

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
<p><u>ECOWAS reference manual for the training of trainers in peace education</u></p> <p>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</p>	ECOWAS	??
<p><u>Portuguese ICRA Project Training the Trainers AMU</u></p> <p>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=Coopera%20C3%A7%C3%A3o => pb with the link</p>	??	??

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 http://www.ibe.unesco.org/fileadmin/user_upload/Publications/WDE/2010/pdf-versions/Burundi.pdf</p>

MATERIALS/Methodologies/Approaches	STAKEHOLDERS	Formal/Non Formal
<p><u>Programme d'éducation à la citoyenneté</u></p> <p>« 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 :</p> <p>« L'objectif du cours de civisme (dans les écoles secondaires) était de former un citoyen utile à sa cité, de faire prendre 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 ».</p> <p>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</p>	<p>Ministère de l'Education Chaire UNESCO</p>	<p>Formal</p>

<p>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.</p> <p>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.</p> <p>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.</p> <p>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)</p> <p>Source : http://www.bibliotheque.auf.org/doc_num.php?explnum_id=273</p>		
<p><u>Chaire UNESCO</u></p> <p>« 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)</p> <p>Source : UPeace Afrique for UNESCO : Collection des meilleures pratiques en éducation pour une citoyenneté mondiale en Afrique centrale (Year unknown)</p>	<p>UNESCO</p>	<p>Formal and Non-Formal</p>
<p><u>Theatre-forum – RET (Refugee Education Trust)</u></p> <p>« 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</p>	<p>RET</p>	<p>Formal and Non-Formal</p>

<p>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.</p> <p>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</p> <p>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. »</p> <p>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. »</p> <p>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</p> <p>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</p>		
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<p>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”.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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_ »</p> <p>Source: http://theret.org/fr/news/2012/11/the-retas-inspiring-progr/96</p>		
<p><u>The Team: television series</u></p> <p>Goals:</p> <ul style="list-style-type: none"> - 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. <p>Outreach and evaluation:</p> <ul style="list-style-type: none"> - Social media tools will be used for outreach and to receive audience feedback. 	<p>Search for Common Ground UKAID Skoll Foundation USIP USAID European Union US State Department</p>	<p>Non-Formal</p>

<ul style="list-style-type: none"> - Evaluation Surveys will be conducted pre- and post-broadcast. - Focus groups and case studies will be utilized to gather information on program impact. <p>What makes <i>the Team</i> so innovative?</p> <ul style="list-style-type: none"> - <i>The Team</i> 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. <p>“In its multi-nation, episodic drama <i>The Team</i>, 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.</p> <p><i>The Team</i> 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.”</p> <p>Source: http://www.sfcg.org/programmes/cgp/the-team.html</p> <p>In Burundi, <i>the Team</i> is broadcasted on radio only.</p> <p>“The Team Burundi - Intamenwa</p> <p>In Burundi, SFCG uses <i>The Team</i> to promote non-violence and reconciliation amongst young people. Poverty and high unemployment leave youth feeling helpless and vulnerable to manipulation but <i>The Team's</i> message is that together, youth people can empower themselves and each other to be successful.</p> <p>Synopsis</p> <p>Utilizing radio’s popularity and accessibility in Burundi, the series called <i>Intamenwa!</i> (“The Indivisibles”) is broadcast bi-weekly. <i>Intamenwa</i> 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.</p>	<p>Foreign Commonwealth Office</p>	
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<p>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.</p> <p>Outreach Two television spots were also aired over 60 times on national channels to promote <i>Intamenwa</i> 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.</p> <p>Impact Broadcast nationwide, <i>Intamenwa</i> 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". --<i>Intamenwa</i> 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</p> <p>"From June to September 2011, SFCG Burundi implemented a multi-faceted campaign using the SFCG's global <i>The Team</i> concept and aimed at non-violence and reconciliation among youth as a response to the tense political environment and growing insecurity. <i>The Team</i> campaign in Burundi went under the name <i>Intamenwa! - The Indivisibles!</i> and centered around a bi-weekly radio series about a football team of the same name. In the series, the <i>Intamenwa!</i> 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.</p> <p>This report summarizes the key findings from the final evaluation of <i>The Team - Intamenwa</i> in Burundi.</p> <ul style="list-style-type: none"> - 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 		
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<p>their awareness of these issues was not necessarily linked to the project.</p> <ul style="list-style-type: none"> - 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: <ul style="list-style-type: none"> > 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." <p>Source: <i>Evaluation – Key Findings</i> (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]</p>		
<p><u>Génération Grands Lacs (Radio Programs)</u></p> <p><i>“Generation Grands Lacs</i> (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.”</p> <p>Source http://www.sfcg.org/programmes/drcongo/pdf/generation_grands_lacs.pdf</p> <p><i>“Génération Grands Lacs</i> 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 <u>Facebook</u>. 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.</p>	<p>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</p>	<p>Non-Formal</p>

