

**Promoting a culture of peace and non-violence in Africa
through education for peace and conflict prevention
Phase 1: Mapping – Final Report**

2013



Disclaimer

This paper was commissioned to Tina Robiolle by the Division of Teaching, Learning and Content as background information to assist in drafting the “Promoting a culture of peace and non-violence in Africa through education for peace and conflict prevention. Phase 1: Mapping – Final Report”. It has not been edited by the team. The views and opinions expressed in this paper are those of the author(s) and should not be attributed to the Division of Teaching, Learning and Content or to UNESCO.

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Foreword

Promoting a culture of peace and non-violence in Africa through education for peace and conflict prevention Project

Promoting a culture of peace and non-violence through education is one of UNESCO's core missions. However, with 50 per cent¹ of the world's out-of-school children living in conflict-affected countries, this remains a formidable challenge.

There is indeed a need for increased attention to ensure education systems help build peaceful and sustainable societies. This includes integrating education for peace and conflict prevention, as and when appropriate, across the entire education system. This is vital not only to support the post-2015 education agenda, but also to promote the right to education and holistic development of millions of children who are being denied access to education because of violent conflicts.

Over the past two decades, numerous programmes on peace education and life skills were implemented in countries after a conflict took place. The objective was to promote peace as an essential part of the post-conflict recovery process (e.g. the INEE Peace Education Programme, UNICEF's life skills programmes and many others as reflected in the mapping of this project). However, little consideration was given to the integration of such programmes into national education systems as part of an effort to introduce constructive attitudes, skills and behaviours for living together in order to prevent future conflict.

This Resource and Development Capacity Package was developed based on the belief that, as part of a wider social, economic and political effort, education can play a significant role in a country's peace-building efforts. Its purpose is to assist Member States in integrating or strengthening peace education programs in their national education systems to promote peace and prevent future conflict. UNESCO, IBE, and IIEP developed this resource within the framework of UNESCO's Intersectoral Project, *Promoting a culture of peace and non-violence in Africa through education for peace and conflict prevention*. The Package contains Technical Guidelines and Capacity Development training modules on policy, program design and curriculum planning to integrate peace and conflict prevention into all aspects of the education system. It is meant for curriculum developers and planners from Africa.

The development of the package received the support of the UNESCO Addis-Ababa Office, which assisted in the testing of materials in Addis-Ababa (Ethiopia) and Yaounde (Cameroon).

This resource will furthermore help to ensure that curricula, teaching and learning resources and teacher education are in line with the post-2015 vision of education for holistic development. This vision reconceptualises education in terms of global citizenship and responsibility by focusing on inclusion and social cohesion that is global in orientation. In this regard, Global Citizenship Education (GCED) seeks to empower learners with knowledge, skills, values and attitudes that are needed to forge more just and inclusive societies, capable of resolving existing conflicts and emerging global challenges.

¹ UNESCO, *EFA Global Monitoring Report 2013 Policy Paper: Children still battling to go to school*.

In addition to this package, existing policies and resources on education for peace and conflict prevention in Africa, which were mapped as part of this project, are being compiled into a database. This database will be accessible to educational planners and managers.



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I. BACKGROUND

Conflict and fragility have been identified as major barriers to achieving the Education for All (EFA) goals and Millennium Development Goals (MDG). Over half of the children out of school live in countries affected by conflict or fragility.

Therefore increased integration of education for peace and conflict prevention in education policy and programming is critical to achieving these goals and a culture of peace and non-violence. To date, however, resources and interventions have often been stand-alone or ad hoc, and not embedded as part of a more systematic integration within education systems.

The promotion of a culture of peace and non-violence through education is core to UNESCO's mission and mandate. Africa is a priority region for UNESCO and it is also the region with the highest incidence of violent conflict globally and as such UNESCO is seeking to strengthen the systematic promotion of education for peace and conflict prevention in the region.

The project aims to draw on the rich resources and diverse experience of UNESCO and others in this field by, in a **first phase, comprehensively mapping existing education for peace and conflict prevention resources**. The results of the mapping will be available to UNESCO, UN sister agencies and the wider public. The review will, in a **second phase, inform the development of a specific package of capacity support for key stakeholders** including Ministries of Education, teacher-training institutes etc. in Sub Saharan Africa with a view to strengthening policy and programming.

II. MAIN OBJECTIVE

The objective of this first phase is to compile a comprehensive overview of existing education policies and programs for peace and conflict prevention through a mapping of existing resources and good practices on education for peace and conflict prevention in Sub-Saharan Africa, including policies, materials, methodologies, approaches and stakeholders.

III. DELIVERABLES

As a follow-up to the Concept Note, a preliminary report presented the overall findings of this mapping exercise and the remaining information gaps. It offered an opportunity for UNESCO staff to review these gaps and identify possible complements of information and/or clarification thanks to their resources and/or via their local contacts and partners. The present final report includes all documents, information to date, and bibliography, as well as a short recommendation note indicating a way forward on the coming activities of the overall project.

This **final report** comprises **five elements**:

- The **present report** that includes a presentation of the methodology, an overall analysis of the findings, and short recommendation note indicating a way forward on the coming activities of the overall project
- **Appendix 1**: List of the main contributors to this mapping
- **Appendix 2**: Detailed findings per country
- **Appendix 3**: Information gaps
- **Appendix 4**: Reference documents

IV. METHODOLOGY

1. Timing

This preliminary report is the result of a desk review conducted within a period of two months, using a total of 25 days.

2. Main Task

The main task of this desk review is the mapping of existing resources and good practices on education for peace and conflict prevention: policies, materials, methodologies, approach as well identification of stakeholders (relevant individuals, organizations, governmental bodies, professional associations). This desk review aimed at collecting, reviewing, analyzing and evaluating information regarding formal and non-formal education relating to peace and non-violence. It was also notably an opportunity to update the findings of an effort conducted by the University for Peace (UPEACE) – Africa Programme in 2006.²

3. Definitions

- **Geographic scope**: This mapping follows the United Nations' definition of African sub regions, and hence of Sub-Saharan Africa:
 - Western Africa
 - Central/Middle Africa
 - Eastern Africa (except the Indian Ocean sub-region)
 - Southern Africa

As a result, the mapping covers **45 countries in Sub-Saharan Africa**. While Sudan is located in Northern Africa under the UN definition, it is included in this mapping. **UNESCO International Bureau of Education (IBE)** has conducted a parallel mapping of Spanish and Portuguese resources. Findings of this mapping that concern African countries have been included

² UPeace. [Education in Africa – Report of the Working Committee meeting held in Addis Ababa](#) (December 18-20, 2006).

in the present report. Moreover, while Sub-Saharan Africa was the primary focus of this mapping, some interesting resources and programs from elsewhere are included as well.

- **Formal and Non-Formal education:** Formal education programs are programs implemented within national schooling systems, under the supervision of school teachers. Non-Formal programs are defined here as programs for out of school children, programs conducted out of schools by NGOs, and programs offered in refugee camps. This mapping encounter the same difficulty mentioned in the IBE's mapping report. The categorization of some programs is sometimes difficult: "some programs implemented in schools are informal in nature; while others are materials developed by NGOs and are used in the formal school setting as well as the opposite. In order to be able to establish a proper categorization, a more thorough study is recommended."
- **Peace Education:** A focus was placed on programs, resources defined as Peace Education and non-violence rather than those defined as human rights education. For this study, Peace Education will be used as an umbrella term for programs that convey education for peace and conflict prevention. Several converging definitions of Peace Education in this mapping have been taken into account: the one from the **International Network for Education in Emergencies (INEE)**,³ **UNESCO's Declaration and Programme of Action on a Culture of Peace:** "*The Culture of Peace is a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations*"⁴; and the definition developed by Susan Fountain for the **United Nations Children's Fund (UNICEF):** "*The process of promoting the knowledge, skills, attitudes and values needed to bring about behavior changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level.*"⁵
- **Education Level:** The targets of the educational programs included in this mapping are children and youth (up to 18 years old). Higher education was not covered.
- **Policies:** this aspect of the mapping looked at existing legal frameworks, and national curricula and strategies that have integrated education for peace and conflict prevention. National country reports produced by the IBE ([World Data on Education](#)) were the main sources consulted for the policies. It was challenging to find additional information online, not all ministries of education in Africa have official websites. Additional research online was conducted via websites related to civil society, donors, and international organizations.

³ See INEE's page on the [Inter-Agency Peace Education Programme](#).

⁴ See United Nations Resolutions: [A/RES/52/13](#) (Culture of Peace) and [A/RES/53/243](#) (Declaration and Programme of Action on a Culture of Peace)

⁵ Fountain, Susan. [Peace Education in UNICEF](#), United Nations Children's Fund, New York (June 1999), p. 1.

4. Data collection

Information was gathered in several ways:

- **Contact with main stakeholders** identified before the start of the desk review and with key actors recommended by the main stakeholders (cf. **Appendix 1 – List of main stakeholders**). A formal email was first sent to them presenting the goal of this consultancy. Further discussion was conducted by email or by phone/Skype.
- **Online**: A comprehensive research of existing articles and materials that are available online was led, and if further information was needed, contact was made with the right individuals and/organizations whose name and information were then added to the list of stakeholders.
- Support was also received from **UNESCO staff** (headquarters, Field Offices in Africa, and International Bureau of Education).

Data can be found in different formats: some are website content while others are to be found in their original format (a file to download) and/or free PDF files. When websites are well referenced but do not provide access to material, a description is included with the idea of leading the track for future searches. Materials are included as manuals, guides, activities, reports, books, research studies, and relevant working papers and journal articles. In each case, the sources for these resources are indicated.

5. Data organization

A **Dropbox folder** was set up to share files in a timely and easy manner. This folder includes several subfolders:

- One for each country covered under this mapping
- One for reference documents
- One for other resources that are either being used in various countries in Africa, or globally
- One for each important stakeholder that has activities in several African countries

The information gathered was organized in a single document available under **Appendix 2 – Mapping of policies, programs and resources in Sub-Saharan Africa**. To facilitate the reading and analysis, this document follows the structure of the parallel mapping conducted by **UNESCO IBE** on Spanish and Portuguese resources. All the sources that have been used are mentioned in this document. The **list of all reference documents** and global resources is available under **Appendix 4**.

Content of Appendix 2:

- **45 country profiles** are organized by regions in **Sub-Saharan Africa**, following the United Nations definition of African sub regions. Each **country profile** is divided in two sections:

- A section for **Policies** presents the data found on current policies related to formal peace and non-violence education, and displays 2 columns:

Policy	Information found
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To facilitate the analysis, a color code was used while highlighting certain words: yellow for elements related to the culture of peace, and green for elements related to civic, human rights or life skills education. Indeed, these elements are interesting to track as Peace Education is often embedded in such courses to various degrees.

- A section for **Resources/Programs** with 3 categories to identify materials, in French or English, and programs from past and on-going projects, details on their

methodologies and approaches (modality of inclusion in the curriculum), as well as the corresponding stakeholders:

MATERIALS/Methodologies/Approaches	STAKEHOLDERS	Formal/Non Formal
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Most of the resources recorded in this section are available as electronic files in the Dropbox Folder created for this mapping effort. When they were available online, the web link is also indicated.

The main stakeholders are usually:

- Government Ministries of Education
- Inter-Governmental agencies
- United Nations Agencies such as UNESCO and UNICEF
- International and local Non-Governmental Organizations (NGO)
- Media
- Teachers Associations
- Religious leaders
- Youth and parents' associations
- Association of African Universities

- A descriptive list of **regional programs and resources** used in several countries in Sub-Saharan Africa
- A descriptive list of **international resources** that will be useful for future program design and curriculum development
- A descriptive list of interesting **resources and programs from other continents**

Another document was created to help the overall analysis and identify the information gaps per country. This document is available under **Appendix 3 – Information Gaps**. A column for comments and questions is included and indicates notably the aspects that need to be clarified or confirmed. It can represent a useful tool for UNESCO Staff in the coming weeks to identify important resources and information that could be added to this mapping.

Finally, both in Appendix 2 and Appendix 3, countries that are members of **INEE's Inter-Country Quality Node (ICQN) on Peace Education** are highlighted with a star: Angola, Botswana, Côte d'Ivoire, Democratic Republic of Congo, Kenya, Liberia, Mozambique, Somalia, South Sudan, Sudan, Tanzania and Uganda. As a follow-up to a workshop organized in December 2012,⁶ the **INEE's Pan-African Knowledge Hub** will share a detailed report later this month (May 2013). This report will offer the additional information for these 12 countries on the state of their respective Peace Education efforts. While it is not available in time for this final report, it will be interesting for the project team to consider including it as an additional Appendix to this mapping effort.

6. Limitations

It is important to note the limitations encountered while conducting this mapping exercise. First, the limited time frame available was a challenge considering the large scope of this study. It was difficult to find information online on formal programs in schools and the curricula that are being used. Further research will allow for data triangulation and direct contacts with ministries of education could help complement and validate findings on formal programs, and obtain details about the curricula being used.

Second, non-formal programs are not always presented online, especially those initiated and conducted by local NGOs and communities. The teaching materials that they use are rarely available

⁶ INEE. [Fostering a Community of Practice in Africa to Promote Peace through Education](#) –ICQN on Peace Education 2012 Workshop report (2013).

online as well. As a result, the mapping findings are not comprehensive. Extra time could have allowed for direct contacts with these actors in order to fill some of the information gaps.

Finally, the lack of systematic program impact evaluations did not allow for an identification of best practices. This lack of evidence is explained by several factors, including the lack of available financial and technical resources. Indeed, a 2011 report for USIP on Peace Education underlines the difficulty of finding successful models of Peace Education and the lack of “baselines necessary for proper evaluation in this area.”⁷ Accordingly, in their review of evaluation methodologies used for peace building programs in general, Cheyanne Church and Julie Shouldice explain that attempting to determine the impacts of such program raises the bar too high for most organizations as it requires substantial and often unavailable resources.⁸ As a result, the present mapping findings can hardly lead to the development of a comprehensive compendium of best practices in Sub-Saharan Africa.

V. OVERALL ANALYSIS OF FINDINGS

1. Education Policies and Formal Programs

The following framework was designed to analyze the results of the mapping exercise of national education policies and formal programs:

- **Group 1:** Culture of Peace principles are mentioned in education policies and Peace Education is a standalone subject in the national curriculum taught in schools at least at one grade level
- **Group 2:** Culture of Peace principles are mentioned in education policies and Peace Education can be found under another subject in the national curriculum taught in schools (such as civic, citizenship, or life skills education)
- **Group 3:** Culture of Peace principles are mentioned in education policies but neither Peace Education nor subjects such as civic, citizenship, or life skills education are included in the national curriculum taught in schools
- **Group 4:** Culture of Peace principles are not mentioned in education policies and neither Peace Education nor subjects such as civic, citizenship, or life skills education are included in the national curriculum taught in schools

Taking into account the remaining gaps in the data found so far, it is still difficult to identify a clear category for certain countries. As a result, two intermediary and temporary categories are included in these results: Group “1 or 2” for countries that may have a standalone Peace Education Program; and Group “2 or 3” for countries that have a civic, citizenship, or life skills education program and where Peace Education may be embedded in these programs. For countries still located in these two categories, it would be interesting to clarify which group they actually belong to, and obtain more details about the curricula that are used in schools.

⁷ Fitzduff, Mari, and Isabella Jean. [Peace Education State of the Field and Lessons Learned from USIP Grantmaking](#). Washington, DC: U.S. Institute of Peace (2011), p. 17.

⁸ Cheyanne Church and Julie Shouldice. [The Evaluation of Conflict Resolution Interventions: Framing the State of Play](#) (2002), p. 39.

The following results were found:

Category	Number of countries	%
Group 1	1	2%
Group 1 or 2?	5	11%
Group 2	11	24%
Group 2 or 3?	16	36%
Group 3	5	11%
Group 4	0	0%
Unknown	7	16%
Total	45	

Detailed list of countries per category (preliminary results to be confirmed with further research):

Category	Countries
Group 1	Ghana
Group 1 or 2?	Liberia, Mali, Niger, Sierra Leone, Uganda
Group 2	Burundi, Chad, Democratic Republic of the Congo, Gabon, Ivory Coast, Kenya, Nigeria, Rwanda, South Sudan, Tanzania, Togo
Group 2 or 3?	Benin, Burkina Faso, Cameroon, Central African Republic, Djibouti, Eritrea, Ethiopia, Malawi, Mozambique, Namibia, Senegal, Republic of the Congo, South Africa, Sudan, Swaziland, Zimbabwe,
Group 3	Angola, Botswana, Gambia, Lesotho, Zambia
Group 4	None (to be confirmed)
Unknown	Cape Verde, Equatorial Guinea, Guinea, Guinea-Bissau, Mauritania, Somalia, São Tomé and Príncipe

Main results:

The mapping exercise of national education policies revealed the presence of Culture of Peace values in the purpose and goals of national education policies and systems. Except seven countries where no data was found so far, all the other countries include Culture of Peace values and principles in their main education policy documents. This presence varies from country to country; further analysis could provide a scale that would indicate the importance given to these values and principles.

However, having these principles included in education policies does not imply a systematic inclusion of Peace Education in the formal education programs taught in schools, especially as a standalone subject. So far, data confirmed that only one country in Sub-Saharan Africa, Ghana, has a standalone national Peace Education curriculum. Further research may increase this number as there are 5 other countries that seem to have a standalone national Peace Education curriculum, but this has to be confirmed.

A large majority of countries (more than 60% when we combine “Group 1 or 2”, “Group 2” and “Group 2 or 3”) include subjects such as *civic* or *citizenship education*, *life skills education*, and/or *human rights education* in their national curriculum. This seems to facilitate the inclusion of Peace Education at some point. Indeed, considering the limited time available in the school schedule, it is always a challenge to introduce new subjects. Thus, if a subject such as citizenship or life skills

education is already in place, it facilitates the inclusion of a peacebuilding, or conflict management section.

As for **teaching materials** used in schools, it seems that they are usually developed locally with the support of international or regional organizations. They also appear to be usually adapted to the cultural context, especially for subjects such as civic or citizenship education. However, this point needs further research and access to these teaching materials.

Main challenges for the integration of Peace Education in schools:

The following challenges were identified in several countries, particularly in reports from officials of the Ministries of Education of Ghana and Kenya:

- **Teachers:**
 - Inadequate funds for replication of training of teachers at the national level
 - Very few professional teachers, particularly in rural areas
 - Low morale and inadequate motivation of some of the teachers often due to very low salaries
 - Difficulty to change the way teachers have been used to teach

- **Time and Pedagogy:**
 - Overburdened timetables and overcrowded classrooms challenge the participatory, interactive, and learner-centered pedagogy required for Peace Education
 - When the Peace Education program is infused in another subject (i.e. Group 2), it is often negated by the overloaded general education curriculum. One of the reasons for this neglect is sometimes the absence of grading: grading is often a criterion of importance, so when a subject is not graded, it receives less attention and time, and it is not prioritized by the school staff, the teachers and the students.

- **Funding:** The lack of financial resources is an obstacle to the implementation and scaling up to the national level:
 - Inadequate funds for the replication of training of teachers at the national level
 - Difficulties to find the necessary funding for the printing and dissemination of the teaching materials
 - No resources for the monitoring and evaluation of the program's impact. The lack of evaluation is also explained by: a lack of expertise and difficulty to measure the impact of Peace Education program, as well as a lack of funding for midterm and long term evaluations.

- **Environment, Attitudes:**
 - **In Schools:** Tensions between non-violence principles and the use of mediation to resolve problems on the one hand, and the common practice of corporal punishment in schools on the other hand
 - **In local communities:** Acts of violence challenge development of personal non-violent conflict management skills. Additionally, if the program does not include the community, it is hard to expect a change in attitudes and behaviors. Example from Kenya: *“Cultural barriers have a direct bearing on SEL/CRE/PE/CE policy. Some communities still practice retrogressive cultural practices such as gender discrimination. Other damaging cultural practices are cattle raids among the nomadic and pastoral communities in Kenya. For them raiding neighboring tribes and stealing their cattle is regarded as heroic. A child brought up in that environment does not see anything wrong with stealing or harming a neighbor. Therefore, changing the attitude of*

*such children to respect others' property and appreciate diversity will take more time than expected.*⁹

- **School facilities:** this challenge is related to a larger problem that concerns education in general in fragile states and developing countries. Inadequate School Facilities have an impact on the quality of teaching as well as on students learning. For instance in Ghana: *"Though students and school authorities are doing their best to provide alternative non-violent solutions to problems through mediation, adequate and appropriate space for mediation continues to be an issue. In most schools, mediation sessions were held outdoors somewhere on the compounds of the schools."*¹⁰

2. Non-Formal Programs

There are various types of non-formal programs, with a concentration particularly in certain countries. If detailed data becomes available, it could be instructive to explore the reasons for this concentration, understand if it is related to higher international aid for these countries, a higher prioritization of conflict prevention/non-violent conflict management programs, better conditions for such programs, etc.

Additionally, it is interesting to note that all types of non-formal Peace Education programs mentioned by Susan Fountain in 1999 were found in this mapping. Fountain explains that there are a number of initiatives that use informal communication methods "to address awareness-raising on peace and conflict issues, build grassroots support for peaceful processes of conflict resolution, and promote behaviour change."¹¹ It would be interesting to analyze the evolution in the number of programs since 1999, and assess their duration and sustainability. From the information available online, it is indeed not always clear when these programs started, and if they are still implemented. Some impact evaluations conducted by donors are available, but in general, evidence is scarce.

These are the main types of non-formal programs found so far:

- **Programs with a possible link to schools:**
 - **Youth groups and clubs:** these include Peace and/or Human Rights clubs that gather after school, they are either coordinated by school teachers or local NGOs.
 - **Sports and recreation programs:** these programs focus on building teamwork, cooperation, sportsmanship, and decision-making skills. While they are conducted by actors such as local or international NGOs, but they are often implemented in partnership with schools.
- **Other types of programs:**
 - **Travelling theatre**
 - **Puppetry:** Puppets are still used by some organizations to address younger audiences, but, from the data found so far it does not seem widespread. They were included in UNESCO's peace pack produced on the occasion of the fiftieth anniversary of the United Nations and UNESCO. However, it seems that this intervention is not ongoing. This needs to be confirmed.
 - **Television and radio spots:** the main goal is to raise public awareness of peace and conflict issues.

⁹ Mugo, Mary. "State of the field of Peace Education in Kenya – Conference 2009" in [Conference Reader: Implementation and Sustainability of Social and Emotional Learning \(SEL\), Conflict Resolution Education \(CRE\), Peace Education \(PE\), and Citizenship Education \(CE\)](#) (2009), pp. 21-23.

¹⁰ Osei Achiaa, Victoria and Francis Acquah. "State of the field of Peace Education in Ghana – Conference 2009" in [Conference Reader: Implementation and Sustainability of Social and Emotional Learning \(SEL\), Conflict Resolution Education \(CRE\), Peace Education \(PE\), and Citizenship Education \(CE\)](#) (2009), pp. 12-19.

¹¹ Fountain (June 1999), pp. 22-23.

- **Magazines for young people**, including the use of comic books.
- **Travelling theatre:** participatory theaters for conflict transformation usually provide a forum combining awareness raising and dialogue. For instance in the DRC, **Search For Common Ground (SFCG)** uses the *Participatory Theatre for Conflict*, it incorporates techniques to teach conflict transformation: “*This methodology has proven effective in changing the ways that youth deal with conflict by offering a venue to practice positively transforming a conflict and thus lowering the likelihood of violence as a result of that conflict. During the performance, members of the audience are invited to ‘replace’ the actors to play out the scenario in ways that more constructively address the conflicts.*”¹²
- **Peace campaigns, Contests and exhibitions:** Events such as Peace weeks or Peace day have been developed to create a broad base of support for peaceful social change and offer space for community discussion forums on peace issues.

Two new types of programs have been largely developed since Fountain's report, mostly by **SFCG**. Both types provide youth alternative models to violence to change social norms (i.e., socially accepted definitions of how people should behave):

- **Radio programs:** Radio is still, and by far, the dominant and most important mass medium in Africa; it can play a key role in managing and mitigating conflict, promoting dialogue and culture of peace values. For instance, in Burundi, the DRC and Rwanda, **SFCG** developed the *Génération Grand Lacs* radio program with themes that target norms, while having youth co-hosts from different countries demonstrate how youth can work together across conflict lines.
- **Television series:** **SFCG** has developed a successful television series called *the Team* that merges the global appeal of soccer with soap opera to help transform social attitudes and diminish violent behavior in countries grappling with deeply rooted conflict.¹³ This TV show is available in several countries in the world, including 9 in Sub-Saharan Africa (Burundi, Ivory Coast, Democratic Republic of Congo, Ethiopia, Kenya, Liberia, Sierra Leone, Tanzania, and Zimbabwe). In each country, it has been adapted to the local context and produced with local actors. For instance:
 - in Kenya, *the Team* is raising the question of political and ethnic violence;
 - in Liberia, it explores issues affecting modern Liberia including corruption, sexual exploitation, political favoritism, price fixing, tribalism, drug abuse, and the role women play in shaping Liberia's future;
 - in Zimbabwe, *the Team* tackles some of societal issues such as ethnic and socio-economic differences, intergenerational relations, gender equality and the power dynamics between young men and women, and the importance of unity and working together to succeed at the individual, family, community and national levels.

VI. CONCLUSION & RECOMMENDATION FOR NEXT STEPS

Similarly to the findings of the study led by the IBE, the results of this mapping show a clear tendency in countries in Sub-Saharan Africa to include principles and values of a culture of peace in education policies. While Peace Education per se is not widely integrated in national curricula as a standalone subject, it is more and more embedded in subjects such as civic/citizenship education or life skills education. Unfortunately, details about the curricula being used in these countries and their impact have been difficult to find for this study. It is still unclear the extent to which the culture of peace and non-violence is well promoted through the formal education systems in Sub-Saharan Africa.

¹² Mercy Corps. *Youth and Conflict – Best Practices and Lessons Learned* (2011), p. 11.

¹³ For more information, please see SFCG's website at: <http://www.sfcg.org/programmes/cqp/the-team.html>

There are important challenges for a systematic and efficient integration of Peace Education in school settings, particularly in fragile and conflict affected states, and in developing countries in general. It will be strategic to analyze in depth possible enabling and blocking factors before producing technical guidelines for key stakeholders.

While they are harder to track, non-formal programs seem to be well leveraged by local communities. It would be interesting to think about ways in which both dimensions could be combined in order to offer a coordinated and holistic approach to Peace Education. Additionally, it would be important to explore the potential synergies with other programs that aim either to improve learning environments, addressing school related violence, or to raise awareness about social norms and attitudes that represent obstacles to a culture of peace.

Considering the limited time frame of this study and in agreement with the project team, the following recommendations for the next steps of the project will focus on formal programs.

1. Before going further, the first step will be to **fill the remaining information gaps** particularly on policies and formal program in order to confirm where each country stands within the **4-group framework**:

- **Group 1:** Culture of Peace principles are mentioned in education policies and Peace Education is a standalone subject in the national curriculum taught in schools at least at one grade level
- **Group 2:** Culture of Peace principles are mentioned in education policies and Peace Education can be found under another subject in the national curriculum taught in schools (such as civic, citizenship, or life skills education)
- **Group 3:** Culture of Peace principles are mentioned in education policies but neither Peace Education nor subjects such as civic, citizenship, or life skills education are included in the national curriculum taught in schools
- **Group 4:** Culture of Peace principles are not mentioned in education policies and neither Peace Education nor subjects such as civic, citizenship, or life skills education are included in the national curriculum taught in schools

2. Once there are no more doubts about the countries' position within the framework, it will be important to **clarify and complement the information found so far**. Specific questions that are important to address for each of the four groups are suggested hereafter. Because of time and resources constraints, it will certainly not be possible to obtain answers to the following questions for all the countries in each group. However, it would be important to **select at least one country in each group and conduct a case study that could enlighten our understanding of the situation** in each of these four groups. The findings of these **country case studies** could help understand the reasons why certain countries are more advanced than others in the integration of peace education and conflict prevention in their education policy and programming. Additionally, these findings will be **helpful for the production of a resource package** that will notably include technical guidelines outlining how to integrate education for peace and conflict prevention within education policy and practice. The selection of the countries for these case studies can also be guided by the current options that have been identified for the piloting of the resource package and training of policy makers and planners. If resources allow it, **the selection of more than one country case study in each group would provide the opportunity to determine best practices** that would represent an even **stronger basis for the technical guidelines**.

a. **Sample questions for countries in Group 1:**

- **Understanding better the Peace Education program taught in schools:**
 - **Scope of the curriculum:**
 - ✓ What is the detailed content of the curriculum?
 - ✓ Where is the curriculum taught: What are the grades covered by the curriculum? If only certain grades are covered, what explains this selection?

- ✓ How many hours are dedicated to this program each week?
- ✓ Is the curriculum taught in all schools or just in certain provinces, and why?
- **Teaching materials:** Are there any teaching materials available? If so, what are they: students' manuals, teachers' manuals, both? Were funds available for the printing and distribution of the teaching materials in all schools?
- **Pedagogy:**
 - ✓ What type of pedagogical approach is being used? Are parents involved in any ways? If an interactive and participatory approach is used, how were teacher trained?
 - ✓ Is there any grading system in place for students? If so: what is it exactly and what led to the decision of having one?
- **Quality of Education & Teacher training:**
 - ✓ Has any teacher training been conducted?
 - ✓ If so, how was it done (duration, trainers, content), were teachers satisfied, and what were the challenges?
 - ✓ If not, what were the main reasons for not providing a teacher training? Are there any plans to conduct one in the near future? What is the general level of qualification of teachers in this subject?
 - ✓ How is the quality of education assessed for this subject? What are the expected learning outcomes? How successful is the program?
 - ✓ How satisfied are students, parents, and teachers?
- **Impact evaluation:**
 - ✓ Impact on learners, teachers, and school staff: Are there any monitoring and evaluation systems in place? If so, what are the main indicators used, and on what basis and what scale are results collected and analyzed?
 - ✓ To what extent is the school environment affected? If so, in what ways?
- **Blocking factors:**
 - Past: What were the main blocking factors to the idea of offering Peace Education as a standalone subject in schools? How were they overcome?
 - Present: Are there challenges to maintain Peace Education as a standalone subject in schools? If so, what are they and how are they overcome?
 - Future: what are possible future blocking factors that should be anticipated? How could they be managed?
- **Enabling Factors:**
 - Past: What are the main elements that convinced the Ministry of Education to make Peace Education a standalone subject? How were the main enabling factors leveraged?
 - Present: What are the factors that help maintain the standalone status of Peace Education in the national education system?
 - Future: Are there any anticipated factors that could positively affect Peace Education?
- **Stakeholders:** Who were the main stakeholders in this decision and in the design of the program and its curriculum?

b. Sample questions for countries in Group 2:

- **Understanding better how is Peace Education embedded in school subjects** such as Civic Education, Citizenship Education or Life Skills Education:
 - **Scope of the curriculum:**
 - ✓ What is the "parent subject" that includes Peace Education? What is the detailed content of the "parent subject" curriculum?
 - ✓ How many hours are dedicated to the "parent subject" each week?
 - ✓ Is there a specific section or theme dedicated to Peace Education or is it mainstreamed throughout this curriculum?

- ✓ If there is a specific section dedicated to Peace Education, what is its content? What is the proportion of time dedicated to Peace Education?
 - ✓ Where is the curriculum taught: What are the grades covered by the curriculum? If only certain grades are covered, what explains this selection?
 - ✓ Is the curriculum taught in all schools or just in certain provinces? Why?
 - **Teaching materials:** Are there any teaching materials available? If so, what are they: students' manuals? Teachers' manuals? Both? Were funds available for the printing and distribution of the teaching materials in all schools?
 - **Pedagogy:**
 - ✓ What type of pedagogical approach is being used? Are parents involved in any ways? If an interactive and participatory approach is used, how were teacher trained?
 - ✓ Is there any grading system in place for students? If so: what is it exactly and what led to the decision of having one?
 - **Quality of Education & Teacher training:**
 - ✓ Has any teacher training been conducted for the whole content of the "parent subject"?
 - ✓ If so, how was it done (duration, trainers, content), were teachers satisfied, and were there any challenges?
 - ✓ If not, what were the main reasons for not providing a teacher training? Are there any plans to conduct one in the near future? What is the general level of qualification of teachers in this subject?
 - ✓ How is the quality of education assessed for this subject? What are the expected learning outcomes? How successful is the program?
 - ✓ How satisfied are students, parents, and teachers?
 - **Impact evaluation:**
 - ✓ Impact on learners, teachers, and school staff: Are there any monitoring and evaluation systems in place? If so, what are the main indicators used, and on what basis and what scale are results collected and analyzed?
 - ✓ To what extent is the school environment affected? If so, in what ways?
 - **Blocking factors:**
 - Past: What were the main blocking factors to the idea of embedding Peace Education in a parent subject in schools? How were they overcome?
 - Present:
 - ✓ Are there challenges to maintain Peace Education as a component of the "parent subject"? If so, what are they and how are they overcome?
 - ✓ What are the main blocking factors to the idea of offering Peace Education as a standalone subject in schools? How were they overcome?
 - Future: what are possible future blocking factors that should be anticipated? How could they be managed?
 - **Enabling Factors:**
 - Past: What are the main elements that convinced the Ministry of Education to embed Peace Education in a "parent subject"? How were the main enabling factors leveraged?
 - Present and Future: What are the factors that help maintain the standalone status of Peace Education in the national education system? Are there any enabling factors that could help Peace Education become a standalone subject?
 - **Stakeholders:** Who were the main stakeholders in this decision and in the design of the program and its curriculum?
- c. **Sample questions for countries in Group 3:** Understanding better why neither Peace Education or subjects such as civic, citizenship, or life skills education are taught in schools

despite the presence of principles of a culture of peace in education policies; and assessing the potential for a future inclusion:

- What are the main **blocking factors** to the idea of including Peace Education or subjects such as civic, citizenship, or life skills education in the national curriculum taught in schools?
- Have there been any attempts to do so in the past? If so, why were they not successful?
- Are there any **enabling factors** that could help include Peace Education or subjects such as civic, citizenship, or life skills education in the national curriculum?
- Is there any **demand do Peace Education** or subjects such as civic, citizenship, or life skills education among students? Teachers? Parents?
- **Pedagogy:**
 - What type of pedagogical approach is being used in schools? Are parents involved in any ways? If an interactive and participatory approach is used, how were teacher trained?
 - Is there any grading system in place for students? If so: what is it exactly and what led to the decision of having one?
- **Stakeholders:** Who were the main stakeholders in this decision and in the design of the program and its curriculum?

d. **Sample questions for countries in Group 4:** Understanding better the reasons why the principles of a culture of peace are not included in education policies and programming; and assessing the potential for a future inclusion:

- What are the main **blocking factors** to the idea of including the principles of a culture of peace in education policies?
- What are the main **blocking factors** to the idea of including Peace Education or subjects such as civic, citizenship, or life skills education in the national curriculum taught in schools?
- Have there been any attempts to do so in the past? If so, why were they not successful?
- Are there any **enabling factors** that could help include the principles of a culture of peace in education policies?
- Are there any **enabling factors** that could help include Peace Education or subjects such as civic, citizenship, or life skills education in the national curriculum?
- Is there any **demand for Peace Education** or subjects such as civic, citizenship, or life skills education among students? Teachers? Parents?
- **Pedagogy:**
 - What type of pedagogical approach is being used in schools? Are parents involved in any ways? If an interactive and participatory approach is used, how were teacher trained?
 - Is there any grading system in place for students? If so: what is it exactly and what led to the decision of having one?
- **Stakeholders:** Who were the main stakeholders in this decision and in the design of the program and its curriculum?

e. **Sample questions for all countries:** Understanding the **Education system's context** will be important either to obtain details about the context in which Peace Education and related program are delivered in schools (groups 1 and 2) or to assess the potential for the integration of Peace Education in the national curriculum in countries where it is not integrated yet (groups 3 and 4). Here are some sample questions that can help assess the school climate and physical environment on the one hand, and existing education policies on the other hand:

- **Access to education:** are there any enrolment fees? Is there any compulsory education law? If so, what is the number of years that children are legally obliged to attend school?
- What is the **quality of school infrastructures**? Are buildings weather tight and structurally sound? Are basic services such as water and sanitation available? Are separate toilets available for boys and girls in all schools? If not, what is the proportion of schools that do offer this separation?
- What are the **average class size** and **teacher-student ratio**?

- **Teacher and Staff morale:** How motivated are teachers and school staff? What is the level of teacher retention? What is the average teacher salary?
 - **Quality of Education & Teacher training:** Are teachers systematically trained in new or revised subjects? If not, what is the state of the field? What is the proportion of teachers trained?
 - **Community participation and engagement:** How engaged are local communities with the school system? To what extent are parents involved?
 - **Pedagogy:** To what extent is participatory learning a characteristic in schools? What are the reasons for its presence or absence?
 - **Conflict sensitivity:** Education policies and programming conflict-sensitive? Are there any elements in education policies and programming that exacerbate tensions?¹⁴ The revision of existing policy, resources etc. will be important to reduce risk of violent conflict (textbook revision, policy revision for non-discrimination, etc.)
 - **Violence in schools:** What are the levels and types of violence in schools? What are the disciplinary policies? Are there any regulations that prohibit corporal punishment? Are there any non-violent conflict management systems and practices in schools?
 - **Discrimination:** What are the levels of discrimination and harassment in schools? Are disabled children integrated into mainstream schools? Are children living with HIV and/or AIDS and pregnant students allowed to complete their education? Is there any discrimination against minorities, girls and LGBT students? If so, what are they and who are the main stakeholders?
3. Thanks to findings of these case studies, the project team will have a better knowledge of the situation in each of the four groups, and an **enhanced understanding of the enabling and blocking factors** to the integration of the education for peace and conflict prevention in national education systems. This knowledge and understanding will be essential for the **production of the resource package** that will include **technical guidelines** for the integration of Peace Education and Conflict prevention in education policies and practice. It will allow for the development of specific policy and practice that will depend on the country's localization in integration process (Group 1, 2, 3 or 4).

Here are some preliminary recommendations for these guidelines that should be confirmed or revised thanks to the results of the country case studies. The piloting phase will also help test their validity.

- **Education actors at all levels** (international, country and local communities) **should be sensitized to and convinced of the strategic need for conflict-sensitive education systems and peace education and conflict prevention in schools.** Political will is an essential step that will contribute to the sustainable allocation of necessary funding and resources. **The motivation and buy-in of Ministry's officials** (policy makers and planners, as well as officials at the local level and education inspectors) will be essential to **ensure the necessary political will for a sustainable integration** of the education for peace and conflict prevention in the education policy and practice.
- **A standalone discipline in the school curriculum that combines knowledge and skill building:**
Because of a lack of time in existing schools' timetable, mainstreaming peace education and conflict prevention throughout the school curriculum is often recommended. While this can be an interesting approach that could offer the insurance that teachers of all subjects are considered as having an important role to play, and that students would benefit from a larger exposure to the principles of a culture of peace, this approach presents several major shortcomings in practice.

¹⁴ INEE's *Conflict Sensitive Education Pack* would be a good tool to assess these aspects, it is available in INEE's website: <http://toolkit.ineesite.org/toolkit/Toolkit.php?PostID=1148>

First, to be successful, this approach would require the design and development of an appropriate teacher training in order to help teachers determine how they can implement this mainstreaming. Time and resources for teacher training and materials are often scarce in Sub-Saharan Africa. There is a high risk that this approach would be good on paper, but no concrete application will be observed in schools. Second, the monitoring of such an approach would be difficult to conduct unless there are specific lessons designed in all subjects that include the culture of peace principles. However, this would imply the revision of all existing curricula in all subjects and the printing and distribution of the new teaching materials in all schools. Financially and time-wise, this process has little chance to be accomplished. Third, when all teachers are responsible for the teaching of the principles of a culture of peace, it often results in a little number of teachers who actually integrate them in their discipline. Without a specific and revised curriculum and an appropriate training, this approach often ends up relying on the motivation of certain teachers. As a result, the mainstreaming is far from being generalized and the content of what is taught is highly heterogeneous. Finally, it is difficult to imagine how the skill-building part of peace education would be taken into account in this mainstreaming approach.

For all these reasons, **a standalone discipline offers a sound, realistic and appropriate solution for the integration of the education for peace and conflict prevention in schools in Sub-Saharan Africa.** If the existence of formal programs such Civic Education, Citizenship Education or Life Skills education in more than 60% of the countries in this region is confirmed, it represents an excellent basis for moving towards the integration of peace education in schools. What matters is to determine what the existing content of these programs is and how to complement them with fundamental elements of peace education (i.e. conflict resolution education and human rights education, and sexuality education). As for the title of the program, it can sometimes be subject to controversy and should be adapted to each country context.

- **A holistic and integrated model – whole-school and community approach:**

Ian Harris explains that school personnel can infuse an awareness of peace into all levels of schooling: “they can teach about peace (**curriculum**) to pupils of all ages; at the micro level, they can use peace techniques to run their classes (**classroom climate**); and at the macro level, they can run schools peacefully (**school climate**).”¹⁵ According to him, a **supportive school climate is one of the conditions of success of a peace education program.** Schools principals can also extend it to the community, notably by sponsoring workshops for parents in positive parenting skills. Harris contends that common conflict resolution attitudes that parents teach their children (stand up and fight) and physical means of discipline provide “bad role models of conflict resolution, lower children’s self-esteem, and make it difficult for children to trust adults – all of which are counterproductive to school success, which depends upon rational ways of learning, high levels of self-esteem, and an atmosphere in which young people trust adults, including their teachers.”¹⁶ These **complementary actions** are important since much violence is found outside the school. They help reinforce the alternatives to violence that children are learning at school when they leave school. **Synergies with non-formal peace education initiatives** at the community level could be leveraged as well.

As a result, it is **important to detect and leverage exiting synergies** between peace education and programs that address school violence and discriminations (including gender-based violence), and are meant to improve the learning environment. In this sense, UNICEF’s child-friendly schools,¹⁷ and USAID’s Safe Schools model¹⁸ represent interesting models. Ministries of Education are often overwhelmed with the number of programs/strategies/priorities that the international community promotes. As a result, a piecemeal approach is adopted and is often

¹⁵ Harris, Ian. “Types of peace education,” in A. Raviv, L. Oppenheimer, and D. Bar-Tal (Eds.), *How Children Understand War and Peace* (1999), p. 307.

¹⁶ *Ibid.*, p. 313.

¹⁷ UNICEF. *Child-Friendly Schools Manual* (2009).

¹⁸ USAID. *Safe Schools program: Final Report*. USAID (2008).

unsuccessful, and it discourages education policy makers and planners to include such programs in the future. Consequently, **building a holistic model** that would integrate and strategically combine the main components of such programs **would not only contribute to the success of the education of peace and conflict prevention in schools**, but it **would also facilitate the mission of education policy makers, planners and local actors**.

- **A participatory pedagogy for participative learning that requires a great investment on teachers' training:**

As Daniel Bar-Tal underlines, the objectives of peace education greatly differ from the objectives of traditional educational subjects, and this unique nature of **peace education** objectives **calls for the development of special methods and pedagogical techniques**.¹⁹ According to him, peace education should be relevant and adapted to the school's specific context. Agreeing with Harris and Reardon, he contends that peace education should also be open-minded, with an emphasis on skepticism, critical thinking, and creativity. This characteristic challenges traditional pedagogical methods and **can be demanding for teachers** who have been trained to use a top-down teaching approach and who are used to authoritarian methods and to the preconceived notion that the teacher is supposed to know everything. As a consequence of its different nature, peace education is also more "teacher dependent" than traditional subjects. Because peace education aims to change attitudes and behavior, **teachers are the first role models for their pupils**, and they must be in line with what they teach. Consequently, **teachers need a special level of pedagogical skills and expertise** because peace education requires "the internalization of values, attitudes, and beliefs as well as the use of experiential learning and dedication to causes that may be controversial in that society."²⁰ Building on role-playing, games and collaborative learning projects, an **experiential learning is the key method** for the acquisition of values, attitudes, perceptions, skills, and behavioral tendencies.²¹ This calls for **special attention to the access to and the quality of teachers' training and teaching materials**.

- **Creative and practical tools and indicators for monitoring and impact evaluation:**

The lack of indicators for peace education represents an impediment to its financing and its integration in national education systems. The project team could connect with the **Learning Metrics Task Force**²² to ensure the current reflection includes education programs such as peace education. These indicators should include not only the impact on learners; they should also help assess the impact on teachers, school staff, and parents, and the impact on the school climate.

4. Then, once the resource package is finalized, the next step will be the **piloting of the resource package and training of policy makers and planners in selected countries**. The current plan is to conduct this pilot in three countries. If resources allow it, it would be ideal to conduct it in four countries: one in each of the four groups. If a pilot in four countries is not an option, then it would be good to ensure groups 2, 3 and 4 are represented.

¹⁹ Bar-Tal, Daniel. "The Elusive Nature of Peace Education" in Salomon, Gavriel and Nevo, Baruch (Eds.) *Peace Education: the concepts, principles and practices around the world* (2002), p. 31.

²⁰ Ibid., p. 32.

²¹ Ibid., p. 33.

²² Please see the Brookings Institution's website for more information on the Learning Metrics Task force at: <http://www.brookings.edu/about/centers/universal-education/learning-metrics-task-force>

VII. APPENDIX 1 – List of main contributors to this mapping

In addition to the support of **UNESCO staff** (headquarters, Field Offices in Africa, and International Bureau of Education), here is the list of individuals who provided data for this mapping:

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VIII. APPENDIX 2 – Detailed Findings per country

The information gathered for this mapping is organized in a single document available. To facilitate the reading and analysis, this document follows the structure of the parallel mapping conducted by **UNESCO IBE** on Spanish and Portuguese resources. All the sources that have been used are mentioned in this document.

Promoting a culture of peace and non-violence in Africa through education for peace and conflict prevention

Phase 1: Mapping – Final Report

Appendix 2: Mapping of policies, programs and resources per country in Sub-Saharan Africa

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* Countries that are members of INEE ICQN: Angola, Botswana, Côte d’Ivoire, Democratic Republic of Congo, Kenya, Liberia, Mozambique, Somalia, South Sudan, Sudan, Tanzania and Uganda

Western Africa

Country: Benin

Policy	La loi du 11 novembre 2003 portant orientation de l'éducation national dispose que "l'école doit offrir à tous la possibilité d'appréhender le monde moderne et de transformer le milieu en partant des valeurs culturelles nationales, du savoir, du savoir-faire et du savoir-être endogènes et du patrimoine scientifique universel". En outre, elle "doit permettre à tous les niveaux une Education et une formation permanente, favoriser les spécialisations grâce à une orientation judicieuse qui tienne compte des capacités individuelles et des besoins de la nation". Aux termes de cette loi, l'école béninoise est "ouverte à toutes les innovations positives utiles et doit prendre en compte notamment l'instruction civique, la morale, l'éducation pour la paix et les droits de la personne, l'éducation en matière de population et à la vie familiale, l'éducation relative à l'environnement et l'éducation pour le développement conformément à l'article 40 de la Constitution".
Source	Données mondiale de l'éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Benin.pdf

MATERIALS/Methodologies/Approaches

Right To Play - Benin

"Most children in Benin do not complete their primary school education, and only slightly more than half of those enrolled complete the fifth grade.

STAKEHOLDERS

Formal/Non Formal

Right To Play

Non-Formal

Partners:

Ministry of Sport, Youth and Culture; National, Regional and Local Sport Structures; Ministry of Health; Ministry of Solidarity, Human Rights and Gender; Ministry of Education; Mansion Shalom in Ruyigi; Amani (Peace) Africa Burundi; Norwegian

We began working in the Kpomassè refugee camp in 2001, in response to the influx of Togolese, Nigerian and Chadian refugees seeking safety in Benin.

Working with Benin's Ministry of Early Childhood and Primary Education, we developed and nationalized Benin's first early childhood play-based curriculum and teacher resources. The curriculum supports the holistic development of children aged two to five-years-old and is anticipated to reach approximately 80,000 children.

Through our **"Play To Learn" project**, we involve more than 31,000 children from 107 schools in regular weekly games to induce significant positive changes related to the development of life skills and healthy practices around HIV/AIDS and other preventable diseases.

Child trafficking in Benin continues at worrying levels. With out-of-school children among the most vulnerable, we are working to grow awareness and support for child rights and gender equality through non-formal and alternative education programs in an effort to address key cultural and traditional practices that may compromise children's well-being.

Where we work in Benin:

- Abomey-Calavi
- Allada
- Cotonou
- Kpomassè
- Ouidah
- Tori
- Zè

Our programs engage: 167,334 children and youth; 864 Coaches; 1,052 schools and youth centers.

Source: <http://www.righttoplay.com/International/our-impact/Pages/BeninProject.aspx>

Refugee Council; the United Nations International Children's Fund (UNICEF); the United Nations High Commissioner for Refugees (UNHCR); and the United Nations Human Settlements Programme (UN-HABITAT).

Country: Burkina Faso

Policy « Le Gouvernement et le système des Nations Unies, dans leurs politiques, leurs stratégies et plans d'action, reconnaissent la nécessité de renforcer et d'approfondir les mécanismes de prévention et de gestion des conflits et partant, la défense des droits humains au Burkina Faso. Dans cette optique ils reconnaissent également l'utilité d'élargir les espaces de dialogue, d'éducation, et d'information pour renforcer une culture de tolérance et de la paix dans le respect des valeurs du pays. Ceci est conforme la priorité 5 de l'UNDAF (qui appuie également l'axe 4 du CSLP) et à la Stratégie nationale de promotion d'une culture de la tolérance et de la paix adoptée en 2006. » (Appui au Burkina Faso pour la Prévention et la Gestion des Conflits et pour la Promotion de la Tolérance et la Paix, p. 4)

« Conformément à la loi de 2007 portant orientation de l'éducation, le système éducatif burkinabé a pour finalités de faire du jeune burkinabé un citoyen responsable, producteur et créatif. Il vise essentiellement à assurer un développement intégral et harmonieux de l'individu, notamment en :

- Favorisant son développement personnel à travers son épanouissement physique, intellectuel et moral ;
- Stimulant son esprit d'initiative et d'entreprise ;
- Cultivant en lui l'esprit de citoyenneté à travers l'amour de la patrie afin qu'il soit capable de la défendre et de la développer ;
- Cultivant en lui l'esprit de citoyenneté responsable, le sens de la démocratie, de l'unité nationale, des responsabilités et de la justice sociale ;
- Développant en lui l'esprit de solidarité, d'intégrité, d'équité, de justice, de loyauté ; de tolérance et de paix ;
- Cultivant en lui le respect d'autrui notamment l'équité entre les genres mais aussi le respect de la diversité linguistique, confessionnelle et culturelle ;
- Garantissant sa formation afin qu'il fasse preuve de discipline et de rigueur dans le travail et qu'il soit utile à la société et à lui-même ;
- Développant en lui le sens des valeurs universelles ;
- Développant toutes ses potentialités afin de le rendre capable de participer activement par ses compétences au développement de son pays (article 13). » (Données mondiale de l'éducation, p. 2)

« Programme 5 : **Développement et révision des curricula et programmes d'enseignement et de formation pour la prévention et la réduction des risques de conflits et de catastrophes naturelles**

I. Objectifs spécifiques

- Donner aux élèves/apprenants les moyens d'accéder à de meilleures conditions d'hygiène et de santé ;
- Contribuer chez les élèves/apprenants au développement d'attitudes et de comportements civiques et solidaires, garants du lien social ; =>

enseignement civique et solidaire

- Donner aux élèves/apprenants et aux personnels d'éducation les moyens de connaître les risques de conflits et catastrophes et de se protéger efficacement en cas de survenue d'un phénomène de catastrophe ou de crise humanitaire ;

• Donner aux personnels d'éducation (enseignants et encadreurs) les connaissances et savoir-faire nécessaires à l'accompagnement psychosocial des enfants scolarisés victimes de situations de catastrophes ou de crises humanitaires. » (Stratégie de réduction de la vulnérabilité, p. 98)

« Des réflexions sont en cours concernant le cadre de suivi et d'évaluation du programme. Toutefois, la mise en œuvre de celui-ci reste à définir avec l'ensemble des acteurs, partenaires et bénéficiaires (système de partenariat de gestion et mécanismes de suivi-évaluation). D'ores et déjà certaines pistes de réflexions recueillies sur le terrain semblent s'orienter vers la création d'une cellule de coordination pour la mise en œuvre du volet « éducation d'urgence ». Celle-ci sera composée des ministères en charge de l'éducation, mais aussi, en raison du transfert des compétences, des collectivités territoriales dont les représentants incarneront l'implication de la communauté. La participation des chefs de file du groupe *Cluster* (en l'occurrence Save the Children et UNICEF) au comité de pilotage du Programme de développement stratégique de l'éducation de base (PDSEB) a également été suggérée. De même, l'engagement du ministère de l'Action sociale et de la Solidarité nationale aux côtés du ministère de l'Education nationale et de l'Alphabétisation au sein du comité de pilotage semble essentiel. Par ailleurs, il serait souhaitable d'envisager la création d'une structure technique de gestion de l'éducation en situation d'urgence au sein du dispositif organisationnel chargé de la mise en œuvre et du suivi du PDSEB. » (Stratégie de réduction de la vulnérabilité, p. 104)

Source Appui au Burkina Faso pour la Prévention et la Gestion des Conflits et pour la Promotion de la Tolérance et la Paix : Programme conjoint des agences du système des Nations Unies 2006-2010 : http://www.pnud.bf/DOCS/procon_paix.pdf

Données mondiale de l'éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Burkina_Faso.pdf

La stratégie de réduction de la vulnérabilité du système éducatif aux risques de conflits et de catastrophes naturelles au Burkina Faso (Ministre de l'Education nationale et de l'Alphabétisation - 2012)

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non
Formal

Ecole Instrument de Paix – Burkina

EIP – Burkina

Formal & Non-
Formal

« Depuis le renouvellement de l'instance dirigeante de l'Ecole Instrument de Paix au Burkina (E.I.P/B) le 9 mars 2008, les 10 membres commis aux tâches de dynamiser la structure nationale sont à pied d'œuvre pour l'installation des sous-sections et des clubs E.I.P à travers le pays.

Au niveau des clubs des universités, on peut noter que les universités de Ouagadougou, Koudougou, et Bobo ont déjà mis sur pied leurs clubs qui sont fonctionnels. Une idée qui taraude les esprits des premiers responsables de ces clubs est la création d'une coordination des clubs E.I.P des universités mais la fermeture de l'université de Ouagadougou suite à la marche des étudiants pour réclamer de meilleures conditions de vie, retarde cette activité capitale.

Au **niveau des établissements secondaires**, le renouvellement du bureau exécutif national a permis la **dynamisation de certains clubs** qui sont rentrés en sommeil. Il a également permis la **création d'autres clubs** qui sont venus en renfort aux activités de l'E.I.P nationale. Il faut dire que l'expérience des premiers clubs montre que leur création dans les établissements s'appuie sur l'existence de sous-sections E.I.P dynamiques ; lors de la rencontre du Bureau National tenue en mars 2008, cette problématique a été perçue et le bureau s'attache à la dynamisation des sous-sections qui sont des gages d'un bon fonctionnement des clubs sur le terrain.

Constatant que le Burkina Faso est un pays à fort taux d'analphabètes qui utilise le français essentiellement dans les communications administratives, l'E.I.P a choisi d'utiliser les langues nationales et donc s'appuiera sur les entités linguistiques et les autorités coutumières qui sont des canaux de communications de premier plan.

Sur ce plan, la commission nationale et les sous-commissions nationales des langues Burkinabés seront sollicitées en temps opportun dans le plan d'action national de l'EIP.

L'action de l'EIP/Burkina a besoin de visibilité parce que portant sur les préoccupations des larges masses qui ont besoin de vivre en paix comme le préconisent les textes de l'EIP/Internationale. Pour ce faire, dans son plan d'action 2007/2008, le Ministère de l'enseignement de base et de l'alphabétisation (MEBA), le Ministère des enseignements secondaires supérieurs et de la recherche scientifique (MESSRS), le Ministère de la promotion des droits humains (MPDH), le Ministère de l'action sociale (MAS) et le Ministère de l'information etc. ont été inventoriés par une stratégie de communication et d'action en vue de permettre à toutes les structures EIP sur le terrain de mener à bien leurs activités. »

Source : Bulletin d'information 2008 <http://portail-eip.org/SNC/eipafrique/burkina/2008/bulletinburk.pdf>

<http://portail-eip.org/SNC/eipafrique/burkina/burkina.html>

Country: Cape Verde

Policy No Relevant Data Founded

Source

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

No Relevant Data Founded

Country: Gambia

Policy In terms of the Education Policy 2004-2015, the guiding principle for Education is premised on: i) non-discriminatory and all inclusive provision of education underlining in particular, gender equity and targeting of the poor and the disadvantaged groups; ii) respect for the rights of the individual, cultural diversity, indigenous languages and knowledge; iii) promotion of ethical norms and values and a culture of peace; and iv) Development of science and technology competencies for the desired quantum leap.

Comment « La Gambie a mis en place divers mécanismes pour l'éducation à la paix et à la citoyenneté. » (Source : Consultant for UNESCO's West African Bureau)

Source **Données mondiale de l'éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE**
http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Burkina_Faso.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

No Relevant Data Found

Country: Ghana

Policy **“Mandates / Policies / Legislations about SEL / CRE / PE / CE in Ghana**

“Ghana is making tremendous efforts to transform its social and economic status to a middle income level by the year 2015. To achieve this, there is the need for peace and stability which can best be attained when appropriate policies are put in place within the formal and informal sectors.

In the formal sector and within Ghana’s educational system, there is an underlying philosophy which seeks to create a well balanced individual (intellectually, spiritually emotionally and physically) with the requisite knowledge, skills, values and aptitudes for self-actualization and for socio-economic and political transformation of the nation. It is in that direction that Education comes in handy, contributing to improved security, health, prosperity and ecological equilibrium in the world. It promotes peace, tolerance, economic and cultural development as well as international co-operation.

Evidence from Sub-Saharan Africa reveals that education plays an important role in building support for multi-party democracy and challenges to autocracy. Some underlying philosophy, principles and assumptions which inform pre-tertiary curriculum policy are as follows:

(a) Focus on the Child or Young Person

Education policy should be based on the needs, interest, and aspirations of children or young people and the needs of society as a whole. This requires that education policy must take into account child rights as expressed in the constitution of the Ghana and the International Convention on the Rights of the Child (CRC to which Ghana was the first signatory). The convention also makes it mandatory that all children should have access to education. Hence, once peace education is a component of the curricula, so long as many children stay in the school system, they will imbibe skills on peace education.

(b) Focus on the School

Education policy also focuses on the school plant itself because all educational policies and strategies involving teaching and learning ultimately take effect in the school. Schools must therefore be designed and equipped in such a way as to provide the facilities and type of learning children require for their development.

(c) Focus on the Child and the School as part of Communities.

School and community relationship is also a focus of the educational system. Young people are educated to contribute their knowledge and skills to the development of their communities and the nation. Schools should therefore develop strong relationships with their communities and tailor some of their programs toward assisting in the development projects of their respective communities. Each subject on the school curriculum should have a school-community focus to make children aware of their obligation in applying their knowledge to the development of their communities. Hence students act as

agents of change including that for peaceful living in their communities.

Curriculum Goals

Curriculum goals reflect the goals and intentions of the society for producing citizens with specified characteristics. The broad goal of pre-tertiary education is to enable each learner to reach their full potential and contribute to the social and economic development of Ghana. Among the goals of Ghana’s Pre-Tertiary Curriculum are the following:

- Promote national unity, liberty, justice and democracy.
- Promote human rights, respect for oneself and for others.
- Foster high moral, ethical and spiritual values such as integrity, responsibility, equality and reverence for life.
- Provide the type of education that prepares children and the youth for life.
- Encourage perseverance, reliability, accountability and respect for the value and dignity of work.
- Develop, understanding of the natural and social environment, civic responsibility, social skills and promote physical and mental health.
- Develop knowledge, understanding and values, creativity and practical skills as a solid foundation for academic or vocational training and for creative, meaningful and productive adult life.
- Foster and promote the spiritual and moral well being of the learner, considering the diversity and freedom of beliefs of individuals.
- Extend national unity to the promotion of regional, African and international understanding, cooperation and peace.

Although there are no policies in place on SEL/CRE/PE/CE in Ghana, inference can be made from several existing policies bordering on the rights of children and equality to education. These aim at curbing discrimination against individuals and groups and also provide individuals with quality education that will make them responsible members of the society who will lead meaningful and peaceful lives.” (State of the field of Peace Education in Ghana, pp. 15-16)

Comment No reference to a education for peace / culture of peace in the principles and general objectives of education as of September 2010: **World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE**

Source http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Ghana.pdf
“State of the field of Peace Education in Ghana – Conference 2009” in *Conference Reader: Implementation and Sustainability of Social and Emotional Learning (SEL), Conflict Resolution Education (CRE), Peace Education (PE), and Citizenship Education (CE)*

Available at: <http://www.creducation.org/resources/Collaboration Across Fields Reader.pdf>

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

“State of the field of Peace Education in Ghana – Conference 2009”

In Conference Reader: Implementation and Sustainability of Social and Emotional Learning (SEL), Conflict Resolution Education (CRE), Peace Education (PE), and Citizenship Education (CE)

Ghana Education Service, Ministry of Education;

Formal

West Africa Network for Peacebuilding (WANEP)

By Ms. Victoria Osei Achiaa, Ghana Education Service, Ministry of Education, & **Mr. Francis Acquah Jnr**, West Africa Network for Peacebuilding (WANEP)

Introduction

“The West African sub-region has experienced violent conflicts in the past two decades. These conflicts have had devastating consequences on the sub-region, including, but not limited to: widespread violations of human rights. Several hundreds of thousands of people have lost their lives. A disproportional number of women and children have been killed as a result of the violence. The economic and social consequences include increased poverty, loss of livelihoods, and the breakdown of culturally significant social units such as the family. In the past, these social units (families) have played a vital role in preserving positive social values within African traditions. Unfortunately, the negative consequences associated with the violence and deterioration of the family has contributed immensely to an erosion of positive values of humanity and created a culture of violence especially among young people in our societies. A significant number of youth have been both victims and perpetrators of the atrocities referenced above. The effects of violent juvenile crime in the sub-region have included the devaluing of human life and a lack of respect for oneself and his or her family. These factors have contributed to the loss of positive social values such as discipline and respect. It was therefore urgent and imperative that measures be taken to revitalize our social values beginning with the younger generation. It was in this light that the West Africa Network for Peacebuilding (WANEP) and its partners deemed it imperative to promote peace and social reconciliation among youth across the sub-region. The Peace Education programme was therefore an effort to respond to the high levels of violence in our schools, communities, homes, and places of worship.

In collaboration with the Curriculum Research and Development Division (CRDD) of the Ghana Education Service, WANEP undertook the Peace Education programme. The process involved education experts, teachers and other key stakeholders. Through workshops, the CRDD and teachers contributed immensely to both the development of materials and the strategic direction of the peace education programme. Through this collaboration, the programme has now been institutionalized in

schools. A key product of this collaboration is the “Peace Education Manual” that is **being used in schools at the basic level.**

The Curriculum and Peace Education:

Peace Education in Ghana was an initiative that was led by the West Africa Network for Peacebuilding (WANEP). It was officially launched in August 2000 and became effective in May 2001. This project was funded by CORDAID and the EU. The project was started as a pilot project carried out in 7 countries namely Cote d’Ivoire, Guinea Conakry, Liberia, Sierra Leone, Nigeria, Togo and Ghana. The programme was implemented through the Ministries of Education in the respective countries. In Ghana, WANEP worked closely with the Curriculum Research and Development Division (CRDD) of the Ghana Ministry of Education and other development partners. This collaboration was very strategic as there was the urgent need to introduce Peace Education into the Curriculum.

A lot of initial activities, including training workshops for writers (teachers selected from all levels of education in the country) and peer mediation programs were undertaken. All these culminated in the development and printing of a manual on Peace Education for Basic School Teachers in 2005. The rationale for developing the manual was to compile in one book all the information and skill development activities necessary for the establishment of a culture of peace amongst children and the youth. It is believed that the *Development of Peace and Peaceful Living* curriculum will bode well for the future of individuals and communities throughout Ghana. This was envisaged to help:

- Lay a foundation in children upon whom the culture of peace will be promoted and sustained, by developing in them the principles and values of tolerance.
- Provide young people with the knowledge and skills required to ensure the promotion of positive life skills and attitudes that will help lead to a culture of non-violence
- Inculcate in young people those values which allow them to grow with heightened awareness of their human rights and duties, as well as their responsibilities
- Eradicate ignorance of the consequences of war and violence, and enable youth to make positive choices in life.

This exercise was funded by the United Nations Children’s Fund (UNICEF).

Training of Trainers in Peace Education

The development of the Teachers Manual on Peace Education was followed by a Training of Trainers (TOT) workshop organized in

two phases for facilitators who would in turn train classroom teachers on how to use the manual. These activities were undertaken by the CRDD and WANEP. Copies of the manual have been supplied and are being used in Basic Schools and Training Colleges nationwide. To date, lessons on conflict management, conflict resolution, and peace education have been mainstreamed across the curriculum, with widespread integration in the following subject areas: Environmental Studies (for Kindergarten Level), Social Studies, Religious/Moral Education, and Language Arts (English and Ghanaian Languages) at the Basic School Level.

Human Rights Manual

The Commission on Human Rights and Administrative Justice (CHRAJ) in collaboration with the GES has also produced a human rights training manual for teachers entitled “Human Rights Simplified for Basic Schools”. This was first printed in June 2007 and reprinted in August 2008. The aim is to equip teachers with knowledge and skills that will enable them to deliver human rights lessons in schools to promote a culture of human rights in the school environment. Copies of these books have been distributed to schools nationwide.

Manual on Psycho-social Skills.

Furthermore, the GES, funded by UNICEF has developed a Manual for Teaching Psychosocial skills (which can be likened to Social and Emotional Learning) in Basic Schools. The aim is to help teachers inculcate into students those skills and competencies that will enable individuals to know and appreciate themselves, get along with others, and deal positively with the challenges of everyday life in today’s global world. UNICEF again provided both technical and financial support for the production of a manual on strategies for assessing Psychosocial Skills in schools. Issues on psychosocial skills as well as human rights have been mainstreamed into the entire Basic School Syllabuses. School Officials have also been trained in the use of the Psychosocial Skills Manual.

The Curriculum and Citizenship Education

Since 2007, *Citizenship Education* has been taught as a subject at the Basic School Level (Primary 4 – 6) Citizenship Education in the Ghanaian curriculum is aimed at producing competent, reflective and participatory citizens who will contribute to the development of their communities and the nation in the spirit of patriotism and democracy. The subject exposes learners to the persistent issues hindering the development of the nation as well as the desired attitudes, values and skills needed to solve these

problems. Furthermore, aspects of Social and Emotional Learning are treated in social studies, religious, and moral education.

Challenges

- Inadequate funds for replication of training of classroom teachers by regional and district trainers;
- Overburdened timetables and overpopulated classrooms;
- Very few professional teachers particularly in the rural communities;
- There is low morale and inadequate motivation of some of the teachers;
- One of the major challenges has to do with how to reconcile non-violence principles with schools authorities and the African societies' preference for corporal punishment;
- Drop-outs youths;
- Sustaining the process has been extremely challenging at various levels especially with WANEP's experience. First of all, the programme has faced challenges raising funds to continue the various initiatives on the ground and to monitor effectively the impact of the programme so far;
- The transfer of teachers and changing of schools of students involved in the programme also affects the programme;
- Though students and school authorities are doing their best to provide alternative non-violent solutions to problems through mediation, adequate and appropriate space for mediation continues to be an issue. In most schools, mediation sessions were held outdoors somewhere on the compounds of the schools the programme was started. Obviously with no space, keeping of records of mediation sessions became another challenge in itself;
- At the school level, tensions between the use of mediation to resolve problems and the use of other punitive measures preferred by some teachers and schools authorities;
- The influence of acts of violence by youth groups within the non-formal sector continues to pose a huge challenge to development of personal non-violent skills;
- Tensions between the use of mediation to resolve problems and the use of other punitive measures preferred by some teachers and schools authorities;
- Replicating Peace Education and Conflict resolution skills in Non-formal Education.

Way Forward

- Development of audio-visual aids to support the teachers and learning of CE, PE;
- Mentoring and evaluation of CE and PE;

- Revamping peer mediation and peace clubs in schools;
- Reviewing and publishing the peer mediation manual for students mediation in schools;
- Training of teachers and students in the implementation of peer mediation in school with the help of a manual;
- Introducing conflict resolution education and peace education in the non formal education sector;
- WANEP will strengthen its collaboration with the Ghana Education Service in the review and subsequent inculcation of peer mediation principles into mainstream education.” (pp. 12-19)

Source: http://www.creducation.org/resources/Collaboration_Across_Fields_Reader.pdf

Youth Development through Football – Ghana

Youth Development through Football Non-Formal

“The Republic of Ghana is located on the Gulf of Guinea and only a few degrees north of the Equator. With a population of about 24 million people, the country is home to more than 100 different ethnic groups. Ghana is today regarded as one of the economically sounder countries in Africa. Still, about 28 percent of the population lives below the international poverty line. HIV and AIDS is an issue, but with a national prevalence rate of less than two percent, the spread of the disease is comparatively low. Ghana currently has one of the highest school enrolment rates in West Africa with 83 percent of its children in school and a similar ratio for girls and boys. Football is the most popular sport. The national men's football teams have participated in many championships. In 2009, Ghana became the first African nation to win the FIFA U-20 World Cup by defeating Brazil in a penalty shootout.

A solid partnership in the West of Africa

In January and February 2008, the African Cup of Nations took place in Ghana. YDF used the opportunity to conduct a baseline study in order to explore potential partnerships for the Youth Development through Football project and areas of intervention. The host country proved to be a suitable partner as a number of mainly smaller governmental and non-governmental organizations were either already involved in youth development or in football. Most of them were merely working on a local level though. To connect them and to use their experiences and forces for an enhanced and more systematic approach became the intervention area of choice. Subsequently, Ghana has become the first African partner country of YDF South Africa. The concept of youth development through football was introduced to suitable organizations during two workshops in Accra. A Coordinating Committee was elected and put in charge of taking the project forward. In November 2008 the YDF-Ghana-Network was officially established and is offering membership opportunities to every institution that is related to youth development through sport. A guiding document outlines the network's policies and procedures.

Ten partners support the YDF idea

YDF implements the project in close cooperation with the GIZ-Office in Ghana and in partnership with ten governmental and non-governmental institutions. The focus is on further establishing and consolidating a platform for mutual learning, not only between the different participating organizations, but also on a transnational level. The project further emphasizes on the development of concepts for a successful implementation of the youth development through football idea, of training programmes and on training project partners accordingly. Football-for-development-events will be used to rouse the interest of the wider public and attract and motivate young people to participate in YDF activities in the communities.

The network approach has yielded fruit

The network approach exposed governmental to non-governmental organizations and vice versa. It yielded first fruits, when the National Sports Council of Ghana joined as a strong partner of YDF. Besides ongoing networking activities and joint events the YDF manual for coach instructors and the manual for coach training will be implemented in 2010. The partners will decide on the life skills components that are imparted in addition to the football training according to their needs. In a first step instructors will be trained, who will then train coaches and volunteers in Ghana in order to establish standardised youth development through football activities on a broad scale in the country.”

Source: <http://www.za-ydf.org/pages/ghana/>

YDF network celebrates Global Peace Games in Cape Coast

Youth Development through Football Non-Formal

Cape Coast, 7 November 2009. Cape Coast, with its approximately 150,000 inhabitants, is more than just the capital of the central region of Ghana. With the UNESCO World Heritage Site ‘Cape Coast Castle’ at its centre, it bears witness not only to the atrocities endured by millions of slaves incarcerated in castles and forts prior to their shipment to the ‘New World’, but also to the resilience of Africans who, never forgetting their past, have decided to move on with the hope of building a better future. This hope is also at the core of peace activities such as the celebration of the Global Peace Games in Cape Coast on 7 November 2009. The event was organized by the Ghanaian network of ‘Youth Development through Football (YDF)’ together with Play Soccer Ghana and the National Sports Council, both active partners of YDF in Ghana, and received additional sponsoring from MTN Ghana Ltd. The theme for the 2009 Global **Peace Day celebration** was ‘Unity in Diversity: Peace for All’.

The event, in which 450 children and youths from 6 local junior high schools took part, started with a procession through the main

streets of Cape Coast with two brass bands playing and children holding placards that proclaimed messages such as: 'Peace ensures development'; 'No more wars'; and 'It is better to Jaw-Jaw than to War-War'.

The procession ended at the Robert Mensah Sports Stadium where all the children recited the Global Peace Games Pledge before the games started. In his welcome address Kodwo Morgan, Country Programme Director for Play Soccer Ghana, stressed the need for peace, saying that "our differences should not bring about any conflict or violence".

Christiane Frische, YDF Country Team Manager, read the message from the Special Advisor to the Secretary-General of the United Nations on Sport for Development and Peace, Wilfried Lemke. The message from FIFA President Sepp Blatter was read by Philippina Frimpong, Project Officer of the National Sports Council, Ghana.

An exhibition football match between Play Soccer Ghana and guests from the GTZ Head Office in Germany was the first item on the programme. Then the children from the various schools were divided up into four mixed-gender groups and moving through four stations, learned about the Play Soccer health, social and football activities. Two of the stations focused specifically on possibilities for achieving the seemingly impossible when working together (up to 6 children standing on one sheet of paper) and on the forces of communal effort.

Children from one of the girls' high schools entertained the crowd with cultural dances depicting war and peace. The games ended with a football match between a team selected from the Play Soccer Site in Cape Coast and boys from a local junior high school. 250 children signed the UNESCO Manifesto 2000 for a Culture of Peace and Non-Violence.

The NGO 'Play Soccer Ghana' was established in 2001 to provide disadvantaged children with health-awareness and social skills using the power of football and to strengthen the wider fabric of community life through capacity building and empowerment. With its country office in Accra acting as the administrative hub, Play Soccer Ghana operates at 11 sites in 4 of Ghana's 10 provinces.

The National Sports Council is an agency that falls under the Ghanaian Ministry of Youth and Sports. It aims to promote and encourage the organization and development of, and mass participation in, amateur and professional sports in Ghana by coordinating and integrating all efforts to raise the standards of performance in amateur and professional sports throughout the country."

Source: http://www.za-ydf.org/pages/news_archive_2009/?zDispID=NewsArtYDF_network_celebrates_Global_Peace_Games_in_Cape_Coast

Right To Play – Ghana

Right To Play

Non-Formal

“One of the biggest challenges to development in Ghana is equitable access to a quality education. More specifically, there is a lack of quality learning materials to enhance student achievement, quality of teaching requires significant improvement, and the quality of educational materials focused in issues of health, environment and HIV and AIDS prevention require updating and upgrading. Beyond basic access to education issues, Ghanaian society still excludes girls, not only from a full education, but also from activities such as sport. As such, it is a country that stands to benefit from Right To Play’s prioritization of gender equality and equity at all levels.

Originally partnered with the Ghanaian Ministry of Health, Right To Play first began operations in Ghana in December 2001. Initial programming was aimed primarily at supporting vaccination campaigns and community mobilization events for refugees from Côte d’Ivoire and Liberia. In 2006, however, the focus of the program shifted towards the implementation of regular Right To Play activities in schools and communities.

In subsequent years, Right To Play has implemented programming to promote holistic development through engaging children in sport and play-based activities. Through its unique educational resource, *Red Ball Child Play*, Right To Play fosters intellectual, physical, emotional, and social development by focusing on the healthy development of the child as a whole. Play-based activities outlined in this resource teach children about the value of healthy choices, building satisfying relationships, and making a positive contribution to the community.

The goal of the program in Ghana is to create a safe and interactive learning environment conducive to the active participation of children and youth, particularly girls. Participation in regularly scheduled sport and play activities contributes to improving basic education, health and the development of life skills. Programs incorporate capacity building work specifically focused on parental involvement. Furthermore, Right To Play supports the development of leadership skills that enable children and youth to actively engage in their communities to secure a better future for themselves and their peers. The expected results of Right To Play programs in Ghana include: a reduction in violent behaviour, increased co-operation among children, and an increase in healthy behaviour relating to HIV and AIDS prevention.

Partners: Catholic Action for Street Children (CAS) Action Child Mobilization (ACM), Ghana Education Service (GES), Campaign for Female Education (CAMFED), OrphanAID Ghana, Gender Development Institute (GDI), Tomorrow People Soccer Academy (TOPSA), Accra Street Academy, Youth Action for Reproductive Order (YARO), Child Research and Resource Centre (CRRECENT), Comfort Stars Academy, Special Education Division (SPED), School for Life (SfL)

Beneficiary populations

Direct beneficiaries: Right To Play Ghana’s direct beneficiaries have been children and youth.

Indirect beneficiaries are Right To Play’s partners, other local Non Government Organizations (NGOs) and Community Based Organizations (CBOs) whose teachers and staff have been trained as coaches.

Project Locations

Southern Ghana: Volta, and Greater Accra Regions.

Northern Ghana: Northern and Upper East Regions.

In 2011, Right To Play plans to reach: 49,209 children and youth (50 per cent female); **1,075** coaches and certified teachers (52 per cent female); **171** schools; **8** community centers”

Source: <http://www.righttoplay.com/international/our-impact/Pages/Countries/Ghana.aspx>

Peace Education Center in Ghana

Unknown

Non-Formal

article by Nina Meyerhof (November 17, 2003)

“The **2004 OPATAFO Peace Builder Program** (Opatafo meaning peace maker in Twi) is focused on 3 core concepts: Peace, Conflict Transformation, and Leadership Youth will learn peace-building skills and then train other youth from the local areas.

The **Apeadu Children’s Peace Center** is the first peace center in Ghana, and perhaps in Africa. This Center provides young people with a refuge from the demands of daily life in Africa and is a place of beauty and hope. The Center brings young people together to learn peace-building, peace-making, peace-keeping, and most of all, peace-being skills.

In August of 2002 the **first international leadership conference** of 50 young people from around the world, 25

international and 25 local youth from Ghana, seeded the beginnings of this Center. These youth committed to action in support of building this center, as well as other action plans which further peace.

The **2003 International Youth Leadership Program** was offered at the end of June and focused on Health and HIV-Aids as a part of Peace education. This program was followed by a Teacher Education retreat.

The Center is now only a beautiful piece of open land gifted by Chief Osei Boakye Yiadom II as a tribute to her late husband who died in a UN peace mission. Chief Nana Apeadu (her other name) is also known as the Peace Maker and Earth Mother. As the spiritual leader of her community she has full support of the local people as well as the Ministry of Education of Ghana for this endeavor.

The Center's mission is to abide by the pledges of the Manifesto 2000 for the Culture of Peace and Non-Violence: Respect all life, Reject violence, Share with others, Listen to understand, Preserve the planet, Rediscover solidarity.”

Source: <http://cpnn-world.org/cgi-bin/read/articlepage.cgi?ViewArticle=92>

Country: Guinea

Policy No reference to a education for peace / culture of peace in the principles and general objectives of education as of December 2010

Source **Données mondiale de l'éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE**
http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Guinea.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non Formal

Radio Programs - Talking Drum Studio

Search For Common Ground

Non-Formal

“Search for Common Ground (SFCG) seeks to develop the capacity of local media organizations to contribute peace-building efforts through professional and reliable radio programming. Radio can play a key role in managing and mitigating conflict through thoughtful and innovative programs and education.

SFCG, informed from its extensive experience in the region and in cooperation with the Ministry of Information and local and international NGO partners, develop programming and journalism education programs unique to the region and Guinea. SFCG’s Talking Drum Studio in Conakry provides this support through a coordinated effort utilizing journalism training, technical support and the production of quality radio programming.”

“In recognition of the key role radio can play in managing and mitigating conflict, and informed from its extensive experience in the region, Search for Common Ground (SFCG) seeks to develop the capacity of local media organizations to contribute peace-building efforts through professional and reliable programming in cooperation with the Ministry of Information and local and international NGO partners. SFCG’s Talking Drum Studio in Conakry provides this support through a coordinated effort utilizing journalism training, technical support and the production of quality radio programming.”

Source: http://www.sfcg.org/programmes/guinea/guinea_radio.html

Radio Soap Opera: *Feu N'est Pas Incendie*

"Our new Soap Opera is called "*Feu N'est Pas Incendie*," which translates as "fire isn't always destructive" in the Manlike language, one of the local languages spoken in the Kissidougou region of the country.

The radio drama focuses on issues that are relevant within the communities of people who are reached by the broadcasts. For example, it addresses the importance of educating girls, who have long been victims of discrimination. It also addresses HIV/AIDS awareness and contributes to reducing tensions in families, created because of the discrimination and stigmatization of infected people in their own communities. Another example is the public health crisis caused by the large number of deaths from malaria, which in turn contributes to social conflicts between families in the community.

