace-keeping (separating the conflict parties from each other so that they do not keep inflicting harm on each other) are typical conflict management strategies. To the extent that adjudication, arbitration, and bargaining negotiations do not become

avenues to solve the underlying issues of the conflict, and in most instances they do not, they become mere stop-gap conflict management measures. But if they provide an opportunity to work out not only differences on substantive issues but also negative relationships, they can become conflict resolution mechanisms.

Observations

We notice that as we move from the left to the right on the spectrum, i.e., as the participation of all the parties in the search for a solution increases, the likelihood of achieving a mutually satisfactory and durable solution also increases. We know that solutions imposed by force will only last until the vanquished is able to muster sufficient force to reverse the situation. Solutions imposed by adjudication and arbitration, unless somehow the loser gives up, can always be frustrated by the latter's endless appeals or lack of cooperation in the implementation process. If, however, the parties are engaged earnestly in the search for the solutions and are able to find resolutions that could satisfy the needs and interests of all involved, there could be no better guarantee for the durability of the settlements since it would be in the interest of everyone to see to it that they are fully enforced. This is what we believe problem-solving negotiations, mediation, and reconciliation can do.

What is noteworthy, however, is that as we move from left to right on the spectrum, although the likelihood of effectiveness and durability of the solutions increase, our knowledge and understanding of the approaches to be utilized become sketchy and undeveloped. Our knowledge and methodology of conflict management approaches (the mechanisms on the left hand side of the spectrum) such as the use of force, adjudication, or arbitration are quite advanced. They are highly developed disciplines with institutions that command high respect and resources devoted to training and practice. Military and police science, jurisprudence and legal studies, as well as the entire military and police academies, law schools, ministries of defence and justice, police departments, courts, prison systems, are examples of these disciplines and institutions. In contrast, conflict resolution approaches such as problem-solving negotiation, mediation, and least of all, reconciliation, are very little understood. There are no strong institutions that are dedicated to their promotion or training; whatever is in place is voluntary and ad-hoc. Especially in the field of reconciliation, far from established procedures and institutions charged with the application of the concept, there is not even much understanding about what it means, especially among social scientists. Religious people and theologians are a bit better equipped to discuss the concept. But even there, there is a great gap between articulation and translation of the ideas into practice.

Despite the lack of knowledge about how to operationalize reconciliation, there is, however, no question about the tremendous need for it. In fact, it could be said that the need in today's world is much greater than at any other time in the past.

One reason is that conflict management strategies are not adequate to deal with the kinds of conflicts that are prevalent in the contemporary international scene. Especially since the end of the Cold War, civil wars have replaced interstate wars as the most predominant large scale social conflicts. To a certain extent, in interstate conflicts, strategies aimed merely at separating the conflicting parties might suffice. Even if the underlying issues of the conflict are not resolved, the

separation could help avoid the recurrence of the conflict. Because states tend to isolate themselves from each other by their national boundaries, the task of separating them by peacekeeping forces is relatively easier.

However, in civil war situations the relationships between the protagonists is much more intimate and complex. In most cases, the parties share the same geographic area and even community, there might be strong economic interdependence between them, they usually have all sorts of social ties among each other including intermarriages. In these instances it is quite difficult to separate the protagonists since the boundaries between them are very difficult to draw. Even if it is possible to do it for a short while, it is not feasible to think of conflict management strategies such as separation as long term solutions. For that matter, even decisions imposed by adjudication or other such processes will not be solutions since the winning party cannot expect to enjoy its victory without facing the consequences of the loser's wrath. Therefore, in civil war situations conflict management strategies are not adequate. One has to move towards conflict resolution and reconciliation processes where not only the underlying issues to the conflicts are resolved to everyone's satisfaction but also the antagonistic attitudes and relationships between the adversaries are transformed from negative to positive.

Humanitarian work and Peacebuilding

Because of the increasing incidence of civil wars, humanitarian organizations like UNHCR have found themselves pouring more and more resources to take care of increasing streams of people fleeing from these crises. Dealing with refugees from civil war situations raises some unique questions: How does one handle refugees who were former enemies in their countries of origin who might now be forced to reside in the same camp in a host country? How does one prepare refugees for repatriation so that upon their return they can live peacefully with their former adversary groups and are not engaged in renewed conflict that might create another outflow of refugees? It is clear that the cessation of open warfare in the country of origin does not mean that the negative attitudes of the protagonists towards each other has changed.

Moreover, the mounting expenditure of resources (which are increasingly becoming difficult to raise) is generating vexing questions such as: How long can humanitarian assistance in these circumstances be sustainable? Does traditional humanitarian assistance in cases of protracted civil wars tend to perpetuate these wars? What kinds of responses could humanitarian agencies develop that enable them to deal with the causes which generate refugees instead of merely dealing with symptoms by providing assistance once the victims begin to run away?

Of course, contribution to the search for solutions to the problems that cause the war is one very effective way of dealing with the causes that create or perpetuate refugee outflows. As we saw in our earlier discussion, the most productive approach of doing that is to encourage and support dialogue, negotiation, mediation, and reconciliation among the protagonists with the aim of generating durable solutions to root causes of the conflict.

But what are the entry points available for organizations like UNHCR to work at such responses?

Traditionally the most frequently used entry point in large scale social conflicts has been what has come to be known as the 'top-down approach'. This means identifying the leaders of the conflict groups and facilitating negotiations or mediation between them. The assumption in this approach is that whatever peace settlement is made at the leadership level would permeate the whole society. The construction of peace to a very large extent is left to the good-will of the political leaders. It is assumed that the interests and preferences of the leaders are similar with the interests and desires of the general population.

Although this is the predominant approach, it has many limitations. In most protracted civil wars, 90% of the casualties have been non-combatants, unarmed civilians who have not been active in the conduct of the war. Although these conflicts are often waged in the name of the people (for liberation, for access to political and economic resources, etc.), invariably, the ostensible beneficiaries have never been consulted about whether they would approve of the wars, or how long they should continue, and at what cost. In a number of these civil wars one gets the impression that the population has been taken hostage by the leaders and that what the victims desire does not influence the course of the conflict. In these cases, one cannot leave the peace process entirely in the hands of the leaders. Mechanisms would have to be found to involve the civil society in the decision-making process about the conduct of the conflicts and the search for ways to end them. There might be instances where the civil population might have to demand peace of its leaders rather than wait for it to be bestowed. This is where the 'bottom-up' approach to the construction of peace comes in. The approach attempts to work with grass-root communities, organizations and leaders in order to create constituencies who would mobilize for peace from the ground up and influence top level leaders of the need for peace and durable solutions to the conflicts' underlying problems.

Moreover, even if we may not find inconsistency between the preference of the population and the leaders about the conduct of the conflict, in many civil war situations the fighting is not just between two organized armies. Previously peacefully coexisting neighbouring communities, in many instances, tend to turn against each other. Such situations leave deep physical and emotional scars that call for reconciliation without which the hostilities might just be covered over and burst again when conducive circumstances arise. Here again, such reconciliation and healing cannot happen by official decree of the leaders by using top-down approaches. The victim populations would have to be involved in the healing process in one way or another. In this situation again the bottom-up approach is the much more effective approach.

We can also think of intermediate approaches which can begin from the middle range of society and can move up and down as the opportunities arise.

In terms of methodology, however,the top-down approaches of peacemaking (negotiation, mediation etc.) are the most known and developed. There is still a great deal of work to be done in developing bottom-up approaches to peacemaking. However, given the nature of their constituencies, the bottom-up approach seems to be an entry point that readily suggests itself to humanitarian organizations like UNHCR to work at peace and the search for durable solutions to conflicts. Major questions that need to be asked are: What are the programmes and activities that are already available to UNHCR that can be easily utilized as instruments to

promote dialogue between adversary groups? To what extent can programmes and activities revolving around education, community social services, and protection be utilized for this purpose?