<p>Airing in French, the program can be heard through any of the partner stations' websites." Source: http://www.sfcg.org/programmes/rwanda/index.html</p> <p>Impact Evaluation: "SFCEG 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.</p> <p>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."</p> <p>Source http://www.sfcg.org/programmes/drcongo/pdf/generation_grands_lacs.pdf</p>		
<p><u>Search For Common Ground Youth Approach</u></p> <p>"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.</p> <p>As a response to the tense political environment and growing insecurity in Burundi, SFCEG 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). SFCEG is actively seeking funding to continue this campaign."</p> <p>Source: http://www.sfcg.org/programmes/burundi/index.html#youth</p>	<p>Search for Common Ground UKAID</p>	<p>Non-Formal</p>

<p><u>SFCG: Completed Projects</u></p> <p>Le Meilleur Choix In 2001, SFCG collaborated with JAMAA, a local youth association, to produce a comic book called <i>Le Meilleur Choix</i> ("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.</p> <p>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.</p> <p>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.</p> <p>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</p> <p>The Youth Parliaments program raised awareness about governance issues and fosters democratic values among youth."  manque info</p>	<p>Search for Common Ground</p>	<p>Non-Formal Ground</p>
<p><u>Search For Common Ground Approach to Youth Engagement</u></p> <p>“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.</p>	<p>Search for Common Ground</p>	<p>Non-Formal Ground</p>

<p>Tools to be used include: radio programming, television programming including <i>The Team4</i>, youth forums and collaborative sessions, team-building exercises, training in negotiation and leadership, national youth conference, and solidarity events.”</p> <p>Source: http://www.sfcg.org/programmes/burundi/pdf/SFCG_Burundi_concept_note_2011.pdf</p>		
<p>Evaluation Report - Equipping Youth for Life: Youth Education Pack in Burundi Author: Herman Ketel / Publisher: Norwegian Refugee Council / Year: June 2008</p> <p>“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 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.</p> <p>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.”</p> <p>Available at: http://www.nrc.no/arch/ img/9328473.pdf</p>	<p>Norwegian Refugee Council</p>	<p>Non-Formal</p>
<p>Right To Play - Burundi</p> <p>“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.</p> <p>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 <i>Sport and Play as an Effective Tool to Facilitate Peace Building and Holistic Child Development</i> program was designed and established to respond to the needs of many Burundian returnees, repatriated to their country from Tanzania.</p>	<p>Right To Play</p>	<p>Non-Formal</p>

<p>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.</p> <p>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.</p> <p>In 2011, Right To Play plans to reach: 12,600 children and youth; 160 leaders and coaches.”</p> <p>Source: http://www.righttoplay.com/international/our-impact/Pages/Countries/Burundi.aspx</p>		
<p><u>Peace and Sport - Burundi</u></p> <p>“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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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):</p> <ul style="list-style-type: none"> - 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 	<p>Peace and Sport Partner: Ministry of Youth, Sport and Culture</p>	<p>Non-Formal</p>

<p>- 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</p> <p>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</p> <p>“Sport helps social inclusion and good governance in Burundi”</p> <p>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.</p> <p>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</p>		
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Country: Kenya*

Policy	<p>“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:</p> <ul style="list-style-type: none"> - [...] - 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) <p>“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)</p> <p>“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)</p> <p>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)</p> <p>“Mandates/Policies/Legislation on SEL/CRE/PE/CE</p> <p>The All-Around Citizen</p> <p>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.</p>
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	<p>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”</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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”.</p> <p>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)</p>
<p>Source</p>	<p>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 <i>Conference Reader: Implementation and Sustainability of Social and Emotional Learning (SEL), Conflict Resolution Education (CRE), Peace Education (PE), and Citizenship Education (CE)</i> Available at: http://www.creducation.org/resources/Collaboration_Across_Fields_Reader.pdf</p>

MATERIALS/Methodologies/Approaches	STAKEHOLDERS	Formal/Non Formal
<p>“State of the field of Peace Education in Kenya – Conference 2009” in <i>Conference Reader: Implementation and Sustainability of Social and Emotional Learning (SEL), Conflict Resolution Education (CRE), Peace Education (PE), and Citizenship Education (CE)</i> By Mary Mugo</p> <p>“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)</p> <p>“Policy challenges in the development and implementation of SEL/CRE/PE/CE</p> <ul style="list-style-type: none"> - 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 	<p>Ministry of Education Kenya UNICEF Save the Children</p>	<p>Formal</p>

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

<p>students.” (State of the field of Peace Education in Kenya, 2009, pp. 21-23)</p> <p>Source: http://www.creducation.org/resources/Collaboration_Across_Fields_Reader.pdf</p> <p>« Peace education curriculum</p> <p>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.</p> <p>Implementation challenges</p> <p>Peace education has space in the curriculum for 2009 however there were a number of implementation challenges identified by delegates and Ministry staff including:</p> <ul style="list-style-type: none"> - 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 <p>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)</p> <p>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</p>		
<p>Education in Emergencies and Post-Crisis Transition (EEPCT) programme</p> <p>“Results: Emphasis on emergency preparedness and response was evidenced by the development of a national emergency</p>	<p>UNICEF Major Partners: Government of the</p>	<p>Formal and Non Formal</p>

