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FOR MINISTRIES AND DEPARTMENTS OF PEACE



Promoting Peace Education in Our Communities

3rd African Alliance for Peace Summit

Kigali, Rwanda

16 – 19 February 2014



Hosted by Shalom Educating for Peace



Summit Evaluation and Report by Elzette Rousseau

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1. OVERVIEW OF THE SUMMIT

“Promoting Peace Education in Our Communities” was the theme of the third African Alliance for Peace Summit. This Summit, hosted by Shalom Educating for Peace and in partnership with the Institute of Justice and Reconciliation (IJR), took place in Kagali, Rwanda from the 16th to the 19th of February 2014.

The Summit brought together 62 participants from various organisations and 11 countries, each with their own character and agenda but with one common goal of exploring how we can promote peace education in our communities. The event highlighted participants striving for an Africa that moves from handling conflict with violence to one that solely use peace-building as the conduit of security – a vision of moving from action to prevention. Participants shared their belief that peace education should involve the teaching of African values, allowing peace-building to become a unique and beautiful structuring of a new history for the African continent. The event was designed to enhance awareness and understanding of the various models of peace education and infrastructures for peace, with a particular focus on home-grown approaches.

The Summit was preceded by a pre-summit training focused on conflict analysis; peace and nonviolence theory; monitoring and evaluation of peace programmes; and an experiential training in Alternative to Violence Programme (AVP). The pre-summit event witnessed an adoption of Galtung’s value of “if you want peace, make peace”. The AVP training fostered in participants the principles of transforming power towards peaceful relationships and a commitment of handing over non-violent principles, communication, practices and strategies to the next generation.

Participants continually invested in the understanding of peace with the hope that it will grow – grow in our minds, in our communities and on the African continent. Participants established that in order to be impactful we need a joining of ideas, resources, experience and vision – moving as a diverse whole towards education for peace in our communities, infrastructures for peace in our countries and the valuing and practice of peace on our continent

The third African Alliance for Peace (AAP) Summit also witnessed some strategic events including the drafting of the Kigali Declaration to be presented to authorities in Rwanda, the members of the African Union (AU) and to various key stakeholders in the countries represented at the Summit. Also the event allowed for a meeting of the members of the AAP and the election of a new steering committee for the alliance.

The event also marked the launch of acknowledging peacebuilders in Africa, by presenting Geoff Harris with a peace award to honour him for the establishment of a Peace Studies Department at a tertiary institution in South Africa and his impact on Masters and Doctoral students from across Africa. In 2016, at the fourth AAP Summit to be hosted in Kenya, this award will be presented to a journalist illustrating exceptional efforts towards peace in Africa.



Figure 1: Participants of the 3rd African Alliance for Peace Summit

2. SUMMIT PARTICIPANTS

A fundamental objective of the Summit was to invite a diverse group of peace workers from a collection of African countries. The final delegation complement represented 11 African countries, including Rwanda, Burundi, Democratic Republic of the Congo (DRC), Sierra Leone, Ethiopia, Kenya, Tanzania, Cameroon, Uganda, Zimbabwe and South Africa.



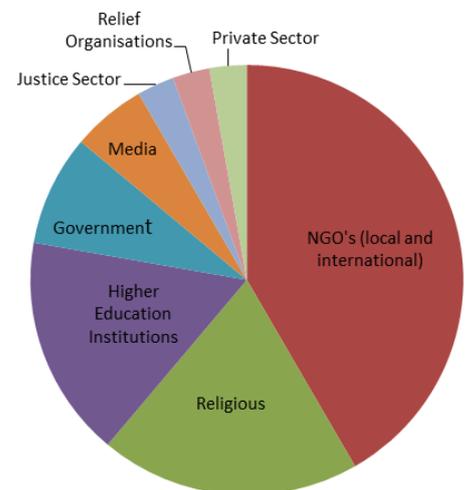
Figure 2: Countries represented at the Summit

A diversity of institutions and organisations were represented, with the majority of participants coming from NGO sector, religious institutions and academia. The participants arrived with particular expectations including:

- 1) Learning how to reduce community-based violence.
- 2) Developing capacity for constructive advocacy and lobbying with government for the establishment of infrastructures for peace.
- 3) To be equipped in AVP; to share experiences and useful materials on peace-building in Africa; and practically exercise nonviolent communication.
- 4) Establishing how to contest exclusion based on gender, ethnicity, religious and other considerations limiting national and continental unity.
- 5) Building networks across organisations and countries towards similar goals.

A goal was to create a regional network as well as north-south and east-west sharing of approached and experiences. At the Summit, Southern, East, West and Central Africa were represented. A strategy for future engagements is to promote the inclusion of more countries from West and Central Africa, as well extending invitations to North African countries.

Figure 3: Institutions represented at Summit



3. SUMMIT OBJECTIVES

The Summit had the following objectives:

- Deepening participants understanding of the concept of peace education
- Creating awareness of different approaches used by peace educators in their schools and communities
- Proposing an appropriate and effective curriculum (content and teaching methods) for peace education programmes in Africa
- Develop practical tools to evaluate peace education programmes
- Provide strategies on how to include the whole community in peace education
- To learn about what happened in Rwanda in 1994 and how communities and the country have responded to the post-genocide context.

These objectives were cultivated through various activities and presentation during the summit and pre-summit training (find programme attached in Appendix I). The extent to which these objectives were met was measured through daily and a final evaluation during the Summit. The findings of the evaluation, with regard to the relevance and outcome of the third AAP Summit, are integrated within this report.



4. PEACE-BUILDING, PEACE EDUCATION & INFRASTRUCTURES OF PEACE

Figure 4 illustrates the participants' ideas on peace-building, peace education, and infrastructures for peace.

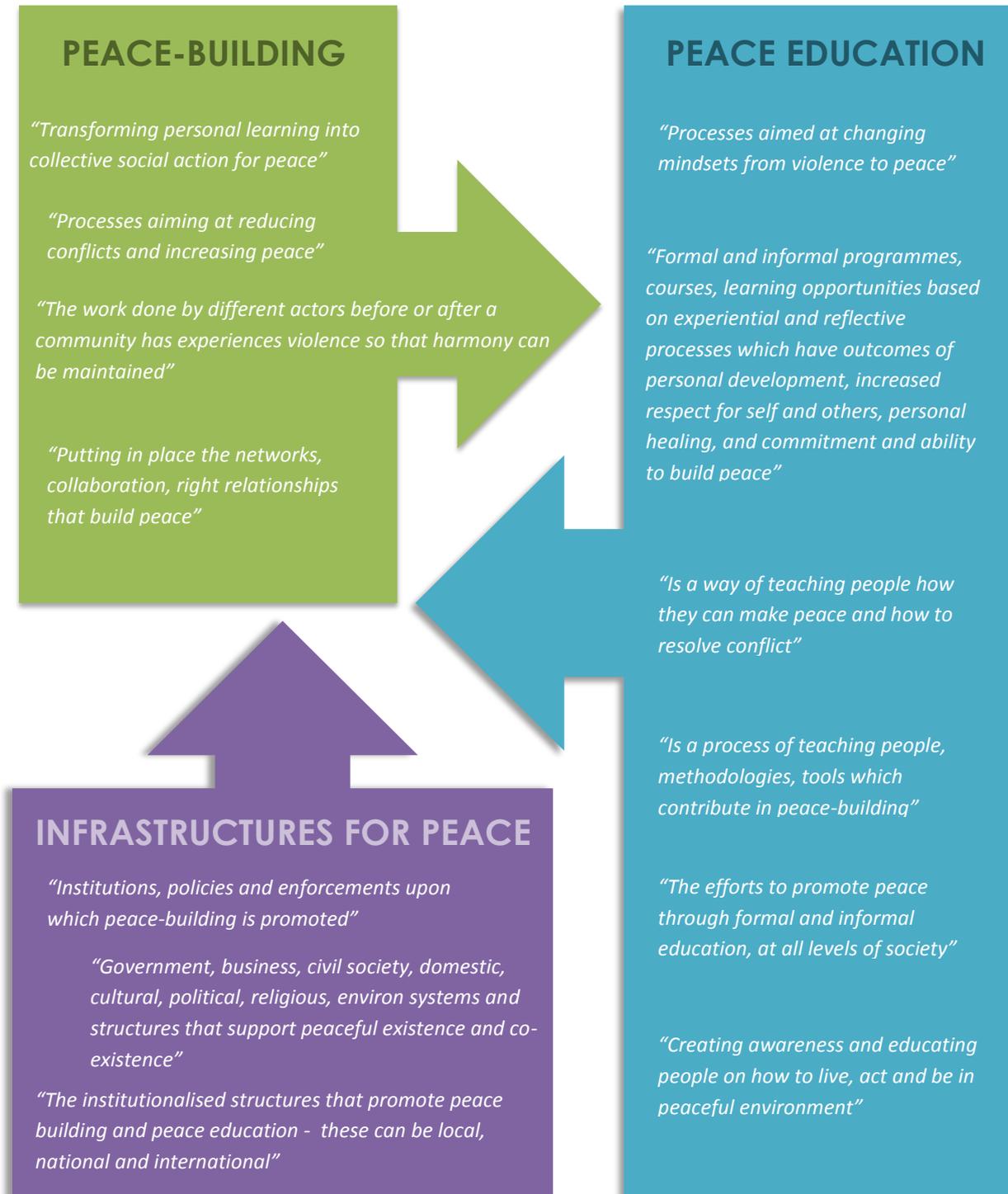


Figure 4: Participants defining key concepts

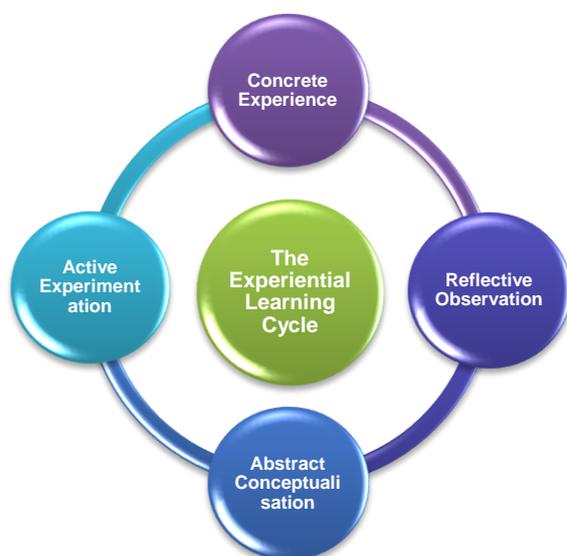
5. PRE-SUMMIT TRAINING (10 – 15 Feb, 2014)