The workshop, from 3 to 7 February 1997, aimed at examining what is already going on in terms of this kind of thinking in various refugee situations, and how UNHCR might choose some carefully identified locations to intentionally incorporate these concerns in its day-to-day activities and develop learnings that might provide guidelines for how other situations might be handled.

HUMAN RIGHTS EDUCATION FOR REFUGEES (by Bruce Abramson)

The teaching of human rights to refugees was one of the topics covered at the Design Workshop on Education for Peace, Conflict Resolution and Human Rights, held in Geneva from 3 to 7 February, 1997. This paper is intended to help carry forward the momentum from the Workshop. It will summarise the reasons for UNHCR becoming more involved in human rights education for refugees. It will discuss some of the pitfalls to be avoided in teaching human rights that were discussed at the Workshop. The paper will then describe a variety of approaches to human rights education based on UNHCR experiences. Because refugee situations vary so much, including the profile of the refugees, the volatility of political events, and the resources that UNHCR has to work with, the approach to be followed in any particular case must be tailored to the situation.

Why teach Human Rights to Refugees?

With refugee emergencies constantly breaking out, with the never-ending struggle to raise funds to meet the material needs of refugees, and with so much to occupy ourselves with regarding the traditional "care and maintenance" activities of the Organisation, why become involved in human rights education for refugees? Isn't that a luxury item, if not sheer frivolity?

There can be no question of the importance of human rights to the work of UNHCR. "Violations of human rights are a major -- indeed, the major -- cause of mass population displacement," as noted in the *State of the World's Refugees (1995).* Protection, assistance, durable solutions, prevention -- all the elements of UNHCR's mandate are linked to promoting respect for human rights. As the High Commissioner herself has stated, UNHCR is the UN's largest operational human rights organisation. It promotes human rights not only by legal protection of the right to asylum and by helping refugees to meet their basic needs for food and shelter, but all of its activities -- capacity-building through community animation, income generation projects, support to education, and family tracing, to name a few -- promote fulfilment of rights recognised by UN human rights agreements.

But granted that respect for human rights is essential to its work, why should UNHCR concern itself with teaching human rights to refugees? There are two basic answers to this question. The first lies in UNHCR's role in assisting refugee education. Under today's standards of what constitutes a proper school curriculum, governments are obliged to teach human rights. The most authoritative statement of this standard is the Convention on the Rights of the Child (CRC), which has been ratified by nearly every country in the world. As stipulated in article 29, "education of the child shall be directed to," among other objectives, "the development of respect for human rights." The treaty also requires States "to make the principles and provisions of the Convention widely known, by appropriate and active means, to adults and children alike." In other words, the subject of human rights, including the CRC, is a mandatory part of contemporary education, but States have discretion in how best to accomplish this. Since the Executive Committee has adopted the CRC as UNHCR's "normative frame of reference," UNHCR's assistance to refugee education should aim to promote the teaching of human rights. Finally, UNHCR's Policy on Refugee Children, adopted in 1993, makes human rights education an explicit policy objective: "UNHCR will pursue... the training of [adults] regarding the specific human rights most relevant to the

well-being of refugee children, [and] the sensitisation of refugee children themselves to their specific rights ..."

The second answer relates to the role that refugees play in achieving durable solutions. As the *State of the World's Refugees* observes, "respect for human rights is now rightly seen as one of the principal building blocks of peace, security, and development." In this building process, refugees must respect the human rights of others just as much as their rights must be respected. In order to exercise one's rights and fulfil one's responsibilities, one must first know what they are. Human rights education is therefore part of the process of ensuring respect for human rights. In recognising the importance of community education in preventing and resolving conflict, the Executive Committee of UNHCR has asked the organisation to help introduce "education for peace and human rights" in both countries of origin and countries of asylum. [Conclusion 19 (n), 46th Session, October 1995; Conclusion 22 (e)(xi) and (f), 47th Session, October 1996.]

Pitfalls to be avoided in Human Rights Education

The ultimate objective of human rights is to promote respect for human dignity. There are other ways to promote respect, such as through religion, customs and traditions, or various political philosophies, but human rights is the primary method in modern international affairs. The many declarations and treaties that have been adopted through the United Nations systems are "tools" for promoting respect for human dignity. But like any tool, human rights can be used incorrectly, and for purposes for which they were not intended.

One of the key functions of education is to prepare students to use knowledge wisely. This requires that students have a basic understanding of a subject matter that is technically correct, and a conception about how the knowledge is to be applied. This wise use of knowledge often goes beyond technical considerations and into other matters. Values, such as being concerned about the welfare of others, and skills, such as recognising collateral consequences of actions and anticipating future consequences, are as important as technical competence.

Knowledge about human rights is no different. There is nothing intrinsic about it that guarantees wise usage and beneficial outcomes. In fact, the one reservation that the participants in the Design Workshop had about human rights education is the ease with which human rights advocacy can become politicised, which, in the often difficult circumstances that prevail in refugee situations, may have the potential to add to conflict rather than resolve it. It was noted that in some refugee situations, even positive words like "peace" or "reconciliation" have taken on such politicised meanings that prudence requires using substitute terms when speaking in public.

Education is different from political activity. There is no need for human rights education to be turned into political advocacy. Unfortunately, there are examples where educators have moved beyond education and into the realm of propaganda. During the Workshop, the participants identified three pitfalls that will have to be avoided in developing a program to teach human rights.

1. Human Rights Should Not Be Presented in a Misleading or Inaccurate Manner

The participants discussed a number of examples where the presentation of human rights was misleading or inaccurate.

Human rights declarations and treaties are not usually written in an easy to understand manner, and a number of publications have paraphrased the texts into "plain language." In the process of paraphrasing a treaty, there is the danger of inaccuracy either because the writer might not have a sufficient technical mastery of the law, or because the writer might substitute a personal opinion about what the law should be for what the law actually is.

In one of the simplified versions of the Convention on the Rights of the Child, for example, the public is told that, "Children have a right to free education." This is a major claim, given the millions of young people who live in poor countries and who are not getting an education. It is also a major claim for young people in rich countries. One of the aims of education, as defined in the CRC, is the development of the person's "fullest potential." A "right" to receive without cost an education aimed at realising every minor's "fullest potential" is an unlimited claim for goods and services.

In reality, the right to an education under the CRC is significantly qualified. Under articles 4 and 28 of the CRC, education is a "progressive right" that is dependent upon the "extent of available resources". This is a significant limitation in every country in the world.

The participants looked at a picture booklet used to teach the CRC that has been introduced in one refugee setting. A picture of a little boy talking to his parents contains the caption, "I have the right to say what I think." Neither on this nor any other page of the booklet is there any mention of the responsibility to speak truthfully, or to respect other people's feelings, or any other duty of common courtesy.

Under the CRC, a minor's right to freedom of expression is subject to the same restrictions that other human rights treaties place on the rights of adults, which includes protecting the rights and reputations of others, public order and morals. Another problem is that the picture gives the message that the rights that children hold under the CRC are held against their parents. However, the Convention is a statement of obligations that States undertake; it is not legislation to reorganise private life within the family.

Article 12 of the CRC recognises the rights of minors to participate in decision making in "all matters" that affect them; they have the right to express their views and the right to have their views taken seriously according to their age and maturity. In one publication used to teach the CRC in schools, the students are told that this right applies to all decisions made by their parents which might affect them. The example is given where the parents are thinking about moving to a different city. According to this publication, the children have a right, under international human rights law, to participate in that decision. Another publication takes this (erroneous) interpretation to its logical conclusion: as part of its duty to implement the Convention, the publication says (wrongly), a State must enact laws that will enable children to take their parents to court over any decision that the children disagree with.

