

# **BUILDING RESILIENCE TO GENOCIDE THROUGH PEACE EDUCATION**

## **CONCEPTS, METHODS, TOOLS AND IMPACT**

Colloquium held at Kigali Genocide Memorial, Rwanda  
20 – 22 February 2017



## **COLLOQUIUM REPORT**

May 2017

# COLLOQUIUM REPORT

## Aegis Trust Partners



MINEDUC



MINALOC



MINISPOC



## Table of Contents

Acknowledgements	5
Background	6
Peace Education in Rwanda	6
Aegis Trust's Peace Education Programme	6
1. Executive summary	9
2. Recommendations & Lessons Learned for Peace Education, Policy, Practice and Research	11
3. Introduction	18
Dr James Smith CBE, Chief Executive Officer, Aegis Trust	18
Hon Isaac Munyakazi, Minister of State for Education, Rwanda	18
Kenny Osborne, Deputy Head of DfID Rwanda	19
Mikael Boström, Head of Development Cooperation, Swedish Embassy to Rwanda	19
Johan Debar, Chargé d'Affaires of the Kingdom of Belgium Embassy to Rwanda	19
Fidele Ndayisaba, Executive Secretary, National Unity and Reconciliation Commission (NURC)	20
4. Concepts and Contexts of Peace Education	21
Educating Audiences for Resilience against Incitement to Violence: Comparative Lessons: Professor Ervin Staub, Professor of Psychology Emeritus at the University of Massachusetts, Amherst	21
Emerging Challenges and Prospects in Conflict and Peace Studies in Africa: Dr Webster Zambara, Institute of Justice and Reconciliation	25
Fostering non-violence, healing and humanisation: experiences of the Alternative to Violence Project: Dr Vaughn M. John, School of Education, University of KwaZulu-Natal	26
Capacity building in peace education in the Horn and Great Lakes of Africa: An impact assessment: Professor Samuel Kale Ewusi, Director, Africa Regional Programme, University for Peace	28
5. The Role of Skills and Values in Peace Education	31
Empathy and anxiety in intergroup relations: Implications for peace education: Dr Haggai Kupermintz, Faculty of Education, University of Haifa	31
Building trust, empathy, critical thinking and personal responsibility as a means to increase resilience against violence: Freddy Mutanguha, Regional Director, Aegis Trust	34
Teaching values through the mobile exhibition: Maggie Ziegler, Clinical Psychotherapist and Consultant, Aegis Trust	35
Identity manipulation and critical thinking: Immaculee Mukankubito, Deputy Director, Never Again Rwanda	39
Revisiting Key Concepts: Trust, Critical Thinking and Reconciliation: Professor Trudy Govier, Professor Emeritus and Adjunct Professor, Department of Philosophy, University of Lethbridge	41

6. Designing for Results: Linking Intervention Strategies to Evaluation	43
Peace Education and Global Theories of Change: Dr Carlyne Ashton, M&E Specialist & Consultant	43
Gender in the context of Peace Education. Designing interventions to reduce gender-based violence in households and communities: Augustin Kimonyo, Gender Specialist & Consultant	45
Learner Centred Education in delivering peace education to teachers and students: Professor Eugene Ndabaga, College of Education, University of Rwanda	47
“Do No Harm” in the Rwandan context: A Civil Peace Service case study: Esther Tidjani, International Peace Adviser, Civil Peace Service, GIZ	50
The power of participatory design and evaluation in enhancing peace education outcomes: Dr Carlyne Ashton, M&E Specialist & Consultant	52
7. Tools and Methods for Delivering Peace Education Content in Rwanda	54
The use of radio and media programming in building peace and trauma healing and active bystandership: George Weiss, Founder and Chief Executive Officer, Radio La Benevolencija	54
Research as a vehicle for peace education: significance and impact: Dr Felix Ndahinda, Director of Research, Policy and Higher Education, Aegis Trust	56
Promoting Bystandership Using Media Tools: Dr Claudia Wiedeman, Associate Director of Education, Evaluation & Scholarship, USC Shoah Foundation	57
Peace education in the Rwandan school curriculum: Dr Joyce Musabe, Head of Curriculum Development, Rwanda Education Board	58
Genocide Archive of Rwanda and the role of storytelling in Rwandan peace education: Dr Erasme Rwanamiza, Director of Education, Aegis Trust	59
8. Exploring Core Elements: Critical Thinking, Empathy, Trust and Personal Responsibility	62
Breaking down social cohesion and resilience: Does the sum total of trust, empathy, critical thinking and personal responsibility amount to social cohesion and/or resilience? Dr Eric Ndushabandi, Director, Institute of Research and Dialogue for Peace	62
Group Session: Critical Thinking	64
Group Session: Empathy	66
Group Session: Trust	67
Group Session: Personal responsibility	69
Conclusions about the Aegis Trust peace education formula	70
9. Measuring Social Change: Insights for measuring impact of peace education	72
Using data and ICT to measure resilience against violence: Dr Patrick McSharry, Visiting Professor, Carnegie Mellon University	72
Insights from risk assessment and early warning models: approaches to measuring impact: Associate Professor Birger Heldt, Uppsala University	76
Measuring the impact of peace education? Human capital as an indicator of peace: Dr Andrea Abel van Es, Research Fellow, Institute of Economics and Peace	80
Annex: Speaker Biographies	86
Notes	94