Day 1: Experiential Peace-building: Teaching Peace through Challenge

Welcoming day was kicked-off with an experiential learning event facilitated by Ana C. Patel and her colleagues from Outward Bound. This created the space and tone for the days to come, introducing participants to the use of experiential learning as represented in Figure 5). Outward Bound applies experiential peace-building as an experiential learning approach

to building trust and promoting positive experiences between people on different sides of a conflict situation.



Summit participants were facilitated through a process of applied conflict analysis (competition vs. cooperation) and uncovering of personal approaches to resolving conflict. Various dichotomies of resolving conflict were explored including the use of humour; using shouting vs. silence; avoidance vs. engagement; and denial vs. acknowledgement.

Figure 5: The Experiential Learning Cycle

Finally, a 'snowball fight exercise' was used as a means of allowing participants to anonymously write on a piece of paper the three main conflicts that concern them. The similarities between participants' conflict concerns were listed as illustrated in Figure 6.

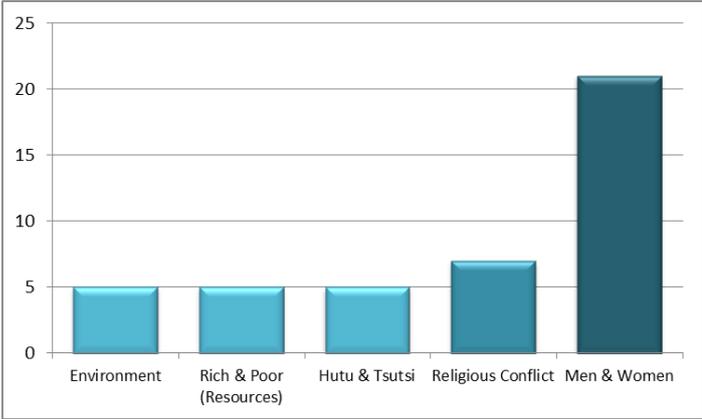


Figure 6 & 7: Conflicts summit participants are most concerned about

From this exercise it became clear that the primary conflict that participants of the summit are concerned is those between men and women (gender-based violence), followed by religious conflict, the conflict between Hutu's and Tutsi's, conflicts around resources, and violence against the environment. This brought an understanding to the group of what the real challenges are that we are engaging with in our work and in our worlds.

Participants further shared specific challenges faced in their countries, communities, or organisations. These challenges included, but were not limited to:

- Lack of political will to inculcate peace education as part of school curriculum and establishing peace infrastructures.
- Lack of training in peace-building and a lack of expert knowledge on peace building and peace education.
- Illiteracy of the populace, limited educational materials on peace (lack of peace curriculum), ignorance of the importance of peace education, poor response to invitations for sessions (poor mobilization of community by local leaders).
- Little collaboration with the local leaders in the course of peace of peace education and non-violence.
- Trauma healing without a medico-socio-economic reintegration.
- Working in isolation from other people and organisation with similar aims.
- Low levels of participation of women in the exercise of political and economic power within national institutions and promoting the involvement of marginalized of social actors, civil society, women, youth, etc.
- Difficulties in making peace projects in communities sustainable, including the limitations stipulated by short-lived project funding.

Day 2: Understanding Conflict and Reconciliation

Understanding and Analysing Conflict

The topic of understanding and analysing conflict was facilitated by Patrick Hayajandi and Webster Zambara from the Institute of Justice and Reconciliation (IJR). It was established that conflict is a natural outcome of human interaction. The way we approach conflict and the way we determine solutions will determine whether the phenomenon we are in will split us or unite us. The main challenge we are in is not to stop conflict. It is to know how to handle conflict when it occurs – conflict is part of any society, the approaches we adopt when we deal with conflict determine the outcome.

Initially participants were guided to deliberate on a personal level what makes a person move from a point of peace to the manifestation of violence. The list of precursors identified by participants is illustrated in Figure 8.



Figure 8: Precursors for Violence in Individuals and Communities

Participants concluded that for a person to move from peace to violence, takes multiple steps and influences at various levels. Participants were encouraged to engage deeper with these warnings and establish on a continuum from peace to violence, which will come first – what are the early warning signs for violence and also at which points is it the most crucial to intervene and transform conflict.

There is always a starting point of conflict and ensuing evolution. Conflict is often defined as “a perceived divergence of interests” (Rahim, 2011). Two sides come together both with the intention of having their objectives met – when there are differing views, conflict occurs. It also becomes an issue when two or more parties desire a similar resource which is in short supply, or when resources are considered to be scarce. It is a belief that if one party gets what it wants, the other will not be able to do so (Pruitt and Kim, 2004). Violence occurs when there are dissimilar attitudes, beliefs or skills when it comes to conflict or analysing a situation.

There are always the direct or visible violence (manifested violence) but these are often not **the root causes** which are hidden/invisible. The perception of conflict is often not the reality of what is really going on – we need to have a closer look to see what is really going on. Conflicts do not just appear, they evolve. When we see a conflict in the manifest way it is not the beginning of the conflict, it has already come a long way.

When analysing a conflict you look at:

- *The context:* the circumstances, the means used and the way main parties communicate
- *The power:* how power is distributed, its balance; legitimacy and authority of parties, the limitations in use of coercion, etc.
- *The history of the conflict:* how relations evolved between parties, what are significant events that led to escalation, what was the trigger
- *The problem:* the issue around the conflict, the way it is perceived by both parties and how they relate to each other

When conflict appears it starts to spread in the same way as a virus. For people with the means to influence or make decision: there is a period in a community that you will know that something is wrong, the temperature of the community will not be as usual – that is the time to take the necessary steps to prevent what is coming. Violence is contagious. This is the time to check what is going on in the society and not to just ignore it. There is a need to examine:

SOURCES OF CONFLICT

Inequality and injustice
Poverty and unemployment
Authoritarian rule
Exclusion of minorities
Easy access to arms
Absence of human security

- If the problem is being generalized or localized - sometimes people in one region will be suffering more than in another part, it is good to analyse why this is the case what are the contributing or the mitigating factors
- Are there extremist leaders emerging?
- Is the information they are sharing falsified on purpose? sometimes people in one region will be suffering more than in another part, it is good to analyse why this is the case what are the contributing or the mitigating factors
- Examine if conflict is stabilising – a time in the fight where the individuals will find themselves in a war fatigue, where they do not know how to proceed and this is often the best time to intervene – their at an impasse, feeling they cannot win and they are now ready for negotiation and solutions

Violence is not an inherent quality of conflict itself, it is determined by individual behaviour. Conflict can lead to destructive OR to productive outcomes. Constructive conflict holds an element of mutual interest. Having compassion, putting you in someone else's shoes/empathy – it will lead to constructive conflicts.

- A conflict can lead to a new understanding of existing problems and issues
- It can stimulate innovation and alternative solutions
- A conflict can lead to group cohesion when its resolution is effective
- The presence of a conflict can raise awareness to problems a group of people never thought exist

Destructive conflict, however, occur when behaviours come from rigid, competitive systems. In destructive conflicts, no one is satisfied with the outcome and possible gains are not realised. The end of one conflict episode can lead to the beginning of a new episode.

Participants shared their thoughts about the importance/role of communication in conflict

- *Acceptance is key*
- *When there is no communication you face complications for the conflict, however silence is a means/choice for some people of dealing with conflict*
- *Your approach might be the hindrance to communication*
- *Misinterpretations need further communication*
- *Communication takes time – the right and constructive communication – communication in conflict is a process and timing is very important, is it the right timing – in analysing conflict there is also what we call a ripe time to resolve the conflict*
- *Where people are not able to communicate, a third party is needed to intervene and facilitate the communication*
- *Communication is an expression of behaviour*
- *Using consensus building – for everyone to get to the same point, to not have impatience during communication*
- *The right of all the voices need to be represented – aim towards a win-win situation and not to a win-lose situation, be mindful of what both parties need to feel like they are in a win-win situation*

Conflict Transformation: Causes of Peace

In a look at conflict transformation the participants shared in a very energetic session their beliefs on the Causes of Peace:

- Right relationships - developing a culture of right relationships
- People interacting with each other, socialising together, hearing each other's stories, celebrating life together
- Resource sharing
- Decrease of competitiveness
- In Africa – Ubuntu culture – I am happy when people around me are happy
- Community and development together
- Freedom of expression and also freedom after the expression
- Respect of people's rights, having responsibility for people's human rights
- Equal distribution of opportunities
- Be ready for change – there is nothing as constant as change – lets have responsible change – change that help not only yourself but your community
- Our personal lives need to change and we will see the ripple effect of change - as peacebuilders it should be in our talking, behaviour, values, etc.
- Sharing responsibilities, in families, communities, etc. As peaceworkers, also do not try to do everything, share responsibilities, include everyone in the change

Reconciliation, Healing and Forgiveness

Cori Wielenga facilitated the session on reconciliation, healing and forgiveness. Participants shared their definitions of reconciliation as

- 1) Reconciliation is a process we go through so that we can reach a common understanding of the issues that are being faced.
- 2) Bridging the gap between parties in order to co-exist.
- 3) Restoration of relationships, bringing together parts that are separated to form a whole.
- 4) Forgiveness.
- 5) Agreeing on a divided past and realising our interdependence in the future (a shared future).