"*Feu N'est Pas Incendie*" has 10 main characters who appear in the dramas, and address these key themes areas - sometimes in humorous and sometimes in dramatic ways - to stimulate positive behavior change and to provide positive role models.

The radio program is funded by UNICEF and is produced by SFCG-Guinea, in collaboration with a local drama group in Kissidougou that assists in contextualizing the themes, and the rural radio station in Kissidougou.

The programs are broadcast twice a week in two languages, French and Manlike. The series will have 39 episodes, 4 of which will be broadcast in both languages. The launch ceremony took place at the rural radio in Kissidougou town with the presence of local authorities (the prefect and the mayor), UNICEF representatives from Conakry in Kissidougou, and other members of different local organizations."

Source: http://www.sfcg.org/programmes/guinea/guinea_radio.html

Terrain D'Entente (Common Ground) / radio program

"We are proud to announce the debut of a new show called "*Terrain D'Entente*" (Common Ground). *Common Ground* is a round table show that can shed light on people and news topics that could contribute to peace, governance and democracy."

Source: <http://www.sfcg.org/programmes/guinea/index.html>

Final Evaluation Report: Youth and Non-Violence in Guinea

Search For Common
Ground

Non-Formal

Search for Common Ground (SFCG) in Guinea recently completed an 18-month project entitled Youth and Non-Violence in Guinea, whose overall goal was to promote the use of non-violent methods for resolving conflicts among youth in the cities of Kindia, Mamou and Kankan. The project had two specific objectives: 1) To increase the knowledge of youth in conflict management techniques, human rights and their civic responsibilities; and 2) To build the capacity of youth in the target areas to resist manipulation and the use of violence to resolve conflicts. In order to achieve the aforementioned results and objectives, SFCG planned and executed three types of activities: the training of 72 young Guineans in the three project locations; the organization of sensitization events, including peace festivals; and the production and broadcast of two weekly radio programs.

[Final Evaluation Report](#) [English]

[Key Findings](#) [English]

[Final Narrative Report](#) [English]

[Principaux Résultats](#) [Français]

SFCG requested the present evaluation in April 2010, setting three main objectives: 1) to evaluate the impact of the project; 2) to collect stories of change caused by the project; and 3) to provide recommendations for future planning. Over a period of 28 days (including 14 in Guinea), the evaluation team reviewed the achievements of the project and identified the following results:

Relevance

- The relevance of the project to Guinea's current situation cannot be stressed enough. All key stakeholders interviewed made explicit references to the role young people played during the violence of January and February 2007, and stressed the importance of engaging youth during the transition, lest violence on the scale of the 2007 events happens again.
- Whereas the project intended to address political violence and the role youths tend to play in it, one outstanding result is that it uncovered many layers or types of violence into which both urban and rural youth are drawn, including for example domestic, work-related, ethnic, inter-generational etc.

Effectiveness

- The knowledge of project participants has definitely increased in line with the project's objective.
- In regards to the project's different activities, the analysis of collected information suggests a high level of effectiveness. The responses we received from all those interviewed were generally very positive.
- The radio programs were very appreciated by young participants, community leaders and the radio stations themselves. Participants enjoyed the opportunity to participate in the production of the show and even more so the responsibility of facilitating discussions on the interactive show.

Impact

- A key result in terms of impact is how the Youth and Non-Violence project seems to be changing the role of Radio Rurale in the three cities. As mentioned before, the Directors of Programs in all three locations said that the project's radio programs were responsible for an increase in listenership, especially among young people.
- All people interviewed—young participants, beneficiaries, local authorities and civil society leaders—stated that no major instances of violence have occurred in their respective cities after the events of 2007. They all acknowledged that violence has decreased considerably, and all appreciated how the youth in Kindia, Mamou and Kankan have started playing a more positive role in their communities.

Some challenges were also identified, chief among them the low level of participation by women and young girls. Also, the project experienced some logistical problems, specifically around the production and broadcast of the radio programs. Finally, young participants have expressed some frustrations with the level of resources allocated for sensitization events, which they judged to be below their expectations.

The challenges do not in any way detract from the overall achievements of the Youth and Non-Violence project, which have been largely successful. Furthermore, the evaluators found that the relevance and potential impact of the project are even greater now as the country moves towards national elections, than at any other time during its implementation.

As a consequence, the evaluators' main recommendation is to ensure the continuation of the project and its activities. This will allow to consolidate the results so far achieved, to increase impact and to reach sustainability. Other

recommendations include:

- Improve the collection of relevant output- and outcome-level data by creating a monitoring system better tailored to the project’s specific formula.
- Develop a more explicit gender strategy to ensure greater participation by women and young girls to all project activities.
- Organize more consistent and regular follow-up with project beneficiaries—i.e. community members who are supposed to benefit from the sensitization events and the radio broadcasts.
- Increase the amount of resources allocated to young participants for the organization of sensitization events.

Click [here to read full report](#) / Authors: Dr. Dennis Bright and Bernardo Monzani / Date: April 2010

2010 Baseline Paper: Urban Youth and Political Violence in Conakry

Search For Common Ground

Non-Formal

The central goal of this baseline report is to inform regarding the socioeconomic situation of Conakry's most conflict-prone youth and explain the danger of youth manipulation in the direction of political violence. "Ghetto" youth face a myriad of problems including poverty, susceptibility to political manipulation, and prevalence of drug use. Despite this, however, the baseline report notes that these youth generally express strong hope for peaceful elections, democratic structures within youth gangs, and high potential for art as a means of constructive political expression. Ultimately, the baseline report provides concrete suggestions for future projects working with the youth in Conakry including working with a team of people from the same social environment as these youth, organize youth gatherings to promote a sense of solidarity and non-violence in the upcoming June 2010 elections, and work within the youth's internal pattern of authority throughout the project implementation.

[Read the Baseline Paper](#)

Encourage Youth to be non violent actors of change

Search for Common Ground

Non-Formal

“Working approximately with 23,000 young men and women in the disadvantaged neighborhoods of Conakry and in

United Nations Industrial Development Fund

Forest Guinea, the project, supported by the United Nations' Secretary General Peace Building Fund, will be implemented by UNICEF in partnership with **Search for Common Ground**, the United Nations Industrial Development Fund (UNIDO) and the Ministry of Youth and Sport.

(UNIDO)

Ministry of Youth and Sport

Young people aged 15-34 years old represent 30% of the population in Guinea. Many of them have not completed basic education, often unemployed and lack access to information. They have very few opportunities to express their needs, aspirations and grievances, and to participate in social, political, and economical decision making processes. The lack of understanding and opportunities paired with the deficit of information has led to youth being easily manipulated and caught in outbreaks of political violence.

UNICEF

Through our programme, young people learn about their rights, non violent ways of dealing with adversarial situations, and about democratic change. Better informed, they are able to resist political manipulations and will become a non violent drive of positive change during and beyond the transition in Guinea" said the Country Director of Search For Common Ground, Quentin Kanyatsi.

In total, the Peace Building Fund is providing \$6 million to the UN system in Guinea to support peace building and conflict prevention activities in support to the peaceful transition towards and beyond democratic elections."

Source: <http://www.sfcg.org/programmes/guinea/pdf/UNICEF-SFCG-PBF-press-release-100510.pdf>

Barada: Magazine

Search For Common Ground

Non-Formal

Goal: Sensibiliser et éduquer les jeunes pour un changement de comportement, un esprit citoyen pour la consolidation de la paix et surtout la réduction de la violence en milieu jeunes.

Target : Jeunes

Source : [http://www.sfcg.org/programmes/guinea/pdf/Guinea%20Newsletter%20\(French\)%20-%20March%202013.pdf](http://www.sfcg.org/programmes/guinea/pdf/Guinea%20Newsletter%20(French)%20-%20March%202013.pdf)

Ecole Instrument de Paix EIP – Guinée

EIP – Guinée

Formal

l'Institut national de recherche et d'actions

Tradition orale et éducation citoyenne en Guinée

Guide pédagogique reconnu et approuvé par l'Institut national de recherche et d'actions pédagogiques, Guinée

Source : <http://portail-eip.org/SNC/eipafrique/Guinee/APIC/pdf/ParoleEnseignante.pdf>

<http://portail-eip.org/SNC/eipafrique/Guinee/Guinee.html>

pédagogiques, Guinée

Avec le soutien du
Département de
l'Économie, de l'Emploi et
des Affaires extérieures.
Direction des affaires
extérieures, Service de la
Solidarité. République et
Canton de Genève.

Country: Guinea-Bissau

Policy No Relevant Data Found

Source N/A

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

National Children's Parliament (NCP)

???

Non-Formal

“Search for Common Ground invited the **National Children's Parliament (NCP) from Guinea-Bissau** to Angola for an exchange experience with **School Parliamentarians**. During the visit, both groups met and discussed a variety of issues related to youth and shared ideas on the role of student government organizations like the School Parliament.

Among the various topics discussed were the implementation of the eleven commitments to children, which protect various children's rights such as the rights to a healthy life and physical and social security, the applicability of the Convention on the Rights of the Child, and the problem of child labor and street children. According to them, some of the biggest problems facing youth and children in Africa are the lack of education, poor health care, poverty, and the refusal of governments to protect the rights of children. Hussainatu Mendes, a member of the NCP, pointed out the inconsistency of governments on children's rights saying, "The African countries also signed the Convention on the Rights of the Child, but they are the ones that break it." One conclusion reached by a member of the group was that government support is essential in promoting children's rights, but that children and youth also need a voice in solving their own problems.

During their stay in Angola both groups visited various organizations that deal with children's issues, including the National Institute of Children, the United Nations Fund for Children and Childhood, the Angolan Institute of Electoral Systems and Democracy, the National Assembly, and the National Council Ministry of Children, Family, and Promotion of Women.

Laurindo Vipipili, President of the Angolan School Parliament, said the Guinean delegation gave them the idea to create a National Children's Parliament in Angola as well. Overall, representatives from both groups said they learned much from

the experience and from what the other group had to share.

"It will be good to start informing children about issues of gender equality from a young age in order to end the idea that boys have more value than girls." — Jonatas Hanque, Deputy of the NCP"

Source: http://www.sfcg.org/programmes/angola/angola_school_parliament.html

Country: Ivory Coast*

Policy	<p>Conseil des Ministres – Mercredi 12 Septembre 2012</p> <p>« Le mercredi 12 septembre 2012, un Conseil des Ministres s’est tenu de 10h à 12h30 au Palais de la Présidence à Abidjan, sous la Présidence de Son Excellence Monsieur Alassane OUATTARA, Président de la République, Chef d’Etat.</p> <p>Au titre du Ministère de l’Education Nationale, en liaison avec le Ministère des Droits de l’Homme et des Libertés Publiques</p> <p>Sur présentation du Ministre, le Président de la République a signé un décret portant création d’une nouvelle discipline d’enseignement intitulée «Education aux Droits de l’Homme et à la Citoyenneté (EDHC)».</p> <p>L’intégration de cette nouvelle matière spécifique aux différents programmes d’enseignement et de formation vise à inculquer aux élèves, étudiants et travailleurs, les notions de Droits de l’Homme et de la Citoyenneté, de façon à prévenir les conflits, les violations des droits de l’homme et à renforcer les processus participatifs et démocratiques dans notre pays. »</p> <p>Source : http://www.gouv.ci/conseil_ministre_1.php?recordID=139</p>
Comment	EDHC seems to be only included in the secondary level so far.
Source	Official Website of the Government

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

Education aux Droits de l’Homme et de la Citoyenneté (EDHC)

Ministère de l’Education nationale

Formal

« Le vendredi 03 avril 2009, au cours d’un atelier, le Ministre de l’Education Nationale a procédé au lancement officiel des activités opérationnelles du Programme Mondial en faveur de l’Education aux Droits de l’Homme en donnant pour instruction de rattraper le retard accusé, conformément aux souhaits du Chef de la Division des Droits de l’Homme de l’ONU.

cet effet, l’atelier a adopté comme résolution essentielle l’intégration des Droits de l’Homme dans le système éducatif en tant que discipline spécifique au même titre que les mathématiques, l’anglais ou les autres matières enseignées, sous la dénomination **Education aux Droits de l’Homme et de la Citoyenneté (EDHC) vient en remplacement de**

l'éducation civique et morale. »

Source :

http://www2.ohchr.org/english/issues/education/training/docs/replies/COTE_DIVOIRE_RAPPORT_DETAPES_9April2010.pdf

Cote d'Ivoire: Education aux droits de l'homme - Vers l'introduction de la discipline dans le système éducatif

Par Marcellin Boguy, 22 Juin 2012

« L'Unesco, la Bad et la Cedeao, en collaboration avec les ministères de l'Education nationale, de l'Enseignement supérieur et de la Recherche scientifique, ont organisé à l'Ecole normale supérieure (Ens), récemment l'atelier de relecture et finalisation des programmes éducatifs de la discipline **Education aux Droits de l'Homme et de la Citoyenneté (Edhc)**. Cet atelier a réuni 58 participants dont les représentants de plusieurs structures et institutions comme, entre autres, l'Ens, le Comité national du Programme mondial en faveur de l'éducation des Droits de l'Homme.

L'atelier, vu l'importance de l'Edhc dans l'éducation à la culture de la paix et de la cohésion sociale, a recommandé le recrutement à l'Ens de stagiaires à former pour la discipline Edhc, la démultiplication des programmes éducatifs pour les enseignants de tous les ordres, l'enseignement effectif de l'Edhc dans l'ensemble des établissements d'enseignement préscolaire, primaire, secondaire et les instituts de formation initiale.

Au cours de cet atelier, M. Kané Soumaïla, chef des programmes des Cafop à la Direction de la Pédagogie et de la Formation continue, a procédé à la restitution des travaux de Lomé. Pour la bonne marche des travaux, 5 ateliers ont dû être constitués (les centres de formation initiale de l'enseignement supérieur, les Cafop, la maternelle, le primaire et le secondaire général et technique). Par la suite, il y a eu la restitution des travaux en ateliers. »

Source : <http://fr.allafrica.com/stories/201206230320.html>

« Le 12 septembre 2012 est une date à retenir et à marquée d'une pierre blanche dans l'histoire du système éducatif

Ivoirien. En effet, au titre du Ministère de l'Éducation Nationale, en liaison d'une part avec le Ministère des Droits de l'Homme et des Libertés Publiques, et d'autre part avec le Ministère de la Poste et des Technologies de l'Information et de la Communication

Sur présentation de la Ministre, le Président de la République a signé deux décrets portant création de deux nouvelles disciplines d'enseignement dans le système éducatif Ivoirien. Le premier porte **création d'une discipline intitulée «Education aux Droits de l'Homme et à la Citoyenneté (EDHC)»**. La finalité de la nouvelle discipline est d'inculquer aux élèves, étudiants et travailleurs, les notions de Droits de l'Homme et de la Citoyenneté, de façon à prévenir les conflits, les violations des droits de l'homme et à renforcer les processus participatifs et démocratiques en Côte d'Ivoire. »

Source : <http://ticeduforum.akendewa.net/tag/edhc/>

Culture de la paix : LE MOULE DU CITOYEN NOUVEAU

(Fraternité-Matin 15/06/2012)

« Papa Banga Guissé expert de l'Unesco, principal animateur de l'atelier. C'est par un appel à la prise de conscience collective à formater la nature humaine, foncièrement «rebelle» au moulage éthique, que le Pr Lou Mathieu Bamba, secrétaire général de la Commission ivoirienne pour l'Unesco, a axé son discours, à la cérémonie de clôture de l'atelier de relance et de finalisation des programmes éducatifs de la discipline «Education aux droits de l'homme et à la citoyenneté» (Edhc). C'était le 13 mai, à la salle de conférences de l'Ecole normale supérieure (Ens), à Abidjan-Cocody.

Et Lou Mathieu Bamba, face à la pertinence des conclusions de l'atelier, corrélativement à l'urgence de reconstruire les défenses de la paix dans l'esprit des jeunes ivoiriens, en l'occurrence, souligne que l'enseignement de l'Edhc est «le moule du citoyen nouveau».

Un moule que le Pr Cissé Sindou, représentant le ministre de l'Enseignement supérieur et de la Recherche scientifique et parlant au nom des ministères en charge de l'éducation, considère comme étant «le credo d'une nouvelle société démocratique».

Il appartient donc désormais aux autorités ivoiriennes, pour que ce projet d'inscrire l'enseignement à la culture de la paix, à travers l'Edhc, discipline qui remplace l'Education civique et morale (Ecm) dans tous les ordres

d'enseignement, ne soit pas lettre morte, d'activer la finalisation des conclusions de l'atelier afin que les manuels soient disponibles à l'échéance du deadline d'octobre 2012. D'autant plus que Dr Papa Banga Guissé, coordonnateur du Projet Unesco/Bad/Cedeao, a insisté sur l'intérêt et l'urgence que les bailleurs multilatéraux accordent à ce domaine dans la reconstruction post-crise de la Côte d'Ivoire.

M. Gnamessou Benoît, le coordonnateur national, ainsi que les 58 enseignants de l'Ens, des Cafop, de l'Ipnetp, de l'Insaac, à l'instar d'enseignants des trois dernières promotions de philosophie de l'Ens (en phase pilote), sont convaincus que l'enseignement de cette matière «préviendra les violences de masse et sera le levier à l'enseignement des valeurs humanistes et citoyennes».

Du 2 au 6 juillet, rappelle Papa Banga Guissé de l'Unesco, principal panéliste de l'atelier, avec l'aval des ministères en charge du secteur éducation/formation en Côte d'Ivoire, et s'appuyant sur la restitution des experts, les pro forma d'impression de trois imprimeurs nationaux ou de l'espace ouest-africain, aux fins d'éditer les manuels officiels de l'Edhc, devront être fournis au pool des bailleurs, à moins de voir la Bad retirer son financement. Ce sera au cours d'une réunion multipartite, à Ouagadougou.

Il faut noter que ce projet transversal initié en 2003, puis activé en 2006, concerne 6 pays de la Cedeao (Côte d'Ivoire, Guinée, Guinée-Bissau, Liberia, Sierra Leone et Togo) qui étaient en crise ou en sortaient. »

Source : http://www.africatime.com/ci/nouvelle.asp?no_nouvelle=676758&no_categorie=4

L'Ecole Instrument de Paix (EIP) - Côte d'Ivoire

L'Ecole Instrument de Paix (EIP) - Côte d'Ivoire Formal & Non Formal

L'Ecole, Instrument de la Paix Côte d'Ivoire (EIP-CI) est la section ivoirienne de l'association mondiale pour l'Ecole Instrument de Paix basée à Genève.

EIP-CI intervient dans plusieurs domaines liés aux droits de l'homme, l'éducation, la démocratie, les nouvelles technologies de l'information et de la communication.

Principe:

L'EIP-CI met tout en œuvre pour diffuser en Côte d'Ivoire les principes universels d'éducation aux droits de l'homme.

But:

Promouvoir l'éducation aux droits de l'homme et à la paix par la prise de conscience du rôle que devrait jouer l'école mis au service de l'Humanité.

Objectif général : Promouvoir en Côte d'Ivoire, l'éducation aux droits de l'Homme et à la paix notamment par la résolution non violente des conflits et la lutte contre toute forme d'inégalité et d'injustices, sources de ruptures et d'exclusions.

Objectifs Spécifiques :

- Faire prendre conscience sur le rôle que devrait jouer l'école mis au service de l'humanité.
- Susciter des attitudes favorisant le développement et l'épanouissement personnel, ainsi que l'acceptation de l'autre ;
- Encourager des comportements nouveaux de coopération et de paix entre les personnes, les groupes et les Nations ;
- Transmettre des savoirs propres à améliorer les connaissances en matière d'enseignement de la paix et des droits de l'homme.

Cibles: Le monde de l'éducation formelle et non formelle, la société civile, les autorités politiques et l'opinion publique en général

Actions: Les deux dernières années, EIP-CI s'est engagée pour le respect des droits de l'homme, la démocratie et aussi pour la construction d'une paix durable en Côte d'Ivoire à travers divers projets :

- Contribution comme partie prenante à l'EPU de la Côte d'Ivoire par :
 - Participation à la stratégie de préparation, déroulement et suivi engagée par la CEPUCI ;
 - Production d'un rapport thématique sur l'éducation ;
 - Lobbying lors de cet examen au Conseil des Droits de l'Homme.
- Participation au processus d'intégration de l'Education aux Droits de l'Homme et à la Citoyenneté (EDHC) comme discipline spécifique.
 - Elaboration de la base thématique de l'EDHC en collaboration avec la Commission nationale ivoirienne pour

l'UNESCO.

- Participation a l'élaboration des curricula de la future discipline EDHC avec la collaboration avec le CNEDH dont EIP CI est membre.
- Initiation et Co-présentation de conférences sur la démocratie participative en collaboration avec l'Ambassade des Etats Unis en Côte d'Ivoire.
- Edition de l'ABC des droits de l'homme,; illustration ivoirienne, un manuel d'éducation en droit de l'homme

Perspectives

- Formations des acteurs du secteur éducation formation et des ONG en droits de l'homme.
- Soutien à la scolarisation d'enfants démunis. »

Source : http://www.portail-eip.org/SNC/eipafrique/Cote_d_Ivoire/BROCHURE_EIP-CI.pdf

SOS Exclusion, une ONG locale, avec son **programme de formation des enseignants sur les notions de paix, de tolérance, de citoyenneté et de démocratie**

SOS Exclusion

Formal and Non-Formal

⇒ Need for more information

The Team: television series

Search for Common Ground

Non-Formal

Also the radio/TV program, [The Team](#), provides an illustration of problem solving scenarios through the experiences of a fictional soccer team.

Goals:

- Increase tolerance, cooperation and national unity in societies traditionally wracked by conflict.
- Encourage dialogue instead of violence to address conflicts and differences.
- Develop and expand the creative and technical capacities of local writers and technicians.

Outreach and evaluation:

- Social media tools will be used for outreach and to receive audience feedback.
- Evaluation Surveys will be conducted pre- and post-broadcast.
- Focus groups and case studies will be utilized to gather information on program impact.

What makes *the Team* so innovative?

- *The Team* uses popular culture to communicate positive messages. Well-crafted, entertaining programming can have a profound impact on how people think about themselves, their neighbors, and their society. Using this “edutainment” medium, The Team is able to promote co-existence and connect with a broad and diverse audience otherwise hard to reach.
- The series portrays positive role models and young people taking responsibility for their actions.
- In rural areas where TV is not accessible, mobile cinema screenings are set up for public showings, followed by moderated discussions.
- Each TV series will have a companion radio series to expand the program’s reach.

“In its multi-nation, episodic drama *The Team*, Search for Common Ground has merged the global appeal of soccer/football* with soap opera to help transform social attitudes and diminish violent behavior in countries grappling with deeply rooted conflict. The television series addresses the very real divisive issues facing societies in a dozen African, Asian and Middle Eastern countries, using sport as a unifier to surmount barriers. Each production of *The Team* follows the characters on a football team who must overcome their differences – be they cultural, ethnic, religious, tribal, racial or socio-economic – in order to work together to win the game.

The Team rings true for viewers, given that all of the series are created and produced locally. Actors and scriptwriters, who have experienced violent conflict and divisions firsthand, are drawn from local populations in countries like Kenya, Morocco and Cote d’Ivoire. Local production companies and technicians take the lead, with additional technical assistance and support from Common Ground Productions.”

In Ivory Coast, *the Team* is raising the question of tensions and political divisions between the North and South regions. DVDs of the series will be distributed through local associations, community groups, schools, religious groups and universities.

Source: <http://www.sfcg.org/programmes/cgp/the-team.html>

“Côte d’Ivoire has been embroiled in civil unrest and national instability since the violent military uprising of 2002. As part of ongoing peacebuilding efforts, Search for Common Ground began collaborating on a local production of The Team (L’Equipe) in 2008, creating a drama series that aims to shift the way Ivoirians think about their neighbors and themselves.

Using television to promote positive social change, L’Equipe dramatizes cooperative ways of overcoming ethnic, religious and socioeconomic divisions, reflecting the desire of all Ivoirians to live together in peace. L’Equipe encourages a greater commitment by both civil society and the government to the country’s process of democratization, strengthening of rule-of-law, poverty reduction, and other pressing issues.

When young Ivoirians from very different backgrounds find themselves playing on the same soccer/football* team in L’Equipe, the only thing they have in common is their mutual love of football and their desire to win. They must find ways of overcoming their differences and learning to cooperate so that they can score goals and win the game. While each episode focuses on a different set of issues and challenges for the young players, the underlying theme of youth empowerment is ever present.

- Season 1 had a weekly viewing audience estimated at 3.4 million people.
- Season 1 won first prize for the best African TV Series at the African Film Festival in Verona, Italy.
- The series was co-produced by JNB Productions, an Ivoirian production company. Jean-Noel Bah, head of JNB, co-wrote, directed and produced the series.
- A radio version was broadcast on Ivorian national radio.
- Mobile cinema screenings were held in five Côte d’Ivoire cities, two of which had been torn apart by the country’s civil war, reaching some 15,000 viewers
- Some 3,000 copies of the series have been distributed, primarily to youth, in 12 cities.
- Because of the show’s popularity, RTI is rebroadcasting Season 1 while waiting for Season 2.
- The series has been acquired by CFI for francophone satellite distribution in Sub-Saharan Africa.”

Source: <http://www.sfcg.org/programmes/cgp/the-team-cote-divoire.html>

Evaluation:

“With the third season underway, following about a year of civil war known as the “Crisis” that disrupted L’Equipe (The Team), the TV series continues to dramatize cooperative ways of overcoming ethnic, religious and socioeconomic divisions, reflecting the desire of all Ivoirians to live together in peace. It encourages a greater commitment by both civil society and the government to Côte D’Ivoire’s process of democratization, strengthening of rule-of-law, and poverty reduction. The civil war and eventual inauguration of elected president Alassane Ouattara provided many difficulties for the evaluation with a traumatized audience, while the Côte D’Ivoire national TV (RTI) requested the series to be replayed in 2011.

The final evaluation survey and key informant interviews in 2012, while not being conducted in normal situations, were designed to measure the knowledge, attitude and behavior of a cross-section of the Ivorian society on the themes presented in the drama shown after the crisis. These themes focused on issues relevant to the situation created by the crisis, rather than the original baseline themes of L’Equipe of HIV/AIDS and sexual assault. These new themes included:

- Tribalism, Xenophobia, and Religious Tolerance
- Role of the media
- Handling conflicts
- Citizen, civil society, and government collaboration
- Corruption
- Government and civil society response to public issues

The survey results show that the general population may not have found the coverage of L’Equipe effective on most issues. However, specific positive results regarding government and civil society involvement and conflict resolution should encourage SFCG staff in the Ivory Coast to use this evaluation, and other lessons learned, to prepare for a new third season which would meet Ivoirians where they are in 2012, not where they were in 2009.”

Source: **Evaluation Report – key findings** (2012), p. 1.

http://www.sfcg.org/programmes/ilt/evaluations/CIV_KF_March12_L'Equipe%20Cote%20D'Ivoire%20Final%20Evaluation%20Report.pdf

Youth in Action program

Search for Common
Ground

Non-Formal

The **Youth in Action program** fosters youth engagement through **radio programming** and **conflict resolution training**. “Search for Common Ground’s (SFCG) outreach program aims to promote dialogue at the community level and strengthen local peace actors’ ability to analyze, manage, and mediate conflict. Capacity-building activities target community members, partner organization personnel, and staff of local radio stations and include training workshops, dialogues, and solidarity events.

SFCG’s community level activities seek to empower Ivorians to be in charge of the mediation of conflict. To reinforce the local capacity for peace building, Search for Common Ground provides training and mentoring for local peace activists helping them effectively intervene in community conflicts. Conflict transformation trainings target individuals who are in positions of influence and who have conflict mitigation roles in their communities.

Participants learn how to mediate and improve listening skills; to reframe angry statements to elicit constructive responses; to differentiate people's positions and interests; and to analyze the causes and symptoms of conflict. Using interactive and participatory approaches, the trainings draw on local experiences and prepare the participants to transfer the skills and knowledge they gain to other members of their communities, using a “training of trainers” (TOT) framework.

SFCG also organizes and facilitates workshops and dialogues between divided groups in communities vulnerable to violence. Implemented with a participatory approach, and including techniques such as role-playing and dramatizations, these interactions provide community members with the opportunity to discuss difficult issues and foster confidence, mutual trust, and reconciliation. This in turn helps communities to prepare for the reintegration of returnees and ex-combatants. At each dialogue and workshop, participants are encouraged to move their discussion into action by developing joint action plans.

Finally, SFCG supports locally solidarity events that combine shared interests like art and culture to provide a platform for communities, including marginalized groups, to celebrate peaceful coexistence around festivities. Local artists and musicians from different ethnic backgrounds will perform together, helping to overcome negative stereotypes and prejudices that groups may have about one another.”

Source: http://www.sfcg.org/programmes/cote/cote_conflict.html

Youth Training Manual: Prévention et Gestion des Conflits : Le rôle des jeunes dans le maintien de la paix

Search for Common Ground

Non-Formal

« Ce manuel est préparé à l’attention des participants à la formation des jeunes leaders organisée par *Search for Common Ground* en Côte d’Ivoire, dans les régions de la Vallée du Bandama, des Lacs, Moyen-Cavally, Bas-Sassandra, des Savanes, 18 Montagnes et la zone métropolitaine d’Abidjan.

US State Department

Il est conçu pour servir d’aide-mémoire aux participants à la formation et leurs pairs au niveau national et communautaire, et pour leur servir de support dans la prévention et la gestion des conflits, fournissant des principes et des exercices participatifs nécessaires pour qu’ils puissent diriger des ateliers à venir au niveau communautaire.

En plus des grandes lignes de la formation, ce manuel contient certaines expériences vécues et partagées par les participants dans le domaine de la prévention et gestion des conflits dans leurs communautés. »

Objectifs de la formation

- Permettre aux jeunes de devenir des médiateurs dans leurs propres communautés en utilisant à la fois des méthodes traditionnelles et modernes de résolution des conflits.
- Renforcer le rôle des jeunes dans la gestion des structures locales ou municipales en renforçant leurs connaissances et leurs compétences pour travailler dans le domaine de la paix et la résolution des conflits
- Former le groupe de formateurs dans les techniques de résolution des conflits, y compris les pactes de non-agression (alliances interethniques) et leur renforcement ultérieur

- Développer une conscience d'éducation pour la paix, au niveau intra et intercommunautaire.
- Orienter et préparer les participants de la formation pour sensibiliser d'autres jeunes à se convertir en agents sociaux et comme médiateurs.

Connaissances à acquérir

Les participants ont acquis une meilleure compréhension :

- Des conflits en général, la façon dont ils peuvent résulter en violence ou en changements positifs
- Des différents types de conflits et leurs étapes
- Des interventions qui peuvent être menées pour résoudre un conflit
- Du processus de médiation et la transformation des conflits
- De leur rôle, en tant que médiateurs communautaires
- Du rôle et responsabilités des jeunes dans la construction de la paix
- De l'alerte précoce et ses objectifs

Compétences escomptées

Les participants sont capables :

- D'analyser un conflit
- D'écouter et communiquer efficacement
- D'agir comme facilitateur/médiateur de conflit au niveau communautaire
- De rédiger un rapport d'alerte précoce

Source : *Prévention et Gestion des Conflits : Le rôle des jeunes dans le maintien de la paix*

<http://www.sfcg.org/programmes/cote/pdf/Youth-Conflict-Transformation-Manual.pdf>

Final Evaluation Report: Supporting a Conversation with Youth on Leadership in Cote d'Ivoire (August 2010)

Search for Common
Ground

Non-Formal

The "Supporting a Conversation with Youth on Leadership in Cote d'Ivoire" Project was carried out over an 18 month period (September 2008-May 2010) with support from the U.S. Department of State Bureau of Democracy, Human Rights, and Labor. This internal and external evaluation was undertaken over one month from July 12, 2010 until August 12, 2010 with a focus of two of the seven geographic areas of the project. The general purpose of this final evaluation is to provide a platform for learning, with insights into relevance, effectiveness, coherence and coordination. The evaluation formulates recommendations which could be useful for similar projects in the future, but also gives substantive accountability to the donor on the project achievements. To that end, the evaluation has gathered both qualitative evidence - to put lessons learnt in context - , and quantitative facts and figures to reinforce these findings. The project itself had three-fold objectives: (1) increase youth's knowledge and skills of conflict resolution concepts and techniques as well as democratic principles and values, including diversity and tolerance; (2) build youth's confidence to play a key role in preventing manipulation and violence around the democratic process; and (3) promote and depoliticize the dialogue among diverse youth groups. Ultimately, the evaluation found that the project was effective at meeting all three objectives and relevant to the context in which the project was implemented."

US State Department

Final Evaluation [English]

Key Findings [English]

Case Study [English]

Narrative Report [English]

"In September 2008, Search for Common Ground (SFCG) signed a contract with the United States (US) Department of State's Bureau of Democracy Human Rights, and Labor (DRL) to implement an 18-month project in Cote d'Ivoire to strengthen youth capacity to mitigate conflict and promote tolerance. The project is entitled "Supporting a Conversation on Youth Leadership in Côte d'Ivoire".

The project has engaged Ivoirian youth through a conversation about leadership, delivered across a series of training and exchange workshops (24 workshops in 4 different regions across the country and 1 in Abidjan), follow-up sessions (22), supports for youth initiatives (e.g exchange sessions, theater performances), interactive theater workshops and radio programs (including the magazines *Passerelle* and *Unis dans nos differences*, and the radio soap operas *L'Equipe*

and Woro Woro Tour).

With the purpose of enhancing the reliability of findings, the evaluation sought to triangulate data collection methods, sources of information and means of analysis. The evaluators gathered a mix of quantitative and qualitative data by using five different tools, including a document review, a theory of change workshop with SFCG staff, Focus Group Discussions (FGD) with participants to the project and beneficiaries, semi-structured individual interviews with key stakeholders and informants, and two surveys.”

Source: *Evaluation – Key Findings* (2010) p. 1.

http://www.sfcg.org/programmes/ilt/evaluations/CIV_KF_Aug10_Final%20Evaluation%20Report%20-%20Supporting%20a%20Conversation%20with%20Youth%20on%20Leadership.pdf

Peace & Sport: Programme d’éducation et d’intégration de la Jeunesse vulnérable Ivoirienne par le Judo.

Peace and Sport

Non-Formal

Partner: Ministry of Youth,
Sport and Culture

Fédération Ivoirienne de
Judo et Disciplines
Assimilées

Peace and Sport was founded under the High Patronage of HSH Prince Albert II of Monaco. The organization uses sport to promote mutual respect, sharing and tolerance by implementing programmes in post-conflict zones which lack social cohesion and in areas affected by extreme poverty.

Goal & Strategy: To provide a future for the nation, it is vital to provide vulnerable Ivorian youth with education, support and guidance so that they regain their rights and their place in society. Recognizing this challenge, the Ivorian government developed a National Program for the Development and Promotion of Sport for Peace Education, for which it requested Peace and Sport’s cooperation. This program aims to use sport as a means of disseminating a culture of democracy, peace-promotion and developing a sector for job creation and social inclusion for young people.

Beneficiaries of the program supported by **Peace and Sport** are:

- **Street kids** who don’t attend school, particularly child shoe-shiners
- **Orphans**, some of whom look after their younger siblings

- **Demobilized child soldiers** who have experienced trauma
- **Young people with disabilities**

Since **October 2008**, we have worked closely with the National Judo Federation. With the support of the International Judo Federation (IJF), this partnership has led to three judo centers being opened in Bouake, Marcory and Duékoué. Instructors in these centers are trained in leadership, general education and the specific methodology of using sport for peace created by the Ivorian Judo Federation and Peace and Sport.

- Bouaké: 3 instructors / 271 children
- Marcory: 4 judo instructors/ 2 teachers and 1 cultural art teacher / 300 children
- Duékoué: over 30 children / 1 instructor

Source: <http://www.peace-sport.org/cote-d-ivoire/actions-in-cote-divoire.html>

Programme National de Développement et de Promotion du Sport pour une Education à la Paix

« Le Gouvernement a présenté son **Programme National de Développement et de Promotion du Sport pour une Education à la Paix**. Ce programme vise à faire du sport un moyen de diffusion d'une culture démocratique, de promotion de la paix et de développement d'un secteur créateur d'emplois et d'insertion sociale pour les jeunes.

La délégation a également rencontré le Comité National Olympique et les Fédérations Sportives Nationales. De ces rencontres a pu être établi le constat suivant : le sport, autrefois très structuré et vecteur d'une véritable dynamique éducative, doit se redéployer en Côte d'Ivoire car il fait parti de la culture ivoirienne.

Parmi les autres constatations et besoins identifiés figurent :

- La nécessité d'apporter à la jeunesse vulnérable des activités saines et porteuses de valeurs positives,
- La nécessité d'apporter à la jeunesse vulnérable une éducation de base sur des thèmes primordiaux tels que la prévention VIH-SIDA, la démocratie, la citoyenneté ou l'environnement,
- La nécessité de favoriser une identité ivoirienne et un rassemblement des camps politiques,
- La nécessité d'apporter à la jeunesse des perspectives d'avenir où le mot paix prendrait tout son sens.

Afin d'apporter des réponses à ces besoins exprimés, **Peace and Sport** travaille depuis avril 2008 en collaboration

avec les autorités nationales, la gouvernance du sport locale ainsi que diverses Organisations Non Gouvernementales sur un programme d'encadrement, d'éducation et d'insertion de la jeunesse par le sport. Dans ce pays, Peace and Sport a décidé de travailler principalement avec les Fédérations Nationales afin de les aider à se redéployer à travers le pays par le social. » (p. 3)

(p. 10)

Source : http://www.peace-sport.org/images/stories/projetsurzone/coteivoire/Projet_%C3%A9ducation_et_int%C3%A9gration_de_la_%20jeunesse_vuln%C3%A9rable_par_le_Judo.pdf

Country: Liberia*

Policy “A major objective of the Government is to make education more relevant to the socio-economic reality of the country, so that the Liberian children will be able to live a productive and meaningful life. One of the cardinal principles guiding reforms in education is the achievement of gender equity and quality in the education system.
 In the pursuit of its philosophy and cardinal principles of social and economic development, the Government considers education as the central instrument for the promotion of peace, unity and reconciliation as well as for ensuring overall national, social, economic, political and cultural development. To this end, the Government has adopted long-term educational goals which include the following:

- Develop the total individual so that he/she will become a loyal citizen and make useful and continuous contribution toward his/her own development and that of the nation;
- Provide universal basic education through the formal and no-formal processes, so as to help the masses improve their living standards and tackle the immediate problems of illiteracy, health and sanitation (including HIV and AIDS, population and family life, etc.), food production and preservation;
- Stimulate, conserve and promote the cultural heritage and strengthen the national policies of unification and integration;
- Ensure equitable decentralization of delivery services and facilities, as well as equitable geographic distribution of educational opportunities;
- Ensure access, relevance and quality at all levels and in all educational programmes and services for all citizens.” (World Data on Education, 2010, p. 2)

Primary education: “A peace studies curriculum is being developed to promote social cohesion and national stability.” (World Data on Education, 2010, p. 8)

Source **World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE**

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Liberia.pdf

MATERIALS/Methodologies/Approaches	STAKEHOLDERS	Formal/Non Formal
ECOWAS Project on "Peace and Development": draft reference peace education manual	Economic Community Of West African States (ECOWAS)	Formal and Non Formal
“A draft reference manual on how to teach culture of peace, human rights, citizenship, democracy and regional integration in formal education is expected to be finalized this week.	UNESCO Dakar	
Experts from West African countries , ECOWAS (Economic Community Of West African States), UNESCO and	African Development Bank	

development agencies will meet in Lomé, Togo from 21-25 May 2012 to discuss the draft manual to be used by trainers of trainers.

"The manual is one of the pillars in the Project on "Peace and Development" in the 15 ECOWAS countries. The project particularly focuses on six countries affected by crises or post-conflict countries, namely Côte d'Ivoire, Guinea, Guinea-Bissau, Liberia, Sierra Leone and Togo. The project is funded by the **African Development Bank** and coordinated by UNESCO Dakar. The first phase of the project ran from 2006 to 2011 and including fact finding missions to the six countries as well as sharing of experiences, and the draft outline of the manual. A second phase was launched in 2012 to finalize and disseminate the manual (in paper copies and online) and to train trainers of trainers.

Desperate need for peace education

"The manual is part of ECOWAS's efforts to focus on prevention and conflict resolution as a prerequisite for any development," says Pape Banga Guissé, who is coordinating the project at UNESCO Dakar. "The recent developments in the region underscore the desperate need for more peace and human rights education," he adds. The meeting this week will bring together the same six countries as well as Benin, Ghana, Mali and The Gambia. "After this meeting we will have a technical validation workshop in July 2012 and finally the manual is expected to be endorsed during a ministerial conference in October 2012," explains Guissé.

Training of volunteers

From 7-12 May 2012, ECOWAS, UN Volunteers and UNESCO organized a **training workshop in Liberia** for some 20 young volunteers specialized in various fields from West-Africa. They received training on several modules related to human rights, citizenship, culture of peace and democracy. The volunteers will now be deployed in Liberia. Others will be recruited and trained to be deployed in Guinea, Guinea-Bissau and Sierra Leone to engage in peace education programmes. This training is also part of the peace project. The objective is to train some 160 volunteers to be deployed in the four pilot countries."

Source: http://www.unesco.org/new/en/dakar/about-this-office/single-view/news/finalizing_draft_manual_on_peace_education_in_west_africa/

See also the **ECOWAS Project on "Peace and Development" Training of Trainers Manual (2012)**

Strategic plan for the “Implementation of Peace, Human Rights and Citizenship Education” (2008)

Ministry of Education

Formal

UNESCO

“UNESCO provided **technical guidance and support** to the **Ministry of Education of Liberia** to produce a strategic plan for the “Implementation of Peace, Human Rights and Citizenship Education”. The plan outlines steps for the implementation of peace, human rights and citizenship education as core components of the national curriculum of the Liberian education system. **As a follow-up to the plan of implementation, curriculum materials and resources are being developed.**” (p. 5)

Source : UNESCO’S Work on Education for Peace and Non-Violence - Building Peace Through Education (2008) <http://unesdoc.unesco.org/images/0016/001607/160787e.pdf>

The Team: television series

Search for Common Ground Non-Formal

With support from:

Goals:

USAID

- Increase tolerance, cooperation and national unity in societies traditionally wracked by conflict.
- Encourage dialogue instead of violence to address conflicts and differences.
- Develop and expand the creative and technical capacities of local writers and technicians.

US State Department

DFID

Outreach and evaluation:

Norway

- Social media tools will be used for outreach and to receive audience feedback.
- Evaluation Surveys will be conducted pre- and post-broadcast.
- Focus groups and case studies will be utilized to gather information on program impact.

What makes *the Team* so innovative?

- *The Team* uses popular culture to communicate positive messages. Well-crafted, entertaining programming can have a profound impact on how people think about themselves, their neighbors, and their society. Using this “edutainment” medium, The Team is able to promote co-existence and connect with a broad and diverse audience otherwise hard to reach.
- The series portrays positive role models and young people taking responsibility for their actions.
- In rural areas where TV is not accessible, mobile cinema screenings are set up for public showings, followed by moderated discussions.
- Each TV series will have a companion radio series to expand the program’s reach.

“In its multi-nation, episodic drama *The Team*, Search for Common Ground has merged the global appeal of soccer/football* with soap opera to help transform social attitudes and diminish violent behavior in countries grappling with deeply rooted conflict. The television series addresses the very real divisive issues facing societies in a dozen African, Asian and Middle Eastern countries, using sport as a unifier to surmount barriers. Each production of *The Team* follows the characters on a football team who must overcome their differences – be they cultural, ethnic, religious, tribal, racial or socio-economic – in order to work together to

win the game.

The Team rings true for viewers, given that all of the series are created and produced locally. Actors and scriptwriters, who have experienced violent conflict and divisions firsthand, are drawn from local populations in countries like Kenya, Morocco and Cote d'Ivoire. Local production companies and technicians take the lead, with additional technical assistance and support from Common Ground Productions."

In Liberia, *the Team* is raising the question of tensions around social class differences between children. DVDs of the series will be distributed through local associations, community groups, schools, religious groups and universities.

Source: <http://www.sfcg.org/programmes/cgp/the-team.html>

"On October 30, 2010, Search for Common Ground (SFCG) launched the ground breaking football drama series *The Team: Tabella FC* in partnership with four top television stations in Monrovia.

The ten-episode series follows the story of Martha Sonie a wealthy Liberian woman, who returns to home after making a fortune in the United States. Her goal is to raise her spoiled son Bryant to be a better person. When Bryant joins the local football team he must learn to interact with his new teammates Yassah and Koa who come from very different backgrounds. Together the threesome must learn to overcome their differences if they want to win the championship.

Through the eyes of these young footballers, *The Team: Tabella FC* explores issues affecting modern Liberia including corruption, sexual exploitation, political favoritism, price fixing, tribalism, drug abuse, and the role women play in shaping Liberia's future. Written and produced by top Liberian artists, the show's name "Tabella" refers to Liberians' affectionate term for football. Through its entertaining and simple story, the program holds a mirror up to Liberian society, and calls on all Liberians to live up to young peoples' hopes and dreams for a brighter – and more cooperative – future. The show fits into SFCG's overall goal in Liberia: building an inclusive society where political reforms translate into real gains for ordinary people.

In a country where peace is fragile and memories are long, *The Team: Tabella FC*, plays a creative and constructive role, holding out hope for all Liberians to overcome their differences and work towards a common objective. The broadcast marks a new phase of SFCG's work in Liberia, expanding into TV, by building on its famous **Talking Drum Studio** tradition of engaging with local radios and speaking out for peace

and understanding.

SFCG is currently producing *The Team* in 12 countries around the world. *The Team* is created by local actors, writers and filmmakers. It has garnered praise around the world as an innovative program for increasing tolerance and cooperation, encouraging dialogue, and building the skills of media producers.”

Source: <http://www.sfcg.org/programmes/liberia/pdf/Liberia%20-%20Team%20Update.pdf>

Regular airing of education and awareness programming

Search for Common Ground

Non-Formal

Evaluation

“Such programming has yielded demonstrable results in changing attitudes and behaviors with regard to, for example, women’s rights (including gender based violence and rape), health, education, and nonviolent local conflict resolution.”

Source: *Impact Evaluation Radio Programme* (2009), p. 3.

<http://www.sfcg.org/programmes/liberia/pdf/New%20Community%20Radio%20Assessment%20FINAL.pdf>

Right To Play – Liberia

Right To Play

Non-Formal

“**Though rich in natural resources, Liberia is one of the poorest countries in the world.** Its national economy reflects years of instability due to civil war, and while armed conflict ended in 2003, the people of Liberia still suffer greatly today. There are high incidences of malnutrition, infectious disease and other health problems. There are also low rates for school enrolment and literacy, and a lack of access to almost every basic social

Partners: Ministry of Youth and Sports (MoYS), Ministry of Education (MoE), Federation of Liberian Youth (FLY), Liberia Youth Network (LIYONET), Liberian Association of

service. The country also suffers from the threat of HIV and AIDS and a lack of peaceful conflict resolution practises.

Although official operations were not launched in Liberia until March 2006, Right To Play had already been working with Liberian refugees for years. Through its work in refugee camps in Sierra Leone, Guinea, Côte d’Ivoire, Benin and Ghana in 2001, Right To Play began training exiled Liberians as volunteer leaders for camp-based programs. When it did finally establish itself in Liberia, Right To Play launched programs in the capital, Monrovia. The capital-region programs were so successful that an additional project was developed in late 2007, for the country’s remote and underserviced South-East, reaching some of the country’s most isolated and vulnerable communities. A third program was developed in 2008 for Montserrado, Margibi, and Bong counties to support the large number of children who were directly affected by the recent civil conflict.

Taking a holistic approach to child and youth development, Right To Play Liberia employs its *Red Ball Child Play* and *Live Safe Play Safe* educational programs to ensure that projects promote peace building, health promotion, and inclusion in communities through regular sport and play activities. This approach, coupled with extensive capacity building activities for parents, Right To Play staff and local partners, works to ensure the long-term sustainability of activities.

The expected results of Right To Play programs in Liberia include: a reduction in violent behaviour and increased co-operation among children, as well as an increase in healthy behaviour in relation to HIV and AIDS prevention.

In 2011, Right To Play plans to reach: 40,250 children and youth (40-50 per cent female); 1,500 leaders and teachers (40-50 per cent female); 166 schools; 186 community centers”

Source: <http://www.righttoplay.com/international/our-impact/Pages/Countries/Liberia.aspx>

Psychosocial Services (LAPS),
Monrovia Consolidated School System (MCSS), ReMinistry of Youth and Sports (MoYS),
Liberian National Red Cross Society (LNRCS), Restoring Our Children’s Hope (ROCH)

Youth Education for Life Skills (YES) 2004-2006: Program Evaluation (2006)

Mercy Corps

Non-Formal

“The program as designed aimed to assist war-affected young Liberians to become productive members of

their communities through community-based life-skills education. The seven modules of the curriculum aimed to empower war-affected young Liberians to become productive citizens by **fostering healthy relationships between people living in the selected communities**. YES had two intermediate results. The first intermediate result was to improve knowledge, skills and attitudes and enable 15,000 youth to make informed life decisions. The second intermediate result was to enable 285 communities to actively support and accept the integration of war-affected youth as productive members of their society.

Mercy Corps commissioned Alexa Inc (AI) to perform an end of program evaluation for its (YES) program, utilizing in-depth discussions, focus group discussions and a questionnaire, to achieve the following objectives:

- To assess the changes in Life Skills session participants as a result of the curriculum,
- To appraise the role of the YDC and YMC in the reintegration of war affected youth, and
- To examine the impact of the program on the Learning Facilitators, Master Trainers and Youth Members.

Program Strengths

1. Women represented the majority of the participants in the twenty-four communities visited by the team. Out of the 633 participants, 361 participants were women. Through the **YES Life Skills training**, which aimed to enhance their self-esteem and voice their opinions on matters affecting their community, the women were empowered to be more active and outspoken in the community. Many could also now write their names, count from one to hundred, and say their ABCs.
2. Participants reported an increase in the awareness of methods to prevention diseases, such as HIV/AIDS and malaria.
3. Master Trainers, Learning Facilitators, and YES Management Committee members underwent anger management, conflict resolution and problem solving skills training that transformed their outlook on life by reinforcing their ability to better address adversity in a more logical and systematic way.
4. In many instances, the program greatly enhanced community cooperation through the work of the YES

Management Committee and the Youth Development Club.

These organs served as conduits of cooperation between the youth and the elders in the community. This was especially evident in Cycle 1 and some Cycle 2 communities, where the YES program had funded complementing projects.

Program Weaknesses

1. The low participation of male ex-combatants, a segment of war-affected youth, affected the overall true impact of the program. Women represented the majority of the program participants. Of the 633 youth participants of the twenty- four communities visited by the team, only 116 claimed to be ex-combatants
2. The discontinuation of the additional Creative Associate/OTI funded community driven projects (i.e. wells, latrines, rice mills) in Cycle 2 negatively affected the level of participation of the youth in the program and undermined the integrity of the program, as some Cycle 2 communities were promised projects that were never implemented.
3. The lack of incentives such as grades, stipends or sitting fees for project participants, along with an increase in other competing NGOs offering such incentives affected the level of participation in the program.
4. The program proved inflexible to changes given the reality of implementation, which influenced an increase in the dropout rate. When asked about why some participants had dropped out of the program, respondents to interviews or focus group discussion responded that people dropped out of the program due to pregnancy, sickness, farming engagements, poor lighting facilities and most importantly, the lack of incentives.
5. The program as design did not create the conditions for greater support to the Learning Facilitators by the YES Management Committee and the Youth Development Club. Greater support and coordination between these groups could have had a positive impact on the number of participants in the program.
6. The program lacked a concise exit strategy from communities. Neither the YDC nor the YMC were prepared to continue some variation of the program after the exit of MC.

Click [here to read full report](#)

Final Program report available at: http://pdf.usaid.gov/pdf_docs/PDACJ192.pdf

Source: <http://networkforyouthintransition.org/forum/topics/end-of-prog-evaluation-mercy>

Youth Education for Life Skills (YES)

Search for Common Ground Non-Formal

Partners: World Vision, Action Aid, USAID's Transition Initiatives (OTI).

“**Youth Education for Life Skills (YES)** is a community-focused reintegration programme established by **Search for Common Ground (SFCG)** in response to Liberia's post-conflict crisis. In a consortium with **World Vision and Action Aid**, and with support from the US Agency for International Development (USAID)'s Office of Transition Initiatives (OTI), the YES programme was implemented in April 2005 for the purpose of increasing war-affected young people's self-esteem and confidence, community participation, peace building capacities, and life problem-solving skills necessary to cope in post-conflict Liberia. The beneficiaries of the YES programme include **Liberia's youth (18-35 years), who are not currently in school and who reside in Bomi, Cape Mount, Gbarplou, or Montserrado counties**. The project works to provide Liberia's youth with the capability to express their opinions, fears, questions, and concerns through drama and focus groups. These groups then reach out to communities and feed into a media outreach component dealing with issues relevant to youth. The project hopes to help educate the larger Liberian population about youth-related issues, to help remove social stigma related to youth combatants, and to increase accountability for social reconciliation.

Communication Strategies:

SFCG uses a two-pronged outreach and multi-media strategy that engages and provides youth with non-violent problem-solving strategies, as well as informs stakeholders, actors and communities about the benefits of YES and their role as implementation agents.

The outreach component of the programme involves youth focus groups that explore issues and build youth self-esteem and confidence. Town hall meetings introduce and perpetuate community mobilization; drama performances are also designed to educate youth and communities on current youth issues.

Since the programme began, SFCG has trained 48 community drama groups. It has also provided logistical, technical, and financial support to its drama teams, who then pass their knowledge on to peer drama teams and the greater community. Twelve of the most effective drama teams were selected and are used to introduce and prepare their communities for further implementation of YES activities.

Outreach is extended further through media tools including jingles, spot messages, radio programmes, and soap operas. The outreach programmes focus on subjects pertinent to Liberia's youth including HIV/AIDS education, self-esteem and tolerance. For example, SFCG broadcasts a series of one- to two-minute jingles based on the contents of the training modules used in the **YES curriculum**. Based on focus group discussions with the YES participants, SFCG features success stories from the YES programme in its regular national media products, Young Citizens and Woman, which focus on the role of youth and women, respectively, in the consolidation of peace in Liberia.

SFCG's scriptwriters weave the issues raised within the YES training modules, as well as the focus group success stories, into the characters and storylines of the soap opera Today is Not Tomorrow (TNT).

Development Issues: Youth.

Key Points:

Following more than a decade of violent civil conflict under former president Charles Taylor, Liberia held its first democratic elections in November 2005. Leading up to this process, a United Nations (UN) peacekeeping force (UNMIL) was established to support the reconstruction and peace process - including the disarmament and demobilization of ex-combatants. When UNMIL officially concluded disarmament on October 31 2004, 90,000 former combatants had been disarmed and demobilized. The repatriation of refugees from Liberia's neighboring countries still poses a challenge: To date, some 160,000 displaced people have returned home, leaving around 140,000 in camps.

According to organizers, tensions remain high in many communities as resident populations, including combatants and returnees (once driven out by these combatants), compete for the same limited resources. To advance development and stability in Liberia, SFCH argues, social reconciliation and reintegration are needed, especially among youth, who played an active role in the war and are now faced with finding new livelihoods. Traditionally minimal, ethnic differences, organizers contend, have been manipulated for political gain during the past two decades so that resentment and suspicions still deeply divide Liberia.

Source: <http://www.comminit.com/democracy-governance/content/youth-education-life-skills-yes>

Country: Mali

Policy

“Le système éducatif malien a pour finalité de former un citoyen patriote et bâtisseur d’une société démocratique, un acteur du développement profondément ancré dans sa culture et ouvert à la civilisation universelle, maîtrisant les savoir-faire populaire et apte à intégrer les connaissances et compétences liées aux progrès scientifiques, techniques et à la technologie moderne. A ce titre, le système éducatif a pour objectifs de :

- Faire acquérir à l’apprenant, au niveau de chaque ordre d’enseignement, des compétences lui permettant de s’insérer dans la vie active ou de poursuivre ses études ;
- Doter l’apprenant des instruments de l’expression et de la communication parlée, écrite, graphique et symbolique, développer ses capacités de compréhension, d’analyse, de raisonnement formel et de résolution de problèmes ;
- Amener l’apprenant à analyser, apprécier et exploiter l’histoire et la culture de son pays, les caractéristiques principales de son organisation politique, sociale et économique et l’informer des potentialités et des perspectives de développement dans un contexte de mondialisation ;
- Développer les capacités de l’apprenant à planifier et à organiser ses apprentissages et son perfectionnement culturel en lui fournissant les outils de base de son propre travail intellectuel autonome ;
- Asseoir chez l’apprenant par la pratique des méthodes actives, participatives et le dialogue et par l’organisation de la classe et de la vie sociale, l’apprentissage de la vie en commun, du travail en équipe et des bienfaits de la coopération ;
- Entraîner l’apprenant à connaître et à pratiquer tant les prérogatives que les obligations d’un membre actif d’une société démocratique respectueuse de la paix et des droits fondamentaux de l’homme et du citoyen ;
- Rendre l’apprenant attentif et sensible aux valeurs de l’engagement personnel et de la solidarité familiale et sociale, de la responsabilité parentale, de la préservation de la santé d’autrui et de la protection de l’environnement ;
- Créer et stimuler chez l’apprenant l’esprit d’initiative et d’entreprise ;
- Fournir à l’apprenant, tout au long de la scolarité, notamment dans les années terminales de chaque ordre ou type d’enseignement, toute information apte à l’éclairer et à l’orienter sur les débouchés possibles dans la vie active et faciliter ainsi un choix conscient et responsable de ses activités futures ;
- Répondre aux besoins du pays en cadres ayant un niveau élevé de savoir-faire, d’expertise et de recherche scientifique et technologique (article 11). » (Données mondiale de l’éducation, 2010, pp. 2-3)

Innovations prévues : « L’éducation à la citoyenneté, à la démocratie, aux droits de l’homme et à la paix : cette innovation a pour objectif d’appuyer la démocratie naissante au Mali à travers le développement chez les élèves des notions et des attitudes de tolérance et de respect des droits de l’homme tant sur le plan national que sur le plan international. » (Données mondiale de l’éducation, 2010, p. 12)

Source

Données mondiale de l’éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Mali.pdf

MATERIALS/Methodologies/Approaches

Coaching for Hope

« Project overview

Mali ranks as the fifth least developed country in the world, with the lowest levels of adult literacy on the planet. The project trains local coaches and youth workers to deliver HIV/AIDS and life skills education to vulnerable young people, using football as the means to pass on key messages. Young people involved in the project take part in a minimum of eight educational sessions that use football games to generate debates around key concepts such as: healthy living, respecting one’s peers, self belief, ‘playing safe’, and avoiding risks.

How we achieve these goals

Young people involved in the project take part in a minimum of eight educational sessions that use football games to generate debates around key concepts such as: healthy living, respecting one’s peers, self belief, ‘playing safe’, and avoiding risks.

Our impact so far

The Mali project capitalizes on the strengths CFH West Africa has demonstrated since its inception in 2005. CFH reaches approximately 3,500 young people a year who receive accredited sports coaching and attend sexual health education awareness workshops across West Africa.”

Source: <http://www.laureus.com/projects/africa/coaching-hope>

STAKEHOLDERS

**Formal/Non
Formal**

PeacePlayers
International — South
Africa (PPI-SA)

Non-Formal

Partners:

- Harvard School of Public Health's Centre for the Support of Peer Education
- [Laureus Sport for Good Foundation](#)
- [Arbinger Institute](#)

Right To Play – Mali

“Since beginning its operations in Mali, Right To Play has focused on addressing the health issues challenging Malian society. Many children and youth in Mali are particularly vulnerable to HIV and AIDS. Sexual education remains taboo, especially in rural areas of the country, and formal sexual health programs in the school system are rare. Structural poverty in Mali prevents the majority of families from sending their children to school, with fewer than 50 per cent of Malian children having access to basic education. This is especially true for girls and young women.

Right To Play programs in Mali foster child and youth life skills development, health promotion, disease prevention, and inclusion through child rights promotion and gender equality. To effect change, Right To Play works in the regions of Bamako and Sikasso with 219 educational institutions and 639 Coaches, and with numerous technical and implementing partners, to implement its holistic child development programs.

Right To Play began operations in Mali in November 2002 with the initiation of the *SportHealth* project in the country’s capital, Bamako. The project focused primarily on promoting vaccination campaigns through social mobilization events. The project transitioned to include HIV and AIDS preventative education through *Live Safe Play Safe* activities in 2005, and further evolved to include *Red Ball Child Play* programming. In 2007, with the support of the Canadian International Development Agency (CIDA), the *SportHealth* program evolved into *Play To Learn*.

To increase the reach and benefits of sport and play programming, Right To Play focuses on activity implementation in primary schools. In order to combat the health and education challenges outlined, the program focuses on holistic child development and promotes peace building, health promotion, and community inclusion. It also maintains a strong strategy for female empowerment through the use of female peer leaders as community role models.

In Mali, Right To Play uses seven sport and play-based education resources: *Red Ball Child Play*, *Early Child Play*, *Live Safe Play Safe*, *Youth As Leader*, *Team Up*, *Football for Development* and *Abilities First*.

The expected results of Right To Play programs in Mali include: enhancing the quality of formal and non-formal basic education for girls in Right To Play target communities and increasing awareness and action of HIV and AIDS prevention in children and youth.

In 2011, Right To Play plans to reach: 40,721 children and youth (45 per cent female); 290 coaches, leaders and teachers (40 per cent female); 226 schools; 26 community centers.”

Right To Play

Non-Formal

Partners: Bamako Teaching Academies, CAP; Pedagogical Animation Centres (7), COCECM (Malian Collective of Community Listening Centres - CECs), CARITAS, APAFE, Local authorities (Mairies) of Bamako’s Communes II, IV, V and VI, Special Olympics, Club des 7-11 ans, ENDA Tiers Monde, Centre Diamakoulou, La Cité des Enfants, Groupe de Recherche Action – Bureau International Catholique pour l’Enfance), Reference Health Centres and Community Health Centres, BØRNEfonden, Rural Communes (Bougouni, Yanfolila, Kéléya, Sientoula, Ouroun) and District authorities, Pedagogical Animation Centres

Source: <http://www.righttoplay.com/international/our-impact/Pages/Countries/Mali.aspx>

Ecole Instrument de Paix EIP – Mali

EIP – Mali

Formal

« Rapport d'activité (Mai 2009)

« Le 28 février 2009 s'est tenue une table de concertation de l'EIP Mali, dans le cadre de la restitution des modules de formation conçus de novembre à décembre 2008 avec le soutien technique du CIFEDHOP, au Lycée Hammadoun DICKO de Sévaré-Mopti.

Ont pris part à la présente rencontre les représentants de deux clubs EIP de Mopti :

- Club EIP Lycée Hammadoun DICKO de Sévaré : MM. Boubou SIDIBE (professeur d'Histoire et Géographie), Amadou NIANGALY (professeur de Lettres), Ousmane DOUMBIA (professeur de Lettres), Mme BA Aïché BA (professeur d'Anglais) ;
- Club EIP Institut de Formation des Maîtres (IFM-YAB) : Mme Fatoumata DEMBELE (professeur de psychopédagogie) et M. Doudou SOW (professeur d'histoire et Géographie).

Objectifs :

- Restituer les deux modules de formation « Droits de l'Homme et Forces armées et de Sécurité », « Droits de l'Homme et Culture Traditionnelle/Culture Sociologique » aux membres enseignants-es des clubs EIP concernés ;
- Partager le dossier élaboré par « Planète Jeunes N°95 octobre-novembre 2008 » portant sur la violence à l'école, au collège et au lycée ;
- Etablir un chronogramme de restitution des trois documents en classe ;
- Rappeler les objectifs de l'EIP.

Le représentant EIP Mali, M. Oumar TRAORE, a d'abord fait la genèse du projet de formation Droits de l'Homme et l'Internet, initié par le CIFEDHOP et mis en route avec certaines EIP comme l'EIP Mali, Guinée, Burkina Faso, Cameroun et Canada dont la WEB master Véronique TRUCHOT a été d'un apport considérable dans l'élaboration à distance des modules.

Ensuite, il s'est étendu sur la présentation des deux modules et du dossier élaboré par le journal « Planète Jeunes » sur la violence à l'école. Tous les participants, ayant reçu les modules, les objectifs de l'EIP et un exemplaire du journal dans lequel se trouve en annexe dans le dossier les représentants Africains de l'Association Mondiale pour l'Ecole Instrument de Paix, pouvaient donc suivre aisément les différentes parties brossées dans les documents. Les représentants des deux clubs présents à la rencontre ont salué l'initiative, posé des questions d'éclaircissement et se sont engagés à démultiplier les informations reçues dans leurs classes, par le biais de la pédagogie intégratrice. Vivement les séances de restitution dans les classes du Lycée

Hammadoun DICKO et de l'IFM-YAB. »

Source : http://portail-eip.org/SNC/eipafrique/Mali/2009/Rapport_2009.htm

<http://portail-eip.org/SNC/eipafrique/Mali/Mali.html>

Country: Mauritania

Policy No reference to a education for peace / culture of peace in the principles and general objectives of education as of December 2010

Source Données mondiale de l'éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Mauritania.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

No relevant data found so far

Country: Niger

Policy

“Sur la base de la loi n°98-12 du 1 juin 1998 portant orientation du système éducatif, la politique éducative nigérienne a pour finalité l’édification d’un système d’éducation capable de mieux valoriser les ressources humaines en vue d’un développement économique, social et culturel harmonieux du pays (article 12). Elle vise la suppression de toutes les discriminations et affirme le droit à l’éducation qui exige que soient mises en œuvre des pratiques garantissant à un plus grand nombre de filles et de femmes l’accès à la formation et à la certification pur qu’elles participent pleinement au développement du pays. L’éducation doit être complète. Elle vise le développement des capacités intellectuelles, physiques et morales, l’amélioration de la formation en vue d’une insertion sociale et professionnelle et le plein exercice de la citoyenneté (article 13). Le système éducatif a pour objectifs de :

- Former des femmes et des hommes en mesure de conduire dans la dignité leur vie civique et professionnelle ;
- Former des hommes et des femmes responsables, capables d’initiative, d’adaptation, de créativité et de solidarité ;
- Cultiver les vertus propres à l’épanouissement de l’individu, à la promotion et à la défense de la collectivité,
- Garantir à tous les jeunes, sans discrimination, l’accès équitable à l’éducation ;
- Eradiquer l’analphabétisme ;
- Développer l’enseignement technique et la formation professionnelle sur le plan qualitatif et quantitatif en rapport avec l’environnement socio-économique du pays ;
- Développer la recherche en général et la recherche appliquée en particulier ;
- Identifier et éradiquer les freins socio-économiques et culturels, les handicaps pédagogiques et autres obstacles entravant le plein épanouissement de la fille et de la femme dans le processus d’apprentissage (article 14).

En ce qui concerne les contenus et les méthodes, le système éducatif vise :

- A dispenser une formation centrée sur les réalités objectives du milieu tout en tenant compte de l’évolution économique, technologique, sociale et culturelle du monde ;
- A valoriser l’enseignement scientifique et technologique ;
- A donner une éducation sur la protection et la préservation de l’environnement ;
- A enseigner au citoyen les principes de la démocratie, le sens du patriotisme, de l’unité nationale, de l’unité africaine et les valeurs de civilisation universelle ;
- A développer en chaque individu l’esprit de solidarité, de justice, de tolérance et de paix ;
- A privilégier l’esprit d’observation, d’analyse et de synthèse ;
- A allier la théorie à la pratique ;
- A créer et à stimuler l’esprit de créativité, d’initiative et d’entreprise (article 15). » (Données mondiale de l’éducation, 2010, pp. 2-3)

« Les programmes révisés qui datent de 1987 restent encore inadaptés malgré les retouches qui y ont été apportées. Les contenus et les méthodes ne permettent pas une transmission de connaissances et le développement de compétences nécessaires à une insertion efficace dans la vie active. La composante qualité du Programme décennal de développement de l’éducation (PDDE 2003-2013) a pour noyau fédérateur la réforme des curricula. Elle couvre tous les processus intervenant dans l’amélioration de l’efficacité du système éducatif et la qualité des apprentissages... Dans le processus d’élaboration des curricula : prise en compte de l’élaboration des curricula (tronc commun) des nouveaux contenus éducatifs, notamment : santé nutrition – VIH et SIDA, éducation à la paix, éducation en matière de population et à la vie familiale, éducation environnementale. » (Données mondiale

de l'éducation, 2010, p. 10)

Source Données mondiale de l'éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE
http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Niger.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non Formal

École instrument de paix (EIP) – Niger

École instrument de paix (EIP) - Niger

Formal and Non Formal

No info on their programs

<http://portail-eip.org/SNC/eipafrique/Niger/Niger.html>

Promotions of human rights, peace and democracy through the school system (Chad, Niger – 2001-2002)

UNESCO-DANIDA

“Within the context of the UNESCO-DANIDA Framework Agreement, a sub-regional project was designed with the view to promote human rights, peace and democracy through the school system and to contribute to the development of democratic practices in three countries of **Western and Central Africa: Chad, Niger and Central African Republic.**

UNESCO headquarters and fields offices (mainly the UNESCO

Regional Bureau for Education, BREDA)

The choice to develop a sub-regional project in these three countries was made on the following assumptions: they are all categorized as LDC's, they are geographically located in the sub-Saharan region, they are more or less experiencing the same type of democratic transition (from a military regime to a civil one), and they have adopted educational policies which emphasize the fundamental role of education in the building of a democratic society. With these assumptions, needs assessment missions were organized in the three countries concerned: Chad (April and November 2000) Central African Republic (May 2000), Niger (February 2000). In each country, meetings were held with the national authorities (essentially Ministries of education) and other potential stakeholders (NGOs, local associations) and partners (UN agencies, Bilateral donors including DANIDA's representations in those countries) in order to identify the needs and to define appropriate plans of action, taking into account the sub-regional

Ministries of Education

character of the project and the specificities on each country. The missions came up with recommendations regarding the objectives and modalities of implementation of the project at national and sub-regional levels. A final project document was elaborated and submitted to national authorities for review and approval. In 2001, a cooperation agreement was signed between UNESCO and each country.

According to the Project document approved by UNESCO and the national authorities (cf. Plans of operations), the project was intended to **promote the teaching of peace, human rights and democracy in the school system** through the following activities:

- the elaboration of national strategies of education for peace, human rights and democracy with the view to revising and adapting the curricula of primary and secondary schools;
- the development of instructional materials for integrating human rights and democracy into the school curriculum;
- the training of teachers and key personnel both at national and at sub-regional levels, and the renewal of teaching methods.

Following the decision of the funding agency (DANIDA) to phase out its assistance to this project by the end of 2002, the scope and objectives of the project were revised and a new work plan was elaborated. The project focused on the elaboration of a national strategy and on the development of teaching materials. Geographically, it was also decided that the project would cover only two countries: **Niger and Chad** where the educational authorities had already initiated the revision of the curriculum in order to introduce peace and human rights education into the school system. Moreover, Central African Republic was entering a period of civil turmoil and the subsequent political instability was considered as a major impediment to the implementation of the project.” (p. 4)

“Findings and Lessons Learned:

The project has achieved significant results in terms of production of educational materials, mobilizing national partners and raising awareness of the importance of human rights, peace and democracy education. It has also contributed to the strengthening of capacity-building of these countries (For example, local personnel are now conducting training sessions themselves, without being assisted by international experts). The importance of this kind of projects has been stressed by the involvement that Member States showed since the beginning of its implementation. The national authorities were very committed to the process of integrating **Education for Human Rights, Peace and Democracy** into their curricula and management structures. However, its long term sustainability could not be achieved because of the lack of resources from the Government. As a matter of fact, where external funding was withdrawn, the Government was not able to continue the project.” (p.5)

Source: Education for Peace, Human Rights and Democracy / Chad & Niger – Final Report (2002)

Peace and Disarmament Education project in schools

Sponsored by the Hague Appeal for Peace in partnership with the UN Department for Disarmament Affairs
Formal and Non Formal

“The **Peace and Disarmament Education project in schools** sponsored by the **Hague Appeal for Peace** in partnership with the **UN Department for Disarmament Affairs**, started in February 2003 in the town of N’guigmi, located in the southeastern part of Niger, where some Tubu reside. The purpose of this project is to help sustain the collection of light weapons and small arms and to positively change mindsets of the younger generations not to resort to violence as a means to resolve conflict. In order to prevent the perpetuation of the cycle of violence and reduce the desire for revenge, these lessons demonstrate some of the ways in which time and space is provided for individuals to express themselves, to be heard and to become empowered in resolving conflict peacefully.

Source: Idi Cheffou, Coordinator / Education, Peace and Disarmament for Development

Age Range: Elementary and secondary school students

Going Further: In the community of N’guigmi, 10% of the population is literate and **radio is a primary method of educating about peace and nonviolence**. Programs focus on such concepts as forgiveness and nonviolent conflict resolution to promote healing, reconciliation and resolution in a community traumatized by Tubu armed rebellion. They help educate youth about the scourge of war in order to shift consciousness about resorting to violence and its consequences. Programs are aired in the local languages including Hausa, Kanuri, Fulfulde, Tubu, and Arabic giving all individuals the opportunity to speak out, to listen to one another and to be exposed to new ways of thinking.

Twenty people were selected from N’guigmi to go to capital city of Niamey to learn how to operate a radio program. The team included ex-combatants, village chiefs, representatives from local government, teachers, widows of armed rebellion, representatives from the Women Educator’s Association and the Women Homemakers’

Association and student “Peace Messengers” from a secondary school. In their radio programs, the team utilizes techniques such as interviews, roundtables and storytelling to promote sensitization campaigns in N’guigmi. Programs reflect real social concerns

and use both indigenous and modern conflict prevention and resolution methods to analyze them. Since radio waves reach do not extend all across N'guigmi, the team travels to local markets to conduct further outreach.

Schools may have radio programs to implement similar campaigns on peace, human rights and conflict resolution. A radio program, however, is only one way to raise awareness and promote discussion about these topics in schools: teachers and students can make announcements over a loud speaker or in class at the beginning and/ or end of each day. Announcements could include stories and/ or quotes to which the entire student body could listen and/ or include quizzes in which they could participate.”

Source: **Disarming Our Mindsets** available at

[http://www.haguepeace.org/files/morePeaceLessons/Disarming%20Our%20Mindsets%20\(Ldi%20Niger\).pdf](http://www.haguepeace.org/files/morePeaceLessons/Disarming%20Our%20Mindsets%20(Ldi%20Niger).pdf)

Country: Nigeria

Policy “The 1969 National Curriculum Conference was the first national attempt to change the colonial orientation of the education system and to promote national consciousness and self-reliance through the educational process. A seminar held in June 1973 on the National Policy on Education adopted several recommendations of the 1969 Conference, including the proposal concerning the new structure of the education system. The various subjects included in the curricula of primary and secondary education have been specified in the National Policy on Education. The 1997 NERDC National Feedback Conference provided five broad categories of subjects: languages, humanities, sciences (including mathematics), social sciences and technology (including vocational electives). Integrated science and social studies represent a broad field approach to various disciplines. Other content areas have a non-examination status such as population education, environmental education, citizenship education, peace education and drug abuse prevention. These subjects are to be infused into identified subjects in the curriculum and are mostly at the pilot project stage.” (World Data on Education, 2010, p. 9)

Source World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Nigeria.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non Formal

[Manuels de l’enseignant sur les droits humains et la citoyenneté, NIGERIA](#)

UNESCO

Formal

2005-09-14 10:00 am - Le **Bureau de l’UNESCO à Abuja**, en collaboration avec la **Commission nationale pour les instituts de formation des maîtres (NCCE)**, le ministère fédéral de l’Education, le Conseil nigérian de développement et recherche en éducation (NERDC), le Teachers Registration Council of Nigeria (TRCN), la Commission nationale nigériane pour l’UNESCO et la Basic African Culture and Language Awareness Foundation (BACALAF) ont mis au point **quatre versions du Manuel de l’enseignant pour l’enseignement de l’éducation aux droits de l’homme, l’éducation pour la paix et la citoyenneté** sur la base d’un atelier organisé en juin 2005.

Ministère fédéral de l’Education

Conseil nigérian de développement et recherche en éducation (NERDC), le Teachers Registration Council of Nigeria (TRCN), la Commission nationale nigériane pour l’UNESCO et la Basic African Culture and Language Awareness Foundation

Source : http://portal.unesco.org/education/fr/ev.php-URL_ID=42094&URL_DO=DO_TOPIC&URL_SECTION=201.html

(BACALAF)

Peace education as an embedded curriculum into the Civic Education and Social Studies

National Education Formal
Research Development
Council (NERDC)

“Peace education as a mainstream curriculum is now being favored as a solution to school violence involving the youths. In line with this reality, the **Federal Government of Nigeria**, through the **National Education Research Development Council (NERDC)** introduced **peace education as an embedded curriculum into the Civic Education and Social Studies** for Junior Secondary Schools Students beginning from the 2008/2009 school session”

Source: **Evaluating Peace Education as a mainstream curriculum: a case study of Nigerian Junior Secondary Schools (Dissertation by Titus Kolawole Oyeyemi) (March 2012)**

Campus Peace Educators' Training Program

(article by Raphael Ogar Oko)

Campus Peace Initiative Formal & Non
(CPI): Nigeria chapter of Formal
Teachers Without
Borders

Campus Peace Educators' Training Program for Scholars, Youths and NGO Leaders, May 7 – 12, 2007, Abuja, Nigeria

“Following the formal Launching the **Campus Peace Initiative (CPI)** in Abuja, the Nigeria chapter of **Teachers Without Borders** is pleased to announce the convening of the **Campus Peace Educators Program for scholars** who wish to become peace educators, youths and students who are interested in becoming **Peer Peace Educators** in the campus and other schools and colleges. As part of efforts by the Nigeria Chapter of Teachers Without Borders to promote the realization of a culture of Peace in Nigerian educational campuses, plans are underway to hold periodic and concurrent training programs on Integrated Peace Education and Conflict Resolution with particular emphasis on eradication of violence on campus for the realization of peace on campus thereby establishing a culture of peace and making the campus educational communities for peace.

The Campus Peace Educators Program involves the following:

- Introduction of the basic component of the TWB Teaching Mastery Course
- Training of educators and others interested in peace building as campus peace educators
- Training of volunteers who on completion of the course shall be appointed as Campus Ambassadors for Peace, to be drawn from scholars, students and other members of campus communities in Nigeria as those who are making a commitment to promoting the culture of peace on campus, or who pledge to support the campaign for peace on campus
- Development of techniques for the formation of Campus Peace Councils, a deliberative organ to support the campus governing council and campus senate, with representatives from all sectors of the campus community
- Training on establishment of Campus Peace Centers, where culture of peace education programs and services can be coordinated on campus. Other activities of the Campus Peace Educators Programs shall include introduction to the Campus Peace Sports Festivals (CPSF), Campus Community Service for Peace (CCSfP) as well as peace pilgrimages to places of peaceful interest.

Source: <http://cpnn-world.org/cgi-bin/read/articlepage.cgi?ViewArticle=327>

Country: Senegal

Policy

“La loi n°91-22 du 16 février 1991 portant orientation de l’éducation nationale au Sénégal vise les principes et objectifs suivants:

- Préparer les conditions d’un développement intégral assumé par la nation toute entière, en formant des hommes et des femmes capables de travailler efficacement à la construction du pays, et porter un intérêt particulier aux problèmes économiques, sociaux et culturels rencontrés par le Sénégal dans son effort de développement ;
- Promouvoir les valeurs dans lesquelles la nation se reconnaît (liberté, démocratie pluraliste, sens moral et civique et respect des droits de l’homme, des lois et des règles de la vie sociale, etc.) ;
- Elever le niveau culturel de la population : en permettant aux hommes et aux femmes qu’elle forme, d’acquérir les connaissances nécessaires à leur insertion harmonieuse dans la communauté et leur participation active à la vie de la nation ; en leur fournissant les instruments de réflexion leur permettant d’exercer un jugement et de contribuer à l’avancée des sciences (article 1). » (Données mondiale de l’éducation, 2010, p. 2)

« Selon la Lettre de politique générale pour le secteur de l’éducation et de la formation (janvier 2005), la finalité de l’enseignement élémentaire est de doter chaque enfant d’un substrat moral, civique, intellectuel et pratique solide pur servir de base à une vie accomplie ». (Données mondiale de l’éducation, 2010, p. 16)

« Au Sénégal, le Programme de développement de l’éducation et de la formation (2001-2015) vise à « améliorer la qualité des apprentissages qui prend en compte l’éducation aux droits de l’Homme, à la paix et à la citoyenneté » et le curriculum de l’école de base a intégré de façon significative l’éducation aux droits de l’Homme et à la citoyenneté démocratique, sous le vocable « vivre ensemble ». » (OIF, 2009, p. 50)

Comment

If these elements are up to date, the time allocated to Peace Education is very limited...