When article 12 is read in the context of the entire treaty, or when the legislative history is consulted as to what the negotiators of the treaty intended, it is clear that article 12 applies to governmental decision making. It does not apply to parental decision making, except in the narrow case of when parents are asserting their children's CRC rights on their children's behalf, or supervising their children's assertion of those rights, (in which cases article 12 works in conjunction with article 5, which recognises the rights and duties of parents). While it is true that article 12 says "in all matters," one of the elementary principles of treaty interpretation is that a legal text is not to be read literally; everything must be read in context, and in the light of the purpose of the treaty.

And read with common sense. If the CRC was intended to legislate on everyday family matters, the treaty certainly would not have been ratified by almost every country, nor ratified so quickly by so many, nor with so little controversy.

As these examples illustrate, care has to be taken to ensure that teaching materials present human rights law in an accurate and neutral way. Also, teachers and the trainers of teachers will have to have a sufficient understanding of human rights law to be able to avoid these problems.

The primary concern with inaccurate presentations of human rights law is the creation of excessive expectations -- claims that cannot be realistically fulfilled under the prevailing circumstances, and that human rights law does not in fact require to be immediately fulfilled.

Another concern is the divisiveness caused by claims that intrude into family life.

A further problem is that highly politicised claims could undermine respect for human rights. The fulfilment of human rights requires respect for the rule of law. There will always be disputes about the meanings and applications of human rights treaties, but interpretations that do not respect a treaty's text nor the rules of legal interpretation give the message that human rights are only political claims, a message that leaves no place for the rule of law. In addition, telling children about their rights but withholding information about the limits on those rights contradicts the premise that children need to know their rights in order to exercise them: if children are not able to understand the limitations, then they are not able to understand the right.

2. Human Rights Should Not Be Presented to the Exclusion of Responsibilities, Nor Should the Individual Always Be Elevated Above the Community

The participants also discussed the often observed tendency for human rights to be presented as something that can be enjoyed without exercising responsibilities on part of the rights-holder, and that the individual is set apart from, and elevated over, the community.

These presentations do not accurately reflect reality. There are no societies in which its members are totally autonomous persons, although there are wide differences between cultures on the relative values placed on individual freedom as compared to group solidarity. Many of the populations that UNHCR is involved with are traditional societies whose members strongly identify themselves as part of a

group. The preoccupation with individual autonomy also does not fit with much of the community-building work that UNHCR engages in. Helping a community take care of its unaccompanied minors, its sick, elderly and single-parent families, for example, relies on activating people's traditional values of taking care of one another.

The pitfall of rights-without-responsibilities/individual-over-community should be easy to avoid. Education for human rights not only can teach the link between rights and responsibilities, it must do so. "Everyone has duties to the community in which alone the free and full development of his personality is possible," in the words of the Universal Declaration of Human Rights, for example.

Nor do human rights agreements elevate the individual over the community. The need to balance the desires and needs of the individual with those of society is usually expressly stated. Freedom of speech, for example, is explicitly qualified by the need to protect the rights and reputations of others, morals, and public order. In fact, most human rights are defined in terms of similar limitations, so that the extent that most rights can be exercised in particular circumstances depends upon a balancing of interests.

3. Human Rights Should Not Be Taught In a Way That Instigates Confrontations

The practice of human rights is often confrontational. Many if not most human rights organisations exist for the express reason of documenting abuses by governments, and then using that information to arouse public and official opinion to take action to stop the abuse. This action is overtly political, the issues are often extremely serious, as in case of torture, and the situation can be charged with emotion.

Human rights education should be kept distinct from political advocacy. The purpose of formal human rights education is to teach the basic concepts than underlie human rights law, to promote attitudes regarding the showing of respect for others, and, when it is suitable to the level of the students, to develop some skills in reading the principal human rights agreements.

In the course of designing any particular human rights education program, these three pitfalls need to be kept in mind, and avoided.

Approaches for Promoting Human Rights Understanding

UNHCR has used a variety of approaches for promoting human rights understanding in the course of its protection and assistance activities with refugees. The participants found each approach to be valid, and the choice of which one, or what combinations, to follow in any given situation has to be made in light of all the factors.

1. Indirect approaches

Indirect approaches are characterised by learning-by-doing, where human rights messages about promoting respect for human dignity are either implied or discussed in terms of traditional values, rather than through the use of human rights terminology and human rights documents. Several examples of the "indirect approach" were presented at the Workshop.

One of UNHCR's principal ways of assisting refugees is through projects that involve the community. In Rwanda, for example, a program for providing shelter for destitute families in returnee localities adopted the strategy of having members of different ethnic groups work together in constructing simple houses. This involvement included project design and management as well as the physical labour. Three things were accomplished by this approach -- one material, two social. A shelter was built; a family in need was helped by the community; members of groups that are in a highly strained relation worked together towards common and overlapping goals.

Another example is using schools to teach interpersonal skills and good citizenship. There are many ways that teachers help their students learn to cooperate, to avoid prejudice and scapegoating, and to resolving interpersonal conflicts without violence or bullying. Learning to live together co-operatively promotes community well-being and respect for human dignity.

One of the projects that UNHCR has supported is "tolerance education" in Kyrgyzstan. Students write stories which feature the kinds of conflicts that can be encountered in everyday life. The stories are illustrated and published, and then used for classroom reading and discussions.

Another project that UNHCR is supporting is the development of a peace and conflict resolution "curriculum" that will be used in a pilot project in refugee schools in Kenya. Through simple classroom activities, games and stories, the curriculum will help young children to learn to think about the feelings of others, to consider the consequences of actions, to avoid stereotyping and to develop other attitudes and skills that are the foundation of living together in society.

The peace and conflict resolution component of the "health talks" program in the Ivory Coast is another model of the indirect approach. A team of educators travels to high schools throughout the country, organising the students to put on mini-dramas that illustrate conflicts. In the skits, the students depict teenagers involved in conflicts, such as peer pressure to engage in sexual relations and insults and fighting related to group antagonism, and different ways that the conflicts can be handled. The skits are then followed by discussions that are guided by the team educators.

The "health talks" also feature songs, and other group activities, that carry messages about peace, reconciliation, and Liberian national identity.

Another example of the indirect approach is the mobile theatre and music groups in Rwanda which put on song, dance and dramatic performances. These presentations are preceded and followed by guided discussions.

All of these examples are called "indirect" approaches because they do not rely on the vocabulary of "human rights" to convey their messages and do not disseminate human rights agreements, like the Universal Declaration or the Convention on the Rights of the Child.

One of the advantages of the indirect approach is that it avoids the problem of translating and interpreting words and concepts that may be unfamiliar to the audience. In some of the cultures that refugees come from there is no equivalent term for "right," for example.

Another advantage is that the political environment in some refugee situations may be so stressed that human rights education, not matter how neutrally it is presented, will be perceived as, or accused of being, partisan and provocative.

The major disadvantage of the indirect approach is that it does not assist the community to learn about either the existence of the "tool" of human rights or how to use it. The contemporary human rights movement began at about the same time as the environmental movement, and both of these are having a major effect on how people think and talk about the problems of the world. Human rights declarations and treaties define the objectives to which governments must direct their energies and the limits on the things that they can do in pursuit of their objectives. The first three UN human rights agreements -- the Universal Declaration of Human Rights (1948), the Covenant on Civil and Political Rights (1966), and the Covenant on Social, Economic and Cultural Rights (1966) -- are called the "international bill of rights" because they constitute the framework for civil society in today's world of nation states and interdependency. The CRC, UNHCR's Policy on Refugee Children, and the Executive Committee conclusions referred to above all reflect a policy decision that people should know their "rights."

As the participants in the Workshop pointed out, talk about "human rights" is heard everywhere. Humanitarian NGOs, UN election monitors, peacekeepers, and human rights monitors, government missions, international human rights NGOs, and refugees themselves are increasing using the vocabulary of "human rights."

But using the vocabulary of human rights is not the same as understanding the principles that underlie human rights nor how to use human rights agreements correctly and constructively. An example from an AIDS awareness campaign illustrates the difference between the use of terminology and understanding what is being said. An international NGO launched an AIDS awareness campaign that funded the broadcasting of messages over the radio. When the messages were eventually translated back to the NGO, it found that the public was being told that AIDS is caused by the devil.