There exists a spectrum from thin to thick definitions of reconciliation. Thin reconciliation is coexistence at the most basic level; thick reconciliation is humans engaged in relationship. The starting point is co-existence and then we move along the spectrum. It's much easier to keep people separate, but that is not reconciliation.

Reflections on literature that have spoken about Rwanda and Burundi, saying that it will be much easier if there were just a Hutu land and a Tutsi land. But it's far more enriching, far more powerful, far more developmental to engage with each other, in order to create something new, creating a shared future. Reconciliation is about how we deal with the past in order to share a future together. It's the recovery of the dignity and humanity of every person. Divide and conflict dehumanises both the victim and the perpetrator

"Reconciliation is not pursued by seeking innovative ways to disengage or minimize the conflicting groups' affiliations, but instead is built on mechanisms that engage the sides of a conflict with each other as humans-in-relationship" (Lederach, 1997)

Reconciliation and **Transitional Justice**: "judicial and non-judicial measures implemented by societies to redress massive human rights abuses". These are truth commissions, traditional dispute mechanisms, trials, tribunals, the work of ICC (International Criminal Court). These structures have the potential to hinder or facilitate reconciliation.

Restorative Justice vs Retributive Justice: It has 2 different cultural backgrounds – and some conflicts can be very cultural bound and a community's value system do not always help the individual victim. There is a bad side to patriarchal systems in the restorative system, where a cultural value system can be detrimental – difference in power and voices heard – it's meant to be restorative and inclusive but it end not being.

For ICC people are flown into a foreign country without their family and support and have to share very personal, very traumatic stories, which can feel very alienating. Also 'payment' is to a system and not always to an individual or community (retributive justice).

Reconciliation happens through different systems at different levels, where different agendas exist.

International	mediation process criminal tribunals
National	political negotiations justice system truth commissions the public sphere (media) symbolism, memorials

In South Africa it is said that more reconciliation has happened through the media, the radio, debates and these type of systems than through anything else. Symbolism become important, commemorations, museums, days that are set aside – these things become important in their own way to foster and promote reconciliation.

Interpersonal	dialogue shared projects trauma healing forgiveness
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In our projects as peaceworkers we are mostly working with reconciliation on the interpersonal level but we were reminded that we need to be more conscious that we are working within a national and international system where reconciliation and peace building needs to occur as well. National and international level will strongly influence the interpersonal level reconciliation. We need to be aware of our contexts and think about how we can work creatively within them, working with what is coming from national and international level and in turn also influencing it.

The group reflected on what are some of the conditions that facilitate reconciliation.

- A safe space
- Open dialogue and public debates
- Freedom of speech (but the negative of this is that hate speech can also occur with freedom of speech);
- Truth telling (however people have different truths)
- Let go of the need for revenge (especially also intergenerational conflict/revenge – how do we tell the story of what happened to the next generation)
- it takes compassion
- Admittance of guilt
- A shared process

Trauma Healing was described as:

- To feel in control again
- To integrate what happened into your sense of self
- Creating a safe space
- Naming and giving voice to what happened
- Sharing your pain with others
- Healing of Memories
- Drawing, painting, dance and theatre, journaling
- Sharing meals or activities together

Healing through narrative is a story-telling process where we reflect on: How did people tell their stories? What role do we play in those stories, do we see ourselves as a victim as a survivor, as a perpetrator, as both? As we share our stories our roles in them starts to immerse more. We can talk about shadow stories and rich stories. Shadow stories are the ones we tell because we think it is the ones that we have to tell, or too afraid or shy to share the whole rich story. Rich stories are those that allow change and growth, and allows the other person to change and grow. Shattering of stories, having our stories shattered as we hear other people's stories – it changes the way you saw things – even though you are the perpetrator and I'm the victim we share feelings, we share trauma. We become aware of the stories in our communities that shapes the way we think about reconciliation, or the national stories from government or the stories between generations that shape how we think about reconciliation. For example in South Africa, there are these amazing international stories of South Africa being a success, but these stories can become a hindrance in dealing with a lot of individuals who are not in a reconciled state, who are in anger in discrimination, and there is not room for their anger or hearing that story and changing it.

Forgiveness

The group reflected on Robert Enright's Model of Forgiveness:

- 1 - Revenge: I will forgive only if they are punished
- 2 - Conditional: I will forgive if I get restitution
- 3 - Expectational: I will forgive because others expect it of me
- 4 - Lawful: I will forgive to maintain an orderly society and fulfil my religious requirements
- 5 - Harmony: I will forgive to maintain social harmony
- 6 - Unconditional: I will forgive unconditionally, releasing the other and myself

The group reflected that forgiveness is related to Ubuntu, our shared humanity, and the Rwandan expressions "Kubabarira" – meaning that "to forgive is to cry for one another". Forgiveness is to restore relationships. When you forgive you are open for your future – and for a shared future.

Reflections on Day 2: Understanding Conflict and Reconciliation

Eighty-two percent (82%) of participants rated the content of presentations as excellent. Participants particularly liked the peace to violence stages and the discussion on causes of peace (moving away from a focus on conflict and violence). Participants stated that they found the topics of reconciliation, trauma healing and the causes of peace especially relevant to their organisations. Participants shared that they will use the tools provided on how to analyse a conflict and some participants stated their resolve to focus more on restorative justice practices in the future.



Figure 9: Participants' rating of content

Participants stated that they would have welcomed more case studies and talks on how to sustain peace processes in communities. Causes of peace, conflict prevention and trauma healing (including dealing with secondary trauma) are topics that participants felt could have been discussed in more detail.

Day 3 & 4: Alternatives to Violence Programme

The Alternatives to Violence Programme was facilitated by Marie Odendaal, Webster Zambara, Frederick Amwoka Lukoni, Chris Nshimiyimana and Marthe Njampundu. It was an experiential learning training covering the topics of Trust, Affirmation, Negotiation, Teamwork, Communication, and Cooperation. The highlights and key focus areas of the training was on i-messages and transforming power.

i-messages is a training in nonviolent communication assisting people to express their feelings in a manner that is non-offensive, non-violent and promotes peaceful conflict resolution.

Transforming Power is a methodology that is based on five core principles:

- Respect for self
- Caring for others
- Think before reacting
- Ask for a non-violent path
- Expect the best



Note: This is an accredited programme therefore the content of the training is not discussed here in great detail. For information on AVP training close to you visit www.avpinternational.org

Reflections on the Alternatives to Violence Programme

According to self-assessments participants stated that before the training 37% of them felt they knew nothing about AVP, 42% knew some, and 21% stated they knew a lot about alternatives to violence. After the two-day training however 85% of participant stated that they felt they now know a lot about Alternative to Violence Programme and approaches. Teachings that participants found very relevant to the needs of their organisation was the principles of transforming power and how to manage a conflict in a non-violent way without necessarily having to resort to an external mediator.

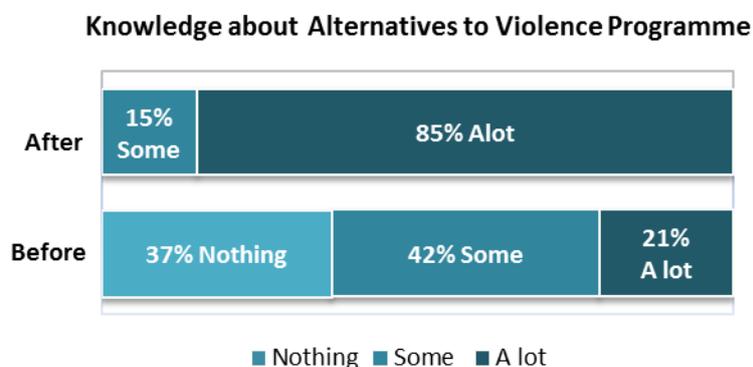


Figure 10: Participants self-reported change in knowledge of AVP

In addition, participants stated that the use of adjective names, affirmation, learning about the mandala and transforming power, and cooperation exercises and lessons were highlights. Participants also appreciated the participatory methodology that the training employed - one of the highlights were the role plays on how to move from violence to nonviolence in real life situations.

Suggestions for improvement were mainly focused on the request to extend the training to 3 days in order to cover and discuss topics more in depth. In addition, some participants indicated that they would have liked a focus on community building and trust.

Most Significant Change

AVP training is designed to stimulate personal transformation. Participants shared their Most Significant Change moments and wisdom gained during the training:

"Today I gained much knowledge on how I can handle conflict without violent actions, because different solutions are there with non-violence."

"There is no trust in an environment where people do not communicate with one another."

"I realised that communication is a powerful tool in conflict resolution."

"I liked the trust walk and I think I can use it in teaching leadership and its impact on society."

"I learned that when a conflict comes between people, communication is the first step to achieving reconciliation."