“La réactualisation et la rénovation du programme d’éducation civique en vigueur depuis 1982 au Sénégal ne concerne que l’enseignement élémentaire. Cet aspect est pris en charge au niveau de l’enseignement moyen et de l’enseignement général. » (source : external consultant for UNESCO’s West African Bureau)

Source

Données mondiale de l’éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Senegal.pdf

Guide de l’enseignant – Education aux Droits de l’Homme – Organisation Internationale de la Francophonie (2009) :

http://portail-eip.org/Fr/Divers/2010/Guide_EDH.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

Cours d'éducation civique (document date unknown)

Ministry of Education

Formal

« La prise en compte d'une telle exigence commande la réactualisation et la rénovation du Programme d'Education Civique en vigueur depuis 1982. » => completed ?

En classe de 5ème « Paix et solidarité » & en classe de 3^{ème} « Vivre ensemble » & en class de 1^{ère} « Culture de la Paix » et en classe de Terminale « Protection et promotion des droits de l'homme » (inclus prévention et gestion pacifique des conflits), ONU & Paix)

Source: <http://igen.education.sn/programmes/Programme%20Education%20Civique.pdf>

Source: <http://igen.education.sn/index.php?op=edito>

Citizen Action Program in public school in Casamance

CIVITAS-Senegal

Formal

“This study focuses on the **Citizen Action Program** (CAP) of **CIVITAS-Senegal**, an education oriented human rights organization, which ever since 2003 has worked with schools in the Casamance region of Senegal. [...]

Ever since 1992, NGOs in Casamance have increased their efforts to help restore peace to this region.

Given the ongoing conflict in Casamance, the goal of CAP is to aid in the restoration of peace by imparting skills and knowledge related to human rights and thereby to the more active political participation of ordinary citizens.

As for this writing in March of 2011 CAP is about to expand its outreach to embrace all schools in Senegal. This move

comes after Senegal's Minister of Education recently reiterated the need to integrate into all of the nation's schools both CAP and other programs focusing on international humanitarian law, as a way of building upon the reform plan for civic education focusing on human rights education that was adopted by the Ministry of Education in 2008. Needless to say, this official's support for the broad dissemination through the public education system of key concepts pertaining to human rights, democracy, and peace is absolutely vital, but so is CAP's commitment to ensuring that its teachers are well trained in implementing and evaluating the program.

The program is targeted for students in grades four and five of junior high school and was able to reach 630 students. The program begins in the 5th grade, and students between 13 and 14 years of age continue with the class above them (children aged between 14 and 15) and this gives us an opportunity to come back in two or three years to assess whether students have retained the knowledge. In addition, the meeting with alumni after 7 years lets us see if the information served them in their life.

The teachers involved in this program chiefly teach such social-science subjects as history and geography but they also have been responsible for teaching civic education classes that explore the issues of tolerance, conflict, solidarity, and social and economic development. Given that CIVITAS is headquartered in Washington, D.C. it comes as no surprise that in the history curriculum the human rights issue is viewed largely from a U.S. perspective. It emphasizes the two world wars which led to the introduction of The Charter of Human Rights. But CAP goes beyond teaching the history of the U.N. Charter and the history of political and civil rights, also requiring the students to learn about public policy and local social and economic problems and to relate them to international human rights standards. All of this means that CAP students acquire an ability to identify problems in their communities and to press for solutions to them by doing advocacy work.

Thus what makes the CAP program so significant is that it seeks not just to provide students with a theoretical course on human rights by also to put them right at the center of the action, educationally speaking. Or as the school's principal at Malik Fall has put it: "The child is placed in the center of learning ... Eventually the child participates in the construction of his own knowledge and skills" (Interview with Ndour, 2010).

In CAP classrooms, teachers begin imparting human rights by introducing the right of citizens to participate in the protection and promotion of their rights, and the vital role that public policy plays in addressing rights-related

concerns. Teachers then assist their students as they brainstorm the issues they feel they must address collectively. This work takes the forms both of desk research and of field surveys that include interviews with community members. The students are provided with fact sheets, and the entire process teaches them about data collection techniques and their implementation. The choice of themes is democratically left up to the students, and after they have identified what they deem to be the most important problems in their communities, they then must acquire the necessary techniques to conduct accurate surveys that will help them to further probe those themes.” (pp. 155-163)

Source: **Human Rights Education’s Impact in Peacebuilding Contexts: Seven case studies** (by Tracey Holland for USIP – 2011) Available at: <http://ford.vassar.edu/abstracts/index.html?project=109>

Title: Civitas Senegal Project Citizen

Civitas Senegal Formal

Ministry of Education

Country: Senegal

Authors: Center for Civic Education et al.

Category: Curricular Materials

Date of Publication: Currently in Experimentation

Keywords: action plan, civic dispositions, community and local government issues, competent citizenship, democratic values and principles, feelings of political efficacy, participatory skills, problem solving, public policy, responsible participation, tolerance

Resource Language(s): French

Pages: 45

Level of Education: Middle School

Publisher: Civitas Senegal / INEADE (Institut National d’Etude et d’Action pour le Développement de l’Education, Ministry of Education, Senegal

Access: Boubacar Tall, Civitas Senegal Director, email: bztall@refer.sn

Abstract: We the People: Project Citizen is a **curricular program for middle school, secondary, and post-secondary students**, youth organizations, and adult groups that promotes competent and responsible participation in local and state government. The program helps students to learn how to monitor and influence public policy. In the process, they develop support for democratic values and principles, tolerance, and feelings of political efficacy. Entire classes of students or members of youth or adult organizations work cooperatively to identify a public policy problem in their community. They then research the problem, evaluate alternative solutions, develop their own solution in the form of a

public policy, and create a political action plan to enlist local or state authorities to adopt their proposed policy. Participants develop a portfolio of their work and present their project in a public hearing showcase before a panel of civic-minded community members.

Source: <http://ceri.civnet.org/Home/ViewBook/511>

Association Sénégalaise pour l'école instrument de paix (EIP-Sénégal)

Association Sénégalaise pour l'école instrument de paix (EIP-Sénégal) Formal

Objectifs :

- § Défendre et promouvoir le droit à l'éducation
- § Promouvoir l'éducation aux droits de l'homme et la paix notamment par la résolution non violente des conflits

L'éducation à la paix, pourquoi, comment, le rôle de l'école

« Au Sénégal, il faudra redynamiser certaines structures qui existent déjà et en créer d'autres pour favoriser la participation des élèves et permettre la mise en pratique de certains principes démocratiques. En particulier l'école doit :

-doit s'inscrire d'abord dans un projet qui énonce les grandes valeurs à promouvoir et le cadre de vie qu'elle voudrait créer.

-l'école doit élaborer une charte avec toutes les composantes de la communauté scolaire, fondée sur les droits de la personne et qui énonce des règles claires et des comportements souhaités mais aussi des réparations comme conséquences aux manquements à une règle.

-Le foyer socio-éducatif ou association étudiante avec ses assemblées, ses clubs doivent permettre la libre expression des élèves. Outre les conférences, les activités récréatives, il doit constituer en son sein un comité de médiation pour résoudre les conflits.

-le conseil d'élèves : composé de délégués d'élèves dans un établissement, devrait pouvoir se réunir régulièrement et se

prononcer sur les grandes questions liées à la bonne marche de l'établissement.

-la coopérative scolaire : doit jouer véritablement son rôle d'initiation des élèves des écoles primaires à l'exercice de la démocratie et à la citoyenneté en vue de la réalisation du projet d'école.

- l'assemblée de classe ou le conseil de coopération : C'est la réunion de tous les enfants de la classe qui avec le maître , ensemble et en cercle, gèrent la vie en classe ; ce qui va bien , ce qui ne va bien , par exemple, l'organisation de la vie en classe, du travail, des responsabilités, des jeux, des relations interpersonnelles, les projets ; en somme elle tente de résoudre certains problèmes et prend des décisions pour la classe. C'est un lieu de gestion où l'on apprend entre autre à comprendre, à prévoir, à planifier, à décider, à organiser, à apporter des solutions, à évaluer, c'est un lieu où chaque enfant à sa place, où il est reconnu avec ses forces et ses faiblesse et accepté avec sa personnalité ; un lieu où l'on accorde autant d'importance au groupe qu'à l'individu., c'est un moment d'apprentissage de l'acceptation des différences, de la compréhension , les enfants constatent rapidement qu'il y'a des droits collectifs et des droits individuels mais ils apprennent aussi que ces droits impliquent des responsabilités.

L'école doit permettre aux élèves de vivre les valeurs énoncées plus haut ,notamment par :

- l'exemplarité, c'est à dire mettre en pratique les idées que l'on prône, cela suppose que la communauté scolaire est en mesure de favoriser les expériences nouvelles.

-le dialogue , la concertation, la négociation dans la résolution des conflits :l'école doit être un espace de dialogue entre les membres de la communauté scolaire, enseignants, membres de l'administration, élèves ; faire de la concertation une règle dans toutes les structures de l'école, et en faire des lieux de parole. A ce niveau l'on peut s'inspirer de certaines valeurs éthiques Africaines et de certaines pratiques comme les règles relatives aux conflits, la tolérance religieuse, les décisions par consensus avec la palabre etc..

La participation, qui se situe à plusieurs niveaux :

-aux activités de classe : ici il faudrait développer la pédagogie de l'expression, accorder la parole aux élèves, pendant les cours et lors des séances du Conseil de coopération, l'enseignant doit instaurer un vrai dialogue, s'intéresser à chacun d'eux en leur témoignant une considération positive inconditionnelle, les entraîner à la réflexion, à l'autonomie , les inciter à découvrir par eux-mêmes, à s'approprier les connaissances, et à coopérer ; dans ce contexte l'enseignant devient un facilitateur d'échanges et comme le disait Galilée " On ne peut enseigner une chose quelconque à quelqu'un, on doit seulement l'aider à la découvrir " ; en définitive , l'enseignant comme l'enseigné, chacun s'implique dans le

processus éducatif et comme le dit Paulo Freire dans pédagogie des opprimés " l'éducateur n'est plus celui qui simplement éduque, mais celui qui en même temps qu'il éduque est éduqué dans le dialogue avec l'élève ; ce dernier en même temps qu'il est éduqué est aussi un éducateur, tous deux deviennent des sujets dans le processus en ce sens qu'ils progressent ensemble "

-à la vie de l'école : les élèves comme dans une petite cité doivent participer à l'élaboration de la charte de l'école , des règles de vie, à participer activement aux activités du foyer socio-éducatif , à la coopérative scolaire, à prendre la parole dans les réunions mais aussi à prendre une part active dans l'organisation d'activités extrascolaires.

-à la vie de la communauté : l'école doit développer des projets d'entraide en faveur des plus démunis dans son environnement proche, protection de l'environnement, projets interculturels etc.. En d'autres termes, l'école doit s'ouvrir à la vie, mais aussi aller vers elle, s'intéresser aux problèmes de la communauté.

L'école doit lutter contre l'exclusion : Elle doit être plus intégratrice et accueillir les enfants de la rue, les enfants travailleurs, les petites bonnes, les handicapés et mettre ainsi en œuvre l'idée chère à Jacques Mûlhethaler et à l'UNESCO d' " une seule école pour tous " , énoncée depuis la conférence de Salamanque(Espagne) en 1994.

L'école doit lutter contre l'élitisme, la compétition en mettant en œuvre une véritable pédagogie différenciée, en changeant de mode d'évaluation ; pour cela un véritable engagement de la communauté scolaire est exigée, mais aussi une volonté politique.

CONCLUSION :

L'école, parce qu'elle est un des lieux privilégiés de formation des futurs citoyens, le vecteur des nouvelles valeurs, mais surtout parce qu'elle n'est pas non plus épargnée par la vague de violence qui sévit dans la société, elle doit éduquer à la paix. Pour cela elle doit s'inscrire dans un véritable projet d'éducation à la citoyenneté, s'appuyant sur le dialogue, la concertation, la participation, la coopération, et lutter contre l'exclusion.

SALIOU SARR, professeur, formateur à l'EFI de THIES, responsable du SEA (UNESCO), président de l'EIP/Sénégal et membre de l'équipe pédagogique du CIFEDHOP(Centre International de Formation à l'enseignement des droits de l'homme et de la paix de Genève , SUISSE).

Source : <http://portail-eip.org/SNC/eipafrique/senegal/edpaix.html>

Promotion des droits humains : L'école mise à contribution par l'EIP à Ziguinchor (mai 2005)

Association Sénégalaise pour l'école instrument de paix (EIP-Sénégal) Formal

« Après Thiès en avril dernier, la section sénégalaise de l'Association mondiale pour l'école instrument de paix de Genève, (EIP) a organisé un atelier de renforcement de capacité des enseignants de la région Sud pour une culture de paix, de droits humains et de citoyenneté démocratique dans les écoles.

Cette initiative a permis au monde scolaire de Ziguinchor de dégager des projets d'actions en faveur des enfants pour « une école Casamançaise au service de la paix ». Comment promouvoir une culture de paix et de la non-violence au profit des enfants de la Casamance ? Tel a été l'objectif visé au cours de l'atelier de formation et d'échanges qui a réuni les enseignants et les experts de l'EIP-Sénégal. En effet, durant trois jours, les enseignants de la commune de Ziguinchor, ont réfléchi à travers des tables rondes et des ateliers sur plusieurs thèmes liés à la promotion d'une école comme véritables instruments de paix. Selon, le président de l'EIP-Sénégal, le professeur Saliou Sarr, à travers cette formation, il s'agit d'installer chez les enseignants de Ziguinchor des compétences cognitives, affectives et des habiletés pour faire de l'école un instrument de la non-violence. Le choix porté sur le monde scolaire de la ville de Ziguinchor n'est pas du tout fortuit. A en croire M. Sarr, dans cette région qui a souffert d'une crise armée, la section sénégalaise de l'Association mondiale pour l'école instrument de paix de Genève a jugé nécessaire de renforcer les capacités des enseignants en matière de paix et de droits humains afin qu'ils puissent transférer aux élèves des compétences pour le respect des valeurs et des principes véhiculés par la déclaration universelle des droits de l'homme et la convention des droits de l'enfant. L'atelier a permis en outre aux enseignants d'améliorer leurs connaissances et leurs compétences pour la résolution pacifique des conflits à l'école et hors du champ scolaire afin de contribuer à la réalisation de projets interculturels relatifs à la paix. « L'école en tant qu'institution et lieu de transmission des valeurs doit aussi jouer sa partition dans la consolidation d'une paix durable en Casamance » a souligné le président de l'EIP-Sénégal. A ce sujet, les enseignants de Ziguinchor au cours des tables rondes, ont essayé d'identifier et de développer des stratégies pour contrer les préjugés socioculturels dans nos sociétés. Ils estiment qu'il est nécessaire de tenir en compte les spécificités culturelles pour parvenir à une universalité des droits humains. Pour le cas spécifique de la Casamance, les participants ont dégagé des esquisses de projets pouvant aider à la résolution pacifique de conflit en tenant compte nos mécanismes traditionnels de gestion et de résolution de crise. Ziguinchor va aussi procéder à la création de cellules EIP afin de mieux ancrer dans la conscience des enfants une véritable culture de paix et de citoyenneté en Casamance. »

Source : SSPP Le Soleil <http://portail-eip.org/SNC/eipafrique/senegal/2005/ArticleSoleil.htm>

Programme National d'Éducation à la citoyenneté (PNEC) dans la Zone de concentration opérationnelle, notamment dans les régions de Louga et Saint-Louis

Forum Civil

Formal

Partner: Coopération luxembourgeoise

Guide du formateur (2009)

« Le PNEC « vise à poser les fondations de la société de demain en travaillant avec les enfants et adolescents, dans un premier temps au sein des structures officielles d'éducation. »

L'objectif principal de ce programme financé par la Coopération luxembourgeoise dans le cadre du Programme Indicatif de Coopération, plus précisément sa Composante Accompagnement SEN023, est de **permettre aux jeunes de jouer leur rôle de citoyen actif dans un contexte de promotion de la bonne gouvernance locale.**

Un programme qui se décline dans un premier temps dans les établissements d'enseignement technique et professionnel identifiés dans la Zone de concentration opérationnelle du partenaire technique et financier. La ZCO correspond aux régions administratives de Louga, Matam et Saint-Louis.

Ces écoles pourront par la suite devenir les relais d'un travail de sensibilisation dans la région pour amener d'autres écoles à adopter les bonnes pratiques expérimentées, consignées dans un **Guide du citoyen républicain** — document de référence qui sera vulgarisé et distribué à tous les établissements d'enseignement du Sénégal.

A ce titre **l'Éducation à la Citoyenneté** est un élément novateur d'activités de vie scolaire dans nos établissements; et l'école, en tant qu'institution de socialisation, peut être un agent de changement, un lieu d'incubation de l'ECA.

L'accent est davantage mis sur l'acquisition de compétences, la construction du savoir, le développement de l'esprit critique et surtout sur le vivre ensemble avec la participation de tous les acteurs et partenaires de l'éducation à la gestion de l'école. L'école essaie, au-delà de l'instruction et de la formation technique, d'apprendre aux élèves à être, à faire, à devenir et à vivre ensemble dans un espace de démocratie, de justice et de liberté » (p. 4)

Source: http://portail-eip.org/SNC/eipafrique/senegal/2010/guide_ECA_ForumCivil.OK.pdf

WANEP-Sénégal

WANEP-Sénégal

Formal & Non-
Formal

WANEP-Sénégal a été créé le 29 Octobre 2003 par une vingtaine d'organisations de la société civile sénégalaise, réparties dans six (06) régions (Ziguinchor, Kolda, Sédhiou, Tambacounda, Dakar, Thiès). WANEP-Sénégal a son siège à Ziguinchor, en Casamance, au cœur du conflit. Cependant, WANEP-Sénégal est avant tout une structure nationale avec des organisations membres et des activités à portée nationale voire sous-régionale

« Le WANEP-Sénégal a pour objectifs globaux

O1. De promouvoir la culture de la paix et d'œuvrer pour la paix au Sénégal, dans la sous région, en Afrique et dans le monde.

O2. D'œuvrer à la prévention, à la gestion et à la transformation pacifique des conflits dans les différentes sphères de la vie sociale, économique, politique et culturelle,

O3. De renforcer les capacités des organisations engagées dans des activités de consolidation de la paix.

Ces objectifs de WANEP-Sénégal seront atteints à travers cinq (05) programmes qui sont :

- **Un Programme de Conscientisation et d'Education à la Paix et à la Non Violence et à la Culture de Paix (CEPNV)**
- Un Programme des Femmes dans l'Édification de la Paix (WIPNET)
- Un programme d'Alerte Précoce (WARN)
- Un Programme d'Information, de Documentation et de Réseautage (DIR)
- Un Programme de Justice et Paix (PJP) »

Source : <http://www.wanep.org/wanep/networks-our-networks/senegal.html?start=3>

Sinankunya, or JOKING KINSHIP as a means of solving conflicts

108/261

Enda-Tiers Monde

Formal and non-

⇒ Not clear what happened since this article was written

association

formal

“Level: nursery school, primary school, secondary school

With the support of
UNESCO

‘i gere bore mu i sanakhure’: the joking kinsman is not an opponent (Soussou proverb)

This article was based on the activity report entitled **Prevention, resolution of conflicts and education for citizenship in Africa**, initial phase, May-December 1999 and describes a project run by the Enda-Tiers Monde association financed by UNESCO. Through its co-ordination and communication team COORCOM, Enda is committed to research and action aimed at disseminating the huge advantages and hidden meaning of ‘joking kinship’, thus **contributing to the building of sustainable peace based on local cultures**. Raphaël Ndiaye is the coordinator of the Enda-Coorcom project and his account is taken from the Sub-regional workshop: Joking kinship, citizenship and culture of peace, Dakar, Cercle de l’Union, 24-27 January 2000.

Peace is built with men and women in an appropriate context, by consensus and by desire. Each individual, each society is in search of peace and, to this end, establishes mechanisms, which make it possible to create friendly relations, solidarity, tolerance and acceptance of differences with regard to others. Among these mechanisms there is joking kinship. It is a genuine network, which allows people to establish chains of patronymic equivalence across the vast territories of West Africa by basing national and regional citizenship on friendly relations. Joking kinship forms a set of privileged and permanent connections, the crux of which is ‘a relationship free from all bitterness and therefore made of gentleness’, which operates on the basis of humor and polite derision.

Joking kinship can be applied to almost all the structures in society: the family, age groups, those bound by marriage, alternate generations, neighboring villages, neighboring territories and neighboring ethnic groups.

The Dakar sub-regional workshop, held in January 2000, made it possible to pool the results of research carried out in Guinea and Mali as since the reign of Soundiata Keita, which started in 1235, the joking kinship practice has continued to play a role in social regulation by easing crises and conflicts.

Raphaël Ndiaye: In 1987 in a village in Djoliba, south west of Bamako on the banks of the Niger I met an old Malian who was no doubt a Bamanan and having greeted him I enquired after his patronym. He was a Diarra and I knew that this is the equivalent of Ndiaye. So I struck up a conversation about the connection between patronyms. He was glad to oblige and as he dictated I took notes asking him to specify where possible the ethnic entities from which the names came:

Diarra (Bamanan) was equivalent among other names to Ndiaye (Sereer, or Soninke, Toucouleur and Wolof) or to Koné (Malinke); as well as Sissoko (Bamanan) = Bagayogo = Doumbia = Sinayogo.

As a result, I could become Diarra with Bamanan people and Koné with the Malinké without losing the name Ndiaye.

I became aware that I could travel in West Africa from the northern banks of the Senegal River in Mauritania as far as Guinea or Burkina Faso by changing patronyms and that a Diop could do the same, as Diops are joked about by Ndiayes.

Although I was derided as 'a lazy coward....' as a good Ndiaye is supposed to be in the eyes of those who make fun of us, I was always welcomed as a distinguished guest. West Africa became my homeland with guaranteed immunity, adding human rights, the delights of humor and the warmth of hospitality to this fundamental fact.

This is how I discovered the similarities and connections between patronyms on one hand and what we call 'fun-poking' relationships, or 'cousins in jest'. This is how the idea of a research project into the strong, popular and living traditions in our regions came about.

These traditions are still alive and are part of greeting rituals.

When greeting people you give your patronymic which often makes it possible to identify the other ethnically and socially, and if one knows the codes of equivalence and connections between patronymics as well as the joking relationships, these systems can be used automatically. Greeting is thus the first 'acknowledgement of others.'

As they form a genuine web, joking kinship, the equivalence between patronymics and the ethnic-patronymic connections can make an appreciable contribution to the emergence of a West-African citizenship. In Africa, joking kinship is a widespread social reality. The hospitality and friendliness of the Malian people, for example, are legendary.

In Mali, the research carried out in the framework of the **"Prevention, conflict resolution and education for citizenship" project** dealt with three ethnic entities, namely the Peuls, the Dogon and the Minianka.

Joking kinship is characterized by mutual trust. In fact one of the functions of joking kinship in traditional societies within which surveys were carried out is to criticize one's partner with humor by telling him exactly what one thinks of him in the conflicts that arise.

The joking kinship application scales can be divided into three sorts:

- social scales (matrimonial ties)
- generation scales
- territorial scales (villages, ethnic groups).

The parties involved in this system are obliged to respect certain relations hospitality, mutual aid, loyalty, a refusal to hurt each other and mutual recognition. By doing this, joking kinship makes it possible to defuse aggressiveness by means of a catharsis conveyed through humor and polite derision.

Furthermore, thanks to the system of similarities cross-border patronymic chains can be established, forming a transversal system which interrelates and integrates ethnic entities and relativizes the impression of fragmentation deriving from ethnic pluralism. The system is known and practiced by people, sometimes when moving to a new area, who adopt the patronymic that corresponds to their own or find it is given to them.

Kinship plays an important part in the prevention of conflicts. The Peuls for example have established joking kinship relations with all the peoples they meet in a strategy geared to gaining access to water and pasture for their cattle.

The scene takes place on a coach. Two passengers, a Peul and a Séreer, seated side by side are on the verge of fighting. But suddenly the tension drops in intensity. And as if by magic the two protagonists start laughing. They have just discovered through a fellow passenger that they are joking kinsmen.

Joking kinship at school

The work of the Enda association aims to popularize joking kinship by making it known to those who are not familiar with it and helping those with limited knowledge of it to master it. In both cases, the purpose is to encourage as broad a population as possible to implement it in day to day life at school. As the pupils are young and not yet deeply rooted from a cultural point of view, they are a prime 'target' in this approach.

In countries where this is possible, the opportunities offered by decentralization may be used to invite local state education authorities - such as the various academies - and local communities to include joking kinship in the 25% of the curriculum which they have to define.

Pupils may be asked a series of questions with a view to identifying:

- Joking kinsmen according to the pupil's name
- His/her joking kinsman depending on the ethnic entity
- His/her joking kinsmen depending on the home village
- His/her joking kinsmen depending on the region
- His/her joking kinsmen depending on the mother's lineage.

The pupil can be asked which patronymics correspond to his (eg. Ndiaye = Diarra = Condé, etc.). This would allow one to broaden the basis of joking kinship among patronymic chains.

To enhance the idea of mutual aid, one can have a series of questions about what one may not do to a joking kinsman, and if there is a breach of this, the risks one can run.

Regarding the use of humor and derision, they can be asked to give examples of how one 'teases' a joking kinsman. What does one call him? How does one welcome him?

Next, there may be a series of questions to do with socio-historical experiences, explaining how, thanks to joking kinship, a light-hearted situation was created thus preventing or resolving conflicts. Similarly, the pupils may be asked to relate stories, (myths and tales) and proverbs on joking kinship.

Finally, in order to answer these questions the pupils are obliged to speak to each other, with their parents and grandparents. This dialogue, which is desirable, can allow these adults and elderly people to play an important educational role again while reviving this traditional dimension.

As "one never gets over one's childhood", as is often maintained, the aim here is to integrate our traditional values of friendliness, tolerance and solidarity, etc. from childhood. Thus we should target basic education so that these different values are included in the curricula. We shall endeavour to add joking kinship to the curriculum as a means to promote and convey a culture of peace and trans-border citizenship.

For the teachers

Teachers' handbooks will include the following themes: how it works, the ideal situation, customs, patronymic or ethno-patronymic networks, concepts of joking kinship with examples for illustration.

Training teachers and workshop leaders in joking kinship will be done in two stages:

First stage: political and academic authorities should be informed and made aware as well as parents' and teachers' associations so as to gain acceptance for the approach.

Second stage: collecting and developing tools in collaboration with pedagogical institutes and local resource people. These tools will comprise :

- handbooks for teachers
- manuals for pupils (bearing in mind the two levels of basic education)
- supplementary material to inform, edify, illustrate (book of proverbs, sayings, tales and maxims on the subject of joking kinship).

For the pupils

The pupils' manuals will include the following themes: tolerance, friendliness, solidarity, each of which will be developed according to sub-themes.

Suggested activity sheet on a theme

- The group chooses the theme friendliness
- The sub-theme chosen is humor (expression of humor)
- Class chosen: primary school, 8-9 year-olds
- Duration of lesson: 45 minutes
- Objective: by the end of the lesson the pupil must be able to establish a friendly relationship by means of humor.
- The pedagogical approach shall be interactive, using role-play to illustrate the points e.g.; accident between two vehicles whose drivers are joking kinsmen
- Illustration through examples from local tradition
- Teacher's intervention describing the principle of friendliness and the way in which humor helps put it into practice
- Each pupil identifies at least one joking kinsman
- Evaluation : ask 2 or 3 questions to see if the objective has been achieved
- Summing up to retain the lesson, the result.

Teaching aid for pre-school children : The picture box

The objective is to enable children to discover joking kinship through the grandparent/grandchild relationship; it is a lesson in language about the family using the following approach :

- First make a motivating presentation.
- Then stimulate observation using the pictures in a question/answer manner, for role play and short summaries.
- Then move on to a conceptualization, a formulation of the objective. Finally, evaluate this and attempt to apply it to daily life.

It is important to integrate joking kinship in all forms of education: elementary, primary, secondary and higher and present joking kinship not as an extra subject to be included but rather as a new mindset and a more relevant approach to civic education.

To this end:

- Identify the problems civic education must address so that it may become a framework for teaching joking kinship;
- Involve workshop leaders, pedagogues, journalists and parents and have them work together;
- Use school or rural radio networks, museums etc. as channels of intervention to reach populations.

* Sub-regional workshop: Joking kinship, citizenship and culture of peace, Dakar, Cercle de L'Union, 24-27 January 2000, Raphaël NDIAYE.

Source: http://portal.unesco.org/education/en/ev.php-URL_ID=6911&URL_DO=DO_TOPIC&URL_SECTION=201.html

Country: Sierra Leone

Policy No relevant data found so far

Source N/A

MATERIALS/Methodologies/Approaches

Sierra Leone: Education Minister Receives Draft Peace Education Curriculum

By Moses Lamin Kamara, 6 July 2010

“Freetown — The Minister of Education, Youth and Sports has received the **draft copies of the Peace Education Curriculum (PEC)** at the ministry’s conference room, New England Ville in Freetown.

Presenting the PEC to Dr. Minkailu Bah, course director **Dr. Thomas Mark Turay (founder of cdpeace)** said peace education will be introduced to selected secondary schools come September 2010; and that he was honored and privileged to present the draft copies of the revised modules for both senior primary and junior secondary schools. He went on to say the draft copies contain five modules which are peace, conflict resolutions, ethical communication, human rights and gender and that the modules are strong pillars for peaceful co-existing in the school community.”

Source: <http://allafrica.com/stories/201007090725.html>

Centre for Development and Peace Education (cdpeace)

STAKEHOLDERS

Formal/Non Formal

Minister of Education, Youth and Sports

Formal

Centre for Development and Peace Education (cdpeace)

Centre for Development and Peace Education

Formal & Non-Formal

The primary function of this rural, community-based development centre has been to enhance the capacity of its learning partners to build sustainable cultures of peace, non-violence, justice, self-reliance, participatory governance, and human security both locally and globally. (cdpeace)

cdpeace's learning partners will enhance their capacity to:

- Live peacefully and non-violently
- Facilitate citizens' education for peace, non-violence, and human rights
- Build cultures of peaceful schools and communities
- Nurture principles, values, and practices of a culture of peace and sustainable community-centered development in their education and development programs
- Collaborate with non-governmental organizations, government agencies, and private institutions committed to the alleviation of rural/urban poverty in their societies
- Build local and global partnerships and knowledge networks for the promotion of socio-economic, environmental, and cultural justice
- Promote life-long learning
- Integrate indigenous knowledge and practices into development approaches
- Promote sustainable participatory governance

Source: <http://www.cdpeace.org/about/>

International Education and Resource Network of Sierra Leone

iEARN SL

Formal

Partner: Government

iEARN SL's peace education promotion program works directly with the **government of Sierra Leone** to introduce and maintain peace education in Sierra Leone's school curriculum. iEARN SL recognizes that the youth who have suffered from war and war's effects need special tools and skills in order to transform their lives, their communities and their country.

Source: http://www.learnsierraleone.org/pages/projects/peace_educate.html#peacerec

Peaceful Schools International – Sierra Leone

Peaceful Schools
International

Formal

Vision:

- school should be a place in which children can learn without fear;
- this is possible if we provide our children with the tools they need to live well with others; and
- each school's journey to create a culture of peace is unique.

Peaceful Schools International provides support to schools that have declared a commitment to creating and maintaining a culture of peace. PSI has over **340 member schools around the world!** In these schools, students, teachers and community members work together to ensure that everyone feels safe, respected and valued.

Schools in Sierra Leone:

- Maso Community Primary School / Paki Masabong Chiefdom, Bombali District
- Mathombo Primary School / Mathombo
- Mayagba Primary School / Paki Masabong, Mayagba Section
- Paki Masabong Junior Secondary School / Mapaki, Bombali District

List of all school members: <http://peacefulschoolsinternational.org/become-a-psi-member-schools/psi-members>

A handbook for schools in Pakistan was written for this project. **Creating A Culture of Peace: A Practical Guide for Schools** contains ideas and activities that are culturally appropriate for schools in Pakistan. The ideas were tested in the pilot schools that participated in this project.

Source: <http://peacefulschoolsinternational.org/>

The Team: television series

Goals:

- Increase tolerance, cooperation and national unity in societies traditionally wracked by conflict.
- Encourage dialogue instead of violence to address conflicts and differences.
- Develop and expand the creative and technical capacities of local writers and technicians.

Outreach and evaluation:

- Social media tools will be used for outreach and to receive audience feedback.
- Evaluation Surveys will be conducted pre- and post-broadcast.
- Focus groups and case studies will be utilized to gather information on program impact.

What makes *the Team* so innovative?

- *The Team* uses popular culture to communicate positive messages. Well-crafted, entertaining programming can have a profound impact on how people think about themselves, their neighbors, and their society. Using this “edutainment” medium, The Team is able to promote co-existence and connect with a broad and diverse audience otherwise hard to reach.
- The series portrays positive role models and young people taking responsibility for their actions.
- In rural areas where TV is not accessible, mobile cinema screenings are set up for public showings, followed by moderated discussions.
- Each TV series will have a companion radio series to expand the program’s reach.

Search for Common Ground

Non-Formal

(support from:

USAID

US State Department

Skoll Foundation

European Union

USIP

Foreign &

Commonwealth Office

“In its multi-nation, episodic drama *The Team*, Search for Common Ground has merged the global appeal of soccer/football* with soap opera to help transform social attitudes and diminish violent behavior in countries grappling with deeply rooted conflict. The television series addresses the very real divisive issues facing societies in a dozen African, Asian and Middle Eastern countries, using sport as a unifier to surmount barriers. Each production of *The Team* follows the characters on a football team who must overcome their differences – be they cultural, ethnic, religious,

tribal, racial or socio-economic – in order to work together to win the game.

The Team rings true for viewers, given that all of the series are created and produced locally. Actors and scriptwriters, who have experienced violent conflict and divisions firsthand, are drawn from local populations in countries like Kenya, Morocco and Cote d'Ivoire. Local production companies and technicians take the lead, with additional technical assistance and support from Common Ground Productions."

DVDs of the series will be distributed through local associations, community groups, schools, religious groups and universities.

Source: <http://www.sfcg.org/programmes/cgp/the-team.html>

« The Team", a local Sierra Leonean production, is a television drama series created by Search for Common Ground/Talking Drum Studio in cooperation with its partner the Sierra Leone Broadcasting Corporation (SLBC), that is centering around the happenings within the football team, FC Poda-Poda in Freetown, Sierra Leone. It is combining the worldwide appeal of football with drama (soap opera) to help transform socio-political attitudes and reduce violent behavior in post-war Sierra Leone. Using Football (soccer) as the unifier, the TV series concentrate on the very real divisive issues challenging in the post-war environment in Sierra Leone.

Issues like post-war reconciliation, HIV/AIDS, and female empowerment are all confronted and dealt with by the team players in the show.

The Team (or L'Equipe) has already been produced in 12 different African, Middle Eastern and Asian countries, including Kenya, Nepal, Angola, Côte d'Ivoire, DRC, Morocco and the Palestinian Territories AND IS FINALLY COMING TO SIERRA LEONE!

The Team will tell fictionalized stories of young people who play on the same soccer team and who reflect the regional, ethnic, religious, and social diversity of Sierra Leone. The core metaphor will be very simple. If characters do not play together, they will not score goals. Storylines will emphasize civic education around such issues as accountability, diversity, gender equality and women's participation, maternal mortality, free and fair elections, governance and transparency.

The production mirrors Sierra Leone as a Maroon Town Football Team (Poda Poda F.C) and Sierra Leoneans as characters (players, sponsors, coach and supporters) on the football team.

The team is faced with so many challenges (political, gender, health, ethnic cultural) which they should overcome (for Season One) to win the tournament organized for Maroon Town's 50th Anniversary. The series is created and produced locally. Also Actors and scriptwriters are drawn from the local population.

[Check out *The Team's* page on Facebook...](#)"

Source : <http://www.sfcg.org/programmes/cgp/the-team-sierra-leone.html>

Regular airing of education and awareness programming: *Golden Kids News*

Search for Common
Ground

Non-Formal

“Search for Common Ground's **Talking Drum Studio** - Sierra Leone (TDS-SL) develops, creates, and broadcasts on all eleven stations in Sierra Leone. The formats for these programs vary and target different audiences, but their messages all have the same goal: to promote peace and reconciliation.

One such program is ***Golden Kids News***. This news and issues program is partially initiated, reported, and produced by children. It is truly a show for kids by kids. This show engages children of mixed backgrounds who serve as producers, reporters and actors and who identify issues for and about children and advocate on their behalf.”

Source: <http://www.sfcg.org/programmes/sierra/index.html>

“Common Ground Feature

This is a news series in a magazine style featuring stories depicting interests and issues that are shared by conflicting groups. TDS-SL staff conducts interviews on a wide-range of topics, recording opinions from the different groups involved in order to clarify positions and assist in the process of peace building, reconciliation, and reconstruction. This series has a signature tune written and sung by Jimmy B, who is very popular and has become closely identified with the show. This series creates a public forum where issues can be delved into that normally would not be. This show airs twice a week for thirty minutes on eighteen stations.

Home Sweet Home

Home Sweet Home is a program focused on targeting information for returnees and refugees. This program is formatted in a soap-opera style, with information intertwined with the dialogue to provide not only an entertaining drama, but also a series that informs and educates refugees about the issues they must face and overcome in returning home.

Atunda Ayenda / Lost and Found

TDS-SL launched *Atunda Ayenda* in December 2001, and it has grown to be the studio's most popular program. This serial drama is divided into a number of phases, with appropriate storylines for each stage that match the current environment in Sierra Leone. After first addressing the disarmament and demobilization process, the programme later focused on the reintegration of ex-combatants, and now has shifted attention to democratization and good governance. Before writing the script for each phase, the scriptwriters travel to upcountry regions to meet with a variety of people in the communities to better inform the story.

Atunda Ayenda is usually produced in the Krio language. Talking Drum Studio and the BBC World Service have co-produced a special English language version of the show. Listen to this programme now in WinMedia or RealMedia

Wi Yone Salone

This program aims to provide information about current issues affecting Sierra Leoneans. The first twelve episodes featured material on the various districts of Sierra Leone, what was happening there before, during, and after the war in terms of livelihoods, economic activities, health, education, governance etc. TDS-SL has now moved to a format of addressing large issues in multi-part series, covering topics ranging from the state of education to conflict diamonds.

Salone Uman

This program is about key issues affecting women in post conflict Sierra Leone. In collaboration with local human rights groups issues that affect the status of women and require exposure and reflection are identified. SFCG's production team then collects actualities from women around Sierra Leone vis-a-vis the issue identified. Two fifteen-minute programs highlighting the predicament of women are produced per week and air on twelve stations.

Watch audience reactions to *Salone: Salone Wins With Women*

Leh Wi Mek Salone (formerly Troway Di Gun)

As disarmament has completed and peace is solidifying, TDS-SL has adjusted its program targeting ex-combatants. It now focuses on current issues facing this volatile population. The program is co-hosted by two ex-combatants, namely a retired colonel of the RUF and a senior trainer of the Civil Defence Forces. They have both disarmed and have gone through their own reintegration process. This program seeks to inform ex-combatants about the reintegration process, both in the short and the long term.

Luk wi Pipul

Luk wi Pipul provides news and information geared towards the needs of the Sierra Leonean refugees presently residing in Liberia and Guinea. Thirty-minute episodes are aired every weekday morning by one station. The program seeks to provide a broad spectrum of information for the refugees to help them make informed decisions about their lives. The information is presented in a magazine style programme that includes peace messages, Guinean and Sierra Leonean music and some family messages, too.”

Source: http://www.sfcg.org/programmes/sierra/sierra_radio.html

Evaluation

“Such programming has yielded demonstrable results in changing attitudes and behaviors with regard to, for example, women’s rights (including gender based violence and rape), health, education, and nonviolent local conflict resolution.”

Source: *Impact Evaluation Radio Programme* (2009), p. 3.

<http://www.sfcg.org/programmes/liberia/pdf/New%20Community%20Radio%20Assessment%20FINAL.pdf>

Regular airing of education and awareness programming: Sisi Aminata

Search for Common Ground Non-Formal

“In 2004, Search for Common Ground-Sierra Leone, in collaboration with the Ministry of Education, Science and

Ministry of Education,
Science and Technology

Technology (MEST), CARE and UNICEF, initiated a radio program called Sisi Aminata - a radio show designed to increase knowledge and discussion about adolescent sexual and reproductive health and related issues among young people. The show is produced in an enquiry-based interactive format between young people and an older female presenter. In the question-answer format, a woman representing an older sister answers young people's questions about issues of sexual and reproductive health. The answers are then also discussed by a peer group of young people to explore their relevance and analysis. In November and December 2007, Search for Common Ground/Talking Drum Studio undertook an internal learning evaluation of the Sisi Aminata radio program. The objectives of this evaluation were:

(MEST)
CARE
UNICEF

- To assess the impacts of Sisi Aminata regarding sexual and reproductive health in Koinadugu and Bombali districts;
- To discover ways in which Sisi Aminata has not been successful; and
- To gather lessons learned about the implementation of the Sisi Aminata program.

The main findings from the Sisi Aminata evaluation are the following:

1. Sisi Aminata has had a large impact in Koinadugu district while it has had almost no impact in Bombali district, as measured both in listenership and in attitude and behavioral change.
2. When initiating the Sisi Aminata program, it is important to do community sensitization and to involve community leaders in order to prevent too much community resistance.
3. Sisi Aminata increases public discussion about sexual and reproductive health and HIV/AIDS, especially in Koinadugu district.
4. Sisi Aminata does not increase youth's ability to ask their parents for advice about sexual and reproductive health, but it does increase parents' ability to offer advice to their children.
5. Sisi Aminata increased the belief in the existence of HIV/AIDS among youth in Koinadugu district.
6. Sisi Aminata has contributed to increased confidence among young girls with regards to their ability to control their sexual and reproductive lives and to pursue their interests in school.
7. Parents believe that Sisi Aminata provides good advice, although some parents believe the show should not teach children about condoms.
8. Sisi Aminata has inspired many youth to focus more on their studies and their future.
9. Both parents and youth attribute a decrease in early pregnancy to the Sisi Aminata program.
10. Sisi Aminata has increased youth's ability to advise each other about sexual and reproductive health, as well as other life issues (such as poverty, education, etc.).

11. Sisi Aminata is more effective when the radio program is combined with other community activities, such as teaching in school, club meetings, live concerts, quiz competitions, etc. “

Source: Evaluation report (2007), p. 3

[http://www.sfcg.org/programmes/ilt/evaluations/SLE_EV_Dec07_Sisi%20Aminata%20Evaluation%20Report%20\(2\).pdf](http://www.sfcg.org/programmes/ilt/evaluations/SLE_EV_Dec07_Sisi%20Aminata%20Evaluation%20Report%20(2).pdf)

World Vision International’s Youth Reintegration Training and Education for Peace Project

World Vision
International

Non-Formal

USAID/OTI

“World Vision International’s *Youth Reintegration Training and Education for Peace Project* (YRTEP)¹⁰³ in Sierra Leone uses football, in addition to dances and a confession process, to help ex-combatant youth reintegrate into their communities.(J. Lea-Howarth, *Sport and Conflict: Is Football an Appropriate Tool to Utilize in Conflict Resolution, Reconciliation, or Reconstruction?* (2006), pp. 35-37)

Management Systems
International (MSI)

The project was designed to provide non-formal education activities to 45,000 youth affected by the war — approximately half of whom are ex-combatants. On the first day of the process, ex-combatants and villagers play football on opposing teams. On the second day, ex-combatants participate in a confession process and a second match is played with the same teams. On the third day, ex-combatants and villagers play football again, but on integrated teams. This is followed by a three-month comprehensive training program for ex-combatants and non-combatants in areas such as: reintegration and sensitization for ex-combatants; vocational and life skills counseling; livelihood skills development; environmental protection; health; peace and conflict prevention education; and functional literacy and numeracy.¹⁰⁵ At the end of this period, the process is repeated.

While it is difficult to isolate the effect of the sport component of the program, the programs’ coordinator believes it has played a significant role in their 94% self-reported success rate. An independent external evaluation confirms that the program is meeting its objectives and making a significant difference in the lives of the young people participating, who

feel they are accomplishing things that would not have been possible without the program.106 Participants reported decreased violence on the part of youth who participated and improved functioning in the community.107”

Source: Right To Play : Sport and Peacebuilding (2010 ?), p. 229

http://www.righttoplay.com/International/our-impact/Documents/Final_Report_Chapter_6.pdf

Evaluation of the YRTEP by USAID

“The YRTEP Program has accomplished what it set out to do and has done it extraordinarily well. The program has made a significant difference in the lives of the participants, and they have done things they would not have done if they had not participated. They have gained information they would otherwise not have had the opportunity to acquire. They have learned to read and write gaining the power that literacy brings to their lives. They have learned to work with numbers in very practical ways that they use in their day-to-day lives. Their physical health has benefited from the information they have been exposed to and they are better able to manage health concerns. They have learned about democracy and good governance and are prepared to participate more fully in the electoral process and in the governance of their communities. They have learned a variety of ways to manage stress and conflict. They have become more self-reliant and are better able to generate income. They have learned the importance of the environment and how it affects their well being. They have learned much about farming practices that were it not for the war, would have been learned from their families. And perhaps, most importantly, they have rediscovered who they are and what they are capable of doing and becoming. They have glimpsed what is “normal” and come to recognize the possibilities for life in a time of peace. In summary, the work

of achieving peace and reconciliation has been significantly advanced.

The YRTEP program was originally seen as a transition program to bridge the gap between war and peace until such time as Sierra Leone would be able to “get back to normal.” It is clear that the program has been much more than that and that it should be continued until such time as all of the ex-combatants and war affected youth are resettled peacefully in their communities. There is an important role for the program in terms of building self-reliance, confidence and competence. The literacy/numeracy approach used in the program has had outstanding success and will be useful for the

foreseeable future as the most viable alternative to achieving literacy and numeracy for the adults and youth in villages and towns who are unable to access or enter the formal education system.

In addition, while not a stated objective of the program at the outset, a significant by-product of the program is the personal and professional growth that has taken place among the Master Trainers and Learning Facilitators. The Master Trainers and the Learning Facilitators are a large group of individuals within Sierra Leone who have received intensive training and experience through this program. As a result of their role in their communities and the overall positive manner in which they are regarded by program participants, they have in many cases de facto become genuine leaders and a voice of reason and stability in an unstable environment and are looked to as valuable resources both within and outside of their direct participation in the program.” (pp. 17-18)

Source: http://pdf.usaid.gov/pdf_docs/pdabt950.pdf

Lofa Peace Dream Cup

Right To Play, Liberia Non-Formal

Target group : Children, youth, community members

Location: Lofa County, Liberia

About this Project: The project aims to provide structured sport activities for children and young people in Liberia affected by armed conflict. The project also aims to contribute towards peace-building.

The education of children and youth in Liberia and their opportunity to grow in peace has been disrupted by a 14-year civil conflict. Despite the returning peace, there are still tensions in parts of the country due to religious and ethnic differences. One such area is in Lofa County where Right To Play has a sub-office working to improve the lives of children through play and sport. Objectives of the project are:

1. To implement regular structured sport and play activities containing key life skills messages for children and youth within targeted counties of intervention.
2. To contribute to the building of peaceful and cohesive communities in post-war Liberia through the use of sport and play. Interventions include the training of volunteer leaders, coaches and referees; capacity building workshops on organizational skills; mixed teams football tournament; infrastructure upgrades; equipment provision; and community mobilization.

Impact: The impact of this project has been in imparting life skills to children and youth and including girls in leadership positions. But the project has also faced a number of challenges.

Facts and Figures: 240 children and youth participated in week-long mixed team football tournament where “only girls can score” and regular activities by trained coaches. The tournament attracted people across all ethnic, religious, gender, and age boundaries. 42 community trained members implemented and managed sport for development activities. Messages of peace, cooperation, communication and inclusion have been embraced by about 3,000 individuals from the

Partners:

UNHCR, GTZ, Ministry of Youth and Sports, Liberia Football Association, local schools

Other organizations involved:

UNHCR, Peace Cups Korea, Right To Play, GTZ, Ministry of Youth and Sports, Liberian Football Association, Liberia National Red Cross, Local Schools

two districts. Lofa County now has four additional playing fields with areas for spectator seating. Working relationships were fostered among international, national and community organizations including the Ministry of Youth and Sports, the Liberian Football Association and the County Youth Coordinator.

Lessons Learned: The Lofa Peace Dream Cup demonstrated the unifying effects of sports on the community. Through the training of volunteer leaders, sustainability was enhanced. Through sport and play, important life skills were imparted to children and youth and by including girls in leadership positions as coaches, referees, organizers and players, there was a resulting reduction in the marginalization of women. However, certain challenges and unmet needs were identified, with many people in extremely rural areas that could not be reached. Furthermore, there are few trained volunteer leaders with any disabilities, thus children with disabilities are being trained by persons without disabilities. There are also only a few female coaches and referees.

Recommendations: A number of recommendations have emerged from this project. By spending more time in training coaches and volunteer leaders, the quality of the programme and improved motivation may be ensured. Efforts should be made to link up with women's cooperatives and organizations focused on people with disabilities for training and recruitment as coaches/leaders. Volunteer leaders who engaged in the advanced training can now take on significantly more responsibility in organizing future events, particularly in the planning stages." (pp. 13-14)

Source: http://assets.sportanddev.org/downloads/090611_sport_and_peacebuilding_profile_for_print.pdf

Country: Togo

Policy	<p>“L’ensemble des contenus des programmes de formation est définie au niveau des ministères chargés de l’éducation. Le système est donc caractérisé par une homogénéité des programmes de l’enseignement primaire à la fin de l’enseignement secondaire. Le contenu des programmes dans son ensemble n’a pas été révisé jusqu’à 2003 ; néanmoins certaines disciplines ont été améliorées (calcul). D’autres ont subi d’innombrables aménagements telle que l’éducation civique et morale par l’intégration des éléments des droits de l’homme, l’éducation en matière de population et de développement durable, l’éducation en matière de protection de l’environnement et de protection contre les maladies sexuellement transmissibles et contre le VIH et le SIDA. L’on note également que les notions d’agriculture, d’élevage, d’éducation en matière de population et de vie familiale, des droits de l’homme, de la paix, etc. ne sont pas encore introduite dans les programmes de formation initiale des enseignants dans les Ecoles normales d’instituteurs (MEN, 1999) ». (Données mondiale de l’éducation, 2010, p. 6)</p> <p>« S’agissant plus spécifiquement de l’enseignement secondaire général, l’élève à la fin du premier cycle du secondaire, devra être capable de : tenir un raisonnement logique ; de comprendre et apprécier la diversité culturelle du Togo ; communiquer en français par écrit et oralement ; utiliser les méthodes et/ou moyens d’observation et d’interprétation des phénomènes naturels et physiques ; se comporter en citoyen responsable, connaissant ses droits et devoirs fondamentaux ; être créatif et utiliser efficacement les connaissances acquises selon le milieu dans lequel il évolue ; faire preuve d’esprit critique et de tolérance. » (Données mondiale de l’éducation, 2010, p. 7)</p> <p>« Il faut relever aussi l’existence d’une politique éducative au Togo qui confère à l’école le rôle de la formation de citoyens responsables. Cette politique ne fait pas l’objet d’une publication séparée mais elle est implicite dans le curriculum d’éducation civique élaboré dans les années 1990, sous l’impulsion de l’Ambassade des Etats-Unis au Togo. » (Evaluation du programme d’éducation civique et morale, 2008, p. 16)</p> <p>« L’école a pour mission d’instruire et d’éduquer le jeune afin de l’amener à prendre part à la vie politique, économique, sociale et culturelle de son pays. Malheureusement, on constate que généralement le volet « éducation » est souvent négligée. En introduisant l’Education Civique et Morale comme discipline à part entière dans l’enseignement au Togo, il s’agit essentiellement de combler cette lacune et de favoriser la consolidation d’un Etat de droit garant des libertés, de la paix et de la justice. Il s’agit de cultiver dans l’esprit des jeunes le sentiment d’appartenir à une même nation, de vouloir y vivre ensemble, et de vouloir la défendre. » (Ministère de l’Education et de la Recherche, 1997, p. 4)</p>
Source	<p>Données mondiale de l’éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE</p> <p>http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Togo.pdf</p> <p>Evaluation du programme d’éducation civique et morale (2008)</p>

<http://www.rocare.org/grants/2008/Citoyennete%20democratique%20dans%20l-enseignement%20au%20Togo.pdf>

MINISTERE DE L'EDUCATION NATIONALE ET DE LA RECHERCHE. (1997). *Programme d'éducation civique et morale pour les enseignements des premier, deuxième et troisième degrés.* Lomé : Presses de l'UB.

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

Evaluation du programme d'éducation civique et morale (2008)

« Au Togo, l'éducation à la citoyenneté¹ a toujours été une des missions fondamentales assignées à l'école. Lorsque Akuété Zankli Lawson créait vers 1842 la première école togolaise de conception européenne à Petit-Popo (Aného)². Plus tard, en 1975, la réforme de l'enseignement soulignait cette mission en ces termes : « L'école doit former des individus sains, équilibrés et épanouis dans toutes les dimensions. Elle doit permettre la formation de l'esprit critique, base de toute culture moderne »³. En outre, les programmes scolaires intègrent cette mission. Ainsi, dans un passé récent, les questions de citoyenneté faisaient-elles l'objet de trois matières distinctes : la leçon de morale, l'éducation civique et politique, et la prévention routière. Les nouveaux programmes⁴ en ont fait un seul objet d'enseignement – l'éducation civique et morale en abrégé ECM »

Réseau Ouest et Centre
Africain de Recherche en
Education (ROCARE)

Formal

avec le soutien du projet
Centre d'Excellence
Régionale UEMOA

et du Ministère des
Affaires Etrangères des
Pays Bas

« Cette recherche a pour objectif d'évaluer l'efficacité interne qualitative de l'éducation à la citoyenneté telle que mise en œuvre dans l'enseignement secondaire au Togo. L'efficacité qualitative interne s'entend ici, au sens que lui donnent Sall et de Ketele, comme un rapport entre les entrées en termes d'acquis de départ et les sorties en termes d'objectifs pédagogiques maîtrisés¹⁴. Concrètement, il s'agit de confronter les objectifs visés par l'éducation à la citoyenneté au Togo aux moyens mis en œuvre dans l'enseignement secondaire. »

« La notion de citoyenneté est très peu usitée au Togo dans les sources officielles. On lui préfère deux autres déclinaisons : « éducation civique et morale » et « formation civique ». L'éducation civique et morale est cet enseignement qui est dispensé à l'école et qui a pour finalité de développer chez l'élève le sens de l'intérêt général, le respect de la loi et l'amour de la patrie. En dehors du cadre scolaire, l'éducation civique et morale prend le nom de formation civique et est mise en œuvre par la Direction de la Formation Civique. Quels sens revêtent ces deux termes ? Comment fonctionnent les institutions chargées de leur mise en œuvre ? Et comment structurent-ils la politique éducative du Togo ? »

« C'est aux professeurs d'histoire-géographie que revient la charge d'enseigner l'ECM dans les établissements où elle

figure dans l'emploi du temps et ils disposent pour ce faire d'une heure par semaine. De l'avis de tous les professeurs rencontrés, ils n'ont jamais pu consacrer exclusivement cette heure à l'ECM en raison de la densité du programme d'histoire-géographie dont ils ont aussi la charge.[...]

« Le programme officiel au secondaire recommande l'ancrage disciplinaire de l'ECD tandis que sur le terrain la réalité est au modèle intégrateur. Plus largement, le caractère aléatoire de l'enseignement de la citoyenneté rend difficile voire impossible l'estimation du volume horaire annuel à lui alloué dans l'enseignement secondaire au Togo. » (p. 17)

« Conclusion et recommandations

Finalement, on retient qu'il existe une inadéquation entre les objectifs de départ et les moyens déployés sur les plans humain, matériel et pédagogique. En effet, la politique scolaire affirme clairement le rôle de l'école dans la formation des citoyens responsables et les programmes en vigueur comportent une discipline dédiée à l'éducation à la citoyenneté dont la finalité est de « développer chez l'élève le sens de l'intérêt général, le respect de la loi, l'amour de la Patrie (sic) »⁴⁶. Ces programmes d'études mettent l'accent sur la nécessité pour l'enseignant de cette discipline d'adopter un style d'enseignement permissif soutenu par l'exemplification dans la classe, au sein de l'établissement scolaire, dans les centres d'apprentissage, en famille, au service, dans la rue, dans les réunions publiques, bref, dans tous les actes de la vie quotidienne⁴⁷. Cependant, on note une insuffisance et parfois même une absence de ressources humaines, pédagogiques et didactiques dédiées à l'ECM dans les écoles. Cette situation, aggravée par un manque d'information des administrations scolaires sur la conduite de l'ECM, induit dans la pratique une distorsion générale ou partielle entre les principes de citoyenneté démocratique, d'une part, et d'autre part, le climat et la culture scolaires, la gestion et le développement de l'école. On peut dès lors conclure à l'échec de l'enseignement secondaire au Togo dans la mise en œuvre de l'éducation à la citoyenneté démocratique. Attendre d'un tel système éducatif qu'il forme des citoyens responsables et actifs ne serait qu'un leurre dans la mesure où l'enseignement secondaire togolais, comme nous venons de l'analyser, se destine plus à l'acquisition de connaissances qu'au développement d'une pensée critique, à la construction d'attitudes et de valeurs appropriées et à la participation active.

Une constante que mettent en lumière les résultats de cette étude et qui pourrait servir à la construction d'un modèle exploratoire, est la disciplinarisation de l'école. En d'autres termes une focalisation voire une fixation des acteurs de l'école sur la discipline. Il se dégage l'impression que la vocation actuelle de l'école consiste à éduquer ou à instruire l'individu en le disciplinant. Sinon comment comprendre que le règlement intérieur ainsi que tous les arrangements institutionnels formels qui existent au sein des écoles fondent leur raison d'être sur la discipline ? Comment comprendre l'abondance de punitions dans les écoles ? Plusieurs explications pourraient être fournies à ce phénomène. Mais quelque

soit l'explication fournie, cette situation témoigne encore de la difficulté du système éducatif à éduquer à la citoyenneté démocratique.

De ces conclusions, nous pouvons émettre quelques recommandations à l'endroit des acteurs du système éducatif togolais.

D'abord, nous suggérons au Ministère des Enseignement Primaire et Secondaire et de l'Alphabétisation et au Ministère de l'Enseignement Technique et de la Formation Professionnelle, de veiller à la généralisation de l'enseignement de l'ECM dans toutes les écoles du Togo. Cette généralisation doit s'accompagner de certaines mesures comme l'aménagement des curricula existants notamment ceux d'histoire et géographie et de français, de sorte à permettre aux enseignants de les faire coexister avec une autre matière sans qu'ils ne soient tentés de privilégier l'une sur l'autre. En outre, il faudrait revoir le volume horaire des enseignements actuels pour éviter de surcharger les élèves, et faire de l'ECM une matière obligatoire aux différents examens nationaux (BEPC, BEP, BAC 1 et BAC 2). [...]

D'une manière générale, nous proposons que soit ré-instituée la notation de la conduite. Concrètement, il s'agira de demander à tout le corps professoral, assisté de l'administration de donner une note générale à la classe et une note individuelle aux élèves en fin de trimestre pour apprécier le comportement de ceux-ci. Ce qui serait un bon système d'évaluation du savoir-faire et du savoir-être des élèves en matière de citoyenneté ; l'évaluation des connaissances étant toujours dévolue au professeur chargé de la matière. Enfin, nous recommandons aux responsables scolaires de créer un climat et une culture scolaires propices à l'éducation à la citoyenneté en faisant participer les élèves et les enseignants à la gestion et au développement de l'école. Ceci suppose la responsabilisation des élèves en matière de gestion et la mise en place d'organes consultatifs ou décisionnels comprenant tous les acteurs de l'école. Les élèves ne sont pas dupes, ils sauront distinguer les changements de façade des vrais. » (pp. 31-32)

Source : <http://www.rocare.org/grants/2008/Citoyennete%20democratique%20dans%20l-enseignement%20au%20Togo.pdf>

“Assouan Gbesso made a brief case study of Togo’s school curriculum to show a case where components that can easily be categorized under Peace Education curriculum already exist but under a different label. In Togo, the subject called **“Moral and Civic Education”** is a good example. Its main aim is to develop a number of knowledge, skills and attitudes

that compare to those that are also targeted by Peace Education.” (p. 8)

Source: **Peace Education in Africa, UPEACE (2006)**

<http://www.africa.upeace.org/documents/reports/Peace%20Education,%20FinalReport.pdf>

Bulletin d'information de la section Togolaise de l'Association Mondiale pour l'Ecole Instrument de Paix (Mai 2007)

Ecole Instrument de Paix Formal
(EIP) – Togo

« En ce moment même, pendant que les élections présidentielles se déroulent dans le calme et la sérénité en France, au Nigéria à côté c'est plutôt à des élections jugées frauduleuses et à leur cortège de troubles, de barricades enflammées et de tueries qu'on assiste. Pauvre Afrique ! Ne pouvant nous substituer aux gouvernants, décideurs et autres acteurs de la vie politique de notre pays, chers amis de l'EIP-TOGO, faisons en sorte que les apprenants dont nous avons la charge soient aujourd'hui et demain de véritables « Instruments de Paix ». C'est de cette manière que nous irons peu à peu vers une humanité meilleure et plus éclairée.

Dans cet ordre d'idées, nous pouvons nous réjouir d'avoir pu organiser durant l'année scolaire 2005-2006 des sessions de formation à l'intention cette fois - ci des enseignants du privé laïc et du privé confessionnel du 2ème degré, c'est-à-dire du 1er cycle de l'Enseignement Secondaire. Grâce à l'appui financier du gouvernement américain nous avons ainsi formé 422 Directeurs et professeurs des établissements des Régions des SAVANES, de la KARA, CENTRALE et des PLATEAUX à l'enseignement des valeurs relatives aux Droits de l'Homme, à la paix et des Principes Universels d'Education Civique. »

Source : http://portail-eip.org/SNC/eipafrique/togo/Bulletin_Togo07.pdf

Central/Middle Africa

Country: Angola*

- Policy** “L’article 3 de la loi d’orientation du système de l’éducation de 2011 définit les objectifs généraux de l’éducation de la manière suivante:
- Développer d’une manière harmonieuse les capacités physiques, intellectuelles, morales, civiques, esthétiques et de travail des jeunes générations, de façon permanente et systématique, et augmenter le niveau scientifique, technique et technologique afin de contribuer au développement socio-économique du pays.
 - Former un individu capable de comprendre d’une manière critique et constructive les problèmes nationaux, régionaux et au niveau international afin de participer activement dans la vie sociale sur la base des principes démocratiques.
 - Promouvoir le développement de la conscience personnelle et sociale des individus en général et des jeunes générations en particulier, ainsi que le respect des valeurs et des symboles nationales, de la dignité humaine, de la tolérance et d’une culture de paix, de l’unité nationale, de la préservation de l’environnement et de la conséquente amélioration de la qualité de la vie.
 - Promouvoir le respect dû aux autres individus et aux intérêts supérieurs de la nation dans le cadre de la promotion du droit et du respect à la vie, à la liberté et l’intégrité personnelle.
 - Développer la solidarité entre les peuples avec une attitude de respect vers la diversité des autres, afin de permettre une intégration valide dans le monde ». (Données mondiale de l’éducation, 2010, pp. 2-3)

Source Données mondiale de l’éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Angola.pdf

MATERIALS/Methodologies/Approaches

The Team: television series

Goals:

- Increase tolerance, cooperation and national unity in societies traditionally wracked by conflict.
- Encourage dialogue instead of violence to address conflicts and differences.

STAKEHOLDERS

Formal/Non
Formal

Search for Common
Ground

Non-Formal

European Union

UKAID

- Develop and expand the creative and technical capacities of local writers and technicians.

BP

Outreach and evaluation:

Social media tools will be used for outreach and to receive audience feedback.

Evaluation Surveys will be conducted pre- and post-broadcast.

Focus groups and case studies will be utilized to gather information on program impact.

What makes *the Team* so innovative?

The Team uses popular culture to communicate positive messages. Well-crafted, entertaining programming can have a profound impact on how people think about themselves, their neighbors, and their society. Using this “edutainment” medium, The Team is able to promote co-existence and connect with a broad and diverse audience otherwise hard to reach.

The series portrays positive role models and young people taking responsibility for their actions.

In rural areas where TV is not accessible, mobile cinema screenings are set up for public showings, followed by moderated discussions.

Each TV series will have a companion radio series to expand the program’s reach.

“In its multi-nation, episodic drama *The Team*, Search for Common Ground has merged the global appeal of soccer/football* with soap opera to help transform social attitudes and diminish violent behavior in countries grappling with deeply rooted conflict. The television series addresses the very real divisive issues facing societies in a dozen African, Asian and Middle Eastern countries, using sport as a unifier to surmount barriers. Each production of *The Team* follows the characters on a football team who must overcome their differences – be they cultural, ethnic, religious, tribal, racial or socio-economic – in order to work together to win the game.

The Team rings true for viewers, given that all of the series are created and produced locally. Actors and scriptwriters, who have experienced violent conflict and divisions firsthand, are drawn from local populations in countries like Kenya, Morocco and Cote d’Ivoire. Local production companies and technicians take the lead, with additional technical assistance

and support from Common Ground Productions.”

DVDs of the series will be distributed through local associations, community groups, schools, religious groups and universities.

Source: <http://www.sfcg.org/programmes/cgp/the-team.html>

“*The Team*, or *A Equipa*, centres on an imagined Angolan football club and serves as an entry point for dialogue on sensitive themes of governance, participation, and transparency. The telenovella explores governance issues through the interactions between the players, captains, coaches, officials and through the players' personal lives. The storylines model different approaches to collaborative problem solving, metaphorically addressing the tensions in Angola's decentralization process, including the role of leaders and authority figures in a democratic environment, the importance of transparency and consultation between leaders and constituents, and the importance of constructive advocacy.

The success of *The Team* builds on the inspirational role that soccer plays around the globe. The game provides the framework and the setting to engage a mass audience in promoting positive social change. In each country, the players manage to resolve the inevitable conflicts that arise, and they discover that the commonalities that join them are far deeper than the differences which threaten to tear them apart. Characters demonstrate cooperative behavior, which is essential both to winning at soccer and to peacefully resolving the pressing problems that their country faces. Indeed, the mega-metaphor is that each country needs to come together as a Team, not as a collection of individuals or ethnic or political groups, and that cooperation is essential for development.

The Team — Angola is one version of the award-winning project created and produced by SFCG and aired in 16 countries around the world. Through the television and radio program, SFCG aims to change adversarial attitudes in countries that have experienced conflicts by presenting diverse football teams, who understand that success on the field comes only with cohesion, tolerance, unity, and respect for others off the field.

Storyline Development

In Angola, the characters are part of a football team based in Lubango. The issues and core messages touched on in *The Team* were developed through consultations with members of civil society and members of five different local governments, culminating in a curriculum summit in Luanda. Through this participatory process, SFCG and its partners

were able to identify the major issues that needed to be addressed and articulate clear objectives and messages for the show.

These messages were put into a storyline focused on a football team, presenting the social issues facing young people and showing how these problems are resolved in a different way than would be normal in reality in Angola. With the help of student associations from each school in the school parliament program, A Equipa will be presented to students at 15 schools in Luanda and Cabinda. Screenings will be accompanied by a facilitation manual to further discuss and develop the issues. The intention is to also undertake outreach sessions in Lubango, Huambo, Cabinda and Luanda, with partners of SFCG involved in civic education work.

The core metaphor is simple: if characters do not learn to play together, they will not score goals. Through the course of the series, characters learn that cooperative behavior is essential both to winning at football and in life. Storylines feature footballers, families and friends, who overcome significant problems both on and off the football pitch to achieve shared goals. Programmes feature positive role models and promote understanding and tolerance. They demonstrate that adversarial approaches and suspicion are rarely the best approach to solving problems.

By exploring the lives and stories of the players, their families, and their communities, the story is a vehicle for transmitting factual information about decentralization and democratic consolidation in a highly creative and entertaining format as the players and their families interact with authorities and discuss their opinions of democracy, decentralization, and other issues. Characters from the television show are empathetic and easily identifiable, representing a wide variety of regional, linguistic, and socio-economic backgrounds.

Public Reception

To maximize the effect of the show, SFCG Angola developed a set of peacebuilding activities around the program, aimed at creating relationships between people from across dividing lines, and at catalyzing action, tied into the program's messages. Activities include soccer tournaments, mobile cinema screenings, leadership and peacebuilding trainings, in-school civic education curricula, and peace campaigns using SMS and new media technology. These involve a host of organizations and groups in the activities to ensure that they are rooted in society.

One of Angola's leading newspapers, *Jornal de Angola*, recently ran a story on the new season, bringing more publicity to the already popular show. The article praised the new season saying, "The storylines, the material resources used, and the high level of performance by coaches and players are, from the start, reason to consider that the public viewer will be

entertained by the high technical and artistic quality" of the show.

The Team in Angola just finished filming 15 new episodes in Huila province. In the new season, issues of women's empowerment take center stage, including sexual violence and domestic abuse. This season delves into the women behind many of the male characters and demonstrates the barriers and catalysts to women's empowerment. The new season puts a significant emphasis on the need to have women involved in decision-making processes in order to improve the status of women in Angola."

Source: http://www.sfcg.org/programmes/angola/angola_theteam.html

School Parliament Project

"In Angola, a School Parliament Project is giving students a hands-on lesson in democracy. The project aimed to educate key youth about the practices and principles of democracy, foster interaction and dialogue among youth, and create a forum for the Angolan government to engage in policy and development strategy dialogue. This lesson comes at an important time as September 2008 marked the first Angolan elections in 16 years."

Source: <http://www.sfcg.org/programmes/childrenandyouth/index.html>

Search for Common Ground

Formal/Non-Formal

Partner: IASED (Instituto Angola de Sistemas Eleitorais e Democracia)

Support: European Union; UKAID; BP

"In 2009, **Search for Common Ground** (SFCG) began the school parliament initiative in order to work with youth in a strategic, appropriate, and sustainable manner. This project focuses on the creation of a new generation of young Angolan leaders. SFCG had previously worked with Angolan adolescents and youth facing problems of delinquency, and also with members of street gangs who were responsible for acts such as theft, smoking illegal substances, street violence, prostitution, and rape. To respond to the manipulation and frustration of youth, SFCG with IASED (Instituto Angola de Sistemas Eleitorais e Democracia) established the first school parliament, in order to attain the objective of creating a young generation of leaders.

With funding from the European Union Delegation in Luanda, SFCG continued the School Parliament project to empower Angola's youth. SFCG works with young Angolans from 50 secondary schools from 10 municipalities in Luanda province and 25 schools in Cabinda province in a series of interactive activities engaging them in civic education. The School Parliament provides opportunities for youth to debate current issues and make policy decisions, providing first-hand experience in the process of governing and responding to constituents. The concepts of democratic principles and

constitutional processes specific to Angola are introduced and then combined with practical experience. The Parliament is linked with [weekly radio programs](#), which highlight different project themes and share them with youth all across Angola. The project aims to promote greater and more positive youth engagement in Angola's future, in response to the many young people who have grown up in Angola with little or no opportunity for civic participation. The parliamentary elections in 2008 were a good example of democracy and were among the first steps in a long transition to a democratic culture that is more open, participatory, and accountable.

How it Works

The students, who form the parliament deputies, meet monthly to debate current issues and make policy decisions, providing first-hand experience in the difficult process of governing and responding to constituent priorities. These two components are linked together through the weekly radio programme *Baza Madie*, which spotlights different emerging themes in the projects, sharing them with young people of diverse backgrounds across Luanda through the voices of their peers.

Student Deputies are elected by the schools they represent using the same rules and regulations of the National Assembly of Angola. The members of the parliament and the deputies are elected on a yearly basis, which corresponds with the school year. The parliament has a president elected by its peers. The school parliament president has a one year term, renewable only two times in a row, so as to instill the idea of succession. The deputies are organized in parliamentary thematic groups, called "commissions," which are responsible for submitting resolutions to the parliament for future vote. In the schools, the 5 deputies, who lead different commissions, discuss subjects and themes that have been decided in collaboration with SFCG and IASED. Together a resolution is drafted and circulated among all the deputies for input and feedback. When the draft is finalized, the deputies meet in a full session, called a "plenary session". During this session, the parliament can vote to accept or refuse the resolution presented by a commission. In the picture above we can see the president of the Women Commission presenting a resolution on how to assist sex workers and provide alternatives to the prostitution problem in Luanda.

Finally, when the resolution is adopted by a majority, following the rules of the Angola National Assembly, the resolution is passed. SFCG and its partner IASED then make contact with local authorities and when a meeting is granted, the members of the school parliaments, who presented and defended the resolution to their peers, meet with the local authorities for a sincere and open debate. In the photo to the right, we can see a Commission meeting with a Senior Police Officer for School Security. The commission presented the recommendation of the School Parliament for the challenge of School violence in Luanda. The police accepted the recommendation and have included it in a proposal that the police will present to the ministry of Interior at the National Level. The police also have mentioned its intention and will to collaborate with SFCG in other municipalities as well. SFCG will continue to bring students and government officials together, and is committed to engaging young people in the democratic development of their nation to ensure a future of increased government transparency and accountability.

Progress and Recognition

When SFCG surveyed the level of awareness among School Parliament participants, the students were unanimous in their belief that it is important to participate in the program in order to learn how to voice their opinions. Most students believe that School Parliament activities allow them to gain more knowledge about citizenship, participation and leadership. Since the project started, SFCG has organized School Parliament preparatory meetings for students in five target schools, convened a school parliament forum, and held parliament commission sessions. SFCG is using its weekly radio programme *Baza Madie* to provide information on democracy, governance, and participation to a broader youth audience beyond the student participants in Luanda.

School Parliament students were featured during a live broadcast on TV Zimbo, the second biggest Angolan TV channel, viewed by millions of people.”

Source: http://www.sfcg.org/programmes/angola/angola_school_parliament.html

Radio Projects - Studio N'Jango

“The studio of SFCG in Angola is located on the office premises in the Kilamba-Kiayi municipality. Currently, the studio works full time with 4 youth reporters and a media specialist. There is a production meeting every week, generally on Friday, where the subjects and themes are selected. Then, the work is distributed among the different youth reporters who bring back the audio material that has been collected in the following week. So far, the studio has produced more than 30 radio programs over the past quarter. These radio productions cover a variety of subjects such as school safety, parental abandon of children, prostitution, the use of drugs amongst youth, early and unwanted pregnancies, unemployment, youth violence, sexual harassment in schools, participation of youth in the democratic decision-making process, public probity of elected leaders, decentralization, domestic violence, the role of youth in the actualization of the electoral register, the right to citizenship and to basic social living conditions, women’s rights, the Leadership of women in Angola, the Women and their financial autonomy, etc. The radio production called “Baza Madie” uses several formats, including the roundtable, interviews, vox pop, magazines, and presentations. It is solely produced by the youth reporters. »

Source: http://www.sfcg.org/programmes/angola/angola_radio.html

Tools such as [radio programs](#) offer youth a platform for self-expression, and [workshops](#) provide training on skills such

Search for Common Ground
European Union
UKAID
BP

as conflict resolution.

<http://www.sfcg.org/programmes/childrenandyouth/whatwedo.html>

Baza Madie

"Baza Madie" (local youth slang for "Let's Go!") is a thirty-minute magazine programme that targets Angolan youth between the ages of 15 and 25. The programme features a team (equally divided by gender) of youth journalists who come from different backgrounds. Baza Madie is broadcast weekly on RNA national radio in five provinces, as well as on independent Radio Ecclesia in Luanda. To date, Baza Madie has discussed issues such as youth empowerment, street gangs, youth violence, HIV/AIDS, and the challenges and opportunities associated with education and employment. Since its launch in 2005, the programme has been produced by the youth journalist interns under the guidance of Studio N'jango's professional staff. As members of the Studio N'jango team, and using the Common Ground Approach, the interns employ a variety of creative tools, designing each programme around a specific issue or subject relevant to the lives of young people in Angola, including the HIV/AIDS stigma, the increased incidence and possible causes of theft and petty crime, domestic violence, and new technical education opportunities for unemployed youth. The strategy is based on an edutainment model, seeking to inspire both behavioral and attitudinal change, break down barriers, and catalyze dialogue by informing and entertaining youth and adult audiences.

Source: http://www.sfcg.org/programmes/angola/angola_radio.html

O Jogo

Another radio program, "O Jogo" ("The Game") demonstrated how common interests can bring people together from seemingly opposing communities or differing backgrounds. The experiences and challenges of the two main characters demonstrated a microcosm of the challenges facing Angola as a whole, while the characters' ability to put their differences aside to celebrate success on the football pitch shone a light on how Angola could take positive steps to heal its own wounds. The main objectives of the programme included fostering tolerance and raising understanding between different socio-economic groups in Angolan society; opening space for dialogue and discussion between individuals with opposing opinions; and promoting alternative, non-violent means of resolving conflict. While it focused particularly on the World Cup, the series capitalized on the popularity of football in Angola more generally, as a means to promote the concept of a national Angolan identity – a concept sorely lacking after 30 years of war. Furthermore, "O Jogo," along with a similar-themed soap opera in Cote d'Ivoire, has served as a pilot that has launched an organizational strategy of using the World Cup as a tool for peacebuilding. SFCG is looking to expand the concept into ten different countries using TV and radio in the run-up to 2010 World Cup in South Africa.

Source: http://www.sfcg.org/programmes/angola/angola_radio.html

Big Sister Peer Leadership Program

Search for Common Ground Non-Formal

The **Big Sister program** matches young girls with older women mentors who offer support and guidance.

Partners: ExxonMobil
Educating Women and
Girls Initiative;
European Union

Manual in Portuguese available at: http://www.sfcg.org/programmes/angola/pdf/Angola_Big_Sister_Manual.pdf

Advocacy Manual for Youth Associations (Portuguese) No detail available online

Search for Common Ground Non-Formal

Available at: http://www.sfcg.org/programmes/angola/pdf/Angola_Advocacy_Manual_Youth.pdf

Search for Common Ground: Conflict Resolution Centers / supporting youth as actors in peacebuilding and community engagement

Search for Common Ground Non-Formal

“The Conflict Resolution Centers established by Search For Common Ground (SFCG) with support from **British Petroleum** (BP) seek to support a peaceful future for Angola through supporting youth as actors in peacebuilding and community engagement.

European Union
UKAID

Launched in 2011, this project builds on gained experience to promote the role of youth in the Angolan society. The project aims to increase the confidence of youth leaders to engage in their communities to foster change. The project also seeks to build the capacity of youth to identify key issues in society and learn how to address them by carrying out concrete activities in response to these key issues.

BP

The project builds on the foundations of another project of SFCG in Angola, the **School Parliament**, in order to continue promoting youth development while empowering youth to take ownership of community level initiatives. The project's overall goal is to promote greater youth engagement at the community level in determining Angola's future. This project is guided by two specific objectives, namely the reinforcement of skills of Angolan youth in civic education and life skills, including leadership, conflict resolution, collaborative problem-solving and advocacy, and the promotion of dialogue between different youth and youth groups.

This project supports a peaceful future for Angola through supporting youth as actors in peace building and community engagement. The project builds on the foundations of the SFCG Angola project School Parliament to continue promoting

youth development while empowering youth to take ownership of their community level initiatives. The project has the overall goal of promoting greater youth engagement at the community level in determining Angola's future. This project is guided by two specific objectives, namely the reinforcement of skills of Angolan youth in civic education and life skills, including leadership, conflict resolution, collaborative problem-solving, and advocacy, and the interaction through dialogue between various youth actors and groups.

Building conflict resolution centers allows for a systematic transfer of knowledge between students. Using the school parliament handbooks and other literature provided to the centers, the initial investment in the project provides the students with resources for the future sustainability of the conflict resolution centers. Building off the relationships made with Parliamentarians, the students are able to keep alive and further strengthen these ties as well as the dialogue between youth and government in general.

The conflict resolution centers act as a platform from which community wide engagement can take place, with youth leaders at the forefront. They also act as a meeting place from which other initiatives can take place. SFCG aims to broaden the involvement and buy-in from the community by extending the lessons and experiences of the project activities to the overall public via radio programming. Using community radio as a vehicle to reach a larger audience, the project generates larger involvement by youth to utilize and refer to the conflict resolution centers.