<p>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.</p> <p>Key Programming: Peace education, life skills, emergency preparedness and response, Talent Academy.</p> <p>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)</p> <p>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_EEPT_Consolidated_Report_30June2011.pdf</p>	<p>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.</p>	
<p>Challenges facing implementation of life skills education in secondary schools in Trans-nzoia West District, Kenya (2012) By Abobo, Francis</p> <p>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.</p>	<p>Francis Abobo</p>	<p>Formal (study)</p>

<p>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.</p> <p>Source: http://ir-library.ku.ac.ke/ir/handle/123456789/5960</p>		
<p>UNHCR’s Education for Peace and Life-Skills Programme (PEP): formal and non formal</p> <p>“PEP achievements in Kakuma and Dadaab refugee camps in Kenya (1998-2002)</p> <ul style="list-style-type: none"> ● 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: <ul style="list-style-type: none"> - 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) <p>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)</p>	<p>UNHCR</p>	<p>Formal and Non-Formal</p>

<p><u>The Team: television series</u></p> <p>Goals:</p> <ul style="list-style-type: none"> - 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. <p>Outreach and evaluation:</p> <ul style="list-style-type: none"> - 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. <p>What makes <i>the Team</i> so innovative?</p> <ul style="list-style-type: none"> - <i>The Team</i> 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. <p>“In its multi-nation, episodic drama <i>The Team</i>, 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.</p> <p><i>The Team</i> 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.”</p> <p>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.</p> <p>“<i>The Team</i> (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 <i>The Team</i> TV drama or listened to the radio version.</p> <p>Multiple initiatives have started across Kenya as a result of <i>The Team</i> <u>outreach activities</u>, including the <u>formation of peace groups</u> in Kisumu, Mombasa, Naivasha and Eldoret and the organization of sports and peace events by youth.</p> <p><i>The Team</i> (Kenya) was the subject of a NOW broadcast, which was seen nationally on PBS in the U.S.”</p>	<p>Search for Common Ground Skoll Foundation DFID Foreign & Commonwealth Office USAID US State Department</p>	<p>Non-Formal</p>
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<p>Source: http://www.sfcg.org/programmes/cgp/the-team.html</p> <p>“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.</p> <p>>> The Team Kenya: Watch all 13 episodes of Season 1 on YouTube!</p> <p>The goal of <i>The Team</i> is to educate and entertain a mass general audience through universal storylines and authentic characters created and portrayed by Kenyan writers and actors themselves. <i>The Team</i> creates a space to air important issues and give voice to the needs of the disaffected.</p> <p><i>The Team</i> 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.</p> <p>Facts:</p> <ul style="list-style-type: none"> - 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 <i>The Team</i> 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 <i>The Team</i> in their centers, and a pilot was approved by the Kenyan Ministry of Education to screen the series in 24 public secondary schools. <p>Notebook: Impressions from Mobile Cinema Discussions throughout Kenya:</p> <p>To increase <i>The Team’s</i> 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:</p> <ul style="list-style-type: none"> - 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 		
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<p>that together.</p> <ul style="list-style-type: none"> - On a somber note, it was with great sorrow that the news of the death of Mr. Mwita (the actor who played Oli in <i>The Team</i> 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.” <p>Source: http://www.sfcg.org/programmes/cgp/the-team-kenya.html</p> <p>New Broadcasting Partnerships</p> <p>In addition to national broadcasts within each country of production, <i>The Team</i> is expanding its global reach through several cross-border partnerships. The following broadcasters and channels will be rebroadcasting <i>The Team</i> from Kenya internationally:</p> <ul style="list-style-type: none"> • 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 <i>The Team</i> in Cote d’Ivoire across Francophone Africa) • The United Kingdom’s Community Channel, which reaches 21 million homes <p>Additional Information :</p> <p>Download <i>The Team: Kenya Evaluation Summary</i> [pdf]</p> <p>Download '<i>The Team Radio Vernacular: Exposure, Attitudes and Interpersonal Communication about Political Processes</i>' Evaluation Report [pdf]</p> <p>Visit <i>The Team: Kenya's</i> Website: http://www.theteamkenya.com/</p> <p>Visit <i>The Team: Kenya's</i> Facebook Page: http://www.facebook.com/group.php?v=wall&ref=mf&gid=78560763554</p> <p>Episode Summaries for <i>The Team</i> - Kenya (Season 1)</p>		
<p><u>Little Champs</u></p> <p>« Project overview</p> <p>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.</p> <p>How we achieve these goals</p> <p>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 development programme includes: stories, reading, communication, positive attitude, self-esteem, healthy lifestyle, sportsmanship, sharing and leadership.</p>	<p>PeacePlayers International — South Africa (PPI-SA) Partners:</p> <ul style="list-style-type: none"> - Harvard School of Public Health's Centre for the Support of Peer Education - Laureus Sport for Good Foundation 	<p>Non-Formal</p>