"I have learned that non-violent approaches (communication) are the only good approach to sustainably transform conflict."

"Broken squares show me that I need others to resolve the conflict."

Day 5: Peace and Nonviolence Theory & Evaluating Peace

Peace and Nonviolence Theory and Concepts

Crispin Hempson from ICON took participants through the definitions and an understanding of violence and nonviolence.

Direct Violence: The most obvious, overt form of violence, perpetrated by one or more disputants directly upon those with whom they are in conflict. Killing, assaulting, rape, threats, child abuse.

Negative Peace: The lack of direct violence. Much government use of the word 'peace' refers to this

Structural Violence: Social structures—economic, political, legal, religious, and cultural—that stops individuals, groups, and societies from reaching their full potential. Examples are racism, exploitation and marginalisation of the poor, colonialism, sexism, xenophobia, exclusion of disabled people, exploitation of children, suppression of religious minorities, and oppression of sexual minorities

Positive Peace: This is the opposite of structural violence

- Equity: co-operation for mutual and equal benefit
- Harmony: you feel the suffering of others and you enjoy the joy of others
- It is threatened by trauma (the violence of the past) and unresolved conflict

Cultural Violence: Any aspect of a culture that can be used to legitimise violence in its direct or structural form. For examples, stereotypes of Jews or Palestinians, of women, of children, of ethnic or racial groups, of foreigners, etc.

The majority of the day's session was spent in small group discussions, sharing examples of these concepts of violence and non-violence; unpacking its forms in societies in Africa; and aiming towards transformation.

Monitoring & Evaluation of Peace Programmes

Elzette Rousseau, an M&E consultant, introduced pre-summit participants to monitoring and evaluation for a peace education project: highlighting the importance of evaluating and reporting on projects and sharing the key components of a meaningful evaluation.

It was highlighted that the reports we see in the media and in literature are covering the evaluation and reporting on violence, whereas the reporting on peace are very scarce. Resources are often situated where there is evidence of results. Consequently the 2013 US budget for military spending was \$716 billion, compared to the entire UN Peacekeeping budget for 2013 of less than \$8 billion. Participants and projects present were encouraged to spend time and resources on reporting on peace projects – to make the voice of peace become louder than the drones of violence.

Organisations were encouraged to attempt five key evaluations: needs assessment; process evaluation; outcome evaluation; impact evaluation; and cost-benefit analysis. Participants were encouraged to 'evaluate to motivate', promoting the increase of attention to peace-building initiatives. The full presentation has been made available on Prezi at <http://prezi.com/66f3m8jbohgc/evaluating-a-peace-education-programme/>

Reflections on Day 5 (Peace and Nonviolence Theory, Concepts and Evaluation)



Participants found the presentations on non-violence and violence theory interesting (68% rated it as excellent and 32% as good) and stated that it taught true reconciliation and peace in the world. In addition, participants shared that the M&E presentation was informative with regard to tools to measure change.

Figure 11: Participants' rating of presentations on peace and nonviolent theory and M&E

Day 6: Anti-corruption, Peace Education and Reconciliation through Arts and Sports

Anti-Corruption Education as way of Building Positive Peace

Jean de Dieu Basabose from Shalom Educating for Peace shared about the research he is currently doing in Anti-Corruption and Peace-building. Corruption undermines peace-building processes. Corruption refers to not only the abuse of entrusted power for any kind of unethical and illegitimate private (either personal, family or group) gain but also to a whole range of psycho-social behaviours, values and ethics in which various forms of the impairment of integrity, moral decomposition, inducement to wrong by improper means and deception that enables the achievement of wealth, power, prestige and pleasure.

Culture influences how people understand and define corruption. Corruption does not just include the public but it is private also – it is also linked with the cultural values of the country or community involved.

Causes of corruption were deliberated, and participants wondered if it is:

- Weakness and ineffectiveness of governments?
- Poverty?
- Human greed?
- Decline in morals?

Discussions ensued regarding the manifestation of corruption that participants were seeing in their countries. A controversial discussion arose around giving a leadership position (possession of power and “respect”) to people who were involved in fighting or war – this is a difficult, harmful and traumatising position to the community. Feelings of the community are often of that possibly a corrupt context is being developed wherein these former military personnel are removed from the context of justice.

Corruption weakens and destabilises peace-building efforts. Anti-corruption efforts have been focused on prevention (e.g. reducing the opportunities for individuals to request bribes), deterrence (e.g. prosecuting those charged with corruption) and values and ethics education. Education has been found to be an effective tool in combating corruption. Anti-

corruption education promotes values, attitudes and expectations that condemn corruption, and provide the skills to resist it. Proposed content for Anti-Corruption education include:



Peace Education through Arts and Sports

The section on peace education through arts and sports were facilitated by Karen Barense, Jean de Dieu Basabose and Patrick Hijayandi. Facilitators explained that sports and the arts are tools in peace building – it emphasizes the role of imagination, creativity and human desire in having the values of peace-building. This can happen through performing and visual arts, peace museums, sports, and music.

Peace museums showcase projects that value peace and illustrate its operations and conflict resolution. Visual arts include drama, literature, poetry, film, painting posters, sculptures and photography, graffiti – all conveying a message of peace. Using music as conflict transformation and for peace education – its unites and inspires people – transcend national and ethnic divides and foster connection Participatory theatre – a theatre on a relevant peace topic in a community, various people take part and train in the main script of the theatre, finally community members are invited to play a part in the production as they go through it. Also, Sport has become a world language, a common denominator that breaks down the world barriers – its practices can have a wide impact on progress and development.

“Through properly organised sport we can learn to play together with respect and with laughter, we can learn to all be on the same team and in the process we can contribute to building a new South Africa that is a just nation for all”. (Archbishop Desmond Tutu 2003;)

“Sport is a universal language. As its best, it can bring people together, no matter what their origin, background, religious beliefs or economic status. And when young people participate in sports or have access to physical education, they can experience real exhilaration even as they learn the ideals of teamwork and tolerance. That is why the United Nations is turning more and more to the world of sport for help in our work for peace and our efforts to achieve the Millennium Development Goals.” Former UN General Secretary Kofi Annan, 5 November 2004

Sport is used as platform to teach peaceful practices, including the topics of tolerance, forgiveness, reconciliation, non-violence; respecting and accepting differences, self-control, team spirit/cohesion, foster self-esteem etc. – it's about participation and inclusion – bringing people together and highlighting commonalities between people.

Case study: The Peace Education through Football (PEF programme of Shalom Educating for Peace) shared their aims and practice:

- Develop peace-making skills with emphasis on negotiation
- Promote the values of teamwork, perseverance, discipline, respect of rules, sense of responsibility, and compassion
- Encourage a competitive spirit without harming others
- Develop self-empowerment and self-confidence among participants, including young women and men
- Foster fair and peaceful play among participants
- Provide a conducive environment which allows practicing acquired peacemaking skills
- Give an opportunity to the audience to learn through observation.

This practice involves no referee: As the players learn about the game they get the opportunity to come up with the rules of football, and learn that they will have to agree on rules during the game. An observer is assigned to monitor each game and record what is happening on the field. She/he do not interfere with players' negotiations and dealing with potential conflicts. If children want to stay in the game they have to play fairly and it is working wonderfully, no corruption only fair play, and non-violent communication. However, if players do not succeed in effectively sorting out their conflicts, the observer will intervene. Whenever a violent action occurs on the field, the observer has the power to immediately send off any player who uses violence. But this should be done with consultation of all team members.

Case study of Kicking for Peace and the Western Cape NGO Network: In South Africa where there are very separate societies, soccer (football) was used as a means to bring diverse communities together. This was implemented through NGO's all using soccer, for different goals, whether it was peace-building, development, leadership training, HIV & TB awareness, working with refugees, etc. – but all with the common denominator of peace. We started trying to organise events, the best soccer fields were at the white schools so we had an arrangement where black and coloured kids would come and play soccer with the white kids. The white kids all geared out started sharing and giving at their own accord, their boots,

jerseys, soccer balls to the less privileged kids and the merged into being one group. Now there are sleepovers occurring over weekends, children from affluent communities going to stay for the weekend with their friend in the township, sleeping in a shack with no running water etc. This is done now by 36 NGO's coming together to make this happen.

Reconciliation and Peace Education through Art: The Case of Lighthouse

Walk through the art exhibition, an experiential learning of transformation, was facilitated by personal talks, deeper expressions and our own personal resolutions of forgiveness and reconciliation. The themes of the pictures were: Celebrate Diversity; the Awful Power of Prejudice (Bitter Roots); Woundedness and the Wounds that Binds; Healing – Beauty out of Ashes; Reconciliation, Forgiveness and Repentance; Togetherness; and Never Again.



Reflections on the Pre-Summit Training



Participants were engaged and 74% shared that the presentations on peace education and reconciliation through art, music and sport were excellent.

Figure 12: Participants' rating of the presentations on Anti-corruption, Peace Education and Reconciliation through Arts and Sport

Participants' highpoints of the pre-summit was the training on AVP, the experiential activities from Outward Bound, peace theory, and the use of art, music and sport in peace work. Participants felt that good networking with people from fellow African countries occurred.