P

rogram Inspiration - Njango

One of the major inspirations to launch the Conflict Resolution Project came from a traditional Angolan institution, the Njango. The Njango acted as a community meeting place where issues were discussed in the presence of the soba (traditional community leader) and elders, representing a form of traditional parliament. Villages, which were generally extended family units, had their own Njango, whereas larger populations tended to have a Njango in each bairro (suburb or shantytown). Other important functions of the Njango included serving as a place to welcome guests and visitors; a place of socialization for younger members of the community as they listened to the stones of the elders and a traditional court when crimes, misdemeanors and other offences were dealt with and fines or penalties were imposed.

It is difficult to establish how widespread the use of the Njango is in present day Angola. Its decline is intrinsically connected to the marginalization of traditional authority in the country and directly linked to the development era of the country. Many urbanized Angolans, especially youth of today, may never have seen a Njango. Conversely, Angolans from the provinces or those of an older generation speak with affection of the Njango and recount stories of their participation in the past.

In reflecting on the appeals for inclusive dialogues and conflict resolution in a modern Angola, it is important to keep in mind the memory of the Njango as a place where the community met to talk about its problems, review the past and make preparations for the future. Calls for change in Angola are a call for Njango communication, for the creation of a Njango-like space, a common ground platform, where public concerns can be addressed to advance Angola's track to a peaceful and sustainable development.

By building conflict resolution centers, or *Njango*, the project seeks to invest in a structure that will allow for a systematic transfer of knowledge between students. Using the school parliament handbooks and other literature provided to the centers, the initial investment in the project will provide the students with resources for the future sustainability of the conflict resolution centers. Building off the relationships made with Parliamentarians, the students will be able to keep alive and further strengthen these ties, as well as the dialogue between youth and government in general. SFCG and BP seek to build capacity within local actors and to provide resources that are left at the disposal of the participants to sustain the results of the project. The conflict resolution centers will act as a platform from which inter youth and community wide engagement can take place, with youth leaders at the forefront. Such centers will also act as a meeting place from which other initiatives can take place. SFCG aims to broaden the involvement and buy-in from the community by extending the lessons and experiences of the project activities to the overall public via radio programming. By using community radio as a vehicle to reach a larger audience, the project will generate larger involvement by youth to utilize and refer to the conflict resolution centers. [Learn more at the Common Ground Blog...](#) »

Source : http://www.sfcg.org/programmes/angola/angola_centers.html

Angola mudou: Crescendo em Paz com Educação e Universidades

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What is it? Type of material (description): youtube video

Where can we find the material: <http://www.youtube.com/watch?v=6Q5G6VlxxZM>

Language: Portuguese

Construction of peace and Democracy in Angola

ACCORD

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Year of publication/production: 2009

Description of content: Report for the Seminar about identified lessons in the Angolan National Programme. The African Centre for a constructive resolution of disputes (ACCORD) is a non-Governmental and non-aligned organization of Resolution of Conflicts based in Durban, South Africa.

Where can we find the material:

http://www.accord.org.za/downloads/reports/Angola_Report%20Portuguese.pdf

Language: Portuguese

Author right © ACCORD 2009

Published by ACCORD

2 Golf Course Drive / Mount Edgecombe / 4300 / South Africa / Telephone: +27 31 502 3908 /

Web: www.accord.org.za
Fax: +27 31 502 4160
Email: info@accord.org.za

Projeto Bola da paz (Project Peace Ball)

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Where can we find the material: http://douglas-strelow.blogspot.ch/2012_10_01_archive.html

<http://www.robertopascoal.com/2012/09/caros-amigosboa-tarde-este-post-nao-tem.html>

Language: Portuguese

Angola mudou: Crescendo em Paz com Educação e Universidades

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What is it? Type of material (description): youtube video

Where can we find the material: <http://www.youtube.com/watch?v=6Q5G6VlxxZM>

Language: Portuguese

Programa Ética e Cidadania – Modulo 1 (2007)

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Source: <http://portaldoprofessor.mec.gov.br/storage/materiais/0000015515.pdf>

Language: Portuguese

Country: Cameroon

Policy

«Aux termes de la Constitution révisée en 1996, l'Etat assure à l'enfant le droit à l'instruction, l'enseignement primaire publique est laïque, obligatoire et ouvert à tous sans distinction. L'organisation et le contrôle de l'enseignement à tous les degrés sont des devoirs impérieux de l'Etat. Selon l'article 3 de la loi d'orientation de 1998, l'Etat consacre le bilinguisme (français-anglais) à tous les niveaux d'enseignement comme facteur d'unité et d'intégration nationales. L'éducation a pour mission générale la formation de l'enfant en vue de son épanouissement intellectuel, physique, civique et moral et de son insertion harmonieuse dans la société, en prenant en compte les facteurs économiques, socioculturels, politiques et moraux (article 4). A ce titre, l'éducation a pour objectifs :

- La formation de citoyens enracinés dans leur culture, mais ouverts au monde et respectueux de l'intérêt général et du bien commun ;
- La formation aux grandes valeurs éthiques universelles que sont la dignité et l'honneur, l'honnêteté et l'intégrité ainsi que le sens de la discipline ;
- L'éducation à la vie familiale ;
- La promotion des langues nationales ;
- L'initiation à la culture et à la pratique de la démocratie, au respect des droits de l'homme et des libertés, de la justice et de la tolérance, au combat contre toutes formes de discriminations, à l'amour de la paix et du dialogue, à la responsabilité civique et à la promotion de l'intégration régionale et sous-régionale ;
- La culture de l'amour de l'effort et du travail bien fait, de la quête de l'excellence et de l'esprit de partenariat ;
- Le développement de la créativité, du sens de l'initiative et de l'esprit d'entreprise ;
- La formation physique, sportive, artistique et culturelle de l'enfant ;
- La promotion de l'hygiène et de l'éducation à la santé (article 5) ». (Données mondiale de l'éducation, 2010, p. 2)

Création d'un nouveau ministère en 2012 => Décret Présidentiel n°2012/565 du 28 novembre 2012

« Le ministre de la jeunesse et de l'éducation civique est responsable de l'élaboration et de la mise en œuvre de la politique du gouvernement dans le domaine de la jeunesse, de l'éducation civique et de la promotion de l'intégration nationale. »

« A ce titre, il est chargé :

- ▀ de l'élaboration et la mise en œuvre des stratégies appropriées pour faciliter la contribution de la jeunesse au développement du pays et à la promotion des valeurs de paix, de travail, de démocratie et de solidarité ;
- ▀ de l'éducation citoyenne et morale de la jeunesse ;
- ▀ de la prise en compte des préoccupations des jeunes dans les stratégies de développement du dans les différents secteurs ;
- ▀ de l'insertion sociale des jeunes ruraux et urbains ;
- ▀ de la promotion de l'intégration nationale ;

- ▀ de la promotion économique et sociale des jeunes et de leurs associations ;
- ▀ du suivi des activités des mouvements de jeunesse. » (Décret n°2012/565, article 1)

Cf. le rôle particulier de la **Direction de l'Éducation Civique en milieux scolaire, universitaire et extrascolaire** chargée entre autres de l'élaboration des programmes de promotion de la culture de la paix et de la tolérance et du développement et de la promotion de la culture et de la paix et de la tolérance en milieux scolaire et universitaire (Décret n°2012/565, article 44).

Source Données mondiale de l'éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE
http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Cameroon.pdf
 Décret Présidentiel n°2012/565 du 28 novembre 2012 Source : <http://www.atangana-eteme-emeran.com/spip.php?article13882>

MATERIALS/Methodologies/Approaches

STAKEHOLDERS **Formal/Non Formal**

La didactique de l'éducation à la citoyenneté et à la morale (Mémoire d'Elisabeth Tsogo, 2010) Ministère de l'éducation Formal

« C'est la circulaire n° 53/D/64/MINEDUC/IGP/ESG/IPN/- HG du 15 Novembre 1990 qui transforme le cours d'instruction civique en Education Civique. Ce changement d'appellation était une évolution de cette discipline qui passait du cadre d'une simple instruction à celui d'une formation complète du jeune camerounais pour en faire un citoyen responsable. Les résolutions prises pendant les états généraux de l'éducation de 1995 ont permis de constater que l'éducation civique n'est qu'une étape dans l'idéal de la formation de l'homme de notre temps. L'arrêté N°3645/D/64/MINEDUC/SG/IGE/IGP/SH portant définition du programme d'Education à la citoyenneté (éducation civique et morale) dans les établissements d'Enseignement Secondaire Général de passer de l'éducation civique à l'éducation à la citoyenneté n'entrera en vigueur qu'à la rentrée de 2004. »

« L'arrêté n° 3C45/D/64/ MINEDUC / SG / IGE / SH portant définition du programme d'Education à la Citoyenneté (Education Civique et Morale dans les établissements d'enseignement secondaire général répartit les objectifs de cet enseignement en deux catégories : les objectifs généraux et les objectifs spécifiques.

Objectifs généraux :

L'éducation à la citoyenneté fait partie des sciences sociales, son enseignement dans les lycées et collèges du Cameroun

viser à atteindre les objectifs suivants :

Rendre le jeune attentif à son environnement social et institutionnel

Développer les valeurs fondamentales et universelles tels le respect et l'amour de l'autre, la tolérance et l'acceptation des différences, la culture de la paix, la solidarité.

Cultiver chez le jeune le sentiment patriotique et le respect des institutions ;

Ouvrir l'esprit des jeunes pour leur permettre d'émettre des jugements positifs et responsables face aux événements de la vie internationale.

Développer un véritable comportement citoyen.

Objectifs spécifiques :

Ces objectifs sont repartis selon qu'on est au premier ou au second cycle. S'agissant du premier cycle, l'élève doit être capable de développer des attitudes positives au sein de sa famille et dans son environnement social, de s'intégrer grâce aux connaissances acquises, aux rouages de la vie administrative, institutionnelle et économique.

S'agissant du second cycle, l'élève doit être capable de porter des jugements de valeur sur les événements de la vie politique nationale et internationale, d'intégrer et de partager les idéaux de coopération, de solidarité et de paix.

Pour ce qui est de l'enseignement du concept de la personne humaine qui est une partie du programme de la classe de sixième, ce concept inclut les notions de droits de l'homme, de dignité et d'identité de la personne humaine. Cette partie du programme de l'ECM vise à cultiver chez les jeunes le sentiment du respect de l'autre, d'amour, de tolérance, de paix, de solidarité, en quelques mots, faire prendre conscience aux jeunes de l'important rôle que jouent les valeurs éthiques dans la promotion d'une société de justice et de paix. Ces objectifs semblent jusque là pas encore atteints. »

Analyse des problèmes de l'enseignement de l'ECM

Le souci de l'atteinte des objectifs en ECM conduit à des pistes de formation des enseignants de cette discipline car les recherches effectuées jusqu'à lors informent suffisamment sur les savoirs et compétences dont les enseignants auraient

besoin pour construire leur professionnalisme, selon le dispositif et le niveau scolaire concerné (Maria PAGONI 2009). La participation des élèves dans la vie scolaire semble justement être vivement recommandée ces dernières années dans les programmes officiels et les curricula de manière générale. Cet intérêt s'explique aussi bien du point de vue politique que du point de vue pédagogique. On parle ainsi d'une citoyenneté participative.

L'éducation à la citoyenneté est sans doute l'un des projets pédagogiques les plus difficiles, voire les plus délicats tant à élaborer qu'à en assurer la mise en œuvre. Dans le système éducatif camerounais, c'est une discipline dont l'enseignement connaît un certain nombre de problèmes relatifs aux méthodes d'enseignement et au temps alloué à son enseignement.

- **Le manque de ressources pédagogiques**

Les outils nécessaires à un enseignement de qualité de l'ECM ne sont pas disponibles. Certains établissements n'offrent pas aux enseignants la documentation nécessaire pour une bonne préparation des leçons. Une situation fort regrettable lorsqu'on sait que leur faible pouvoir d'achat ne leur permet pas de s'en procurer facilement. Si l'enseignement commence avec le livre, on déplore la triste réalité selon laquelle plus de la moitié des élèves inscrits dans les écoles n'ont pas accès au livre d'ECM tout simplement parce qu'il n'y a pas une politique visant à rendre le livre scolaire disponible et accessible. Il n'y a de livre homologué au programme pour l'enseignement de l'ECM, chaque établissement a la latitude de choisir son livre, ce qui n'est pas pour faciliter le respect du programme officiel, il y a donc nécessité d'homologation du livre d'ECM.

- **Le manque de personnel formé dans le domaine**

Très souvent, le personnel enseignant de l'ECM n'est pas outillé en matière de didactique. Généralement, ce sont des enseignants d'autres disciplines qui sont désignés pour assurer les enseignements bien que n'étant pas toujours formés à cet effet. Ils sont certes dépositaires d'un background nécessaire en pédagogie, mais celui-ci n'a rien de commun avec cette filière des sciences humaines, c'est-à-dire que, bien que dotés de la formation de base dans leurs spécialités, ce sont des enseignants d'emprunt qui officient en complément d'effectif dans les départements pédagogiques qui ne sont pas les leurs. Ils sont utilisés hors de leur domaine de compétence, soit pour résorber un déficit quantitatif, soit pour compléter le quota horaire hebdomadaire qui leur est exigé. Ce sont les enseignants d'histoire et de géographie qui dispensent les cours d'ECM dans nos établissements secondaires, ce qui expliquerait le peu d'engouement que manifestent les apprenants concernés. Pour éviter un tel désagrément, il est plus souhaitable que l'enseignement de cette discipline soit assuré par le personnel technique, les enseignants professionnels en la matière.

- **L'inadéquation des méthodes d'enseignement**

La pédagogie est plus que jamais nécessaire de nos jours. Toute réflexion pédagogique ou didactique doit être orientée vers la recherche des voies et moyens pouvant aider à gagner cette cause. Le fondement du programme de l'éducation à la citoyenneté et à la morale est une réflexion sur la manière dont se construit l'individu dans une institution scolaire, dans le milieu familial, dans une communauté et globalement dans un Etat donné. Il est souhaitable d'utiliser des méthodes qui puissent permettre d'atteindre les objectifs du programme par un enseignement vivant, concret, qui, tout en suscitant l'intérêt des élèves, favorise la réflexion.

- **Le temps d'enseignement insuffisant**

En prenant en compte les objectifs assignés à cette discipline et le temps qui est alloué à son enseignement, notamment une session hebdomadaire d'une heure, il est bien difficile de pouvoir produire l'impact souhaité sur les apprenants qui la trouvent très technique et donc très ennuyeuse.

En partant des problèmes sus-évoqués et compte tenu de la méthode expositive ou transmissive qui est le plus souvent utilisé dans l'enseignement de L'ECM, il s'avère qu'il nécessite à revoir les méthodes d'enseignement de cette matière pour faciliter l'atteinte de ses objectifs en intégrant des TIC dans son enseignement. »

Source : <http://tsogoli.over-blog.com/article-memoire-chapitre-2-la-didactique-de-l-education-a-la-citoyennete-et-a-la-morale-53286995.html>

Ecole Instrument de Paix EIP – Cameroun

EIP – Cameroun

Formal & Non-
Formal

Peace Clubs

EIP Magazine - *Bulletin d'information et d'éducation aux droits humains de la section camerounaise de l'Ecole Instrument de Paix*

Source : http://portail-eip.org/SNC/eipafrique/cameroun/Mag_6/Mag_6a.pdf

Site Officiel EIP : <http://portail-eip.org/SNC/eipafrique/cameroun/cameroun.html>

Country: Central African Republic

- Policy** « Pour l'essentiel, les orientations majeures de la politique nationale d'éducation condensées dans la Loi d'Orientation de l'Education du 17 Décembre 1997 sont prises en compte dans le pilier 4 du Document de Stratégie de Réduction de la Pauvreté (DSRP) intitulé : « Développer le capital humain ». Il y est précisé la finalité du nouveau type d'éducation, à savoir former des hommes et des femmes compétents, imprégnés des valeurs humaines, morales, spirituelles, culturelles et civiques, capables de créer une nouvelle société centrafricaine solidaire, démocratique, prospère et pacifique. » (Stratégie Nationale du Secteur de l'Education, 2008, p. 8)
- “L'organisation du service public de l'enseignement est faite conformément aux principes suivants: la neutralité par rapport à toutes considérations partisane, religieuse ou philosophique; la non-discrimination entre les usagers; la lutte contre l'exclusion scolaire; la culture de l'esprit de partenariat ; la promotion de l'unité et de la tolérance ; et la formation aux grandes valeurs éthiques. Les finalités du système éducatif centrafricain découlent d'un choix dicté par un ensemble de facteurs propres au pays, mais n'excluant pas les valeurs universelles. En conséquence de ce choix, l'école centrafricaine vise les objectifs suivants :
- Inculquer au jeune les valeurs éthiques et morales propres à assurer son intégration harmonieuse dans la société (intercompréhension, tolérance, sens de la dignité et de l'honneur, sens de la discipline et l'amour du travail bien fait, honnêteté et intégrité) ;
 - Rendre le jeune apte à s'assumer comme être autonome, membre d'une famille, d'une collectivité et d'une nation et ouvert à la modernité et à l'universel ;
 - Lutter pour la sauvegarde de l'environnement ;
 - Promouvoir les connaissances scientifiques et techniques ;
 - Assurer la promotion de la culture nationale et la protection de l'identité culturelle ;
 - Favoriser l'intégration des minorités nationales notamment les pygmées et les peuls, groupes ethniques quelque peu marginalisés.

La loi n° 97/014 du 10 décembre 1997 stipule que « l'accès à l'instruction, à la culture et à la formation professionnelle est garanti à l'enfant et à l'adulte sans considération du sexe, de rang social, d'ethnie, de religion ou d'appartenance politique ». (article 1). « L'éducation préscolaire, les écoles fondamentales, les établissements d'enseignement secondaire, supérieur et les centres d'éducation non formelle, contribuent par la transmission du savoir, du savoir-faire et du savoir être à favoriser l'égalité entre l'homme et la femme, l'égalité des chances et la promotion de la paix ». (article 4) ». (Données mondiale de l'éducation, 2010, p. 2)

Source **Stratégie Nationale du Secteur de l'Education, République Centrafricaine (2008) document élaboré par le Ministère de l'Education**

http://planipolis.iiep.unesco.org/upload/Central%20African%20Republic/CAR_education_strategy_2008_2020.pdf

Données mondiale de l'éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Central_African_Republic.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS **Formal/Non
Formal**

Discours du Ministre de l'Éducation – 34^{ème} Session de la Conférence Générale de l'UNESCO

Ministère de
l'Éducation Formal

« L'Organisation et ses Etats membres doivent assumer la lourde responsabilité morale et éthique de transmettre aux générations appelées à nous succéder une planète de paix.

Les bases d'un tel objectif doivent être jetées à partir de l'école. C'est pourquoi le Gouvernement centrafricain souhaite vivement que l'UNESCO soutienne de manière continue **l'élaboration des curricula axés sur l'éducation à la citoyenneté** qu'elle a entreprise en 2007 »

Source :

http://portal.unesco.org/en/files/40600/11931431811Central_African_Republic.pdf/Central%2BAfrican%2BRepublic.pdf

Education à la Citoyenneté et Promotion de la Culture de la Paix pour la Coexistence Pacifique dans les Communautés et les Ecoles (2011-2012)

UNHCR Formal and
Partenaires non Formal
nationaux
(Gouvernements,
secteur privé,
ONGs et autres) et
autres
organisations
internationales.
Ministère de la
Communication
du Civisme de la
Réconciliation
Nationale et du
Suivi du Dialogue

Source : UNHCR (exact link to be confirmed)

Bangui, Central African Republic : Youth organize for the culture of peace and national unity

Various Youth
organizations

Non-Formal

an article by Réseau des journalistes pour les Droits de l'Homme en République centrafricaine

“The youth of Central African Republic organized a **conference debate for consciousness development, national unity and peace**, on Wednesday and Thursday 16 and 17 January 2013 in Bangui. The activity is organized within the framework of the celebration of the National Youth Week 2013 edition. **"Youth stand up for the emerging Central African Republic"** is the theme for the activities.

According to Lepetit-Jacques, a technical school student, this conference is an opportunity for them to talk and to discuss problems that plague youth. "We are often the target of many things, among others, enlistment in armed conflict and the violation and disrespect of the rights of children," he emphasized.

To resolve this issue, "we must cultivate patriotism, love of our neighbors, be informed about the situation in the country and get a good education, because education is a weapon for the development of youth," he noted. In his explanations, Lepetit-Jacques said that "malice, racism and lack of love", are the true sources of danger to the Central African Republic. To combat these evils, "it is necessary to cultivate love, unity and dedication to work," added the young technical school student.

As the president of the **Central African Student Association (ANECA)**, Junior Pabanzi, young people are the target of events and politico-military movements that destabilize the country. "Youth is subject to recruitment into armed groups, strikes by workers, and peace marches. "The youth of Central African Republic is divided," he said simply. For him, "the youth leaders must take responsibility to raise consciousness among young people, to guide them, engage them, and unite them for the progress of the country."

Source: <http://cpnn-world.org/cgi-bin/read/articlepage.cgi?ViewArticle=1104>

Country: Chad

Policy « Le système éducatif a pour mission d'éduquer, d'instruire et de former les jeunes en vue de leur insertion socioprofessionnelle. Il a pour ambition de développer en eux l'amour de la Patrie, la conscience de l'identité nationale, le sentiment d'appartenance à une civilisation aux dimensions nationale et africaine, en même temps qu'il renforce l'ouverture sur la civilisation universelle. Le système éducatif a aussi pour mission d'enraciner l'ensemble des valeurs civiques et morales partagées par les tchadiens et qui sont fondées sur la primauté du savoir, du travail, de la solidarité, de la tolérance et de la modération ; Il est garant de l'instauration d'une société démocratique, profondément attachée à son identité culturelle, ouverte sur la modernité et s'inspirant des idéaux humanistes et des principes universels de liberté, de justice sociale et des droits de l'homme (article 12)

Le système éducatif a pour finalités de :

- Transmettre au citoyen les valeurs spirituelles, morales, civiques, physiques, culturelles et intellectuelles et de développer en lui les principes de démocratie et d'unité nationale ;
- Assurer la promotion des ressources humaines en vue de permettre au citoyen tchadien de s'épanouir et de jouer son rôle de moteur dans le processus de développement économique, social et culturel de son pays ;
- Développer en lui l'esprit de solidarité, de justice, de tolérance et de paix ;
- Créer et stimuler l'esprit d'initiative et d'entreprise ;
- Renforcer l'intérêt et les dispositions de l'élève pour les activités pratiques, artistiques, culturelles, physiques et sportives (article 13). » (Données mondiale de l'éducation, 2010, p. 2)

« Jusqu'en 2008, le Centre national des curricula (CNC) a réactualisé les programmes du primaire, du moyen et du secondaire, édité les manuels de lecture, calcul, sciences et civisme ; la majorité des élèves sont par conséquent, dotés de différents manuels. La politique curriculaire en vigueur a introduit plusieurs innovations pédagogiques basées sur des connaissances et des compétences nouvelles à faire acquérir à l'enfant. Il s'agit en particulier de : l'éducation à la vie familiale et en matière de population ; l'éducation environnementale ; l'éducation aux valeurs ; l'éducation au VIH et SIDA et les infections sexuellement transmissibles ; l'éducation à la santé.... Dans les établissements d'enseignement secondaire, on a considéré le développement de l'éducation à la citoyenneté par la vulgarisation du nouveau programme d'éducation civique et la restauration de l'enseignement civique » (Données mondiale de l'éducation, 2010, p. 11)

Source Données mondiale de l'éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Chad.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

Programme : Promotion de la Paix et de la Citoyenneté

Réseau Pour La
Promotion de la Paix et
de la Citoyenneté au
Tchad (REPPACT)

Formal & Non-
Formal

Réseau Pour La Promotion de la Paix et de la Citoyenneté au Tchad (REPPACT)

Ville : Ndjamen, Tchad

Coordinateur du réseau : Abderamane Ali Gossoumian

« Depuis 2002, une concertation informelle est organisée au sein des organisations de jeunesse ouvrant dans le domaine de la paix et de la citoyenneté à N'Djamena. Les échanges et réflexions ont été constructifs et ont permis de favoriser une nouvelle dynamique dans le travail collectif qui existait entre ces associations, mais également de faire un état des lieux et d'identifier les enjeux relativement à la question de la participation des jeunes Tchadiens aux actions citoyennes. Trois années plus tard (2005), six associations, APAD, ADJ R, ASCT, COPES, JEC, Société des Abeilles, se sont engagées à travailler ensemble afin de mieux renforcer leur collaboration, mais aussi de favoriser une synergie d'action dans le cadre de la construction de la paix et de la promotion des valeurs citoyennes et démocratiques. Ainsi, elles ont décidé de mettre en place le REPPACT, qui représente un espace de mise en valeur des compétences et de complémentarité.

Objectifs :

- la formation à la culture de la paix dans les écoles et les quartiers ;
- la promotion du dialogue interculturel ;
- le plaidoyer pour l'application des conventions internationales en faveur de la réduction de la violence ;
- la collaboration et le travail en synergie avec des réseaux locaux, sous régionaux et internationaux dans le cadre du plaidoyer, de la recherche, du monitoring pour la paix dans le monde. » (p. 17)

Source : UPeace Afrique for UNESCO : *Collection des meilleures pratiques en éducation pour une citoyenneté mondiale en Afrique centrale* (Year unknown)

SportWorks Chad

Right To Play

Non-Formal

“Since 2003, the crisis in Darfur has displaced an estimated 1.6 million people and caused over 210,000 refugees to cross the border into Eastern Chad. There, inter-ethnic clashes and scarce resources have led to increasing numbers of internally displaced Chadians. In the refugee camps, it is difficult to keep children and youth occupied, making them vulnerable to enrollment in armed factions. International humanitarian organization **Right To Play’s SportWorks Chad** program uses sport and play programs to improve health and **build life skills** among children in participating refugee camps and host communities. **Games and activities promote peace-building and community cohesion and teach conflict resolution skills, focusing on teamwork, fair play, and inclusion and integration of different ethnic groups.** Special community play days are organized with “No Winner, No Loser” competitions that encourage the spirit of peace and fair play and often feature peaceful messages from influential religious, traditional or local authorities. To date, more than 400 local coaches have been trained and they lead regular sport and play activities for 7,716 children and youth. The activities provide participants with a more structured and normalized environment as well as opportunities to develop peace-building skills. This has led to increased school enrollment and fewer youth joining armed groups, because they are reluctant to give up their sport activities.” (p. 218)

Source: http://www.righttoplay.com/International/our-impact/Documents/Final_Report_Chapter_6.pdf

RET’s Life Skills programme

Refugee Education Trust (RET)

Non Formal and Formal

“On the 15th November, Eric Schwartz, the Assistant Secretary of State for the U.S. Government’s Bureau for Population,

Support : U.S. Government’s Bureau

Refugees and Migration (BPRM) made a visit to the RET centers in the Hadjer-Hadid camp in Chad.

for Population,
Refugees and Migration
(BPRM)

Mr Schwartz was told by our staff how the BPRM funded programme has developed from a **non-formal Life Skills programme** in 2005 through a formal Grade 8 programme which enables students to progress onto secondary level education, to now include formal secondary schooling with certified examinations by the Sudanese Ministry for Education (meaning that students will not have to travel to Darfur to take the exams), and access to Secondary Education through Distance Learning (SEDL). The Assistant Secretary was especially impressed with the RET's programmes, and spoke to a few of the 37 assembled students at the youth centre, asking them about what they are learning, how the programme has impacted their lives and those of their families, and what they intended to do afterwards...

One male student discussed his history in the camp, telling Mr. Schwartz how he had been in Hadjer-Hadid for seven years, and when he'd first arrived he had had little knowledge of how to read and write, but he enrolled in the **RET's Life Skills programme** and after three years took the Grade 8 exam, and upon passing that was able to proceed to secondary school. Next year he will take his final exams and hopes to be able to move onto university after that. Another student told Mr. Schwartz how she had arrived in the camp unable to read and write, but now being enrolled in secondary school has given her hope of one day becoming a doctor.

The BPRM programme in the refugee camps in Chad has afforded protection and security through education for the youth living there for five years now, and over those years the number of girls attending has risen from 7% of the student body to over 50% currently enrolled in the Life Skills programme. The RET is the key provider of education for refugee youth in the Eastern Chadian camps, and we hope to continue with the successes and achievements in the coming years."

Source: <http://theret.org/fr/news/2010/11>

Promotions of human rights, peace and democracy through the school system (Chad, Niger – 2001-2002)

UNESCO-DANIDA Formal

UNESCO headquarters

“Within the context of the UNESCO-DANIDA Framework Agreement, a sub-regional project was designed with the view to promote human rights, peace and democracy through the school system and to contribute to the development of democratic practices in three countries of **Western and Central Africa: Chad, Niger and Central African Republic**.

and fields offices
(mainly the UNESCO)

Regional Bureau for
Education, BREDA)

Ministries of Education

The choice to develop a sub-regional project in these three countries was made on the following assumptions: they are all categorized as LDC's, they are geographically located in the sub-Saharan region, they are more or less experiencing the same type of democratic transition (from a military regime to a civil one), and they have adopted educational policies which emphasize the fundamental role of education in the building of a democratic society. With these assumptions, needs assessment missions were organized in the three countries concerned: Chad (April and November 2000) Central African Republic (May 2000), Niger (February 2000). In each country, meetings were held with the national authorities (essentially Ministries of education) and other potential stakeholders (NGOs, local associations) and partners (UN agencies, Bilateral donors including DANIDA's representations in those countries) in order to identify the needs and to define appropriate plans of action, taking into account the sub-regional character of the project and the specificities on each country. The missions came up with recommendations regarding the objectives and modalities of implementation of the project at national and sub-regional levels. A final project document was elaborated and submitted to national authorities for review and approval. In 2001, a cooperation agreement was signed between UNESCO and each country.

According to the Project document approved by UNESCO and the national authorities (cf. Plans of operations), the project was intended to **promote the teaching of peace, human rights and democracy in the school system** through the following activities:

- the elaboration of national strategies of education for peace, human rights and democracy with the view to revising and adapting the curricula of primary and secondary schools;
- the development of instructional materials for integrating human rights and democracy into the school curriculum;
- the training of teachers and key personnel both at national and at sub-regional levels, and the renewal of teaching methods.

Following the decision of the funding agency (DANIDA) to phase out its assistance to this project by the end of 2002, the

scope and objectives of the project were revised and a new work plan was elaborated. The project focused on the elaboration of a national strategy and on the development of teaching materials. Geographically, it was also decided that the project would cover only two countries: **Niger and Chad** where the educational authorities had already initiated the revision of the curriculum in order to introduce peace and human rights education into the school system. Moreover, Central African Republic was entering a period of civil turmoil and the subsequent political instability was considered as a major impediment to the implementation of the project.” (p. 4)

“Findings and Lessons Learned:

The project has achieved significant results in terms of production of educational materials, mobilizing national partners and raising awareness of the importance of human rights, peace and democracy education. It has also contributed to the strengthening of capacity-building of these countries (For example, local personnel are now conducting training sessions themselves, without being assisted by international experts). The importance of this kind of projects has been stressed by the involvement that Member States showed since the beginning of its implementation. The national authorities were very committed to the process of integrating **Education for Human Rights, Peace and Democracy** into their curricula and management structures. However, its long term sustainability could not be achieved because of the lack of resources from the Government. As a matter of fact, where external funding was withdrawn, the Government was not able to continue the project.” (p.5)

Source: **Education for Peace, Human Rights and Democracy / Chad & Niger – Final Report (2002)**

Country: Democratic Republic of the Congo*

Policy « Depuis les changements politiques intervenus le 17 mai 1997, le gouvernement conscient de l'état de détérioration du système éducatif, s'est attelé à l'élaboration d'un Plan-cadre national pour la reconstruction du système éducatif. Ce plan définit la finalité du nouveau type d'éducation et détermine les axes fondamentaux sur lesquels repose le nouveau système éducatif. Ainsi la finalité du nouveau type d'éducation est de former des hommes et des femmes compétents, imprégnés des valeurs humaines, morales, spirituelles, culturelles, civiques et artisans créatifs d'une nouvelle société congolaise, démocratique, solidaire, prospère et pacifique. [...] Selon la loi-cadre de 1986, l'enseignement national a pour finalité la formation harmonieuse de l'homme congolais, citoyen responsable, utile à lui-même et à la société, capable de promouvoir le développement du pays et la culture nationale. Sur la base de la Charte de l'éducation (1992), l'école doit donc former des citoyens producteurs, créatifs, cultivés, consciencieux, libres et responsables, ouverts aux valeurs sociales, culturelles, esthétiques et spirituelles. Pour ce qui est de l'enseignement primaire, secondaire et professionnel, la vision est de construire un système d'éducation inclusif et de qualité contribuant efficacement à la croissance économique, à la lutte contre la pauvreté et à la promotion de la paix et d'une citoyenneté démocratique active. La finalité du système éducatif est de former des hommes et des femmes compétents, imprégnés de valeurs humaines, morales, spirituelles, civiques, créatifs et désireux de bâtir une nouvelle société congolaise démocratique, solidaire, prospère et pacifique. Il s'agit avant tout de libérer l'homme de toutes les pesanteurs qui l'empêchent de participer efficacement au développement de son pays, en lui inculquant le savoir, le savoir-faire et le savoir-être qui constituent le socle de la vie en société (MEPSP, 2010) ». (Données mondiale de l'éducation, 2010, p. 2)

« Dans le cadre de l'éveil patriotique, les programmes d'histoire et géographie ont été revus en 2000 pour les adapter aux réalités nationales. Le programme d'éducation civique et morale a été réécrit afin d'élaguer tout ce qui est anachronique et dépassé, et a été enrichi avec des nouvelles notions comme celles portant sur le droit de l'homme, le droit de l'enfant, la culture de la paix, la bonne gouvernance, la justice, la démocratie, etc. Le programme national d'études a été actualisé en 2005 avec l'introduction de l'approche basée sur les compétences et la prise en compte des aspects relatifs au genre, à l'environnement et au VIH et SIDA. Pourtant, ce programme n'est pas encore disponible dans toutes les écoles, notamment en milieu rural (MEPSP, 2010) ». (Données mondiale de l'éducation, 2010, p. 12)

« Education civique et morale : éveiller et développer le sentiment patriotique ; participer à la promotion de la culture nationale ; s'imprégner des vertus de l'humanisme communautaire (esprit de solidarité et de partage) ; devenir respectueux des biens communs, des lois et règlements, notamment des droits fondamentaux de la personne et de l'enfant en promouvant la paix et la coopération internationale ; s'intégrer dans la communauté nationale et internationale ; devenir meilleur et s'adapter progressivement à la vie sociale ». (Données mondiale de l'éducation, 2010, p. 13)

Source Données mondiale de l'éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Democratic_Republic_of_the_Congo.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

Education in Emergencies and Post-Crisis Transition (EEPCT) programme

UNICEF

Formal and Non
Formal

“Results: Advocacy through local committees and the media, manuals, trainings, kit prepositioning, Accelerated Learning Programs, **Early Childhood Centers and mobile teams focused on peace education**, parents’ involvement, early preparedness and response, capacity building and life skills. As a result, **149 teachers in 20 schools were trained in peace**

Major Partners:
Government of the Netherlands, World Bank, UNESCO, DFID, USAID, MEPSP Ministère de l’Education Primaire, Secondaire et Professionnelle / Ministry of Education (MoE), DIVAS Division des Affaires Sociales/Ministry of Social Affairs, Save the Children, OXFAM GB, Handicap International Belgique Ecuador

education; Early Preparedness & Response Plans (EPRP), a Good Practices Manual and Education Cluster Guidelines were created; 10,031 students (4,849 girls) benefited from the training of 273 teachers in 27 schools in psychosocial areas; 120 parent committee members were trained in administrative and financial management; 679 children (483 girls) received psychosocial support through a Mobile Team; 4 Protection Committees supported 14,065 children (7702 girls); 660,000 conflict-affected children in the east of DRC have benefited from education, 5 Early Childhood Centers were established benefiting 377 children (156 girls); 6,845 kits were prepositioned for 273,000 children; 128 teacher kits, 168 didactic kits and 213 recreational kits benefited 1,280 teachers; 11 Accelerated Learning Centers supported 2,459 children (1232 girls); 3,049 6 grade primary school IDPs were supported; 8,870 children received life skills education and 273,000 children received school materials.

Key Programming: Peace education, early preparedness and response, Education Cluster, back-to-school, ALC, Early Childhood Centers, life skills, psycho-social, IDP” (p. 73)

Source: **Education in Emergencies and Post-Crisis Transition: 2010 Consolidated Progress Report (2011)**

Available at: http://www.educationandtransition.org/wp-content/uploads/2011/07/2010_EEPCT_Consolidated_Report_30June2011.pdf

Ecole Instrument de Paix (EIP) - CONGO (2004)

Ecole Instrument de Paix (EIP) Congo

Formal/Non-
Formal

« L'École Instrument de Paix, section nationale de la République Démocratique du Congo, en sigle E.I.P/CONGO, a vu le jour le 28 novembre 1998 à la suite de la première session de formation des enseignants des écoles primaires, secondaires et professionnelles de Kinshasa organisée à Kinshasa en avril 1998 avec l'appui de ASBL Humanisme et Solidarité. »

« Pour ce premier Numéro, nous avons sélectionné plusieurs articles qui nous ont paru particulièrement importants, notamment la paix et les conflits : revers d'une même médaille; la crise de croissance comme obstacle à l'effort éducatif ; les violations des droits de l'enfant dit « sorcier». Un bref historique de l'EIP-Congo ainsi que les activités réalisées dans nos écoles en 2003 et 2004 permettront aux membres, aux ONG et à toute personne intéressée de prendre conscience de l'importance des actions de l'EIP pour promouvoir la justice, le respect des droits fondamentaux et la paix au Congo. »

Activités Réalisées dans nos écoles :

> Institut Bambous I (Masina Petro--Congo, Kin—Est)

Création du Club EIP/Bambous

Le 28 novembre 2003, un club a vu le jour à l'Institut I Bambous à Masina Petro-Congo, Kin Est. Ce club comprend pour le moment 28 membres tous élèves, encadrés par le formateur Jacques Lukuku, le Club EIP a comme mission première:

- Diffuser la Déclaration universelle des droits de l'homme, la Convention internationale relative aux droits de l'enfant et d'autres instruments internationaux relatifs aux droits de l'homme dans les écoles.
- Promouvoir les valeurs de tolérance, la liberté, la paix, l'amour à l'école.
- Promouvoir la mission de l'école à enseigner l'égalité, la tolérance, la liberté, la paix, la non discrimination.

Séminaire de formation des membres du Club EIP/Bambou :

Le samedi 06 décembre 2003, l'égide du centre d'éducation à la citoyenneté (Cec) Monsieur Jacques LUKUKU, formateur a animé en faveur de 28 membres du club EIP/Bambous, un séminaire sur le thème: EIP, sa philosophie, sa mission.

> Institut Bumba Moaso (Lemba Salongo, Kin-Est)

La restitution de la quatrième session de formation à l'enseignement des droits de l'homme et de la paix pour les professeurs des écoles primaires, secondaires et professionnelles de Kinshasa.

En date du 04/12/2003, une réunion pédagogique s'est tenue à l'Institut Bumba Moaso à Lemba, Kin-Est, réunion présidée par le chef d'établissement, préfet des études en présence du délégué de la sous-division provinciale de Lemba, Kin-Est.

Au premier point, l'assistance a suivi avec attention le rapport de la quatrième session de formation à l'enseignement des droits de l'homme et de la paix, organisée par Humanisme et Solidarité avec la coopération de Laïcité et Humanisme en Afrique Centrale (LHAC) du 04/11 au 08/12/2003. Quelques aspects ayant trait à la pédagogie ont été débattus :

- Le concept de l'injustice et du droit
- L'impunité et la lutte contre celle-ci
- La pédagogie et les droits de l'enfant
- La défense du statut de la femme
- Etats des lieux de discipline
- Elaboration d'un règlement d'ordre intérieur
- Les jeunes et l'école, quel projet pratique ?

Une conclusion pratique découle de ce rapport:

- La justice ne doit souffrir d'aucun manquement tant au niveau du personnel qu'au niveau des élèves. L'enfant étant au centre de l'éducation, ses droits sont à respecter tels que mentionnés dans la C.D.E.
- L'école, étant le lieu d'apprentissage, elle doit lutter contre l'impunité en commençant par les autorités qui sont les modèles à suivre.
- La pédagogie doit tenir compte des droits de l'enfant, car elle vise à former le citoyen du demain.
- L'école doit éviter la discrimination et doit encourager les jeunes filles à participer activement dans l'acte éducatif.

- La discipline doit être exempte de violence tant corporelle, gestuelle que verbale.
- Le règlement d'ordre intérieur de l'Institut a été revu et retouché pour une meilleure application de ce qui a été débattu pendant le séminaire de formation aux droits et à la paix. Par NSAMWENE Angèle Formatrice et membre de l'EIP/Congo »

Source : **BULLETIN Ecole Instrument de Paix (EIP) - CONGO 2004**

<http://portail-eip.org/SNC/eipafrique/Congo/bulletin2004.pdf>

<http://portail-eip.org/SNC/eipafrique/Congo/Congo.html>

The Team: television series

Search for Common
Ground

Non-Formal

Goals:

- Increase tolerance, cooperation and national unity in societies traditionally wracked by conflict.
- Encourage dialogue instead of violence to address conflicts and differences.
- Develop and expand the creative and technical capacities of local writers and technicians.

Outreach and evaluation:

- Social media tools will be used for outreach and to receive audience feedback.
- Evaluation Surveys will be conducted pre- and post-broadcast.
- Focus groups and case studies will be utilized to gather information on program impact.

What makes *the Team* so innovative?

- *The Team* uses popular culture to communicate positive messages. Well-crafted, entertaining programming can have a profound impact on how people think about themselves, their neighbors, and their society. Using this “edutainment” medium, The Team is able to promote co-existence and connect with a broad and diverse

audience otherwise hard to reach.

- The series portrays positive role models and young people taking responsibility for their actions.
- In rural areas where TV is not accessible, mobile cinema screenings are set up for public showings, followed by moderated discussions.
- Each TV series will have a companion radio series to expand the program's reach.

"In its multi-nation, episodic drama *The Team*, Search for Common Ground has merged the global appeal of soccer/football* with soap opera to help transform social attitudes and diminish violent behavior in countries grappling with deeply rooted conflict. The television series addresses the very real divisive issues facing societies in a dozen African, Asian and Middle Eastern countries, using sport as a unifier to surmount barriers. Each production of *The Team* follows the characters on a football team who must overcome their differences – be they cultural, ethnic, religious, tribal, racial or socio-economic – in order to work together to win the game.

The Team rings true for viewers, given that all of the series are created and produced locally. Actors and scriptwriters, who have experienced violent conflict and divisions firsthand, are drawn from local populations in countries like Kenya, Morocco and Cote d'Ivoire. Local production companies and technicians take the lead, with additional technical assistance and support from Common Ground Productions."

DVDs of the series will be distributed through local associations, community groups, schools, religious groups and universities.

Source: <http://www.sfcg.org/programmes/cgp/the-team.html>

Evaluation:

Since conducting the baseline research for *L'Equipe* (The Team) in July 2010, *L'Equipe* Season One (12 episodes) was aired from The 27th August 2010 to the 31st March 2011 on Digital Congo, a national wide broadcasting station. Local broadcasters (18) started a month later and aired the series until late April 2011. Season Two (7 episodes) was aired at RTNC a National wide broadcasting station from the 3rd October 2011 to early January 2012. Local broadcaster (10 TV station aired in the same period). SMS quiz around the 7 seven episodes has been organized with the national wide broadcaster, and mobile cinema screenings were organized in different parts of the country.

L'Equipe DRC Logframe (see Appendix A) had four major areas of focus: 1) improved citizen involvement with governance; 2) improved knowledge, attitude and behavior related to the themes addressed in the drama; 3) improved

government response to issues addressed in the drama; and, 4) improved civil society and media response to the same issues. Accordingly, the research team attempted four final evaluation research methods to measure the achievement of these objectives: 1) a public citizen survey; 2) key informant interviews with government and civil society officials; 3) assessment of outreach activities; and, 4) cases of change and transformation due to the effect of *L'Equipe*. The results of the final evaluation show that *L'Equipe* in the DRC has succeeded indeed in transforming the attitudes and actions of citizens. The results of this final evaluation have shown, quantitatively more than qualitatively, that the TV drama influenced the views and attitudes of many. This became evident via comparative analyses of the results for those who watched the drama, those who did not watch, and those who responded at the baseline stage.”

[Read the Key Findings](#) [English]
[Read the Evaluation Report](#) [English]

Génération Grands Lacs (Radio Programs)

“Generation Grands Lacs (Great Lakes Generation) is an hour-long weekly radio program produced by Search for Common Ground, working with local radio stations in Rwanda, Burundi and the Democratic Republic of Congo. The project supports peace between countries in the region, breaking down stereotypes and encouraging dialogue between Rwandan, Burundian and Congolese university students – the next generation of leaders in the Great Lakes. The program is recorded live every Saturday, hosted by a partner radio station in the region, and features interviews with key experts on a theme in the news. Young people are invited to call in, debate and share their – sometimes surprising – viewpoints. Through these on-air discussions, listeners discover the diversity of opinions both within their own country, and in neighboring countries, revealing that monolithic stereotypes of “others” oversimplifies the real challenges facing the region, and presents an impediment to a brighter future. Since August 2008, the program has begun to incorporate a Great Lakes Action segment – prerecorded journalistic reports on youth taking this spirit a step further and taking action to improve among the region’s diverse residents.”

Source http://www.sfcg.org/programmes/drcongo/pdf/generation_grands_lacs.pdf

“*Génération Grands Lacs* aims to create a space where youth can share their experiences **and collaborate together on solutions to issues relevant to their lives**. It targets university-level youth in Rwanda, Burundi, and Democratic Republic of the Congo. Coordinated by SFCG, the program is produced by young journalists from five partner radio stations from the three participating countries. The program airs live for an hour each Saturday, with young people encouraged to

Search for Common Ground

Partner Radio Stations:

RTG@ in Kinshasa
Mishapi Voice TV in Goma
Radio Isango Star in Kigali
Radio Salus in Butare
Radio Isanganiro in Bujumbura

participate through phone calls, SMS, and [Facebook](#). The program examines issues affecting youth across the region, including questions of livelihood, security, civic participation, and social engagement. It strives to break down ideas that fuel stereotypes about “the other”, creating a safe and expressive platform where youth can recognize commonalities that unite them across borders. Airing in French, the program can be heard through any of the partner stations’ websites.”

Source: <http://www.sfcg.org/programmes/rwanda/index.html>

“In the DRC, SFCG works with the Bukavu community radio station Radio Maendeleo, and recently began collaborating with RTG@, an apolitical religious station covering Kinshasa and 12 of the country’s biggest cities. Audience surveys in the six Congolese cities found that GGL reaches more than 1.7 million listeners, and significantly, has a strong following in western cities like Kinshasa (17%) and Mbuji Mayi (8%), where listeners rarely have any other opportunities to meet Rwandans or Burundians. Because the program is also broadcast via satellite, callers have come from as far afield as Diaspora communities in the Netherlands, the UK, and Canada.”

Source http://www.sfcg.org/programmes/drcongo/pdf/generation_grands_lacs.pdf

Impact Evaluation:

“SFCG has conducted extensive evaluation of this project through focus groups and surveys of listeners and non listeners. It has found that the Program’s reach among its target audience is enormous. The program is listened to by more than 90% of university students in Kigali, Butare, Ngozi (Burundi), and 86% of students in Bujumbura, as well as 57% of students in Bukavu (DRC). Of these listeners, 20% listen regularly in Bukavu, 36% listen regularly in Kigali, and an astounding 60% listen “every week” or “almost every week” in Butare, Ngozi and Bujumbura.

The program similarly reaches between 30 and 60% of non-university youth at the survey sites. Survey findings show a strong correlation between listenership and reduced prejudices and positive attitudes. The program gives students hope for a brighter future. Whereas only 25% of non listeners “strongly agree” that youth can contribute to peace in the Great Lakes Region, 54% of young listeners strongly agree that they can contribute. The program leads to a reduction of negative attitudes, and tolerance. Whereas 46% of nonlistening youth surveyed accepted the proposition that “If someone from my country criticizes it in front of someone from another group in the region, that person is a traitor,”

75% of listeners disagreed or disagreed strongly. The program equips youth to constructively address conflicts. When asked what they would do in a hypothetical situation where someone was spreading false rumors against them, nearly 26% of non-students chose to either avoid the situation or fight with the alleged rumor-monger, while 90% of listeners opted to either dialogue with the accused or seek a third party to help resolve the conflict.”

Source http://www.sfcg.org/programmes/drcongo/pdf/generation_grands_lacs.pdf

Participatory Theater for Conflict Transformation: Training Manual

Available at: <http://www.sfcg.org/programmes/drcongo/pdf/Participatory-Theatre-Manual-EN.pdf>

« Le théâtre participatif est particulièrement important pour les zones qui ne sont pas desservies par les médias. SFCG a développé une méthodologie qui utilise les techniques du Forum Théâtre avec une vision de transformation des conflits. Les acteurs, qui ont été formés dans l’analyse des conflits, se mettent à l’écoute des communautés pour identifier les conflits les plus pertinents, et ensuite créent un scénario qui reflète cette situation. Pendant le spectacle, les spectateurs sont invités à remplacer les acteurs sur la scène. L’absence de toute forme de loisirs dans les villages rend ces séances de théâtre extrêmement populaires, et il y a même des indicateurs qui montrent que les gens prennent au sérieux les recommandations qui ressortent du théâtre participatif. SFCG a mis en place un système de suivi et d’évaluation pour analyser l’impact sur le changement d’attitudes dans le long terme. Depuis 2005, les comédiens de SFCG ont joué plus de 1,000 spectacles devant plus de 1,2 million de spectateurs dans le Sud Kivu et Nord Katanga. »

Source : Etude sur la sensibilité aux conflits du Programme PEAR Plus (2009), p. 13.

http://www.sfcg.org/programmes/drcongo/pdf/generation_grands_lacs.pdf

The Programme of Expanded Assistance to Returnees (PEAR) Plus

“The Programme of Expanded Assistance to Returnees (PEAR) Plus represents UNICEF’s contribution to the United Nations Security and Stabilization Support Strategy (UNSSSS) in **Eastern DRC**. Launched in early 2009, PEAR Plus aims to support **durable solutions for the return of internally displaced persons (IDPs)**, in North and South Kivu, North Katanga

Search for Common Ground

Non-Formal

SIDA

UNHCR

DFID

USAID

UNICEF

and Ituri. The programme adopts a multi-sectoral approach, with activities in the areas of education, child protection, health, and water and sanitation.

In order to reinforce the peacebuilding dimension of PEAR Plus, UNICEF has established a partnership with the peacebuilding NGO Search for Common Ground (SFCG). This study has been commissioned as a first step in this collaboration to assess the conflict sensitivity of the current version of PEAR Plus and to help orientate the second phase of the partnership. By providing concrete recommendation of how this element of the programme could be enhanced. The study was conducted during a period of two months, starting with a desk review of relevant documentation and literature. A field mission was carried out from 2nd to 19th July 2009 in Goma (North Kivu), Bukavu and Uvira (South Kivu) and Bunia (Ituri). This report is the result of an analysis based on the desk review and over 70 semi-structured interviews with representatives of UNICEF, SFCG, implementing partners of PEAR and PEAR Plus, State representatives, international agencies, and other resource persons. Field visits have been conducted in some of the implementation areas of PEAR and PEAR Plus.”

Source: 2009 http://www.sfcg.org/programmes/drcongo/pdf/English_SummaryCover_Final.pdf

2012 Project PEAR + (Phase III) – Final Evaluation Report

SFCG has been part of the UNICEF PEAR + project since 2009. The last phase of the PEAR project (phase III, June 2011 – May 2012) aimed at applying the scenario of a "deepened increase of conflict sensitivity". SFCG's goals were the following:

- raise "conflict sensitivity" at the same level as the other intervention sectors (WASH, Education, Health and Protection) and;
 - establish "conflict sensitivity" as a transversal dynamic, integrating the various aspects of each of these sectors.
- Globally SFCG's work was evaluated as efficient and relevant. It reinforced capacities (local capacities and capacities of the partners) in conflict analysis, "conflict sensitivity", peace building and in cohesion and reconciliation.

[Read the Key Findings](#) [English]

SFCG fait partie du projet PEAR+ d'UNICEF depuis 2009. La dernière phase du projet PEAR (phase III, juin 2011 – mai 2012) visait à mettre en œuvre le scénario d'une "sensibilité aux conflits en profondeur". Les objectifs de SFCG étaient donc de faire de la « sensibilité aux conflits » :

- un pilier à part entière du programme, au même titre que les 4 autres secteurs d'intervention (WASH, éducation, santé et protection) et,
- une dynamique réellement transversale qui intègre les différents aspects de chacun des 4 secteurs.

Globalement le travail de SFCG a été efficace et pertinent en ce qu'il a renforcé les capacités locales et celles des partenaires de PEAR dans l'analyse des conflits, la « sensibilité aux conflits », la construction de la paix et dans la cohésion et la réconciliation.

[Lire le Rapport Final](#) [Français]

[Lire les Principaux Résultats](#) [Français]

Source : <http://www.sfcg.org/programmes/ilt/evaluations/drc.html>

Exemple de programme Radio de SFCG

Search for Common
Ground

Non-Formal

« L'émission *Sisi Watoto* (« Nous les Enfants ») est un programme produit par les enfants du moins de 18 ans, pour les enfants, et sur les enfants, qui accentue les droits et les défis des enfants dans la société congolaise. Cette émission hebdomadaire de 15 minutes en swahili fait une attention particulière aux expériences des enfants liés aux groupes armés qui réintègrent dans la vie civile, ainsi que les autres enfants vulnérables (chefs de ménage, orphelins, enfants sans abris). »

SFCG: Comic Books

Search for Common
Ground

Non-Formal

“One of SFCG DRC’s flagship tools is the comic book. In our work with the Congolese military, SFCG developed a comic that features an unscrupulous officer named Captain January. A testament to the popularity and impact of the comic book is that the name of Captain January has entered the military vernacular, with soldiers using it as a way to warn and criticize colleagues who harass civilians. Another SFCG comic book is the long running “Mopila” series. The title character is a humoristic taxi driver who takes it upon himself to address problems in his society. Among other subjects, Mopila has tackled police corruption and brutality, and helped his young niece when she was sexually harassed by her teacher.

Over 500,000 comic books have already been distributed, and SFCG is flooded with requests for more. The comic book is popular and effective, because it transmits information in an engaging and accessible way. It is suitable for youth and adults, and deals with issues that people face on a daily basis. Lastly, the comic book can be read and reread, with people even using it as a guide for approaching some of the problems in their society. The comic book remains an indispensable

part of the SFCG “toolkit”.

Mopila on the Road to the Police Station: Our title character tackles corruption and police brutality.

Mopila on the Avenue of Love : a young girl confronts sexual violence in schools.

Mopila Shares his Mother’s Dream

Mopila on the Road to Traceability : The protagonist witnesses first-hand how what a well-run mine looks like.

Mopila Shares his Mother’s Dream : Mopila returns from a small village with the inspiring story of a female community leader.

Source: http://www.sfcg.org/programmes/drcongo/drcongo_comics.html

SFCG Social Cohesion through radio programs

Search for Common
Ground

Non-Formal

“SFCG also produces **radio programming** to complement these on the ground peacebuilding efforts:

Sisi Watoto ("We the Children: Giving Voice to Congolese Youth"), produced for and by children under 18 years of age, highlights children's rights and the challenges they face. The weekly program pays particular attention to the experiences of children associated with warring groups who are reintegrating into civilian life through interviews with children, local authorities and child protection associations.

Jirani ni Ndugu ("My Neighbor Is My Brother") is a radio drama in Swahili that focuses on conflict in the day to day lives of Congolese. Using a sitcom format, the program revolves around a central group of characters who live through a particular problem in each episode, and find ways to resolve the conflict without violence.”

Source: http://www.sfcg.org/programmes/drcongo/drcongo_socialcohesion.html

Radio programs : http://www.sfcg.org/programmes/drcongo/drcongo_radio.html

Participatory Theater Manual

Search For Common Ground / USAID; SIDA; DFID, UNHCR Non Formal

Source : <http://www.sfcg.org/programmes/drcongo/pdf/Participatory-Theatre-Manual-EN.pdf>

2011 "Vrai Djo" Project Evaluation

Search For Common Ground Non Formal

“SFCG with funding from the British Government has used its expertise in mass communication to launch a media campaign under the slogan "Vrai Djo". This slogan title means "Real Man", and challenges men to improve their attitudes towards women. The aim of this campaign is to raise awareness among men about their role in the elimination of violence against women. This initiative discourages negative male behavior, by providing an inspiring model of what it means to be considerate and responsible. The campaign messages are designed to contribute to a change in male attitudes towards more positive and constructive behavior towards women.”

Read the Evaluation [English]

Read the Key Findings [English]

Source : <http://www.sfcg.org/programmes/ilt/evaluations/drc.html>

2010 Summer Children and Youth Programmes Evaluation

Search For Common Ground Non Formal

This program review of Search for Common Ground's Children and Youth Programmes in DRC was conducted in July and August 2010. Evaluation meetings, focus groups and observations were conducted over a period of six weeks and included close to one hundred individuals. The initial first thoughts following the review, was that SFCG-DRC's overall performance over the last five years, was very impressive.

Read the Evaluation [English]

Read the Key Findings [English]

Source : <http://www.sfcg.org/programmes/ilt/evaluations/drc.html>

2009 Rapport d'Evaluation Cinéma Mobile Kamituga-Mwenga

Search For Common
Ground

Non Formal

Dans le cadre du programme « Cinéma mobile » une évaluation a été organisée dans le territoire de Mwenga, en vue de recueillir les données auprès des bénéficiaires sur leurs connaissances, attitudes face au viol et violences sexuelles et savoir l'influence que le film a eu sur les spectateurs. Pour la récolte des données les évaluateurs ont utilisé la technique de pré et post test aux mêmes individus avant et après la projection des films. On a employé des questionnaires visant un échantillon de 140 hommes et femmes de Kamituga et Mwenga, des diverses couches de la population Le film a eu une influence positive sur les groupes : public, jeunes, autorités et couples, après la projection. Les enquêtés déclarent n'avoir plus d'inquiétude de vivre avec une personne violée. Aussi, le film a joué sur le phénomène « MIZOMBO » que l'on utilise dans la coutume que si votre fille ou femme est violée ne faut pas en parler de peur de ne pas payer une chèvre. Un interviewé Mr. Ramazanikigombe de Kamituga dit « Même si ma femme peut être violé, je ne peux pas la chasser parce que le viol est un acte involontaire, donc faire le rapport sexuel avec une femme contre son gré. »

Lire le rapport final [Français]

Lire les principaux résultats [Français]

Source : <http://www.sfcg.org/programmes/ilt/evaluations/drc.html>

2006 Centre Lokolé: Sustainable Peace program Evaluation

Search For Common

Non Formal

Ground

This externally led mid-term evaluation conducted by Mary Myers and Judy El-Bushra, of Triple Line Consulting Ltd, was undertaken to provide an objective assessment of the programme's progress against its aims, and its impact to date. The review found that, in general, the programme is on the right track to achieve its purpose (laying the foundations for sustainable peace by enhancing informative and participative communication around the transition process and by contributing to the reduction of tensions in the Eastern Congo) through activities focused on conflict transformation, media training and, to a lesser extent, community reconciliation. Key findings demonstrate that Centre Lokole:

- Is the only organization in DRC that is advocating conflict transformation to a mass-audience. It combines practical peace-building with the power of the mass-media (i.e. radio), to inform and encourage Congolese participation in the ongoing peace process, as well as influencing knowledge, attitudes and behavior of the audience in ways that can facilitate peace.
- Has promoted conflict transformation communication through its radio outputs as well as through participatory theatre (in which field it has become an important resource), and to a less evident degree through its on-the-ground community work. There is some evidence that CL's outputs have helped reduce general levels of tension, as well as contributing to specific instances where violence has been prevented, including most notably child demobilization resulting from 'Sisi Watoto' radio programmes.
- Produces informative, relevant and stimulating material, which is disseminated to mass audiences in parts of the country where few other sources of information or discussion reach.
- Has contributed to media development through the training of professionals – including the young 'Sisi Watoto' reporters - and by setting high standards in its own programmes. It is the only organization in DRC tackling elections from the standpoint of covering positive stories while being alert to the potential for conflict to result from the language or choice of stories chosen.
- Its programme includes a wide range of activities which are not being attempted by other organizations. These include developing creative radio formats, especially drama; promoting the only production by and for children broadcast throughout the Kiswahili zone; and developing programme formats which allow ordinary people from all over the country to have their say.

Read Key Findings [English]

Read 2006 DRC Evaluation [English]

Source : <http://www.sfcg.org/programmes/ilt/evaluations/drc.html>

2003 Centre Lokolé: Bukavu Evaluation Report

Search For Common
Ground

Non Formal

This internally led evaluation conducted by Cheyanne Church, Mark Rogers and Adrien Sindayigaya focuses on the programmatic work of the Bukavu office of Search For Common Ground's Centre Lokole Programme. The programme's overarching goals are to support the peace process, to promote unity for the Democratic Republic of Congo, and to reinforce the capacity of local organizations to resolve local conflicts through the use of media, arts, dialogue, and training programs based in peacebuilding centers around the country. Key findings demonstrate that Centre Lokole:

- Fills an important supporting role to indigenous civil society in the Democratic Republic of Congo
- Developed a highly popular and effective soap opera, yet identified that other radio programming did not share the same level of success
- Increased the demand for conflict resolution skills and knowledge

The programme would benefit from further coherence between media and outreach activities

Read 2003 DRC Evaluation [English]

[Read 2003 DRC Evaluation's Key Findings](#) [English]

Source : <http://www.sfcg.org/programmes/ilt/evaluations/drc.html>

Peace and Sport - DRC

Peace and Sport

Non-Formal

MONUSCO

“Peace and Sport was founded under the High Patronage of HSH Prince Albert II of Monaco. The organization uses sport to promote mutual respect, sharing and tolerance by implementing programmes in post-conflict zones which lack social cohesion and in areas affected by extreme poverty.

The Democratic Republic of Congo has experienced a long period of instability since gaining independence on 30 June 1960, which led to successive wars that have killed nearly 5 million people, causing significant population movements, intense social tension and plunging the country into extreme poverty. Since the presidential election in 2006, the political situation seems to have gradually improved, but the situation for young people remains precarious and the general level of education is very low.

When making its initial analysis, Peace and Sport identified the province of South Kivu as a particularly unstable area and therefore a priority area for action.

Local actors in the field are keen to develop facilities for youth and to set up sports activities. Apart from the lack of funding, training and facilities, one of the obstacles mentioned was the lack of equipment.

Peace and Sport supports the **NGO CFESDC** in the Democratic Republic of Congo. The aim is to develop youth centers in Luvungi, Bwagera and Uvira, notably by using "adapted equipment" in order to offer young people living in these regions a framework for playing sport and learning about its values.

We are mainly involved in the province of South Kivu, where we support the association C.F.E.S.D.C (training, sports education and community development centre) and work to raise awareness and educate youth through sport.

Youth Centers in South-Kivu: 3 youth centers are active in Bwegera, Uvira and Luvungi

Several training courses have been given:

- training in management and activity-planning in centers
- Netball training, organized in partnership with the International Netball Federation and Gilbert equipment suppliers”

Source:

<http://www.peace-sport.org/drc/actions-in-democratic-republic-of-the-congo.html>

In August 2011, more than 150 young people took part in the second **Burundi-Congolese Friendship Games held in Luvungi**.

Cette journée a permis à près de 250 jeunes de 4 communes des 2 pays (Luvungi et Bwegera pour la RDC et Rugombo et Gihanga pour le Burundi) de vivre une expérience sportive ensemble créant des liens de fraternité. Le but est d'organiser une rencontre annuelle de fraternité entre les populations et de favoriser les possibilités d'échange et d'entraide, grâce aux valeurs implicites véhiculées par le sport et par le développement d'actions symboliques.

Source: [http://www.peace-sport.org/images/stories/projetssurzone/rdc/Jeux de l amitie RDC-Burundi 2011.pdf](http://www.peace-sport.org/images/stories/projetssurzone/rdc/Jeux_de_l_amitie_RDC-Burundi_2011.pdf)

Country: Equatorial Guinea

Policy No Relevant Data Found so far

Source N/A

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

No Relevant Data Found so far

Country: Gabon

- Policy**
- « Conformément à la loi d’orientation de l’enseignement en République gabonaise, le système éducatif a pour finalités:
- L’assimilation par les jeunes des valeurs intellectuelles, physiques, civiques, morales, spirituelles et universelles qui servent de fondement à la société et à l’éducation gabonaises ;
 - Le développement harmonieux de la personne en vue de son insertion dans la vie active ;
 - La préparation de l’intégration de l’individu à la communauté nationale et l’épanouissement de ses aptitudes à contribuer au développement économique et social ;
 - L’assimilation des valeurs positives propres à la culture nationale et de leurs formes d’expression, par les nouvelles générations ;
 - La liaison étroite du système scolaire, de l’éducation permanente et de l’éducation de la famille et de l’environnement social ;
 - L’adhésion des citoyens aux principes de la démocratie et de l’unité nationale (article 7).
- [...]
- Le service public de l’Education nationale a pour objectifs :
- D’assurer l’enseignement de l’éducation civique et des savoir-vivre ensemble dans les enseignements formels et non formels ;
 - De rechercher une adéquation constante de l’enseignement scolaire avec les besoins de développement national ;
 - [...] (article 9) (MEN, 2008). » (Données mondiale de l’éducation, 2010, p. 2)

Importance de l’éducation civique : présence dans l’appellation du Ministère : Ministère de l’Education Nationale et de l’Instruction Civique

Finalités de l’école gabonaise dans le **décret 632/PR/MENSRIPPG** sous-section IV, article 79 (2012): « développer les valeurs fondamentales de respect, d’amour de l’autre, de la tolérance, de l’acceptation des différences, de la solidarité et de la culture de la paix »

Source **Données mondiale de l’éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE**

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Gabon.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non

Formal

Instruction Civique au Gabon

Ministère de l’Education Nationale et de

Formal

Gabon: L’instruction civique en perte de valeurs dans les différents établissements scolaires (article paru le 13 Mars

2008)

l'Instruction Civique

« Le **cours d'instruction civique** instauré dans le calendrier pédagogique par le **ministère de l'éducation nationale** et dispensé **au sein des différents établissements primaires et secondaires du Gabon**, est véritablement en perte de valeurs, au regard du peu d'intérêt suscité chez les apprenants et des résultats enregistrés, à cela s'ajoute le coefficient peu élevé affecté à cette matière, qui n'est pas pour favoriser l'enseignement de cette discipline combien importante et incontournable pour les futurs citoyens.

Cette discipline d'intérêt général a pour but d'inculquer aux élèves le sens du patriotisme, le respect de la chose publique, les devoirs et les droits d'un citoyen.

L'instruction civique est dispensée en moyenne quatre fois par semaine à raison de 15 minutes la séance, nous confie Mbouma Fabrice, enseignant à l'école primaire Martine Oulabou de Libreville.

« Nous essayons de sortir du programme de l'éducation nationale en matière d'instruction civique, car les ouvrages proposés ne sont pas suffisamment étoffés. Et puis le temps réservé au cours ne nous permet pas d'inculquer correctement les notions de civisme à nos élèves. », a poursuivi l'enseignant.

Un regret partagé par les enseignants des autres établissements : « Le temps et la fréquence affectés à cette discipline, les ouvrages non étoffés son un véritable handicap pour nous, de plus, les parents ne relaient pas les enseignements dispensés, bien au contraire, ces derniers s'opposent indirectement à cet enseignement. Ils sont en mouvement quand il s'agit de la levée des couleurs, et cela en présence des enfants à qui, il venait d'être dit qu'il faut être immobile lorsqu'on procède à la levée des couleurs », a déclaré une enseignante de l'école pilote du centre sous couvert de l'anonymat. Selon Fabrice Mbouma, « la tutelle devrait revoir le temps consacré à cette matière, revoir le programme tout entier de cette discipline et revoir à la hausse son coefficient afin de réinstaurer les valeur patriotiques. Recentrer l'école sur ses missions premières, c'est rétablir l'autorité du savoir et du savoir-vivre. »

Source: <http://www.bdp.gabon.org/articles/2008/03/13/gabon-linstruction-civique-en-perte-de-valeurs-dans-les-differents-etablissements-scolaires/>

Country: Republic of the Congo

Policy « Les principes et objectifs généraux de l'éducation sont contenus dans la loi 25-95 du 17 novembre 1995 portant sur la réorganisation du système de l'éducation au Congo qui met l'accent sur : i) le développement intégral de la personne par le biais de l'éducation de la raison critique, le développement des capacités à résoudre les problèmes, l'éducation de la sensibilité et du corps, ainsi que l'éducation à la santé; ii) l'insertion sociale, grâce à une réelle formation civique et à une éducation à la paix ; et iii) l'insertion économique, en insistant sur une initiation à la production, à la démarche de projet, à la vie coopérative. » (Données mondiale de l'éducation, 2010, p. 2)

« Les innovations intra-disciplinaires se sont inspirées des progrès notables enregistrés dans le domaine des sciences, des engagements internationaux en matière d'éducation, d'environnement, de santé, de population, de culture de paix. Ces nouvelles approches de développement de l'individu et des sociétés ont contraint au changement de la dénomination de certaines disciplines et à l'insertion de nouvelles. [...] Éducation civique et morale et éducation pour la paix, au lieu d'instruction civique » (Données mondiale de l'éducation, 2010, pp. 8-9)

Source Données mondiale de l'éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Congo.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non Formal

Intégrer l'éducation morale et civique et l'éducation pour la paix dans le système scolaire (12 mars 2013)

« L'éducation morale et civique et l'éducation pour la paix constituent, assurément, le canal d'émergence d'une nation congolaise pérennément «démocratible». Le Congolais de Brazzaville est tout, aujourd'hui, sauf patriote. Ayant perdu, progressivement, l'amour de son pays, il ne lui reste de repère et de modèle que l'image nostalgique qu'il garde des valeurs et des personnalités qui ont marqué l'histoire passée du Congo, des figures comme Joseph Nkéoua, Pierre Matingou, Sylvain Bemba, Jacques Opangault, Edith Sassou, l'abbé Wamba, Mgr Théophile Mbemba, le général Makouma-Nzambi (alias Sébas Enemen), etc.

Par nos habitudes, nos choix et notre comportement dans l'exercice de nos devoirs d'Etat au quotidien, par notre manière de participer à la gestion du patrimoine commun, où pensons-nous conduire les institutions de la République et

quelle coloration auront l'histoire et la société congolaise dans les dix, quarante ou cent années à venir?

La valeur maîtresse à consolider n'est-ce pas la démocratie? Comment faire émerger une génération de Congolais loyaux, pacifistes et démocrates, capables de surmonter les pesanteurs qui freinent leur marche résolue vers le progrès démocratique et l'émergence économique?

Le remède qui semble efficace à l'immédiat et dans la durée, ne serait-elle pas l'éducation morale et civique, du préscolaire jusqu'au lycée, afin d'espérer avoir encore des citoyens ayant de bonnes manières de vivre vis-à-vis de l'Etat ou de la collectivité?

Si, jadis, nos parents «villageois» ou presque, ont appris à vivre en communauté et à se rendre utiles dans la société, grâce aux enseignements pratiques reçus au «mbogui», de nos jours, ces écoles traditionnelles d'éducation morale et civique n'existent plus. Quand bien même elles existeraient, elles ne sont plus adaptées aux enjeux actuels marqués par la mondialisation, le développement des NTIC (Nouvelles Technologies de l'Information et de la Communication) et l'instauration progressive de la démocratie.

L'école actuelle, qui demeure le seul moule de formation de tous les citoyens, ne semble produire que des lettrés, des intellectuels et des savants, non plus des sages capables de se gérer et de gérer les autres avec harmonie. L'instruction morale et civique qui serait la matière de base à toutes les étapes de la formation est reléguée au dernier plan. C'est pitoyable! Comment avoir des citoyens responsables et des autorités exemplaires, quand la conscience morale et le civisme ne sont pas, assez, cultivés à l'école et dans les médias?

Pour rêver de l'émergence d'une République du Congo pérennément «démocratible», grâce à la maturité d'esprit et au savoir-être de ses habitants, quelques pistes de solutions sont envisageables:

- 1- faire de l'université un lieu de culture et de sauvegarde des mentalités et des valeurs propices au développement et à la démocratie;
- 2- insérer l'«éducation morale et civique et l'éducation pour la paix» parmi les épreuves des examens d'Etat, en élevant son coefficient, afin de susciter l'intérêt et l'engouement sur cette discipline;
- 3- concevoir le livre-programme de «l'éducation morale et civique et l'éducation pour la paix», en y intégrant des notions et des attitudes adaptées à chaque niveau de formation;
- 4- exalter les «valeurs civilisatrices», nationales et importées, pour lutter contre les phénomènes sociaux aliénant comme le terrorisme, le détournement des biens publics, le refus du dialogue et de la réflexion constructive, le fanatisme clanique et politique dans l'exercice des devoirs républicains;
- 5- sensibiliser le plus grand nombre de la population sur l'intérêt des exigences de la morale professionnelle, de la conscience morale, de l'éthique et de la déontologie dans chaque corps de métiers: les enseignants, les hommes de loi,

les agents de l'ordre, les agents de presse, les médecins et les autres agents de la santé, les commerçants, les ouvriers et ingénieurs, les artistes, les sportifs, les diplomates, les religieux, les notables, spécifiquement les acteurs de la fonction publique, de la base au sommet et vice versa;

6- encourager la création des cercles de réflexion civiques, intellectuels et apolitiques tels que la Fondation Niosi.

Continuons toujours à assurer la promotion du Bien, du Vrai et du Beau, en confrontant les différentes vues éthiques, épistémologiques et esthétiques qui emmèneront le Congo à participer à l'édification d'un monde de paix, de justice et de fraternité.

Aubin BANZOUZI, Enseignant »

Source : <http://www.lasemaineafricaine.com/index.php/point-de-vue/5869-integrer-l-education-morale-et-civique-et-l-education-pour-la-paix-dans-le-systeme-scolaire>

Country: São Tomé and Príncipe

Policy No relevant data found so far

Source http://planipolis.iiep.unesco.org/upload/Sao%20Tome%20and%20Principe/Sao_Tome_and_Principe_EPT_2012_2015_por.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non Formal

ECOWAS reference manual for the training of trainers in peace education

ECOWAS

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What is it? Type of material (description): Manual

Year of publication/production: 2012

Description of content: This manual includes seven modules dealing with subjects as varied as the culture of peace, conflict management, human rights, democracy and good governance, gender and development, public health and regional integration.

Where can we find the material: <http://www.panapress.com/Ministros-da-CEDEAO-analisam-programas-do-setor-educativo--3-844924-51-lang4-index.html> -0- PANA SEG/NFB/TBM/CJB/IZ 29set2012 => pb with the link

Language: Portuguese

Portuguese ICRA Project Training the Trainers AMU

??

??

What is it? Type of material (description): Manual for training

Year of publication/production: 2012

Description of content: Manual for Training of 307 teachers from ICRA schools, including the School of the Magisterium of Huila, in the areas of Portuguese Language, Education for Peace and others issues.

Where can we find the material: <http://www.amu.org.pt/pagina.php?categoria=Cooperacao>

=> pb with the link

Eastern Africa

Great Lakes Region

Country: Burundi

Policy	<p>« La politique sectorielle du Ministère de l'éducation nationale, telle que adoptée par le Conseil des ministres du 26 mars 2002, assigne à l'enseignement formel les finalités de former:</p> <ul style="list-style-type: none"> - Un individu compétent en savoir et en savoir-faire pour agir activement et positivement sur son milieu de vie ; - Un individu compétitif sur le marché du travail, tant sur le plan national qu'international ; - Un individu créatif et imaginatif capable d'innover pour être à la hauteur des exigences de son environnement ; - Un individu fier de sa culture, mais ouvert au monde, tolérant et acquis aux valeurs fondamentales de l'être humain ». (Données mondiale de l'éducation, 2010, p. 2) <p>« Selon le décret n°100/44 du 9 mars 2010 portant réorganisation du Ministère de l'enseignement primaire et secondaire, le Ministère a pour mission de : [...] participer à l'éducation à la paix, à la démocratie et aux respects des droits et libertés de la personne humaine dans le milieu scolaire ». (Données mondiale de l'éducation, 2010, p. 4)</p>
Source	<p>Données mondiale de l'éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE</p> <p>http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Burundi.pdf</p>

MATERIALS/Methodologies/Approaches

Programme d'éducation à la citoyenneté

« Bien longtemps avant la crise de la citoyenneté engendrée par la guerre civile, le colloque sur les programmes de l'enseignement primaire et secondaire de 1989 stipulait déjà que :

« L'objectif du cours de civisme (dans les écoles secondaires) était de former un citoyen utile à sa cité, de faire prendre

STAKEHOLDERS	Formal/Non Formal
Ministère de l'Education	Formal
Chaire UNESCO	

conscience des valeurs de sa cité, des problèmes qu'elle affronte, de révéler à ce citoyen ses droits, ses responsabilités et ses obligations pour lui permettre l'exercice éclairé de ses droits ».

Ce cours qui n'existait pas à l'école primaire était assuré à l'université avec la liberté académique pour le contenu. Il est désormais enseigné en kirundi à l'école primaire et ensuite en français. La crise sociopolitique de 1993 a attisé l'idéologie de la mort, l'intégrisme ethnique, le double langage, le mensonge, l'incitation à la haine et à la vengeance. Elle a également provoqué l'exil de nombreux burundais à l'intérieur et à l'extérieur du pays, des destructions, des pillages, des vols et des viols à grande échelle, la dislocation et la paupérisation des ménages (avec des enfants chefs des ménages, enfants non accompagnés, enfants de la rue), la crise de l'autorité, la rupture profonde de l'équilibre social et culturel, en bref le dérèglement moral d'un système éducatif accusé d'avoir généré une élite

responsable de cette faillite de la raison.

C'est dans ce contexte que le B.ER. a initié, en collaboration avec l'UNICEF, le PROJET BATISSONS LA PAIX en 1994, et qu'une section du BEPES EDUCATION A LA PAIX a été créée en 1995. En 1998, la tentative d'intégrer l'éducation à la paix dans les autres branches du primaire et du secondaire a échoué.

Au cours des années 2003-2005, la nécessité de bien concevoir les programmes et les contenus de l'éducation à la citoyenneté est affirmée avec insistance au cours du Colloque sur les programmes de l'enseignement primaire et secondaire. Du 23 au 25 mars 2005, un séminaire de réflexion sur le cours d'Education Civique dans l'Enseignement Supérieur a été organisé par la **Chaire UNESCO en Education à la Paix et à la Résolution pacifique des conflits** qui est rattaché à l'**Université du Burundi**. Depuis 2006, le **cours d'éducation civique** est enseigné depuis la 1ère année primaire. Le programme comprend 7 thèmes avec des profils de sortie exprimés en termes de savoirs, de savoir-faire et de savoir-être : connaissance de soi et des autres, les valeurs humaines (y compris les valeurs traditionnelles liées sur l'UBUSHINGANTAHE), l'éducation à la paix, les droits de l'homme, sexualité et santé de la reproduction, éducation à l'environnement, les fondements du pouvoir et la démocratie. » (p. 21)

Source : http://www.bibliotheque.auf.org/doc_num.php?explnum_id=273

Chaire UNESCO

UNESCO

Formal and Non-
Formal

« La **Chaire UNESCO** a été créée en 1999 à l'Université du Burundi. Elle possède un volet jeunesse qui vise à l'éducation à la paix

au sein des écoles et des centres des jeunes. L'objectif était de mettre en place des ateliers de réflexion, des activités de sensibilisation (journée internationale de la paix, journée de la philosophie), ainsi que des formations de courtes durées à l'intention des professeurs de civisme dans les écoles secondaires. De plus, la Chaire UNESCO dispose d'un centre de documentation riche en documents législatifs portant sur les droits humains et les conventions internationales, ainsi que des thèses et mémoires relatifs à ces sujets. » (p. 12)

Source : **UPeace Afrique for UNESCO : *Collection des meilleures pratiques en éducation pour une citoyenneté mondiale en Afrique centrale* (Year unknown)**

Theatre-forum – RET (Refugee Education Trust)

RET

Formal and Non-
Formal

« Le RET a organisé des représentations théâtrales dans 39 écoles secondaires bénéficiaires du programme de Citoyenneté Responsable se trouvant dans 7 provinces du Burundi à savoir: Kirundo, Muyinga, Cankuzo, Ruyigi, Rutana, Makamba et Bururi. Ces théâtres forums représentés en Kirundi avaient pour but de sensibiliser les élèves, les parents, les éducateurs ainsi que la communauté environnante des écoles à promouvoir un comportement responsable gage d'un développement durable et de renforcer la relation entre les parents, les élèves et les éducateurs car nul n'ignore que la réussite des élèves est en grande partie basée sur la complémentarité entre ces 3 acteurs. Environ 22 400 élèves, 432 éducateurs et 350 parents ont pu assister à ces représentations théâtrales qui portaient sur les sous-thèmes de la Citoyenneté Responsable tels que l'éducation basée sur les droits, les violences basées sur le genre, éducation à l'environnement, résolution pacifique des conflits ainsi que sur les faits et perceptions.