<p>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.</p> <p>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.”</p> <p>Source: http://www.laureus.com/projects/africa/little-champs</p>	<p>- Arbinger Institute</p>	
<p>Youth Development Through Football - Kenya</p> <p>“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.</p> <p>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 (MYSAs), Moving the Goalposts Kilifi (MGK), the Society Empowerment Project (SEP) and Vijana Amani Pamoja (VAP). Some of these NGOs have already cooperated with GIZ.</p> <p>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. MYSAs organizes a wide range of sports and</p>	<p>Youth Development Through Football</p>	<p>Non-Formal</p>

<p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>Further increase in effectiveness through institutional support</p> <p>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."</p> <p>Source: http://www.za-ydf.org/pages/kenya/</p>		
<p><u>Sports for Change curriculum / LEAP SPORT</u></p> <p>"Forgiveness and Reconciliation on the Sports Field</p> <p>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.</p> <p>Click here to see a video about David's experience in the LEAP SPORT program: http://www.youtube.com/watch?v=BCu6Dw6N7kw" (p. 8)</p> <p>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</p>	<p>Mercy Corps Partner: A-STEP</p>	<p>Non-Formal</p>

<p><u>Local Empowerment for Peace (LEAP)</u></p> <p>“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)</p> <p>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</p>	<p>Mercy Corps</p>	<p>Non-Formal</p>
<p><u>Conference on Peace Education in Eastern and Central Africa: The state of the art, lessons and possibilities (December 2008 – Nairobi)</u></p> <p>“The conference was divided into two parts. The first two days provided an opportunity to examine the “art” of peace 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)</p> <p>Source: http://www.creducation.org/resources/Kenya_PE_in_CE_Africa_Mtg_Rpt_Feb_2009.pdf</p>	<p>Nairobi Peace Initiative (NPI) regional secretariat of the Global Partnership for the Prevention of Armed Conflict (GPPAC) Global Campaign for Peace Education Kenya’s Ministry of Education</p>	

Country: Rwanda

Policy	<p>« 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 :</p> <ul style="list-style-type: none"> - 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). <p>« 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 :</p> <ul style="list-style-type: none"> - [...] - 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). <p>« 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).</p>
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	<p>“Economic Development and Poverty Reduction Strategy (EDPRS) high level objectives for education are to improve and increase:</p> <ol style="list-style-type: none"> 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 <p>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)</p>
Sources	<p>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</p>

MATERIALS/Methodologies/Approaches	STAKEHOLDERS	Formal/Non Formal
<p><u>Civics Education and Moral Ethics curriculum in schools</u></p> <p>“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:</p> <ul style="list-style-type: none"> - 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) 	<p>Ministry of Education</p>	<p>Formal</p>

<p>Source: Peace Education in Africa, UPEACE (2006) http://www.africa.upeace.org/documents/reports/Peace%20Education,%20FinalReport.pdf</p>		
<p><u>Computer Game to teach Conflict Resolution Skills to Rwandan Children</u></p> <p>“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.</p> <p>The game, <i>Bana Dukine</i> (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.</p> <p><i>Bana Dukine</i> is played on laptops donated by <u>One Lap Top per Child</u> (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 workings with the Government to install solar energy.”</p> <ul style="list-style-type: none"> - 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 	<p>Search for Common Ground Rwandan Ministry of Education U.S. Institute of Peace</p>	<p>Formal</p>

<p>and safe space to learn and practice these skills.</p> <ul style="list-style-type: none"> - 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. <p>Source: http://www.sfcg.org/programmes/rwanda/index.html</p> <p>Evaluation:</p> <ul style="list-style-type: none"> - 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. <p>Source: <i>Final Evaluation Report</i> (2012), p. 19 http://www.sfcg.org/programmes/ilt/evaluations/RWA_EV_Aug12_Bana%20Dukine%20Final%20Evaluation.pdf</p> 		
<p><u>Ni Nyampinga (Radio Programs)</u></p> <p>“SFCG’s radio program, <i>Ni Nyampinga</i>, aims to empower adolescent girls in Rwanda and steer them towards a better future. 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, <i>Ni Nyampinga</i> includes a magazine produced by SFCG’s partner, Girl Hub. The initiative is supported by the Nike Foundation and DFID.</p>	<p>Search for Common Ground Girl Hub: Nike Foundation and DFID</p>	<p>Non-Formal</p>