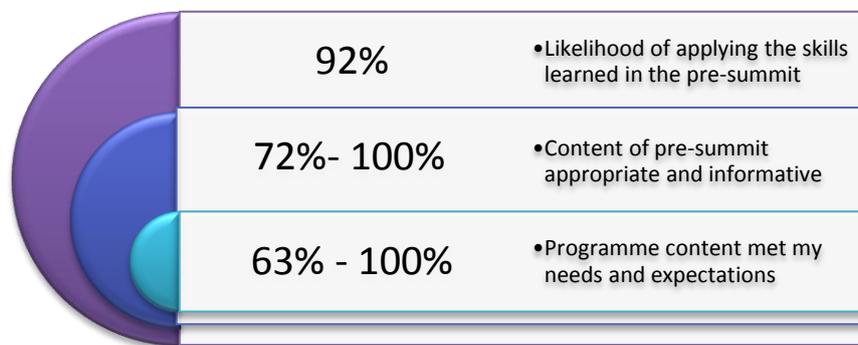


Figure13: Participants' overall assessment on the relevance of the pre-summit training

92% of participants indicated that they are very likely to apply the skills they learned at the pre-summit. All the participants either strongly agreed (72%) or agreed (28%) that the content of the pre-summit training was appropriate and informative. Also the entire summit complement either strongly agreed (63%) or agreed (37%) that the programme content met their needs.

6. SUMMIT (16 – 19 Feb, 2014)

Day 1: Peace Education Infrastructures and Curriculums

Peace Education Curriculums in African Countries

Justine Ngum Kwachu from WAA facilitated small group discussions on the content of a Peace Education Curriculum. Debates from the group regarding implementation of peace education were related to the political interpretation by teachers; resources available; and discipline in schools (how it relates to peace education).

The group shared that through Peace Education they hoped to teach Peer education skills, Ethics, Leadership; teach children to dream and to have vision; Emotional Intelligence and Emotional Awareness; and Nonviolent Communication. Delegates shared from their experience that effective ways of teaching is using story-telling and case studies; avoiding myths; being age appropriate and interactive; and essentially teaching peace by peaceful means.

The key objective of peace education curriculum is to impart knowledge of shared identity, culture, history, environment, politics and economics. Skills to cultivate include

- Harmonious living
- Sharing communication
- Cooperation
- Caring
- Leadership skills
- Nonviolent conflict solving

The hope is that the resulting attitudes will be:

- Tolerance
- Peaceful co-existence
- Caring for the environment
- Loving
- Respect
- Cooperation
- Responsibilities
- Compassion
- Servitude Leadership

In the small group discussions summit participants came up with the outlines for peace education curriculums for Primary and Secondary School, Tertiary Institutions and Non-formal education:

The focus for Primary schools were established as:	Focus in Secondary schools include:
<ul style="list-style-type: none">• Developing psychomotor skills• Games and sports• Creative approaches• Living and loving• Arts and drama• Audio visual aids	<ul style="list-style-type: none">• Practical and basic research• Debate• Project management• Strengthen traditional approaches to peace• International and national neighbourliness
Focus in Tertiary education include:	Non-Formal peace education focus on:
<ul style="list-style-type: none">• Complex research and analysis• Contextualise and theorise solutions for Africa• Strengthen traditional approaches to peace• Exchange programmes – travel and tourism	<ul style="list-style-type: none">• What is peace?• Types of peace• Causes of conflict• Opportunities for peace• Conflict prevention and solutions

Questions for further research and debate, not covered in the session, but raised by participants were:

- How will peace education in schools be assessed? Does it count for marks?
- How do you make it interactive?
- How do you make it infiltrate other subjects?

Infrastructures of Peace Education in African Universities

Geoff Harris remotely facilitated a session on the infrastructures of peace education in African Universities. Peace studies is concerned with changing the mindsets of individuals, groups and nations concerning the way conflicts are best handled. There are five possible ways in which learners may change through peace studies:

- Development of a holistic understanding of issues which take into account the dynamic relationships involved in conflict
- Development of a capacity for critical thinking via an exposure to a range of possible world views and explanations. ‘
- Growth of conscientisation – an awakening to the existence and consequences of injustice, inequality, militarisation and other aspects of peacelessness.
- Greater willingness to act for peace and justice.
- Development of specific skills such as peace-making, mediation and non-violent strategies and methods as ways of achieving change.

School Systems and Peace Education in Africa

Charles Obwaya shared the implementation of peace education in school systems in Kenya. All school systems operate through a curriculum. In Kenya the levels of learning is divided between Knowledge, Skills, and Attitude. In addition, Kenya has two levels of education:

Formal: Teaching in class on educational subjects

Informal: Activities outside the classroom, also known as hidden curriculum i.e. physical education; drama and music used with themes of reconciliation and peace

It was emphasized in this presentation that school education should become proactive towards peace building. Peace does not happen by itself without human effort. Schools can be a positive environment and great instrument for peace-building. First of all, children should be safe in schools. Approaches to be highlighted in schools include moral education, and peace-building attitudes, values and knowledge. The pillars for reform are:

- Learning to live
- Learning to be
- Teaching of salvation
- Teaching life skills
- Equal opportunity
- Interracial peace messages

The presenter shared those topics central to peace education that needs to be included in curriculum are:

- Global education
- Social justice
- Human rights education
- Intercultural education
- Democracy, governance and civic education
- Personal and religious education

Evaluating a Peace Education Programme

This was an extended session combining reflections from Geoffrey Harris, Elzette Rousseau and finally an in-depth case study on how the IRDP monitor and evaluate their peace education programmes (delivered by Immaculee Mukankubito).

An approach to Peace Education: Preventing Sexual Violence in our Communities

Peninah Rutayisire from Tearfund delivered a presentation on Preventing Sexual Violence. First, sexual violence was defined by the group as a form of gender-based violence and includes any unwanted sexual advances in the form of physical or through words. Participants shared that sexual violence is a serious problem that has lasting effect on victims, families, friends and communities. In addition, some harmful cultural practices were also highlighted as sexual violence, examples included:

- Father-in-law sleeping with bride before wedding
- Male circumcision practised by unsafe traditional methods
- Widow having to marry someone else from husband's family

Tearfund shared approaches to preventing sexual violence. Primary prevention can be accomplished through:

- Creating awareness in community and in schools
- Taking away the stigma of sexual violence
- Interventions in media about sexual violence
- Educating people on their rights
- Work through the church to educate people on rights and sexual practices in marriage

Secondary prevention (after sexual violence has already taken place) include:

- Informing victim of their rights
- Helping victim seek medical help
- Helping victim report the sexual crime to authorities

Tertiary prevention / intervention

- Helping victim work through lasting psychological and physical effects of sexual violence e.g. Trauma, Stigma, etc.

Suggestions were also made for the need to involve men in the fight against sexual violence. Tearfund highlighted that the challenges they face in African countries when it comes to sexual violence are:

- Cultural mindsets and attitudes
- The anti-Sexual and Gender-based Violence law and other related laws are not known, their enforcement is still low and perpetrators of such violence are not punished, and the notion that evidence for the crime does not exist.
- Ignorance in evidence preservation after a sexual offence occurred (by victims and their immediate helpers)
- Lack of a safe Sexual Violence counselling rooms and centres where victims can come and find a refuge i.e. health care, counselling, etc. Only a few one stop centres for the whole country are not enough, and churches don't have safe rooms for that purpose.

The presenter suggested that future work on sexual violence in African countries need to focus on:

- More counselling to victims of sexual violence
- Raising economic status of victims
- Maternal health
- Family planning
- More education on sexual violence
- Education regarding cultural malpractices

Reflections on Peace Education Infrastructures and Curriculums

Participants indicated that the highlights of the day were working in small groups and constructing a peace education curriculum, learning how to evaluate a peace education programme, and also awareness on preventing sexual violence in our communities. Overall 23% of the delegates rated the day's content as excellent, 73% as good, and 4% as average.

Participants indicated that the presentations with content most relevant to the needs of their organisations were, 1) the peace education curriculum; 2) M&E illustrating how to report on impact of a project and how to do informative monitoring throughout a project; 3) school systems and peace education; and 4) approaches to preventing and eradicating sexual violence in our communities.

Participants indicated that the content will impact their future work in the following ways: incorporating the M&E ideas and tools into their project evaluation and allow it to make peace more visible and attractive; and 2) promoting that peace education should be the centre of what peacebuilders do.

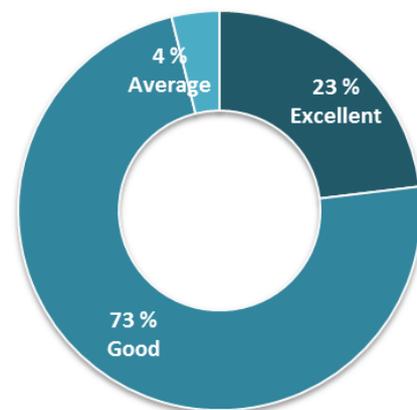


Figure 14: Participants' rating of the day

When participants' change in knowledge on peace education was self-assessed, the majority (55%) reported that they feel they know a lot on the topic, compared to their self-assessment before the presentation when the majority (93%) of participants indicated they have some knowledge on the topic, but not a lot (Figure 15).

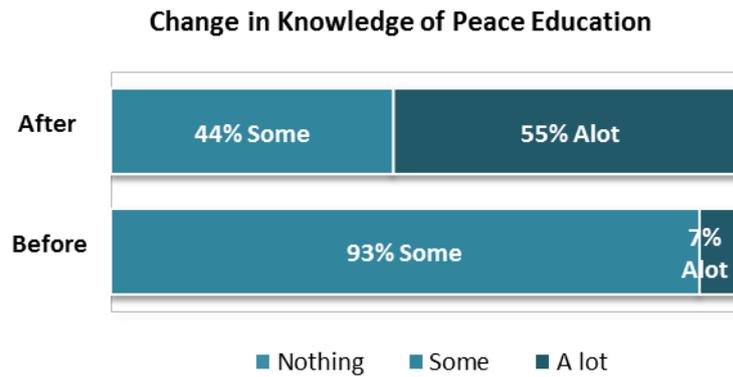


Figure 15: Participants self-reported change in knowledge on Peace Education

Other topics participants would have found useful which were not discussed include:

- Providing details and examples from peace education curriculums in African countries (the materials)
- Describe the implementation process for Peace Education into school curriculums
- A discussion on other forms of Gender-based Violence and not just Sexual Violence
- Advice and direction on how to deal with people with low levels of education
- More in-depth time spent and practical application of M&E tools.