## Aegis Trust

Aegis Trust works to prevent genocide and mass atrocities worldwide. For more than ten years, Aegis Trust has supported Rwandans to build lasting peace through education programmes that explore the history of the Genocide, its consequences and the future, through the development of critical thinking skills and positive values that promote social cohesion. Aegis manages Kigali Genocide Memorial in partnership with the National Commission for the Fight Against Genocide (CNLG) and has done peacebuilding work in South Sudan, Kenya and Central African Republic. [www.aegistrust.org](http://www.aegistrust.org)

## Kigali Genocide Memorial

The Kigali Genocide Memorial is the final resting place for more than 250,000 victims of the Genocide against the Tutsi. It is managed by Aegis Trust in partnership with the Commission for the Fight Against Genocide (CNLG). Since it was established over 15 years ago, the memorial has become a home for survivors as well as a place of remembrance and learning for the next generation of Rwandans and visitors. Each year, around 80,000 people visit the memorial. The memorial is also the location for Rwanda's first Peace School, in which the Colloquium that led to this report took place. [www.kgm.rw](http://www.kgm.rw)

## Acknowledgements

Aegis Trust extends thanks to the UK Department for International Development (DfID) for funding the Colloquium and the Genocide Research and Reconciliation Programme. It acknowledges the Swedish International Development Cooperation Agency (Sida) for funding the Educational for Sustainable Peace in Rwanda programme, the Belgian Embassy in Rwanda for funding the Digital Platform supporting the Education for Sustainable Peace in Rwanda programme.

Aegis would also like to thank the Rwanda Education Board, the Ministry of Education, National Unity and Reconciliation Commission, the National Commission for the Fight Against Genocide (CNLG), Radio La Benevolencija and USC Shoah Foundation, for their continued and valued partnership and for their contributions to the Colloquium. In particular Aegis would like to thank Radio La Benevolencija for sharing and working on the Continuum of Violence with Aegis Trust, which they developed in collaboration with Prof. Ervin Staub.

Aegis would also like to thank all of the Colloquium speakers for their contributions: H.E. the Deputy High Commissioner for the United Kingdom to Rwanda Kenny Osborne; H.E. the Head of Cooperation and Charge d'Affaires of the Belgian Embassy to Rwanda, Johan Debar; Head of Development Cooperation, Swedish Embassy to Rwanda, Mikael Boström; Honourable Minister of State in Charge of Primary and Secondary Education, Isaac Munyakazi; Executive Secretary, National Unity and Reconciliation Commission, Rwanda, Fidele Ndayisaba; Professor Ervin Staub; Dr Haggai Kupermintz; Dr Webster Zambara; Dr John Vaughn; Professor Trudy Govier; Dr Carolyn Ashton; Augustin Kimonyo; Immaculee Mukankubito; Professor Eugene Ndagaba; George Weiss; Dr Claudia Wiedeman; Dr Joyce Musabe; Esther Tidjani; Dr Eric Ndushabandi; Dr Patrick McSharry; Dr Amy Carnes; Associate Professor Birger Heldt; Dr Samuel Kale Ewusi; and Dr Andrea Abel van Es.

This report was written by Jonathan Bower and Mariana Goetz (Aegis Trust).

## Background

### Peace Education in Rwanda

Over the last two decades, many initiatives have emerged in Rwanda that aim to foster reconciliation and build long-term peace. The radio programme *Musekeweya* (New Dawn) has been broadcast since 2004 by Radio La Benevolencija (RLB); Never Again Rwanda has existed since 2002; the Institute of Research and Dialogue for Peace (IRDPA) started in 2001; Safer Rwanda was founded in 2000; the National Unity and Reconciliation Commission, and the Centre for Conflict Management (CCM) research programme, began in 1999; the work of Dr Ezechiel Sentama at CCM has documented the role of cooperatives in post-genocide peacebuilding; and a number of organisations arose to support genocide survivors under the umbrella body, Ibuka. This is to name but a few initiatives. Given the history of violence since independence, resilience to future violence and genocide remains an important concern.