<p>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.</p> <p>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.</p> <p>Ni Nyampinga is currently SFCG-Rwanda’s most popular program. According to a recent survey, approximately 70% of people interviewed listen to the program. “</p> <p>Source: http://www.sfcg.org/programmes/rwanda/index.html SFCG blog : http://thecommongroundblog.com/2012/03/23/inspiring-nyampingas-in-rwanda-through-radio/</p>		
<p>Génération Grands Lacs (Radio Programs)</p> <p>“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 specifically target youth, <i>Ni Nyampinga</i> and <i>Génération Grands Lacs</i>, aim to create a space where youth can share their experiences and collaborate together on solutions to issues relevant to their lives.</p> <p>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.”</p> <p>Source: http://www.sfcg.org/programmes/rwanda/index.html</p> <p>Impact Evaluation: “SFCG has conducted extensive evaluation of this project through focus groups and surveys of listeners and non listeners. It</p>	<p>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</p>	<p>Non-Formal</p>

<p>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.</p> <p>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.”</p> <p>Source http://www.sfcg.org/programmes/drcongo/pdf/generation_grands_lacs.pdf</p>		
<p><u>Participatory Theatre</u></p> <p>“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.</p> <p>But what could theatre possibly do?</p> <p>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.”</p> <p>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</p>	<p>Search for Common Ground</p>	<p>Non-Formal</p>

<p>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."</p> <p>Source: http://www.sfcg.org/programmes/rwanda/pdf/success%20story%20brochure.pdf</p>		
<p>Peace Education program in schools</p> <p>Cannot find the curriculum or more information</p> <p>Source: http://www.nurc.gov.rw</p>	<p>Search For Common Ground National Unity and Reconciliation Commission (NURC)</p>	<p>Formal</p>
<p>Schools for Peace project</p> <p>"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."</p> <p>Source: http://www.shalomeducatingforpeace.org/projects</p>	<p>Shalom Educating for Peace Partners: Global Campaign for Peace Education Children of the Earth Search for Common Ground International Alert</p>	<p>Non-Formal</p>
<p>Peace Education through Sport</p> <p>"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."</p> <p>Source: http://www.shalomeducatingforpeace.org/projects</p>	<p>Shalom Educating for Peace Partners: Global Campaign for Peace Education Children of the Earth Search for Common Ground International Alert</p>	<p>Non-Formal</p>
<p>Reconciliation and Peace through Theatre and Song</p>	<p>Shalom Educating for Peace</p>	<p>Non-Formal</p>

<p>“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.”</p> <p>Source: http://www.shalomeducatingforpeace.org/projects</p>	<p>Partners: Global Campaign for Peace Education Children of the Earth Search for Common Ground International Alert</p>	
<p><u>International Peace Day 2012</u></p> <p>“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, explained the negative impact of unemployment on the peacebuilding process.</p> <p>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.</p> <p>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.”</p> <p>Source: http://us1.campaign-archive2.com/?u=c81f5b7e74ba9ce7f12a19820&id=6e8e2864fc</p>	<p>Shalom Educating for Peace Never Again Rwanda</p>	<p>Non-Formal</p>
<p><u>Never Again Rwanda Peacebuilding Program for Youth: clubs and association</u></p> <p>“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.</p> <p>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.</p> <p>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.</p> <p>These clubs and associations empower young people through youth-led activities and projects that engage their intellect and</p>	<p>Never Again Rwanda Partners: - UNDEF - USAID - UN HABITAT - Global Fund for Children - Akiba Uhaki - GIZ ZFD</p>	

<p>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.”</p> <p>Source: http://www.neveragainrwanda.org/index.php/en/about-us</p> <p>Peace-Building and Commemoration Project</p> <p>“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.”</p> <p>Source: http://www.neveragainrwanda.org/index.php/en/programs/peace-building</p>		
<p>Dialogue Spaces in Secondary schools: clubs / School of Debate Program</p> <p><i>“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 ...”</i> Director of St Aloys School, Rwamagana</p> <p>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.</p> <p>KIGALI CITY (Gasabo District): APRED, Séminaire de Ndera, FAWE, APAER Rusororo, IFAK.</p> <p>NORTH (Gicumbi district): APAPEKI Cyuru, APEGIRUBUKI, E.S Kageyo, G.S APAPEB, G.S de la Salle, G.S Notre Dame du Bon Conseil.</p> <p>WEST (Karongi district): St. Marie College, ETO Karongi, TTC Rubengera.</p> <p>SOUTH (Nyanza District) : Ecole des Scie. De Nyanza, G.S Mater Dei, Coll. Maranatha, Coll. St. Emmanuel, Coll. Christ Roi, Institut Technique de Hanika.</p> <p>EAST (Rwamagana District): APAGIE Musha, ASPEJ Kabale, Lycée Islamique, Muhazi Coll. Sch., St. Aloys).</p> <p>Source: http://www.irdp.rw/index.php/debate-spaces/youth/secondary-schools</p>	<p>Institute of Research and Dialogue for Peace Partner: InterPeace</p>	
<p><u>Right To Play – Rwanda</u></p> <p>“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 <i>Red Ball Child Play</i>, 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 <i>Live Safe</i></p>	<p>Right To Play Partners: The Rwanda Scouts and Guides Association; The Sport for Peace Foundation; SOS Children’s Villages;</p>	<p>Non-Formal</p>