Day 2: Anti-Genocide and Peace Education

Day 3 of the Summit commenced with **Visits to Rwanda Genocide Memorials**, where after debriefing and discussions took place at the Institute for Research and Dialogue for Peace (IRDP).

Fighting Genocide and its Ideology

Karengera Ildephose, director of Memory and Prevention of Genocide (CNLG Rwanda) shared the concepts of their vision for a world free of genocide and genocide ideology. Article 2 and 3 of the 1948 UN convention define genocide and the acts that shall be punishable under this convention.

Article 2

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

Article 3

The following acts shall be punishable:

- (a) Genocide;
- (b) Conspiracy to commit genocide;
- (c) Direct and public incitement to commit genocide;
- (d) Attempt to commit genocide;
- (e) Complicity in genocide.

The main causes of genocide include:

- a) Classification: Hutu, Tutsi, ID cards, different origin, not equal.
- b) Symbolisation: Physical appearance, character and nature of different groups
- c) Dehumanization of a certain group: snakes, cockroaches, tails, long ears, etc.
- d) Hate literature and propaganda including:
 - Distort history
 - Public and official documents, speeches and teachings
 - Ten Hutu Commandments (1959, 1990)
 - Radio RTLM spreading propaganda during the genocide
 - Newspapers
 - Songs
- e) Denial, Revisionism
- f) Culture of impunity

The facilitator shared their mission of anti-genocide:

- To put in place a permanent framework for the exchange of ideas on Genocide, its consequences and the strategies for its prevention and eradication
- To initiate the creation of a national research and documentation centre on Genocide
- To advocate for the cause of Genocide survivors both within the country or abroad
- To plan and coordinate all activities aimed at commemorating the Genocide against the Tutsi
- To elaborate and put in place strategies that are meant for fighting genocide and its ideology
- To seek for assistance for Genocide survivors and pursue advocacy as to the issue of compensation
- To elaborate and put in place strategies that are meant to fighting revisionism, negationism and trivialization
- To elaborate and put in place strategies meant to solve genocide consequences such as trauma and other diseases which resulted from genocide
- To cooperate with other national or international organs with similar mission

Anti-genocide and Peace Education

Aegis Trust shared a presentation on the prediction and prevention of genocide. It was established that Primary prevention occurs mainly through peace education and teaching individual responsibility. Secondary prevention includes addressing the consequences in the

areas where the genocide occurred; advocating for people affected by the genocide; and actively assisting victims of genocide.

The Aegis Trust shared some of the activities they have been involved in including:

- Spoke for people of Darfur when they were under threat of genocide
- Hold perpetrators of atrocities accountable
- Put up memorials so that victims are remembered. These are often also places of learning.
- Provide onsite education for children, teachers and the community.
- Outreach programme in Rwanda to reach more people
- Mobile exhibition and storytelling approach with arts and performance
- Eyewitness programme with testimonies from survivors of genocide
- Digital archives of genocide evidence and transcripts

The Digital Archives were one of the interesting activities elaborated on. Through the Digital Archive preservation of the truth of events that took place occurs to educate future generations, provide information to researchers and promote critical thinking and decision making.

Promoting Peace Education through 'Home-grown' Approaches

The panel consisting of Liban Guyo, Gibril Maada Bassie, Patrick Hijayandi, Webster Zambara and a member of the NURC, shared various practices of incorporating traditional values into justice and conflict resolution systems. Rwanda shared about their use of the Gacaca tribunals to solve the justice problems they had after the genocide. This is restorative justice that occurred within the communities. Burundi shared how similarly they draw on a Burundian concept that incorporates the values of equity, justice, sense of responsibility, a process of truth seeking, caring for others, and a sense of integrity. This concept is used to deal with local conflicts and during mediation processes. Violence occurs when people with such values stand back and don't intervene and educate others on these peaceful concepts.

Predominantly, panellists shared their practice of the concept or philosophy of Ubuntu. This concept has resonance for people in sub-Saharan Africa and societies have various systems to foster 'ubuntu' in a person. The philosophy tells us that our lives are connected, and for us to move forward we need to find consensus. It's a concept that does not allow poverty and hunger to happen in the neighbourhood – there is a sharing of resources. Our challenge at the moment is to live in a land/system that is not our own – there has been processes that have eradicated these concepts and caused individualism and greed to arise. Peacebuilders are trying to instil Ubuntu again to bring unity to communities, families and Africa.



Reflections on Day 2 (Anti-Genocide, Peace Education and Home-grown Approaches)

Following the day's programme 29% of summit attendees rated content as excellent, 64% as good and 7% passed a rating of average (Figure 16).

Participants were asked to reflect on the *most significant change* they experienced during the visit to the genocide memorials and the subsequent discussion on genocide ideology. Personal significant change participants disclosed included: 1) the deeper realisation that all humans need to be treated equally; 2) a more determined aspiration to be a peace builder; 3) the realisation that people need to act on conflict before it is too late and also that we have a responsibility towards our communities to not wait for foreign support but be proactive in peace building and education.

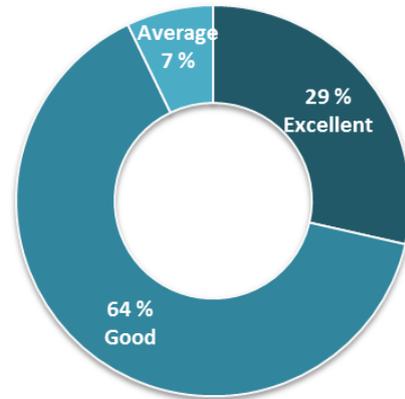


Figure 16: Participants' rating of presentations

When participants self-assessed their change in knowledge on anti-genocide and peace education 73% stated that after the training they felt they knew a lot about the topic compared to only 20% stating the same before the training (Figure 17).

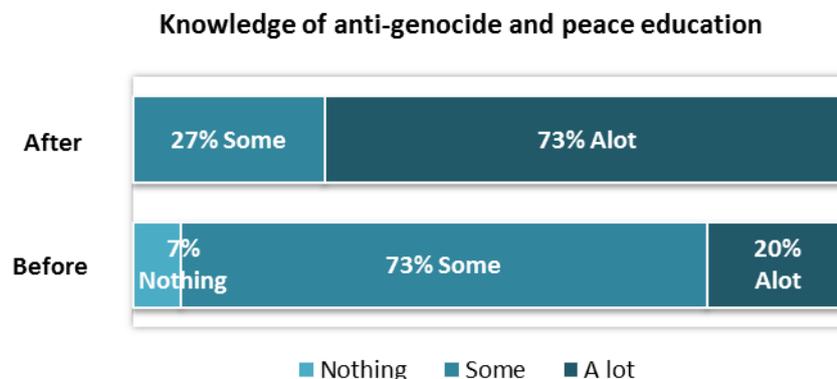


Figure 17: Participants self-reported change in knowledge on Genocide Ideology and Anti-Genocide Education

Participants further shared that highlights of the day were learning about the impact of dialogue clubs on youth and hearing the speakers from various NGO's and countries reflect on home-grown approaches, the values of Ubuntu, togetherness, cohesion and its application.

Day 3: Building Sustainable Infrastructures for Peace

The Role of Peace Education in building Sustainable Infrastructures for Peace

The role of peace education in building sustainable infrastructures for peace was presented by Emmanuel Murangira, the country representative of TEARFUND Rwanda & Burundi and expert in political economics and models of conflict. Infrastructures for peace were described as mechanisms, resources, skills, and values for conflict prevention in society. It is the institutions that facilitate people to live together in harmony. The speaker emphasized that this is not limited to the public sector and civil society but that also the private sector needs to respond to conflict - to correct the imbalances that exist. Also Government needs to put up commissions, because existing frameworks cannot instil these needed values.

It was reflected on that the absence of war does not necessarily mean that there is peace. The absence of war means that there might be an uneasy peace or a conflict simmering. However, in these times resources are usually not focussed on building peace and when conflict then surfaces a country or community might not have the mechanisms to deal with it.

Why is Infrastructures for peace important?

- To manage the conflict of resource allocations
- It enables social contracts with states/communities regarding elections, employment, etc.
- Negotiations within open infrastructures allow people to have a voice. They can elect a leader and also have the right to fire them – they become the 'employers' of the leaders they need.
- To empower people and enforce social contracts

Conflict undermines economic development: people use resources but it is disruptive rather than constructive. Research shows that societies in conflict has a lower productivity and shows a negative income growth.

In conclusion: Peace infrastructures promote sustainable involvement, communities and economies.