Aegis Trust's work in Rwanda began with the establishment of the Kigali Genocide Memorial that opened in 2004. In the past three years, Aegis Trust, in the framework of its Rwanda Peace Education Programme (RPEP), delivered in partnership with RLB, IRDP and USC Shoah Foundation; and the Genocide Research and Reconciliation Programme (GRRP), contributed to delivering peace education training to more than 60,000 educators, young Rwandans and members of communities.

A major achievement resulting from the consortium's advocacy has been that the Government of Rwanda through the Ministry of Education has integrated Peace and Values education into the school curriculum, commencing in the 2016 academic year. Subsequently, the University of Rwanda College of Education and the affiliated Teacher Training Colleges are now also in the process of revising their academic programmes and curricula.

As Aegis Trust is now supporting the implementation of the revised national curriculum that has integrated peace and values education, it is organising this high-level colloquium to share and discuss existing tools, methodology and content contributing to a stronger evidence base for Peace Education with experts and practitioners from Rwanda and beyond.

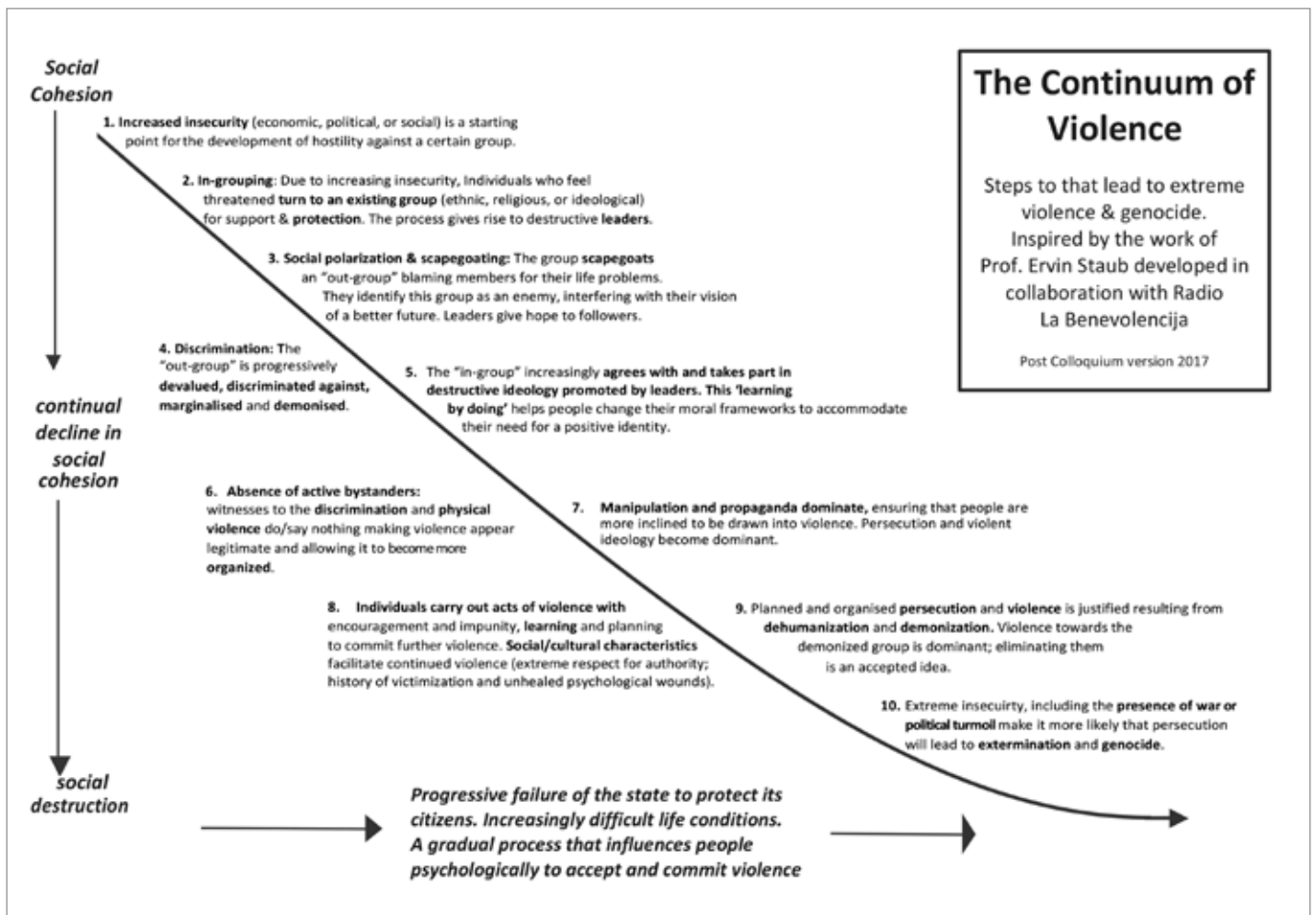
### Aegis Trust's Peace Education Programme