Unfortunately, human rights talk is sometimes as ill informed as the message in the AIDS campaign. Misunderstandings about human rights are to be expected. Human rights are tools that are used in political contests to change, or sometimes to preserve, the status quo. Both passion and political manipulation can lead to human rights rhetoric that has as much bearing to human rights principles and texts as AIDS has to the devil.

In human rights, as in any other serious matter, education is the avenue by which young people are equipped to understand how to use the tools of life. The objective of the direct approach to human rights promotion is to foster basic understanding.

2. Direct approaches

UNHCR has had several experiences in formally teaching legal matters to refugees. In the Women's Rights Awareness project in Nepal, Protection Officers worked with Community Services Officers to teach refugee women from Bhutan about their legal rights in Nepal. Divorce laws, property rights and domestic violence were some of the subjects covered. The program concentrated on the

problems that women were having in their daily lives, and was developed in a broader context of the refugee community re-establishing traditional dispute resolving procedures of community councils. The legal awareness project was therefore a UNHCR-assisted effort of the refugee community to adapt to new circumstances. The program did not teach international human rights law, however.

Protection Officers did teach human rights to refugees in a four year program in Belize. The refugee participants were adults, many of who were illiterate. The project was considered successful and a worthwhile endeavour for UNHCR to have supported.

In addition to the training program, UNHCR funded a human rights NGO in Belize that was run by refugees. The education program prepared refugees to promote their rights on their own behalf through the NGO and other avenues.

In preparation for the Design Workshop, UNHCR prepared a draft Trainer's Guide for Human Rights Education (Preliminary version; PTSS; May 1996). There are three key elements to the Trainer's Guide. First, it asks trainers and teachers to begin by grounding respect for human rights in the culture of the students. All cultures have their ways for promoting human dignity, and human rights can be presented as a way to build upon this, rather than something that comes from outside the society to replace what is known and valued. While all societies have features that need modifying in the light of modern day human rights standards, one of the objectives of human rights education is to help equip members of a community to resolve questions of cultural change through dialogue with each other.

The second element in the Trainer's Guide is to always link rights with duties. Whenever a right in a human rights treaty is mentioned, the corresponding duties must also be discussed.

The third element is the distinction between absolute rights and limited rights. Most rights are limited, like the right of free expression, because they require competing interests to be balanced. This balancing always requires a dialogue, and students need the practice of resolving these balancing conflicts through discussion.

Absolute rights, on the other hand, are few in number, like the right not to be tortured and the prohibitions against slavery and non-refoulement. Enjoyment of these rights should not depend upon any balancing of competing interests. Yet it is still important to discuss these rights, especially from the perspectives of how they coincide with traditional values and how they promote respect for human dignity.

The approach adopted in the Trainer's Guide is centred on promoting discussion. Under this approach human rights are the explicit subject matter, but the rights are not rules that are to be applied without reflection or dialogue. The Convention on the Rights of the Child, and all the other international agreements, are used as frameworks for discussion under this teaching methodology.

UNHCR is also in the process of preparing a Women's Rights Awareness Training manual which is aimed at UNHCR and NGO staff, and which envisions the development of legal awareness programs for refugee women.

There are other ways to teach human rights. One popular method is to study the historical evolution of human rights, and the philosophical traditions that underpin them. Another common approach is to compare human rights "instruments," having students identify similarities and differences between the dozens of UN and regional treaties. Yet another method is to study "human rights machinery," such as the UN Commission on Human Rights and the various working groups and treaty monitoring committees. In law schools, a common method is to analyse the "case law" of "international bodies." All of these ways can be useful to those who want an academic understanding, or who plan to engage in the practice of human rights at the UN or in regional forums.

While these methods will be too remote for the typical refugee student, there may be some individuals who want a rigorous education, which may include study at a university or institute under a scholarship program. And in capacity-building after return, or countries where the Office supports prevention activities, there may be judges, police administrators and other professionals who fall with the definition of the beneficiary population and for whom an academic approach to human rights may be suitable.

Where do we go from here?

UNHCR has developed the capability to move forward with human rights education for refugees, using its past experiences and the foundations that were laid at the Design Workshop. As a follow-up to the workshop, UNHCR is circulating a fund-raising proposal to initiate pilot projects for education for peace and conflict resolution, and these funds can be used for human rights education. When this additional funding becomes available, the implementation of specific pilot projects will depend upon the situations that exist at the time. This leaves room for staff in the field and at headquarters to further explore the expansion of human rights promotion activities that follow both the indirect and direct approaches.

EDUCATION FOR PEACE: CASE STUDY ON PROGRAMME DEVELOPMENT (TANZANIA) (by Pamela Baxter and Myriam Houtart)

Background

When Community Services was first established in the Ngara camps, the approach used was one of reintegration of the community. This was seen as having two phases: 1. the reintegration of the sectors of the refugee community and 2. on repatriation, the community would have the skills to successfully reintegrate into the home community. Thus there was a need to establish or re-establish a community infrastructure. This would also enable those most in need to be cared for by the community at large. Initial dialogues concentrated on the interaction between community groups and identifying the obligations of each of the groups towards each other and those in need.

Non-formal "Peace Education" Initiatives

New infrastructures were created where necessary to ensure that a comprehensive service could be maintained. (e.g. women's representatives). This was felt to be necessary as the traditional commune leaders and village leaders were not necessarily representative of the community nor were they necessarily in favour of peace initiatives. UNHCR convened regular meetings for these community representatives. The NGO support structures reinforced this infrastructure through their own services (e.g. community mobilisers, social workers, psycho-social animators). These infrastructures created a first step to build dialogue between groups and helped the community to work together for a common good.

Building community centres in several camps were a practical demonstration of this as groups had to work together, first to decide who would use the centres and then how they would be built. Groups worked together to construct bricks and actually undertake the physical building of the centres.

The Refugee Information Network (RIN) was developed as a forum for dialogue among the refugees and between the refugees and the agencies. Initially the dialogue was somewhat artificial but in time and as the network became more accepted, RIN became a true forum for dialogue and a vehicle for reconciliation.

Community Services NGOs undertook a cross-camp "Drawing for Peace" competition for school children. The drawings were displayed in each camp and viewers were invited to vote for particular drawings. These displays (and the drawing time itself) excited a lot of discussion within the communities and elicited positive comments for other more focused "peace initiatives". UNHCR displayed the drawings in both Ngara and in Dar-es-Salaam.

As a direct result of the drawing displays, a group of women approached the Community Services co-ordinator of UNHCR so that they could begin their own peace initiative of discussion groups talking about the impact of the war on their children, and their own reactions to it.

This in turn led to the planning of a cross-border visit by the women. The idea was to initiate dialogue with women in Rwanda and at least at the level of ordinary women, start to reconcile with the situation and the memories by building

a new future together. The visit took a long time to eventuate, partly because of a political agenda about cross-border visits and partly because the visit moved from being a "grass roots" initiative to being a "political" initiative.

A programme for youth was designed by UNHCR in conjunction with the NGOs so that the youth had a viable role in the society. The programme included literacy for youth using a variety of materials (including material designed in Rwanda by UNESCO PEER), vocational training undertaken by various NGOs, training through micro-projects, care of EVIs (also through micro-projects and a range of clubs and groups initiated by the churches and community leaders.

CCT (a Tanzanian NGO) organised a regional conference for church leaders as a peace initiative. Nine church leaders from the camps attended. Unfortunately only one church leader was able to attend from Rwanda.

After some time of communication and "working for the common good", several community groups and many individuals felt that they had reached a level of self-realisation and, as a result, voiced a need for a more formalised "peace education" approach despite the politically sensitive environment.