Infrastructures for Peace in Kenya

Liban Guyo shared on the vision and work of the NCIC (National Cohesion and Integration Commission) of Kenya created after the 2007/08 post-election violence. The mandate of the NCIC is to bring together peace stakeholders in a proposal to co-ordinate and consolidate efforts geared towards peace building and conflict management in Kenya as well as cross-border. The purpose for which the Commission was established is to facilitate and promote equality of opportunity, good relations, harmony and peaceful co-existence between persons of the different ethnic and racial communities of Kenya, and to advise the Government on all aspects thereof. The mission is to facilitate and promote a Kenyan society whose values are harmonious and non-discriminatory for peaceful co-existence and integration. These are realised through six key areas:

- Increased knowledge and transitional practise on national reconciliation, cohesion and integration
- Elimination of all forms of discrimination based on ethnic, racial, religious and social origin in Kenya
- Strengthening good governance and implementation of the Constitution through emphasis on equitable access to public resources

- Promoting research and monitoring of the status and trends of national peace and stability and advising the relevant state agencies
- Facilitate operationalization of laws, policies, and practises that counter ethnic, racial and religious tensions
- NCIC Organizational growth and development.

The facilitator shared their stories and initiatives of success in Kenya including:

Kenya Kwanza Campaign. A national campaign to promote a national identity, patriotism and national values in the country

Capacity Building for Conflict Management and Community Reconciliation. NGOs, CBOs, Media, and Individuals. The Commissioner and its Partners have trained hundreds of community leaders in conflict transformation and healing and reconciliation. Community participation in conflict prevention and resolution is an essential building block for conflict management interventions.

Increased awareness on Hate Speech. Media Guidelines and Media monitoring which helped the Commission to identify perpetrators of hate speech and hold them accountable. Training for Police and judicial staff (prosecutors). Police service with enhanced capacity, awareness and knowledge on how to identify and curb hate speech and other related offences. It further enhanced the efficiency and capacity of the NCIC to monitor and prosecute hate speech offenders. This was the first time in the country's political history that individuals were summoned or arrested for perpetrating hate speech. The Commission has gained a reputation for taking a strong stand against individuals and institutions whose actions compromise community and national peace and cohesion. During the 2013 general elections, cases of reported incitement and hate speech dropped from 1,800 in 2007 /8 post-election violence to 10 in March 4, 2013 General Election .

In addition, the NCIC has continuously engaged the Ministry of Education, teachers' associations, teachers, and curriculum developers to realign the education system with a view to inculcating the values of peace and cohesion in young minds.

- i. Capacity building of curriculum developers and experts on available opportunities for infusing cohesion, integration and peace building in the primary and secondary school educational curriculum.

Issues pertaining to national cohesion and integration are now being mainstreamed within the different subjects taught in schools.

- ii. Facilitate operationalization of laws, policies, and practises that counter ethnic, racial and religious tensions; and NCIC Organizational growth and development.

The Ministry of Education, Science and Technology has since expanded the number of national schools which admit students from across the country and also increased the number of students admitted into county schools from other counties

- iii. Facilitating the establishment of Amani Clubs in both primary and secondary schools as well as in tertiary institutions. Draft Guidelines in place

NCIC engaged youths aged between 11 and 25 in the National Cohesion Essay Competition. The competition gave the youth an opportunity to express themselves on the theme of ethnicity, race and nationhood and generate ideas that advocate for and promote national

cohesion. Students had an opportunity to, share experiences and ideas that promote national cohesion.

- iv. Supporting Co-curricular activities such as Drama and Music festivals.

NCIC trained 230 drama teachers/instructors from the academic fraternity and took 131 among them to a one week exposure visit in Rwanda. Sponsorship of the Drama and Music festivals entrenched the messaging of cohesion and integration throughout the local, regional and national competitions.

Mobilising Multi-stakeholders for Peace

The NURC shared their personal experiences (case study) of mobilising multi-stakeholders for peace. The NURC was established to coordinate all interventions of peace in the country, including public institutions, local and international NGO's, Private sector, Community-based initiatives, Tutorials in schools and universities, etc.

The multiple stakeholders came together because they felt a need for coordination, need for continuous dialogue and exchange, to learn from each other, a place was needed for negotiations to take place and peace-building to be birthed from. This coordination allowed for a shared vision to emerge, joint efforts to be planned, and avoidance of duplication of interventions. Out of the collaboration various forums were constructed: Public sector forum, Private sector forum, Civil Society forum, and a General forum. The forums were often further diversified into public peace and reconciliation forums; women's forum; youth forum; and a forum for artists and journalists.

The role of the NURC in this structure is to provide guidance when interventions are planned, prioritise diverse needs, and help staff at national level implement programmes through these forums. Overall the NURC believe that they play a critical role in stimulating a voice of peace at the local level.

GAMIP and AAP Vision and Mission

Co-president of GAMIP, Karen Barenche, shared a presentation on the mission and visions of GAMIP and AAP. African Alliance for Peace is one of two regional bodies of the Global Alliance Ministries and Infrastructure for Peace.

Vision: World of all people, individually and collectively, that embody and promote and practice a culture of peace for the benefits of others.

Mission: To collaborate with and support government in civil societies around the world. We're working to establish national ministries and departments for peace and also support efforts through local, regional and national peace councils, peace academics and other effective infrastructure.

Principle activities of GAMIP and AAP include:

- Hold and host bi-annual international and regional summits
- Focus on ministries and infrastructure for peace
- Heighten awareness of peace infrastructure in governments
- Hold annual general meeting

- Provide access to peace training programmes, methodologies, best practice in peace building
- Facilitate sharing of resources and information
- Provide encouragement to the establishment of peace academies
- Help to align governments to share knowledge and experiences

What is the culture of peace and how coming together embodies it – it involves:

- Integrity
- Modelling a culture of peace
- Educating for peace
- Nonviolence and harmlessness
- Cultural sensitivity and solidarity
- Listen perceptively
- Consciousness of how we impact other people
- Active participation
- Creativity, flexibility and a sense of possibility
- Realistic and systemic thinking
- Goodwill and respect for life
- Internal support and coherence
- Governance
- Clarity
- Fun

Every time there have been summits more countries and people have joined, with a current membership from 48 countries. As a result the Alliance has been able to better define who they are and their voice grew louder. Now they wish for their actions to grow louder as well.

Outcomes of the recent Geneva Summit were:

- Draft accepted and will be redrafted by the United Nations for countries to establish a body in their government structures that calls for peace. This draft shall be presented to the Security Council in 2015 by the group working in the United Nations.

The strategy of GAMIP for the next few years will be the enriching of the formal standing committees focused on Academic research; Organizational structure; Institutionalization and networks; and support for the Asia Pacific Alliance (Palestine, Kazakhstan, Nepal, India and Pakistan).

With regard to AAP, the outcomes of recent meetings were shared, including the decision that Kenya will be the host of the 4th AAP Summit and the drafting and distribution of the Kigali Declaration (see Appendix II).

Strategies for AAP that came from the Steering Committee include:

- Establishing national chapters to lobby for infrastructures for peace
- Develop strategies for networking, coordination and advocacy
- To focus on advocating for peace programmes in Higher Education Institutes
- To present a Peace Award at the next regional summit
- For AAP member states/organisations to have a common message for International Day of Peace on the 21st September: MAKE PEACE HAPPEN

Reflections and Commitments for Sustaining Infrastructures for Peace

Summit participants all shared anonymously that they will definitely recommend this conference to their peers, they felt the training were relevant and that anyone that wants to deepen their knowledge of applying peace education and infrastructures in Africa needs to attend. In addition participants indicated their eagerness to apply and share the principles of AVP with others and their desire to attend advanced AVP training.

In addition, to the recommendations participants made under the specific summit topics, they also indicated that the following general topics would also have been beneficial to them:

- How to deal with government and international role players that influence or mitigate violence and peace.
- A gender perspective on issues of conflict, peace education and the infrastructures for peace needs of women.

Summit participants shared their personal reflections and commitments:

I came here as someone working for an organisation, but now I go back as a peacebuilder.

I learned that peace is not optional, it is a must. I came with limited knowledge in the area of peace-building, as I am going back to my organisation. I'm going as someone who really wants to engage in peace work.

I learned: it is one thing to talk about a conflict situation, it is different to be there, my visit to Rwanda is full of lessons. We need to be on the ground, understand how the conflicts interplay in order to write on it, situations need to be understood better and be better represented in writing.

I learned to listen to how other people understand things and to enquire and get more clarity and reflect on what they are saying before forming conclusions. I commit to engage and network more widely with peaceworkers on the African continent.

The IRDP dialogue groups were a learning experience, hearing people at grassroots level discussing peace was a moment where I thought wow this is something that can cause change. If you can gather people from all levels and you facilitate their understanding their mindsets shift. It has encouraged me to also in my work shift my focus to spend time to listen to grassroot influences, rather than just focusing on high level influence to solutions.

I commit to not look for solutions or programmes outside when we have the solutions here in our own community

Il learned the importance of joining forces/strengths in the vision of eradicating violence in our communities

I learned new concepts of peace, learned that conflict is with us, the absence of war does not mean that we should not be ready or equipped for anything, any time

We saw here the consequences of discrimination, assumptions and violence and the challenge to everyone here is to live a life without prejudice, discrimination and any form of violence in their lives

A commitment to non-violent communication and transforming power – as a journalist

I'm committed to connecting research with dialogue groups/clubs and debating in youth to enhance critical thinking.

The pre- and summit was life-changing, personally, academically and professionally

I have learned that we may have infrastructures in place for peace, however It is not being used for peace. My commitment is to engage with these structures and see how we can have them working towards peace, through peace education. A commitment to continue feeding to these structures the causes of peace and the importance of it

I consider peace education as a strategy for life – the learning from each other has strengthened my peace work.