La troupe Tubiyage utilise un théâtre forum ou théâtre participatif. Ces représentations ont mis à la surface des réalités rencontrées dans les écoles secondaires de nos jours notamment des enseignants qui font des chantages aux élèves et des élèves qui ne respectent pas leurs éducateurs. C'est ensuite aux spectateurs de proposer des solutions menant à être un citoyen responsable. Les représentations ont atteint l'objectif de sensibiliser la communauté, lancer et renforcer le débat au niveau des écoles sur des concepts liés à la Citoyenneté Responsable comme le montrent certains témoignages. »

Source : <http://theret.org/fr/news/2011/08/le-theatre-forum-burundi/63>

Implantation des Clubs de Citoyenneté Responsable

« On trouve dans plusieurs écoles secondaires des clubs sur plusieurs thèmes. Dans les écoles secondaires soutenues par le RET au Burundi, ont été lancés des **activités parascolaires** telles que des clubs ou des " listening groups " (groupes d'écoute) de "**Citoyenneté Responsable**" qui se rencontrent une fois par semaine. Ces groupes ont des débats sur les différents thèmes de "Citoyenneté Responsable" en tenant compte du sujet du jour de nos émissions diffusées à la **Radio Scolaire Nderagakuru 2** fois par semaine (Mercredi de 18h30 à 19h00 et Samedi de 8h15 à 9h00). Pour mener à bien ces débats visant un changement positif de comportement, des postes radio et cassettes audio ont été distribuées à ces écoles pour écouter en direct nos émissions. Celles ne pouvant pas capter la radio Scolaire Nderagakura, ont reçu les enregistrements des émissions. Un concours interscolaire est prévu pour évaluer ces élèves. »

Formation à la Citoyenneté Responsable

« En date du 11 octobre 2010, le RET a entamé une **3ème formation à la Citoyenneté Responsable** qui vient compléter les deux précédentes formations. Les **enseignants qui ont bénéficié de cette formation proviennent des écoles soutenues par le RET**. La **Citoyenneté Responsable** vise la promotion des comportements constructifs à l'égard de notre société. Certaines notions telles que l'éducation basée sur les droits, l'analyse critique, les perceptions et faits et la résolution pacifique des conflits vont guider les enseignants dans leurs tâches quotidiennes en tant qu'agents de changement. »

Témoignage d'un enseignant

" Je suis enseignant au Lycée Rusengo en Province de Ruyigi. En tant que bénéficiaire des 3 formations à la Citoyenneté Responsable, j'ai remarqué un changement considérable dans mon comportement en ce qui concerne la résolution pacifique des conflits et elle a éveillé des valeurs qui étaient en moi. A mon école, j'ai pu gérer pas mal de conflits entre élèves d'une manière paisible et mieux encore j'ai appris une bonne méthodologie d'enseigner " a dit Richard Giramahoro.

Source : Burundi Newsletter 2010 available at <http://theret.org/fr/news/2010/11/burundi-newsletter/37>

The RET's inspiring programme in Burundi

"Great projects are not only important for beneficiaries; they also set examples and spread great ideas. This is why the RET

along with other organizations such as UNICEF and IFRC have shared their success stories in a new publication by Education Above All called "Education for Global Citizenship".

Education Above All is a policy research and advocacy organization concerned with protecting the right to education in insecurity and conflict. It is chaired by Her Highness Sheikha Moza Bint Nasser of Qatar, UNESCO Special Envoy for Basic and Higher Education.

The article proposed by the RET gives a detailed account of our successful Citizenship Education Programme in Burundi. Its aim is to build peaceful communities by promoting cohabitation between refugee adolescents and youth who returned from Tanzania and the local population, which had remained in Burundi during the civil war. Learning to live together is essential to the peaceful and sustainable development of Burundi.

Practical education on communication, inclusion or argument management allows vulnerable youth to face everyday violence and discrimination, while involving them in their communities. One of the key insights is that knowledge does not always lead to changes in behavior. Training for teachers and students must, therefore, focus on applied skills. The RET consequently developed innovative tools such as radio programmes, art competitions and participatory theatre, as media in which to communicate.

In order to generate stakeholder ownership of the RET programme, representatives of all levels of the education authorities were involved. This also paves the way to the incorporation of the developed material into the Ministry of Education's curriculum. The effects of such inclusion from ground zero are starting to show and scale. In 2011, the RET's programme was extended to Congolese refugee camps in Burundi.

At the RET, we were delighted to collaborate in this publication. It puts forward the role which education plays in protecting vulnerable adolescents and youth. It also allows us to, once more, underline the excellent quality work of our RET teams and partners in the field and to thank the Belgium's Ministry of Foreign Affairs for their continued support of the RET's programmes over the last decade. However, the article essentially illustrates how it is the young persons themselves who are getting involved to build their own future, while we and others are simply catalysts galvanizing the process. This is the most important lesson of all.

For all those interested "Education for Global Citizenship" can be downloaded at the following link:

http://www.ineesite.org/uploads/documents/store/EAA_Education_for_Global »

Source: <http://theret.org/fr/news/2012/11/the-retas-inspiring-progr/96>

The Team: television series

Goals:

Search for Common
Ground

UKAID

- Increase tolerance, cooperation and national unity in societies traditionally wracked by conflict.
- Encourage dialogue instead of violence to address conflicts and differences.
- Develop and expand the creative and technical capacities of local writers and technicians.

Skoll Foundation

USIP

USAID

European Union

US State Department

Foreign

Commonwealth Office

Outreach and evaluation:

- Social media tools will be used for outreach and to receive audience feedback.
- Evaluation Surveys will be conducted pre- and post-broadcast.
- Focus groups and case studies will be utilized to gather information on program impact.

What makes *the Team* so innovative?

- *The Team* uses popular culture to communicate positive messages. Well-crafted, entertaining programming can have a profound impact on how people think about themselves, their neighbors, and their society. Using this “edutainment” medium, The Team is able to promote co-existence and connect with a broad and diverse audience otherwise hard to reach.
- The series portrays positive role models and young people taking responsibility for their actions.
- In rural areas where TV is not accessible, mobile cinema screenings are set up for public showings, followed by moderated discussions.
- Each TV series will have a companion radio series to expand the program’s reach.

“In its multi-nation, episodic drama *The Team*, Search for Common Ground has merged the global appeal of soccer/football* with soap opera to help transform social attitudes and diminish violent behavior in countries grappling with deeply rooted conflict. The television series addresses the very real divisive issues facing societies in a dozen African, Asian and Middle Eastern countries, using sport as a unifier to surmount barriers. Each production of *The Team* follows the characters on a football team who must overcome their differences – be they cultural, ethnic, religious, tribal, racial or socio-economic – in order to work together to win the game.

The Team rings true for viewers, given that all of the series are created and produced locally. Actors and scriptwriters, who have experienced violent conflict and divisions firsthand, are drawn from local populations in countries like Kenya, Morocco and Cote d’Ivoire. Local production companies and technicians take the lead, with additional technical assistance and support from Common Ground Productions.”

Source: <http://www.sfcg.org/programmes/cgp/the-team.html>

In Burundi, *the Team* is broadcasted on radio only.

“The Team Burundi - Intamenwa

In Burundi, SFCG uses *The Team* to promote non-violence and reconciliation amongst young people. Poverty and high unemployment leave youth feeling helpless and vulnerable to manipulation but *The Team's* message is that together, youth people can empower themselves and each other to be successful.

Synopsis

Utilizing radio's popularity and accessibility in Burundi, the series called *Intamenwa!* ("The Indivisibles") is broadcast bi-weekly. *Intamenwa* follows a football team of the same name, focusing on two players, Muravyo and Doddy, from two very different social backgrounds. Muravyo, a young man from a poor family is stigmatized because of his background but earns respect because he is such a good player. Doddy, on the other hand receives preferred treatment because his father is the president of the club and an influential, rich politician.

The players on the team are from different social classes -- from elite politically connected families as well as from poor disenfranchised families. There are natural prejudices and stereotypes they must deal with as they struggle to come together as a team and tackle issues of money, love, manipulation and politics.

Outreach

Two television spots were also aired over 60 times on national channels to promote *Intamenwa* and its message of cohesion despite difference.

Leaders from four of the major political parties also lent their support to the campaign's message; recording and broadcasting messages for peace and solidarity despite political differences. These messages were broadcast over 100 times on two major radio stations.

Perhaps the most powerful voices came from Burundian youth themselves. **SFCG held a music competition in Bujumbura Rurale, Bujumbura Mairie, and Bubanza**, calling on youth to use music to express messages of peace and tolerance. Thirty-eight music groups took up the challenge. The three finalists got the chance to record their original songs and have them broadcast on the radio. The contest wrapped up with a music festival in Bujumbura where the three regional finalists performed to excited crowds of around 5,000 people.

Impact

Broadcast nationwide, *Intamenwa* elicited over 80 letters when it first aired, from people across the country writing to say how the program sparked reflection.

“Muravyo has been an example to us: we must be courageous in spite of difficulties and always keep the team spirit, that is to say, mutual support, helping each other at school!”. --*Intamenwa* viewer

“Peace is not just the business of politicians, but each of us has a role to play.” --self-identified 'indivisible youth'; at the Bujumbura music festival”

Source: <http://www.sfcg.org/programmes/cgp/the-team-burundi.html>

“From June to September 2011, SFCG Burundi implemented a multi-faceted campaign using the SFCG’s global *The Team* concept and aimed at non-violence and reconciliation among youth as a response to the tense political environment and growing insecurity. *The Team* campaign in Burundi went under the name *Intamenwa! - The Indivisibles!* and centered around a bi-weekly radio series about a football team of the same name. In the series, the *Intamenwa!* players coming to realize that for their team to win the match, they must overcome their ethnic, political, socio-economic and regional differences, and stand united. The campaign’s key messages of solidarity and fighting manipulation were reinforced through additional radio and television programming as well as community outreach in the form of a music competition and a peace music festival for youth.

This report summarizes the key findings from the final evaluation of *The Team - Intamenwa* in Burundi.

- Many youth and political leaders interviewed spontaneously raised the problem of political tensions and violence between youth members of different political parties in their community, reflecting the relevance and timeliness of the project in the current context.
- Youth interviewed had a clear and shared understanding of peaceful coexistence and political manipulation, although their awareness of these issues was not necessarily linked to the project.
- The campaign had limited success in reaching political leaders, despite television being included as a tool specifically for this purpose.
- Participants in the music competition were more likely to report that the project had motivated them to play an active role in maintaining peace in their community. Evaluation informants reported that:
 - > Contestants felt empowered by the opportunity to send their own message of peace and tolerance to leaders and other youth, to gain the respect of their peers, and to show their talents.
 - > The competitions were a memorable event in the community for youth and local administration alike, and the project’s themes of solidarity, reconciliation and fighting political manipulation were well remembered.”

Source: *Evaluation – Key Findings* (2011) Available at:

http://www.sfcg.org/programmes/burundi/pdf/Burundi_Intamenwa_Evaluation_Summary_Final.pdf

[Final Evaluation Summary](#) [English]

[Full Report](#) [English]

Rapport Final [Français]

Génération Grands Lacs (Radio Programs)

Search for Common Ground Non-Formal

Partner Radio Stations:

- RTG@ in Kinshasa
- Mishapi Voice TV in Goma
- Radio Isango Star in Kigali
- Radio Salus in Butare
- Radio Isanganiro in Bujumbura

“*Generation Grands Lacs* (Great Lakes Generation) is an hour-long weekly radio program produced by Search for Common Ground, working with local radio stations in Rwanda, Burundi and the Democratic Republic of Congo. The project supports peace between countries in the region, breaking down stereotypes and encouraging dialogue between Rwandan, Burundian and Congolese university students – the next generation of leaders in the Great Lakes. The program is recorded live every Saturday, hosted by a partner radio station in the region, and features interviews with key experts on a theme in the news. Young people are invited to call in, debate and share their – sometimes surprising – viewpoints. Through these on-air discussions, listeners discover the diversity of opinions both within their own country, and in neighboring countries, revealing that monolithic stereotypes of “others” oversimplifies the real challenges facing the region, and presents an impediment to a brighter future. Since August 2008, the program has begun to incorporate a Great Lakes Action segment – prerecorded journalistic reports on youth taking this spirit a step further and taking action to improve among the region’s diverse residents.”

Source http://www.sfcg.org/programmes/drcongo/pdf/generation_grands_lacs.pdf

“*Génération Grands Lacs* aims to create a space where youth can share their experiences **and collaborate together on solutions to issues relevant to their lives**. It targets university-level youth in Rwanda, Burundi, and Democratic Republic of the Congo. Coordinated by SFCG, the program is produced by young journalists from five partner radio stations from the three participating countries. The program airs live for an hour each Saturday, with young people encouraged to participate through phone calls, SMS, and [Facebook](#). The program examines issues affecting youth across the region, including questions of livelihood, security, civic participation, and social engagement. It strives to break down ideas that fuel stereotypes about “the other”, creating a safe and expressive platform where youth can recognize commonalities that unite them across borders. Airing in French, the program can be heard through any of the partner stations’ websites.”

Source: <http://www.sfcg.org/programmes/rwanda/index.html>

Impact Evaluation:

“SFCG has conducted extensive evaluation of this project through focus groups and surveys of listeners and non listeners. It has found that the Program’s reach among its target audience is enormous. The program is listened to by more than 90% of university students in Kigali, Butare, Ngozi (Burundi), and 86% of students in Bujumbura, as well as 57% of students in Bukavu (DRC). Of these listeners, 20% listen regularly in Bukavu, 36% listen regularly in Kigali, and an astounding 60% listen “every week” or “almost every week” in Butare, Ngozi and Bujumbura.

The program similarly reaches between 30 and 60% of non-university youth at the survey sites. Survey findings show a strong correlation between listenership and reduced prejudices and positive attitudes. The program gives students hope for a brighter future. Whereas only 25% of non listeners “strongly agree” that youth can contribute to peace in the Great Lakes Region, 54% of young listeners strongly agree that they can contribute. The program leads to a reduction of negative attitudes, and tolerance. Whereas 46% of nonlistening youth surveyed accepted the proposition that “If someone from my country criticizes it in front of someone from another group in the region, that person is a traitor,” 75% of listeners disagreed or disagreed strongly. The program equips youth to constructively address conflicts. When asked what they would do in a hypothetical situation where someone was spreading false rumors against them, nearly 26% of non-students chose to either avoid the situation or fight with the alleged rumor-monger, while 90% of listeners opted to either dialogue with the accused or seek a third party to help resolve the conflict.”

Source http://www.sfcg.org/programmes/drcongo/pdf/generation_grands_lacs.pdf

Search For Common Ground Youth Approach

Search for Common Ground

Non-Formal

UKAID

“Conflict management and violence reduction in Burundi cannot be realized without directly engaging Burundian youth. In the past, young people have fallen victim to the manipulation of political actors abusing the political process for their own interests or the interests of a small few. As a result, some youth have played an unknowing role in undermining Burundian government and civil society. Youth now need to collaborate with other citizens in dedicating their energy, talent, and unique perspective and experience to the important processes of reconciliation, reconstruction and development.

As a response to the tense political environment and growing insecurity in Burundi, SFCG has recently implemented a project

aiming to encourage all Burundians, and particularly youth, to engage in peaceful cohabitation amongst their diversity and to fight all forms of manipulation, with support from UKAID. This project also aims to contribute to the depolitization of the democratic dialogue. The campaign was implemented through various tools, including media programming (radio soap opera, and spots messages) and cultural events (music contest and music festival). SFCG is actively seeking funding to continue this campaign.”

Source: <http://www.sfcg.org/programmes/burundi/index.html#youth>

SFCG: Completed Projects

Search for Common
Ground

Non-Formal

Le Meilleur Choix In 2001, SFCG collaborated with JAMAA, a local youth association, to produce a comic book called *Le Meilleur Choix* ("The Best Choice"). The book describes the real-life experiences of two young men who participated in the violence of the mid-1990's, and their efforts to reconcile with the families of their victims. The project oversaw the production of a feature-length movie based on the same story, and was awarded an honorable mention by UNESCO for excellence in peace literature.

Football for Reconciliation In 1999, youth in Bujumbura and Ngozi participated in the first football (soccer) tournament in an ethnically divided district. The project then expanded to hold a football tournament/weekend camp once every four months, and an evening dialogue/roundtable focused on a video or event of interest once every month.

Peace Camp In 2000, SFCG and Visage Artistique du Burundi conducted a youth day camp at the Musée Vivant. Each week, 60 children ages 7-14 were provided transportation from three neighborhoods of different ethnic composition to the camp, where they were taught peace-oriented songs, drawing and theatre.

Children and Youth Radio SFCG uses its radio station, Studio Ijambo not only to broadcast documentaries, soap operas, news and current affairs programmes, but also to reach out to the children and youth of Burundi. Among the broadcasts are music programmes for youth, a live phone-in discussion programme, and a programme presented by children.

Source: <http://www.sfcg.org/programmes/burundi/completed-projects.html>

The Youth Parliaments program raised awareness about governance issues and fosters democratic values among youth.” => manque info

Search For Common Ground Approach to Youth Engagement

Search for Common Ground Non-Formal

“Apart from the human tragedy that high levels of economically inactive youth represent, the unemployed, demobilized youth of Burundi also represent both a risk to peace and stability and a wasted resource for growth and development. Research has shown high youth unemployment poses a threat to society owing to their vulnerability to manipulation for violent political ends. Burundi currently does not have an articulated youth policy, which would outline its plans for education, development and support. Recognizing this gap, and given our experience supporting the development and implementation of youth policies in other African countries, SFCG proposes to address this need and opportunity. We have strong connections with vulnerable youth due to our previous work on demobilization and reintegration, and are trusted by young people from different backgrounds and faction. We aim to launch a phased effort that would first foster the development of a common vision among youth stakeholders at the communal level, then the regional level, and then at the national level. With common ground developed at this scale, SFCG would then support the youth participants to advocate for their agenda for consideration at the policy level. This initiative would be developed in consultation with the Ministry of Youth and Sport as the government entity responsible for youth issues.

Tools to be used include: radio programming, television programming including *The Team4*, youth forums and collaborative sessions, team-building exercises, training in negotiation and leadership, national youth conference, and solidarity events.”

Source: http://www.sfcg.org/programmes/burundi/pdf/SFCG_Burundi_concept_note_2011.pdf

Evaluation Report - Equipping Youth for Life: Youth Education Pack in Burundi

Author: Herman Ketel / Publisher: Norwegian Refugee Council / Year: June 2008

Norwegian Refugee Council Non-Formal

“**Abstract: Norwegian Refugee Council (NRC) in Burundi** aims at assisting the internally displaced, refugees (mainly from the Democratic Republic of Congo) and Burundian returnees from Tanzania. Through the Youth Education Pack project (YEP) NRC provides **basic skill training, literacy and life skills to war and conflict affected youth** who, through displacement and lack of

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opportunities have had little or no schooling. The project's main objective is to equip these youth for sustainable livelihoods. The evaluation's approach was to involve YEP field staff actively in the whole process, including the elaboration of field work methodology, interviewing techniques, socio-economic progress indicators, result analysis and the formulation of conclusions, recommendations and action plans.

The evaluation's main conclusions show the project's achievements: a successful launching of a number of vulnerable youth in life and livelihoods, a good-quality training, excellent project staff, but also some areas of concern: insufficient numbers of support staff; not enough preparation of business and organizational aspects, a high drop-out rate with little knowledge about its reasons, a weak project monitoring system, a partnership approach lacking capacity building for possible future hand-over and a lack of permanent focus on sustainability."

Available at: <http://www.nrc.no/arch/img/9328473.pdf>

Right To Play - Burundi

Right To Play

Non-Formal

"The socio-political situation in Burundi is fragile. A 13-year-long civil war and subsequent political tensions have hindered the Government's capacity to deliver basic services and address human rights violations, especially those against women and children. Although there is a slow progress towards a consolidated peace in Burundi, the country still faces extreme poverty and unsatisfactory humanitarian and development indicators. Health and education services and infrastructure have been deemed inadequate and there is not enough land in the small country to meet the needs of the current population. Burundi is home to an entire generation of uneducated people – school-aged children during the civil war – with few employment opportunities and little access to vocational training or higher education. Crime rates are on the rise, and the youth in rural villages are becoming increasingly vulnerable to exploitation and recruitment into armed groups.

Right To Play entered Burundi in late 2008, following an extensive needs assessment carried out from June-September 2007 with the Norwegian Olympic Committee and Confederation of Sports (NIF). The *Sport and Play as an Effective Tool to Facilitate Peace Building and Holistic Child Development* program was designed and established to respond to the needs of many Burundian returnees, repatriated to their country from Tanzania.

Using sport as an inclusive and dynamic tool, Right To Play promotes basic education, peace and conflict resolution, gender equality/equity, reduction of HIV and AIDS and inclusion for children and youth in disadvantaged communities. Aimed at incorporating local beliefs and practices, activities are designed to increase the use of sport and play to meet national priorities, as well as develop the capacity of partner organizations and youth centres to implement sustainable sport and play-based programming.

Right To Play will contribute to the process of stabilization and peace building in Burundi by leveraging the power of sport to facilitate the peaceful integration of Burundian returnees within host communities in Burundi. Additionally, through its partnership with NIF, Right To Play will work to strengthen national sport structures and build local sport structures so that sport can be used effectively to improve the lives of children and youth in Burundi's most disadvantaged communities.

In 2011, Right To Play plans to reach: 12,600 children and youth; 160 leaders and coaches."

Source: <http://www.righttoplay.com/international/our-impact/Pages/Countries/Burundi.aspx>

Peace and Sport - Burundi

Peace and Sport Non-Formal

Partner: Ministry of
Youth, Sport and
Culture

"Peace and Sport was founded under the High Patronage of HSH Prince Albert II of Monaco. The organization uses sport to promote mutual respect, sharing and tolerance by implementing programmes in post-conflict zones which lack social cohesion and in areas affected by extreme poverty.

The Burundi government is trying to instill a culture of peace, strengthen the State's laws, rebuild the country and promote economic and social development. To achieve this, it must bring communities together, encourage dialogue and raise awareness about the major issues facing the country.

For this reason, it has introduced a National Program for the Development and Promotion of Sport for Peace Education. This program aims to use sport as a means of disseminating a culture of democracy, peace-promotion and developing a sector for job creation and social inclusion for young people.

The government of Burundi has asked Peace and Sport to help implement its National Programme for the Development and Promotion of Sport for Peace Education in youth centers.

In Burundi, as part of the national reconciliation process, we intervene in youth centers alongside the Ministry of Youth, Sports

and Culture, to develop peace-building actions. We also help to organize the Friendship Games for peace-promotion.

Since 2010, youth centers in Burundi, DRC, and Rwanda (since 2012) have met for one day each year to compete in sports and official events that symbolize friendship between these two countries.

The Friendship Games bring children together through sport and convey messages of peace as well as raising awareness about topical issues (HIV/AIDS, environmental protection, etc):

- The 1st Burundi-Congolese Friendship Games took place in Rugombo in Cibitoke province (Burundi) in October 2010
- The 2nd Burundi-Congolese Friendship Games were held in Luvungi in the province of South-Kivu (DRC) in August 2011
- The 3rd edition of Great Lakes Friendship Games took place in Gihanga in the Bubanza province of Burundi in July 2012”

Source: http://www.peace-sport.org/images/stories/projetssurzone/burundi/Jeux_de_amitie_des_Grands_Lacs_Presentation.pdf

Target populations:

Street kids, orphans and vulnerable youngsters living in very difficult conditions with uncertain futures

Demobilized child soldiers and displaced youth, whose number is growing

Burundi young people in general, who will benefit from the direct and indirect impact of programs for peace-promotion and peace-building

Source: <http://www.peace-sport.org/burundi/actions-in-burundi.html>

“Sport helps social inclusion and good governance in Burundi”

Gitega, Burundi, 27 September, 2011 - Disadvantaged youngsters in the town of Gitega, Burundi, can now enjoy many sports,

cultural and educational activities aimed at improving their social, personal and professional development.

Sport for reconciliation

Burundi is on the United Nation's list of Least Developed Countries (LDCs) and is still suffering from the aftermath of ethnic conflict, enforced population displacement and extreme poverty. Sport is an important means of reconciling communities and bringing about peace. It promotes diversity and social integration by teaching values such as self-respect and respect for others, solidarity, tolerance, perseverance and nondiscrimination.

Source: Press Release: http://www.peace-sport.org/images/pdf/PRESS_RELEASE_GITEGA_ENG.pdf

Country: Kenya*

Policy

“Education is a fundamental right which must be provided to every Kenyan, according to the following principles: political equality; national unity; social justice and human dignity; freedom of religion and conscience; freedom from ignorance and disease; equal opportunities for all citizens; irrespective of race, religion, sex or color; equitable distribution of the national income; and the promotion and preservation of the cultural heritage. The general goal is to prepare and equip citizens to function effectively in their environment and to be useful members of society. Therefore education should:

- [...]
- Promote sound moral and religious values: education should provide for the development of knowledge, skills and attitudes that will enhance acquisition of sound moral values and help children to grow up into self-disciplined, self-reliant and integrated citizens;
- Promote social equality and responsibility: education should promote social equality and foster a sense of social responsibility within an education system which provides equal educational opportunities within an education system which provides equal educational opportunities for all; it should give all children varied and challenging opportunities for collective activities and corporate social service irrespective of gender, ability or geographical environment.
- Promote respect for and development of Kenya’s rich and varied cultures: education should instill in the youth of Kenya an understanding of past and present cultures and their valid place in contemporary society; the children should be able to blend the best of traditional values with the changed requirements that must follow rapid development in order to build a stable and modern society;
- Promote international consciousness and foster positive attitudes towards other nations: education should lead the youth of the country to accept membership in this international community with all the obligations and responsibilities, rights and benefits that this membership entails.
- [...] (Kenya Country Team, 2008).” (World Data on Education, 2010, pp. 2-3)

“The Ministry of Education is responsible for formulating the curriculum and overseeing its implementation. The Kenya Institute of Education (KIE) develops the curricular support materials, and the Kenya National Examination Council is responsible for student assessment and curriculum evaluation. [...] The Institute is made up of 6 divisions. The Division of Basic Education is in charge of the development of curricula and curriculum support materials for all levels of education in Kenya, except the universities. The Division is made up of 8 sections which are responsible for various levels of education [...] The cross-cutting section has developed curricula and curriculum support material on the emerging and contemporary issues facing the society; the current areas of concern covered are: HIV and AIDS education, gender issues, drugs and substance abuse prevention, child labor prevention, life skills education, guidance and counseling, and living values education”. (World Data on Education, 2010, p. 10)

“Currently, the primary education curriculum includes the following subjects: English, Kiswahili; mother tongue; mathematics; science; social studies; Christian or Hindu or Islamic religious education; creative arts; physical education; and life skills education”. (World Data on Education, 2010, p. 15)

Life skills education is also included in the secondary schools under the umbrella of Humanities along with history, geography, Christian/Hindu/Islamic religious education, and business studies. (World Data on Education, 2010, p. 18)

“Mandates/Policies/Legislation on SEL/CRE/PE/CE

The All-Around Citizen

The Kenya government has ratified the commitments made at various levels, including the attainment of Education for All (EFA) and the Millennium

Development Goals (MDGs). In pursuit of these commitments, the emphasis is on education which produces a well rounded citizen.

Policy Framework

Kenya has a policy blueprint which guides education called the “Sessional Paper 1 of 2005: “Policy Framework for Education, Training and Research”. This policy sets out four major thrusts to guide the provision of education in Kenya, namely: Access, Relevance, Equity and Quality. A notable objective stated in this policy is that education should “improve the quality of all aspects of education and training so that recognized and measurable learning outcomes are achieved especially in literacy and life skills essential to the world of work by 2010”

System Reforms

The education system has been undergoing reforms to align the general education curriculum with the needs and goals of the people of Kenya. Special emphasis is being placed on preparing learners for life and work.

Partnerships and Collaborations

The Ministry of Education works in partnership and collaboration with Development partners and other education stakeholders. This initiative has been formalized through formation of the Kenya Education Sector Support Programme (KESSP) which helps in supporting various education investment programmes. Other partnerships include Nairobi Peace Initiative-Africa (NPI-Africa) which supports peace building through education.

Current state of SEL/CRE/PE/CE in Formal and Non-formal Education

There are efforts to initiate and implement SEL/CRE/PE/CE at all levels of education.

Child Friendly Schools

This is a new concept which is being implemented in schools. The essence of this programme is to create a friendly and welcoming school environment which allows students of all abilities, gender, and religion to learn without discrimination. Equally important, local communities directly support student success by providing school security and helping facilitate a safe and healthy learning environment. The most promising programmes are those that take into account address the needs of each community while positively impacting student behavior.

Policy supports in developing and implementing policy on SEL/CRE/PE/CE.

Sessional Paper 1

A national education stakeholders' conference was held in November 2003, and it impressed upon the government the urgency of providing education that is relevant to the needs of the domestic economy and equips learners with skills necessary for competing in the global market. It is on the basis of this meeting that the Ministry of Education developed its policy blueprint to guide education, called Sessional Paper 1 of 2005 on "Policy Framework for Education, Training and Research".

Holistic Approach

Ministry of Education initiatives are based on education policy and goals with a focus on helping learners through a holistic approach. For example, the introduction of guidance counseling in schools, peace education, and life skills is an indication of the good will and support by many players in implementing policy on SEL/CRE/PE/CE." (State of the field of Peace Education in Kenya, 2009, pp. 21-22)

Source

World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Kenya.pdf

"State of the field of Peace Education in Kenya – Conference 2009" in *Conference Reader: Implementation and Sustainability of Social and Emotional Learning (SEL), Conflict Resolution Education (CRE), Peace Education (PE), and Citizenship Education (CE)*

Available at: http://www.creducation.org/resources/Collaboration_Across_Fields_Reader.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

“State of the field of Peace Education in Kenya – Conference 2009” in *Conference Reader: Implementation and Sustainability of Social and Emotional Learning (SEL), Conflict Resolution Education (CRE), Peace Education (PE), and Citizenship Education (CE)*

Ministry of Education
Kenya

Formal

By **Mary Mugo**

UNICEF

Save the Children

“Ministry of Education Initiatives focused on SEL/CRE/PE/CE

Introduction of Life Skills Curriculum:

The Kenya Ministry of Education has developed a life skills curriculum which broadly addresses the following subject areas: living with oneself and others, critical thinking skills, and problem solving. Some of the specific competencies learners are expected to exhibit include, but are not limited to: effective oral and written communication, ability to resolve conflicts peacefully, and a demonstrated capacity to handle stressful situations in a non-violent manner.

Peace Education:

Peace education is a programme aimed at equipping learners with skills and values to enable them to appreciate diversity, resolve conflicts peacefully, respect sanctity of life and take care of the environment.

Co-curricular Activities:

This is a component in the curriculum that plays a major role in nurturing and exploiting the unique talents of the learners in Kenyan educational institutions. These co-curricular activities include sports, music and participation in drama festivals and the Science Congress.

Psychosocial intervention programme

This is an initiative by ministry of education –Kenya aimed at addressing learners psychological and social needs. It encompasses components of enhancing learners’ resilience and facilitating individual well-being.” (State of the field of Peace Education in Kenya, 2009, p. 20)

“Policy challenges in the development and implementation of SEL/CRE/PE/CE

- The peace education programme which has been infused in the life skills curriculum, and in other related subjects, is negated by the overloaded general education curriculum.
- Financing various aspects of the programme such as monitoring and evaluation of the programme, producing and dissemination teaching materials, improving teacher pedagogical skills, and the cost of activities which promote SEL/CRE/PE/CE, like sports or music, are a significant policy challenge.
- There is need to have technical assistance in monitoring and evaluation of the programme.
- The teachers are pre-occupied producing very high grades and not developing a holistic person. In addition, there is negative attitude by teachers towards learning new methodologies to teaching.
- Cultural barriers have a direct bearing on SEL/CRE/PE/CE policy. Some communities still practice retrogressive cultural practices such as gender discrimination. Other damaging cultural practices are cattle raids among the nomadic and pastoral communities in Kenya. For them raiding neighboring tribes and stealing their cattle is regarded as heroic. A child brought up in that environment does not see anything wrong with stealing or harming a neighbor. Therefore, changing the attitude of such children to respect others’ property and appreciate diversity will take more time than expected.

Overcoming Policy Challenges

Some of the challenges are being addressed through advocacy programmes with NGOs, Members of Civil Society, and Faith-based groups. In other instances, rescue centers for children in hostile environments have been established.

Useful assistance to address the challenges

The best assistance is to strengthen and build more partnerships and facilitate all players to identify existing gaps which they would be interested in getting involved. For example, there is already a major need to roll out the recently introduced peace education programme, especially in capacity building and production of peace education and psychosocial intervention materials.

Current and planned infrastructures support SEL/CRE/PE/CE

- Training of teachers on life skills and peace education is on going to prepare them for implementation of the programmes at the school level. Over 6,000 education officers and teachers have been trained on peace education and on the new pedagogical approaches for teaching the subject.
- A Training Manual and Teacher Activity Books on peace education for classes 1-8 have been developed and 50,000 of these learning materials have been distributed to schools all over the country.
- A school safety schools and standards manual has been developed and disseminated to schools.
- Teachers are encouraged to participate in professional development workshops that highlight new approaches to teaching. Most teachers are yet to embrace child-centered learning approaches where learners are motivated to acquire skills through self discovery.
- Curriculum specialists are undertaking a countrywide assessment of the general education curriculum identifying areas that require adjustments.
- Sensitization of the decision makers to appreciate and understand the need for a curriculum prepares children for life and work is imperative.
- Co-curricular activities have contributed significantly in preparing students for life, work, and the promotion of national and regional unity. For instance, the East African Regional Ball Games and essay writing competitions are held annually on a rotational basis. This interaction at the regional level has increased student awareness of the importance of international cooperation. It has also helped expose the students' talents at an early age.
- Science Congress is another annual programme which promotes creativity, innovation, and the ability to engage in healthy competition.
- Learning institutions are holding parent-teacher conferences and meetings as a way of strengthening relationships.
- Learners participate in community service in an effort to instill a sense of responsibility in them.
- School managers are allowed to rent/loan school facilities to members of the community. This helps to strengthen relationships and ownership of the school by community members.
- Peace education in Kenya is participatory and activity oriented. This is making the learning process more interesting to students." (State of the field of Peace Education in Kenya, 2009, pp. 21-23)

Source: http://www.creducation.org/resources/Collaboration_Across_Fields_Reader.pdf

« Peace education curriculum

The Kenyan peace education curriculum is a structured course of study that will be introduced in primary and secondary schools in 2009. In primary schools, one period will be taken from physical education and in secondary schools one period from the history / geography curriculum to accommodate peace education. The content and proposed pedagogy of the six booklet peace education resources are constructed around the notion of promoting positive relationships, modeling peaceful behavior and developing the problem solving skills required to reduce conflict e.g. good listening and reflective thinking. The activities are developmentally sequenced, student centered and interactive. These are similar to pro-social skills programs elsewhere in the world, including Australia, and touch on the personal, social and emotional aspects of student's lives. As with any curriculum, the program's effectiveness depends on the quality of the teacher and learning environment. More than 3000 teachers have been familiarized with the program that will initially be piloted in two of the provinces affected most by the violence, the Rift Valley and Nyanza. The hope is to have 10,000 teachers trained early in the new-year to provide at least one peace educator per school in pilot areas.

Implementation challenges

Peace education has space in the curriculum for 2009 however there were a number of implementation challenges identified by delegates and Ministry staff including:

- building support from principals
- building teacher capacity and confidence to deliver the program
- maintaining consistency of delivery and time in the curriculum and collecting evidence of change and impact

The new resources advocate a student centered pedagogy, and promote learning as fun and promotes positive reinforcement over punishment. Such approaches must be delivered as a part of a whole school commitment to peaceful and inclusive school environments. I suggest that a multi-disciplinary values-based approach that touches all aspects of school culture is an appropriate framework to sustain peace education into the future. I also propose that Civics and Citizenship Education (or Educating for Democracy as proposed by the Organization of American States – go to http://www.educadem.oas.org/english/cpo_sobre.asp), a discipline area that already has a place in curriculum, complements peace education and may be strengthened to provide a sustainable position in the future. » (pp. 15-16)

Source: **Peace Education in Central and East Africa - Conference report (2009)**
http://www.creducation.org/resources/Kenya_PE_in_CE_Africa_Mtg_Rpt_Feb_2009.pdf

Education in Emergencies and Post-Crisis Transition (EEPCT) programme

UNICEF

Formal and Non Formal

Major Partners:
Government of the Netherlands, Ministry of Youth Affairs and Sports, the Ministry of Education, Save the Children, UNDP, World Bank, Canada, USAID, DFID, IDA, CIDA, ADB, OPEC, WFP, JAPAN, OPEC, Belgium and ITALY, Safaricom, Directorate of Basic Education, Directorate of Policy and Planning and the Directorate of Quality Assurance and Standards, under the Ministry of Education (MoE), the Ministry of Development of Northern Kenya and the Ministry of Youth Affairs and Sports.

“Results: Emphasis on emergency preparedness and response was evidenced by the development of a national emergency plan including rapid assessment tools. Eight talent academies partnered with sports and arts associations to reach 1,000 youths directly and 200,000 youths indirectly. **Peace education has been emphasized in the curriculum and promoted by 7,000 secondary school head teachers benefiting 1 million high school students.**

Key Programming: Peace education, life skills, emergency preparedness and response, Talent Academy.

Additional implementing partners include: the Kenya Institute of Education, Kenya Primary Head Teachers Association, Kenya Secondary Head Teachers Association, and NGOs such as Madrassa Resource Center, Social Development Network” (p. 74)

Source: **Education in Emergencies and Post-Crisis Transition: 2010 Consolidated Progress Report (2011)**

Available at: http://www.educationandtransition.org/wp-content/uploads/2011/07/2010_EEPCT_Consolidated_Report_30June2011.pdf

Challenges facing implementation of life skills education in secondary schools in Trans-nzoia West District, Kenya (2012)

Francis Abobo

Formal (study)

By **Abobo, Francis**

Abstract: Though **Life Skills Education** is being implemented in **secondary schools**, effective teaching is hampered by several factors. The purpose of this study was to investigate challenges facing implementation of Life Skills Education in secondary schools in Trans- Nzoia West District. To achieve this purpose, the study was guided by the following objectives: to determine teachers' training on Life Skills Education, find out teachers' and students attitudes towards implementation of Life Skills Education in secondary schools, establish the level of availability and adequacy of teaching/learning resources for implementing Life Skills Education in secondary schools, analyze on the teaching/learning strategies adopted by teachers to implement Life Skills Education in secondary schools and find out suggestions of teachers and students on the ways of improving implementation of Life Skills Education in secondary schools. A descriptive survey design was used for the study. The target population for the study was secondary schools with a total population of 1965, which constituted: 1800 students, 150 teachers and 15 principals. Out of the 37 public secondary schools in the district, the study sampled 17 schools, giving 46% (including 2 schools for piloting which were not included in the actual study). Stratified sampling techniques were used to group schools into two strata. The study targeted principals, teachers and students of the sampled schools. Purposive sampling technique was used to sample teachers and principals, while simple random sampling technique was used to sample students. A total of 225 respondents were sampled for the study; this constituted: 15 principals, 30 teachers and 180 students. Questionnaires were used to collect data from teachers and students while interview schedules were used to collect data from the principals. Piloting was done to test the validity of the instruments of the study. Reliability was determined by seeking advice from the supervisors. Statistical Package for Social Sciences (SPSS) was used to analyze quantitative data while qualitative data were analyzed thematically. **The study found that most teachers had not been trained on Life Skills Education** as indicated by (80%) of the teachers interviewed. It was also found that **teachers had negative attitude while students had positive attitude towards teaching of Life Skills Education**. Regarding the level of availability and adequacy of teaching and learning resources, the study found that **teaching/learning resources** such as: charts and pictures, magazines, newsletters, pamphlets and video tapes **were available but inadequate in most secondary schools studied**. The study finally found that **teaching strategies** such as: discussions on relevant topics, having debates on relevant topics, having story-telling sessions on different topics, use of case studies on how to solve particular problems, having sessions for questions and answers and the use of songs and dances on relevant themes **were inadequately used in the teaching of life skills education**. The findings of the study will be significant to KIE as they will use them to revise the training curriculum to incorporate Life Skills Education. Though Life Skills Education is being implemented in most secondary schools studied, it was concluded that effective teaching is hampered by school context factors and therefore, making it difficult for teachers to deliver the relevant content appropriately. The study **recommends that teachers should be trained on Life Skills**; this was viewed as the best strategy for ensuring effective implementation of Life Skills curriculum in secondary schools.

Source: <http://ir-library.ku.ac.ke/ir/handle/123456789/5960>

UNHCR's Education for Peace and Life-Skills Programme (PEP): formal and non formal

UNHCR

Formal and
Non-Formal

"PEP achievements in Kakuma and Dadaab refugee camps in Kenya (1998-2002)

- Positive impact on skills acquisition/ peace-building practices observed
- Increased confidence and skills of PEP educators
- Some outstanding individual educators with no more than twelfth-grade schooling
- Daily demonstration in schools of non-violent, supportive pupil/teacher relations in a context rife with corporal punishment
- Positive impact contributing (with other measures) to more peace in the life of the camps:
 - Conflict prevention and prevention of escalation
 - Resolution of small problems, quarrels and fights
 - Containing small disputes
 - Improved camp security, less crime, safety levels increased
 - More/better inter-group interaction and integration
 - Emerging spontaneous/unplanned effects: refugee initiatives in the camps, initial networking for course development in the home country (Obura, 2002)." (p. 81)

Source: **Learning to live together: building skills, values and attitudes for learning to live together / Margaret Sinclair (2004)**

Source: **Peace Education Programme in Dadaab and Kakuma, Kenya – Evaluation Summary / Anna Obura (2002)**

The Team: television series

Search for Common
Ground

Non-Formal

Goals:

- Increase tolerance, cooperation and national unity in societies traditionally wracked by conflict.
- Encourage dialogue instead of violence to address conflicts and differences.
- Develop and expand the creative and technical capacities of local writers and technicians.

Skoll Foundation

DFID

Foreign &
Commonwealth Office

Outreach and evaluation:

- Social media tools will be used for outreach and to receive audience feedback.
- Evaluation Surveys will be conducted pre- and post-broadcast.
- Focus groups and case studies will be utilized to gather information on program impact.

USAID

US State Department

What makes *the Team* so innovative?

- *The Team* uses popular culture to communicate positive messages. Well-crafted, entertaining programming can have a profound impact on how people think about themselves, their neighbors, and their society. Using this “edutainment” medium, The Team is able to promote co-existence and connect with a broad and diverse audience otherwise hard to reach.
- The series portrays positive role models and young people taking responsibility for their actions.
- In rural areas where TV is not accessible, mobile cinema screenings are set up for public showings, followed by moderated discussions.
- Each TV series will have a companion radio series to expand the program’s reach.

“In its multi-nation, episodic drama *The Team*, Search for Common Ground has merged the global appeal of soccer/football* with soap opera to help transform social attitudes and diminish violent behavior in countries grappling with deeply rooted conflict. The television series addresses the very real divisive issues facing societies in a dozen African, Asian and Middle Eastern countries, using sport as a unifier to surmount barriers. Each production of *The Team* follows the characters on a football team who must overcome their differences – be they cultural, ethnic, religious, tribal, racial or socio-economic – in order to work together to win the game.

The Team rings true for viewers, given that all of the series are created and produced locally. Actors and scriptwriters, who have experienced violent conflict and divisions firsthand, are drawn from local populations in countries like Kenya, Morocco and Cote d'Ivoire. Local production companies and technicians take the lead, with additional technical assistance and support from Common Ground Productions."

In Kenya, the Team is raising the question of political and ethnic violence. DVDs of the series will be distributed through local associations, community groups, schools, religious groups and universities.

"*The Team* (Kenya), broadcast on Kenya's most watched television network (Citizen TV), was ranked among the Top Ten most popular TV programs in the country, with a viewership of 2.8 million. Almost three-quarters (73.1%) of respondents to an evaluation survey said they watched *The Team* TV drama or listened to the radio version.

Multiple initiatives have started across Kenya as a result of *The Team* outreach activities, including the formation of peace groups in Kisumu, Mombasa, Naivasha and Eldoret and the organization of sports and peace events by youth.

The Team (Kenya) was the subject of a NOW broadcast, which was seen nationally on PBS in the U.S."

Source: <http://www.sfcg.org/programmes/cgp/the-team.html>

"***The Team*** in Kenya was developed in response to the devastating violence following the disputed presidential election of 2008. The series dramatizes how the young members of a newly formed soccer/football* club struggle with overcoming tribal, ethnic, and socio-economic differences. Each episode highlights real issues that Kenyans must regularly confront, like poverty, corruption, rape, mob justice, and drug use.

>> The Team Kenya: Watch all 13 episodes of Season 1 on YouTube!

The goal of *The Team* is to educate and entertain a mass general audience through universal storylines and authentic characters created and portrayed by Kenyan writers and actors themselves. *The Team* creates a space to air important issues and give voice to the needs of the disaffected.

The Team goes well beyond sports. While the series reveals that the diverse members of the football club need to work together as a unit to find success on the field, the broader message is that Kenyans in general must also transcend their tribal identities and embrace national cohesion for their country to survive and prosper.

Facts:

- Season 1 was broadcast on Citizen TV, Kenya's most watched television network. It was ranked among the Top Ten most popular TV programs in the country.
- The radio series aired on Radio Jambo. The combined TV and radio audience each week was estimated at 3.5 million Kenyans.
- The series was co-produced by Search for Common Ground and Media Focus on Africa (MFA), a Kenyan-Dutch NGO.
- Multiple initiatives have started across Kenya as a result of *The Team* outreach activities, including the formation of peace groups in Kisumu, Mombasa, Naivasha and Eldoret and the organization of sports and peace events by youth.
- The Red Cross has started showing *The Team* in their centers, and a pilot was approved by the Kenyan Ministry of Education to screen the series in 24 public secondary schools.

Notebook: Impressions from Mobile Cinema Discussions throughout Kenya:

To increase *The Team's* reach, 48 mobile screenings were held in eight locations throughout Kenya. The screenings were attended by nearly 1,700 youth, who participated in discussions led by trained facilitators and select members of the cast. Here are some observations from the gatherings:

- Changes in attitudes take time. One positive change observed in the discussions, however, was that individuals who were initially unable to talk about what they lived and witnessed during the post-election violence began to share their experiences after listening to others speak openly.
- Some participants who initially said it was impossible to forgive those who had wronged them began to reconsider their positions after listening to others who had suffered similar injustices or worse, but had forgiven their wrongdoers.
- The majority of participants agreed that youth need to realize that they are being used by politicians to push their agendas and cause chaos. The participants said the time has come for youth to improve themselves by forming youth groups, learning how to earn a living, and supporting new leaders who have integrity and vision.
- Many youth said they want to make a difference in their communities and countries, and brainstormed ways of doing that together.
- On a somber note, it was with great sorrow that the news of the death of Mr. Mwita (the actor who played Oli in *The Team* in Kenya) was received, particularly in Nakuru where he had facilitated an earlier discussion. The participants were moved to tears but vowed to continue the work of peacebuilding that Mr. Mwita had begun so his death would not be in vain."

Source: <http://www.sfcg.org/programmes/cgp/the-team-kenya.html>

New Broadcasting Partnerships

In addition to national broadcasts within each country of production, *The Team* is expanding its global reach through several cross-border partnerships. The following broadcasters and channels will be rebroadcasting *The Team* from Kenya internationally:

- **Link TV**, a U.S. satellite broadcaster that reaches 30 million homes
- **CFI**, a French satellite broadcaster, which will rebroadcast the series worldwide (CFI also distributes *The Team* in Cote d'Ivoire across Francophone Africa)
- The United Kingdom's **Community Channel**, which reaches 21 million homes

Additional Information :

[Download *The Team: Kenya Evaluation Summary* \[pdf\]](#)

[Download '*The Team Radio Vernacular: Exposure, Attitudes and Interpersonal Communication about Political Processes*' Evaluation Report](#) [pdf]

Visit *The Team: Kenya's* Website:

<http://www.theteamkenya.com/>

Visit *The Team: Kenya's* Facebook Page:

<http://www.facebook.com/group.php?v=wall&ref=mf&gid=78560763554>

[Episode Summaries for *The Team - Kenya \(Season 1\)*](#)

Little Champs

« Project overview

The Little Champs Academy is a cross-South Africa project that teaches children from a young age basic sporting skills whilst working to improve their learning skills. These children often start their schooling with poorly developed motor skills - the small muscle movements that affect hand-eye coordination - which can impact on academic performance and participation in sports programmes. For the youngsters involved in the project, learning physical skills also works toward improving life skills.

How we achieve these goals

The sports programme revolves around sports coaching and non-competitive physical activity. The six core elements include: eye-hand coordination, eye-foot coordination, balance, agility, spatial awareness and speed. The cognitive and social

PeacePlayers International — South Africa (PPI-SA)

Non-Formal

Partners:

- Harvard School of Public Health's Centre for the Support of Peer Education
- [Laureus Sport for Good](#)

development programme includes: stories, reading, communication, positive attitude, self-esteem, healthy lifestyle, sportsmanship, sharing and leadership.

- [Foundation](#)
[Arbinger](#)
[Institute](#)

Little Champs also provides other opportunities for the pre-schoolers, such as organizing a group visit to the movies, participating in programmes on the local radio station and visiting the library in the recreation centre.

Our impact so far

Since 2000, more than 5,000 children have benefited in Alexandra, Duduza and Gugulethu from the programme and twelve new coaches and programme managers from the participating communities have been trained.”

Source: <http://www.laureus.com/projects/africa/little-champs>

Youth Development Through Football - Kenya

Youth Development
Through Football

Non-Formal

“The Republic of Kenya, with its capital Nairobi, is situated in the east of Africa. The country serves as a hub for East and Central Africa, comprising 8 provinces which are subdivided into 69 districts. The country is well known for its long sandy beaches and game reserves. Tourism is a primary pillar of Kenya's economy and its largest foreign-exchange earner. Despite the affluence of the tourism industry and some residential areas, however, Kenya is a low-income country. It still faces severe food deficits after a recent extended period of drought - this despite the fact that the Highlands comprise one of the most successful regions of agricultural production in Africa. Food prices are high, access to clean water is difficult and malnutrition is a problem - particularly among vulnerable groups in rural areas. Only a few kilometers north-west of Nairobi, the Mathare River divides one of the richest areas from the Mathare slums, where an estimated 500,000 people live without water, electricity, toilets and refuse collection. Here, diseases which include AIDS, substance abuse and crime mould everyday life.

YDF and streetfootballworld: a fruitful cooperation

It was against this backdrop that Kenya became the tenth African partner country of the Youth Development through Football project in 2010. The Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) has commissioned streetfootballworld

with the implementation of the YDF country programme. The social-profit organization links relevant actors in the field of development through football. In Kenya these are the Kenya Community Sports Foundation (Kesofo), the Mathare Youth Sports Association (MYSA), Moving the Goalposts Kilifi (MGK), the Society Empowerment Project (SEP) and Vijana Amani Pamoja (VAP). Some of these NGOs have already cooperated with GIZ.

Kenya's "big five" networking partners

All five organizations are members of the streetfootballworld network and focus on developing the youth, mainly through sport. Three of them are also members of the NIKE Sport for Social Change Network (SSCN), which is supported by YDF. The establishment of strong networks for youth-development-through-sport initiatives is one of YDF's priorities. The project fosters Africa-wide networking approaches for the purpose of joining forces and exchanging experiences.

The Kenya Community Sports Foundation aims to promote social cohesion among disadvantaged youths and adults in both urban and rural settings. It positively engages the youth in activities that reduce vulnerability to violence and HIV/AIDS. Kesofo's overall goal is to empower young people, raise self-esteem and discuss issues of disaffection among participants.

The Mathare Youth Sports Association started in 1987 as a small self-help youth project, and pioneered the linking of sports with activities relating to social improvement and community development. MYSA organizes a wide range of sports and community-development activities. Any youth in the Mathare and neighboring slums can join a local team or project. Today, over 15,000 youths participate in these different programmes.

Moving the Goalposts started with a sports and development project in 2001. This community organization focuses on empowering girls and young women and tackles gender disparities. Within eight years, the number of players has grown from around 120 to over 3,000. The most recent project component is an economic-empowerment project.

The Society Empowerment Project was founded in 2004 by a group of volunteers "to give back to their communities". The focus of SEP's youth-development-through-football approach is on HIV/AIDS prevention and on improving the livelihood of its participants through agricultural training.

The HIV-prevention programme Vijana Amani Pamoja was launched in 2002. It is run by volunteers and also uses the power of soccer to fight HIV and AIDS. To attain its objective, VAP educates young footballers on hygiene and HIV/AIDS-related issues and trains them to be healthy and active.

Further increase in effectiveness through institutional support

Streetfootballworld will use GIZ's support to develop the programmes of the five networking partners, strengthen human resources and organize events. The cooperation kicked off with a presentation of streetfootballworld's programmes and a subsequent fund-raising workshop on 4 May 2010. The five non-governmental organizations welcomed the networking opportunities and intend to work closely together on future projects. The YDF project is complementary to activities of the GIZ Kenya Health Sector Programme, which supports selected girls' football and other sports activities aimed at changing attitudes and behavior concerning aspects of sexual and reproductive health, HIV/AIDS and gender-based violence prevention."

Source: <http://www.za-ydf.org/pages/kenya/>

Sports for Change curriculum / LEAP SPORT

Mercy Corps

Non-Formal

Partner: A-STEP

"Forgiveness and Reconciliation on the Sports Field

During the post-election violence between the Kikuyu and Kalenjin in Kenya in 2007-8, David Ng'ang'a was shot by an arrow in his chest. Although he recovered from his wound, David became deeply resentful of the tribe of the man who shot him. Mercy Corps' LEAP SPORT program gave David Ng'ang'a the tools and opportunity to move past his anger and engage those he once fought against. By playing on an inter-tribal soccer team, he learned to forgive and work with members of other tribes. He also served an important role in the community by acting as a mediator to help resolve conflicts around him. David is now a group leader with our local partner A-STEP.

Click here to see a video about David's experience in the LEAP SPORT program:

<http://www.youtube.com/watch?v=BCu6Dw6N7kw>" (p. 8)

Source: Mercy Corps "Youth and Conflict – Best Practices and Lessons Learned" (2011?)

[http://www.mercycorps.org/sites/default/files/youth_and_conflict_best_practices - hi res final.pdf](http://www.mercycorps.org/sites/default/files/youth_and_conflict_best_practices_-_hi_res_final.pdf)

Local Empowerment for Peace (LEAP)

Mercy Corps

Non-Formal

“Reduce Stereotypes through Repeated Interactions

In protracted conflicts, people from the conflicting groups are often segregated from one another, having few relationships across conflict lines. In situations where youth were born into conflict, they may never have met someone from the opposing group(s). Additionally, the majority of their information about others comes through propaganda rather than personal experience. However, many youth peacebuilding programs only organize youth to meet a couple of times over the life of the program, and often in a large group. In Kenya, Mercy Corps’ LEAP and LEAP Sport program promotes peace and reconciliation after the 2007 postelection violence by bringing together youth from the Kalenjin, Kikuyu, Luo, Luhya, Kisii, Kamba, and other tribes repeatedly over 18 months. Through both programs, youth came together for peacebuilding, life skills and entrepreneurial trainings, lasting a minimum of 10 weeks. Youth also worked together across ethnic lines on cash for work and income generating activities. The evaluation data show that LEAP youth participants now interact more frequently with members of other tribes than at the beginning of the program, and that their levels of trust and willingness to cooperate have increased. As one program participant explained, “I come from the ghetto and every now and then there are conflicts. Now I can try and mediate between parties.”(p. 8)

Source: Mercy Corps “Youth and Conflict – Best Practices and Lessons Learned” (2011?)

[http://www.mercycorps.org/sites/default/files/youth_and_conflict_best_practices - hi res final.pdf](http://www.mercycorps.org/sites/default/files/youth_and_conflict_best_practices_-_hi_res_final.pdf)

Conference on Peace Education in Eastern and Central Africa: The state of the art, lessons and possibilities (December 2008 – Nairobi)

Nairobi Peace Initiative (NPI)

regional secretariat of the Global Partnership

“The conference was divided into two parts. The first two days provided an opportunity to examine the “art” of peace

Peace Education in Africa - Mapping of policies, programs and resources in Sub-Saharan Africa

Kenya

education and the lessons and issues emerging from its implementation particularly in East and Central African countries; **Burundi, Congo-Brazzaville, Democratic Republic of Congo, Eritrea, Ethiopia, Kenya, Gabon, Rwanda, Sudan, Tanzania and Uganda.** The second two days were dedicated to **peace education in Kenya.**" (p. 3)

for the Prevention of
Armed Conflict
(GPPAC)

Global Campaign for
Peace Education

Kenya's Ministry of
Education

Source: [http://www.creducation.org/resources/Kenya PE in CE Africa Mtg Rpt Feb 2009.pdf](http://www.creducation.org/resources/Kenya_PE_in_CE_Africa_Mtg_Rpt_Feb_2009.pdf)

Country: Rwanda

Policy

« Après le génocide et les massacres qu'a subi le pays en 1994, une redéfinition des orientations de l'éducation s'est avérée nécessaire pour essayer d'éradiquer à jamais toutes les sources du mal dans la société rwandaise. A cette fin, le Ministère de l'éducation s'est donné comme principale mission de contribuer au développement d'une économie nationale intégrée et durable en investissant dans la formation des ressources humaines qui constituent la plus importante richesse du pays. Selon la loi organique portant organisation de l'éducation n°20/2003 de 2003, l'éducation a pour mission de :

- Former le citoyen libéré de toute sorte de discrimination et de favoritisme ;
- Promouvoir la culture de la paix, de la tolérance, de la justice, du respect des droits de la personne, de la solidarité et de la démocratie ;
- Dispense à tout Rwandais une éducation intégrale basée sur les valeurs éthiques, sur le plan intellectuel, physique, du bien être social et professionnel afin de promouvoir la compétence et la bonne conduite de chacun, la construction du pays pour son développement durable tout en protégeant et en se servant de l'environnement ;
- Promouvoir la science, la technologie et la recherche ;
- Eduquer le Rwandais à aimer le travail et à bien le faire, à être assidu et performant ;
- Préparer pour le pays des ressources humaines nécessaires et suffisantes à chaque échelon de travail et conformément au degré de développement ;
- Développer chez le Rwandais la liberté de penser, l'esprit de créativité, d'acceptation et d'analyse des idées de autres et de communiquer ses progrès idées, le patriotisme ainsi que le pousser à s'ouvrir sur le monde ;
- Lutter pour l'élimination de toutes les causes et tous les obstacles qui handicapent l'éducation de la femme ainsi que toute autre personne nécessitant une attention particulière. » (Données mondiale de l'éducation, 2010, p. 2).

« Selon l'article 7 de la loi organique portant organisation de l'éducation n°20/2003 de 2003, l'enseignement primaire assure l'éducation civique, morale, intellectuelle et physique des écoliers et leur donne des connaissances de base dont ils ont besoin dans la vie quotidienne, et les prépare à suivre l'enseignement secondaire ou artisanal. A la fin du cycle primaire, l'élève doit avoir acquis des savoirs, des savoir-faire et les savoir-être de base qui lui permettent de :

- [...]
- Manifester des comportements qui reflètent les valeurs positives morales, religieuses, civiques et esthétiques ainsi que les compétences physiques et sportives ;
- Manifester des comportements qui protègent sa santé et celle des autres ;
- Comprendre les réalités historiques du peuple rwandais et œuvrer en faveur de la paix, de la réconciliation nationale, de la tolérance et de l'unité nationale ;
- Avoir une ouverture sur le monde ;
- Apporter des solutions concrètes aux problèmes de la vie pratique ;
- Poursuivre les études ultérieures. » (Données mondiale de l'éducation, 2010, p. 9).

« A la fin du tronc commun (premier cycle du secondaire, l'élève doit avoir acquis des savoirs, savoir-faire et des savoir-être de base devant permettre de : raisonner scientifiquement et logiquement ; être capable de réfléchir objectivement et de ne pas toujours trop se fier au jugement des autres ; comprendre et utiliser correctement les langues officielles [...] ; acquérir les valeurs morales, religieuses et civiques adéquates ainsi que des aptitudes physiques et sportives ; faire preuve d'un sens de curiosité et de créativité ; acquérir des capacités d'adaptation au monde extérieur [...] » (Données mondiale de l'éducation, 2010, p. 12).

“Economic Development and Poverty Reduction Strategy (EDPRS) high level objectives for education are to improve and increase:

1. Access to education for all
2. Quality education at all levels
3. Equity in education at all levels
4. Effective and efficient education system
5. Science and technology and ICT in education
6. Promotion of positive values, critical thinking, Rwandan culture, peace, unity and reconciliation

These high level objectives are to apply to all levels of education and cross-cutting issues.” (Education Sector Strategic Plan 2010 – 2015, p. 1)

“The education system provides one of the main foundations for life skills, including critical thinking and Rwandan cultural values, to face the challenges of health and nutrition, HIV/AIDS, family planning, gender awareness, social inclusion and the promotion of peace, unity and reconciliation.” (Education Sector Strategic Plan 2010 – 2015, p. 3)

Sources **Données mondiale de l’éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE**
http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Rwanda.pdf
Ministry of Education – Republic of Rwanda: Education Sector Strategic Plan 2010 – 2015 (July 2010)
http://www.globalpartnership.org/media/library/Country_Documents/Rwanda/Rwanda_ESSP_2010-15_Final.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS **Formal/Non Formal**

Civics Education and Moral Ethics curriculum in schools

Ministry of Education Formal

“In the Rwandan case, the genocide led to the government’s awareness of the need for Peace Education and the subsequent acknowledgement that in order to reverse the negative trends that had led to it, nothing would be more effective than using the school/education institutions to propagate the necessary skills and knowledge to a wide cross section of the Rwandese

population:

- It was noted that there are two programmes implemented at the level of primary schools that are very close to Peace Education. These are Civics Education and Moral Ethics. At the secondary level, there is a course on political education. All these initiatives are implemented through participatory methods and are skills-based curricula.
- However, it was pointed out that there was still need for the present curriculum to be enhanced to cover crucial areas like HIV/AIDS, ecological concerns, etc. which make the Peace Education get a holistic outlook.
- There is need to harmonize the Peace Education curriculum with those of traditional subjects within the school system so that, contradictions arising from value incompatibilities between the different contents and especially with the methodology(ies) used should not arise.” (p. 11)

Source: **Peace Education in Africa, UPEACE (2006)**

<http://www.africa.upeace.org/documents/reports/Peace%20Education,%20FinalReport.pdf>

Computer Game to teach Conflict Resolution Skills to Rwandan Children

Search for Common Ground

Formal

“**Search for Common Ground** has developed an innovative approach to teaching Rwandan school children how to deal with conflict in their lives. In partnership with Serious Games, the U.S. Institute of Peace, and the Rwandan Ministry of Education, we developed a computer game designed to help primary school students learn about conflict: what causes conflict and what are some effective ways to handle it.

Rwandan Ministry of Education

U.S. Institute of Peace

The game, **Bana Dukine** (Kids, Let's Play!) is set near a water hole and the characters in the game are the animals that use the water hole. The central character is Little Lion, whose father left him in charge of distributing water to the other animals. As the days go by, the temperature rises, and the amount of water in the hole decreases. This sets up the conflict between the animals over diminished resources. At this point in the game, conflict dialogues appear on the screen between characters, and it becomes the responsibility of little lion (i.e. the student) to choose the best response.

Bana Dukine is played on laptops donated by One Lap Top per Child (OLPC), a program championed by the Rwandan government that aims to distribute more than 200,000 laptops to Rwandan children. Launched in 2008, the program has reached at least one school in each of Rwanda's four-hundred and sixteen (416) sectors. Additionally, OLPC has trained over 2,000 teachers to implement the game. OLPC is coordinating with district governments to connect schools to the national electricity grid to power the computers. In schools that are located too far from the grid, OLPC works with the Government to install solar energy.”

- **Target:**

Bana Dukine is being used by students in the fourth and fifth grades. This age group was targeted because they are old enough to understand the message of the game and they have the reading and computer skills to use the program. The game is designed to complement the lessons in the school curriculum. During the testing and design phase of the game, we spoke with a wide sample of Rwandan children to find out what types of situations and conflicts they typically experience in their lives. The conflict dialogues within the game are based on the feedback we received. For example, in one scenario two of the animals fight over a soccer ball. In another, an animal feels left out because her friend did not include her to play together with the other animals.

- **Preliminary Evaluation:**

In June, SFCG conducted a preliminary evaluation of the game in 20 primary schools, conducting focus groups and interviews, and reaching over 400 students and 40 teachers in each province of the country. The evaluation sought to assess whether the game was appropriate for the students, if they learned new conflict resolution skills, and whether they could relate the lessons of the game to their real lives. Evaluations found that the game resonates with the children and that they, and their teachers, think it is a fun way to learn conflict resolution skills. Focus group discussions showed that the children had gained a high level of understanding of conflict resolution skills and, that the game provided a productive and safe space to learn and practice these skills.

- **What's next?**

Now that the game has been designed, developed, and tested – it will be rolled out on a national scale by the Ministry of Education of Rwanda. The goal is to install the game on every OLPC computer going into schools, so that students all over the country will benefit from this new method of teaching conflict resolution. *Bana Dukine* is a pilot project that is designed to be replicated in any post conflict setting, and it illustrates the enormous potential for using technology to transform conflict.

Source: <http://www.sfcg.org/programmes/rwanda/index.html>

Evaluation:

- The game is appropriate for this age group, in that students enjoyed playing it and understood the intended elements of the game.
- The evaluation does not demonstrate an actual change in knowledge of conflict identification or conflict resolution skills.
 - > This does not necessarily point to the game not meeting its intended goals, but may be a function of how the evaluation was conducted and/or the lack of full implementation of the program. See Annex 1 for more information on the evaluation methodology.
 - > Rwandan children are educated in conflict resolution within the public school system, and thus they had a high level of knowledge, which may account for the evaluation not showing a change based on the game. The game was designed as a complement to ongoing curriculum, and thus the ideas were not introduced for the first time within the game.
- Self-reporting by students and teachers demonstrate that students had gained knowledge and skill through playing the game that they would incorporate into their real life. This speaks to the potential of full implementation of the program to effect behavior change within students.
- Students feel a sense of agency in resolving conflicts in their real lives; however, in more than 25% of the focus groups, students mentioned avoiding conflicts as a conflict resolution strategy.
- In assessing the greater program context, it is important to consider the challenges of working on technology initiatives in rural areas where electricity, computer malfunction, and difficulties with installation make program implementation and evaluation difficult.

Source: *Final Evaluation Report* (2012), p. 19

http://www.sfcg.org/programmes/ilt/evaluations/RWA_EV_Aug12_Bana%20Dukine%20Final%20Evaluation.pdf

Ni Nyampinga (Radio Programs)

Search for Common
Ground

Non-Formal

Girl Hub: Nike

“SFCG’s radio program, *Ni Nyampinga*, aims to empower adolescent girls in Rwanda and steer them towards a better future.

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Focusing on girls aged 10 through 19, the program gives girls the confidence and ability to take control of their lives through education, economics, and health advice. In addition to the radio program, which is broadcast weekly, *Ni Nyampinga* includes a magazine produced by SFCG’s partner, Girl Hub. The initiative is supported by the Nike Foundation and DFID.

Foundation and DFID

Originally known as **Urungano**, the program was renamed Ni Nyampinga in December 2011. It is currently the only radio program in Rwanda produced by girls for girls. “Nyampinga” means “miss” in Kinyarwanda, and refers to a female role model that is well-rounded, proactive, and promotes the potential for women to end poverty. A team of twelve girls, between the ages of 17 and 22, produce each episode - taking on the roles of presenter, reporter, researcher, and editor. Roundtable discussions, field reporting, and one-on-one interviews are used in each episode, covering a particular theme through multiple perspectives. The show also encourages listeners to call in to ask questions and provide opinions so they can exercise their voices and be heard.

Radio is the most popular and readily-available source of information in Rwanda, and Ni Nyampinga takes advantage of this format to forge a space where girls can find their voice, learn **positive social behaviors and attitudes, and become leaders**. SFCG believes that when a girl in the developing world realizes her potential, she isn’t the only one who escapes poverty - she brings her family, community, and country with her. Investing in a girl before she is married, pregnant or HIV positive is a solution for poverty.

Ni Nyampinga is currently SFCG-Rwanda’s most popular program. According to a recent survey, approximately 70% of people interviewed listen to the program. “

Source: <http://www.sfcg.org/programmes/rwanda/index.html>

SFCG blog : <http://thecommongroundblog.com/2012/03/23/inspiring-nyampingas-in-rwanda-through-radio/>

Génération Grands Lacs (Radio Programs)

Search for Common Ground

Non-Formal

“In Rwanda, youth between the ages of 17 and 35 accounts for approximately 60 percent of the population. Therefore, the country’s success depends directly on the achievements of its young people. SFCG is engaged in inspiring youth to foster change within their communities by giving them an outlet to engage and express themselves. SFCG’s two radio programs that

Partner Radio Stations:

RTG@ in Kinshasa
Mishapi Voice TV in Goma

specifically target youth, *Ni Nyampinga* and *Génération Grands Lacs*, aim to create a space where youth can share their experiences **and collaborate together on solutions to issues relevant to their lives.**

SFCG's second youth radio production, ***Génération Grands Lacs***, targets university-level youth in Rwanda, Burundi, and Democratic Republic of the Congo. Coordinated by SFCG, the program is produced by young journalists from five partner radio stations from the three participating countries. The program airs live for an hour each Saturday, with young people encouraged to participate through phone calls, SMS, and [Facebook](#). The program examines issues affecting youth across the region, including questions of livelihood, security, civic participation, and social engagement. It strives to break down ideas that fuel stereotypes about "the other", creating a safe and expressive platform where youth can recognize commonalities that unite them across borders. Airing in French, the program can be heard through any of the partner stations' websites."

Radio Isango Star in Kigali
Radio Salus in Butare
Radio Isanganiro in Bujumbura

Source: <http://www.sfcg.org/programmes/rwanda/index.html>

Impact Evaluation:

"SFCG has conducted extensive evaluation of this project through focus groups and surveys of listeners and non listeners. It has found that the Program's reach among its target audience is enormous. The program is listened to by more than 90% of university students in Kigali, Butare, Ngozi (Burundi), and 86% of students in Bujumbura, as well as 57% of students in Bukavu (DRC). Of these listeners, 20% listen regularly in Bukavu, 36% listen regularly in Kigali, and an astounding 60% listen "every week" or "almost every week" in Butare, Ngozi and Bujumbura.

The program similarly reaches between 30 and 60% of non-university youth at the survey sites. Survey findings show a strong correlation between listenership and reduced prejudices and positive attitudes. The program gives students hope for a brighter future. Whereas only 25% of non listeners "strongly agree" that youth can contribute to peace in the Great Lakes Region, 54% of young listeners strongly agree that they can contribute. The program leads to a reduction of negative attitudes, and tolerance. Whereas 46% of nonlistening youth surveyed accepted the proposition that "If someone from my country criticizes it in front of someone from another group in the region, that person is a traitor," 75% of listeners disagreed or disagreed strongly. The program equips youth to constructively address conflicts. When asked what they would do in a hypothetical situation where someone was spreading false rumors against them, nearly 26% of non-students chose to either avoid the situation or fight with the alleged rumor-monger, while 90% of listeners opted to either dialogue with the accused or seek a third party to help resolve the conflict."

Source http://www.sfcg.org/programmes/drcongo/pdf/generation_grands_lacs.pdf

Participatory Theatre

Search for Common
Ground

Non-Formal

“SFCG has developed a unique participatory theater for conflict transformation methodology, which provides a forum combining awareness raising and dialogue. The actors develop a unique scenario for each performance, reflecting the specific context in the community they are visiting. Spectators are engaged in the performance, and rather than being told what to do by the actors, the audiences see their own neighbors and friends acting out new and appropriate ways to address conflict without violence.

But what could theatre possibly do?

Simbi never could have imagined an afternoon of dancing and entertainment would change his life. On a hot, dry day in late August 2010, Simbi and a crowd of people in the Rubengera sector of Karongi District gathered in the market to watch a troupe of actors from Kigali. The music was loud and exciting, and everyone clapped and cheered as Simbi and a few of his neighbors became contestants in a dance competition. Then the actors from Search for Common Ground’s Participatory Theatre Troupe did something different from other entertainers. They started performing scenes based on stories they had gathered from the villagers earlier that day. Dance competitions like this are a key step in opening up a community dialogue. Before every SFCG participatory theatre the actors start out by warming up the audience with dances and games. This allows the audiences to build a trust with actors and to grow comfortable with the concept of being on stage. When the actors perform their scenes that are developed from real life conflicts the audience will be more willing to jump in and offer a solution.”

The scenes were strangely familiar to Simbi. The theatre presented several scenes dealing with conflict in the family over land inheritance, just like his personal issues of conflict. As the show continued on, his neighbors were invited to offer suggestions on how to solve the conflict. Someone from the crowd emerged to say that a person could give their land to whomever they liked, as long as they did it legally. This inspired Simbi to try once more to speak with his family about this issue, on which there had only been stony silence between them before. ‘The scene in the theatre confirmed that I did have the right to the land if my mother followed the proper procedures. I spoke to my aunts and uncles about this peacefully and now my mother has created a will leaving the land to me.’ Since resolution of his family quarrel was such a success, Simbi has tried to make himself

available to help others transform their conflicts peacefully. He told researchers nearly a year after the performance, “From the theatre, I was shown that even if I am not personally involved in a conflict I can play an important role in providing the cell leaders and abunzi with information about the conflict in order to find the source and create lasting settlements.”

Source: <http://www.sfcg.org/programmes/rwanda/pdf/success%20story%20brochure.pdf>

Peace Education program in schools

Cannot find the curriculum or more information

Source: <http://www.nurc.gov.rw>

Search For Common Ground

Formal

National Unity and Reconciliation Commission (NURC)

Schools for Peace project

“SEP has been working with **school peace clubs** in order to equip students with the skills to bring peace to their communities. Additionally, SEP runs a **training called 'Teachers for Peace'** to positively impact their ways of resolving conflicts while working with students.”

Source: <http://www.shalomeducatingforpeace.org/projects>

Shalom Educating for Peace

Non-Formal

Partners:

Global Campaign for Peace Education

Children of the Earth

Search for Common Ground

International Alert

Peace Education through Sport

“Through football or basketball, we teach participants the concepts of peace, conflict resolution and reconciliation. When conflict arises in a game, the opportunity is used to help the participants resolve the conflict using the tools they have been taught. We have held numerous PES events in schools around Rwanda.”

Source: <http://www.shalomeducatingforpeace.org/projects>

Shalom Educating for Peace

Non-Formal

Partners:

Global Campaign for Peace Education

Children of the Earth

Search for Common Ground

International Alert

Reconciliation and Peace through Theatre and Song

“Shalom seeks to educate communities through the use of song and theatre. Choirs and communities are trained in peace and then create a repertoire of songs and plays that are performed for the community. We have held very successful events in various parts of Rwanda.”

Source: <http://www.shalomeducatingforpeace.org/projects>

Shalom Educating for Peace

Non-Formal

Partners:

Global Campaign for Peace Education

Children of the Earth

Search for Common Ground

International Alert

International Peace Day 2012

“On 21 September 2012, SEP participated in a **Youth-Parliamentarian exchange** organized by **Never Again Rwanda**. The discussions provided Rwandan youth with the opportunity to dialogue with Parliamentarians on youth unemployment and sustainable development in Rwanda. During the dialogue, Jean de Dieu Basabose, director of **Shalom Peace Education**,

Shalom Educating for Peace

Non-Formal

Never Again Rwanda

explained the negative impact of unemployment on the peacebuilding process.

On the 22nd of September 2012, SEP held an event at the College Baptist de Ngarama in the Eastern Province of Rwanda. 900 students and community members participated in **art and drama activities, prayers for peace, and speeches related to peace as the foundation of sustainable development**. Fruit trees were planted at the school to act as a reminder for the community of their commitment to peace.

And at Doctrina Vitae College in Ndera, we held a successful **Football for Peace event** on the 23rd of September. SEP appreciates the opportunity these significant days provide to build relationships within the communities in which we have long term, sustained involvement.”

Source: <http://us1.campaign-archive2.com/?u=c81f5b7e74ba9ce7f12a19820&id=6e8e2864fc>

Never Again Rwanda Peacebuilding Program for Youth: clubs and association

Never Again Rwanda

Partners:

“**Never Again Rwanda** (NAR) is a human rights and peace-building organization that resulted in response to the 1994 genocide perpetrated against Tutsis. Guided by a vision of a nation where young people are agents of positive change and work together towards sustainable peace and development, NAR aims to empower youth with opportunities to become active citizens through peace building and development.

- UNDEF
- USAID
- UN HABITAT
- Global Fund for Children
- Akiba Uhaki
- GIZ ZFD

Mission: To enhance youth's capacity to analyze the root causes of conflicts, and facilitate dialogue among peers in order to generate ideas and activities that work towards sustainable peace and social-economic development.

Since 2004, NAR has provided the opportunity for youth members (ages 12 – 27) to organize themselves into clubs and associations. Currently, there are over **50 NAR Youth Clubs in secondary schools and universities** and **5 NAR Youth Associations of non-schooling youth** that operate in **9 districts**: Kicukiro, Gasabo, Nyarugenge, Nyabihu, Ngororero, Rubavu, Rutsiro, Nyagatare, and Huye.

These clubs and associations empower young people through youth-led activities and projects that engage their intellect and

ideas, develop their capacities as leaders, and positively contribute to building sustainable peace in their communities and nation. Each supports NAR's mission but have the independence and freedom to create and lead activities of their choice. Activities have included commemoration events, debates, theatre performances, sporting events, community service projects, and income-generating activities, which aim at promoting critical thinking, dialogue, sustainable peace, and socio-economic development.”

Source: <http://www.neveragainrwanda.org/index.php/en/about-us>

Peace-Building and Commemoration Project

“In order to engage youth in dealing with the past constructively, Never Again Rwanda conducts trainings, workshops, national and international public speaking competitions, national and regional conferences on topics related to dealing with traumatic past to build a better future, as well Civil courage during war and genocide. These activities help youth to understand how the past can be reflected on to build a brighter future and get more involved in peace building processes.”

Source: <http://www.neveragainrwanda.org/index.php/en/programs/peace-building>

Dialogue Spaces in Secondary schools: clubs / School of Debate Program

Institute of Research
and Dialogue for Peace

Partner: InterPeace

“We have observed that students who participate in these clubs are more responsive in the discussions and generally ask more questions. This culture of debate must absolutely be extended to all schools ...” Director of St Aloys School, Rwamagana

50 clubs in 25 secondary schools have been initiated in all 5 provinces of the country. At the community level, members of the school of debate programme became over time the true ambassadors of peace in their constituencies. Members of the school of debate deliver messages of peace in citizens meetings at the community level and resolve conflicts in their schools.

They also participate in environment protection projects such as planting gardens to prevent erosion.

KIGALI CITY (Gasabo District): APRED, Séminaire de Ndera, FAWE, APAER Rusororo, IFAK.

NORTH (Gicumbi district): APAPEKI Cyuru, APEGIRUBUKI, E.S Kageyo, G.S APAPEB, G.S de la Salle, G.S Notre Dame du Bon Conseil.

WEST (Karongi district): St. Marie College, ETO Karongi, TTC Rubengera.

SOUTH (Nyanza District) : Ecole des Scie. De Nyanza, G.S Mater Dei, Coll. Maranatha, Coll. St. Emmanuel, Coll. Christ Roi, Institut Technique de Hanika.

EAST (Rwamagana District): APAGIE Musha, ASPEJ Kabale, Lycée Islamique, Muhazi Coll. Sch., St. Aloys).