As a result of these requests, UNHCR, in conjunction with UNICEF, brought Susan Fountain (a UNICEF consultant from New York) to Ngara in April 1996.

Formal "Peace Education" Initiatives

Susan Fountain had written an Education for Conflict Resolution Training Manual. This was designed to be used to train teachers in conflict resolution activities. She was invited to Ngara to conduct a conflict resolution workshop. Susan had conducted a similar workshop in Rwanda with trainers for primary school teachers and it seemed a good opportunity to enhance the cross-border approach already initiated if she could also come to Ngara.

In Ngara it was decided that rather than restricting the workshop and ultimately the process to teachers and the formal education system, it should be open to representatives of the community. The workshop therefore had representatives from women's groups, youth, education, community mobilisers, religious leaders and community leaders attending.

This caused some problems, as the manual and the workshop had a strong orientation to schooling that was restrictive, given the wider client group. Because the participants were politically aware, they found it difficult to restrict themselves to the inter-personal approach, especially as they wanted "peace education" and the workshop was, in fact, on inter-personal conflict resolution. This point made a major impact on the working group who did the follow up work.

A small group of refugee "experts" with the support of three expatriate staff (one from UNICEF and two from NGOs) was gathered. They began to analyse the manual and make the necessary cultural and technical adaptations.

- Phase 1: Because the workshop had not covered all the skills areas in the manual, the first task was to work through all the skills areas and decide if the skill was culturally appropriate, if the activities could be adapted to use in the community setting and in the primary schools and to decide if all the skills areas

were necessary. A series of mini-workshops were held (on a weekly basis), where the activities connected with a skills area were undertaken and then analysed. Where the examples were inappropriate, new examples had to be designed.

- Phase 2: Unfortunately, phase 1 was not completed because of time restrictions and the fact that two of the expatriate facilitators were not present for some time. Phase 2 then concentrated on adapting the manual but without working through each of the sections. In addition, the focus changed so that, in fact, two "manuals" were being produced; one for the community focus and one for school children. By this stage the manuals were in fact developing into programmes, or at least programme notes/guides. Two workshops were held where the focus was to trial sections already written and to cross reference the material to ensure its validity. These workshops were actually working sessions where the guides were "written" during the course of the workshop. There was not time to follow up these workshops with writing or adaptation sessions. The children's work was, by this phase written entirely in Kinyarwanda and contained songs and games drawn from traditional activities. This material has not yet been translated into either English or French.

The Rwandan refugees were repatriated in early December 1996. The Burundi refugees wish for the work to continue.

Conclusion

It should be understood that work on the peace education manual was not the only peace initiative. The churches have been active in this area for a long time and in the weeks preceding repatriation of the Rwandan refugees, church representatives were present at the community services meetings (especially those called to work on the repatriation scenarios). Pastors and other church leaders were also involved not just in the original peace education workshop but also in the follow up working groups. In addition, the strong basis of co-operation and community participation especially with respect to the vulnerable groups in the community, was being built on by volunteer groups and community leaders as a way of building peace and reconciliation.

A cautionary note. There were many in the camps who saw any peace initiatives as threatening or even "collaboration with the enemy". These people intimidated the "peace activists", threatening their well-being, security and in several cases, their lives. It is a tribute to the desire for peace that so many people worked on in spite of the threats to achieve some measure of success in the area.

EDUCATION FOR 'PREVENTION': CASE STUDY FROM KYRGYZSTAN

(two working papers by Simon Jenkins)

A - Proposed handover strategy for the UNHCR tolerance education project in Kyrgyzstan

Introduction

The UNHCR tolerance education project has now been operating in Kyrgyzstan for ten months. Two books and a teacher's book have been produced and distributed and workshops have been run for representatives of most schools in four of the six oblasts (regions). This discussion paper reviews the initial strategies, what we have learnt, and proposes a method for handing the project over.

Initial Project Strategy

The strategy behind this project is to supply schools in Kyrgyzstan with attractively illustrated realistic picture story books, which deal with the themes of prejudice and non-violent conflict resolution, and support these with a teacher's guide book and workshops. Students easily identify with the characters in the stories despite their fictional nature as they are set in their school, family or community environment. Through the discussions that follow hearing these stories, it is hoped that young people will begin to question some of the traditional attitudes towards other ethnic groups and the authoritarian approach to conflict resolution. With the development of these types of skills it is hoped that, in the long term, violent conflict can be prevented.

Accordingly, our methodology is highly participatory. In the traditional teaching style the classroom was dominated by the teacher. Students' opinions were only critically examined by the teacher and not by other students. We believe that through exposure, particularly to discussion and groupwork, teachers will see that such participatory methods have application in other subject areas. This would enhance the opportunities for tolerance generally, as well as allowing the teaching of tolerance through the form and not necessarily the content. This is especially important where it may be too tense to tackle ethnic issues directly.

The picture story books have been printed in five separate language editions. This was done as it is the belief of the project staff that students need to see their own language and any other as having equal status. Presently, there is a commonly held attitude that the Turkic languages are somehow inferior to Russian or English.

To further enhance the project's sustainability and to increase the cost effectiveness, the teaching model proposed required only that the teacher have a copy of the story book. This was a radical departure from the textbook-dominated system where each child had a copy.

The major implication of this methodology is that teachers can realistically make their own teaching materials or, better still, have the students do this. To encourage this we are running a nationwide competition for schools to make their own story books about tolerance. We will choose and print some and distribute these to all schools. However, the principal aim is to get schools to see the books the students make as potential curriculum material. (I repeatedly stressed that in

own story books about tolerance. We will choose and print some and distribute these to all schools. However, the principal aim is to get schools to see the books the students make as potential curriculum material. (I repeatedly stressed that in New Zealand, a rich country, teachers use students' materials as key resource material.) This kind of strategy not only has obvious economic benefits for future tolerance education but in all subject areas as well. [One of the oblast (regional) chief education officers said that she thought that we should be stressing this more as she had seen it working in Denmark and believed that it was essential for Kyrgyzstan.]

As a result the books we produce are only the vehicle by which we promote sustainable "in-school text production" and participatory methodology. This is often misunderstood (even by donors) as the books are sometimes seen as the final product. It is only necessary to keep on printing books to provide teachers with the incentive to use our methodology and to make their own texts.

Strategy Modifications

Modifications have been built into the course of the teacher workshops. Principally this has been to link conflict theory more closely with tolerance as it became clear that this was not understood. It is intended to incorporate the following ideas in the Kyrgyz version of the teachers book (the form will probably be less dense). It is also proposed to make the lesson goals more precise.

The Role of Conflict in Tolerance Education

Many teachers believe that they should try to avoid or prevent conflict in the school environment. Below, we argue that teachers should sometimes promote managed conflict situations so as to give students the opportunity to practise tolerance and non-violent conflict resolution skills.

Definitions:

Conflict arises where there is a serious disagreement about the distribution of power, ideas or resources and may take many forms ranging from quiet discussion to international warfare. The resolution of the conflict often results in one or both sides giving away some rights. Clearly we are trying to promote conflict resolution which avoids violence but also the unnecessary loss of rights by either side.

There are situations where no satisfactory solution can be found immediately, but this does not necessarily mean that violence is the only or inevitable solution.

Conflict does not necessarily arise from misunderstanding. Two children fighting over a toy understand each other perfectly. Their problem is more likely to be their lack of skill in finding an acceptable compromise. As many teachers say, the cause of conflict is students not wanting to understand.

Conflict may not always be expressed.
Conflict often remains unresolved and is sometimes invisible to the observer.
Conflict can be resolved so peacefully that it may not be noticed by others.

Conflict can be both positive and negative.

Tolerance can be defined as the ability to recognise conflict and then to find and accept the required compromises needed to avoid violent resolution. Just getting students to recognise and then identify the cause of conflict is a major step towards resolution.