I have to make more sound – a nonviolent sound

Being here was like laying down the road between Kigali and Cameroon, between Kigali and Kenya, between Kigali and Zimbabwe

Understanding the importance of transformation and peace education and values in leaders, to invest also in our leadership skills

AFRICAN ALLIANCE FOR PEACE RESOLUTIONS

Resolutions of the AAP session

Previous and new members of the African Alliance for Peace held a meeting on 16 February 2014. During this meeting the new steering committee of AAP were elected to be Karen Barenche, Liban Guyo, Elzette Rousseau, Gibril Maada Bassie, Penine Uwimbabazi, Zabulon Ntidendereza, Justine Kwachu, Ambassador Mussie Hailu, Jean de Dieu Basabose, and Prince Osereman (not present).



Key outcomes of the AAP meeting were the drafting of the Kigali Declaration (Appendix II) five key strategies for the upcoming two year:

1. Work towards partnerships or involvement in networks such as the AU, SADC, etc.
2. Encourage local chapters to be established in our respective countries.
3. Develop strategies for networking, coordination and advocacy. Partnership and networking with interfaith community and private sector was also encouraged.
4. To focus on advocating for peace programmes in Higher Education Institutes
5. To present a Peace Award at the next regional summit
6. The presence of AAP integrated in the different organisations/countries efforts on International Peace Day was encouraged. "Make peace happen" – the AU slogan was suggested, also the UN Peace Day theme can be used (this will be made public 100 days before the event). Using AAP logo on organisations/countries existing campaigns will assist in promoting the visibility of AAP.

The next AAP Summit will be held in 2016 in Kenya.

APPENDIX I: SUMMIT PROGRAMME



The 3rd AAP Pre-summit and Summit programme

A. Pre-summit training (10 – 15 February 2014)

Monday, 10 February

14:30	Arrival, registration, check in and tea	
15:00	Welcoming address and participants introduction	Jean de Dieu
	Sharing our peace work, experiences and challenges	Jean de Dieu
16:00	Experiential Peacebuilding: Teaching Peace through Challenge	Ana C. Patel
18:00	Dinner	

Tuesday, 11 February

8:30	Understanding and analysing conflict	Patrick Hayajandi
10:30	Tea	
11:00	Conflict transformation	Webster Zambara
12:30	Lunch	
13:30	Reconciliation, healing and forgiveness	Cori Wielenga
16:00	End day with tea	

Wednesday, 12 February

8:30 – 17:00	Alternatives to Violence Program (AVP) Training Tea at 10:30, lunch at 12:30	Marie Odendaal and team
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Thursday, 13 February

8:30 – 17:00	Alternatives to Violence Program (AVP) Training Tea at 10:30, lunch at 12:30	Marie Odendaal and team
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Friday, 14 February

8:30	Peace and nonviolence theory and concepts	Crispin Hemson
10:30	Tea	
11:00	Peace and nonviolence theory and concepts	Crispin Hemson
12:30	Lunch	
13:30	Peace and nonviolence theory and concepts	Crispin Hemson
15:00	Monitoring and evaluation	Elzette Rousseau
16:00	End day with tea	

Saturday, 15 February

8:30	Anti-corruption education as way of building positive peace Ubufura approach as a practical case study	Jean de Dieu
9:30	Peace education through arts and sports	Jean de Dieu/Patrick Hajayandi
10:30	Tea	
11:00	Reconciliation and Peace Education through Art: The Case of Lighthouse	Mercy Ministries International team
12:00	Closing session, certificates presentation	SEP Team
12:30	Lunch	

B. Summit Programme (16 – 19 February 2014)

Sunday, 16 February

10:00	Optional session: African Alliance for Peace meeting -Revitalizing and restructuring the organization -Electing the leadership team -Next summit host and date	AAP members
14:00	Arrival of participants, registration, light drink	SEP Team
15h00	Opening Ceremony (see detailed program below) Presentation 1: Peace education and theoretical perspectives	Justine Ngum Kwachu

Monday, 17 February

8:00	Presentation 2: Our approaches to peace education	Participants
10:30	Tea	
11:00	Presentation 3: Preventing sexual violence in our communities Tearfund's approach and field experience	Peninah Rutayisire
11:45	Presentation 4: Peace education curriculums in African countries	Justine Ngum Kwachu
12:30	Lunch	
13:30	Presentation 5: Infrastructures of peace education in African Universities	Geoffrey Harris
14:00	Presentation 6: School systems and peace education in African countries	Charles Obwaya
14:45	Presentation 7: Evaluating a peace education programme	Geoffrey Harris
15:05	Presentation 8: Monitoring and evaluating projects	Elzette Rousseau
16:15	Presentation 9: M&E: A case study of the IRDP	Immaculee Mukankubito
17:00	Closing of the day with review, lessons learnt and announcements	

Tuesday, 18 February

8:00	Visit to the Genocide Memorial in Nyanza IBUKA survivor testimonies	Tharcisse
11:00	Visit to the Genocide Memorial in Gisozi Debriefing at the IRDP offices near the memorial Presentation 10: Anti-genocide and peace education	IRDP Team SEP Team AEGIS Trust
12:30	Lunch	
13:30	Presentation 11: Fighting genocide and its ideology	CNLG Team
15:00	Presentation 12: Promoting peace education through 'Home-grown' approaches (NURC, Webster Zambara, Patrick Hayajandi, Rana Ehtisham, Charles Obwaya)	Panel
16h30	Kigali tour and relax	SEP Team

Wednesday, 19 February

8:00	Presentation 13: The role of peace education in building sustainable infrastructures for peace	Emmanuel Murangira
9:00	Presentation 14: GAMIP and AAMIP vision and mission	Karen Barenche
10:30	Tea	
11:00	Presentation 15: Infrastructures for peace in Kenya	Liban Guyo
11:45	Presentation 16: Mobilising multi-stakeholders for peace	NURC
12:30	Lunch	
13:30	Presentation 17: Commitments for sustaining infrastructures for peace, evaluation of the summit, recommendations and the way forward	Jean de Dieu Elzette Rousseau
15:00	Closing ceremony	

APPENDIX II: KIGALI DECLARATION

Kigali Declaration of the 3rd African Alliance for Peace Summit

We, the participants of the 3rd African Alliance for Peace Summit from different parts of Africa, having met from 16th to 19th February 2014 in Kigali, Rwanda, at the Nobleza Hotel on the theme of “Promoting Peace Education in our Communities” hosted by Shalom Educating for Peace - Rwanda in partnership with Rwandan National Unity and Reconciliation Commission, the Institute of Research and Dialogue for Peace, Tearfund UK/Rwanda and Burundi, World Vision Rwanda and East Africa, GPPAC East Africa, the Alternatives to Violence Project, Mennonite Central Committee Rwanda and Burundi, Young Peace-builders Initiative, International Centre on Nonviolence, United Religions Initiative Africa, Mercy Ministries International/Great Lakes, ADRA Rwanda, Search for Common Ground Rwanda, and the Institute for Justice and Reconciliation.

After a number of presentations, discussions, reflections and deliberations:

- 1) We affirm that peace education is the process of acquiring the values and knowledge, and developing the attitudes, skills, and behaviours to live in harmony with oneself, with others, and with the natural environment, leading us to build a culture of peace and democracy;
- 2) We recognize that education has to cultivate mutual respect for others and the world in which we live, and help people forge more just, inclusive and peaceful societies;
- 3) We call all on member states of African Union to significantly invest in the development of skills and infrastructures dedicated to the peaceful resolution of conflict;
- 4) We call upon African Ministers of Education to introduce peace education, within an improved conflict-sensitive education environment, as part of the school curriculum to promote a culture of peace, understanding, respect, and friendship amongst human beings in all their diversity of religion, belief, culture and language;
- 5) We call upon Ministries of Education in Africa to pay special attention to improving curricula, the content of textbooks, and other educational materials, with a view to developing caring and responsible citizens, who are open to other cultures, able to appreciate the value of freedom, have a respect for human dignity and differences, and are able to prevent conflicts or resolve them by non-violent means;
- 6) We express our commitment for the vision and mission of the Global Alliance for Departments/Ministries & Infrastructures for Peace;
- 7) We recognize that peaceful co-existence and harmony among different religions and cultures can be significantly enhanced by inter-religious, inter-cultural and inter-civilization constructive dialogue, education and cooperation;
- 8) We welcome and express our support for the resolutions of the United Nations regarding the International Day of Peace, World Interfaith Harmony Week, the declaration and program of action on a culture of peace, the Alliance of Civilizations, the global agenda for dialogue among civilizations, the promotion of interreligious and intercultural dialogue, understanding and cooperation for peace;
- 9) We affirm that our world, more than ever, needs the teaching of the Golden Rule which says “Treat others the way you want to be treated” as it is a fundamental principle that addresses critical issues such as democracy, human rights, respect for each other, gender equality, social development, interfaith harmony, constructive dialogue among nations, conflict prevention, and building human relationships. We commit ourselves to live according to the teaching of the Golden Rule and to take a personal pledge

to deepen our solidarity with one another and to establish partnership to broaden the space for common action on the critical issues of peace education and social justice. We also welcome the initiative of proclaiming April 5th each year as the Golden Rule Day;

- 10) We fully endorse the resolution of UNESCO on the promotion of peace education and call for its implementation by all member states of the United Nations;
- 11) We want to highlight the importance of promoting the teaching of non-violence and compassion to build a culture of peace;
- 12) We acknowledge the effort of the African Union and all other regional organizations which are working in the peace building process and express our partnership with them.

MAY PEACE PREVAIL IN AFRICA AND THROUGHOUT THE WORLD.

February 19th 2014 Kigali, Rwanda