At the core of the Aegis peace education programme is the development of critical thinking and other core skills and values. Understanding the stages of dehumanisation and how these can be reversed underpins the skills and values that are explored through storytelling and interactive group work. The programme explores the history of colonialism and genocide, and provides tools to exercise critical thinking about the process of destruction and its consequences. Critical thinking also supports individual and group exploration of one's own journey and that of the community and the future.



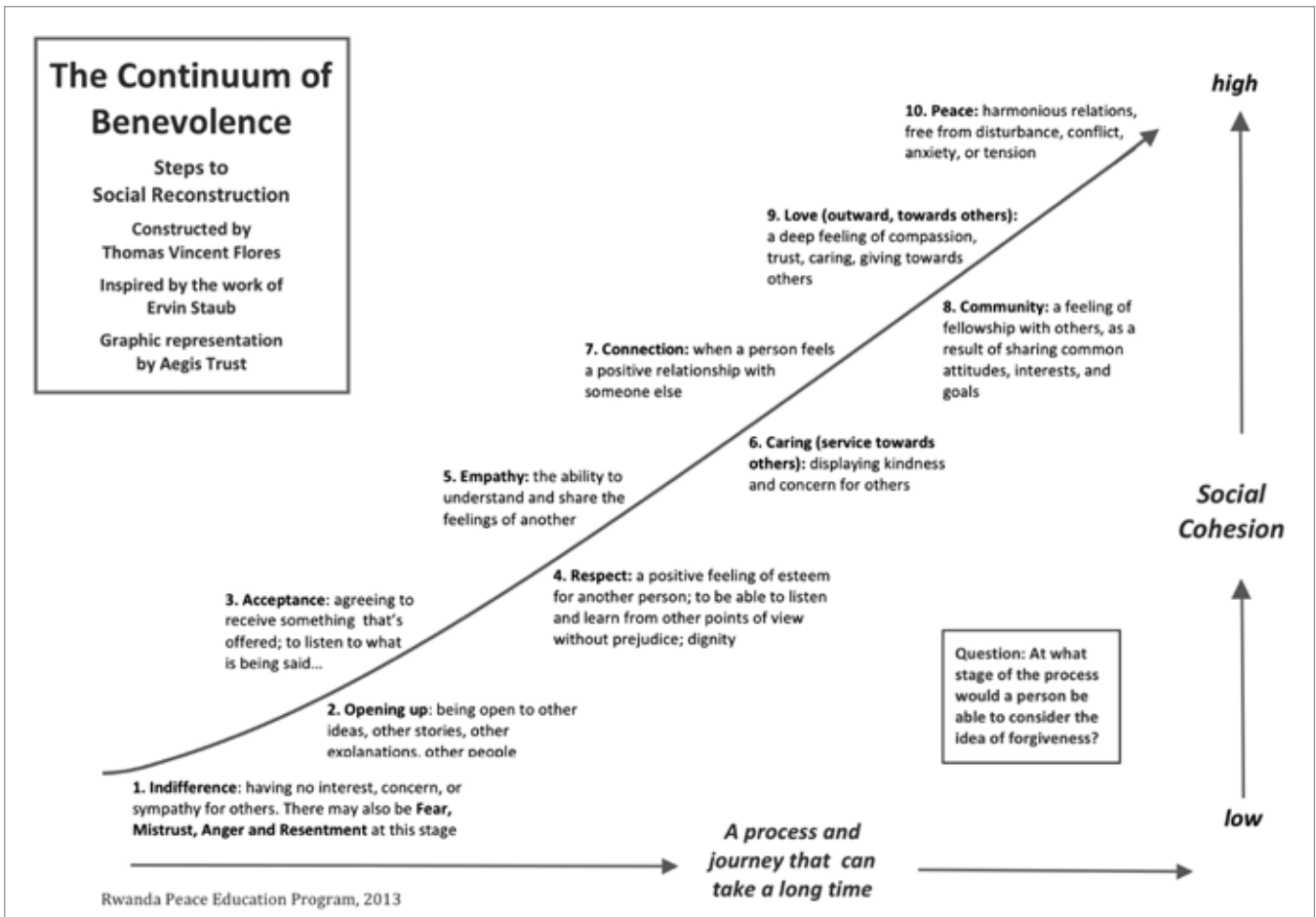


In working with Radio La Benevolencija, during the Rwanda Peace Education Programme (RPEP), Aegis came to appreciate the clarity of the continuum of destruction, developed by Professor Ervin Staub and the work of Radio La Benevolencija. This continuum marks stages of increased dehumanisation such as out-grouping, scapegoating. To show the reverse process, a continuum of benevolence, was developed to show increased openness, truth, acceptance, understanding, empathy, trust and social action grounded in critical thinking. This represents stages of increased social cohesion.



Increased social cohesion exemplifies the opposite process of identity-based prejudice, division and violence that given extreme external conditions can result in genocide.

Critical thinking is key to this process of reversal as it facilitates perspective taking and reflection, which in turn enables respect, empathy, trust and personal commitment, which are building blocks of social cohesion.



Participants of the Aegis peace education programme explore a range of concepts and values through a storytelling and interactive exercises. These include critical thinking, listening and sharing, forgiveness, active bystandership, social reconstruction, personal commitment and action. This exploration is individual and non-linear. Participants engage in a range of exercises, group work and role play to engage with these concepts often in an indirect manner: for instance, role-play is used to explore how different people might feel towards forgiveness and to demonstrate that each person moves at his own pace. The entry-point for individuals to access values such as empathy are different so the range of stories in the mobile exhibition help to provide different entry points.

Those who participate in the peace education programme often commit to taking some form of action to building a brighter Rwanda. Participants generally display noticeable individual behaviour changes that might result in “success stories” of social reconstruction in the community, for example the creation of clubs, discussion groups, mediations, resolutions of neighbourly disputes or social work projects.



# 1. Executive summary

The Colloquium brought together academics and practitioners in and around the field of peace education to share concepts, content, methodologies and means of evaluating peace education.