It is important to realise that there can be no tolerance without there being at least some conflict beforehand. After all, you have to tolerate something! Students are often confused and see being respectful and being tolerant as the same things. A good way to test whether a certain behaviour is tolerance or just being "nice" is to see if there is some conflict.

Tolerance is a skill like any other which requires practice. If a prerequisite of tolerance is conflict then students need manageable-sized conflicts to practise tolerance and develop peaceful conflict resolution skills. This does not mean organised fighting. Teachers can provide manageable conflict situations where conflicts are resolved in non-violent ways without an unnecessary loss of rights. In fact we are doing this already. If two students are peacefully sharing a textbook they have demonstrated the skill of finding a peaceful solution to a conflict over access to scarce resources (the textbook). They both tolerate a small loss to usage rights. There are many examples like this in the traditional classroom. However, we can increase the opportunity for manageable conflict to occur by using methodological forms that optimise student interactions. Two examples of this are discussion and groupwork. In groupwork students must resolve the conflict of different opinions (whose story is the best?), distribution of power (who is going to do this job?), and access to resources (who is going to use the paints first?).

In the lesson plans that follow, the form of the lesson forces students into respecting the rights of others to speak, give opinions and share scarce resources. In doing so students are having to resolve conflicts about the rights of others and themselves. This form of teaching can be done in any subject area on any topic. This means that your students can be practising tolerance just by having discussions and doing group work.

As a result of workshop evaluations and discussions with a new advisory group (consisting of teachers, sociologists, and government officials and set up to advise on a hand-over strategy) it has become clear that we need to do the following:

- publicise the project more fully through the mass media;
- advertise the book competition more extensively;
- increase the time period over which the book-making competition is run;
- widen the target audience to include younger children.

The advisory group also commented that they thought the methodology of the teacher reading the book to the class was inappropriate as "children will not like to listen to stories". I strongly disagree with this and believe our previous experience proves us right. I suspect that this reaction is more due to the teachers

seeing shared reading as the teacher doing the work and the students doing nothing.

They also commented that they believe the stories are too simple. I suspect this is because they are trying to use the methodology as material for the teaching of reading and literature (the reasons why it may be unsuitable at particular grades for this purpose could be explained here but it would seem to be inappropriate with regard to the aims of this paper). They are not viewing the materials as a means of promoting discussion. It should be noted that the advisory group had not seen the training video (this is currently being remedied).

Some have said that we should concentrate on particular schools where excellent teaching is being practised. While this makes sense in some ways, we face the danger that we ignore highly tense areas and that the project becomes elitist. The answer is perhaps to select certain interested schools but then change the composition of this group after a predetermined time. In other words, a school could only be a model school for say six months. This would allow the project to address the needs of each school in detail without the risk of ignoring the needs of others.

The advisory group commented that the theoretical section of the teacher's guide was unclear in its definition of tolerance. I agree and we are currently working on this. They have also given their support to our short-term aims of completing three more books and the national book competition.

The advisory group has provided, and will continue to provide, excellent and much needed constructive criticism. We should have made more use of such a body much earlier.

It is clear that there are weaknesses in our training programme. Training needs to be given to all teachers and not just single representatives of each school and follow-up sessions are needed to provide more practical advice. The reasons for this are:

- Teachers are highly competitive (especially in a competition) and therefore the hoped transfer of ideas from those who attended workshops to those who did not is unfortunately not occurring to the extent that we presumed.

- Some of the ideas are just too new to be easily transmitted from one person to another.

- Too often the teacher's guide is not being shared among teachers and instead remains on display in the director's office.

- Parts of the teacher's guide need rewriting to make the theory clearer.

Many teachers have commented that while the workshops are informative, they feel that it is essential that all teachers see the training video and attend workshops. They also asked for more lessons.

Proposed Hand-over Strategy

Why?

If this project is to be truly successful it needs to be Kyrgyz-owned. The project has so far been dominated by this consultant and UNHCR. This was a major issue for the advisory group, although it was quite appropriate as the desktop pre-press publishing, the participatory methodology, and many aspects of conflict theory and tolerance are relatively new. In addition we were working at a hectic and unsustainable pace so as to get books into schools at the beginning of the school year. (We delivered several months late.) Furthermore the project was a first for UNHCR and so, to be easily evaluated, it made sense to keep more of the work in house. I do not believe that this has created any ill will on the part of the recipients. At all stages we have had the blessings of and consultation with the Ministry of Education and members of the presidential apparatus.

Now that we are changing the focus to training, and we have many technical difficulties solved (mostly due to printing in five languages and distribution), we can more easily hand over the project.

Furthermore, certain questions remain unresolved. They are questions that should be addressed by the country itself as many are politically and culturally sensitive.

Implementation:

Where should we go from here?
What activities should we focus on?
Where is the logical home for the project? Our hand-over strategy...
Who else should be involved in the project?

Strategy:

Who should be the target? If not kids then how do we reach the other targets?
What age range should and can we cover?
How do we compensate for regional variation?
What are the key tolerance issues in Kyrgyzstan... oblasts (regions)?
Economic/political/ethnic/conflict resolution/religion... should we tackle it?
Should we be more direct in tackling ethnic issues?
Is our language policy correct and understood?
Are schools the correct vehicles?
What should our core activities in schools be?
Are the existing materials targeting these issues?
Is it realistic to expect teachers to adopt our methods?
How long will this take?
How can we better publicise the project?
etc., etc.

How?

It would be unrealistic to consider UNHCR dropping all commitment to the project. It is therefore proposed that UNHCR provide funding and perhaps some logistics support to a local organisation which will take over the teacher training and book production roles.

The main requirements of this organisation would be:

- to give the project manager, via the management board, independence in pursuing the goals of the project;
- to provide office space in its building close to its own office (7sq.m);
- a willingness to hand over to a curriculum development unit, when it exists;
- a willingness to work with other NGOs and government organisations;
- a proven record in project supervision;
- a proven record in dealing with government and international organisations;
- the administrative capacity to absorb the demands of the project;
- a legal mandate that allows it to take on such work;
- a proven existing commitment to the general aims of the project.

Tasks:

1. To provide follow-up workshops, especially in target areas. (Suzak, Bazar, Korgon, Uzgen, Osh city, Nookat, Aravan rayons).
2. To identify and train trainers.
3. To co-ordinate any publishing.
4. To co-ordinate any distribution of materials.
5. To provide a continued forum where the implementation of issues relating to tolerance education can be discussed.

Proposed Management Structure and Organisation:

It would be proposed that the NGO would initially appoint a local project manager and an assistant. (The existing local project staff would be ideal.) The local project manager would be supervised by a Tolerance Education Board of Trustees and not by the NGO. The composition of this board of trustees would be much as the present advisory group, having representatives from schools, the government and interested NGOs and donors.

Rather than the two staff trying to take on all the roles of the existing project manager, it is envisaged that the technical side of the book production and the translation be contracted out. (We are in the process of identifying a company that can successfully take on the desktop publishing role.) The project manager would, however, continue to give overall guidance in design.

The primary role of the project will be to implement the training programme and to co-ordinate the writing of additional teaching notes.

The training would be implemented through a programme of identification of schools/teachers of excellence (the book competition should indicate this) and then the training of trainers. Ideally a group of say twenty trainers would be identified

for the whole country. Each would be assigned about 100 schools. They would then visit every school to offer the initial workshop and then make follow ups.

So that the training video can be used, it is proposed that workshops be held in Soros-supported schools which have video equipment.

Another key role of the project staff will be to organise national debate and teacher conferences on tolerance issues.

Who?

We are currently considering various alternatives. One would be to set up a new NGO. This would seem to be difficult and perhaps a bad strategy if the effect was to undermine the authority of the existing ones. We are in the process of meeting with various organisations.

B - Proposal for a tolerance education resource centre in Osh Oblast

Background

During the late nineteen-eighties Osh Oblast experienced severe ethnic fighting. This fighting and the crackdown by government left many problems unresolved. Tensions still remain at a high level. As such, it is the target area for any conflict resolution or tolerance education programmes. Teachers in this area are already taking highly creative initiatives based partly on our own materials and UNICEF's, but mostly due to their own creativity.