<p><i>Play Safe</i>, 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] .</p> <p>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].</p> <p>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 and genocide. [3]</p> <p>[1] Education Sector Strategic Plan, August 2008 [2] DHS, 2005 [3] National Youth Policy</p> <p>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 <i>Play To Learn</i> program, supported by the Canadian International Development Agency (CIDA).</p> <p>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.”</p> <p>In 2011, Right To Play plans to reach: 70,005 children and youth (50 per cent female); 1,082 coaches, leaders and teachers (45</p>	<p>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)</p>	
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<p>per cent female); 88 schools; 8 community centers” Source: http://www.righttoplay.com/international/our-impact/Pages/Countries/RwandaPSD.aspx</p> <p>Team Up Focus: Conflict Prevention and Peace Building Target: Ages 6 - 18</p> <p><i>Team Up</i> 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.</p> <p>Related Manuals: <i>Team Up</i> Trainer manual (Required 22-24 Hour Workshop), <i>Team Up</i> Leader manual, <i>Team Up</i> Games manual / Language: English</p> <p>Source: http://www.righttoplay.com/International/news-and-media/Documents/2010RTPBrochureFINAL.pdf</p>		
<p><u>Espérance community sports club</u></p> <p>“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. <i>Espérance</i> 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 <i>Gacaca</i>, 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. <i>Espérance</i> uses its outreach activities to raise awareness of the system and its benefits to communities.”</p> <p>“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</p>	<p>Youth Sports Association in Kigali</p>	<p>Non-Formal</p>

<p>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.”</p> <p>More information about Esperance: http://www.esperance.rw/</p>		
<p>Youth Development through Football – Rwanda</p> <p>“YDF in Rwanda: peace-building after the genocide</p> <p>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.</p> <p>YDF and Esperance: a sustainable partnership</p> <p>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.</p>	<p>Youth Development through Football</p>	<p>Non-Formal</p>

<p>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.</p> <p>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 Cup™ and an African 2010 FIFA World Cup™. 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.”</p> <p>Source: http://www.za-ydf.org/pages/rwanda/</p>		
<p>Youth for Change: Building Peace in Rwandan Communities (Y4C)</p> <p>“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).</p> <p>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:</p> <ul style="list-style-type: none"> • 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 	<p>IREX Partner: USAID</p>	<p>Non-Formal</p>

<p>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.</p> <p>Project Activities:</p> <ul style="list-style-type: none"> • 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” <p>Source: http://www.irex.org/project/youth-change-building-peace-rwandan-communities-program-y4c</p>		
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Country: Tanzania*

Policy	No relevant data found so far
Source	N/A

MATERIALS/Methodologies/Approaches	STAKEHOLDERS	Formal/Non Formal
<p><u>National Strategy for Civic Education in Tanzania (2011)</u></p> <p>“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:</p> <ul style="list-style-type: none"> - 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) <p>Source: Peace Education in Africa, UPEACE (2006) http://www.africa.upeace.org/documents/reports/Peace%20Education,%20FinalReport.pdf Source: http://www.ed-dpg.or.tz/pdf/CCI/National%20Strategy%20for%20Civic%20Education%20January%202011_DRAFT.pdf</p>	Ministry of Education	Formal
<p><u>Non Formal Peace education programs in schools</u></p> <p>“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</p>	Human Rights Education and Peace International (HUREPI)	Formal and Non Formal

<p>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.</p> <p>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).</p> <p>Main objectives;</p> <ol style="list-style-type: none"> 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.” <p>Source: http://www.wiser.org/organization/view/1c4a8f8b2e692911c90ef26c6001260a</p>		
<p><u>The Team: television series</u></p> <p>Goals:</p> <ul style="list-style-type: none"> - 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. <p>Outreach and evaluation:</p> <ul style="list-style-type: none"> - 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. <p>What makes <i>the Team</i> so innovative?</p> <ul style="list-style-type: none"> - <i>The Team</i> 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. 	<p>Search for Common Ground UKAID Skoll Foundation Foreign & Commonwealth Office USAID US State Department USIP European Union</p>	<p>Non-Formal</p>