The first panel set the context of peace education in relation to preventing mass atrocities, examining social, political and cultural triggers that enable the process of dehumanisation. Individuals are not born violent, they are socialised into becoming violent. Understanding the process of dehumanisation and its reversal was explored by speakers from a range of perspectives and exposing specific insights. Experiences of peace education in different contexts such as Israel/Palestine demonstrate how educational content, such as role-plays have been shown to have a major influence on long-term attitudinal changes.

Developing key skills and values is central to peace education, though specific programmes may place different emphasis on which values and skills result in attitudinal changes, and how they understand these changes to occur. Empathy was shown to have a mirroring or feeling element, an imagining or thinking element and a mobilising element that involves taking action. Anxiety can reduce empathy, and so peace education should aim both to increase empathy and to reduce anxiety by addressing trauma.

Interlinkages between critical thinking and positive values were also exposed. While Aegis sees critical thinking as supporting positive values to guide appropriate actions, it was also shown that fear and power relations can dampen critical thinking, and that therefore critical thinking is not enough to promote peace on its own and must be combined with positive values.

As regards developing moral responsibility, it was shown to have interwoven personal and collective elements, which are closely linked with an individuals' sense of agency and belief that his or her actions have an effect. The importance of developing this value was discussed in relation respect for authority and obedience, also regarded as "values", which are seen to have contributed to genocides because orders were followed. Trust was also explored, providing insights of how trustworthiness influences trust. It emerged that the entry point to developing moral responsibility, empathy or trust would be different for every individual.

While there was consensus that the core skills and values of critical thinking, empathy, trust and moral responsibility are appropriate if not central to attitudinal change, other ingredients were raised in the context of building resilience against genocide. Addressing underlying trauma was mentioned in various contexts, also it became clear that other positive values might be relevant in different contexts, such as respect and acceptance. In seeking specifically to build resilience against genocide, it was still questioned whether people with these increased skills would nonetheless have sufficient self-awareness to identify decreases in empathy due to fear or anxiety in the face external stressors such as political upheaval or changing economic conditions.

A session on designing for results looked at the benefits of articulating how change, such as attitudinal and behavioural change were expected to occur, enabling such changes to be observed, better understood and maximised. Incorporating gender-specific attitudinal change as part of the programme design can be a powerful means of advancing attitudinal changes that underpin gender based violence, which is merely another aspect of identity based violence being addressed in peace education programmes. The Do No Harm methodology was also presented with examples of how has enabled redesigns of programmes based on critically thinking through the consequences of activities.