Currently teachers are highly motivated to teach tolerance programmes but they are greatly lacking in materials and a method to share and swap materials, experiences and ideas, due to isolation and poor and comparatively expensive telecommunications. In the former system of education, where teachers obtained most of their lessons from the textbooks sent from Moscow, they had no need to either make or share new lessons. Teachers also have little access to materials created outside Kyrgyzstan. Furthermore, isolation and the relatively high cost of transport means that teachers are often unable to attend workshops offered by our own agency and others.

Proposal

It is proposed that the UNHCR Tolerance Education Project set up a resource centre for teachers in the Osh Oblast jointly with the Osh Oblano Teacher Retraining Institute. This institute is in Osh city. The target beneficiaries would be teachers, trainee teachers, and community groups that wish to be run tolerance education programmes. The objectives of the resource centre would be the following:

- to make available new lessons/methods created by teachers for others to use;
- to give recognition for teachers who are innovative teachers of tolerance;
- to provide a forum and meeting place for teachers for the discussion of theory and practice;
- to demonstrate new ways to implement the participatory methodology video and through the model school attached to the institute;

- to present the views of teachers to national discussion on tolerance education;
- to allow teachers to review their own teaching through videos;
- to allow teachers to see teaching practice in other countries through videos;
- to exhibit class-made materials and give access to materials sharing;
- to act as a focal point for future and existing agency projects;
- to publicise (and co-ordinate) meetings, workshops, or competitions for schools;
- to better publicise project and local school initiatives;
- to monitor public debate about tolerance education (collect newspaper articles, etc.);
- to provide a venue for, and run, workshops *e.g. practical book-making techniques;*
- to provide addresses of teachers who are active in tolerance education;
- to allow other interested parties to gain from the experience of teachers: youth groups/media;
- to provide Kyrgyz and Uzbek translation (from Russian) of lessons and books.

Implementation

The Osh oblano has an Innovation Laboratory Room in its Teacher Re-training Centre which they say would be ideal for the purpose as it is currently greatly under-utilised. It is a well-lit room of about 40 sq. metres. As the room is next to the watchman's room and considering that it can easily be locked and provided with an alarm system, security should be no problem.

The oblano re-training centre currently has 5000 teachers a year attending month long courses. The Oblano has already designated one of the centre's staff to be in charge of tolerance education. She has proved to be very helpful with our introductory workshops.

This project could easily be implemented in stages. It is proposed that the centre will sign a contract that stipulates measurable outputs. On production of these outputs UNHCR will then provide the equipment as designated in the next stage. During the first two stages, the project would allow limited access to the project video camera for video lesson production.

It is proposed that teachers be permitted independent access outside of workshop times and that this access would also be available to other interested parties. The centre would, over some time, build up a materials bank consisting of lessons made by teachers as well as of translations of materials from outside Kyrgyzstan. These would then be available for teachers to photocopy, use, and then comment on. The centre would require at least one full-time manager whose duties would be the following:

- to organise resources so they are readily accessible;
- to visit schools to give support and identify the most active and innovative; teachers;
- to videotape lessons;
- to facilitate or run courses;
- to provide guidance to other centre staff;
- to liaise with project office.

Below is a table of the material requirements. The equipment is listed by stage and with its estimated cost.

Provided by Recipient.

STAGE ONE

Staff to manage and guard centre (The oblano can offer up to three staff)
40 sq. room
Furniture
Monthly phone rental
Video security cabinet
Electricity and heating bills
Blackboard
Cleaner

Provided by Donor	**Cost per annum**
STAGE ONE	
1 x heater	100
1 x installation of phone	50
Security system	200
Travel budget for local staff	200
Stationary	150
20 x blank Video cassettes	50
1 x video player	200
1 x 21 inch television	300
STAGE TWO	
1 x mini Xerox	2,000
50 reams of paper	350
Xerox Toner	200
Maintenance of Xerox	50
STAGE THREE	
1 x Video camera	600
10 mini video cassettes	120
Video Camera Tripod	50
1 x 1000 kva UPS	300
Total:	**US$4,920**

Resource Centre Evaluation Matrix:

Objective	Measurable Results
Teacher visits	Visitor & comment book Interviews with teachers
Materials collection and sharing	Books & lessons deposited Lesson Copy record
Materials creation	Video lessons created Bank of lessons made
Provide place for, and run workshops	Record of teacher attendance Workshop designs Post workshop interviews Teacher workshop evaluation forms
Publicise project	File of publicity Record of publicity of centre's activities

Budgetary Information

Duration: Period April 1997 - April 1998

Stage One: US$1,250 1st April 1997
Stage Two: US$2,600 1st May 1997
Stage Three: US$1,070 1st September 1997

Total Outlay: US$4,920

Estimated recurrent expenditure: US$500 per annum
(This is after completion of Stage Three: Oct.97 - Oct 98)

PART III: EXAMPLE OF A PROJECT PROPOSAL

WORKSHOP ASSIGNMENT: DESIGN OF A POSSIBLE PROJECT TO ENHANCE PEACE BUILDING FOR LIBERIAN AND SIERRA-LEONEAN REFUGEES IN GUINEA AND COTE D'IVOIRE

Drafted by workshop participants from:
IRC - Guinea, UNHCR - Guinea and UNHCR - Côte d'Ivoire

VISION STATEMENT: This project aims at promoting durable peace building skills through existing channels of formal and informal programs in both the refugee and host communities.

This project will:

Objective 1: Develop awareness on conflict situations and mechanisms at individual and group level.

Objective 2: Train and build on reconciliation skills to reduce social tension and promote social integration within local communities and amongst ethnic groups.

Objective 3: Promote their application within the changing social context as a form of crisis prevention and preparation for rebuilding the moral and social fabric of the country of origin.

BENEFICIARIES

1) Refugee school student and teacher population of 150,000.

2) Refugee community population of approximately 900,000.

3) Host community population in refugee areas (figure unknown).

Brief History

In Côte d'Ivoire, "Peace Activities" were launched in the framework of the UNHCR/ADRA primary and secondary school program for the celebration of Africa Refugee Day, 20 June 1996. A general sensitization campaign was organized to introduce the concept of peace initiatives to the different Parent Teacher Associations so as to arouse the interest of refugee pupils, teachers and parents alike.

Ivory Coast Program

A series of school competitions (writing, drawing, music, dancing, drama, etc.) were promoted, all centered on the theme of Peace.

"Peace Activities" gradually became integrated in the already existing curricular and extra-curricular programs such as Girls Clubs (promoting female education), French Clubs (enhancing cultural exchange with Ivorian schools).

Environment Clubs (cleaning-up operations and tree-planting), Sports Tournaments (with mixed - Liberian-Ivorian teams), etc.

After the 20th June celebrations, mobile exhibitions of the produced material were organized; a second program of "Peace Activities" was launched for Peace Day celebrations, 20 November 1996.

Guinea Program

In Guinea, there are ongoing seminars. Protection issues for local authorities (military and civilians) for human rights in general. Regular meetings are held with refugee communities (both men and women) to discuss the rights and responsibilities in the host country. In the camps, women are organized into groups to undertake income-generating activities and also to encourage dialogue in reconciliation and problem solving. Sport competitions are encouraged and supported through which the youth come together for dialogue, reconciliation, tolerance. In Gueckedou region only, training in Post Traumatic Stress Syndrome (PTSS) has been conducted by the Protestant Church (EPE/Cama Services) for the counsellors who are working in refugee camps.

The International Rescue Committee (IRC) Health Education Department has held Health Talks in refugee schools with grades 5 and above and for all 1400 refugee teachers on Peace and Conflict Resolution. Essay and poster contests were conducted among students who were awarded prizes by region. Refugee Committees have requested that this particular Health Talk be done in the schools and communities for a second time. Initially PTA turn out was minimal. Both they and students are desiring to become peace builders. Health Clubs are involved in conveying peace messages through songs and dramas.