Source: <http://www.irdp.rw/index.php/debate-spaces/youth/secondary-schools>

Right To Play – Rwanda

“Rwanda experiences a number of unique challenges resulting from the aftermath of the 1994 genocide. As such, activities drawn from Right To Play resources like *Red Ball Child Play*, which promote peace building and collaboration, are crucial to providing development support to a generation growing up with the legacy of the genocide. The nation is also dealing with the devastating effects of the HIV and AIDS pandemic that is sweeping the continent. Right To Play resources, such as *Live Safe Play Safe*, are used to promote awareness and prevention of the virus among children and youth.

Due to the consequences of the war and genocide of 1994, all the development sectors, in particular the education sector is still being reconstructed. The rate of children dropping out and repeating classes is high. The Rwanda currently has one of the lowest enrolment rates at secondary school level in Sub Saharan Africa. Training, recruiting and retaining teaching staff, the supply side constraints and schooling capacity in terms of classrooms, sport and play infrastructure and adequate textbooks and learning materials in order to achieve the targets are big issues [1].

Concerning the youth in non formal education system, the challenge of limited access to employment opportunities is a barrier to their positive growth and development. Although the HIV prevalence is being stabilized (3% since 2005), the behavioural change as a means of AIDS control is too slow. AIDS awareness among the youth is equally low (51% among women and 54 % among men), the rate of condom use during the first sexual intercourse also remains very low among youth (7% among women and 12% among men). Regarding gender-based violence, women are affected by 31% [2].

The Ministry of Youth, Sports and Culture outlines quite well that the situation of youth and challenges that they face in various fields: the management of the direct and indirect impact of 1994's genocide, poverty, unemployment, STIs and HIV /AIDS, illiteracy, lack of access to useful information, poor education and lack of other basic social services, are currently the main impediments for Rwandan youth. However, the Rwandan youth is considered as an invaluable asset and a great potential for the development of the country and is regarded as great hope for the reconstruction of its social capital destroyed by war

Right To Play

Non-Formal

Partners: The Rwanda Scouts and Guides Association; The Sport for Peace Foundation; SOS Children’s Villages; Centres for Street Children; and Vision Jeunesse Nouvelle. Sports For Peace Foundation ; Health centers of Ruhuha, Ngeruka and Kamabuye; Associations of PLHWA; Ministries of Education, Gender and Family promotion; The National AIDS Control Commission; local ministries of youth and sport; CARITAS; Centre presbytérien d’Amour des Jeunes (CPAJ)

and genocide. [3]

[1] Education Sector Strategic Plan, August 2008

[2] DHS, 2005

[3] National Youth Policy

Right To Play began operating in Rwanda in 2003 as part of its strategy to expand the reach and focus in Africa. Beginning as little more than a volunteer-run operation in the capital, Kigali, the Rwanda project has undergone a nationwide expansion. In 2009, Right To Play launched programs in the Bugesera district of eastern Rwanda, with the support of a small foundation that has since been integrated in to the recently expanded *Play To Learn* program, supported by the Canadian International Development Agency (CIDA).

The goal of Right To Play's programs in Rwanda is to create a safe environment, conducive to learning for all children and youth, particularly girls. Right To Play seeks to provide sport and play activities that will improve the country's level of basic education and contribute to the effective development of life skills. It is also critical that programs incorporate capacity building work with parents and older community members. Furthermore, Right To Play will support children and youth in their pursuit of leadership skills, and help enable them to actively participate in the community and to secure a better future for themselves and their peers. The expected results of Right To Play programs in Rwanda include: a reduction in violent behaviour and increased cooperation among children, as well as an increase in healthy behaviour in relation to HIV and AIDS prevention."

In 2011, Right To Play plans to reach: 70,005 children and youth (50 per cent female); 1,082 coaches, leaders and teachers (45 per cent female); 88 schools; 8 community centers"

Source: <http://www.righttoplay.com/international/our-impact/Pages/Countries/RwandaPSD.aspx>

Team Up

Focus: Conflict Prevention and Peace Building

Target: Ages 6 - 18

Team Up was developed in response to the need for a program that could leverage the power of sport and play to promote peace within and among communities around the world. The resource aims to promote social integration and solidarity in communities, provide non-violent means for preventing and/or resolving conflict, and address the vulnerability of children in armed conflict areas. The accompanying Games Manual includes more than 100 play-based activities designed to engage children and youth in peace-building learning experiences. The manual is divided into three sections: Understanding Self, Understanding Others, and Building Communities. The resource additionally seeks to develop future Leaders who are positive

role models and who can contribute to building peaceful communities grounded in human rights and principles of social justice.

Related Manuals: *Team Up* Trainer manual (Required 22-24 Hour Workshop), *Team Up* Leader manual, *Team Up* Games manual / **Language:** English

Source: <http://www.righttoplay.com/International/news-and-media/Documents/2010RTPBrochureFINAL.pdf>

Espérance community sports club

Youth Sports
Association in Kigali

Non-Formal

“Sport can be used to build empathy and as an information platform to inform people of, and promote, truth telling processes. In 1996, the Youth Sports Association in Kigali established the **Espérance community sports club to foster healing and reconstruction** following the 1994 Rwandan genocide. *Espérance* uses football to develop young people’s capacity to resolve conflict peacefully and as a forum for education on peace, health, and human rights issues. In addition to other activities, sport events are used to publicize the *Gacaca*, a community justice process instituted by the government in 2001 to reconstruct what happened during the genocide; speed up legal proceedings; and aid the process of reconciliation. *Espérance* uses its outreach activities to raise awareness of the system and its benefits to communities.”

“Sport for peace initiatives are particularly effective in helping to build confidence and trust between opposing parties and advancing the healing process. Healing comprises strategies, processes and activities aimed at improving the psychological health of individuals or rehabilitating and reconstructing local and national communities.⁸³ Building trust requires that each party — victim and offender — gains renewed confidence in himself or herself and in each other. Building trust also entails seeing the humanity in every individual. This acknowledgement is the basis for the mutual trust required to build a lasting culture of peace.⁸⁴ Sport can help advance this process by virtue of its far-reaching appeal and its ability to create new, shared identities that transcend the lines that divide societies. This dimension of sport has long been appreciated by nations and used to foster positive feelings of national identity, pride, and unity in the face of internal political and ethno-cultural divisions.

In this respect, sport has been particularly important to emerging nations trying to forge a new identity internally and with the

rest of the world. Sport has also been used for the same purpose by sub-national groups seeking independence, and “bottom-up” efforts have often proven more effective than “top-down” state-led initiatives at making use of sport’s power to create and strengthen group identities.⁸⁵ In the context of peace-building, sport offers a means to create positive new shared identities among formerly opposing groups in order to build a solid foundation for a peaceful future. The successful use of sport as a ritual for this shared identity-building relies on cultural sensitivity and the use of symbols that are meaningful to those involved in the reconciliation process. In some circumstances, the appropriate ritual activity will be team sports such as football, cricket, basketball, or baseball. In others, it may be individual sports such as long distance running, boxing or judo. In certain circumstances indigenous sports will be more suitable.”

More information about Espérance: <http://www.esperance.rw/>

Youth Development through Football – Rwanda

Youth Development
through Football

Non-Formal

“YDF in Rwanda: peace-building after the genocide

With a surface area of approximately 26,000 square kilometers and a population of around nine million, the central-east African country of Rwanda is one of the smallest and most densely populated countries on the continent. Its history has long been overshadowed by conflict between the various ethnic groups. This animosity culminated in a brutal genocide in 1994, the largest Africa has seen in modern times, and which saw some 800,000 people killed in the space of just one hundred days. Genocide, civil war and mass displacement have set the country's development back by years. The effects of the genocide are still present, and Rwandan society remains deeply divided and traumatized. An estimated 100,000 children live on their own because their parents were killed during the genocide, convicted for genocide-related crimes or because they died from AIDS. Approximately three per cent of the adult population is infected with HIV. Nevertheless, Rwanda has made a remarkable recovery since 1994 and is one of the few countries in Africa that stands a chance of reaching the Millennium Development Goal targets. A landmark occurred in 2003 when the first democratic parliamentary and presidential elections in Rwandan history were held. In 2008, Rwanda became the first country to elect a national parliament in which the majority of members are women.

YDF and Esperance: a sustainable partnership

In 2008, Rwanda became YDF's first partner country. YDF, together with its non-governmental partner 'Esperance', has used football ever since as a means of peace-building in the former war-torn country. The project works in traumatized communities to support the rehabilitation, reconciliation and healing process in the Great Lakes Region - a crucial region for political stability after the genocide. Esperance was founded in 1996 in Kigali in the aftermath of the Rwandan genocide, its major objective being to engage young people in social cohesion as well as physical and psychological healing. One of their initial activities was the reconstruction of football pitches - of major importance in a society where the prevailing climate was either ignorant of, or opposed to, leisure and fun activities. In 1996, Esperance established a football youth league aimed at involving children and youths, particularly girls and young women, in sports participation, community work and active citizenship.

Football theatre for peace and justice

With YDF's assistance, Esperance developed a facilitator's handbook on the Football Forum Theatre (FFF) Methodology. The methodology combines football with theatre as a means of cultivating responsible behavior, with the football pitch serving as a theatre stage. The participatory approach aims at involving the players and spectators of the game alike. In simulated conflicts between football players, who are simultaneously actors, players and spectators, the players have to seek to resolve the conflicts jointly. The instrument is well established in Rwanda and has also been tested in its neighboring country, the Democratic Republic of Congo. The facilitator's handbook provides the framework for coach-instruction workshops on the FFF Methodology. Subsequent to their training, the instructors will in turn pass their acquired skills on to coaches and youth leaders in their regular sporting programmes. The YDF Toolkit and the Football Forum Theatre Methodology will be jointly implemented during instructor workshops held in future.

Celebrating Africa and a fruitful cooperation

In March 2009, Rwanda's capital of Kigali became the starting point for Caravanamani, the Peace Caravan initiative coordinated by YDF together with Esperance. For four weeks, the caravan toured the countries of the Great Lakes Region. It promoted peace-building, unity and sportsmanship through football, and animated the idea of an African 2009 FIFA Confederations CupTM and an African 2010 FIFA World CupTM. The Peace Caravan was supported by the Rwandese Ministry of Sports and Culture and the Local Organizing Committee (LOC) for the World Cup. One year later, in May 2010, all eyes were

again on Esperance and on Rwanda when Kigali became the starting point for YDF's 'Strong Youth, Strong Africa' tour. The tour presented all partner countries except Ghana with a platform to showcase to the world what Africa is capable of, and to mobilize partners in supporting the legacy of the 2010 FIFA World Cup. The cooperation with Esperance came full circle when members of the non-governmental organization showcased the Football Forum Theatre Methodology during the World Cup at the International Football Village in Johannesburg, South Africa.”

Source: <http://www.za-ydf.org/pages/rwanda/>

Youth for Change: Building Peace in Rwandan Communities (Y4C)

IREX

Non-Formal

Partner: USAID

“The Youth for Change: Building Peace in Rwandan Communities (Y4C) Program empowers Rwandan youth from diverse backgrounds to lead their communities in designing and implementing small grant projects that bring tangible benefits and provide opportunities for communities to work together.

The program is funded by the United States Agency for International Development’s Office of Conflict Management and Mitigation (USAID/CMM).

Goals: The project seeks to change attitudes among Rwandan youth and their communities and promote opportunities for positive interaction among people of different backgrounds that lead to a preference for peaceful solutions to conflict through:

- Mobilizing youth leaders as catalysts for change in their communities
- Developing a culture of peace through community projects
- Sustaining peace building through exposure to successful examples of community partnerships

Background: Sixteen years after Rwanda was torn apart by genocide, the country is emerging as a regional leader in development and economic growth but still faces complex problems. Rwanda’s population is overwhelmingly young, with 67 percent under the age of 26. These young people – with their energy, spirit, and willingness to embrace change – represent the

greatest potential for sustainable progress toward peace. Unlike many other conflicts, the tensions in Rwanda exist within its communities. People of various backgrounds live side by side, shop at the same markets, and attend the same schools, creating opportunities for positive interaction and mutual understanding.

Project Activities:

- 100 youth from diverse backgrounds participate in leadership training and share positive experiences interacting with peers from other backgrounds with their communities
- Youth leaders lead communities in designing and implementing small grant projects to address common problems.
- Youth leaders share experiences, successful strategies, and lessons learned with peers”

Source: <http://www.irex.org/project/youth-change-building-peace-rwandan-communities-program-y4c>

Country: Tanzania*

Policy No relevant data found so far

Source N/A

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non Formal

National Strategy for Civic Education in Tanzania (2011)

Ministry of Education

Formal

“In analyzing the education system in Tanzania, Mr. Emmanuel Samara stated that from an external point of view, Tanzania is seen as one of the rare countries in Africa that can be rated as a peaceful nation. However, according to him, the situation on the ground demonstrates a completely different story – it is a case of negative peace for most of its citizens. The need for Peace Education in Tanzania is as real as it is for any conflict/post conflict country. He noted that:

- Elements of Peace Education such as human rights and responsibilities, cultural practices, economic and social development do exist in primary and secondary education programmes, although those programmes are not named “Peace Education”.
- Civics syllabus in use in Tanzanian’s schools has most components of Peace Education. Even the methodologies proposed for use in the programme and the skills, values and attitudes it seeks to develop are quite similar to those in Peace Education
- The only snag that is hampering the effectiveness of the programme is the fact that the Tanzanian schooling system is geared towards the exam and competition between individuals for the few available places within the various educational institutions. This approach conflicts with the skills and spirit of cooperation and partnership espoused in Peace Education methodology. » (p. 9)

Source: **Peace Education in Africa, UPEACE (2006)**

<http://www.africa.upeace.org/documents/reports/Peace%20Education,%20FinalReport.pdf>

Source: [http://www.ed-](http://www.ed-dpg.or.tz/pdf/CCI/National%20Strategy%20for%20Civic%20Education%20January%202011_DRAFT.pdf)

[dpg.or.tz/pdf/CCI/National%20Strategy%20for%20Civic%20Education%20January%202011_DRAFT.pdf](http://www.ed-dpg.or.tz/pdf/CCI/National%20Strategy%20for%20Civic%20Education%20January%202011_DRAFT.pdf)

Non Formal Peace education programs in schools

Human Rights
Education and Peace
International (HUREPI) Formal and Non
Formal

“Hurepi is an International Human Rights and Peace Non-Governmental Organization (INGO) registered in the United Republic of Tanzania as an independent, impartial, non-profit making, non-political and non religious to carry on with the promotion of international human rights standards, peace and security, conflict transformation, conflict resolution, peacebuilding as enshrined in the Universal Declaration of Human rights (UDHR 1948) and other International and Regional Human Rights and Peace instruments as African Charter on Human and Peoples Rights through education, information, awareness raising, publicity, campaign, advocacy, research while networking and collaborating with others from the grass-root to the international and global levels.

Our Mission

To ensure that Africa and the rest of the world became a peaceful zone by creating a culture of peace, human rights, and good governance. We envisage that all the schools at all levels promote and implement the activities of the two United Nations Decades - the decade for human rights education (1995-2004) and the decade for a culture of peace and non-violence for the children of the world (2001-2010).

Main objectives;

- 1.To promote a Culture of Peace
2. To promote a Culture of Human Rights
- 3.To teach peace studies, research, peace education and human rights education in the schools at all level to the University level
- 4.To conduct research on peace, security, human rights and development

- 5.To campaign for control arms(SALW)
- 6.To teach mediation, social justice, dispute settlements and democracy.
- 7. To organize, trainings, capacity building and empower teachers to teach human rights education and peace education, conflict prevention, preventive diplomacy, and others.”

Source: <http://www.wiser.org/organization/view/1c4a8f8b2e692911c90ef26c6001260a>

The Team: television series

Goals:

- Increase tolerance, cooperation and national unity in societies traditionally wracked by conflict.
- Encourage dialogue instead of violence to address conflicts and differences.
- Develop and expand the creative and technical capacities of local writers and technicians.

Outreach and evaluation:

- Social media tools will be used for outreach and to receive audience feedback.
- Evaluation Surveys will be conducted pre- and post-broadcast.
- Focus groups and case studies will be utilized to gather information on program impact.

What makes *the Team* so innovative?

- *The Team* uses popular culture to communicate positive messages. Well-crafted, entertaining programming can have a profound impact on how people think about themselves, their neighbors, and their society. Using this “edutainment” medium, The Team is able to promote co-existence and connect with a broad and diverse audience otherwise hard to reach.
- The series portrays positive role models and young people taking responsibility for their actions.
- In rural areas where TV is not accessible, mobile cinema screenings are set up for public showings, followed by moderated discussions.

Search for Common Ground

Non-Formal

UKAID

Skoll Foundation

Foreign & Commonwealth Office

USAID

US State Department

USIP

European Union

- Each TV series will have a companion radio series to expand the program's reach.

"In its multi-nation, episodic drama *The Team*, Search for Common Ground has merged the global appeal of soccer/football* with soap opera to help transform social attitudes and diminish violent behavior in countries grappling with deeply rooted conflict. The television series addresses the very real divisive issues facing societies in a dozen African, Asian and Middle Eastern countries, using sport as a unifier to surmount barriers. Each production of *The Team* follows the characters on a football team who must overcome their differences – be they cultural, ethnic, religious, tribal, racial or socio-economic – in order to work together to win the game.

The Team rings true for viewers, given that all of the series are created and produced locally. Actors and scriptwriters, who have experienced violent conflict and divisions firsthand, are drawn from local populations in countries like Kenya, Morocco and Cote d'Ivoire. Local production companies and technicians take the lead, with additional technical assistance and support from Common Ground Productions."

In Tanzania, *the Team* is set in a high school; there is a focus on gender norms and attitudes toward women. DVDs of the series will be distributed through local associations, community groups, schools, religious groups and universities.

Source: <http://www.sfcg.org/programmes/cgp/the-team.html>

Project Approach

In many ways, Tanzania has a model legal system for addressing gender issues. Gender equality is enshrined in the country's constitution. Yet, there is a gap between legal edicts and practice, as cultural restraints and customary laws render women marginalized and vulnerable. To address this gap, SFCG, with support from KPMG Advisory Limited Tanzania, through the DFID-funded Accountability in Tanzania Programme, is implementing an eighteen-month project, *The Team*. The goal of the project is **to contribute to strengthening the implementation and enforcement of gender-sensitive legislation in Tanzania**. In Feb 2012, SFCG conducted a curriculum development process that involved consultations with stakeholders from different parts of the country on barriers to achieving this goal. Based on these discussions, SFCG developed the content of *The Team* series, which focuses on gender roles and identity within society, equally engaging women and men.

Strategy for response: *The Team* Tanzania

The Team is an innovative drama, broadcast on TV and radio, which uses the fictionalized stories of young male and female footballers to reflect on gender equality in Tanzania. It specifically focuses on the following priority issues:

- Women's consideration in inheritance issues
- Women's leadership
- Gender-based violence (GBV)
- Retention of girls in secondary school
- Identity of men and women

The Team is a **platform for men and women, to engage in empowering and proactive discussions around gender inequality.** This is accomplished by identifying key attitudes and behaviors embraced by both men and women which limit their ability to engage equally. The series showcases success stories and positive role model. The series aims to engage and transform society's gender norms, through participatory activities and community outreach work.

Vision: Create a societal shift in the way that gender issues are discussed, understood and addressed.

Mission Statement: *Modeling locally-rooted solutions to show how to overcome :*

1. The customary and traditional attitudes that undermine the country's gender-sensitive laws
2. The prevailing attitudes of men and women that are a barrier to women's rights in Tanzania

Objectives: To foster an enabling environment to advance female roles in decision-making

1. To promote knowledge and attitudes favorable to women's well-being at the individual level
2. To contribute to local and international initiatives aimed at advancing gender equality.

Five Main Activities :

1. Consultation Workshops and Baseline Assessment

While developing the project, SFCG conducted a baseline analysis and held workshops with local stakeholders, in order to understand the specific core attitudes and behaviors affecting women's rights, their well-being, and participation in local and

national decision-making. These steps ensured the project is both relevant to and rooted in the Tanzanian context. They also allowed for the development of context-aware key messages and themes representative of different perspectives and regions of the country.

2. *The Team*: Television series

The Team television series was produced by *Alkemist Media*, with co-production support from Common Ground Productions. The 13-episode series will be broadcast nationally. Set in a Tanzanian secondary school, the programme addresses gender issues prevalent in Tanzania, such as rape and impunity; early marriage and teenage pregnancy; and various gender stereotypes, while focusing on the empowerment of young girls to make choices that will improve their lives and the life of women in Tanzania.

***The Team* TV Drama Series:**

The Team introduces Ms. Wito, a dynamic civics teacher, who turns the world of 3 teenagers upside down when she challenges them with controversial questions like “Who are you?” The three 16-year olds, who have known each other all their lives. On the edge of adulthood, they are searching for their own identities while facing family and cultural pressures

3. *The Team*: Radio Production

The radio production company B-HITZ, with support from SFCG, has produced a total of **50 radio episodes** of *The Team*. The series, which is also called “Wamoja”, is set in a rural area, reflecting the reality of its audience. It addresses gender stereotypes and seeks to positively transform gender norms.

***The Team* Radio Drama Series:**

The main character is Dr. Atu, who moved to a rural area after the Government appointed her to work as a medical doctor in the Malele village. Dr. Atu, who loves soccer, decides to form a female soccer team to promote collaboration between the village youth. Throughout the series, the team will prove to be a tool to solve various community issues.

4. Outreach Campaign

SFCG will work with PUSH Mobile and Social Media experts to launch and sustain a multi-pronged marketing strategy in order to attract the maximum number of viewers and ensure that the key target audience watches the programme.

SFCG will also work with local partners to implement an **outreach campaign** in order to maximize the impact of the television and radio show. Activities such as **mobile theatre or SMS monitoring** will engage a cross section of stakeholders into discussions on the main themes of the programme and increase dialogue in society around gender equality.

5. Monitoring and Evaluation

Using an array of qualitative and quantitative research methods, an external evaluator will assess the intervention and its impact on those reached through a final evaluation which will focus on identifying the projects’ results”

Source: <http://www.sfcg.org/programmes/cgp/the-team-tanzania.html>

Right to Play – Tanzania

“In spite of its relative stability, Tanzania still struggles to meet the health and education needs of its citizens. In a country of 40 million, more than half of the population lives below the poverty line; life expectancy and productivity of the adult population have been seriously diminished by HIV and AIDS; and the education system, once universally accessible by girls and boys, is now seriously under-funded. Furthermore, young people in Tanzania, who make up approximately 65 per cent of the population, have limited access to education and training, resulting in an increase of unemployment, as well as drug and alcohol abuse. Society also suffers from large gender disparities that restrict the accessibility and availability of basic services for girls and women.

Right to Play started its operations in Tanzania in July 2001, with the launch of a project focused on refugee camps located in the western part of the country. The organization expanded to the capital, Dar es Salaam, in February 2002, with programs that support of government efforts to manage broad development issues, including: disease, poverty, gender inequality, drug abuse and education.

In confronting these challenges, Right To Play is focused on training local leaders in HIV and AIDS prevention and child development using three main sport and play-based education program resources: *Red Ball Child Play*, *Live Safe, Play Safe*, and *Abilities First*. These program resources use holistic child development activities to actively engage children in the critical processes of their education. Aligned with national targets for the Millennium Development Goals, Right To Play programs in Tanzania seek to improve the quality of basic education, build life skills and promote the health and social development of children and youth.

By creating a safe and interactive learning environment for children and youth, Right To Play is supporting the development of

Right to Play

Non-Formal

Partners: Jamii Imara; Serengeti Disabled Development Association (SEDIDEA); Faraja Trust Fund; Pastoral Activities and Services for people with AIDS Dar es Salaam Archdiocese (PASADA); Dogodogo Centre; Dar Es Salaam Independent School League (DISL); and the District and Municipal Council School.

critical leadership skills that will enable Tanzania’s youngest generations to actively participate in the positive growth and development of their communities, ensuring a better, more secure future for themselves and their peers.

In 2011, Right To Play plans to reach: 45,000 children and youth (48 per cent female); **1,174** coaches and leaders; **68** schools; **8** community centers”

Source: <http://www.righttoplay.com/international/our-impact/Pages/Countries/Tanzania.aspx>

Education for Peace Program – Peace clubs

GNRC Africa (Global Network of Religions for Children) Non-Formal

“Since its establishment in 2001, GNRC Africa has launched various peace-related activities and programmes, with the **Education for Peace Program** being its flagship in Dar es Salaam and Zanzibar. Under Education for Peace Program, GNRC Africa has facilitated children and youth to form up to **40 Peace Clubs with over 500 active members**. The **Peace Clubs**, whose activities revolve around preventing violence, peace building and developing a culture of peace, do so through debates, drama, peace camps, workshops, seminars and art. **The activities are designed and run by the children themselves and are facilitated by the GNRC Africa leadership.**”

Partner: Arigatou Foundation

UNICEF

UNESCO

“The Global Network of Religions for Children (GNRC) is a network of religious leaders who are working for the wellbeing of children around the world. The organisation is divided into six world regions, namely GNRC Europe, GNRC Central Asia and the Caucuses, GNRC South Asia, GNRC Latin America, GNRC Middle East and GNRC Africa. The GNRC was inaugurated by the Arigatou Foundation, with cooperation from the Japan Committee for UNICEF and the World Conference on Religion and Peace (WCRP) on the occasion of its first Forum in May 2000.”

Interfaith Council for Ethics Education

“The **Education for Peace Project** aims to:

- a) Give visibility, continuity and strength to the peace heritage in rural and urban areas;
- b) Build a culture of peace and understanding among the children and youth by seeking guidance from the elders;
- c) Understand issues affecting children that can lead to breach of peace or sustain it;
- d) Sustain peace and education for peace as a poverty reduction strategy at the grassroots;
- e) Promote religious, ethical and all forms of culture of tolerance among our children and

f) Establish avenues/spaces in which children from different backgrounds can meet and interact to build a culture of peace.”

Source: <http://africa.gnrc.net/en/initiatives/epp.html>

Young Peace Ambassador Program – Tanzania, Kenya & Somalia

“The **Young Peace Ambassador Program (YPAP)** started in 2003/4 in Tanzania as part of the GNRC’s Education for Peace Program initiative in Africa. It was also established in response to the violence that followed the irregular elections in Zanzibar and Pemba held in 2000.”

“By 2006/7 **TYPAP** had been introduced in **Somalia** and **parts of northern Kenya**, although the decision to do this had actually been taken much earlier in 2004 at a GNRC global forum. It was argued that **the lessons learnt in Tanzania could be used to improve the lives of youth and children in Somalia, Somaliland and Kenya**. Since then GNRC Africa’s Nairobi office has managed to carry out several activities in line with TYPAP. **Peace-building and training workshops have been held in the northern Kenyan towns of Isiolo, Wajir, Garissa and Mandera**. Other workshops in **Bosasso in Somalia (Puntland)** and **Hargeisa in Somaliland** have also been undertaken. Since then over **60 peace clubs** have been formed, **mostly in schools and orphanages**, and about **1 500 peace club members have received the GNRC message of peace and ethics education**. The objectives of these workshops were to provide peace-building training sessions to young people, remind them about the most common types of conflict and the various methodologies of resolution, and also to give young participants a desire to become role models in the area of peace building.

To achieve this, GNRC Africa’s Nairobi office established several links and partnerships with youth and child-serving organisations. The Somali Organization for Community Development Activities (SOCDA) and the Somali Association for Youth Salvation (SAYS) were instrumental in organising and facilitating TYPAP programs in Somaliland. While SOCDA works with TYPAP in the south-central regions and Bosasso (semi-autonomous Puntland), SAYS is a key TYPAP partner in Hargeisa and other areas of Somaliland. Other partners included the Children’s Relief Fund (CRF) and the Kenya Council of Imams (Muslim leaders) and Ulamaa (Muslim scholars) (KCIU), which are active in Isiolo, Wajir, Mandera and the northern parts of Kenya generally.” (pp. 86-87)

“TYPAP has the following objectives:

- to plant the seeds for **collaboration between, and peaceful coexistence among, children and young people from diverse backgrounds and regions of Somalia, Somaliland and Kenya**
- to raise the profile of children and youth as active partners, and peace as a value within public discourse in Somalia, Somaliland and Kenya
- to establish avenues/spaces in which children and youth from different backgrounds can meet and interact to build a culture of peace in Somalia, Somaliland and Kenya
- to enhance the opportunities for participation by children and youth in governance cultures in Somalia, Somaliland and Kenya
- to build a culture of peace and understanding among children and youth by seeking guidance from the elders, thus co-opting them as partners
- to understand issues affecting children and youth that can lead to breach of peace or its sustenance
- to sustain peace and education for peace as a poverty-reduction strategy at the grassroots
- to enhance the capacity of children and young people in Somalia, Somaliland and Kenya and to communicate effectively through the mass media – especially the radio
- to help children and youth of Somalia, Somaliland and Kenya appreciate the consequences of unresolved conflict leading to violence through visits to such places as the Genocide Museum in Kigali, Rwanda (GNRC Africa 2005).” (p. 90)

“Strategies:

- Use of elders, mentors and role models
- Use of media
- Peace clubs and peace-building workshops
- Use of the [Learning to Live Together manual/toolkit](#) for peace building (developed by the GNRC, and approved by UNICEF and UNESCO): LLT strives for intercultural and interfaith learning for ethics education, affirms diversity and promotes dialogue and communication.

- sports activities and visits to, for example, the Rwanda Genocide Museum” (p. 91)

Evaluation of TYPAP

“TYPAP peace clubs were designed so that they formed **the entry point from where the peace education content was delivered to the students and children**. Every school that participated in TYPAP was encouraged to form a peace club. A peace club would typically consist of about 30 to 50 students representing all streams in that school. Several peace clubs would be trained in peace building at a single workshop. This brought several schools together in one venue. The assumption here was that the peace clubs would be the focus point for learning, dialogue and skills development, and the attitudes towards peace created by the clubs would filter through to other members of the school community. The advantage of this approach was that it bypassed school bureaucracy, that is, school administrators and teachers, the majority of whom were not trained as peace education teachers or facilitators. The **disadvantage was that it was difficult to gauge how much of the attitudes created in the peace clubs had filtered through over a certain period of time**.

Another challenge for TYPAP on the matter of peace principles concerned the **school environment, as there is a generally violent climate in the schools both in Kenya and Somalia and Somaliland**. Corporate punishment was and still is widespread in Kenya (Human Rights Watch 1999; Mweru 2010) despite its ban in 2001 by the enactment of the Children’s Act of 2001 (Government of Kenya, 2001). Thus, despite TYPAP being fairly consistent as far as its own facilitators/trainer and the workshop environment were concerned, it **had little control over the entire school environment**. All the same, as Maxwell et al (2004) suggest, educating for peace is still possible in spite of the educators’ own immersion in a context of violence and their under qualified status. Perhaps it would have been more worthwhile for TYPAP to work out a way to train all the teachers in the schools selected for peace building.” (pp. 110-111)

Source: *Peace Education in Post-Conflict Societies: The Case of The Young Peace Ambassador Program in Somalia and Kenya* by Said Abdalla (2012) available at: <http://uir.unisa.ac.za/handle/10500/7636>

Source: Manual: *Learning to Live Together An Intercultural and Interfaith Programme for Ethics Education* (2008) available at: <http://unesdoc.unesco.org/images/0016/001610/161059e.pdf>

Country: Uganda*

Policy

“As states in the Government White Paper on the education Policy Review Commission report of 1992, the national aims of education are to:

- Promote understanding and appreciation of the value of national unity, patriotism and cultural heritage, with due consideration to internal relations and beneficial interdependence.
- Inculcate moral, ethical and spiritual values in the individual and develop self-discipline, integrity, tolerance and human fellowship.
- Inculcate a sense of service, duty and leadership for participation in civic, social and national affairs through group activities in educational institutions and the community.
- Promote scientific, technical and cultural knowledge, skills and attitudes needed to enhance individual and national development.
- Eradicate illiteracy and equip the individual with basic skills and knowledge to exploit the environment for self-development as well as national development for better health, nutrition and family life, and the capacity for continued learning.
- Equip the learners with the ability to contribute to the building of an integrated, self-sustaining and independent national economy” (World Data on Education, 2010, p. 2)

“The main objective and aims of primary education are to:

- [...]
- Instill the values of living and working cooperatively with other people and caring for others in the community.
- Develop and cherish the cultural, moral and spiritual values of life and appreciate the richness that lies in the varied and diverse cultures and values of the country.
- Promote understanding and appreciation for the protection and utilization of the natural environment, using scientific and technological knowledge and skills.
- Develop an understanding of one’s rights and civic responsibilities and duties for the purpose of positive and responsible participation in civic matters.
- Develop a sense of patriotism, nationalism and national unity in diversity.
- [...]
- Develop the ability to use problem-solving approach in various life situations.
- Develop discipline and good manners (MOES & NCDC, 2010)” (World Data on Education, 2010, p. 12)

Source

World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Uganda.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

Peace Education in Schools (2009)

Ugandan Ministry of
Education and

Formal

“(Daily Monitor) The government has plans to incorporate **peace education, guidance and counselling into the secondary school curriculum**. This is intended to bolster reconciliation and national healing, following decades of armed conflicts in several parts of the country. The programme was launched in Gulu town, the former epicenter of the Lord’s Resistance Army conflict.”

Sports (MoES) in
conjunction with the
United Movement to
End Child Soldering-
Uganda (UMECS), and
USAID’s Peace and
Reconciliation in
Northern Uganda
program (SPRING)

Source: <http://www.peace-ed-campaign.org/newsletter/archives/68.html>

The Ugandan government introduced peace education to 7 secondary schools in the north for one year in order to expand it to the rest of the country => not clear if the program has been scaled up to the national level now.

The three districts where the pilot was conducted: Gulu, Pader, Kitgum

The curriculum themes and topics:

- THEME I The Understanding and Practice of Peace
 - THEME II Culture
 - THEME III Peace, Human Rights and Vulnerable Groups
 - THEME IV Gender
 - THEME V Fundamental Freedom and Democracy
 - THEME VI Social Justice
 - THEME VII The Environment and Sustainable Development
- ⇒ Not clear how these themes are taught (all of them for each grade?)

Source: <http://www.endchildsoldiering.org/documents/PeaceEducationCurriculum.pdf>

About USAID's SPRING (Stability, Peace and Reconciliation in Northern Uganda): A three-year stabilization project funded by USAID, it began operation in February 2008 with the goal of mitigating the causes and consequences of the conflict in northern Uganda by implementing activities in three core component areas: peace-building and reconciliation, economic security and social inclusion and access to justice; **peace education partner with the MoES and UMECS.**

Activity report available at: <http://www.avsi-usa.org/docs/pdf/SPRINGReport.pdf>

Mid-Term evaluation of SPRING (2010):

"The Peace Education program has contributed to the development of the national curriculum and policy development." (p. v)

"The peace education project should be reviewed and expanded to all education institutions in northern Uganda. Better planning and supervision ought to be carried out to improve project efficiency and effectiveness." (p. viii)

Program Description and Strengths

At the time of the evaluation, UMECS had just completed its first induction of 88 teachers who will be involved in the pilot project in seven secondary schools in the different districts. The activities that were due were the following:

- Developing the curriculum for the pilot secondary school programs
- Rolling out the programs in term 1 and 2 - Documenting the progress
- Mainstreaming into the national curriculum after ministry approval

The curriculum will be supported by other activities like peace clubs, drama, debates and sports.

The program is responding to the needs of children who have grown up in conflict zones and are still affected by the impact. The entire curriculum seeks to resolve issues like trauma, drugs abuse, alcoholism, fighting and theft in schools. It goes beyond the school context to address problems of domestic violence, religious differences and relationships at home and in the

community.

“Remarks/Recommendations:

- Although there is an implementation strategy, the piloting in schools was rather rushed because the training manuals were not yet ready. What is available is a curriculum framework. The modules developed by the trainers did not follow any format and need to be more developed since some look like lecture notes. There will be further need to develop a students’ manual and a training of trainers' manual in addition to the facilitators’ manual.
- It is assumed that teachers will be able to interpret the materials and break them down to classroom modules. This may not be the case because teachers have received different initial training. The training manual will need to guide the teachers on what activities to do, such as role plays or games and debating topics.
- The teachers have not yet developed work plans for their individual schools. UMECS needs to play a supervisory role to see how each pilot school will kick-start the program.
- Peace clubs might require some seed funding to start, and basic equipments like drums, T-shirts, balls and others.
- Each school needs to have a baseline against which it will be measured to see whether peace education has caused a change within the student/ teacher/community environment.
- Parents need to be involved at an early stage since they will give the ultimate testimonies on whether students have actually changed their behaviour beyond the school gates into the households where they interact with siblings and community members.
- Institutional measures will have to be set up for the success of the program. For example, the school will have to put official time and a budget for the school activities for both the curriculum and extra activities. The issue of teacher transfers has also to be examined to ensure continuity of the program. Head-teachers in private school must ensure that teachers in the program are on payroll.” (p. 8)

Source: http://pdf.usaid.gov/pdf_docs/PDACQ995.pdf

“In her analysis on **Peace Education in Uganda**, Ms. Christine H. Onen presented Uganda as a country that has been going through internal conflicts for the past 36 years. The country too had been involved in a number of regional conflicts such as the ones in Democratic Republic of Congo (DRC) and Rwanda, and has been subjected over long periods to dealing with huge

numbers of both internally and externally displaced persons. These events have greatly put physical and psychological strains on the people and the country’s capacity to function at its maximum. Her presentation brought out the following information on the Ugandan education system:

- A reform is currently going on in the education system as a whole, and that the Ugandan education system had captured some major broad goals aimed at creating national unity.
- Uganda also offers a case where **elements of Peace Education already exist within the syllabus**, although under different appellations. This is not reflected only in the content of the curriculum but also in the proposed methodologies for use in the learning settings. It was noted, for instance, that the current pedagogical trend is from teacher-centered methodologies to learner-centered approaches.
- Though certain NGOs have developed manuals in Peace Education, yet the challenge is that these programmes are not accredited by the central government, nor are they examinable. The challenge is how to balance the need for Peace Education skills within the society and at the same time, satisfy the rigid demands of a school system based on elimination practices.
- Other challenges include the lack of reference materials, financial constraints, supply of qualified teachers and poor working conditions for these teachers.” (p. 10)

Source: **Peace Education in Africa, UPEACE (2006)**

<http://www.africa.upeace.org/documents/reports/Peace%20Education,%20FinalReport.pdf>

Peace Education through Peace Clubs - A Guide for Secondary Schools in Uganda

Uganda Catholic Education Department Formal and Non Formal

UNESCO

“This **Peace Education Guide for Secondary Level** has been developed to help the learners/users acquire the basic concepts, attitudes and skills necessary for peace building in their immediate school community and in the society as a whole. Since peace knows no age, the concepts which are treated in this **Peace Education Guide** are equally relevant to all the categories and ages of the people in the school community. This Guide has been written in such a way that the learners/users are helped to be inspired by their personal experience to draw the necessary lessons, conclusions and practical resolutions in favor of peace building. This implies active participation of everybody in the school community.

This process of Peace Education is divided into 10 Units each of which is treating specific concepts or themes, namely:

- Friendship
- Sharing and Love
- Kindness
- Obedience and Respect
- Fairness
- Living with People who are different
- Anger
- Forgiveness
- Reconciliation and Peace in the Community

The **Head teachers, Peace Club Patrons** and **Club Leaders** are invited to internalize the Guide so as to help not only the students (learners) but also the rest of the. School community to contribute actively and practically to peace in their school and, eventually, in the society as a whole.”

Source: **Peace Education through Peace Clubs - A Guide for Secondary Schools in Uganda** (2007)

Insight Peace Education Project

Insight Collaborative

Formal and Non-
Formal

“The mission of the Insight Peace Education Project is to advance the prevention of violence worldwide through youth education. We achieve our mission by collaborating with communities and state officials to develop and standardize peace education curricula in primary schools around the world. Our programs provide children with locally-led, context-specific lessons in cooperation, diversity, communication and nonviolence. These learning experiences equip children with the foundation they need to promote peace as they become adult members of their societies. By involving parents, teachers, state actors and grassroots organizations, we take a comprehensive approach to ending violence through one of the most visionary and sustainable means possible: youth education.”

“**Insight Collaborative** brings a unique contribution to youth conflict resolution education through our experience, expertise and partnerships relevant to conflict resolution skills and theory.

Curricula used in each of our local programs are highly customized, developed in collaboration with local communities to ensure that:

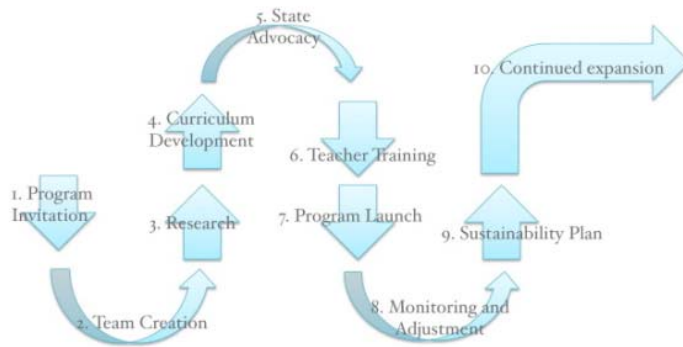
- 1) Subject matter and administration methods have relevance within the respective cultural, political and historical spheres of each society; and
- 2) Local citizens and decision-makers have ownership and authority over curriculum content and implementation.

Curriculum development phases are guided by an existing framework built from Insight’s expertise in conflict resolution training and our world-class network of colleagues and partners. We have gathered the best ideas and methods from a range of established professionals and practitioners in peace education to create teaching modules that facilitate curriculum development, teacher training, state involvement and program longevity.

Sample topics guiding local curricula development include:

- Agreement and Disagreement
- Diversity
- Violence and Nonviolence
- Listening and Speaking
- Conflict – Causes and Consequences
- Conflict Management – Options and Solutions

Our strategic framework has been developed to prioritize the customization of each country's peace education program and implementation process. Our goal to provide every child with conflict resolution skills can only be reached with thorough attention to local contexts. Action plans in each country are guided by a ten-step process:



These steps serve as a guide for the process of developing and implementing peace curriculum in collaboration with local communities.

PARTNERSHIPS

Social change on local and global levels can only succeed in wide collaboration. The following organizations support our work, generously lending interdisciplinary expertise, local contacts and solidarity in the promotion of peace worldwide.

- Human Rights Focus
- Ugandan National Teachers Union
- Facing History and Ourselves
- Believe Media
- Heather McClintock Photography
- African Youth Initiative Network
- Interactive Radio for Justice

- Ingouville and Nelson
- Agoro Community Development Association
- Acholi Religious Leaders Peace Initiative
- The Charity Rights Arts Foundation

Source: <http://www.insightpeaceproject.org/northern-uganda/>

Peace Education and Its Discontents: An Evaluation of Youth, Violence, and School-based Peace Programs in Northern Uganda

Evaluation

Formal

By Jayanni Webster, College Scholars Program, University of Tennessee, Knoxville

“Abstract: This research paper discusses current efforts and programs designed to address the issues of peace and conflict resolution, post-war recovery and education in northern Uganda. Through the collection of stories of life after war, I examine the experiences of children and youth and pilot peace education programs in secondary and primary schools. Northern Uganda was the site of a brutal civil war waged between the rebel group, the Lord’s Resistance Army, and the government’s Uganda People’s Defense Force. The war resulted in the mass abduction of children and the forced displacement of the northern population into internally displaced persons’ camps. Although active combat ended in a 2006 cease-fire, there are still challenges and lessons to be learned that could aid in understanding the conditions that give rise to violent uprisings and movements and in turn mitigate those conditions for a healthier society. In addition, a decade of displacement has birthed various tensions between the youth and adults in the face of changing customs and the return of abducted children. The young people of northern Uganda occupy a unique position in their communities given the role they played in the war, their potential part in reconstruction process, and their national calling as “the pillars of tomorrow’s Uganda.” The government and international organizations, recognizing a need to remedy factors that could lead to a relapse into conflict, developed peace education programs with the goal of creating a “culture of peace” in the region. My fieldwork focuses on two such programs and this paper explores early attempts and outcomes to implementing these programs in schools. With conceptual issues surrounding peace education philosophy, practice and policy, I argue that these programs encourage, rather, a “culture of complacency” in the face of a harsh economic and sociopolitical reality for Ugandan children and youth.”

Source: <http://trace.tennessee.edu/cgi/viewcontent.cgi?article=1152&context=pursuit>

Revitalising Education Participation and Learning in Conflict affected Areas-Peace Education Programme (REPLICA-PEP)

USAID

Formal

Ministry of Education

“REPLICA-PEP, the subject of this study, is an educational intervention to facilitate the development of positive attitudes towards peace in learners as well as equipping them with conflict resolution skills and prevention strategies which will enable

them become the centers and agents of peace in their communities.”

“This qualitative, multiple methods case study concerns the effectiveness of Revitalising Education Participation and Learning in Conflict affected Areas-Peace Education Programme (REPLICA-PEP). There is currently limited evidence regarding the effectiveness of peace education programmes in the context of post-conflict formal schooling. This study therefore set out to explore the effectiveness of REPLICA-PEP and to gain insight into the reality of the current practice of peace education in schools in a post-conflict context in Northern Uganda.”

“The REPLICA Programme was piloted in thirty primary schools and four Primary Teacher Colleges (PTCs) in Uganda from July 2005 to July 2006; it was subsequently launched in 2007 in all government primary schools in northern Uganda by the MoES and funded by USAID.

Peace education is one of the six components of the REPLICA programme which, according to the MoES (2008:11), are critical for post-conflict northern Uganda region. The REPLICA programme is an integrated educational response to address the consequences of the two decade armed conflict in northern Uganda. It is a comprehensive package of six integrated programmes, which include:

1. Peace education;
2. Leadership and governance
3. Psychosocial Care/Guidance and counseling
4. Performing arts and learning in schools
5. Community integration
6. Promotion of girl child education and mentoring”

Source: **The effectiveness of REPLICA – UGANDA** (dissertation by Rovincer Najjuma – 2011)

Right to Play – Uganda

Right to Play

Non-Formal

“Although considerable progress has been made since the civil war of the 1970s and 1980s, Uganda is still one of the poorest countries in the world. While the more recent conflict in Northern Uganda appears to have subsided, a massive humanitarian crisis remains, with more than one million people displaced and the ongoing abduction and recruitment of child soldiers. In addition to a legacy of civil unrest, Uganda continues to suffer from the pancontinental HIV and AIDS pandemic. Despite modest success in tackling HIV and AIDS, the disease has had a tragic impact on the lives of hundreds of thousands of children, many of who are now orphans.

Working with the government of Uganda and the United Nations High Commissioner for Refugees (UNHCR), Right To Play began programming in Uganda in 2001 to help enhance the self-reliance of refugees living in the country’s southwestern Oruchinga and Nakivale refugee camps. Additional sport and play interventions were implemented in the Rhino, Imvepi and Kyaka II refugee camps, and by 2002, the programs were expanded to include the capital, Kampala. By 2010, the Kampala project alone implemented activities in 122 schools through partnership with local communities and organizations.

By strengthening the capacity of local staff, volunteers and partner organizations, Right To Play is empowering the community so they may provide children and youth with sustainable sport and play activities that promote child development, HIV and AIDS prevention, gender equality and child protection rights. By using the best practices of sport and play, Right To Play continues to enhance life skills such as leadership, discipline, fair play and conflict resolution. Ultimately, children who possess crucial life skills will serve as catalysts for healthier, happier and more peaceful communities.

In line with national targets and strategies for achieving the Millennium Development Goals, Right To Play’s programs in Uganda seek to improve the quality of basic education, the development of life skills, and the promotion of health and social development.

The goal of the program in Uganda is to create a safe and interactive learning environment for children and youth, particularly girls. Right To Play is supporting Uganda’s youngest generations as they work to develop the crucial leadership skills that will enable them to play an active role in the community and secure a better future for themselves and their peers.

In 2011, Right To Play plans to reach: 117,500 children and youth (51 per cent female); 1,598 coaches, junior leaders and teachers (50 per cent female); 186 schools; 61 community centers

Partners: Uganda National Society for Disabled Children, Uganda National Association of The Blind, Luby Youth Manpower Development Agency, Hope Clinic Lukuli, HONECRIC (Hoima Network of Child Rights Clubs), Naguru Community, Soroti Youth Aid Organization (SYAO), AIDS Information Centre, Build Africa, German Agency for Technical Cooperation (GTZ); the Office of the Prime Minister; the Refugee Welfare Council; Save the Children; UNHCR; and the District Education Office.

Source: <http://www.righttoplay.com/international/our-impact/Pages/Countries/Uganda.aspx>

Youth Empowerment Program (2008-2011)

Mercy Corps

Non-Formal

“In addition to effective communication and problem-solving skills, YEP’s life skills activities **encourage leadership techniques, punctuality, conflict negotiation**, strong work ethics and proper hygiene, topics which differ from hard business skills and are often not fully addressed in schools.

These skills are truly life skills, as they are always marketable and transferable, even in a stagnant labor market. These personal and interpersonal skills are particularly important for youth who were former child soldiers during Uganda’s civil war and for those who spent prolonged periods in camps as internally displaced persons (IDPs). Life skills training allows youth to gain confidence and skills which will help them throughout their careers: in interviews, in managing customers and with making difficult decisions.

In Uganda, many young people feel that they are not respected or appreciated by adult figures and employers. YEP’s life skills program encourages youth to gain confidence in their workforce capabilities and in their role in society. Through life skills activities such as the debate and radio broadcast, youth are able gain the respect of their elders and their community by demonstrating that they are capable, confident and prepared for responsible economic engagement.”

Source: <http://www.mercycorps.org/articles/uganda/truly-skills-employment-and-skills-life>

Horn of Africa

Country: Djibouti

Policy « Conformément à l’article 8 (de la loi portant orientation du système éducatif Djiboutien capables du 10 juillet 2000), le “système éducatif poursuit les objectifs suivants: a) encourager la prise de conscience de l’appartenance à la Nation Djiboutienne et par là, contribuer au renforcement de la cohésion nationale; b) combattre les préjugés et les comportements nuisibles à la cohésion sociale par la promotion d’une culture de tolérance et de respect de l’autre ; c) former des hommes et des femmes responsables, capable d’initiative, d’adaptation, de créativité et en mesure de conduire dans la dignité leur vie sociale et professionnelle ; d) garantir à tous les enfants l’accès équitable à une éducation de qualité ; e) développer l’enseignement et la formation professionnelle en rapport avec l’environnement socio-économique du pays ; f) combattre l’analphabétisme par la levée des obstacles socio-économiques et culturels, notamment chez les femmes.

Les articles 9 et 10 de ladite loi précisent que « les contenus de l’éducation et de la formation doivent concourir à : dispenser une formation centrée sur les réalités objectives du milieu tout en tenant compte de l’évolution économique, technique, sociale et culturelle du monde ; valoriser l’enseignement scientifique et technologique ; donner une éducation à la santé et au bien-être familial ; donner une éducation sur la protection et la préservation de l’environnement ; enseigner au citoyen les principes de la démocratie du patrimoine de l’unité nationale, de l’unité africaine, de l’unité arabo-islamique et des valeurs de civilisation universelle ; développer en chaque individu l’esprit de solidarité, de justice, de tolérance et de paix ; développer le sens de l’autonomie et de la responsabilité ». » (Données mondiale de l’éducation, 2010, p. 2)

Education des élèves aux valeurs sociales, culturelles, morales et civiques dans l’enseignement primaire et secondaire (Données mondiale de l’éducation, 2010, p. 15 & p. 19)

Source **Données mondiale de l’éducation (7ème édition – 2010/2011), document élaboré par UNESCO-BIE**

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Djibouti.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non
Formal

No relevant data found so far

Country: Eritrea

Policy

“The general objectives of the education system, as outlined in the Government’s Macro-Policy of 1994, are:

- To produce a population equipped with the necessary skills, knowledge and culture for a self-reliant and modern economy;
- To develop self-consciousness and self-motivation in the population to fight poverty, disease and all the attendant causes of backwardness and ignorance;
- To make basic education available for all.

The main goal is to create a united, prosperous, peaceful and democratic nation by education women and men who:

- Have the various needed skills and commitment to work together to reconstruct the economic, environmental and social fabrics;
- Have a love of and respect for their nation and all peoples within it, regardless of sex, ethnic group, age, religion or profession; this includes producing citizens who are fully literate in their mother tongue and who know and wish to preserve the best aspects of their culture whilst changing those negative aspects, including working towards the achievement of gender and ethnic equality;
- Have a respect for democratic institutions and who fully and effectively participate in the democratic process, including developing and defending the basic human rights;
- Are guided by and adhere to the highest ethical principles;
- Have a deep knowledge of and respect for the environment and the need for its restoration and protection;
- Have the ability to wisely use scientific processes and developments so as to develop self-sufficiency in food, and modern services and industrial sector, based on the principle of environmental sustainability;
- Have the opportunity to develop to the fullest their creative potential in all aspects.” (World Data on Education, 2010, p. 2)

“The aims of elementary education are to:

- Promote national awareness and support the development of Eritrean national outlook;
- Provide basic communication and life skills (including literacy and numeracy) appropriate to every context;
- Encourage the development of socially desirable values such as cooperation, responsibility, tolerance, and service to others;
- Offer the necessary knowledge, skills, values and attitudes for the holistic development of the individual and for lifelong learning and productive work in adult life;
- Lay the foundation for an understanding and appreciation of science and technology together with the promotion of care and concern for the environment.” (World Data on Education, 2010, pp. 8-9)

“The aims of secondary education are to:

- Foster national consciousness and cohesion through an informed and enlightened understanding of the Eritrean People’s collective culture, experience and aspirations;
- Offer the necessary knowledge, understanding and skills and the application of these abilities to meet personal and societal challenges;
- Instill a sense of self-discipline, self-confidence, self-reliance, creativity, initiative and personal responsibility;
- Assist learners to appreciate and assume civic and social responsibilities in line with the principles of democracy, social justice and service to the nation and to others;
- Promote the development of the learners’ potential in line with their needs and interests;

- Enable learners to develop skills of problem-solving, inquiry, information gathering, analysis, interpretation, communication and other essential learning processes;
- Lay a firm foundation for further education and to world of work;
- Prepare a sound basis for an understanding and appreciation of science and technology together with the development of knowledge, values, attitudes and commitment to protect and improve the environment.” (World Data on Education, 2010, pp. 10-11)

Comments → not clear if there is a civic education program and if it includes peace education

Source World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Eritrea.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

No relevant data found so far

Country: Ethiopia

Policy “The main principles, objectives and goals of education in the country are enunciated in the various proclamations of the Government of Ethiopia. These documents include: the Proclamation of the Constitution of the Federal Democratic Republic of Ethiopia of 1995; the Education and Training Policy (ETP) of 1994); the Education Sector Strategy of 1994; and the Education Sector Development Programmes. [...]

In terms of the 1994 ETP, the general objectives of education are the following:

- To develop the physical and mental potential and the problem-solving capacity of individuals by expanding education and in particular by providing basic education for all;
- To bring up citizens who can take care of resources and utilize wisely, who are trained in various skills, by raising the private and social benefits of education;
- To bring up citizens who respect human rights, stand for the well-being of people, as well as for equality, justice and peace, endowed with democratic culture and discipline;
- To bring up citizens who differentiate harmful practices from useful ones, who seek and stand for truth, appreciate aesthetics and show a positive attitude towards the development and dissemination of science and technology in society;
- To cultivate the cognitive, creative, productive and appreciative potential of citizens by appropriately relating education to environmental and societal needs.” (World Data on Education, 2010, p. 2)

Civic education is part of social sciences and is taught at the secondary level (World Data on Education, 2010, p. 10) However, it seems that there is an objective to develop basic “social studies” skills at the primary level but it is not clear through which course: “Basic social studies skills are the predominant contents in the lower primary cycle. Similarly, awareness of cultural heritage, development of the sense of equality, cooperation and tolerance, fostering love of one’s people and patriotism, familiarizing students with the values, culture and mechanisms of democratic governance and forming basic moral and ethical uprightness, are the major contents for the upper primary cycle.” (World Data on Education, 2010, p. 10)

Source World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Ethiopia.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non Formal

Strengthening Civic Education in Primary Schools (SCEPS)

PACT

Formal

Date of Operation: 2009 – 2014

Partners: Ministry of

Primary Implementing Partner: Pact

Education; USAID

Regions of Operation: Nationwide

Goal: Develop an ethic of civic leadership and responsibility in growing youth that will help to produce a young generation with strong self-esteem who participates in community services and promotes peace, tolerance, respect, equality, justice and dignity.

Objectives:

- Improve students' discipline, reduce student/youth violence and conflict in target schools and communities, enhance understanding of democratic principles by students in target schools, and increase awareness of social concerns.
- Expand or strengthen and support existing Boy and Girls Scouts Clubs and training and mentoring students to engage in community service work in primary schools

Description:

Civics and Ethical Education is one of the core pillars of the Ethiopia's "General Education Quality Improvement Program" and Ethiopia has a civic education curriculum. Strengthening Civic Education in Primary Schools (SCEPS) was designed to provide training, active engagement, and opportunities for action appropriate for the participating children to effectively develop the knowledge, skills and attitudes of responsible and actively engaged citizens.

Through extracurricular activities aligned with the primary school civic education curriculum, the project enables students to develop the necessary skills for exercising governance and engaging in community services that will lay the foundation for their effective civic participation as adults.

The project works with primary schools to nurture students to interact with teachers and peers, express their feelings, respect people, exercise decision making and take responsibility.

Expected Results:

- Establish Boy and Girls Scouts Clubs in 350 primary schools
- Strengthening and supporting student governments through the provision of necessary materials and training in 500 primary schools
- Develop, print and distribute supplementary reading materials that focus on civics issues and social concerns in collaboration with the Ministry of Education
-

Source: <http://ethiopia.usaid.gov/programs/education/projects/strengthening-civic-education-primary-schools-sceps>

The Team: television series

Search for Common Ground

Non-Formal

Goals:

- Increase tolerance, cooperation and national unity in societies traditionally wracked by conflict.
- Encourage dialogue instead of violence to address conflicts and differences.
- Develop and expand the creative and technical capacities of local writers and technicians.

Outreach and evaluation:

- Social media tools will be used for outreach and to receive audience feedback.
- Evaluation Surveys will be conducted pre- and post-broadcast.
- Focus groups and case studies will be utilized to gather information on program impact.

What makes *the Team* so innovative?

- *The Team* uses popular culture to communicate positive messages. Well-crafted, entertaining programming can have a

profound impact on how people think about themselves, their neighbors, and their society. Using this “edutainment” medium, The Team is able to promote co-existence and connect with a broad and diverse audience otherwise hard to reach.

- The series portrays positive role models and young people taking responsibility for their actions.
- In rural areas where TV is not accessible, mobile cinema screenings are set up for public showings, followed by moderated discussions.
- Each TV series will have a companion radio series to expand the program’s reach.

“In its multi-nation, episodic drama *The Team*, Search for Common Ground has merged the global appeal of soccer/football* with soap opera to help transform social attitudes and diminish violent behavior in countries grappling with deeply rooted conflict. The television series addresses the very real divisive issues facing societies in a dozen African, Asian and Middle Eastern countries, using sport as a unifier to surmount barriers. Each production of *The Team* follows the characters on a football team who must overcome their differences – be they cultural, ethnic, religious, tribal, racial or socio-economic – in order to work together to win the game.

The Team rings true for viewers, given that all of the series are created and produced locally. Actors and scriptwriters, who have experienced violent conflict and divisions firsthand, are drawn from local populations in countries like Kenya, Morocco and Cote d’Ivoire. Local production companies and technicians take the lead, with additional technical assistance and support from Common Ground Productions.”

In Ethiopia, *the Team* is broadcast only on radio.

Source: <http://www.sfcg.org/programmes/cgp/the-team.html>

“*The Team* in Ethiopia – known locally as *Tena Budin* – aimed to enable Ethiopians to look collectively at community problems and work collaboratively to find non-violent solutions to conflicts. The 50-episode radio drama was broadcast on Radio Fana, nationwide, from July 2009 through July 2010. The topics and issues covered were chosen to especially appeal to, and be meaningful for, youth.

The series revolved around members of a soccer/football* team, following the emerging love story between two of the main characters and the many problems they confront. They are shown working through these conflicts constructively, becoming role models for other young people. The series, created by PACT Ethiopia and Search for Common Ground (SFCG), focused on promoting a change of attitude among Ethiopians regarding how to manage and resolve various community conflicts, while at the same time providing entertainment. It was co-produced by SFCG and the Ethiopian Zeleman Productions

(<http://www.zelemanproduction.com/>).

The Team tackled issues of ethnicity, religion, and class, and focused on themes of violence, dialogue, tolerance, mutual respect, social responsibility, and empowerment. The program served as a launching point for Ethiopians as a whole – and youth in particular – to discuss issues of diversity and interpersonal conflict.

In an evaluation attitude survey based on the first 10 episodes of *The Team* in Ethiopia, youth highlighted several topics in the series that were relevant to their lives. The following were among the issues identified:

Resolution of Conflict Between Groups

Participants said the various conflicts presented in the episodes related to their own lives since such conflicts and disagreements are common on football fields and elsewhere. They also said the ways different conflicts were resolved, using open discussion to reach mutual understanding, were very helpful.

Cooperation and Collective Responsibility

Participants said they learned from the series that they can solve many common problems in their community through cooperation and collective responsibility. This message was successfully communicated through portraying activities like speaking out against illegal acts, cleaning up the environment, and turning in a thief.

Women's Empowerment and Gender Equality

In the series, women are portrayed in key leadership positions and as effective and efficient decision makers. Participants characterized them as understanding problems in the community and acting cooperatively to find solutions. Participants in the survey also said that the series showed them women can be as successful as men if they work as hard, citing the success of Aresema – the lead female character – on the football field.

Strength and Rejection of Abuse

The participants revealed that sexual harassment by instructors is one of the major problems affecting many female students. Aresema's confidence and strength in handling the sexual harassment she encountered was recognized as a good lesson for female students who are at risk of similar harmful and unethical practices in schools and universities.

** The sport known as soccer in the United States will hereafter be referred to as football, as it is known in the rest of the world.*

Quotes from Survey Participants:

"Normally, in our day-to-day life, we do not see people trying to solve their differences in a peaceful manner... [In the drama] we see that no matter what differences exist between different groups, if the parties are willing to discuss their differences, there is a possibility of finding a solution that satisfies all of the conflicting parties."--A female in the 15-24 age group, in Bahirdar

“What makes this drama special is that it raises many issues and it also gives possible solutions.” --Another participant, unidentified by gender or age

[Episode Summaries for The Team - Ethiopia \(Season 1\)](#)

Source: <http://www.sfcg.org/programmes/cgp/the-team-ethiopia.html>

Right To Play – Ethiopia

Right To Play

Non-Formal

Enhancing the Development of Children in Ethiopia through Sport and Play

Partners: The Ethiopian Bureau of Finance and Economic Development Bureau of Youth and Sport; the Ministries of Agriculture and Rural Development, Disaster Management, and Food Security; the Akaki District and Dukem Town Education Offices; Emanuel Development Association (EDA); Family Guidance Association of Ethiopia (FGAE); GOAL Ethiopia; Organization for the Prevention, Rehabilitation and Integration of Female Street Children (ORFIS); Kirkos, Gulele and Addis Ketema Sub Cities; United Nations International Children’s

“Ethiopia is one of the poorest countries in the world, with a significant history of political upheaval, natural disaster, illness and economic crisis. Ranked 157 out of 169 countries on the United Nation’s Human Development Index, the country faces many broad humanitarian and development challenges. Children and youth are disproportionately impacted by Ethiopia’s low level of development. A number of fundamental children’s rights are not met because of poverty, as illustrated by widespread malnutrition, high incidence of communicable disease and a large number of young living in situations of risk.

Right To Play has been working in Ethiopia since 2005, and its experience there indicates that children and youth living in the capital of Addis Ababa and its surrounding areas face a variety of serious development challenges. In addition, there are a significant number of children and youth with a disability. These individuals are often marginalized in Ethiopian society, and are very rarely given the opportunity to partake in the workforce, school or sports activities. And while the HIV and AIDS prevalence rate is not as high as in southern Africa, Ethiopia’s HIV and AIDS pandemic has far from peaked. Factors contributing to the spread of HIV and AIDS in Ethiopia include the taboo nature of sexuality and reproductive health, gender-based violence, and the lack of a well-orchestrated national condom distribution and awareness strategy.

Right To Play’s program, **Enhancing the Development of Children in Ethiopia through Sport and Play**, directly addresses these challenges through the implementation of sport and play programs as innovative and dynamic learning tools that emphasize holistic development. Right To Play’s sport and play-based activities that promote the inclusion of girls and children living with disabilities, and work to improve health, build life skills and foster peace for children living in the targeted areas of Ethiopia.

Right To Play’s program in Ethiopia seeks to improve the physical, social and emotional well-being of children and youth, and develop leadership and decision-making skills through regular sport and play activities. The program also creates an environment for sport that is conducive to participation by all of the country’s most exposed demographics, including, girls and

women, vulnerable children and youth, and persons with a disability. Right To Play also focuses on building the capacity of parents, local partners and schools to implement activities and integrate overarching Sport for Development and Peace values into their programming. The expected results will also include a reduction in violent behaviour and increased cooperation among children as well as an increase in healthy behaviour in relation to HIV and AIDS prevention.

Fund (UNICEF); and Hope for Children.

In 2011, Right To Play plans to reach: 20,700 children and youth (48 per cent female); 414 coaches, leaders and teachers (48 per cent female); 41 schools; 10 youth centers.

Source: <http://www.righttoplay.com/international/our-impact/Pages/Countries/Ethiopia.aspx>

Country: Somalia*

Policy No relevant data found so far

Source N/A

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

Uniting Communities to Mitigate Conflict Program: Peacebuilding Training for Somali Youth

IREX

Non-Formal

Partner: USAID

“These training materials provide steps and guidelines to increase peacebuilding skills in youth in Somalia and Somaliland. It was developed to empower youth to become peacemakers by building their leadership, communication, and teamwork skills. The target audience for the training comprises youth participants of the USAID-funded and IREX-administered [Uniting Communities to Mitigate Conflict Program](#) in Somalia and Somaliland.”

 [Peacebuilding Instructor's Training Manual for Youth](#)

 [Participant Workbook for Youth](#)

 [Dialogue Facilitation](#)

Source: <http://www.irex.org/resource/peacebuilding-training-somali-youth>

Young Peace Ambassador Program – Tanzania, Kenya & Somalia

GNRC Africa (Global Network of Religions for Children)

Non-Formal

“The **Young Peace Ambassador Program (YPAP)** started in 2003/4 in Tanzania as part of the GNRC’s Education for Peace Program initiative in Africa. It was also established in response to the violence that followed the irregular elections in Zanzibar and Pemba held in 2000.”

Partner: Arigatou Foundation

UNICEF

UNESCO

“By 2006/7 **TYPAP** had been introduced in **Somalia** and **parts of northern Kenya**, although the decision to do this had actually been taken much earlier in 2004 at a GNRC global forum. It was argued that **the lessons learnt in Tanzania could be used to improve the lives of youth and children in Somalia, Somaliland and Kenya**. Since then GNRC Africa’s Nairobi office has managed to carry out several activities in line with TYPAP. **Peace-building and training workshops have been held in the northern Kenyan towns of Isiolo, Wajir, Garissa and Mandera**. Other workshops in **Bosasso in Somalia (Puntland) and Hargeisa in Somaliland** have also been undertaken. Since then over **60 peace clubs** have been formed, **mostly in schools and orphanages**, and about **1 500 peace club members have received the GNRC message of peace and ethics education**. The objectives of these workshops were to provide peace-building training sessions to young people, remind them about the most common types of conflict and the various methodologies of resolution, and also to give young participants a desire to become role models in the area of peace building.

Interfaith Council for Ethics Education

To achieve this, GNRC Africa’s Nairobi office established several links and partnerships with youth and child-serving organisations. The Somali Organization for Community Development Activities (SOCDA) and the Somali Association for Youth Salvation (SAYS) were instrumental in organising and facilitating TYPAP programs in Somaliland. While SOCDA works with TYPAP in the south-central regions and Bosasso (semi-autonomous Puntland), SAYS is a key TYPAP partner in Hargeisa and other areas of Somaliland. Other partners included the Children’s Relief Fund (CRF) and the Kenya Council of Imams (Muslim leaders) and Ulamaa (Muslim scholars) (KCIU), which are active in Isiolo, Wajir, Mandera and the northern parts of Kenya generally.” (pp. 86-87)

“TYPAP has the following **objectives**:

- to plant the seeds for **collaboration between, and peaceful coexistence among, children and young people from diverse**

backgrounds and regions of Somalia, Somaliland and Kenya

- to raise the profile of children and youth as active partners, and peace as a value within public discourse in Somalia, Somaliland and Kenya
- to establish avenues/spaces in which children and youth from different backgrounds can meet and interact to build a culture of peace in Somalia, Somaliland and Kenya
- to enhance the opportunities for participation by children and youth in governance cultures in Somalia, Somaliland and Kenya
- to build a culture of peace and understanding among children and youth by seeking guidance from the elders, thus co-opting them as partners
- to understand issues affecting children and youth that can lead to breach of peace or its sustenance
- to sustain peace and education for peace as a poverty-reduction strategy at the grassroots
- to enhance the capacity of children and young people in Somalia, Somaliland and Kenya and to communicate effectively through the mass media – especially the radio
- to help children and youth of Somalia, Somaliland and Kenya appreciate the consequences of unresolved conflict leading to violence through visits to such places as the Genocide Museum in Kigali, Rwanda (GNRC Africa 2005).” (p. 90)

“Strategies:

- Use of elders, mentors and role models
- Use of media
- Peace clubs and peace-building workshops
- Use of the [Learning to Live Together manual/toolkit](#) for peace building (developed by the GNRC, and approved by UNICEF and UNESCO): LLT strives for intercultural and interfaith learning for ethics education, affirms diversity and promotes dialogue and communication.
- sports activities and visits to, for example, the Rwanda Genocide Museum” (p. 91)

Evaluation of TYPAP

“TYPAP peace clubs were designed so that they formed the entry point from where the peace education content was delivered to the students and children. Every school that participated in TYPAP was encouraged to form a peace club. A peace club would typically consist of about 30 to 50 students representing all streams in that school. Several peace clubs would be trained in peace building at a single workshop. This brought several schools together in one venue. The assumption here was that the peace clubs would be the focus point for learning, dialogue and skills development, and the attitudes towards peace created by the clubs would filter through to other members of the school community. The advantage of this approach was that it bypassed school bureaucracy, that is, school administrators and teachers, the majority of whom were not trained as peace education teachers or facilitators. The disadvantage was that it was difficult to gauge how much of the attitudes created in the peace clubs had filtered through over a certain period of time.

Another challenge for TYPAP on the matter of peace principles concerned the school environment, as there is a generally violent climate in the schools both in Kenya and Somalia and Somaliland. Corporate punishment was and still is widespread in Kenya (Human Rights Watch 1999; Mweru 2010) despite its ban in 2001 by the enactment of the Children’s Act of 2001 (Government of Kenya, 2001). Thus, despite TYPAP being fairly consistent as far as its own facilitators/trainer and the workshop environment were concerned, it had little control over the entire school environment. All the same, as Maxwell et al (2004) suggest, educating for peace is still possible in spite of the educators’ own immersion in a context of violence and their underqualified status. Perhaps it would have been more worthwhile for TYPAP to work out a way to train all the teachers in the schools selected for peace building.” (pp. 110-111)

Source: *Peace Education in Post-Conflict Societies: The Case of The Young Peace Ambassador Program in Somalia and Kenya* by Said Abdalla (2012) available at: <http://uir.unisa.ac.za/handle/10500/7636>

Source: Manual: *Learning to Live Together An Intercultural and Interfaith Programme for Ethics Education* (2008) available at: <http://unesdoc.unesco.org/images/0016/001610/161059e.pdf>

Life skills-based education builds young Somalis' self-confidence

UNICEF

Non Formal

By Denise Shepherd-Johnson and Maureen Njoki

Government of Japan

“NAIROBI, Kenya, 12 July 2010 – Muna Ali Hirsi, 24, is a vibrant and motivated life-skills mentor who works with young people aged 12 to 21 in north-west Somalia (Somaliland).

To see and hear her lead a lively discussion with 20 youths on the challenges they face in their community – against a backdrop of conflict and instability – it is hard to believe that Ms. Hirsi used to be timid and retiring.

“I was very shy,” she recalls with a smile. “Even in school, I could not participate. I would never walk to the market alone and had to cover myself completely. I could not speak. I did not have confidence about myself.”

Invaluable information

Ms. Hirsi’s life changed in March, when she took part in a two-week training session in life skills-based education in Hargeisa, Somaliland.

Life skills-based education aims to **develop young people’s skills in self-awareness, problem-solving, interpersonal relations, leadership, decision-making, effective communication** and coping with difficult situations. It also provides them with **civic education** and invaluable information on such issues as HIV and AIDS, drug and substance abuse and female genital mutilation.

Some 180 young adults participated in the training with a view to sharing their knowledge with other young people in their communities. Participants came from five youth groups in Somaliland and Puntland (north-east Somalia). Thirty were selected as youth mentors, and Ms. Hirsi was among them.

The training helped her gain self-confidence and the skills to assist others. “I can even speak on national TV,” she says. “I can raise awareness and speak about my opinions.”

Exploring options

As a life skills-based education mentor, Ms. Hirsi leads ‘study circle’ speak-out sessions on topics selected by young people themselves. In a youth centre at the State House settlement for displaced people, members of Ms. Hirsi’s study circle want to talk about migration.

State House is home to over 3,200 families; 80 per cent of its population is between 11 and 24 years of age, and only 10 per cent of them can afford to attend school. The young people explain that many adolescents drop out of school because they cannot afford to continue with their education, and some see migration as their only hope of a better life.

Ms. Hirsi then guides the group to examine the many risks entailed in illegal migration and the other options and opportunities open to young people.

Youth participation

The life skills-based education programme gives young people a chance to learn from one another and equips them to improve their lives, build their self-esteem and make well considered decisions.

Inspired by her training as a mentor, Ms. Hirsi notes: “I want to teach other young people, especially girls, to be confident, to participate in family and country decisions. The community has socialized girls not to demand for their rights to education [and] participation. Through the study circle speak-out sessions, I have learned it’s OK to speak for myself, and I want to help other girls to be able to do so.”

With generous funding from the Government of Japan, UNICEF started rolling-out this activity in 2009 in northern Somalia with the aim of reaching out to 10,000 young people – reducing their vulnerability to all forms of violence, abuse and exploitation by providing them with the necessary knowledge and life skills. “

Denise Shepherd-Johnson contributed this story from the UNICEF Somalia Support Centre in Nairobi, Kenya. Maureen Njoki provided reporting from Somalia.

Source: http://www.unicef.org/education/somalia_54270.html

Other countries in Eastern Africa

Country: Mozambique*

Policy “According to the Constitution of the Republic of Mozambique, approved and enacted in November 1990, education is a right and a duty of every citizen (article 88). This should translate into equal opportunities of access for all citizens to the various types and levels of education. The State allows other entities, including communities, cooperative, business and private bodies to participate in education. Government looks at education as a tool for integrating individuals in the social, economical, and political life, as a key factor for building a society based on the ideals of freedom, democracy and social justice, and as the main instrument for training and preparing young people for their participation in the process of developing their country.” (World Data on Education, 2010, p. 2)
 “In 1983, the next education system was established and a new curriculum was gradually introduced grade by grade up to grade 12 in 1995. A new basic education curriculum has been defined and has been progressively introduced starting from 2004.” It includes the “introduction of moral and civic education as a cross-curricular area in EP1 (grades 1 and 2) and as a discipline in EP2 (grades 3 to 5).” (World Data on Education, 2010, p. 7)
 “The curriculum in primary school teacher training institutes covers five areas, namely: social sciences (civic education, history and geography); education sciences (pedagogy, educational psychology, and school administration); communication and expression (Portuguese, English, music, artistic/visual education and physical education); working activities; and mathematics and natural sciences.” (World Data on Education, 2010, p. 19)

Comments Civic education does not seem to be taught at the secondary level

Source World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE
http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Mozambique.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non Formal

Youth Development Through Football – Mozambique

Youth Development Through Football

Non-Formal

“YDF in Mozambique: Self-esteem and a change of attitude contributing to a peaceful future

Mozambique is situated in the south-east of Africa. The country borders the Indian Ocean with a coastline of some 2,500 km. After ten years of struggle for liberation, Mozambique attained independence from Portugal in 1975. From 1977 to 1992, the country was again involved in armed conflict, this time in the form of an intense civil war, which left the country in an economic and social recession. Peace only returned in 1992 and the country became relatively stable for the first time in decades. Today Portuguese-speaking Mozambique is a multi-party democracy and is considered an African success story with an eight per cent average annual growth rate; nevertheless, the country remains poor and most of its citizens earn a meager living from small-scale agriculture. After the war, the construction of schools and the training of teachers did not keep up with population growth, the result being a highly negative effect on education. HIV/AIDS constitutes another major problem, with an estimated 13 per cent of adults aged 15-49 years either living with the virus or suffering from the disease. The youth is even more strongly affected and HIV/AIDS prevalence is far higher in the central provinces of Sofala, Manica, Tete and Zambezia given that these are the transport corridors from neighboring countries to the ports of Nacala and Beira.

A focus on HIV/AIDS awareness and prevention

Against this backdrop, the Youth Development through Football (YDF) project considered Mozambique a suitable partner country. Together with GTZ's 'Multisectoral HIV/AIDS Control in Mozambique' project, YDF embarked on a cooperation agreement with the Lurdes Mutola Foundation in 2009. The non-governmental organization was founded by and named after the homonymous Mozambican Olympic champion. It focuses on sports-based youth and educational development in the Manica and Sofala provinces and on fostering the entrepreneurial skills of girls and boys. The foundation's 'Sport for Development' strategy is aimed at training coaches to combine health and hygiene issues with football-league activities. Behavioral-change communication also forms part of the programme.

Reestablishing self-esteem in the youth

YDF's support to the Lurdes Mutola Foundation is targeted at reestablishing self-esteem in the Mozambican youth after all the years of civil war. Issues such as conflict and violence prevention and political and social participation are high on the agenda. YDF is also assisting the foundation with a small grant campaign for youth and women's associations in and around Manica Province. By the end of 2009, 51 coaches had been trained by the foundation, among them 12 women. Their regular training combines football with life-skills sessions on the prevention of HIV/AIDS and on project management and funding. It reaches up to 700 youths in the province.

Last stop, Manica

Mozambique was the last station for a YDF caravan that toured the partner countries in early May 2010 in order to increase the excitement among the African youth ahead of the World Cup. In partnership with GIZ's 'Decentralization Programme' in Mozambique, YDF used the opportunity to convey the idea of youth development through football both to current and potential stakeholders and organized a football tournament - combined with life-skills sessions - in cooperation with the Lurdes Mutola Foundation in Manica City. Manica is located 75 km from the provincial capital of Chimoio, and only 15 km from the border with Zimbabwe. A team from Zimbabwe's third largest city of Mutare, which is likewise closely located to the border, also participated in the tournament.”

Source: <http://www.za-ydf.org/pages/mozambique/>

Right To Play – Mozambique

“The violent and prolonged civil strife experienced in Mozambique between 1975 and 1992, destroyed the country’s infrastructure and productive assets, and resulted in widespread population displacement.

Basic education is underdeveloped and fails to focus on a holistic education, fostering the healthy physical, social, and emotional development of children and youth. Furthermore, a significant portion of children in Mozambique are excluded from both formal and non-formal education systems on the basis of religion, ability, gender, ethnicity, or social background. In addition to these challenges, the country also suffers from high HIV and AIDS infection rates, which disproportionately affect women and girls, who already suffer from widespread gender-based discrimination throughout the country.

To address these key development challenges, Right To Play uses *Red Ball Child Play* and *Live Safe Play Safe* programs in multiple communities throughout Mozambique. From modest beginnings in 2002, Right To Play operations expanded to six project locations within five years. In January 2007, Right To Play initiated a three-year project in the Maputo and Gaza Provinces, funded by the Norwegian Agency for Development Cooperation (NORAD). In hopes of building on the success and recommendations of those projects, in 2010, NORAD renewed its commitment to Right To Play with a new three year project in Maputo.

Right To Play

Non-Formal

Partners: Núcleo de Formadores Desporto e Saúde (NFDS); Jovens de Inhaca Ligados ao Desporto, Educação e Saúde (JILDES); Ministry of Education and Culture; Ministry of Health; Ministry of Youth and Sport; SOS Children’s Village; Ndambine 2000; Chicumbane and Chongoene Nucleo.

Right To Play programs in Mozambique seek to improve the quality of basic education, build life skills in children, and promote the health and social development of children and youth in disadvantaged communities. The aim is for these improvements to contribute to meeting the national targets aligned to the Millennium Development Goals. HIV and AIDS prevention education is a particularly important component of Right To Play's programs in Mozambique. The key outcomes pursued by Right To Play are the adoption of healthy practices regarding HIV and AIDS and other communicable and non-communicable diseases by children, coaches and community members.