A range of different peace education tools were explored, including radio programming, online tools, incorporating peace and values education into the formal education curriculum. Radio drama aiming

to provide educational imprints of behavioural responses to life events through dramatization was shown to have a country-wide reach, with randomised trials conducted in Rwanda demonstrating long term attitudinal changes towards inter-marriage, trust and authority. The use of online testimony from genocide survivors was shared as a means of teaching about genocide and increasing individual responsibility of those exposed to such testimony.

Opportunities and challenges of embedding peace and values education into the national curriculum were discussed, with teacher training and necessary materials being a priority. Increasing capacities for research about genocide prevention in the Rwandan research community was raised, whereby more Rwandan voices and experts should be seen and heard overseas.

In addition to contrasting a range of contexts, content, methodology and tools, a significant focus was placed on exploring innovative ways to monitor and evaluate the impact of peace education in terms of individual and social change. How big data and ICT might be used to help measure resilience against violence was explained through various examples. Big data can make use of existing data such as mobile phone usage and satellite imaging to provide a map of poverty, where previously a costly national census might have been conducted. Similarly, a model could be built to assess behavioural change.

Finally, macro measurement tools such as early warning, risk analysis, the Global Peace Index and the Positive Peace Index were examined. Some insights include that the occurrence of genocide appears to be somewhat contagious, whilst peaceful periods beget peace.

## 2. Recommendations & Lessons Learned for Peace Education: Policy, Practice and Research

### Peace Education Context, Content and Methodology

#### i. Building resilience against genocide requires critical thinking about the process of identity-based violence and its reversal

- Dehumanisation is more likely to develop in the context of increased insecurity (economic, political or social). Such deteriorating life conditions are not the same as poverty. A *worsening* situation is the key element.
- Key steps in the continuum of violence (Staub 2005) that need to be reversed include: in-grouping, out-grouping, hostility towards another group, social polarisation, scapegoating, discrimination, destructive ideology, absence of active bystanders, manipulation of others, dehumanisation and demonisation of others.
- The process of social reconstruction involves critical thinking accompanied by openness, acceptance, respect, healing, empathy, caring, connection, community (togetherness) and compassion.
- There is a need to develop self-awareness so that people can place themselves and events around them within the frameworks of the continuum of violence or benevolence.
- Reconciliation is a long-term process in which the needs of different groups must be addressed.
- There is a need for longitudinal evaluation beyond one or two funding cycles.
- Political, cultural or institutional resistance may need to be addressed to ensure legitimisation of the peace-building process in some countries (a point made with specific reference to Israel).

#### ii. Peace education is situated within the wider context of peacebuilding

- Peace education aims to produce individual behavioural change; it does not address the political, social or economic conditions that create the context for conflict. These must be addressed by other means.
- There is a need to accord due value to African peace concepts, histories and values that have been passed on orally. These must not be confused with illegitimate rituals (for example, patriarchal values or Female Genital Mutilation). In Africa, positive peace values include “ubuntu” (Southern Africa), “untu” (Swahili) or “ubumuntu” (Kinyarwanda).
- Peace education programmes should be designed through participatory approaches, responding to the local context; they must also be informed by global research and evidence.
- Political institutions need to be created that are constitutionally mandated to work for peace: “peace does not come from nowhere; it comes from peace work”.
- Peace education should aim to build people’s resources to be resilient against violence in a situation of unanticipated political instability, insecurity or transition.

#### iii. The content of peace education programmes matters

Evidence shows that by combining different types of content, peace education programmes have a greater and longer term impact. Key components include:

- Contact theory, which is supported by empirical evidence, states that when individuals from conflicting groups are brought together to listen, share and “open-up” to each other, interpersonal trust and empathy towards members of the opposing group are enhanced.
- Interpersonal contact alone is not enough to sustain long-term attitudinal change towards the opposing group: perspective taking (such as role play) is a key addition.
- The reversal of the dehumanisation process characterised in Prof. Ervin Staub’s continuum of violence, can be described as a continuum of benevolence, beginning with indifference and progressing through stages of opening up, acceptance, respect, empathy, caring, connection, community, love and finally peace.
- Critical thinking skills as promoted by role play “perspective-taking”, are key to sustaining longer term impact.
- The ability to identify systemic patterns or behaviours in different contexts to one’s own and then relate this back to one’s own context is a key skill, also known as “transfer skills”.
- Developing both the cognitive and emotional aspects of empathy are important.
- Empathy, accompanied by critical thinking, can lead to a mobilising response towards action that can be termed “active bystandership”, “upstandership” or “personal commitment to action” or personal responsibility.
- Teaching from testimony can be a powerful medium to develop critical thinking and positive values.
- Critical thinking and positive values (including empathy, trust, resilience, forgiveness, respect, compassion) lead to choices and actions that lead to peace.
- Identification of a range of positive values (e.g. 18 Rwandan values) are also important for evaluation of impact of peace education programmes.