This project proposes to expand on and add to existing initiatives in order to reach a broader population.

PLAN OF ACTION

1) Global Sensitization , Information Gathering and Attitude Assessment:
   a. Organize campaigns to present peace concept to potential beneficiaries for immediate feedback.
   b. Discuss relevance and possible strategies with the communities (schools, churches, literacy classes and other existing social structures).

2) Identification and Training of Trainers and Peace Agents:
   a. UNV or PCV to coordinate activities in and between each country.
   b. Regional Public Information Officer to cover both regions.
   c. Each country will have one travelling troupe of 6 individuals.
   d. Training held for "Peace Troupes", Health Specialists and Nurse Counsellors. This training will be done by UNV's, Sr. Health Specialist, etc.

3) Elaboration and adaptation of materials and activities:
   a. Produce, exhibit and distribute student/community created posters, pamphlets, stories, etc.
   b. Teacher competitions.
   c. Video tape local assemblies/demonstrations of activities in the communities.
   d. Creation of professional audio/video tapes, buttons (pins), t-shirts, comics, pamphlets, posters.

4) Integration into current programs and activities:
   a. Health Clubs, Fairs, Young Women's Social Clubs (Guinea side).
   b. Peace Proverb in Newsletter.
   c. Student Competitions (both artistic and academic).
   d. Social Centers/Groups.
   e. Cultural Exchange Programs between refugee/host communities.

5) Launch of pilot projects in major centers:
   a. French Clubs, Book Clubs, Environment Clubs, Music/Drama/Art Clubs, Peace Clubs, Sports Clubs.
   b. "Palava Hut" Library Reading Room/Peace Centers for Guest Speakers, and other activities.

6) Initial evaluation and adjustment of pilot projects:
   a. Assess according to participation and attendance of events from both refugee and host population.
   b. Determination and strengthening of most successful activities.

7) Coordination, expansion of efforts and implementation in all areas:
   a. Peace Troups travel and train members of various clubs en route.
   b. Special curriculum created for integration into standard curriculum.
   c. Train Teachers on use of curriculum.

8) Ongoing evaluation of activities.

PROPOSED BUDGET

BUDGET LINE

Staffing
- UNV (2)
- Local Refugee Coordinator (2)
  per month
- Refugee District Directors (3)
  per month
- Peace Agents (12)
  per month

Equipment
- Computers (2) for UNV's /LRC
- Printers (2)
- Laminators (2)
- TV/VCR/Camera (4)
- Portable Generators (4)
- Tape Recorders with Microphone (3)
- Amplifier with Loud Speakers (4)
- Duplicating Machine (4)

Logistics
- Vehicles (2 Landcruiser vans)
- Motorcycles (5)
- Fuel/Maintenance/Insurance (for above)

Materials
- Teaching Aid materials for 3,000 teachers and Social Workers
- Stationery (for students/community use)
- Art supplies
- Sports equipment
- Instruments
- Textiles/t-shirts
- Blank tapes and diskettes
- Books/resource materials

Office supplies
- Stationery
- Furniture
- Book binder and supplies

Office rent

Workshops
- Travel
- Per diem
- Refreshments
- Materials

Note: Costings have been deleted as they were "guestimates".

ANNEXES

ANNEX 1

LIST OF PARTICIPANTS

Full-time participants

UNHCR HQs

J. Ashton, Senior Social Services Officer
M. Sinclair, Senior Education Officer
D. Rabiller, Senior Education Assistant
M. Houtart, Community Services Officer
R. Reddy, Senior Coordinator/Refugee Women
N. Boothby, Senior Coordinator/Refugee Children

UNHCR Field staff

A. Mukantwali, Community Services Officer (GUI)
W. Kouyou, Community Officer (KEN)
F. Germano, Education Officer (ICO)
C. Mazy, Community Services Officer (RWA)
S. Kindler-Adams, Community Services Officer (ANG)
C. Miguel, Protection Officer (NEP)

External participants

Prof. H. Assefa, Director, Nairobi Peace Initiative, Consultant (KEN)
R. Cusic, International Rescue Committee (GUI)
B. Abramson, Consultant (SWI)
J. Lawuobahsumo, International Rescue Committee (GUI)
P. Baxter, Norwegian People's Aid (TAN)
S. Jenkins, Consultant (KYR)

Part-time external speakers/participants

E. Ippolita. (UN Centre for Human Rights)
E. Baeriswyl (ICRC)
D. Bobert (UN Volunteers)
A. Guerrero (UNICEF)
T. Riedy (UNV Liaison Officer)

UNHCR HQs participants at final debriefing on 7 February 1997

Division of International Protection:
J.F. Durieux
J. Marshall
A. Arakelian
Pagliuchi-Lor

Division of Operations Support:
B. Deschamp
S. von Stapelmohr
N. Casalis
S. Malé
G. de Sagarra

Centre for Documentation & Research:
R. Reilly

Regional Bureau for Africa:
B. Sijapati

Bureau for Asia & the Pacific:
K. Nagasaka

ANNEX 2

WORKSHOP AGENDA

(3-7 February 1997)

DAY 1

09.00	Welcome : D. Mora-Castro, Officer in Charge, PTSS
09.30	Introduction of participants
10.00	Programme of the workshop
10.30	Coffee
10.50	Presentations on CIS: Simon Jenkins: UNHCR's education for tolerance in Kyrgyztan ICRC: education programmes in CIS - and elsewhere
12.15	Cognition through Games' manual: introduction and brief activity
12.45	Lunch
13.45	Introduction to the Susan Fountain and Barry Sesnan (Uganda) manuals for trainers of primary school trainers in interpersonal conflict resolution and coping skills
14.30	Adaptation of this approach in Rwanda and Tanzania: brief presentation by participants
15.00	Other field experiences: brief presentation by participants
15.30	Tea
16.00	Introduction to the technology of peacebuilding: Prof. Assefa
17.00	Close

DAY 2

09.00	Review
09.15	Refugee education for human rights, including women's rights, and its relation to education for conflict resolution: presentation by Bruce Abramson, and discussion
10.40	Coffee
11.00	Overview: N. Morris, Director, Division of Operational Support
11.15	Plenary introduction followed by group assignment: discuss in groups your 'vision' of EP/CR/HR for refugees/returnees (one group for educators, one for community services specialists), providing first the 'macro' picture and then 4-6 'micro' examples of specific field activities (eg. lesson plans, activities in community; indicating objectives, activities, assessment)
12.30	Lunch
13.30	Group work (continued)
15.10	Tea
15.30	Presentation of each group's 'vision' in plenary, and discussion
16.30	'Activity'
17.00	Close

DAY 3

09.00	Review
09.15	Commentary by resource persons on 'vision'; discussion
10.30	Coffee
10.50	Conveying messages to children, adults, teachers, community workers and trainers: Pam Baxter, Myriam Houtart, Prof. Assefa, followed by each participant in turn; discussion
12.45	Lunch
13.45	Plenary continues
15.10	Tea
15.30	Plenary to establish tasks for small groups (eg. preparation of local plans/project proposals for donors and policy).
17.00	Close

DAY 4

09.00	Review
09.15	Preliminary presentation of group work in plenary: discussion
10.10	Coffee
10.30	Group work resumes
13.00	Lunch
14.00	Group work continues
15.30	Tea
15.50	Group work continues
17.00	Close

DAY 5

09.00	Review
09.15	Presentation of group work in plenary
10.30	Coffee
10.50	Presentation in plenary continues; discussion
12.00	Small groups: editing of documentation following discussion
12.45	Lunch
13.45	Plenary: discussion of outstanding issues
15.00	Open meeting: presentation of findings to concerned UN/NGO staff and discussion
16.30	Close