In Mozambique Right To Play is working to create a safe and interactive learning environment for children and youth, particularly girls. Participation in regularly scheduled sport and play activities will contribute to improving basic education, health and the development of life skills. Programs will also incorporate parental capacity-building. Furthermore, Right To Play will support the development of leadership skills that will enable children and youth to actively participate within their communities to secure a better future for themselves and their peers. The expected results of Right To Play programs in Mozambique include: a reduction in violent behaviour, increased cooperation among children, and an increase in healthy behaviour relating to HIV and AIDS prevention.

In 2011, Right To Play reached: 50,000 children and youth (50 per cent female); **580** coaches, leaders and teachers (5 per cent female); **56** schools; **4** community centers”

Source: <http://www.righttoplay.com/international/our-impact/Pages/Countries/Mozambique.aspx>

Country: Malawi

Policy “According to the Constitution of the Republic of Malawi drafted soon after the political transition to multiparty democracy, and approved by the Parliament, the State shall actively promote the welfare and development of the people by progressively adopting and implementing policies and legislation aimed at achieving the following goals in the education sector: eliminate illiteracy; make primary education compulsory and free for all citizens; offer greater access to higher learning and continuing education; and promote national goals such as unity and elimination of political, religious, racial and ethnic intolerance (Article 13).” (World Data on Education, 2010, p. 2)
 “In January 2007, the Ministry embarked on a reform process of the primary education curriculum starting with Standard 1. Subjects like life skills education, social studies, and general studies were introduced. Topics such as the United Nations Charter, promotion of human rights and respect of fundamental freedoms have also been included. (MOEST, 2008)” (World Data on Education, 2010, p. 8)
 “According to the Malawi National Examination Board, national goals of education in Malawi identify five categories of knowledge and skills, i.e. citizenship, ethical and socio-cultural, economic development, occupational and practical skills. Citizenship skills are meant to create awareness for unity, obedience, loyalty and discipline; development of spirit of tolerance, provide knowledge and understanding of the machinery of the government, etc. These skills are meant to prepare one for leadership roles in one’s community. Ethical and socio-cultural skills serve the purpose of making one aware of acceptable norms of behavior and cultural practices of one’s community.” (World Data on Education, 2010, p. 8)

Comments The national curriculum does not include peace education or civic education per se. Life Skills education is mentioned but it does not seem to be a standalone subject. It is not clear how the “citizenship skills” are developed.

Source **World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE**
http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Malawi.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non
Formal

No relevant data found so far

Country: South Sudan*

Policy No relevant data found so far
Source N/A

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non Formal

Right To Play – South Sudan

Right To Play

Non-Formal

“Despite progress made by the Ministry of Education, Science and Technology (MoEST) to increase school enrolment and build new schools, the education system in South Sudan continues to face many challenges.

The significant number of exiled people returning to South Sudan, compounded with the lack of a clear education policy, renders existing facilities and resources inadequate. While admirable efforts have been made at increasing enrolment and improving teacher-student ratios in schools, the influx of students means that there is inadequate space for children’s participation in physical education activities. Additionally, while general enrolment is up, female enrolment levels remain poor due to cultural and traditional restrictions.

These difficult conditions are what originally brought Right To Play to South Sudan in December 2003. Because of the instability begotten by decades of civil unrest, when Right To Play first began implementing programs in the region’s capital, Juba, it was through an agreement with the United Nations International Children’s Fund (UNICEF). Following the signing of the Comprehensive Peace Agreement (CPA) in 2005, Right To Play was however able to re-register in Sudan as an independent Non-

Partners: Ministry of Education Sciences and Technology (MoEST); Ministry of Gender, Social Welfare, Religious Affaires (MoGSWRA); Southern SudanAIDS Commission (SSAC); Ministry of Youth and Sport (MOYS); Ministry of Health (MOH); Somba Youth Association (SYA); and Christ Early Childhood Development

Governmental Organization (NGO) and continue its valuable work there.

Advocacy Groups

With physical education excluded from the average school day in South Sudan, the current curriculum fails to promote the healthy physical, social and emotional development of children and youth. Through its *Sport and Play as an Effective Learning Tool for Holistic Child Development in Southern Sudan*, Right To Play seeks to address the educational needs of the most vulnerable children that have emerged from the conflict in South Sudan. Through this program, Right To Play will build the capacity of local community volunteers, teachers and partners to provide ongoing sport and play activities that emphasize HIV and AIDS education, gender equity and equality, as well as education on child rights and protection. In addition to children and youth having access to regular, inclusive sport and play activities, Right To Play will also work to raise community awareness on health issues, the importance of child vaccination and HIV and AIDS prevention. Lastly, Right To Play will strengthen Local Sports Councils and Community Based Child Protection Networks (CBCPNs) and local partner organizations to oversee and manage the implementation of regular sport and play-based activities in the community. They will train their members with the basic skills required to ensure the sustainability of the program, and in turn, will help to build safer and stronger communities.

In 2011, Right To Play plans to reach: 20,000 children and youth (40 per cent female); 300 Coaches and Leaders (40 per cent female); 50 schools; 21 community centers.”

Source: <http://www.righttoplay.com/International/our-impact/Pages/Countries/Sudan.aspx>

Sports for Peace and Life

Mercy Corps

Non-Formal

“Mercy Corps, an international humanitarian aid organization, aims to harness the power of sport to engage young people and encourage positive social behavior through its Sports for Peace and Life Program in Sudan. (*Mercy Corps uses sports for change in many countries in addition to Sudan, including Colombia and Kenya, for example*). The Sudanese programme, which started in 2006, is supported by the United States Agency for International Development (USAID) and Nike. The project is being implemented in partnership with Grassroot Soccer, a US-based organization which uses the power of soccer to raise awareness about HIV/AIDS in Africa, and is using the Grassroot Soccer life skills training methodology to decrease young people's vulnerability to HIV/AIDS while increasing their capacity to avert and resolve potential conflict.

Partners: Grassroot Soccer, Nike, United States Agency for International Development (USAID), Southern Sudanese Ministry of Culture

Communication Strategies:

Youth and Sports.

To ensure the success and sustainability of Sports for Peace and Life, Mercy Corps partnered with Nike, Grassroot Soccer, and the Southern Sudanese Ministry of Culture Youth and Sports. According to the organizers, these partnerships were key to driving the programme and its future sustainability. Together with Grassroot Soccer, Mercy Corps firstly developed the ***Sports for Peace and Life curriculum***. The Ministry of Culture functioned as the recruitment team, locating coaches and teachers from each state to lead the programme. A Mercy Corps employee then partnered with a Grassroot Soccer employee to train these new recruits who in turn led groups of youths, ages 13-24, through 6 weeks of curriculum and training. In most cases the sport used was soccer, although for some all-girls teams it was volleyball.

The project used game-based activities to de-stigmatise HIV/AIDS and teach youth about the difference between HIV and AIDS, how the disease is transmitted, and how to avoid infection through the use of condoms, abstinence, or by having only one partner. According to Mercy Corps, the game-based approach is a relaxed and comfortable way to address these sensitive topics. The organization also strives to identify trusted adults in the community to be coaches so the atmosphere can be relaxed and youths can talk openly about the issues addressed. For the peace building component of the programme, role-playing was used to give examples of how to manage conflict rather than resort to violence.

Once the 6-week curriculum was over, participants completed a post-test to measure changed attitudes and understanding. A large state tournament was held to celebrate the completion of the programme as well as reinforce the main issues. Nike provided jerseys and sports equipment for all the teams and in total donated more than 190,000 pieces of equipment. The tournament was not only a celebration but a graduation from the programme. In 9 months 7,000 youth completed the Sports for Peace and Life programme, with a 92% graduation rate. In total, there were 366 coaches spread out among the 10 states of southern Sudan with each coach in charge of approximately 20 youths.

Development Issues: Youth, HIV/AIDS, Conflict.

Key Points:

Due to Sudan's 21-year civil war, 2 generations of southern Sudanese youth have missed out on a formal education. Following the 2005 peace agreement, the region now faces other problems. A severe lack of schools and skilled teachers means there is still little opportunity for education or structured activities. Although HIV prevalence is currently estimated at 1.6% (much lower than bordering countries), there are factors that threaten to increase this rate. These factors include: increase in population movement through trade and transport from neighboring countries, lack of HIV/AIDS education and awareness, low levels of health care services, and cultural factors such as polygamy, cultural barriers around speaking about sex, and the stigma

surrounding HIV/AIDS. In addition, young people risk inheriting the long-held beliefs which fuel intertribal conflict.

Overall, the programme was deemed successful even with the many challenges that were presented. However, Mercy Corps has stated that these challenges will inform the future of the programme and has helped identify areas of improvement. According to the organizers, cultural barriers related to the inclusion of girls in the programme need to be overcome. Culturally, females tend to domestic chores, do not participate in sports, and sometimes do not even go to school. For this reason, 4 out of 5 participants in the programme were male. In the future, the programme plans to encourage more girls to participate and is thinking of working with parents to achieve this. The organizers believe that by improving access to sports, education, and HIV/AIDS awareness, they can improve the livelihood and self-esteem of many girls in the area.

Other challenges identified were language barriers, access to condoms, and access to testing services. Furthermore, working in a post-conflict environment presented challenges due to the lack of organized sports teams and a government structure that is in the process of being developed.

Source: <http://www.cominit.com/democracy-governance/content/sports-peace-and-life-program>

Country: Sudan*

Policy “education in Sudan has the following general directives: to provide equilibrium of character by satisfying physical, spiritual and intellectual needs and inculcating good conduct and cooperation to enable each member of the society to fulfill his/her role in life; to assert the respect of humanity in the social system through empowerment of the learner with the knowledge that enables him/her to know his/her rights and duties and to act accordingly, and to be self-reliant in the acquisition of knowledge; to develop a spirit of patriotism and caring for Sudan’s cultural heritage together with awareness of the cultural links with African, Arab and Islamic nations. The objectives of general education as stated in the 1992 Education Act and the education strategy are as follows:

- To instill in the young people religious ideas, beliefs and morals, and social values so as to build a responsible character;
- To develop the thinking abilities of learners through experience and science and to strengthen their bodies by physical education;
- To encourage self-esteem and national pride and to develop a sense of patriotism and loyalty within an improved spirit of national unity;
- To build up a self-reliant community and to activate the spiritual and material energies and encourage ambition;
- To encourage creativity and to build up the individual’s abilities and skills through technological training so as to fulfill the goals of comprehensive development;
- To develop environmental awareness and promote the preservation of natural resources.

Article 25 of the Child Act, Provisional Decree of 2004, stipulates that education of the child shall aim at: ensuring his/her religious, moral, emotional, patriotic, and spiritual upbringing and his/her scientific, physical and cultural formation; building his/her character that shall worship Allah in freedom, responsibility and belief, making him/her aware of his heritage and rehabilitation of him/herself by implanting in him/her the love of his/her motherland, his/her people and the entire humanity; making him/her aware of advantages of goodness, peace, cooperation and devotion; and building his/her capacity to the extent of making him/her capable of effective contribution towards all aspects of development on the basis of equal opportunities.” (World Data on Education, 2010, p. 2)

“The Comprehensive Peace Agreement (CPA) signed in 2005 has necessitated the development of a national curriculum framework that addresses the multicultural and multi-religious context of Sudan. The NCCER, which is responsible for all aspects of developing and supporting the national curriculum framework for basic and secondary education, is currently undertaking an assessment of the curriculum across Sudan in order to propose a framework for developing a new curriculum in line with the requirements of the CPA. [...] With the assistance of UNICEF, a comprehensive life skills curriculum was also introduced in 2008 and is being implemented across schools. The life skills curriculum includes developing self-confidence and dealing with conflict, HIV/AIDS and gender issues.” (World Data on Education, 2010, p. 9)

Comments Borderline... No civic education. Is the life skills curriculum really taught in all schools? It does not appear in the weekly lesson timetable

Source World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Sudan.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

Theater and Radio programs

Search for Common
Ground

Non-Formal

“SFCG is also introducing participatory theatre as a tool for peacebuilding to Badya Centre for Integrated Development Services and its program efforts. This technical assistance began with training sessions for community actors and other theatre resources, providing an introduction into the methodology, specific acting techniques, and skills in audience interaction and scriptwriting.

Following the training, Badya Centre has supported the formation of a youth theatre troupe, which has begun performing in communities around the Mekkinas area. The performances focus on providing a new interactive forum for dialogue and community problem-solving around issues creating tensions and conflict among various groups.”

Theater performances have notably been conducted in schools (ex: Audience of the participatory theatre performance at Mekkinas' primary school).

Peace Education for Communities in Kadogli Province: “A group of civil society organizations are initiating efforts to provide peace education with people in the region, seeking to end the cycle of violence that has plagued the area and focus instead on building a path towards tolerance, acceptance, and peaceful coexistence.”

Target: vulnerable groups, youth, communities in general / focus on South Kordofan, a volatile region within the Transition Areas

Source: <http://www.sfcg.org/programmes/sudan/>

Country: Zambia

Policy

“The main goal of education as outlined in the National Policy on Education (Educating our Future, 1996) is to produce learners capable of:

- Being animated by a personally held set of civic, moral and spiritual values;
- Developing an analytical, innovative, creative and constructive mind;
- Appreciating the relationship between scientific thought, action, and technology on the one hand, and sustenance of the quality of life on the other;
- Demonstrating free expression of one’s own ideas and exercising tolerance for other people’s views;
- Cherishing and safeguarding individual liberties and human rights;
- Appreciating Zambia’s ethnic cultures, customs, and traditions, and upholding national pride, sovereignty, peace, freedom and independence;
- Participating in the preservation of the ecosystems in one’s immediate and distant environments;
- Maintaining and observing discipline and hard work as the cornerstones of personal and national development;
- Developing a positive attitude towards self-employment and a basic knowledge in entrepreneurship related issues;
- Safeguarding the personal health and that of others, particularly in relation to reproductive health issues, HIV and AIDS and other sexually transmitted diseases (the last two goals have been added after 1996).” (World Data on Education, 2010, p. 2)

“A basic education review, started in 1993 and completed in 1996 dealt with issues of national concern including population education, environmental education, drug education, HIV and AIDS prevention, education for democracy and human rights. Another major curriculum reform at the basic education level began in 1998. As a result, the curriculum is now outcomes-based, affords more learning time, uses continuous assessment methods, concentrates on fewer subjects, emphasizes on the development of basic literacy and numeracy, groups traditional subjects into subject areas, includes local content and comprises life skills education.” (World Data on Education, 2010, p. 6)

“Life skills do not constitute a subject or a category of subjects; rather they are intended outcomes of the entire teaching and learning process. Hence, the development of skills is an integral part of each and every subject and cross-curricular them or activity. They are also an important outcome of co-curricular activities. It has to be realized that life skills are learnt in many different contexts. The home and the extended family play an important role in teaching skills, and they are also learnt from peers, friends and in every social context the child encounters. It cannot be left to the school alone to develop life skills.” (World Data on Education, 2010, p. 8)

Civics is covered under social studies in Grades 5 to 7, in Grades 8 and 9 ((World Data on Education, 2010, p. 13 and p. 17)

Comments

No stand alone civic education or life skills education

Source

World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Zambia.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

Youth Development through Football – Zambia

Youth Development
through Football

Non-Formal

“YDF in Zambia: How to use football to develop health and hygiene skills

The Republic of Zambia gained its independence from the United Kingdom in 1964 and has been a multiparty democracy since 1991. The country, with its capital Lusaka, is landlocked in the southern part of Africa. It is home to 11.5 million people from more than 70 ethnic groups and its official language is English. Zambia is among the world's least developed countries and faces steep challenges from poverty and AIDS. In 2007 some 14 per cent of women and men between the ages of 15 and 50 tested positive for HIV. Although Zambia is a country with sufficient water, the quality of both its surface and ground water is decreasing owing to industrial and agricultural pollutants, extensive mining activities, but also to a lack of latrines. Only 59 per cent of households have access to safe water. Water- and sanitation-related diseases such as malaria and diarrhea are therefore the cause of major health problems in Zambia; malaria takes its toll on the population with nearly four million clinical cases and 50,000 deaths per year.

Simple measures - significant achievements

Since simple, low-cost health and hygiene-related interventions can prevent water-borne diseases and have a huge positive impact - particularly on the lives of children - YDF has, since its introduction to Zambia in 2009, focused on developing water- and sanitation-related health and hygiene skills among the youth. The Zambian YDF programme builds on existing initiatives and structures which are already successfully working in the field of water supply and sanitation, and in youth development through football. It is implemented by the GIZ Water-Sector Reform Programme and its water-sector partner institutions - the National Water Supply and Sanitation Council (NWASCO), the Devolution Trust Fund (DTF) and the Water and Sanitation Alliance of Zambia (WASAZA) - in cooperation with YDF South Africa. Water and sanitation projects of the Devolution Trust Fund in four different regions throughout Zambia serve as entry points. In addition, the YDF programme in Zambia works together with the EduSport Foundation and the Breakthrough Sports Academy (BSA). EduSport is a non-governmental and non-profit organization that was established in 1999 and that emphasizes education through sport. The BSA is a community sports programme aimed at providing sports opportunities to young Zambians between 4 and 20 years of age.

Developing youth through football

In a country where football has been the most popular sport ever since the national football team defeated Italy in the Seoul Olympics of 1988, football events and training are used to raise awareness about safe water and hygiene and to educate young people. HIV and AIDS prevention and gender are further issues that are addressed. Mixed-gender football teams have been formed and are trained by sports partners in each of the four Devolution Trust Fund project areas. Girls who actively participate in the football training and tournaments are supported to become peer educators and adopt leadership roles at community and district level. A sanitation league has been created to encourage sports competitions. Besides regular training, football-for-development tournaments and other events are used for educational, motivational and promotional purposes and to attract further community members.

When sports trainers become peer educators

In cooperation with YDF South Africa, the programme in Zambia is currently developing a toolkit for water- and sanitation-related health and hygiene education aimed at strengthening existing sporting initiatives. The toolkit comprises an event module, an instructor's manual and a manual for coaches. These 'tools' serve to train sports trainers based on a curriculum that uses football training and sporting events to address issues of concern and relevance to the youth and that aims to change the behavior of young people. Sports partners, predominantly from civil society, learn how to use the toolkit to empower communities through active participation in sport and at the same time contribute their own experiences. Football coaches and players are well trained on water- and sanitation-related health and hygiene issues and on HIV and AIDS prevention. Equipped with leadership and life skills, they are empowered to act as peer educators and to train and positively influence girls and boys to make informed decisions on issues that affect their lives. The implementation of the programme is closely monitored. The approach is documented and standardised in order to make it accessible as a tried-and-tested tool for further initiatives in Zambia and other YDF partner countries.

Partnership and networking as a key to successful implementation

Strong partnerships between sports education organizations and organizations working in the field of water and sanitation are facilitated within the programme. A communication and information platform will be developed to enhance the exchange of knowledge and experience among non-governmental organizations and governmental sporting institutions. YDF Zambia celebrated World Water Day 2010 with a health and hygiene tournament together with its partner institutions and teams from

the Devolution Trust Fund project areas. A national Sanitation Challenge Football Cup highlighted the official YDF World Cup campaign.”

Source: <http://www.za-ydf.org/pages/zambia/>

Country: Zimbabwe

Policy “Education is intended to promote national unity and socialism, and should contribute to national development – particularly, economic development – through the supply of trained and skilled personnel. Culturally, the aim is to revive neglected languages and cultural values and to develop a distinctive way of life with mutual recognition and enrichment of the diverse cultures.” (World Data on Education, 2010, p. 2)

Civic education is mentioned at the secondary level. (World Data on Education, 2010, p. 11)

Comments While civic education is mentioned at the secondary level, it is not clear to what extent it is a standalone subject. While it is not mentioned at the primary level, ethics and citizenships skills are cited as expected outcomes of primary education. (World Data on Education, 2010, p. 8) It is not clear if this is supposed to be covered through “social studies”.

Source **World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE**

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Zimbabwe.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS **Formal/Non Formal**

The Team: television series

Search for Common Ground Non-Formal

Goals:

- Increase tolerance, cooperation and national unity in societies traditionally wracked by conflict.
- Encourage dialogue instead of violence to address conflicts and differences.
- Develop and expand the creative and technical capacities of local writers and technicians.

Outreach and evaluation:

- Social media tools will be used for outreach and to receive audience feedback.
- Evaluation Surveys will be conducted pre- and post-broadcast.
- Focus groups and case studies will be utilized to gather information on program impact.

What makes *the Team* so innovative?

- *The Team* uses popular culture to communicate positive messages. Well-crafted, entertaining programming can have a profound impact on how people think about themselves, their neighbors, and their society. Using this “edutainment” medium, The Team is able to promote co-existence and connect with a broad and diverse audience otherwise hard to reach.
- The series portrays positive role models and young people taking responsibility for their actions.
- In rural areas where TV is not accessible, mobile cinema screenings are set up for public showings, followed by moderated discussions.
- Each TV series will have a companion radio series to expand the program’s reach.

“In its multi-nation, episodic drama *The Team*, Search for Common Ground has merged the global appeal of soccer/football* with soap opera to help transform social attitudes and diminish violent behavior in countries grappling with deeply rooted conflict. The television series addresses the very real divisive issues facing societies in a dozen African, Asian and Middle Eastern countries, using sport as a unifier to surmount barriers. Each production of *The Team* follows the characters on a football team who must overcome their differences – be they cultural, ethnic, religious, tribal, racial or socio-economic – in order to work together to win the game.

The Team rings true for viewers, given that all of the series are created and produced locally. Actors and scriptwriters, who have experienced violent conflict and divisions firsthand, are drawn from local populations in countries like Kenya, Morocco and Cote d’Ivoire. Local production companies and technicians take the lead, with additional technical assistance and support from Common Ground Productions.”

In Zimbabwe, *the Team* is raising the question of tensions around social class differences between children and in the society more generally. DVDs of the series will be distributed through local associations, community groups, schools, religious groups and universities.

Source: <http://www.sfcg.org/programmes/cgp/the-team.html>

The Team Zimbabwe

In partnership with local artists and producers, SFCG has produced a 13-part television and radio series of *The Team*, which

tackles some of the societal issues in Zimbabwe today, such as ethnic and socio-economic differences, intergenerational relations, gender equality and the power dynamics between young men and women, and the importance of unity and working together to succeed at the individual, family, community and national levels. The television series, with a 100% local cast and crew and directed by a Rumbi Katedza, a Zimbabwean woman, is broadcast on ZBC-TV 1 on Friday evenings at 19:30. (7:30pm)

Synopsis: In a run-down, mining town in Zimbabwe, two young men from different backgrounds meet. Although they have little money, they have plenty of energy and dreams. The smooth talking, handsome, Pablo is a natural footballer, and is the local hero of every young kid in his neighborhood. His single mother is a cross-border trader, who wants Pablo to get a job rather than play football.

Beans is the oldest of eight children, a good student who wants to get out of poverty through education. However, his father expects him to take care of his younger siblings and work on behalf of the family. He sends Beans and his sister Lindi to town to collect rent from the lodgers on their property.

When a big city team comes to town to hold a scouting contest, Pablo schemes to put together a team, no matter what it takes, so he can finally get the shot he deserves. He cons Beans into joining him in the scheme. By sheer nerve, they convince a down and out former superstar player with a dark secret into coming out of retirement to help them achieve their dream.

They face plenty of obstacles and challenges along the way to becoming a real team. The series is a comedy with dramatic overtones.

Objectives:

- To show through an entertainment format, that individuals can work together for a common good, despite the challenge of overcoming prejudices and stereotypes;
- To educate millions of Zimbabweans about how to build peace in their lives and in their communities, and to demonstrate that this is achievable and desirable;
- To decrease violence and intolerance, particularly amongst young people;
- To promote a more balanced power dynamic between men and women;
- To model constructive societal change; and

- To strengthen local capacity to produce positive, high-quality media programming.

To achieve the above objectives SFCG Zimbabwe has a three tier strategy:

- Marketing and Publicity Campaign
- Outreach
- Leadership Development for Peacebuilding

Marketing and Media Campaign

The marketing and publicity plan has the following three pillars:

- Building a buzz in the national and local media about the show;
- Creating a visual brand and publicity materials to be distributed throughout communities;
- Organizing a launch event and subsequent screenings of the show in Harare and in specified locations.

Outreach on Community Peacebuilding

Immediately after The Team completes broadcasting in December 2011, an outreach program will undertake a series of small targeted screenings and dialogues for diverse audiences from across dividing lines. The mobile cinema screenings will be taken to Murehwa, Highfields, Lupane, Buhera, Mvurwi, and Magunje. Each event will convene 50-70 people over three days to watch the series and participate in professionally led dialogues.

Leadership Development for Peacebuilding

Using the common ground approach to peace building the outreach work will be followed by leadership development for peace building.

Partners

SFCG's implementing partners are The International Video Fair Trust; Mai Jai Films; The Zimbabwe Young Women's Network for Peace Building; Hannibal Ndlovu; Wisdom Tayengwa; The ZimboJam and Ben Mahaka.

Source: <http://www.sfcg.org/programmes/cgp/the-team-zimbabwe.html>

Southern Africa

Country: Botswana

Policy	<p>“The first National Policy on Education of 1977 endorsed the philosophy of “Education for Kagisano”, which means education for social harmony. Based on the four national principles of democracy, development, self-reliance and unity, social harmony is an important outcome for the society of Botswana. In this context, an ideal education system would be one that can be instrumental in the production of a society whose characteristics reflect the national principles, a society in pursuit of the national ideal of social harmony. [...]</p> <p>Currently, the major policy document is the Vision 2016, which is based on the four principles of national development plans (e.g. democracy, development, self-reliance and unity, designed to promote Kagisano) and is consistent with other policies such as the RNPE and the national Development Plan 9 (2003-2009). [...] The education system will empower citizens to become the best producers of goods and services. It will produce enterprises. Public education will be used to raise awareness of life skills, such as self health care.” (World Data on Education, 2010, p. 2)</p> <p>“On completion of 7 years of primary education, pupils should have:</p> <ul style="list-style-type: none">- [...] Developed desirable attributes such as curiosity, creativity, assertiveness, self-esteem, open-mindedness, respect for the environment and for one’s own life;- [...] Acquired critical thinking, problem solving, and inquiry skills.- [...] Developed awareness of their rights and responsibilities related to health, gender, law, violence, identity, civic and other social and moral issues.” (World Data on Education, 2010, p. 17)<p>At the primary level, the curriculum framework comprises six learning areas that include:</p><ul style="list-style-type: none">- “Personal, emotional and social development (to develop in children an understanding and appreciation of who they are in terms of self awareness, emotional development and interaction with others”- “Moral and spiritual guidance (children to develop good morals and demonstrate spiritual growth” (World Data on Education, 2010, p. 15)<p>“The post-primary curriculum (both junior secondary and senior secondary curriculum) takes on board emerging societal issues such as HIV and AIDS, environmental issues, population and family life education, disaster preparedness, computer awareness, and civic responsibilities through infusion and integration. This approach allows the curriculum to maintain the existing learning areas while at the same time addressing social ills and expectations. The curriculum also addresses the psycho-social ills by providing skills for life support materials. The main objective of these materials is to impart knowledge, develop healthy attitudes, and instill skills for healthy decision-making. The materials reflect such skills as problem solving, critical thinking, communication, decision making, creative thinking, self awareness, empathy and stress management.” (World Data on Education, 2010, p. 18)</p>
Comments	<p>It does not seem that there is any stand alone subject for civic education, like skills education or human rights.</p>
Source	<p>World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE</p> <p>http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Botswana.pdf</p>

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

**Formal/Non
Formal**

Youth Development through Football – Botswana

Youth Development
through Football

Non-Formal

“Botswana is a small land-locked country in southern Africa with an estimated population of 1.9 million. The Kalahari Desert makes up much of its territory and is still home to indigenous Bushman people. Vast areas of Botswana are too arid to sustain any agriculture other than cattle farming, but the country's unique wildlife and wilderness make tourism a major economic factor. Botswana's main economic pillar, however, is its diamond and mineral wealth, which has contributed strongly to the country's development from a low-income country to one of the fastest growing economies in the world. Today, Botswana is the world's largest diamond-producer and is considered a development success story. Nevertheless, the HIV/AIDS pandemic remains a serious challenge: Botswana has one of the highest prevalence rates of HIV/AIDS in the world. Fortunately, it also has one of Africa's most progressive and comprehensive programmes for dealing with the disease. Approximately 24% of the adult population is infected; nevertheless, the number of infections among young people aged between 15 and 24 has been declining steadily since 2001.

A youth-led programme in the rural areas in 2009

YDF embarked on a partnership with the 'South-East District Youth Empowerment League' (SEDYEL) and Botswana became one of YDF's partner countries in Africa. The YDF project in Botswana kicked off with the All Star Tournament in the village of Ramotswa. The two-day event, with a focus on youth and health, involved teams from African countries that had qualified for the FIFA World Cup 2010, and promoted the idea of youth development through football.

SEDYEL was founded in 2001 in the rural areas of south-east Botswana and runs a community-development league programme that focuses on HIV/AIDS. The non-governmental organization has its roots in the ongoing partnership between the Canadian city of Toronto and the South-East District Council of Botswana. SEDYEL's focus is on youth-engagement strategies and HIV/AIDS-education through sport. In 2005 a mixed-gender league was formed to channel the energy and enthusiasm of girls and boys away from risky behavior - the main factor involved in the high incidence of HIV/AIDS in the

country - towards sport. To date, SEDYEL has grown to be the largest youth sports- and community-development organization in Botswana. It comprises 112 teams, of which 25 are female.

SEDYEL's programme is based on a youth-led approach: in a school outreach component, peer educators offer extra-curricular activities during the week, focusing on activities for HIV/AIDS-infected people in hospitals. Another component offers life-skills education on the playground over weekends and during tournaments. In addition, SEDYEL runs education campaigns on HIV/AIDS-awareness and -prevention which promote the Pan-African idea of young achievers and an HIV-free generation. In special youth forums, young girls and women are given the opportunity to discuss their day-to-day worries and needs. SEDYEL's programme is channeled through the 'kick-AIDS' network, which enhances life skills through sport.

Capacity development and networking opportunities

In 2010 coach instructors from SEDYEL and from the Botswana Football Association (BFA) joined a workshop in South Africa and were trained on using the YDF Toolkit. Once qualified, the instructors are expected to facilitate coach-training courses for local coaches from various organizations, who in turn are to include the YDF methodology in future football coaching sessions. SEDYEL facilitated a networking workshop where other organizations in the field of sport for development discussed issues around the YDF Toolkit. The event presented SEDYEL with a platform to facilitate dialogue among stakeholders, and offered networking opportunities for all participants.”

Source: <http://www.za-ydf.org/pages/Botswana/>

Country: Lesotho

Policy “The agreed *Lesotho Vision 2010* Statement is that: “by 2020, Lesotho shall be a stable democracy, united prosperous nation at peace with itself and its neighbors. It shall have a healthy and well-developed human resource base. Its economy will be strong, its environment well managed and its technology well established.” Education provision should be directed toward individual and social development. Education should help an individual to lead a full life as an individual and a member of the community and cherish the principles of justice, peace, equality, equity, integrity and human rights as prescribed by the laws. Education shall foster participation in democratic processes so as to promote peace, stability and prosperity and preparing people to take control of their own destiny. Education shall strive to equip learners with skills that promote good personal health and healthy environment.” (World Data on Education, 2010, p. 2)

“In pursuing the educational aspirations, the currently emerging issues such as HIV and AIDS, gender equity, human rights and democracy, and others, should be integrated within the educational process in a dynamic and evolving nature. In its entirety education provision must be geared towards enhancing self-realization, developing better human relationships, promoting individual as well as national efficiency and effective citizenship, developing national consciousness and national unity.” (World Data on Education, 2010, p. 3)

“The Curriculum and Assessment Policy Framework published in June 2008 is derived from the Basotho philosophical statements of justice, equality, peace, prosperity, participatory democracy, and mutual co-existence which underpin their way of life.” (World Data on Education, 2010, p. 10)

Comments No stand alone civic education or peace education program. Existence of “social studies” at the primary level. “currently emerging issues... should be integrated” → où en est-on?

Source **World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE**

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Botswana.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS **Formal/Non Formal**

Youth Development Through Football - Lesotho

Youth Development Through Football Non-Formal

“The Kingdom of Lesotho is a small country with an estimated population of 2 million. It is completely surrounded by the Republic of South Africa and is one of the three remaining monarchies in Africa. Living conditions are tough: Lesotho, also known as

"Africa's Mountain Kingdom", is made up mostly of highlands where many of the villages can be reached only on horseback, on foot or by light aircraft. During winter, temperatures below freezing are common. Arable land is scarce, infrastructure weak. Industry is largely limited to diamond mining and textiles. As a result, approximately two thirds of the people live below the poverty line. More than 23 per cent of the adult population is infected with HIV - the third highest rate in the world. There is widespread ignorance about the disease and less than ten per cent of the Basotho people know their status. According to the Ministry of Health, close to 18,000 children are infected with the virus and thousands have been orphaned by the pandemic. HIV and AIDS not only constitute a health problem, but also impact heavily on all spheres of day-to-day life.

Dedicated to bettering the lives of orphans and vulnerable children

In order to tackle HIV and AIDS in Lesotho, the Youth Development through Football project embarked on a partnership with the non-governmental organization Kick4Life in 2008. Kick4Life was founded in 2005 and engages with the youth through programmes such as sports-based health education, voluntary HIV-testing, and life-skills development. In addition it offers support with regard to education and employment in and around Maseru. Its K4L curriculum educates youths of between 10 and 18 years of age about how to prevent HIV-infection as well as about the transmission of the disease, risk awareness and peer pressure. The partnership programme between Kick4Life and YDF focuses on awareness and prevention of HIV and AIDS through football. It aims to benefit the youth of Lesotho, particularly orphaned and vulnerable children, and has resulted in the establishment of the 'Maseru Street League'.

Opening up opportunities for the youth

The street league teaches the youths who take part in it a great deal more than just the rules and techniques of the game. It provides them with secondary education and achieves this through football-related activities. The objective is to develop skills and impart knowledge that will assist them in preventing HIV infections, in living a healthy lifestyle and in finding employment. The team members are encouraged to know their HIV status and are offered voluntary counseling and testing. The league concurrently creates a social network that provides young people with an opportunity to interact in a supportive environment. In addition K4L identifies and trains - with the assistance of YDF - school teachers, coaches, youth leaders and other community role models to raise awareness about HIV and AIDS among community members. The implementation of YDF's Toolkit in the K4L curriculum will offer further assistance in this regard. The partnership is supported by the Lesotho Government and the Ministry of Health and Social Welfare.

Integrating street children into the labor market

YDF's support to Kick4Life also targets strategies to prevent or fight youth unemployment. The programme equips young people with the relevant skills to continue their education, undergo training or obtain employment by helping them with career-planning, applying for higher education and funding, CV-writing, job-hunting, budgeting, interviewing techniques, as well as communication and presentation skills.

Decentralization as a powerful tool against HIV and AIDS

YDF and Kick4Life cooperate closely with the Decentralized Rural Development Programme (DRDP), which GIZ is implementing in Lesotho on behalf of the German Government. Together, they have established football-for-youth-development initiatives in some of Lesotho's districts. They also cooperate with DRDP where the prevention of HIV and AIDS is concerned, supporting the implementation of specific measures of prevention and treatment by all 128 of Lesotho's community councils."

Source: <http://www.za-ydf.org/pages/Lesotho/>

Country: Namibia

Policy “Vision 2030 envisages the future society of Namibia as a caring, healthy, democratic, productive, environmentally sustainable, and information society (“a prosperous and industrialized Namibia, developed by her human resources, enjoying peace, harmony and political stability”). Taking into account the main features of that society, the aims of the curriculum are:

- To foster the highest moral and ethical values of reliability, cooperation, democracy, tolerance, mutual understanding and services to others; develop the learner’s social responsibility towards other individuals, family life, the community and the nation as a whole; to develop and enhance respect for, and understanding and tolerance of, other peoples, religion, beliefs, cultures and ways of life; and to promote equality of opportunity for males and females, enabling both genders to participate equally and fully in all spheres of society and all fields of employment.
- [...] to promote moral development, awareness of one’s own beliefs and opinions, and respect for others; to promote democratic principles and practices at school level in the educational system; to promote human rights, unity, liberty, justice and democracy; to extend national unity to promote regional, Africa and international understanding, cooperation and peace; to enable the learners to contribute to the development of culture in Namibia; and to promote wider inter-cultural understanding. [...] (Ministry of Education, NIED, 2010).” (World Data on Education, 2010, p. 2)

At the Primary and Secondary levels: Teaching of life skills as a subject (after grade 5) in addition to religious and moral education. (World Data on Education, 2010, p. 17)

“Five themes which are essentially learning are organized across the curriculum. These are: HIV and AIDS education, health and wellness education, human rights and democracy education, ICTs, and environmental learning. These are placed as topics or subtopics within the framework of the subjects and grades concerned.” (World Data on Education, 2010, p. 12)

Comments Content of Life Skills education and moral education is not clear.

Source World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE
http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Namibia.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS Formal/Non Formal

Youth Development Through Football – Namibia

Youth Development Through Football Non-Formal

“YDF in Namibia: opening up opportunities for children

Namibia is a country in sub-Saharan Africa with a population of 2.1 million. It is estimated to be one of the most sparsely populated countries on the continent, with an average population density of 2.5 persons per square kilometer. Namibia's landscapes are known for being starkly contrastive in nature and are defined by an inhospitable mix of scrubland, mountains and majestic sand dunes. Owing to the country's rich diamond and mineral deposits, it is classified as an upper- to middle-income country by international standards. Despite this good economic status, an estimated 50 per cent of the population is unemployed and lives below the poverty line. Namibia also faces the challenge of having one of the highest HIV-prevalence rates in sub-Saharan Africa: varying dramatically between the regions, this ranges from around 4 per cent in the area of Windhoek to 30 per cent in the northern parts. The north of Namibia is defined by a lack of infrastructure. In these areas in particular, very few activities are offered for young girls and boys, and many teenagers in this region suffer from a lack of prospects.

A fruitful cooperation

In order to generate future prospects for Namibian youths, YDF, GIZ in Namibia, the Namibia Football Association (NFA) and the Goethe Centre in Windhoek embarked on a close partnership to start the YDF programme in Namibia. The three partner's stage encounters for children in football clubs all over the country with a focus on life-skills education, the implementation of youth leagues and coach training.

In September 2009, the Youth Development through Football project kicked off its activities with a large opening ceremony in Windhoek's township of Katutura. The event was supported and organized by the Goethe Centre in Windhoek. The official YDF theme song 'Free' was performed by award-winning Namibian musician Gazza, together with Namibian singer Tequila. Local designers who created a YDF fashion line showcased their products with a fashion show.

Since then, the Namibia Football Association (NFA) has implemented the toolkit programme on YDF's behalf. NFA is one of the architects of Namibian football and also works in close partnership with the German Football Association (DFB). With YDF's support it sets up football clubs, recruiting members among socially disadvantaged children, and trains coaches in schools. YDF Youth Leagues are established in nine of the thirteen regions, six of which also contain girls' leagues. From 2010 onwards, the YDF programme will cover virtually all the primary schools in Windhoek. In addition, toolkit training will be implemented in the other regions of Namibia.

Motivating young people

The problem of a lack of prospects and self-esteem among teenagers is addressed, among others, in motivational workshops. These promote the idea of football as a means to discovering one's strengths and to facing problems and dangers with greater self-confidence. The workshops also focus on topics such as HIV/AIDS prevention and education, in addition to conflict-resolution mechanisms in cooperation with the Namibian police and the Ministry of Information. They will be maintained in 2011.”

Source: <http://www.za-ydf.org/pages/namibia/>

Country: South Africa

Policy “All policies, laws and programmes introduced by the Ministry of Education since 1994 have aimed at transforming the national system of education and training. Currently, the vision statement of the Department of Basic Education declares that: “our vision is of a South Africa in which all our people will have access to lifelong learning, as well as education and training, which will in turn contribute towards improving the quality of life and building a peaceful, prosperous, and democratic South Africa” (Department of Basic Education, 2010).
 [...] The National Education Policy Act of 1996 stipulates that such policy should be directed towards:
 - [...] enabling the education system to contribute to the full personal development of each student, and to the moral, social, cultural, political and economic development of the national at large, including the advancement of democracy, human rights and the peaceful resolution of disputes.
 - [...] achieving equitable education opportunities and the redress of past inequality in education provision, including the promotion of gender equality and the advancement of the status of women.” (World Data on Education, 2010, p. 2)

Primary and lower Secondary education: “The life skills learning programme involves many social, environmental and cultural issues, and topics that will require sensitive mediation. The topics and issues in Life Skills are personal and require learners to express their feelings, fears, and insecurities freely. It supports literacy and numeracy as it provides ample listening, reading, and viewing, thinking and reasoning, speaking, writing, calculating and problem solving opportunities.” (World Data on Education, 2010, p. 19)

“Human Rights education and environmental education are cross-curricular areas. Life Skills (called Life orientation at the senior secondary level) includes: health promotion, personal and social development, physical development and movement, and orientation to the world of work.” (World Data on Education, 2010, p. 22)

Comments Not sure that life skills includes themes usually include in peace education, especially peaceful conflict management.

Source **World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE**
http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/South_Africa.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS Formal/
 Non
 Formal

Bridging Divides Program & Leadership Development Program: school & sport

“In South Africa, apartheid has ended but its effects are still felt in a society that remains heavily divided by race and social class. **PeacePlayers International — South Africa (PPI-SA)** established the *Bridging Divides Program* to break down race barriers, educate children about health issues, and provide alternatives to crime in the **KwaZulu-Natal province**. The program brings together children and youth from different backgrounds to play basketball and forge positive relationships that transcend race, culture and religion. Young adults benefit from a *Leadership Development Program* that empowers them to make positive change in their communities and the lives of children they work with.

Since 2000, PPI-SA has taught basketball to over 25,000 children; involved 7,000 boys and girls in inter-community leagues, life skills clinics, court launches, tournaments and clubs; and trained and employed 2,000 young South African adults as coaches and mentors. An external evaluation of this program concluded that it **contributed noticeably to breaking down racial stereotypes and divides**⁹⁰ and that **school and sport contexts provided the most favorable environments for multicultural mixing**. Parents and school principals understood that the program’s goals extended beyond sport delivery and rated the program as highly successful with regard to its objectives.⁹²” (pp. 225-226)

Source: http://www.righttoplay.com/International/our-impact/Documents/Final_Report_Chapter_6.pdf

More information about PPI is available at: www.peaceplayersintl.org

Programs for Youth:

“Primary School Programme

Grade 6 and 7 students (ages 10-14) at **35 primary schools** in and around the city of **Durban** participate in weekly practices that combine basketball with life skills education. While introducing participants to the basics of the sport, it raises their awareness about subjects such as teenage pregnancy, drug and alcohol abuse, crime, gender issues, human and children’s rights and the threat of HIV/AIDS.

Leadership Development Programme

PPI - SA recruits students in **grades 8 through 12 (ages 14-18)** to receive more in-depth basketball and life skills training, as they learn to not only live healthy lives themselves but also serve as leaders within their own families and communities. The Leadership Development

PeacePlayers International — South Africa (PPI-SA) Formal and Non-Formal

Partners:

- Harvard School of Public Health's Centre for the Support of Peer Education
- [Laureus Sport for Good Foundation](#)
- [Arbing Institute](#)

Programme is a frequent source of new PPI – SA coaches.”

Source: <http://www.peaceplayersintl.org/our-programs/south-africa>

Peace and Leadership Curricula

“To overcome “exceptional” thinking (“My teammates might be good people, but they are the exceptions. Most people from ‘the other side’ are bad”) and to help participants apply what they learn outside of the court, **PPI includes an element of peace and leadership education in all that it does.** Anchored by its organization-wide curriculum (see below), this educational component is crafted to closely meet local needs. For example, in South Africa, PPI’s curriculum emphasizes HIV/AIDS risk avoidance, whereas in Northern Ireland, it directly confronts the legacy of “The Troubles.”

Curriculum

All of PPI’s programs include an element of formal peace and leadership education, anchored by an innovative basketball-based curriculum developed in partnership with the [Laureus Sport for Good Foundation](#) and the [Arbinger Institute](#), a global center for the study of interpersonal conflict. The curriculum uses a combination of fun, on-court activities and guided discussion to teach young people a way of thinking about conflict and their role in society. It emphasizes “**out of the box**” thinking – a way of interacting with those around us that honors both others’ humanity and our own responsibility for change.

For example, in one drill coaches will instruct players not to pass to one of their teammates, who are not informed of the coaches’ direction until after the drill is over. When the excluded player finally *does* get the ball, almost invariably he or she will act selfishly as well, not passing to teammates and hurting the team in the process. After explaining what they asked the team to do, PPI’s trained coaches use this experience to facilitate a discussion about anti-social behavior and how we often reciprocate the very actions we resent in others. By giving young people a language to describe personal and communal conflict, this curriculum helps them extend the lessons they learn within PPI to their lives far beyond the court.”

Source: <http://www.peaceplayersintl.org/why-it-works/methodology>

PeacePlayers International

PeacePlayers Formal

“Project overview

In South Africa, young people are twice as likely to contract HIV/AIDS as those in the rest of the world, and more than half of 15-year-olds will not reach the age of 60. To combat the effects of this tragic reality, such as a lack of viable educational and employment opportunities, **PPI has adapted its peacebuilding program** used in other communities around the world **into an innovative life skills curriculum**

How we achieve these goals

The PeacePlayers life skills curriculum uses basketball to educate young people in KwaZulu-Natal. This area has South Africa’s highest infection rates.

The basketball skills sessions use a relaxed, even conversational format and interactive games to build trust, allowing PPI – SA to reach children even when discussing very sensitive topics, such as HIV/AIDS prevention, gender roles, and drugs and alcohol awareness.

Our impact so far

So far the programme has reached over 25,000 children and trained more than 200 young adults as local leaders.

A 2005 survey by the University of the Free State’s Centre for Development found that more than 90% of participants believed PeacePlayers International South Africa had changed them for the better. More than 90% of parents also believed that PPI had changed their children positively, and 75-85% said they would recommend the programme for other children.”

Source: <http://www.laureus.com/projects/africa/peaceplayers-international>

Great Commission United

International and Non-
— South Formal
Africa (PPI-
SA)

Partners:

- Harvard School of Public Health's Centre for the Support of Peer Education
- [Laureus Sport for Good Foundation](#)
- [Arbing Institute](#)

PeacePlayers Non-
International Formal
— South

« Project overview

Founded by former gang leader Mario van Niekerk, this football-based project in the informal settlement of Cape Flats in Cape Town aims to keep young people away from gangs and crime and plugged into positive influences and aspirations.

Mario van Niekerk, a person all too familiar with the challenges that face the youth of the gang-ridden Cape Flats, lives in the Heideveld community and understands better than most the temptations of crime and gangsterism and the false promise they hold out to unprotected and unhappy young people.

Under the leadership of Mario van Niekerk, GCU's mission is to empower the young people of Heideveld with integrity, perseverance, creativity and a strong work ethic in order to achieve their full potential in life. GCU believes that if they can play together they can live together and respect and appreciate each other.

How we achieve these goals

Mario has become a positive role model for young people over the years. His personal story has made him determined to save as many children as possible from a similar fate. It is not uncommon for Great Commission United (GCU) to intervene in gang fights and vandalism caused by unruly youngsters. GCU then recruits these youths and helps redirect their anger in a positive way.

GCU empowers young people to succeed and to realize their potential and become architects of their own lives. It supports them in completing their education.

As participants get older, they are given the chance to become coaches and referees, as well as leaders and role models in their own right, gaining new proficiencies and experience.

The training sessions cater for different age groups on different days at the Woodlands Primary School. Children are picked up from all over the community and are brought to the school to participate in extra tuition and other educational activities with a team of volunteers. After the participation of life skill activities, the children move to the soccer field to do soccer drills and exercises and play in matches.

Our impact so far

The majority of youngsters involved in GCU activities are from Heideveld on the Cape Flats. A small percentage of the participants are from Mannenberg, Gugulethu and Langa. There are primary and high school attendees and also adults from the community that are involved. The

Africa (PPI-SA)

Partners:

- Harvard School of Public Health's Centre for the Support of Peer Education
- [Laureus Sport for Good Foundation](#)
- [Arbing Institute](#)

project caters for age groups from five to 21 and occasionally older. There are usually around 300 participants attending on a weekly basis.”

Source : <http://www.laureus.com/projects/africa/great-commission-united>

Mathare Youth Sports Association (MYSA)

« Project overview

Mathare is one of the largest and poorest slums in Africa. Disease is widespread and AIDS has stolen the lives of many in the community. MYSA pioneers the use of football as a tool for change. At the heart of MYSA are football leagues with thousands of boys and girls participating. Since 1987, the Mathare Youth Sports Association (MYSA) has pioneered the use of football as a tool to **encourage co-operation**, raise self-esteem and promote physical and environmental health in the Mathare community. MYSA was the very first Laureus-supported project and has twice been nominated for the Nobel Peace Prize.

How we achieve these goals

At the heart of MYSA are football leagues located throughout the slum with tens of thousands of young people participating in teams for both boys as well as girls. However, it is not just sport which helps promote a brighter future. The project also offers a self-help project that uses innovative methods such as the slum clean-up programme in which teams clear the rubbish and ditches around their homes every weekend. For every completed clean-up project a team earns extra points in the league standings.

Our impact so far

Young people who have been involved in MYSA since the beginning of the project have become role models and youth leaders in their community. Hundreds of these young leaders have received special training and now lead HIV/AIDS awareness, prevention and counseling programmes. Over 200,000 children have benefited from the project already.”

PeacePlayers
International
— South
Africa (PPI-
SA)

Partners:

- Harvard School of Public Health's Centre for the Support of Peer Education
- [Laureus Sport for Good Foundation](#)
- [Arbing](#)

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Source: <http://www.laureus.com/projects/africa/mathare-youth-sports-association-mysa>

Vuka Rugby – Western Cape Trust

« Project overview

The Vuka project is based in Cape Town, South Africa. The Vuka project is a multi layered competition that aims to get as many kids in the township and Cape Flats areas off the streets and on to the sports field. The project is targeting 56 schools, many of whom have not played rugby in recent years, and are setting up a league that is played every Wednesday in their own areas. This competition is called VUKA which means ‘awakening’.

The schools and communities are often very weak and vulnerable. Gangs, drugs, teenage pregnancies and AIDS are also prevalent in these communities. To help combat these issues, the project has started a life skills program called Cool Play, which uses rugby as an analogy to learning critical life skills. Cool play lays the foundation for each player to develop resilient self esteem, self worth and mutual respect, which culminates in their ability to make good and moral choices and a positive contribution to their community.

How we achieve these goals

The project is developing 10 comprehensive rugby training sessions that link directly with a specific critical life skill. In practice, a training session focuses on drills that train a player for a specific area of rugby (like defense) and then lead into the correlating life lesson (in this instance ‘values’). All of this takes place on the rugby pitch.

Our impact so far

There is a genuine lack of leadership, which has resulted in apathy towards practicing and matches. Vuka has renewed faith in the rugby players that a well organized rugby league is a possibility in their communities. The life skills component has taught players a level of responsibility enabling them to create pressure for better organization and leadership in the long term, but also a commitment from players to

PeacePlayers Non-
International Formal
— South
Africa (PPI-
SA)

Partners:

- Harvard School of Public Health's Centre for the Support of Peer Education
- [Laureus Sport for Good Foundation](#)
- [Arbing er Institut](#)

come to practices and matches. The rugby players have learnt that they do have choices in life and that rugby can play a vital role in empowering them to create better lives for themselves.”

[e](#)

Source: <http://www.laureus.com/projects/africa/vuka-rugby-western-cape-trust>

Youth Development through Football – South Africa

Youth
Development
through
Football

Non-
Formal

“YDF in South Africa: Counting on mass participation and school sport

There is hardly another country in the world, where social inequalities are as big as they are in South Africa. Disparities could hardly be more visible than in Johannesburg where affluent Sandton - a match for the luxury of the great metropolises of the world - stands side by side with Alexandra. In the informal part of this township, around 4,000 inhabitants who live in shacks made mostly of corrugated iron and papier-mâché, share eight porta-loos and one tap. Most of the inhabitants cannot say in the evening by what means they will live the following day. Some 20 percent of the population in South Africa lives below the national poverty line and nearly 50 percent of the youth is unemployed. Many of them are struggling with the integration into serious employment. They often feel not valued by society and are at high risk to be attracted by any kind of crime. One of the causes of poverty and unemployment, and arguably one of the most serious social legacies of Apartheid is the poor education and training of large sectors of the black population. This reality is still impacting negatively 17 years after the first democratic elections. Furthermore, the adolescent birth rate is high as is the HIV prevalence. And it is mostly children and youth who suffer the consequences and are confronted with massive social problems. They often grow up lacking real alternatives in life and without positive role models, need support and a perspective on life.

Positive role models and a perspective on life

This is what the Youth Development through Football (YDF) project intended to offer, when it kicked off by implementing its programme in the Gauteng Province in 2007, step by step developing South Africa into a hub for its other African partner countries. As schools are in the centre of the complex reality of socially disadvantaged youths of all skin colors the 'Mamelodi 8 School League' was an excellent starting point. YDF launched the league in cooperation with the Gauteng North Sports Council (GNSC) in partnership with the non-governmental organization Altus Sports and eight primary schools from Mamelodi in Tshwane. The project started in October 2007 when school sport educators from

eight primary schools in Mamelodi East met for a first planning workshop which was organized by YDF and hosted at the Mahlasedi Masana Primary School. The league aimed to create area-wide street football opportunities but the project has ever since been far more than a football league. It combines football with life skills, and promotes the idea of fair play, solidarity and gender equality, distributing points not only for goals, but also for social behavior.

Expanding the YDF programme to a national level

What started off small in Gauteng Province as a close cooperation with NGO partners Altus Sport, Greenfeet and Karos & Kambro has grown into a national programme in just over three years. Today YDF is implemented in all nine South African Provinces. Current partners were selected following an open call for proposal. The approaches in the provinces differ according to the local needs. While the focus is still on school sport and toolkit implementation in Gauteng, YDF embarked on a public private partnership with Volkswagen South Africa in the Eastern Cape. Two 'soccer busses' are touring the province, bringing coaches and equipment to remote rural areas in order to implement the HIV prevention programme using youth development through football approach. In the Western Cape, where quite a number of substantial non-governmental organizations and institutions tried to tackle the problems that the province is facing, YDF initially focused on networking, following a bottom-up approach and only started implementing in a second step. Independent of the individual procedure in a province YDF always involves the responsible political level, thereby guaranteeing the sustainability of the project.

Coaches as messengers of the YDF approach

YDF owes the speedy implementation process to the commitment of the South African Department of Sport and Recreation (SRSA). To date, the project has become part and parcel of SRSA's mass-participation programme. Sports coordinators, who are responsible for the implementation of the YDF project in situ, have been appointed in all provinces. Coach instructors and coaches from all provinces have been trained on the use of the YDF-Toolkit, serving as important disseminators of information and as messengers for the approach of education through sports. The cooperation with the sports coordinators, schools and governmental and non-governmental organizations facilitated the entrenchment of mass sport not only in the outskirts of the cities, but in the country's outlying areas too.

Sport as a point of encounter

Ever since the project started in South Africa, YDF has used events to convey the approach of youth development through sport and sport as a point of encounter. Sport is a powerful agent of integration as youth from different cultures and backgrounds meet on the pitch. However,

only few sporting events are actively used as places of encounter. More often, teams meet to play a match and leave soon afterwards without active exchange. YDF therefore, offers an event tool for coaches and administrators that exceeds beyond the organization of competitive tournaments. The event tool has an emphasis on the management of social events in order to promote active interaction of people from different backgrounds.

Improvement through monitoring and evaluation

YDF's progress is continuously monitored and evaluated by the University of Johannesburg. YDF also regularly invites partners from all project levels to attend feedback sessions using the outcome to continuously adjust and improve the programme according to the needs of the people on the ground."

Source: http://www.za-ydf.org/pages/South_Africa_Overview/

Puppetry South Africa (formerly UNIMA)

Puppetry
South Africa
(formerly
UNIMA) Non-
Formal

"UNIMA SA, the South African association of Puppetry and Visual performance, works to develop South African puppetry through encouraging the exposure of SA puppeteers to international trends and the development of local skills. UNIMA SA produces the international puppetry festival Out The Box to further its aims of cultural and artistic exchange, outreach and education."

Source: <http://www.unimasouthafrica.org/about-us/about/>

"The UNIMA SA vision is to see outstanding puppetry arts used to create sustainable development and in the realization of human values such as **integration, peace and mutual understanding.**" (p. 1)

Source: **Annual Report 2009/2010** available at <http://www.unimasouthafrica.org/wp-content/uploads/final-report-2010-v2.pdf>

Safe Schools: Violence and the struggle for Peace and Democracy in South African Education (Book Chapter / 2003)

Clive Harber Formal

“Clive Harber discussed the role of peace education as a means of violence prevention in South African Schools. Schools, as sites for the formal education of youth, also provide the most potent forum for building peace through democratic values. Harbor suggests that the teaching of conflict management skills in schools should also include institutional coalition building that includes all stakeholders in ensuring a more durable peaceable society.” (p. 6)

“The paradox of formal schooling in Africa as regards education for peace is that there is simultaneously both bad and good news. The bad news is that historically, schools in Africa have not escaped the violent struggles of the wider colonial and postcolonial societies and, more worryingly, have actually contributed to a more violent society. The good news is that more recently some governments in Africa have begun to rethink the nature and purpose of education in relation to peace and democracy and have begun to reform school management and curriculum accordingly. One such country is South Africa, though, as this chapter demonstrates the struggle to use education to help create a more democratic and less violent society is a very difficult and long-term one, and the path is strewn with obstacles and problems. It is indeed a “long walk to freedom.”” (pp. 85-86)

Source: Ernest E. Uwazie (Ed.) *Conflict Resolution and Peace Education in Africa* (2003)

“Educating for peace in Africa – the South African experience” in *The role of Education in Demilitarizing sub-Saharan Africa* by Anne-Marie Maxwell (Book Chapter / date TBC)

Anne-Marie Maxwell Formal and Non Formal

Much of the foundational work undertaken in peace education has taken place outside Africa, notably in the US, Europe and Australia. This begs the question of whether peace education is relevant to – or even possible in – the African context. One African country in which peace education work is being undertaken is South Africa, though it is still relatively new (Dovey 1996, p. 135).

Despite this, there are already a number of peace education initiatives underway throughout the country. In the NGO sector, the Quaker Peace Centre and the Centre for Conflict Resolution, both in Cape Town, the Umtapo Centre in Durban and Sakha Ukuthula in Johannesburg are involved in peace education at pre-school, primary and/or secondary level. At tertiary level, the University of Natal in Durban has just added a course titled ‘Educating for Peace and Justice’ to its postgraduate Conflict Resolution and Peace Studies programme.

There is a perceived need for peace education. A 1993 study by Valerie Botha and Adele Kirsten found a unanimous endorsement for peace education- type programmes for both children and youth amongst the education and other youth-related professionals they surveyed. The 296 young people surveyed for the same study recorded a similar level of support for such programmes. The South African Teachers' Association (SATA, 1992, p. 3) even ventured a working definition of peace education for the South African context: 'Education for Peace (in schools) is the exploration and development of concepts, values and skills to enable pupils to live in a more peaceable manner, even in a violent society.'

In its efforts to find a solution to the problem of violence, the government has made it clear that formal education should contribute specifically to building a peaceful future. *The White Paper on Education and Training*, published in 1995, made this a priority. This document declared that 'it should be a goal of education and training policy to enable a democratic, free, equal, just and peaceful society to take root and prosper in our land' (Department of Education 1995: Part 2, Chapter 3), taking its vision from South Africa's new Constitution. The new Curriculum 2005 has as its aim the achievement of a 'prosperous, truly united, democratic and internationally competitive country with literate, creative and critical citizens leading productive, self-fulfilled lives in a country free of violence, discrimination and prejudice' (Department of Education 2000a, p. 38). More recently, the publication 'Alternatives to Corporal Punishment: The learning experience' (Department of Education, 2000b, p. 4), maintained that 'in a society like ours with a long history of violence and abuse of human rights, it is not easy to make the transition to peace, tolerance and respect for human rights. Schools have a vital role to play in this process of transformation by nurturing these fundamental values in children'. In contrast, some researchers and commentators have directly rejected the idea that peace education can be a positive intervention in the lives of children growing up in situations of violence. One argument against its use is that peace education traditionally focuses only on the development of interpersonal skills relating to the successful handling of interpersonal conflict. 'While this is no doubt a very worthy aim, it does raise a question mark over the ability of curricula such as these to influence intergroup or political conflict – the type of conflict which most often leads to violence on a large scale' (Cairns 1996, p. 149). Another school of thought is that peace education in situations of conflict is futile because 'children who are growing up in a society which is based on hate and the denial of human values cannot be successfully socialized or indeed re-socialized into a 'peace-loving citizen' (Punamaki 1987, in Cairns 1996, p. 144).

More hopeful research findings suggest that if young people are given a meaningful alternative to the social and political violence in which they find themselves enmeshed, the majority of them will grasp it (Raundalen and Dodge 1991, in Cairns 1996, p. 145-146). Certainly this is the thrust of the research findings of Botha and Kirsten (1993) in studying South African youth. Admittedly peace education is more complicated in situations of violence than in more peaceful contexts. South Africa's familiarity with violence brings a level of urgency to calls for the

implementation of peace education and similar programmes. And the current levels of violence, coupled with the country's violent history, also make this process more difficult. People working in this field are faced with the complexity of placing the responsibility for educating children for peace with teachers who have been and are themselves immersed in – and potentially damaged by – South Africa's historical and current violence. In addition there are issues relating to historical educational inequity, to authoritarianism and to levels of corporal punishment in schools, all of which further complicate the process of educating for peace. In contexts of current intergroup violence, the process of educating for peace is even more difficult. These difficulties have been clearly documented by Gavriel Salomon (1999; 2002) in the context of the Israel-Palestine conflict. Any effort to educate for peace in SSA will need to take such complexities into account."

Source:

http://www.eric.ed.gov/ERICWebPortal/search/detailmini.jsp?_nfpb=true&_ERICExtSearch_SearchValue_0=EJ821565&ERICExtSearch_SearchType_0=no&accno=EJ821565

Educating for peace in the midst of violence: a South African experience (Journal Article / 2004)

Anne-Marie Maxwell,
Penny Enslin, Tudor Maxwell

“Abstract: How do we educate for peace in a context of pervasive social violence? This paper explores this question as it presents the development and evaluation of a South African peace education programme at pre-school level. The programme comprised a pre-school curriculum and a teacher development course and was developed in conjunction with a team of pre-school teachers from diverse backgrounds working in a variety of settings within two South African provinces. The results of the evaluation provided strong evidence that the peace education programme resulted in a drop in aggressive behavior among the children of the target population. The results also indicated that the teacher development course was well received by the teachers and facilitated their growth in a number of areas. Thus, the study indicated that peace education can have considerable positive impact in a country that is recovering from years of political and social violence.”

“Further challenges to peace education in South Africa:

Another factor that characterizes the South African context, and complicates efforts to educate for peace, relates to the quality of primary, secondary and vocational education received by teachers themselves. Under apartheid, education at all levels was strictly segregated and there were enormous inequalities in educational expenditure for black and white learners. In 1984–1985, for example, educational expenditure in South Africa for white learners was R1702 per capita and for black learners was R169 per capita. In the same period, the pupil:teacher ratio in white education was 18.7:1 and in black education was 41.2:1 (Fourie, in Duncan & Rock, 1997b, p. 54). These inequalities produced conditions in black schools that were not conducive to learning, including very large class sizes, poor facilities and under-

qualified teachers, factors that were compounded by the poverty of many learners. Most of the current generation of black teachers grew up and were educated in this context of poverty, deliberately inferior education and educational boycotts.” (p. 106)

“Another distinctive aspect of education in South Africa historically is the predominance of ‘an ethos and management system dominated by extreme authoritarianism’ (Taylor & Vinjevold, 2000, p. 170). This is not particularly surprising in a society which has its roots deeply embedded in Calvinism. That a society structured generally along authoritarian lines should have an authoritarian education system is instead rather predictable. This fact is significant for peace educators, however, when one considers that peace education is quite consciously an anti-authoritarian model (Bar-Tal, 2002). Among other things, central to programmes of peace education are experiential learning, the teaching of critical thinking, respectful treatment of all people and structuring schools to facilitate inclusive decision-making. ‘School personnel following the principles of peace education reform teach content and skills, respond to feelings, use a peaceful pedagogy, discipline in a non-punitive manner, motivate students to pursue peace, and administer schools democratically’ (Harris, 1996, p. 387). Indeed, the introduction of peace education in South African schools requires a significant transformation of the curriculum and of the school ethos and structure.

A further feature of the South African context, which complicates efforts to educate for peace, is the entrenchment of school corporal punishment in South African society. Corporal punishment as a method of discipline in schools was both sanctioned by law and actively encouraged in apartheid South Africa. The reliance on corporal punishment in schools was so heavy that teachers came to understand ‘discipline’ and ‘physical or psychological punishment’ as synonymous (Porteus et al., 2001). This level of corporal punishment is not unexpected, considering both the history of authoritarianism in South African schooling and society and the extent to which South Africa developed a culture of violence during the apartheid years. But it can’t be denied that corporal punishment has been used to an excessive extent in this country, which has a number of implications for peace education in this context.

Firstly, the majority of teachers who will be required to educate for peace have been subjected to this kind of punishment in their own years of schooling and may well still carry the psychological scars. Secondly, the extent to which corporal punishment has been entrenched in this society means that teachers now struggle to leave it behind and to have faith in other methods of discipline. Even though corporal punishment was outlawed in the National Education Policy Act of 1996, ‘a large number of South African educators still see corporal punishment as a necessary classroom tool’ (Porteus et al., 2001, p. 6) and its use is still widespread. Considering that the use of corporal punishment is anathema to peace education, South Africa’s history of extreme use of corporal punishment may complicate the ability of teachers in this country to adapt to more peace education-appropriate methods of discipline and certainly underlines the need for a specific focus on alternatives to corporal punishment in peace education programmes developed for this context.

Peace education in South Africa, then, must take place in a context in which violence has reached critical levels. It necessitates working with teachers who have themselves been exposed to violence, who are often under-educated and who are used to operating in an authoritarian educational environment in which corporal punishment has been an acceptable form of discipline. In this complex context, where does the

process of educating for peace begin?" (pp. 107-108)

A South African peace education programme

The Methodist Church of Southern Africa (MCSA) has long been concerned about the levels of violence in South African society. In 1996 the MCSA Central District¹ established Sakha Ukuthula, a peace education project, as part of its response. For the purposes of their work within the MCSA, Sakha Ukuthula defined peace education as:

Educating people to contribute to the development and maintenance of a peaceful, just society by facilitating their individual and group development in the areas of self-esteem, celebrating diversity, living in community, effective communication, conflict management, caring for the environment, pursuing justice, understanding peace, and healing the wounds of violence.

In 1998 Sakha Ukuthula began to develop a pre-school peace education programme for 40 Methodist pre-schools in the Central District, at the request of the church's education director."

"The MCSA study explored in this paper has indicated that peace education programmes are welcome and possible in this context and that they can facilitate a reduction in aggressive behavior in early childhood, which might be a step towards a reduction in societal aggression. Educating for peace is possible in spite of the educators' own immersion in a context of violence and their under-qualified status. In addition to providing an argument for the implementation of peace education in South Africa, these findings may encourage educators in other situations of violence to explore peace education in their own contexts." (p. 118)

Source: <http://eprints.gla.ac.uk/50697/>

Country: Swaziland

Policy “The document Our Children First describes Swaziland’s education development strategy (EDS). It takes the following national development goals as its starting pint: economic growth, sustainable development, self-reliance, equity and participation, and social justice and stability. The EDS calls for a common vision for educational reform. According to the EDS, the goals of education are to:

- Develop the intellectual, moral, aesthetic, emotional and practical capacities of children;
- Equip citizens with the capacities needed to shape and adapt to a fast changing, complex, and uncertain socio-economic environment;
- Engender a civic sense and to foster the skills necessary to participate effectively in a democratic society that reflects the socio-cultural context of Swaziland;
- Create a population of lifelong learners with creative minds.

The new Constitution of 2005 stipulates that the State shall cultivate among all the people of Swaziland through various measures including civic education respect for fundamental rights and freedoms and the dignity of the human person (article 58).” (World Data on Education, 2010, p. 2)

Social studies at the primary level. (World Data on Education, 2010, p. 11)

“Secondary education aims at enabling learners to:

- [...] develop skills to assist in understanding economic, social, political and spiritual issues as they relate to day life and exercise democratic values.
- Develop desirable attitudes and behavioral patterns in interacting with the environment and their fellow men in a respective and tolerant manner.
- Acquire attitudes and values; develop skills and understanding to allow for the execution of rights and responsibilities as good citizens of Swaziland and the world at large.
- Develop life skills such as problem solving, critical thinking, communication, enquiry, team work, and be adaptable in a changing world.” (World Data on Education, 2010, p. 12)

Comments No civic education as a standalone subject. Maybe covered under “Social Studies”? Not clear what the content of social studies is and if it is taught at the secondary level.

Source **World Data on Education (7th edition – 2010/2011), compiled by UNESCO-IBE**

http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Swaziland.pdf

MATERIALS/Methodologies/Approaches

STAKEHOLDERS **Formal/Non Formal**

Youth Development through Football - Swaziland

Youth Development Non-Formal

through Football

“YDF in Swaziland: Contributing to the country's future through football

The Kingdom of Swaziland is a small country land-locked by South Africa and Mozambique. It gained independence in 1968 and is today ruled by King Mswati III. Swaziland is a member of the Southern African Development Community, the African Union, and the Commonwealth of Nations. Its economy is dominated by the service industry, manufacturing and agriculture; however, Swaziland's economic growth and social integrity are under serious threat from the world's highest HIV-infection rate. According to estimates, more than 26 per cent of the country's 1.3 million citizens carry the virus, a situation that poses a danger to the country's existence if uncontained. Today, approximately 190,000 people in Swaziland are HIV-positive, including 15,000 children under the age of 15. According to the 2009 Epidemic Update of the Joint United Nations Programme on HIV/AIDS, the average Swazi citizen's life expectancy fell by half to 32 years between 1990 and 2007, in large part due to the epidemic.

Combating the drivers of HIV-infections in youths

Among other things, the relatively early start of sexual activity among the youth, the low social status of girls and women, and associated high levels of gender-based violence are discussed as underlying causes. Young people have also named the lack of youth-friendly services that provide access to health services, the lack of recreational facilities and poor job prospects as contributing factors. In search of solutions, sport is increasingly being viewed as a suitable tool for behavioral change and for disseminating crucial information on a sustainable basis. It was against this backdrop that the Youth Development through Football (YDF) project decided to include Swaziland in its 'Strong youth, strong Africa!' 2010 World Cup programme and embarked on a successful partnership with the Swaziland National Sports Council (SNSC). In this way, Swaziland became YDF's tenth partner country on the African continent.

From soccer to transformation

The Swaziland Social Transformation Network (SSTN) submitted an application to the Swaziland Government to have the youth-development-through-football approach implemented in cooperation with the National Football Association Swaziland (NFAS). The transformation network aims to contribute to the economic and social-transformation discourse of governmental and non-governmental institutions by facilitating and increasing effective participation and engagement in development policies that impact on human potential. The network focuses on applied research, knowledge and skills development and is working in the area of public-health and health-systems reform, governance, gender, socioeconomic rights and social development in Swaziland.

The football association is established throughout the country, with a total of 721 teams across the four regions. The coaches are driven by the game and in the past, concentrated primarily on technical-skills coaching, having had limited capacity for strengthening life-skills education among their soccer players.

The coach as mentor and counselor

The partnership project will not only strengthen their coaching ability further, but also introduce them to coaching-for-life approaches. In addition, it seeks to increase the participation of young people in the discourse on HIV/AIDS, gender-based violence and male circumcision through educational approaches which use sport as a means of behavioral changes. Furthermore, the project aims to create a pool of coaches who are both trained in life-skills education and knowledgeable about HIV/AIDS in order to integrate these skills further into the sports sector. Simultaneously promoting the opportunity for young girls and boys to participate in sports activities and creating women's teams in the communities, the project also strives to provide a forum for young people to engage in conversations on HIV/AIDS, gender and male circumcision, and to strengthen the capacity of coaches as mentors and counselors to their teams. Strengthening youth-leadership skills and motivating policy-makers to lead the fight against HIV/AIDS in their communities is another aspect of the project

Two coaches from the National Football Association have already been trained as instructors on the YDF Toolkit, with further coach-training sessions set to take place throughout the year. After the initial training, the instructors will review the YDF training manual and incorporate specific modules hand in hand with the development of the project in the country.”

Source: <http://www.za-ydf.org/pages/swaziland/>

Regional Approaches

MATERIALS/Methodologies/Approaches

STAKEHOLDERS **Formal/Non
Formal**

Peacebuilding through schools in Eastern and Southern Africa (1997)

UNICEF ESARO Formal

“Peace-building through schools’ is a concept around which **UNICEF ESARO** organizes its work in peace education (1997). The focus is on using the activities of daily school life, rather than a curriculum, to promote peace. The school as an institution plays a role in peace-building through inviting the school community – the children (class by class), the teachers, and the parents through the PTA – to contribute to peace-building in the community. The school develops a peace plan with all these stakeholders, the aim of which is to assist the community in some way. Peace plans have included such elements as organizing games and sports in which out-of-school children join in with children enrolled in the school; clearing a market space in the village; having rotating groups of students assist families in need with their chores, work, or childminding; using some Saturdays to work with or play with out-of-school children; making improvements to the school environment; helping children in younger classes with doing their sums, listening to them practice reading, or teaching them new games.

An important element of this approach is that the school as an institution reaches out to another school, giving children the opportunity of mixing with a ‘different’ community. This increases the feeling of belonging to the same neighborhood or district, and encourages children to communicate with others, accept differences, and value the qualities of the children in the neighboring school. The collaborative partnerships that are formed between schools help to promote peace in the wider society.

The programme is initiated by a facilitator who organizes sensitization and conflict resolution workshops for the adult leaders of the school, the parents and teachers together. Teachers are also trained in pedagogical approaches which encourage planning and decision-making on the part of children and parents, to enable them to be more actively involved in school outreach activities. This process addresses the hidden curriculum of the school, while sensitizing parents, teachers and administrators to issues of peace and conflict. The ‘peace-building through schools’ approach may be used instead of a curricular approach to peace education or, as in the case of Burundi, serve as a complement to an existing peace education curriculum.” (pp. 20-21)

Source: **Peace Education / Susan Fountain (1999)**

Available at: <http://www.unicef.org/education/files/PeaceEducation.pdf>

The Growing Pains of Community Radio in Africa (2012)

Search for
Common Ground

Non-Formal

“Abstract: Community radio is considered as an intervention strategy of choice for deepening participation and community ownership. Donors have funded a proliferation of community radio projects in the Global South, prompted by stories attesting to the power of radio as a tool for social change. The evidence suggests that beyond empowering communities, community radio can catalyze behavior change and impact positively on wider development outcomes. In practice, the record has been mixed, with sustainability a critical challenge. A recent evaluation found that radio stations created through top-down initiatives tend not to survive when external funding dries up. Where such stations do survive, their purpose often becomes different from what was originally intended. Only in a handful of cases have previously aid-dependent radio stations become sustainable. Informed by insights from practitioners, and evaluation reports and scholarly literature, this article draws some emerging lessons.”

Available at: <http://www.radiopeaceafrica.org/assets/texts/pdf/1296-3906-1-PB.pdf>

Also: ***Strategic Communication for Peacebuilding a training guide (2010)***

Available at: <http://www.radiopeaceafrica.org/assets/texts/pdf/20100315trainingGuideEngFinal.pdf>

Right To Play

Right To Play

Non-Formal

“We partner with Ministries of Education to promote policy change, curriculum development, and teacher training. Together, we tackle basic education and child development needs. Our work focuses on four development impact areas: basic education and child development, health promotion and disease prevention, conflict resolution and peace education, and community

development. We do this through three key activities:

1. Resource Development: Right To Play designs and develops program resources (specially-designed material that uses sport and play as a tool for learning). Our expert educators and experienced trainers put our programs into practice as they:

- Promote experiential learning and holistic development using sport and play, games and activities;
- Emphasize the **Reflect-Connect-Apply** learning methodology, which allows learners to examine their experiences, relate those experiences to what they already know, and apply the learning in their daily lives;
- Promote inclusion of children who may be marginalized for reasons of gender, religion, ability, ethnicity, disability, or social background.

These resources include a Trainer’s Manual for the training of Leaders/Coaches and a Leader’s Manual which focuses on teaching and learning strategies, games and activities for children and youth.

2. Training: We make participatory training workshops possible for Right To Play’s activities and resources. Workshops are practical, interactive and designed to support staff and volunteers in their roles within the organization.

3. Monitoring and Evaluation: We systematically gather and examine information from all project locations for the purpose of improving project planning, resources and program delivery.”

Source: <http://www.righttoplay.com/International/our-impact/Pages/Resources.aspx>

Social inclusion, conflict prevention and peace-building Sport alone cannot prevent conflict or build peace. However, it can contribute to broader, more comprehensive efforts. Sport helps to build relationships across social, economic and cultural divides and builds a sense of shared identity and fellowship among groups that might otherwise be inclined to view each other with distrust and hostility. While evaluative evidence on sport’s use to meet peace objectives is limited, there is significant anecdotal evidence that sport is being used successfully to:

- Promote social inclusion;
- Provide respite in periods of conflict;
- Build trust and establish bridges between groups in conflict;
- Build peace in post-conflict situations; and

- Promote a culture of peace

Source: <http://www.righttoplay.com/usa/our-impact/Pages/PolicyDevelopment.aspx>

Resources:

- [Creating a Safer World - Trainer Manual](#)
- [Creating a Safer World - Participant Workbook](#)
- [Creating a Safer World - Play Based Learning Manual \(Games\)](#)
- [Créer un monde plus sûr \(Guide du Formateur\)](#)
- [Créer un monde plus sûr \(Manuel du Participant\)](#)
- [Créer un monde plus sûr \(Manuel d'activités d'apprentissage basées sur le jeu\)](#)
- [Gender Equality Manual](#)

Youth citizenship, national unity and poverty alleviation: East and West African approaches to the education of a new generation (2009)

Research
Consortium on
Educational
Outcomes and
Poverty

Formal and
Non Formal

Authors: Madeleine Arnot, Leslie Casely-Hayford, Paul K. Wainaina, Fatuma Chege, Delali A. Dovie

Publisher: Research Consortium on Educational Outcomes and Poverty

Abstract: "Youth citizenship is now on the international agenda. This paper explores what that concept might mean in the context of two African nations: **Kenya and Ghana**. Post independence, both countries focused on rethinking the colonial concept of

citizenship in line with their political-cultural traditions, providing education for all youth and to encouraging new notions of national citizenship.

Programmes for civic education were established that have been reshaped over the last fifty years. These citizenship education programmes display the tension between different political goals of national unity, economic progress and the promotion of human rights, working with diversity, and encouraging collective responsibility and individual development. The aim is **to use the education of the citizen to encourage civic engagement** although there is evidence that these programmes might not, for a variety of reasons, engage all young people into the nation building project. The paper considers evidence from a wide range of documentary and social scientific sources to open debate about how to encourage young people’s citizenship within the project of poverty alleviation.”

Full Paper: http://r4d.dfid.gov.uk/PDF/Outputs/ImpOutcomes_RPC/WP26-YGC_MA.pdf

West Africa Network for Peacebuilding (WANEP)

WANEP

Formal and
Non Formal

The **West Africa Network for Peacebuilding (WANEP)** is a leading Regional Peacebuilding organization founded in 1998 in response to civil wars that plagued West Africa in the 1990s. Over the years, WANEP has succeeded in establishing strong national networks in every Member State of ECOWAS with over 500 member organizations across West Africa.

WANEP places special focus on collaborative approaches to conflict prevention, and peacebuilding, working with diverse actors from civil society, governments, intergovernmental bodies, women groups and other partners in a bid to establish a platform for dialogue, experience sharing and learning, thereby complementing efforts at ensuring sustainable peace and development in West Africa and beyond.

In 2002, WANEP entered into a historic partnership with the Economic Community of West African States (ECOWAS) an inter-governmental structure in the implementation of a regional early warning and response system (ECOWARN). A memorandum of understanding between WANEP and ECOWAS was signed in 2004 for five years, and has since been renewed for another 5 years. This partnership constitutes a major strategic achievement for WANEP and West Africa civil society as it offers the much desired opportunity to contribute to Track I response to conflicts and policy debates.