#### **iv. Learner-centred, participatory and “Do No Harm” methodologies are imperative**

Effective peace education requires interactive methodology that engages participants to access higher level cognitive skills. You cannot be “taught” peace solely in a lecture format. It requires an understanding of the causes of violence and capacities to counter it. Skills needed for critical thinking go beyond remembering facts (recall), understanding and applying knowledge. Critical thinking involves the ability to analyse, evaluate and find creative solutions. These are best developed allowing individuals to explore concepts and ideas in groups, through role-plays and debates.

- Embedding a new teaching style and relationship is a fundamental change: critical thinking may be seen to go against “traditional values” of obedience and must be experienced to be understood.
- Achieving this fundamental change in teaching style will require long-term teacher training.
- Empathy, critical thinking, trust and personal commitment to action result from internal processes and cannot be imposed or taught in a non-participatory manner.
- Critical thinking in particular will be denied if student-teacher relationships do not shift.
- Traditionally the expression in classrooms was done by teachers in Rwanda: there are strong government efforts to change this through a competency-based curriculum. Students need to take centre-stage to think critically and explore values.

- Learner-centred teaching can be applied to any subject; values can be taught through management of classroom dynamics, for example asking students to listen to each other, to respect different views, and to conduct group work to exercise these skills.
- Critical thinking needs to be promoted in the family.
- It is important to promote respect for authority that is informed by critical thinking.
- Incitement to violence is a combination of deteriorating social conditions and culture.
- “Do No Harm” methodology provides a useful framework for analysis to help ensure that activities are not mistakenly contributing to existing tensions or creating new ones.

## Thematic Considerations

### v. Unhealed wounds need to be addressed to prevent a repeat of violence; psychosocial support must accompany peace education

A strong emphasis was placed on the need to address unhealed wounds and grievances that are at the origin of the continuum of violence. Empathy cannot develop if strong emotions of anger, shame, guilt and revenge remain unprocessed. These emotions are present in the population and must be recognised and understood. A range of recommendations are relevant in this regard:

- Unhealed historical wounds and trauma can be transferred from one generation to the next, creating the danger that violence will be repeated.
- Past traumas and injustices need to be acknowledged and catered for as they can generate anxiety, fear and other challenging emotions such as shame, guilt or revenge. These emotions constitute roadblocks to being able to move on. Peace education that does not cater for them, could be ineffective at best and have negative effects at worst.
- Empathy cannot be developed without reducing fear and out-group anxiety: one needs to ensure that different needs and challenging emotions are dealt with; for example:
  - Use indirect approaches that are non-confrontational, if necessary, for example using role plays.
  - Ensure a safe, listening, sharing environment where individual journeys are respected and valued.
- Perspective-taking that is neutral (studying a different conflict) is effective, as there is less subjectivity and resistance to entering an objective perspective than there is when reflecting on one’s own past conflict.
- Group boundaries need to be reshaped to find mutual, collective identities within which people can be comfortable. In Israel the group identity of “university student” helps to erase harsh group boundaries between Jews and Arabs (Haifa University). Simply being “a Rwandan” and focusing on Rwandan identity helps erase ethnic boundaries.
- Different groups have different needs, aspirations and resources. Bringing groups together that are too unequal in economic resources or social status could produce negative outcomes.

### vi. In schools, a safe, non-violent and caring environment fosters successful peace education

- Violence in schools is an obstacle to peace education: learner-centred methodology and critical thinking cannot operate in an environment where anxiety or fear are present (participants need to feel safe to access the values).

- A “safe, listening, sharing” environment is necessary to foster critical thinking and the core values. Participants should not fear being ridiculed, criticised or morally pressured.
- Episodes of violence in schools constitute life experiences that teach students negative values and destructive ways of dealing with conflict.
- Teachers can and should benefit from transformative training from programmes such as the Alternatives to Violence Project (AVP), which fosters each individual’s inherent inner power to transform conflict non-violently. The Project is also operating in Rwanda.
- Teacher-training should include training in how to react to indiscipline as an opportunity to teach, rather than acting in anger.
- Learning-by-doing is an effective educational approach in schools with a strong impact.
- Children who are given opportunities to help others, learn by doing and subsequently exhibit more helpful behaviour, than those without comparable opportunities; for example, older children helping younger children with school work or healthy children making toys for sick children (examples from Ervin Staub’s research).
- Strategies should be adopted for anti-bullying in schools. Learning from schools with effective anti-bullying policies should be encouraged. Pairing older children with younger children as “buddies” for instance, can have multiple anti-bullying effects, particularly if accompanied by critical thinking.