<ul style="list-style-type: none"> - 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. <p>“In its multi-nation, episodic drama <i>The Team</i>, 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 <i>The Team</i> 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.</p> <p><i>The Team</i> 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.”</p> <p>In Tanzania, <i>the Team</i> 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.</p> <p>Source: http://www.sfcg.org/programmes/cgp/the-team.html</p> <p>Project Approach</p> <p>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, <i>The Team</i>. 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 <i>The Team</i> series, which focuses on gender roles and identity within society, equally engaging women and men.</p> <p>Strategy for response: <i>The Team</i> Tanzania</p> <p><i>The Team</i> 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:</p> <ul style="list-style-type: none"> - Women’s consideration in inheritance issues - Women’s leadership - Gender-based violence (GBV) - Retention of girls in secondary school - Identity of men and women <p><i>The Team</i> 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</p>		
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<p>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.</p> <p>Vision: Create a societal shift in the way that gender issues are discussed, understood and addressed.</p> <p>Mission Statement: <i>Modeling locally-rooted solutions to show how to overcome :</i></p> <ol style="list-style-type: none"> 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 <p>Objectives: To foster an enabling environment to advance female roles in decision-making</p> <ol style="list-style-type: none"> 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. <p>Five Main Activities :</p> <p>1. Consultation Workshops and Baseline Assessment</p> <p>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.</p> <p>2. The Team: Television series</p> <p><i>The Team</i> television series was produced by <i>Alkemist Media</i>, 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.</p> <p>The Team TV Drama Series:</p> <p><i>The Team</i> 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</p> <p>3. The Team: Radio Production</p> <p>The radio production company B-HITZ, with support from SFCG, has produced a total of 50 radio episodes of <i>The Team</i>. 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.</p> <p>The Team Radio Drama Series:</p> <p>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.</p> <p>4. Outreach Campaign</p> <p>SFCG will work with PUSH Mobile and Social Media experts to launch and sustain a multi-pronged marketing strategy in order</p>		
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<p>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.</p> <p>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"</p> <p>Source: http://www.sfcg.org/programmes/cgp/the-team-tanzania.html</p>		
<p>Right to Play – Tanzania</p> <p>“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.</p> <p>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.</p> <p>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: <i>Red Ball Child Play</i>, <i>Live Safe</i>, <i>Play Safe</i>, and <i>Abilities First</i>. 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.</p> <p>By creating a safe and interactive learning environment for children and youth, Right To Play is supporting the development of 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.</p> <p>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”</p> <p>Source: http://www.righttoplay.com/international/our-impact/Pages/Countries/Tanzania.aspx</p>	<p>Right to Play 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.</p>	<p>Non-Formal</p>

<p>Education for Peace Program – Peace clubs</p> <p>“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.”</p> <p>“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 Caucasus, 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.”</p> <p>“The Education for Peace Project aims to:</p> <ol style="list-style-type: none"> Give visibility, continuity and strength to the peace heritage in rural and urban areas; Build a culture of peace and understanding among the children and youth by seeking guidance from the elders; Understand issues affecting children that can lead to breach of peace or sustain it; Sustain peace and education for peace as a poverty reduction strategy at the grassroots; Promote religious, ethical and all forms of culture of tolerance among our children and Establish avenues/spaces in which children from different backgrounds can meet and interact to build a culture of peace.” <p>Source: http://africa.gnrc.net/en/initiatives/epp.html</p> <p>Young Peace Ambassador Program – Tanzania, Kenya & Somalia</p> <p>“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.”</p> <p>“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.</p> <p>To achieve this, GNRC Africa’s Nairobi office established several links and partnerships with youth and child-serving</p>	<p>GNRC Africa (Global Network of Religions for Children) Partner: Arigatou Foundation UNICEF UNESCO Interfaith Council for Ethics Education</p>	<p>Non-Formal</p>
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<p>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)</p> <p>“TYPAP has the following objectives:</p> <ul style="list-style-type: none"> • 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) <p>“Strategies:</p> <ul style="list-style-type: none"> - 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) <p>Evaluation of TYPAP</p> <p>“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</p>		
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<p>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.</p> <p>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)</p> <p>Source: <i>Peace Education in Post-Conflict Societies: The Case of The Young Peace Ambassador Program in Somalia and Kenya</i> by Said Abdalla (2012) available at: http://uir.unisa.ac.za/handle/10500/7636</p> <p>Source: Manual: <i>Learning to Live Together An Intercultural and Interfaith Programme for Ethics Education</i> (2008) available at: http://unesdoc.unesco.org/images/0016/001610/161059e.pdf</p>		
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Country: Uganda*

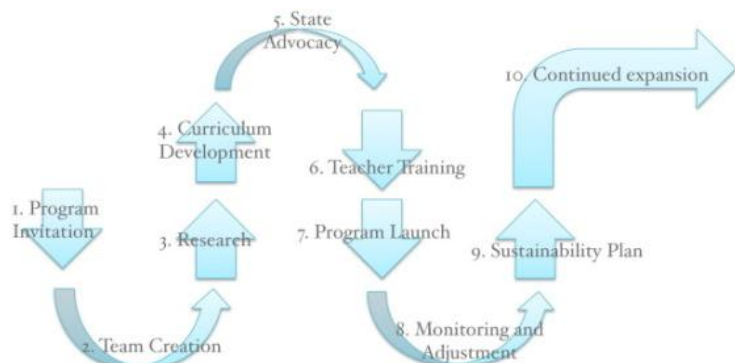
Policy	<p>“As states in the Government White Paper on the education Policy Review Commission report of 1992, the national aims of education are to:</p> <ul style="list-style-type: none"> - Promote understanding and appreciation of the value of national unity, patriotism and cultural heritage, with due 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) <p>“The main objective and aims of primary education are to:</p> <ul style="list-style-type: none"> - [...] - 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	<p>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</p>