At the continental level, WANEP is a member of the Peace and Security cluster of the African Union's (AU) Economic, Social and Cultural Council –ECOSOCC representing West Africa. At international level, WANEP has a Special Consultative Status with the United Nations Economic and Social Council (ECOSOC) and is the West Africa Regional Representative of the Global Partnership for the Prevention of Armed Conflict (GPPAC). WANEP is the Chair of GPPAC.

WANEP provides professional courses in conflict prevention and peacebuilding informed by several years of practice experience to governments, businesses, and practitioners throughout the sub-region and beyond. Underlying its work is a commitment to professionalism and a dedication to a world of mutual respect, tolerance and peace.

Non-violence and Peace Education (NAPE)

Launched in May 2000, NAPE seeks to promote the culture of nonviolence and peace within **West African communities** with particular focus on children and youth in schools and in the informal sector. The programme promotes peer mediation and peace clubs in schools as well as peace education curriculums at various levels: schools, colleges, teachers' training colleges, universities and policy level. Peacebuilding is not an event but rather a process which when properly inculcated in the minds and comportment of children, youth and adult; they will become agents of change – this is the philosophy behind NAPE.

Source: <http://www.wanep.org/wanep/programs-our-programs/type/7-the-youth-and-peace-education-program-type.html>

Guide de l'enseignant(e) pour l'éducation aux droits de l'Homme dans l'espace francophone (2009)

« Le 3 novembre 2000, à l'issue du symposium international sur le bilan des pratiques de la démocratie, des droits et des libertés dans l'espace francophone, les ministres et chefs de délégation des États et gouvernements des pays ayant le français en partage, adoptaient la Déclaration de Bamako. Celle-ci soulignait que : « *la démocratie, pour les citoyens, y compris, parmi eux, les plus pauvres et les plus défavorisés, se juge, avant tout, à l'aune du respect scrupuleux et de la pleine jouissance de tous leurs droits, civils et politiques, économiques, sociaux et culturels, assortis de mécanismes de garanties* » et chacun devait s'engager à « *prendre les mesures appropriées afin d'accorder le bénéfice aux membres des groupes minoritaires, qu'ils soient ethniques, philosophiques,*

Organisation
Internationale de
la Francophonie

Formal

AFCNDH
(Association
francophone des
commissions
nationales des

religieux ou linguistiques, de la liberté de pratiquer ou non une religion, du droit de parler leur langue et d'avoir une vie culturelle propre. » La Déclaration de Bamako est, à cet égard, conforme au principe de l'indivisibilité des droits, lesquels englobent l'ensemble des dimensions de l'existence humaine, y compris la dimension culturelle.

droits de l'Homme)

Au chapitre IV de cette Déclaration de Bamako, qui confirme la liste des engagements concrets auxquels souscrivent les pays francophones, l'une des quatre grandes orientations est relative à la promotion d'une culture démocratique dans toutes ses dimensions, afin de sensibiliser par l'éducation et la formation l'ensemble des acteurs de la vie politique et tous les citoyens aux exigences éthiques de la démocratie et des droits de l'Homme. Dans le programme d'action, annexé à la Déclaration de Bamako, est soulignée la nécessité de promouvoir l'éducation aux droits de l'Homme, à la démocratie et à la paix dans l'espace francophone.

La Déclaration de Ouagadougou, adoptée à la suite du Sommet des Chefs d'État et de gouvernement francophones en novembre 2004, a mis en relief le rôle de l'information et de l'éducation dans le développement. Dans le cadre stratégique décennal de la Francophonie, également entériné en 2004 à Ouagadougou, l'appui aux réseaux existants d'échanges d'expertise, d'expérience et d'outils en matière d'éducation aux droits de l'Homme constitue un objectif important de l'Organisation internationale de la Francophonie (OIF).

Le XI^e Sommet de la Francophonie, réuni à Bucarest, les 28 et 29 septembre 2006, a rappelé les engagements de Bamako, de Ouagadougou et ceux de la Conférence ministérielle sur la prévention des conflits et la sécurité humaine tenue à Saint Boniface, au Canada, en mai 2006, et a réaffirmé dans la Déclaration de Bucarest que « *l'éducation et la formation aux droits de l'Homme, à la tolérance et à la citoyenneté, notamment des enfants et des jeunes, constitue une dimension importante de l'établissement durable de sociétés libres, tolérantes et démocratiques. Nous demandons à l'OIF de veiller à développer cette dimension dans toutes ses actions relatives aux droits de l'Homme, à la démocratie et à la paix.* »

Enfin, le XII^e Sommet des Chefs d'État et de gouvernement francophones (Québec, 17-19 octobre 2008) a adopté une résolution sur les droits de l'enfant qui, dans le cadre de la célébration en 2009 du 20^e anniversaire de la Convention internationale relative aux droits de l'enfant, invite la Francophonie à renforcer ses activités de sensibilisation et d'éducation visant à promouvoir les

droits de l'enfant. C'est donc sur ces engagements politiques clairs que se fonde la décision de la Délégation à la paix, à la démocratie et aux droits de l'Homme de l'OIF de soutenir l'initiative de l'Association Francophone des commissions nationales des droits de l'Homme (AFCNDH) de préparer pour les enseignant(e)s de l'espace francophone un guide pour l'éducation des droits de l'Homme, au niveau des écoles primaires, des collèges et des lycées (enseignement primaire, moyen et secondaire).

L'action de l'OIF en faveur de la promotion de la paix, de la démocratie et des droits de l'Homme s'inscrit dans un continuum qui s'étend du suivi de la mise en œuvre des instruments internationaux de promotion et protection des droits de l'Homme par les pays francophones, en passant par le soutien aux acteurs gouvernementaux et non gouvernementaux œuvrant pour la défense des droits de l'Homme ainsi que par l'accompagnement des activités d'éducation, d'information et de sensibilisation aux droits fondamentaux. Au sein de cette action, l'éducation aux droits de l'Homme et à la citoyenneté constitue une composante principale.

Il existe dans ce domaine une littérature assez considérable et une documentation importante, mais il semble utile de préparer un tel guide de propositions visant à la fois le contenu et les méthodes pédagogiques pour illustrer l'approche de la francophonie et de l'OIF dans ce domaine crucial pour l'évolution démocratique et la consolidation de l'État de droit. En effet la vocation de la Francophonie, à la jonction du national et de l'international, de la diversité et de l'unité, est fondée sur les quatre valeurs : universalité, pluralité, liberté et solidarité ; celles-ci permettent d'appréhender la dialectique unité/diversité ainsi que la plus-value de la francophonie. » (pp. 3-4)

Source : http://portail-eip.org/Fr/Divers/2010/Guide_EDH.pdf

International Resources

TITLE	AUTHOR	Type of Document/ Year
<u>UNHCR’s Education for Peace and Life-Skills Programme (PEP): formal and non formal</u>	UNHCR	Curriculum / various versions starting in 1998

“Many of the attitudes and behaviors that created conflict in refugees’ home countries come with them and create problems in refugee camp situations. The UNHCR Peace Education Programme (PEP) was designed to enable people to develop skills which would help them to build a more peaceful life while in the camp, and for later on when they could return home, settle permanently in their host country, or resettle in a third country. PEP teaches skills, values and attitudes for living together constructively, which in turn helps to build a constructive future.

In UNHCR PEP community workshops, participants express a strong desire for peace, but they have little understanding of the behaviors and attitudes that promote peace or those that are not peaceful (or promote conflict). There is a tendency to solve problems by violence or by postponing the problem. The responsibility to solve problems belongs to the elders or leaders. Within refugee communities, Peace Education seeks to complement the traditional problem-solving approaches which are breaking down.

The **UNHCR Peace Education Programme** incorporates a school aspect and a community aspect, in order to create a supportive environment for children and teenagers both in and out of school. It is an integrated programme that invites and involves the participation of the whole community.

The **Peace Education Programme** has been implemented in refugee and returnee camps in the **Democratic Republic of Congo, Eritrea, Ethiopia, Kenya, Uganda, Liberia, Guinea, Sierra Leone and Cote d’Ivoire**. It has contributed to the learning and practice of peace building skills in the camps, and to the reduction of conflict. The stories on the next two pages demonstrate the positive impact PEP has had on refugees, and how it has helped refugee youth build their future by minimizing or resolving conflict.”

Source: <http://www.unhcr.org/3ee980d717.pdf>

Review by Margaret Sinclair:

“UNHCR’s **Education for Peace and Life-Skills Programme (PEP)** began in 1998 in the refugee camps in **Kenya**, which house many ethnic groups and nationalities. This facilitated the development of materials of a generic nature, not linked to a particular national situation. Moreover, the programme was designed to encompass different religious groups, with the refugees in the Kakuma camps being predominantly Christian, and those in the Dadaab camps being mostly Muslim. Extensive consultations (about eighty) had been undertaken in 1997 by the peace education consultant who developed the programme, Pamela Baxter, covering all groups in the camps — often mini-workshops around the themes of peace and conflict and focused on the question ‘Would you like your children to study peace education?’ The answer was often ‘Yes, but we would like to study it also.’ Hence the **programme includes school-based courses and community workshops for youths and adults.**” (p. 75)

“Dissemination and sustainability. The programme in the refugee camps in Kenya has been sustained thanks to earmarked donor funding, and it was possible to add a specially trained peace-education teacher to the approximately twenty teachers in the typical primary school. The task of ‘mainstreaming’ has been difficult. The original intention was that NGOs implementing school programmes for UNHCR would routinely include peace-education teachers and facilitators in the education budget. Recent years have seen such intense downward pressure on UNHCR budgets, however, that this has proved difficult. The programme has been introduced for displaced or returnee communities in several other countries in Africa, linked to UNHCR-funded NGO or government educational programmes. Many implementation difficulties have arisen, however, linked to instability (which has repeatedly disrupted the Liberian programme and the start-up of programmes in Guinea and Sierra Leone), funding problems and bureaucratic hurdles.

The most fundamental problem when introducing the programme in a new setting is perhaps the difficulty of gaining that extra period in the timetable required for PEP activities to be effective. Attempts in some locations to ‘integrate’ the programme into existing subjects have run into the obvious problems of lack of teacher skills and pressure on teachers to concentrate on ‘covering the syllabus’ to prepare for examinations.” (p. 81)

Source: **Learning to live together: building skills, values and attitudes for learning to live together / Margaret Sinclair (2004)**

Inter-Agency Peace Education Programme

UNESCO

Guides &
Curriculum /

UNHCR 2005

“The **Peace Education Programme** teaches the skills and values associated with peaceful behaviours. The programme is designed to enable and encourage people to think constructively about issues, both physical and social and to develop constructive attitudes towards living together and solving problems that arise in their communities through peaceful means.

UNICEF
INEE

The programme allows the learners to practice these skills and helps them discover the benefits for themselves so that they psychologically 'own' the skills and behaviours. To ensure that it is a viable programme, it is essential that peace education is not a 'one-off' initiative but rather a well structured and sustained programme. None of us learns these behaviours instantly and if programmes to change or develop behaviours are to succeed, they must be both activity based and sustained through a structured and sustained programme.

The term peace education can cover many areas, from advocacy to law reform, from basic education to social justice. This peace education programme is designed to develop people's constructive and peaceful skills, values and behaviours. Ideally this complements and supplements the process of peace building, whereby communities and nations develop social and economic justice (and legal reform where necessary).

The programme is designed for education managers of ministries dealing with both formal and non-formal education and for agencies which implement education activities on behalf of the government. The implementation structure is based on the experience acquired over the eight years the programme has been in use, from 1998 to 2005. The programme has been evaluated by external experts and the new revised materials (2005) incorporate both the suggestions made in the evaluation and the feedback from the specialists who implemented it in the field.

Historically this programme has been restricted to refugee communities. However, it has expanded and moved into both refugee and returnee situations. With the partnership between UNESCO and UNHCR, in the framework of the Funds-in –Trust “Inter-Agency Peace Education Technical Support Programme” financed by the Ministry of Foreign Affairs of Norway in 2004 -2005, the project has been further developed to respond to the needs in situations of emergency and reconstruction and also into development situations as well. The programme is currently being implemented in eleven countries in Africa¹ and has been integrated into complementary initiatives in Sri Lanka, Kosovo, and Pakistan.”

Source: <http://www.ineesite.org/en/peace-education>

Peace Education Programme Contents:

- Overview of the Programme ([English](#), [Arabic](#), [French](#))
- Facilitators and Trainers Training Guide ([English](#), [Arabic](#), [French](#))
- Background Notes for Facilitators ([English](#), [Arabic](#))
- Background Notes for Teachers ([English](#), [Arabic](#))
- Manual for Training of Facilitators - 1 ([English](#), [Arabic](#), [French](#))
- Manual for Training of Facilitators - 2 ([English](#), [Arabic](#))
- Manual for Training of Facilitators - 3 ([English](#), [Arabic](#))
- Teacher Training Manual - 1 ([English](#), [Arabic](#), [French](#))
- Teacher Training Manual - 2 ([English](#), [Arabic](#), [French](#))
- Teacher Training Manual - 3 ([English](#), [Arabic](#))
- Teacher Activity Book ([English](#), [Arabic](#), [French](#))
- Teacher Activity Book of Secondary Modules ([English](#), [Arabic](#))
- Sara's Choice - A Collection of Stories and Poetry ([English](#), [Arabic](#))
- Facilitators Manual for Community Workshops ([English](#), [Arabic](#))
- Community Course Booklet ([English](#), [Arabic](#))
- [Analytical Review of Selected Peace Education Materials](#)

Learning to live together: building skills, values and attitudes for learning to live together

UNESCO IBE

Report / 2004

Author: Margaret Sinclair

Description: “This study represents an attempt to interpret the aim of ‘learning to live together’ as a synthesis of many related goals, such as education for peace, human rights, citizenship and health-preserving behaviors. It focuses specifically on the skills, values, attitudes and concepts needed for learning to live together, rather than on ‘knowledge’ objectives. The aim of the study is to discover ‘what works’ in terms of helping students learn to become politely assertive rather than violent, to understand conflict and its prevention, to become mediators, to respect human rights, to become active and responsible members of their communities—as local, national and global citizens, to have balanced relationships with others and neither to coerce others nor be coerced, especially into risky health behaviors.”

Learning to live together Design, monitoring and evaluation of education for life skills, citizenship, peace and human rights (Eds.)

GTZ

Guide / 2008

Authors: Margaret Sinclair in collaboration with Lynn Davies, Anna Obura and Felisa Tibbitts

German Federal
Ministry for
Economic
Cooperation and
Development

Description: “In this Guide, we focus on strengthening the curriculum dimension known as education for learning to live together (LTLT), which incorporates areas of life skills, citizenship, peace and human rights. We first argue for a holistic view of this dimension and for appropriate teaching learning processes.

UNESCO IBE

We then offer suggestions for monitoring and evaluation processes to answer one or more of the following questions - depending on circumstances:

For a traditional system: Does our traditional schooling meet our current goals in the LTLT/life skills dimension?

For a pilot project: Does our new LTLT/life skills initiative - in our pilot/model schools – achieve its goals?

For a system-wide initiative: Does our recent system-wide LTLT/life skills initiative achieve its goals?

We also suggest the importance of building monitoring and evaluation of LTLT/life skills into:

- curriculum and textbook development programmes and centers
- teacher training systems
- national (or project) systems for monitoring and evaluation of schooling.

The Guide is hopefully a contribution to curriculum renewal in all societies, since we all face challenges in responding positively to the rapid changes of the twenty-first century. However, the book is designed for use even in difficult conditions - for example, in post-conflict or other situations where resources and well-trained teachers are scarce; and in a variety of cultural settings. The Guide is addressed primarily to policy-makers and curriculum planners in national education ministries – or NGO programme managers. Educators working in diverse settings may also find it useful, if they are concerned with the contribution that education can make towards peace, active citizenship, respect for human rights, and life skills including HIV/AIDS prevention.”

Source: <http://tandis.odhr.pl/documents/hre-compendium/rus/CD%20SECT%205%20EVAL/PR%20SEC%205/UNESCO%20Learning%20to%20Live%20Together.pdf>

YDF Manual for Violence Prevention

Authors: Youth Development through Football

Manual / 2011

The ‘YDF Manual for Violence Prevention’ is a short module that expands the YDF Toolkit by teaching coaches how to use football to face one specific challenge: the prevention of violence among youths

Under the patronage of: UNESCO

Abstract: “The foundation module — the YDF Manual for Coaches — still constitutes the first introduction to the complex topic of violence prevention, whereas the short module on ‘Violence Prevention’ builds on the different forms of reaction that are possible and elaborates in detail on tips for taking action. YDF is convinced that every coach needs to build on general basic-training skills in

Partners: GIZ; European Union; SRSA

order to implement the 'YDF Manual for Violence Prevention' successfully and, as such, needs to be familiar with the content of the 'YDF Manual for Coaches'.

Key aspects of the YDF Manual for Violence Prevention include:

- providing background information on violence, understanding its causes and identifying victims and perpetrators;
- serving as a guideline for coaches with training on techniques of conflict resolution, who learn when their immediate intervention is required;
- encouraging understanding of the respective roles of the victims and perpetrators of violence and explaining various supporting mechanisms, complemented by a large number of related football exercises;
- and getting to know the potential inherent in peer education and the power of using learning processes related to group dynamics.

In line with all the other YDF manuals, this manual is also equipped with case-study boxes and with training and lesson worksheets.

The first four lessons of the manual cover the definition of violence, the understanding of its causes, intervention in conflict situations and the identification of victims and perpetrators. Lessons 5, 6 and 7, which are all supplemented with football exercises, help in understanding the respective roles of the victims and perpetrators of violence, and explain various supporting mechanisms. Lesson 8 presents football variations promoting violence prevention. In addition, the manual is equipped with case study boxes and work sheets.

The entire 'YDF Manual for Violence Prevention' can be downloaded below: [YDF Manual for Violence Prevention](#) (37.2 MB)"

Source: http://www.za-ydf.org/pages/ydf_manual_for_violence_prevention/

About Youth Development through Football:

The Youth Development through Football (YDF) project started in 2007 as a legacy of the 2006 Football World Cup™ in Germany, and will end in December 2013. It is implemented by the **Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH** in partnership with the **Department of Sport and Recreation South Africa (SRSA)**. The project formed an important part of the

German-South African FIFA World Cup 2010 co-operation. It is funded by the **German Government** and, until end of 2012; it was co-funded by the **European Union**.

Local partners of the participating countries co-operate in the project. YDF supports them on the basis of individual arrangements. We, as YDF co-operate with local NGOs, local authorities and football bodies in developing a joint action plan.

[Botswana](#) / [Ghana](#) / [Kenya](#) / [Lesotho](#) / [Mozambique](#) / [Namibia](#) / [Rwanda](#) / [South Africa](#) / [Swaziland](#) [Zambia](#)

YDF Manual for Violence Prevention

Authors: Youth Development through Football
Manual / 2011

“The 'YDF Manual for Gender Awareness' is consistent with the expansion of the 'Youth Development through Football' concept. The foundation module - the [YDF Manual for Coaches](#) - still constitutes the first introduction to the complex topic of Gender Awareness, while the new short module builds on the different forms of reaction that are possible and elaborates in detail on tips for taking action.

Under the patronage of:
UNESCO

The general basic training that the coaches undergo forms a foundation (a foundation that is useful but not absolutely necessary) that enables them to work with the manual under discussion here. The YDF Manual for Gender Awareness can therefore also be used as a direct point of entry into methodology. Here too we use the popularity, attractiveness and power of the sport of football to teach social skills to young girls and boys and influence them positively.

Partners: GIZ;
European Union;
SRSA

The first lessons of YDF's Manual for Gender Awareness focus on understanding the roles and responsibilities of the coach, stereotypes around gender and football, as well as understanding and dealing with gender-specific behavior. In addition, they cover gender-specific physical characteristics. A large number of football exercises are included to complement these topics. Lesson 6 provides coaches and coordinators with additional ideas on how to promote gender equality in their teams, programmes, leagues and even communities. In Lesson 7, coaches will find methods for designing a complete practice session to raise awareness about or address gender issues that they face with regard to their teams. In line with all the other YDF manuals, this one is also equipped with case-study boxes and worksheets.”

Source: http://www.za-ydf.org/pages/ydf_manual_for_gender_awareness/

Machel Study 10-Year Strategic Review: Children and conflict in a changing world

UNICEF

Report / 2009

“The 1996 Machel Study challenged the world to recognize that "war affects every right of the child." This follow-up report analyses the progress – and challenges – of the subsequent decade. More than 40 UN agencies, non-governmental organizations and academic institutions – along with children from nearly 100 countries – contributed to this review, which was co-convened by the Office of the Special Representative of the Secretary-General for Children and Armed Conflict and UNICEF. The Strategic Review is part of ongoing advocacy efforts to bring the issues of children in conflict to the forefront. There are several components where the study outlines youth related impact and recommendations.”

Available at: http://www.unicef.org/publications/files/Machel_Study_10_Year_Strategic_Review_EN_030909.pdf

Evaluating Youth Interventions (Volume II, Number 5 – June 2007)

World Bank

Report / 2007

“Youth development projects aim to improve the lives and livelihoods of young people around the world. Interventions for youth are often multi-sectoral in nature, ranging from job- and life-skills development to programs for better health and nutrition. Rigorous impact evaluation is key to producing the knowledge base required by policymakers and practitioners to choose among different options, and implement the most cost effective projects. This note outlines some approaches to producing evidence of what works in the context of youth development projects, and looks at expanding the set of outcome indicators to more fully capture the effects of these projects on the welfare of young people around the world.”

Available at: <http://siteresources.worldbank.org/INTCY/Resources/395766-1186420121500/YDNVolII5Evaluation.pdf>

National Youth Policies from around the world

Source: <http://networkforyouthintransition.org/forum/topics/world-atlas-of-youth-policies>
<http://www.planwithyouth.org/resources/youth-policies/>

[UNESCO Youth-led Social Innovation Team.](#) Tool

Indigenous conflict resolution in Africa

Birgit Brock-Utne, University of Oslo Conference Paper / 2001

A draft presented to the week-end seminar on indigenous solutions to conflicts held at the University of Oslo, Institute for Educational Research 23 – 24 of February 2001

Source:

<https://www.google.com/search?q=%22Indigenous+conflict+resolution+in+Africa%22&sourceid=ie7&rls=com.microsoft:en-us:IE-Address&ie=&oe=>

Education for peace: A curriculum framework K-12

14-page pdf document which presents a "conceptual framework from which schools may devise a program comprising the transmission of universal values and enduring attitudes, and the development of skills which will enable our students to become active global citizens ... the implementation of this conceptual framework recognizes the practice of peaceful relations at all levels: personal, familial, communal, inter-cultural and global, it entails a process of knowledge acquisition and skill-building which affects the behavior of individuals and groups and provides a model for the formal and informal curriculum of the school, education for Peace is a process and condition which permeates all aspects of school life, with implications for learners, teachers, and

International Schools Association Global Issues Network Curriculum framework / Year unknown (formerly known as the International Education System Pilot Project)

administrators and it extends beyond the school to society as a whole."

Source: http://www.creducation.org/cre/global_cre/peace_education_resources#

Peace education: A pathway to a culture of peace (2nd Edition)

Loreta Navarro-Castro & Jasmin Nario-Galace Guide Book / 2010

209-page pdf book designed to provide educators with the basic knowledge base as well as the skill- and value-orientations that we associate with educating for a culture of peace. Although this work is primarily directed towards the pre-service and in-service preparation of teachers in the formal school system, it may be used in non-formal education. Part I presents chapters that are meant to help us develop a holistic understanding of peace and peace education. Part II discusses the key themes in peace education. Each chapter starts with a conceptual essay on a theme and is followed by some practical teaching-learning ideas that can either be used in a class or adapted to a community setting. Part III focuses on the peaceable learning climate and the educator, the agent who facilitates the planting and nurturing of the seeds of peace in the learning environment. Finally, the whole school approach is introduced to suggest the need for institutional transformation and the need to move beyond the school towards engagement with other stakeholders in the larger society.

Center for Peace Education
Miriam College (Philippines)

Source: http://www.creducation.org/cre/global_cre/peace_education_resources#

Peacebuilding Toolkit for Educators - Middle School Edition

USIP Toolkit / 2011

"The Peacebuilding Toolkit for Educators is designed to support the work of educators as peacebuilders. It is a resource developed by and for educators, to help introduce peacebuilding themes and skills into the classroom. The Toolkit can help develop students' understanding of, and interest in, global peacebuilding, and develop their skills and capacities to act as peacebuilders. It can help teachers develop their own understanding of key concepts and skills, and enhance their capacity to teach about global

peacebuilding themes and issues. There are two volumes of the toolkit—one for middle school and one for high school. The Middle School Edition of the toolkit is designed for a general audience of students in grades 6–8. The content can be modified for older students and some of the content can be modified for younger students. Engaging young audiences in conversations about peace and conflict is important. It is the authors' hope that young students will engage in these topics and continue to reflect on them as they progress through high school and move into the world. The lessons have been developed with great detail to be useful for educators who are new to the methods employed that engage students in experiential learning and critical thinking. The lessons are intended for traditional and alternative education settings. The toolkit is organized around basic themes within the field of international conflict management. Theme 1: Conflict is an inherent part of the human condition. Theme 2: Violent conflict can be prevented. Theme 3: There are many ways to be a peacebuilder. The 15 lessons in the toolkit are interactive and encourage students to work collaboratively to understand concepts and solve problems. The lessons are designed to be detailed enough for a new teacher or a teacher unfamiliar with interactive or experiential methods to pick them up and use them as intended. The middle school lessons include teacher direction, guided practice, and independent practice.”

Source: http://www.creducation.org/cre/global_cre/peace_education_resources#

Peacebuilding Toolkit for Educators - High School Edition

USIP

Toolkit / 2011

“The Peacebuilding Toolkit for Educators is designed to support the work of educators as peacebuilders. It is a resource developed by and for educators, to help introduce peacebuilding themes and skills into the classroom. The Toolkit can help develop students’ understanding of, and interest in, global peacebuilding, and develop their skills and capacities to act as peacebuilders. It can help teachers develop their own understanding of key concepts and skills, and enhance their capacity to teach about global peacebuilding themes and issues. There are two volumes of the toolkit—one for middle school and one for high school.

The **High School Edition of the toolkit** is designed for a general audience of students in grades 9–12 (ages 14–18). The content can be modified for older students and some of the content can be modified for younger students. High school students are at an ideal stage to talk about peace and conflict, to view the world as an evolving system of relationships, and to prepare themselves to make a positive impact through their choices and actions today and in the future.

The lessons have been developed with great detail to be useful for educators who are new to the methods employed that engage

students in experiential learning and critical thinking. The toolkit is organized around basic themes within the field of international conflict management.

Theme 1: Conflict is an inherent part of the human condition.

Theme 2: Violent conflict can be prevented.

Theme 3: There are many ways to be a peacebuilder.

The 15 lessons in the toolkit are interactive and encourage students to work collaboratively to understand concepts and solve problems. The lessons are designed to be detailed enough for a new teacher or a teacher unfamiliar with interactive or experiential methods to pick them up and use them as intended.”

Source:

<http://www.creducation.org/catalog/index.php?P=FullRecord&ID=677&ReturnText=Search+Results&ReturnTo=index.php%3FP%3DAdvancedSearch%26Q%3DY%26F22%3D%253DPeace%2BEducation>

Guide to Cooperative Problem Solving

Search For
Common Ground

Guide / 2003

“This 56-page pdf is a guide designed for people who want to know how to resolve conflicts with other people in a way that leads to mutual agreements and stronger relationships. It was developed as a workbook for a workshop of the same title, but it can be used independently.

Based on the book Getting to Yes, the Guide addresses:

- Treating conflict as a natural resource
- How to attack problems while respecting people
- Raising an issue in a constructive manner
- Exploring opposing positions to discover shared interests

- Generating options to address all parties' needs
- Crafting clear and healthy solutions
- Dealing with differing perceptions
- Managing emotions
- Insuring two-way communications
- Choosing when to use a cooperative approach
- Being a peacemaker while resolving conflicts"

Source: <http://www.creducation.org/catalog/index.php?P=FullRecord&ResourceId=704>

Community-Based Institutes on Peace Education (CIPE) organizer's manual: A peace education planning

Tony Jenkins et al. Manual / 2007

"78-page pdf manual "designed to assist formal, non-formal and grass-roots educators and educational planners by providing ideas and tools for the development of community-based peace education learning projects that might contribute to the reduction of violence at all levels of the global social order. More specifically, it has been developed to aid in the planning of "Community-Based Institutes on Peace Education (CIPE)," a special community-centered initiative of the International Institute on Peace Education (IIPE) ... As you explore the contents you will see that this manual is arranged like a workbook. It is organized around inquiries into practical considerations for designing peace education initiatives in multiple and varying contexts. These inquiries are designed to engage you - the educator/planner - in reflections upon your own unique situation and possibilities for affecting change through education."

Source: <http://www.i-i-p-e.org/cipe/CIPE%20MANUAL.pdf>

Best practices of non-violent conflict resolution in and out-of-school some examples

UNESCO

Report / 2001

Source: <http://unesdoc.unesco.org/images/0012/001266/126679e.pdf>

Evaluating Peacebuilding Activities in Settings of Conflict and Fragility: Improving Learning for Results

OECD

Report / 2012

“Recognizing a need for better, tailored approaches to learning and accountability in conflict settings, the Development Assistance Committee (DAC) launched an initiative to develop guidance on evaluating conflict prevention and peacebuilding activities. The objective of this process has been to help improve evaluation practice and thereby support the broader community of experts and implementing organizations to enhance the quality of conflict prevention and peacebuilding interventions. It also seeks to guide policy makers, field and desk officers, and country partners towards a better understanding of the role and utility of evaluations. The guidance presented in this book provides background on key policy issues affecting donor engagement in settings of conflict and fragility and introduces some of the challenges to evaluation particular to these settings. It then provides step-by-step guidance on the core steps in planning, carrying out and learning from evaluation, as well as some basic principles on programme design and management.

This guidance aims to help improve programme design and management and strengthen the use of evaluation in order to enhance the quality of conflict prevention and peacebuilding work. It seeks to guide policy makers and country partners, field and programme officers, evaluators and other stakeholders engaged in settings of conflict and fragility by supporting a better, shared understanding of the role and utility of evaluations, outlining key dimensions of planning for them, setting them up, and carrying them out.

This guidance is to be used for assessing activities (policies, programmes, strategies or projects) in settings of violent conflict or state fragility, such as peacebuilding and conflict prevention work and development and humanitarian activities that may or may not have specific peace-related objectives. This encompasses the work of local, national, regional and non-governmental actors, in addition to development co-operation activities. The central principles and concepts in this guidance, including conflict sensitivity and the importance of understanding and testing underlying theories about what is being done and why, are applicable to a range of actors.”

[OECD DAC Evaluating Peacebuilding.pdf](#)

Source: <http://dmeforpeace.org/learn/evaluating-peacebuilding-activities-settings-conflict-and-fragility-improving-learning-results>

INEE Adolescents and Youth Task Team, Literature Review

INEE

Report / 2012

“Few emergency education programmes cater to the unique needs of youth. Of those that do, little is known about their impacts

and successful strategies. Through a review of research, programmatic evaluations and case studies, this paper attempts to capture the impact of programs and draw out salient themes, gaps and lessons learned in the field. This review contributes to building the evidence base to help stakeholders effectively articulate, and advocate for quality education programming for youth affected by crisis.

This document reviews the field of education for youth in crisis using three categories: Secondary and Tertiary Education; Technical and Vocational Education and Training (TVET) and Livelihoods Training; and Life Skills, Peace Education and Recreational Activities. A review of the lessons learned in each category is presented, followed by a summary of lessons across all three categories.

The review finds a near universal call for holistic approaches that offer a continuum of services to facilitate the transition from education/training to income generation, and that have strong family and community linkages. Such linkages are also important for programme relevance and sustainability. Addressing young people's participation rights by creating friendly environments and involving them in all stages of the project cycle has proven successful and has led to various forms of empowerment. Programmes engaging youth must be well-structured, yet remain flexible, recognizing that the post-crisis phase is dynamic and that the needs of youth are diverse.

Success of any programmatic intervention depends on creating conducive economic, political and socio-cultural environments where female and male can safely explore, prove their skills and gain agency. This approach requires strong and effective cross-sectoral partnerships. To successfully monitor and evaluate programmes, more disaggregated data on the characteristics of the diverse youth population is needed.

This review finds that, if provided with meaningful opportunities and equipped with relevant skills, a community's youth may be its most abundant asset in times of crisis. In many instances, youth have initiated their own crisis response actions, and have proven a vital liaison between INGOs and communities. Unlocking the potential of young people reinforces the recovery and empowerment of society at large."

Life Skills, Peace Education and Recreational Activities

"Definitions and Rationale

Life Skills comprise a large set of psychosocial and interpersonal skills and abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of life (WHO, 2001). These can include communication and interpersonal skills; decision-making and critical thinking skills; and coping and self-management techniques to help individuals make informed decisions, communicate effectively and help them lead a healthy and productive life. Life Skills training lets young people engage constructively with their communities and develop positive influence on their peers (Ketel, 2008). It can build the capacity and skills for employment and also help youth find psychological healing (Otieno, 2009).

Peace Education is a long-term process of developing knowledge, skills, values and attitudes. It aims to affect relationships, behaviors and structures that promote peace and encourage conflict prevention and resolution (Baxter, 2001). In conflict-affected societies, youth benefit by learning to become more accepting of others (Krech, 2005). Peace Education programmes have also led to spontaneous youth-led services and activities, allowing youth to take on leadership roles in facilitating workshops and resulting in a greater sense of self-confidence and empowerment (Obura, 2002).

Recreational Activities are aimed at psychosocial rehabilitation and the restoration of independent functioning in the community. They include sports and arts activities that provide room for crisis-affected youth to express themselves freely. They can also include Disaster Risk Reduction (DRR) activities meant to minimize a community's vulnerabilities (UNISDR, 2009). Recreational Activities can help young people better define goals for the future and develop a sense of purpose (Awad et al., 2009; Betancourt et al., 2008; Fauth and Daniels, 2001).

Life Skills, Peace Education and Recreational Activities usually take place in non-formal contexts, but can also be integrated into formal classroom learning. In some humanitarian contexts, a majority of the population is out-of-school youth who cannot or will not attend school in a formal classroom setting. Non-formal programming may be the only access they have to education and training.

Promising Practices

Flexible programmes designed in consultation with communities and youth have proven to ensure local ownership and sustainability (Rahim and Holland, 2006; UNHCR, 2001). While simpler to accomplish, the disproportionate targeting of community elites has proven counterproductive as it strengthens existing inequities. Since training is a form of empowerment, the most vulnerable youth must be identified, approached and engaged, and parents and guardians must be involved in programme activities for programmes to be successful (Sommers, 2001a). Programmes cannot rely solely on beneficiary demand but must make concerted efforts to reach girls, especially, who may be "invisible" in the community. Involving local communities and youth may require the adoption of simpler language and the translation of materials into local languages (Sommers, 2001a). While

participatory and inclusive approaches can delay programme implementation, they are essential to achieving sustainable success (Hayden, 2007).

Text-heavy curricula and classroom settings have generally been ineffective in attracting or retaining out of-school youth. (Hansen et al., 2002; Tiedemann, 2000) Programmes adopting rights-based approaches have shown promise, though teachers need support to understand them. Using culturally-sensitive and accessible educational material, open-ended questions and encouraging creativity and participation are keys to success. (Baxter, 2002; Betancourt et al., 2008; Hansen et al., 2002; UNHCR, 2001) Role play can be used to teach skills and positive attitudes and behaviors that help youth make informed decisions in their lives (UNHCR, 2001).

Training youth as peer educators ; as peace-builders in Multiplier Teams (Plan International, 2009); or as parent outreach workers (Avery, 2009) has proven powerful and cost-effective in reintegration processes, as youth are able to reach marginalized groups in sharing a common youth language (UNHCR, 2001). Peer education has led to increased levels of confidence to work as peace-builders or agents of change, if provided with structured supervision (CEDPA, 2008a). Participants improved their communication, leadership and group facilitation skills and developed the capacity to resolve conflict and advocate for their rights (Plan International, 2009). They were able to make a positive impact on their communities and contributed to adults shifting their attitudes and behavior (Avery, 2009). One evaluation credited peer education with having prevented teenage pregnancy (Hayden, 2007).

For ex-combatants, remedial and accelerated learning in peer groups, in combination with apprenticeship programmes and integrated psychosocial services, have proven more promising than traditional TVET programmes (Betancourt et al., 2008). In working with this group, sports and arts activities in particular have been successful in providing critically important neutral ground for self-expression, leading to increased self-confidence and community integration (Abdalla et al., 2002; RET, 2010a). In Somalia, sports and recreation provided an entry point for community development as adolescents came together through sporting events and then began to expand their activities, creating friendly community spaces and initiating leadership and vocational training (UNICEF, 2004). Such approaches have strengthened youth organizations and enabled youth to feel more confident to raise 'taboo' issues (FGM, HIV, narcotics) with elders in their communities (UNICEF, 2004). Sport combined with non-formal basic literacy, numeracy and Life Skills has proven a successful strategy especially for the most vulnerable and marginalized to learn.

Challenges and Gaps

In societies dominated by generational hierarchies, youth face many challenges realizing their potential. In crises, they tend to be seen as victims or threats rather than as agents of positive change. Youth in DRR are said to be helpful in both building their

resilience and improving DRR governance (Plan International and World Vision International, 2009). When adults do not engage youth in positive processes, youth participation is limited to passive roles, leaving them vulnerable to manipulation by elites.

Youth in civic organizations exhibit more self-confidence and ability to relate to elders. In Burundi, the youth committee is considered a formal stakeholder in sub-district government consultations. (Abdalla et al. 2002) Although non-formal Life Skills programmes generally better serve marginalized youth, there are still challenges in reaching the neediest (Johannessen, 2005). As in other areas, the gender imbalance in access must be addressed by providing remedial learning and evening classes (UNICEF, 2004), as well as child care for young mothers. The failure to do so means retarding the recovery process as a whole (Obura, 2002). As Parsons (2008) writes, it is not only important to ensure young women's participation but to ensure they are engaged in program resource management and control, as well as policy making.

The body of literature in this sector also makes reference to adopting holistic approaches and linking Life Skills training and conflict management with livelihood skills and methods of income generation (Ketel, 2008). Challenges remain if programmes aim to be holistic and specific goals get lost and programmes become too general (UNICEF, 2004) or if programme objectives adapt over time without a systemic response for these goals (NRC, 2008). This in turn hinders effective monitoring and evaluation. The development of effective evaluation tools remains challenging for this sector as well. Quick quantitative evaluation is necessary for donors' records but does not reveal the level of long-term sustainable behavior change taken place during Peace Education programmes. Baxter (2002) states that the best programmes involve refugee, local, national staff in evaluation and use a combination of quantitative and qualitative indicators and evaluation tools as well as developing case studies to examine how people struggle to solve problems before and after training.

A few reports emphasize the importance of facilitating informal youth education programs through cooperation between NGOs as well as between NGOs and local government agencies (NRC, 2008). Developing materials for Ministry staff and involving them from early stages ensures smooth phasing out and handing over from foreign NGOs to local agencies as experienced by the Refugee Education Trust (RET) in its Peace Education program in Burundi. Information exchange, inter-agency collaboration and cross-border coordination would open up opportunities for lesson and practice sharing between staff teams. Furthermore, information exchange will ensure coherent and consistent programme strategies that are vital for the success of reintegration programmes (Hayden, 2007; Parsons, 2008)." (pp. 9-11)

Source: http://www.ineesite.org/uploads/files/resources/AYTT_LitReview_2012-02-14.pdf

École instrument de paix => free online courses on Human Rights Education

École instrument de paix (EIP) Online resources

Access : <http://portail-eip.org/moodle/login/>

EIP's website: <http://portail-eip.org/En/Publications/EIP-info/3.html>

50 ideas for Anti-Bullying Week

Various Websites

The Anti-Bullying Alliance presents a series of suggested activities for Anti-Bullying week. Many of these activities have been suggested by children and young people, and can be led and organized by them. Other ideas have come from the Anti-Bullying Alliance. Select, adapt and build on the activities most appropriate for the children and young people with whom you work. Work with children and young people on all the suggested activities. Ask everyone to come up with their own idea!

[50 Ideas for Anti-Bullying Week](#)

All Different, All Unique

Member States of UNESCO unanimously adopted the UNESCO Universal Declaration on Cultural Diversity in 2001. This is a version of the text that has been developed by and for young people around the world.

[All Different, All Unique](#)

Assessment Toolkit: Bullying, Harassment and Peer Relations at School

This free 170 page kit has been designed for teachers, school administrators, and ministries of education to provide a standard way to measure the nature and prevalence of school peer relationship problems, standards for quality programs, and a common set of tools to assess the impact of school-based programs. It was developed in partnership with the Canadian Initiative for the Prevention of Bullying (National Crime Prevention Centre)

[Assessment Toolkit – Bullying, Harassment and Peer Relations](#)

Binoculars on Bullying

This is a report by Dr. Debra Pepler and Dr. Wendy Craig – two of Canada’s leading researchers in the field of bullying.

[Binoculars on Bullying](#)

Character Development in Action

See some examples of character development programming in Ontario schools.

[Character Development in Action – Ontario](#)

Children’s Rights: A Teacher’s Guide

This guide will give you the tools you need to introduce rights education into your classroom. As well as practical information about children’s rights and their importance to well-governed societies, the guide contains ideas about how you can introduce the topic into your school curriculum and incorporate rights into your normal teaching practice. Developed by Save the Children Canada.

[Children’s Rights: A Teacher’s Guide](#)

Colman McCarthy’s Class of Nonviolence

The Class of Nonviolence is an eight session class developed by Colman McCarthy, founder of the Center for Teaching Peace in Washington, D.C. It uses classics in peace and justice literature to teach peacemaking. The entire eight-session / 48 essay class can be downloaded as a PDF file for free.(206 pages)

[Class of Nonviolence Colman McCarthy](#)

Cooperative Facilitation Guide for Effective Conflict Resolution

This guide offers suggestions to teachers on how to explore issues such as overcoming stereotypes and prejudices, conflict transformation and prevention of violence among young people in an interactive way

[Cooperative Guide to Conflict Resolution](#)

Finding New Words: A Resource for Addressing Bullying at School

This resource provides a series of exercises for teachers and a lesson plan for students to more effectively address bullying by taking a stand, telling the truth, and building a stronger community at school. From www.racebridgesforschools.com

[Finding New Words Resource](#)

Fire it Up! Youth Activism Manual

This resource is filled with great ideas to get a youth group started in your school.

[Fire it Up! Youth Activism Manual](#)

Inclusive Schools Celebration Ideas

The kit materials will provide you ample ideas to assist you in planning for *Inclusive Schools Week*, including publications that speak to the benefits of inclusive schools, a lengthy list of celebration ideas and lesson plans, and materials to use in promoting the *Week* and inclusive practices in your community.

[Inclusive Schools Celebration Ideas 2008](#)

International Day of Peace Packet

The Center for Cooperative Principles offers this International Day of Peace: Education Resource Packet.

[International Day of Peace Packet](#)

Lift Off – Human Rights Curriculum from Northern Ireland and the Republic of Ireland

Lift Off is the second in the series of Lift Off materials, which have been developed for use in the primary school classroom to promote understanding and respect for human rights. It has been written for 8-10 year old children by a team of experienced and practicing teachers from Northern Ireland and the Republic of Ireland. [Lift Off](#)

Making a Difference in Bullying

A report by Debra J. Pepler & Wendy Craig, experts in bullying issues, examining the definitions of bullying and possible solutions to the problem.

[Making a Difference in Bullying](#)

Peace and Harmony Manual

This manual is meant to serve as a tool to be used in elementary schools to help raise awareness, dispel myths and promote diversity, acceptance and cultural understanding. The identified target group for this interactive presentation is students in Grades 4 to 6.

[Peace and Harmony Manual](#)

Peace Lessons from Around the World

Peace Lessons from Around the World, developed by the Hague Appeal for Peace is the fruit of peace education in all world regions, contributed by educators associated with the Global Campaign for Peace Education. Like its predecessor Learning to Abolish War, the initial teaching resource produced by the Campaign, the conceptual structure of “Peace Lessons” is based upon the four organizing strands of the Hague Agenda for Peace and Justice for the 21st Century. Four lessons are presented under each of the four strands.

[Peace Lessons from Around the World](#)

Peace Week Planning Guide

In New Zealand, schools celebrate Peace Week each year in June. Peace Week is a national week designed especially to help schools educate students about peace issues. Peace education is about helping students to understand and manage conflict in their own lives and from a greater perspective learning how peace is fostered both nationally and internationally. This guide provides ideas for activities that your school could do to celebrate peace!

[Peace Week Planning Guide](#)

Reducing Bullying: Dr. Dan Olweus

Bullying in schools is a frequent and serious problem that is often a precursor of aggressive and violent behavior. Schools, in concert with parents and community members, can significantly reduce bullying behavior. This guide is designed to provide practical guidelines on how to reduce and prevent bullying behaviors.

[Reducing Bullying: Meeting the Challenge Dr. Dan Olweus](#)

The Kit: A Manual by Youth to Combat Racism through Education

This anti-racism resource was created by youth, for youth. It includes anti-racism information, tools and resources. Educators, youth, community leaders, NGOs, peer educators and anti-racism activists can all make use of this kit to take action to combat racism. [The Kit](#)

The Road to Peace: A Teaching Guide on Local and Transitional Justice

With creative, thought-provoking, and innovative lesson plans, this comprehensive teaching guide introduces students to the concept of transitional justice through:

- Lessons on the root causes and costs of war and conflict
- Overview of human rights and different transitional justice mechanisms
- Mock war crimes tribunal and mock truth commission role plays
- In-depth country case studies
- Individual case studies on human rights abuses
- Investigative tools to study the need for transitional justice in the U.S.
- Skill-building resources on how to apply reconciliation on a local level
- Conflict resolution and peer mediation exercises
- Transitional justice glossary
- Resources for further study and action on peace and justice

Appropriate for 9th grade through adult learners.

[Road to Peace Curriculum](#)

www.discoverhumanrights.org

The Seven Challenges Workbook: Cooperative Communication Skills

This workbook provides a structured, intensive exploration of seven challenging skills for a lifetime of better communication in work, family, friendship & community.

[Seven Challenges Cooperation Communication Skills Workbook](#)

Toolkit on Positive Discipline from Save the Children

Physical and humiliating punishments are recognized by the UN Study on Violence against Children as the most common form of violence affecting children the world over. Physical and humiliating punishment can be replaced by techniques of positive discipline. The Toolkit on Positive Discipline (designed primarily for South and Central Asia, but has great relevance to all countries) equips anyone who is involved with children – professionals, parents, teachers and care-givers – with precise tools and concrete

activities to raise disciplined children without using physical and humiliating punishments.

[Toolkit on Positive Discipline](#)

Time to Abolish War: Youth Manual

This youth agenda from the Hague Appeal for Peace looks at achieving the aim of building a culture of peace in the 21st Century through peace campaigns on issues including landmines, small arms, peace education, promoting children’s rights, stopping the use of child soldiers, abolishing nuclear weapons, and building an International Criminal Court. These are problems that affect the lives and futures of young people, and we can play a part in all these efforts to find solutions, alongside others working in the fields of human rights, the environment, humanitarian assistance, disarmament, and sustainable development. [Time to Abolish War](#)

UNESCO Learning the Way of Peace

This guide comes to you as a gift from UNESCO. Educationists gathered from India, Pakistan, Bhutan, Maldives and Sri Lanka at the Conference on Curriculum Development in Peace Education organized by UNESCO in January 2001 in Colombo, accepted that peace education should be an integral part of general education in their own countries and South Asia at large. They decided to produce a Teachers’ Guide to introduce Peace Education to schools in South Asia. So this is it!

[Download the UNESCO Learning the Way of Peace PDF here \(13.84 MB\)](#)

Peace First: curriculum used in schools in the USA

Peace First

Curriculum
(prekindergarten to Grade 5)

“**Peace First** teaches children how to act peacefully, inspires and enables teachers to teach peacemaking skills, and encourages all of us to see and celebrate the role that young peacemakers can have in changing their own lives, their schools, communities, and the world at large.

Founded in 1992 in response to the youth violence epidemic, Peace First is able to create lasting change in schools because we integrate everything we do into the core academic mission of schools by providing educators with the critical skills and knowledge to integrate social-emotional learning into the school’s curriculum and culture—beginning with the classroom and extending into the whole school.

Peace First operates in schools and after-school programs in Boston, Los Angeles, and New York. We have launched the Teach Peace First Digital Activity Center to get our proven tools and resources into the hands of eager schools, programs and families. Before you begin browsing our Digital Activity Center, familiarize yourself with our Theory of Peacemaking and Theory of Change.

Peace First (formerly Peace Games) was founded on a simple belief: violence is learned, and if violence can be learned so can the skills of peacemaking. Peace First engages children from four years old through 8th grade and engages them in finding solutions to complex community problems. The curriculum delivered in Peace First partner schools by AmeriCorps members and school personnel has proven to be a valuable resource for educators, families, schools and most importantly, the young people who participate in the program. However, it has only been available to schools in print form, consequently limiting its effectiveness to the educators, youth service programs and families who have asked for it.

We realized that our resources and tools could be much more flexible, accessible, and useful to educators, youth service providers and families if it was made available on an online platform like the Digital Activity Center. The Peace First Digital Activity Center is a place where the full curriculum, activities, games and how-tos that have been proven in Peace First schools for the past two decades are available to everyone and where a network of people committed to teaching Peace First are gathering.

Digital Activity Center:

While the curriculum delivered in **Peace First partner schools** by **AmeriCorps members and school personnel** for the past 20 years has proven to be a valuable resource for educators, families, schools and most importantly, the young people who participate in the program, until now it has only been available to schools in printed form. Welcome to the Peace First Digital Activity Center where the curriculum, activities, games and how-tos that you will need to teach peacemaking are available and where a network of people committed to teaching Peace First are gathering.

Theory of Change

Children's experiences of violence – in all of its forms – affect their sense of safety and efficacy. These feelings of fear and powerlessness lead to destructive beliefs and behaviors, not only increasing the likelihood young people will act violently in the future, but that they will struggle in school, employment and in relationships. Thus the vicious pattern of violence drives a catastrophic cycle of pain, hurt, and disengagement. To interrupt this cycle, Peace First looks to influence the critical factors in the system.

- Children's experiences as skilled and effective problem solvers;
- The beliefs and behaviors of the adults and peers around students;

- Social messaging, cultural values, rituals and norms that signal to young people expectations and values.

Peace First uses 3 key levers to interrupt this system:

- Teaching children the critical skills of peacemaking and providing them with hands-on experiences as effective community problem solvers;
- Supporting a school culture that sustains and models peacemaking;
- Creating effective social messages about the power young people have to be agents of positive change.

Theory of Peacemaking:

How does Peace First define peacemaking?

When Peace First defines peace, we are grounded in the idea that peace is alive and moving, full of energy and potential, muscular in its will and capacity to do good, and its ability to teach and drive change. But to have peace you must *make* peace. And the bridge? *Peacemaking*. Peacemaking is the creative process of engaging with others to make positive and lasting change. Peacemaking requires courage, compassion and collaboration to create justice where it did not exist before. Peacemaking also means taking a stand and being committed to creating change, no matter what challenges come up.

What are the beliefs & behaviors at the core of peacemaking? What do peacemakers believe? What do peacemakers do?

Beliefs are the lens through which we see and understand the world - and are constantly being shaped and reshaped by our experiences and relationships. Through the formation of critical attitudes, feelings, and values, peacemakers believe 5 things:

- engaging with others to solve problems/conflicts
- empathy is paramount
- their actions have impact
- respect and responsibility are vital
- they can make a difference
-

Behaviors are how we act in the world (the actions we take, decisions we make) - and are continually being driven by our own

beliefs and values and by those around us. Through specific deliberate actions each day, peacemakers behave in 5 ways:

- form healthy relationships
- communicate ideas clearly and empathetically
- resolve conflicts peacefully
- help others (e.g. including an isolated peer, standing up against bullying)
- skilled and effective problem solving and responsible decision making”

Source: <http://peacefirst.org/~peacefir/digitalactivitycenter/node/7>

“Curriculum:

Currently, teaching materials are available for the following levels, with a specific theme:

- pre Kindergarten: Friendship & Sharing
- Kindergarten: I Am Special
- Grade 1: I have Feelings
- Grade 2: I am a Friend
- Grade 3: Communication & Cooperation
- Grade 4: Taking a stand
- Grade 5: Exploring Conflict

The following levels will be available soon:

- Grade 6: Gender, Culture & Identity

- Grade 7: Friendships & Peer Groups
- Grade 8: Peer Mediation & Leadership

Evaluation:

For over 10 years, we have engaged colleagues at the **Harvard Graduate School of Education, UCLA,** and the **National Center for Schools and Communities of Fordham University,** to enhance our **evaluation tools and methodologies.** The outcomes we measure through pre-and-post assessments include:

- Improving students' social-emotional skills and peacemaking behavior;
- Integrating peacemaking and social-emotional skills into regular classroom practices (curriculum, discipline);
- Empowering schools to have a strong, integrated culture that sustains and models peacemaking.

Our evaluation data for the 2010-11 school year show we are making solid strides in challenging school environments. Key findings include:

- Students showed important gains in their peacemaking behavior and decreases in peace-breaking behavior. Between the start and end of the school year, we doubled the likelihood that students would treat each other with respect, and more than doubled the likelihood they would resolve conflicts calmly, walk away from a fight, or stand up for one another.
- All of our students showed significant gain in their understanding of key Peace First concepts between the beginning and end of the school year. Knowledge gains were shown across prek-8th grade students between the fall and spring semesters, with the highest gains for 2nd and 6th graders.
- Results for our 3rd-5th grade students were reviewed more closely using pre/post statistical analysis to show statistically significant positive shifts in peacemaking behaviors.

Teachers have also remarked on the impact of our work, with 92% of teachers at Peace First schools reporting positive social gains

in their students, including...

- Treating each other with respect in their classroom (65%)
- Calmly resolving disagreements with their peers (61%)
- Choosing to walk away from a fight or conflict (48%)
- Standing up or looking out for each other (55%)”

Source: http://peacefirst.org/index.php?option=com_content&view=article&id=219&Itemid=220

Full 2011 evaluation report available at:

<http://peacefirst.org/images/pdf/fy11%20peace%20first%20national%20evaluation%20report%20final.pdf>

Websites with interesting resources:

Various

Websites

[ABCTeach](#)

This site offers free activities for the classroom based on various themes including peace.

[Action for the Rights of Children Resource Pack](#)

The ARC resource pack provides an essential collection of information and training material to strengthen people’s capacity: to tackle the root causes of children’s vulnerabilities; to build effective child protection systems for use in emergencies and long-term development; and to ensure that no activities inadvertently compromise children’s rights or safety.

[Australian Human Rights Commission – Human Rights Education Resource](#)

The Australian Human Rights Commission has developed a new set of human rights education resources for teachers called rightsED. This kit aims to help students develop a critical understanding of human rights and responsibilities, as well as developing the attitudes, behaviors and skills to apply them in everyday life.

[Blueprints for Violence Prevention](#)

This site contains information and materials about model programs that have been effective in reducing adolescent violent crime, aggression, delinquency, and substance abuse.

[Celebrating Peace](#)

This site offers free to teachers, peace pages which are activities to help students to learn of positive healthy choices for dealing with anger; other sheets include activities dealing with fear, and another activity helps center the individual prior to a peaceful discussion.

[Children's Music Network – Peace Resources](#)

The Children's Music Network provides a list of songs for children about peace and justice, resolving conflicts, and celebrating diversity.

[Conflict Resolution Network](#)

This site offers Conflict Resolution resources to build stronger organizations and more rewarding relationships. All CRN material on this website can be freely reproduced provided the copyright notice appears on each page.

[Conflict Resolution Training Manual](#)

An excellent conflict resolution manual from the Conflict Resolution Network in Australia is available at this website.

[Cultivating Peace](#)

This site offers for download their latest resource called Cultivating Peace – – Taking Action containing ready to use student activities to support education in global issues, sustainable development, social justice and active citizenship.

[Educators for Social Responsibility](#)

This site offers over 80 free lesson plans for educators on peace-related topics. There are also links to information about other available peace resources and programs for teachers, some that are free.

[ENACT – Youth Enabling Action!](#)

ENACT is a new youth website dedicated to peace issues, in Aotearoa (New Zealand) and in the world as a whole. It is aimed at young people as a forum for voicing your opinions and finding out about all things peace-related. The website is an initiative of the Peace Foundation, a not-for-profit organization actively involved in creating a more peaceful society.

[International Centre for Human Rights Education](#)

On this site, you will find the Play It Fair Toolkit which was developed as part of the project “Preventing Racism and Discrimination: Preparing Canadian Children to Engage in a Multicultural Society.” The Toolkit helps to promote human rights, nondiscrimination and peaceful conflict resolution within non-formal education programs for children, such as summer camps or after school activities.

[Kids Club](#)

This site offers peace and love craft activities such as games for download.

[Knowledgehound](#)

This site offers crafty ideas for making “peace” items such as peace ribbons, peace awards, peace doves etc. These are easy to make items for kids and adults alike.

[Midterm global review of the International Decade for a Culture of Peace and Non-Violence for the Children of the World, 2001-2010](#)

UNESCO is the lead agency for the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010). For the year 2005, UNESCO has been entrusted with the drafting of a mid-term report, evaluating the contributions and activities of all participants and outlining possible approaches for the next five years of the International Decade. This report will be presented to the United Nations General Assembly at its 60th session in 2005. A PDF of this report is available here.

[Minnesota Centre Against Violent and Abuse](#)

This site contains a Peace and Non-Violence Curriculum for Social Studies grades 1-6. It contains some curriculum ideas as well as

profiles of PeaceMakers. ([Peace and Non-violence Curriculum for Social Studies grade 12 and can be modified to accommodate grades 7-11.](#))

[One Day in Peace](#)

This is an on-line picture book designed for children about peace that can be viewed in 21 different languages. The site also offers links to other peace related initiatives and programs.

[Peace Begins With You](#)

This site offers a lesson plan suitable for elementary to high school students.

[Peace Center](#)

This site offers peace quotes which can be used in the classroom or in everyday life.

[Peace Education Programme](#)

The Peace Education Programme, developed and endorsed by UNESCO, UNHCR, UNICEF and INEE, teaches the skills and values associated with peaceful behaviors. The programme is designed to enable and encourage people to think constructively about issues, both physical and social and to develop constructive attitudes towards living together and solving problems that arise in their communities through peaceful means.

[Peace One Day](#)

This site celebrates the UN International Day of Peace on September 21 each year and offers a place to share your actions and ideas for actions for that day.

[Peace Tools for Teachers](#)

This site offers teachers downloadable and printable symbols of peace as well as games that may be incorporated in the classroom.

[PeaceKids](#)

This site offers stories which may be read from on-line. It also offers a Peace Day Play Script, as well as coloring sheets.

[RespectED](#)

RespectED is the Canadian Red Cross's abuse & violence prevention program. This nationally recognized, award-winning program teaches kids and adults how healthy relationships look and feel, how to recognize the signs of abuse, dating violence and harassment, and how to get help. Youth learn skills to help them create healthy relationships. Adults gain knowledge to build safer relationships within their organizations and communities.

[Safe School Surveys](#)

The Canadian Public Health Association Assessment Toolkit for Bullying, Harassment and Peer Relations at School provides a standard way to measure the nature and prevalence of school peer relationship problems, standards for quality programs, and a common set of tools to assess the impact of school-based programs. From a public health perspective, it provides an overview of what works and what doesn't, foundations for best practice standards, and outlines the core school components. CPHA's toolkit includes tips for students, parents, teachers and administrators in the form of a handout and checklist that can be posted on the fridge at home, in the student's desk and on the chalkboard at school.

[Schoolwide Prevention of Bullying](#)

This booklet, also available as a downloadable PDF, provides an overview of what is currently known about bullying behavior and successful efforts to address it. It also profiles a number of anti-bullying programs and offers resources for further research and program development.

[Social and Emotional Learning Resources](#)

The SEAL materials are designed to provide a whole-school approach to promoting social, emotional and behavioral skills. The materials provide a range of resources that can be used across the whole school.

[Stand Up 2 Bullying](#)

This website is the Red Cross's anti-bullying program. It highlights the role of the bystander in stopping bullying and includes tips for parents and schools, as well as real life stories about the experience of being bullied or standing up for others.

[Stories About Tolerance, Stereotyping, War, Loss and Friendship](#)

This site offers 16 stories written by youth on tolerance, stereotyping, war, loss, and friendship. Each story is followed by several

“Think About It” questions to spark discussion and reflection on those themes.

[The Third Side](#)

The Third Side offers a promising new way to look at the conflicts around us. There are numerous wonderful resources available on this site.

[Tolerance.Org](#)

This site offers classroom activities geared towards teaching tolerance. These easy-to-use activities can be implemented directly or adapted for classroom needs.

[World Peace Society of Australia](#)

This site offers lesson plans on peace for teachers as well as other peace related links.

Source: <http://peacefulschoolsinternational.org/psi-resources/free-online-resources>

Bonnes pratiques de résolution non-violente de conflits en milieu scolaire (2002)

UNESCO

Report / 2002

« Au cours de l’année 2001, le Secteur de l’Éducation de l’UNESCO a lancé l’initiative d’un recueil de « bonnes pratiques » de résolution de conflits en milieu éducatif formel et non-formel. Pour ce faire, il a été demandé à de nombreux partenaires de l’UNESCO, (Commissions nationales, ONG, associations différentes, écoles, institutions de recherche, universités, etc.), de contribuer à cet ouvrage par l’envoi d’un article, rédigé en langage simple et facile à lire, relatant leur expérience dans la prévention et transformation des conflits.

L’objectif que cette publication voudrait atteindre est d’informer tous ceux - enseignants, formateurs, éducateurs, parents, jeunes, élèves - qui, d’une manière ou d’une autre, sont confrontés aux phénomènes de la violence à l’école ou au sein des communautés éducatives non-formelles. L’intention de l’UNESCO dans ce projet est de les informer sur ce qu’il y a de mieux au niveau international en matière d’éducation pour la paix et la non-violence, mais surtout de leur fournir des outils pédagogiques concrets

pour prévenir et transformer la violence à laquelle ils sont confrontés quotidiennement dans leur travail. »

Available at: <http://unesdoc.unesco.org/images/0012/001266/126679e.pdf>

Guide Pratique sur l'Education à la citoyenneté mondiale

Centre Nord-Sud
du Conseil de
l'Europe Guide / 2008

Disponible en français : <http://www.coe.int/t/dg4/nscentre/GE/GE-Guidelines/Guide-Pratique-ECM.pdf>

Disponible en anglais : <http://www.coe.int/t/dg4/nscentre/GE/GE-Guidelines/GEguidelines-web.pdf>

Culture of Peace News Network

UNESCO Network

“The **Culture of Peace News Network (CPNN)** is a multi-lingual, on-line, interactive system launched by **UNESCO** during the International year for the Culture of Peace (2000) and recognized by [UN General Assembly resolution A-61-45](#) (see paragraph 9) as a contribution to the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010). This network is run by volunteers and provides up-to-date coverage of news and media promoting a culture of peace.”

Source: <http://www.culture-of-peace.info/cpnn.html>

UNESCO Education Peace Pack

UNESCO Guides and
Manuals / 1995

“The UNESCO Peace Pack is a set of materials for the elementary school teacher. It was prepared following a series of seven subregional Culture of Peace Children's Festivals held in 1995. A thousand Peace Packs were produced on the occasion of the

fiftieth anniversary of the United Nations and UNESCO (1995). These resource materials were tested successfully in 125 countries. As its contribution to the International Decade for a Culture of Peace and Non-Violence for the Children of the World, UNESCO distributed the Peace Pack worldwide beginning in 2001. The various pieces are no longer directly available via UNESCO's website, but this combined document retrieved from the internet archive extends its availability.

Included in the combined document is a teacher's handbook explaining and describing the various materials in the package. Also included is a set of topical posters on a series of topics of concern to children with corresponding questions for discussions. In addition, there are seven activity cards which deal with the following topics:

- What is peace?
- Tolerance and respect
- Conflict the wrong way
- What are my rights?
- It's our world
- Getting to know you - intercultural learning
- Learning together

Also included is a set of Appeals to world leaders that were written by the children at the seven regional UNESCO Peace Festivals. Students are encouraged to review the appeals and suggest changes or additions.”

Source: <http://www.creducation.org/catalog/index.php?P=FullRecord&ResourceId=651>

“The pack contains a variety of elements such as a teacher’s handbook, activity cards, peace posters, tolerance posters, puppets and mask, worksheets, and a sample of children’s ‘appeals’. The objective of the peace education resource materials is to provide teachers with a variety of ideas for activities, which would engender a spirit of tolerance and understanding among children from an early age through knowledge.”

Source: <http://www.unesco.org/education/educprog/emergency/themes/knowledge.htm>

INEE Conflict Sensitive Education Toolkit

“Conflict sensitive education refers to the design and delivery of education programs and policies in a way that considers the conflict context and aims to minimize the negative impact (contribution to conflict) and maximize positive impact (contribution to peace).

INEE

UNESCO

Toolkit including guides and Manuals / 2013

Guidance Note on Conflict Sensitive Education

The Guidance Note offers strategies for developing and implementing conflict sensitive education programs and policies. Building upon the INEE Minimum Standards, the Guidance Note offers guidance on conflict sensitive education design and delivery at all levels and in all types and phases of conflict. It is a useful tool for practitioners, policy-makers and researchers working in conflict-affected and fragile contexts. [English](#)

Conflict Sensitive Education Quick Reference Tool

Using the framework of the INEE Minimum Standards, the Quick Reference Tool offers useful guidance, key actions and suggestions for conflict sensitive education. [English](#)

Diagnostic Programme Tool for Conflict Sensitive Education-Coming Soon

The Diagnostic Tool can be used to promote conflict sensitive education at all stages of the program cycle: assessment, design, implementation/management, monitoring and evaluation. Principles of community participation, equity, access, quality, relevance and protection are mainstreamed across the tool, which is based on the INEE Minimum Standards. The tool is designed to support education program staff and other stakeholders concerned with education in conflict-affected and fragile contexts.

Guiding Principles for Donors on Conflict Sensitive Education-Coming Soon

The Guiding Principles can be used to ensure that conflict sensitivity is incorporated into education proposals, policies and programs. The Principles are designed for donors concerned with education in conflict-affected and fragile contexts.”

Implementation Tools:

Conflict Sensitive Education

Conflict Analysis

Education and Peacebuilding

Source: <http://toolkit.ineesite.org/toolkit/Toolkit.php?PostID=1148>

Some interesting approaches from other continents

MATERIALS/Methodologies/Approaches

STAKEHOLDERS

Formal/Non
Formal

Youth Theater for Peace program & The Youth Leadership for Peace program – Kyrgyzstan and Tajikistan

IREX

Formal and Non
Formal

“IREX’s programs introduce DCT to teachers, youth-serving professionals and teenagers (15-16) in rural, conflict-prone areas of Kyrgyzstan (2010 – 2014) and Tajikistan (2010 – 2012). By strengthening youth-serving institutions and equipping youth with the attitudes and skills to become agents of peace, the program creates a group of empowered youth and supportive adults ready to lead community-based conflict resolution activities. Participants share DCT techniques to create dialogue and promote tolerance within their larger communities. The Youth Theater for Peace program is funded by [USAID](#).

Partners: USIP,
USAID

Goals: Promote sustainable conflict prevention at the community level by achieving the following objectives:

- Youth-serving professionals develop skills and attitudes to engage youth in Drama for Conflict Transformation.
- A cadre of youth from adversarial groups is mobilized and empowered to share DCT with the larger community.
- Trained program participants institutionalize DCT methodologies in their schools, NGOs, workplaces, and other institutions.”

Source: <http://www.irex.org/project/youth-theater-peace>

“Over the past two years, IREX has witnessed transformation in youth and educators firsthand: [Robiya](#), who convinced her parents to let her continue school; [Gulnara](#), who bravely addressed discrimination-based bullying; and [Suhrob](#), who brings divided border communities together.

Now, with the support of USAID, IREX is pleased to release the full results of the final evaluation of the [Youth Theater for Peace Program](#) in Kyrgyzstan and Tajikistan. The quantitative and qualitative results from the final evaluation support these and other inspiring stories, providing evidence that the program helps youth increase their capacity to mitigate conflict. An external consultant led the evaluation, using a mixed quantitative and qualitative methodology to collect data from participants, a comparison group, and community members over a period of one month.

The YTP program sought to promote sustainable conflict prevention at the local level, enabling young people to engage their communities in resolving conflicts and addressing other local issues. Key findings indicate that youth participants developed confidence in their ability to help resolve conflict in their communities and lead adults and other youth in constructive dialogue around local issues. About 99% of participant respondents reported feeling more empathetic to their peers of other ethnicities, religions, and nationalities after participating in YTP. Participants also reported increases in positive interactions with members of conflicting groups—all through a participatory theater technique called [Drama for Conflict Transformation](#) (DCT).

“Seeing these results from the external evaluation confirmed for us that the youth theater model works in helping youth engage their communities in peace. YTP gives young people the tools to resolve conflict peacefully and foster dialogue that can lead to sustainable, locally-driven solutions. The benefits of the DCT methodology are two-fold: participants experience a powerful individual transformation, and then they engage thousands of other community members in dialogue,” said Ambassador W. Robert Pearson, President of IREX. “We are committed to quality monitoring and evaluation and eager to improve the program even further based on the report’s recommendations.”

The evaluation was conducted using comparison groups of demographically similar non-participants. Evaluation tools included surveys with participant groups—both youth participants and trained adults who facilitated theater activities— and comparison groups, focus group discussions with participant groups and audience of the plays, and structured observations. In addition, the facilitators used a rubric to assess the degree to which groups were able to speak about conflict in an open, unbiased manner. See sample key findings above, and find more in the executive summary below.” [Click here for the full report.](#)

Source: [IREX](#)

Source: <http://networkforyouthintransition.org/forum/topics/youth-transformed-final-evaluation-of-youth-theater-for-peace-rel>

“Drama for Conflict Transformation (DCT). DCT incorporates local cultural traditions and starts with simple theater games that break the ice and encourage imagination and play. Once trust is established within the group, the methodology is used to share personal stories about conflict. Participants develop short plays about real-life conflict issues and perform them in their communities, engaging the audience to be part of the performance and contribute to the resolution. A discussion follows the performance, encouraging dialogue on conflict issues and bringing divided groups into contact. Ninety-nine percent of participants reported having better conversations and friendships and increased trust with people of other ethnicities, religions and nationalities as a result of DCT.

Youth Leadership for Peace: Through a [companion program](#) funded by the [United States Institute of Peace](#), youth and adults will be trained and supported to form peer mediation groups and foster dialogue in their schools among students of different ethnic, religious, and other backgrounds. The program will create toolkits on peer mediation and best practices for supporting students affected by conflict, which will be widely disseminated throughout Kyrgyzstan. An inter-ethnic, inter-regional Youth Theater for Tolerance and Peace Troupe will also perform DCT plays on a special tour to Osh and Bishkek.”

“The Youth Leadership for Peace program promotes a culture of peace and respect for ethnic diversity in Kyrgyzstan through

youth-led conflict prevention efforts. Youth Leadership for Peace trains youth and adults to form peer mediation groups and foster dialogue in their schools among students of different ethnic and religious backgrounds.

At the end of the project, toolkits on peer mediation and best practices for supporting students affected by conflict will be widely disseminated throughout Kyrgyzstan. In addition, an inter-ethnic, inter-regional Youth Leadership for Peace Theater Troupe will perform on a tour to Osh and Bishkek. The Youth Leadership for Peace program is funded by the [United States Institute of Peace](#) (USIP).

Goals: Contribute to the development of a culture of peace and respect for ethnic diversity by achieving the following objectives:

- Youth facilitate conflict prevention efforts in a supportive school environment.
- Youth are seen as leaders in positive interethnic relations at the national level.

Project Activities:

- **Peer Mediation Training and Toolkit for Peer Mediators:** IREX is training youth and adult mentors to conduct mediations in schools. Adults and youth leave the training environment with an action plan for developing a peer mediation program at their school. The Toolkit for Peer Mediators serves as a practical “how-to” guide for educators and youth interested in starting their own peer mediation groups and will be widely distributed throughout Kyrgyzstan.
- **Conflict Prevention Trainings and Resources:** Adult leaders trained in conflict prevention will carry out trainings for their colleagues. The conflict prevention trainings and resource toolkit are designed to improve adult and youth interactions and to enhance the ability of youth-serving professionals to support youth in crisis.
- **Youth Leadership for Peace Theater Troupe:** The inter-ethnic and inter-regional Youth Leadership for Peace Theater will perform at major events in Bishkek and Osh, bringing attention to youth cooperation and the role that youth can play in conflict prevention at the national level in Kyrgyzstan. The Troupe met at a summer rehearsal retreat and developed two forum theater performances centered on issues of labor migration, youth alcohol abuse, and predatory informal money lending.”

Source: <http://www.irex.org/project/youth-leadership-peace>

IX. APPENDIX 3 – Information gaps

In order to help the overall analysis, this section of the final report provides identify the **information gaps per country**. A column for comments and questions is included and indicates notably the aspects that need to be clarified or confirmed. This document is the source of the **four-group framework** designed for this study.

“Promoting a culture of peace and non-violence in Africa through education for peace and conflict prevention”
 Phase 1: Mapping – Final Report
 Appendix 4 - Information Gaps

Level of information found so far:	Good
	Medium
	Very Low or none

Policies (from World Data on Education 2010):	
Group 1	Culture of Peace principles are mentioned in education policies and Peace Education is a standalone subject in the national curriculum taught in schools at
Group 2	Culture of Peace principles are mentioned in education policies and Peace Education can be found under another subject in the national curriculum taught in schools (such as civic, citizenship, or life skills education)
Group 3	Culture of Peace principles are mentioned in education policies but Peace Education does not seem to be included in the national curriculum taught in schools
Group 4	

Region (UN subregion)	Country	Policies	Formal Programs	Non-Formal Programs
Western Africa	Benin	Group 2 or 3?		1
	Burkina Faso	Group 2 or 3?		0
	Cape Verde	?		0
	Gambia	Group 3		
	Ghana	Group 1		4
	Guinea	?		7
	Guinea-Bissau	?		1
	Ivory Coast*	Group 2		7
	Liberia*	Group 1 or 2?		5
	Mali	Group 1 or 2?		2
	Mauritania	?		0
	Niger	Group 1 or 2?		0
	Nigeria	Group 2		1
	Senegal	Group 2 or 3?		4
Central/Middle Africa	Sierra Leone	Group 1 or 2?		5
	Togo	Group 2		0
	Angola*	Group 3		5
	Cameroon	Group 2 or 3?		2
	Central African Republic	Group 2 or 3?		1
	Chad	Group 2		3
	Democratic Republic of the Congo*	Group 2		17
	Equatorial Guinea	?		
	Gabon	Group 2		
	Republic of the Congo	Group 2 or 3?		
São Tomé and Príncipe	?			
Eastern Africa	Great Lakes region	Burundi	Group 2	14
		Kenya*	Group 2	6
		Rwanda	Group 2	16
		Tanzania*	Group 2	5
		Uganda*	Group 1 or 2?	4
	Horn of Africa	Djibouti	Group 2 or 3?	0
		Eritrea	Group 2 or 3?	0
		Ethiopia	Group 2 or 3?	3
	Somalia*	?		3
	Other countries	Mozambique*	Group 2 or 3?	2
		Malawi	Group 2 or 3?	0
South Sudan*		Group 2	2	
Sudan*		Group 2 or 3?	1	
Zambia		Group 3	1	
Zimbabwe	Group 2 or 3?	1		
Southern Africa	Botswana*	Group 3	1	
	Lesotho	Group 3	1	
	Namibia	Group 2 or 3?	1	
	South Africa	Group 2 or 3?	10	
	Swaziland	Group 2 or 3?	1	

Comments / Questions
L'école béninoise est "ouverte à toutes les innovations positives utiles et doit prendre en compte notamment l'instruction civique, la morale, l'éducation pour la paix et les droits de la personne, l'éducation en matière de population et à la vie familiale, l'éducation relative à l'environnement et l'éducation pour le développement conformément à
Seems to be working on a curriculum "enseignement civique et solidaire": is the curriculum ready? Taught in schools? Results?
No data found
Is there a way to find more information/materials about the Peace Education taught in schools?
No information on formal programs and policies
The Ivoirian Ministry of National Education is working on their newly instated Human Rights and Citizenship Education program, however, not clear if there will be anything about Conflict Resolution or Human Rights Education => Education aux Droits de l'Homme et de la Citoyenneté (EDHC)
Primary education: "A peace studies curriculum is being developed to promote social cohesion and national stability." => is the curriculum finalized and taught in schools? If so, innovations prévues: « L'éducation à la citoyenneté, à la démocratie, aux droits de l'homme et à la paix : cette innovation a pour objectif d'appuyer la démocratie naissante au Mali à travers le développement chez les élèves des notions et des attitudes de tolérance et de respect des droits de l'homme tant sur le plan national que sur le plan
No relevant data found
"Dans le processus d'élaboration des curricula : prise en compte de l'élaboration des curricula (tronc commun) des nouveaux contenus éducatifs, notamment: santé nutrition – VIH et SIDA, éducation à la paix, éducation en matière de population et à la vie familiale, éducation environnementale." => curricula finalized? If so Education for Peace a stand alone subject or taught under another subject?
"Integrated science and social studies represent a broad field approach to various disciplines. Other content areas have a non-examination status such as population education, environmental education, citizenship education, peace education and drug abuse prevention. These subjects are to be infused into identified subjects in the curriculum and are mostly at the pilot project stage." => Peace Education embedded in Civic Education and Social Studies , but not clear if it is at all levels
« La prise en compte d'une telle exigence commande la réactualisation et la rénovation du Programme d'Education Civique en vigueur depuis 1982. » => completed?
"Peace education will be introduced into selected secondary schools in September 2010. There are five modules: peace, conflict resolutions, ethical communication, human rights and gender and that the modules are strong pillars for peaceful co-existing in the school community." => put in place? Where? Results?
Peace Education principles are not mentioned in the policy document (World Data on Education, 2010), there is a course called "éducation civique et morale" that seems to
Not clear if there is even a civic education program - no detailed information found about the national curriculum taught in schools.
There is a new Ministry since 2012 for Youth & Civic Education, coul not find details about the content of the program taught in schools called: "éducation à la citoyenneté et à
Elaboration des curricula axés sur l'éducation à la citoyenneté entreprise en 2007 => not clear what is the stage of this development and what is in the curricula... programme d'éducation civique mais pas d'info sur son contenu exact
No relevant data found
No detail about the civic education program taught in schools - not sure if it includes peace education
Éducation civique et morale et éducation pour la paix => does not seem in place yet?
No relevant data found
Peace education programme infused in the "life skills curriculum"
No detailed content of the civic education curriculum
No detailed content of the civic education curriculum
The Ugandan government introduced peace education to secondary schools in the north for one year in order to expand it to the rest of the country => not clear if the program has been scaled up to the national level now
No relevant data found
Not sure if there is a civic education curriculum
There is a civic education curriculum at some levels but no detail about its content
no info found on formal programs & policies
Not clear about the content of the civic education curriculum
The national curriculum does not include peace education or civic education per se. Life Skills education is mentioned but it does not seem to be a stand alone subject. It is not clear how the "citizenship skills" are developed.
peace education programme seems to be infused in the "life skills curriculum" => TBC
Is the life skills curriculum really taught in all schools? It does not appear in the weekly lesson timetable
No stand alone civic education or life skills education
While civic education is mentioned at the secondary level, it is not clear to what extent it is a standalone subject. While it is not mentioned at the primary level, ethics and citizenship skills are cited as expected outcomes of primary education.
It does not seem that there is any stand alone subject for civic education, like skills education or human rights
No stand alone civic education or peace education program. Existence of "social studies" at the primary level. "currently emerging issues... should be integrated" -> où en est-Content of Life Skills education and moral education is not clear
Not sure that life skills includes themes usually include in peace education, especially peaceful conflict management
No civic education as a standalone subject. Maybe covered under "Social Studies"? not clear what the content of social studies is and if it is taught at the secondary level.

X. APPENDIX 4 – Reference documents

This section of the final report offers a list of resources developed by various actors (international organizations, United Nations' Agencies, Non-Governmental Organizations, governments, academic institutions, and scholars). There are reports, curriculum, books and journal articles. These documents represent interesting resources for the field of Peace Education and conflict prevention. Whenever available, a web link has been included to the reference. A copy of all these documents is available in the Dropbox folder created for this study and shared with UNESCO's project team.

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