MATERIALS/Methodologies/Approaches	STAKEHOLDERS	Formal/Non Formal
<p>Peace Education in Schools (2009)</p> <p>“(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.”</p> <p>Source: http://www.peace-ed-campaign.org/newsletter/archives/68.html</p> <p>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.</p> <p>The three districts where the pilot was conducted: Gulu, Pader, Kitgum</p> <p>The curriculum themes and topics:</p> <ul style="list-style-type: none"> - 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 <p>⇒ Not clear how these themes are taught (all of them for each grade?)</p> <p>Source: http://www.endchildsoldiering.org/documents/PeaceEducationCurriculum.pdf</p> <p>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.</p> <p>Activity report available at: http://www.avsi-usa.org/docs/pdf/SPRINGReport.pdf</p> <p>Mid-Term evaluation of SPRING (2010):</p> <p>“The Peace Education program has contributed to the development of the national curriculum and policy development.” (p. v)</p> <p>“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)</p>	<p>Ugandan Ministry of Education and 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)</p>	<p>Formal</p>

<p>Program Description and Strengths</p> <p>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:</p> <ul style="list-style-type: none"> - 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 <p>The curriculum will be supported by other activities like peace clubs, drama, debates and sports.</p> <p>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.</p> <p>“Remarks/Recommendations:</p> <ul style="list-style-type: none"> - 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) <p>Source: http://pdf.usaid.gov/pdf_docs/PDACQ995.pdf</p> <p>“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</p>		
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<p>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:</p> <ul style="list-style-type: none"> - 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) <p>Source: Peace Education in Africa, UPEACE (2006) http://www.africa.upeace.org/documents/reports/Peace%20Education,%20FinalReport.pdf</p>		
<p><u>Peace Education through Peace Clubs - A Guide for Secondary Schools in Uganda</u></p> <p>"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:</p> <ul style="list-style-type: none"> - Friendship - Sharing and Love - Kindness - Obedience and Respect - Fairness - Living with People who are different - Anger - Forgiveness - Reconciliation and Peace in the Community <p>The Head teachers, Peace Club Patrons and Club Leaders are invited to internalize the Guide so as to help not only the</p>	<p>Uganda Catholic Education Department UNESCO</p>	<p>Formal and Non Formal</p>

<p>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.”</p> <p>Source: Peace Education through Peace Clubs - A Guide for Secondary Schools in Uganda (2007)</p>		
<p><u>Insight Peace Education Project</u></p> <p>“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.”</p> <p>“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:</p> <ol style="list-style-type: none"> 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. <p>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.</p> <p>Sample topics guiding local curricula development include:</p> <ul style="list-style-type: none"> • Agreement and Disagreement • Diversity • Violence and Nonviolence • Listening and Speaking • Conflict – Causes and Consequences • Conflict Management – Options and Solutions <p>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:</p>	<p>Insight Collaborative</p>	<p>Formal and Non-Formal</p>



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/>

<p><u>Peace Education and Its Discontents: An Evaluation of Youth, Violence, and School-based Peace Programs in Northern Uganda</u> By Jayanni Webster, College Scholars Program, University of Tennessee, Knoxville</p> <p>“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.”</p> <p>Source: http://trace.tennessee.edu/cgi/viewcontent.cgi?article=1152&context=pursuit</p>	<p>Evaluation</p>	<p>Formal</p>
<p><u>Revitalising Education Participation and Learning in Conflict affected Areas-Peace Education Programme (REPLICA-PEP)</u></p> <p>“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.”</p> <p>“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.”</p> <p>“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.</p>	<p>USAID Ministry of Education</p>	<p>Formal</p>

<p>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:</p> <ol style="list-style-type: none"> 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” <p>Source: The effectiveness of REPLICA – UGANDA (dissertation by Rovincer Najjuma – 2011)</p>		
<p>Right to Play – Uganda</p> <p>“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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p>	<p>Right to Play 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</p>	<p>Non-Formal</p>

<p>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</p> <p>Source: http://www.righttoplay.com/international/our-impact/Pages/Countries/Uganda.aspx</p>	<p>Education Office.</p>	
<p><u>Youth Empowerment Program (2008-2011)</u></p> <p>“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.</p> <p>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.</p> <p>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.”</p> <p>Source: http://www.mercycorps.org/articles/uganda/truly-skills-employment-and-skills-life</p>	<p>Mercy Corps</p>	<p>Non-Formal</p>