**vii. Good parenting and mentoring are important in raising non-violent, morally courageous children**

- The extent to which children become non-violent and morally courageous is greatly influenced by the experiences and interactions they have as they grow up.
- Providing children with love and affection, and with guidance by positive values that emphasise caring about others, both inside and outside one’s family, is important.
- Giving value to respecting and listening to children and sharing challenges with them is important.
- Engaging children in helpful activities is also an effective “learning-by-doing” approach for parents, that will increase helpful behaviour subsequently.
- The example of adults is crucial to children, and role models who exhibit humanitarian, caring behaviour can inspire caring, morally courageous behaviour in later life.

**viii. Peace education must be gender transformative: Gender-Based Violence (GBV) correlates with conflict**

- Violence against women reflects a relation between masculine identities and how conflict is resolved.
- The greater the level of gender inequality in a country, the more likely a country is to be involved in intra- and inter-state conflict.
- The way women are treated has a better correlation with a state’s peacefulness than levels of wealth, democracy, ethnicity or religious identity.
- Based on the Gender Equality Index, for countries with available data, 69% of armed conflicts occur in areas with severe gender inequality.



- Wife-beating should be challenged and deconstructed, especially in contexts in which it is socially accepted and promoted by both women and men.
- Peace education promotes gender transformation through promotion of respect, equality and through group exercises that involve equal listening, equally valid perspectives, equal roles in representing groups, and equal contributions to leading and summing up.
- Peace education can go a step further by using critical thinking to explore gender-based identities and prejudices that lead to violence, and gender based violence in particular.

#### **ix. Core skills and values: critical thinking, empathy, trust and personal responsibility**

There was consensus that the core skills and values of critical thinking, empathy, trust and moral responsibility are appropriate, possibly central, to attitudinal change directed at withstanding identity-based violence. Working definitions and insights on the four core skills and values:

##### **Critical Thinking**

- Consensus existed for the following working definition: “reasonable, reflective thinking focused on deciding what to believe or do” (Ennis 2002).
- Critical thinking underpins the other values being addressed in peace education. It is a multi-faceted concept involving both cognitive and moral aspects.
- High-level cognitive skills required in critical thinking include: analysing, evaluating and using creativity. These higher-level skills build on basic skills of recalling or understanding information.
- A key shift in teaching critical thinking across the curriculum will be to raise students’ ability to analyse, evaluate and find creative solutions to problems. In science, this might include coming up with their own experiments to interrogate for instance how sound travels.
- Fear, anxiety and hierarchical, unequal power relations can dampen critical thinking.
- Critical thinking is not enough to promote peace: it must be combined with positive values.

##### **Empathy**

- Empathy is the capacity to understand or feel what another person is experiencing from within their frame of reference.
- Empathy has a mirroring or feeling element (affective component), an imagining or thinking element (cognitive component) which involves critical thinking, and a mobilising element that involves taking action, which involves personal or moral responsibility.
- Anxiety and unresolved trauma can reduce empathy: peace education should aim both to improve empathy and to reduce anxiety by addressing trauma.

##### **Personal responsibility (commitment to action)**

- Personal responsibility is also known as moral responsibility, civic responsibility, upstandership, active bystandership, or personal commitment to action.
- Elements include: motivation to act, civic engagement, recognition that one person can make a difference, and a sense of social responsibility, which is meant in terms of present and future social responsibility, not past responsibility for what happened during the Genocide.
- Individual commitment to action is a non-linear journey, and each person will have their

individual entry points to how they come to take action: through empathising, by thinking critically, or through increased sense of moral responsibility.

- Many attributes are involved: critical thinking, positive parenting and role models, confidence, empathy, trust, a feeling of personal efficacy or capability both in general and in the situation in question, belief in personal agency (that ones' actions matter).
- Individual journeys need to be respected and validated (or anxiety and fear might arise, especially in the form of resentment and anger, which will block the values being promoted: empathy, critical thinking and trust.)

## Trust

- Trust is a marker of social cohesion and plays an important role in the process of re-humanising: enabling increased dialogue, understanding and solidarity.
- A consensus formed around a working definition that is relevant for peace education as follows: "trust is the confidence to rely on an individual to behave toward you with goodwill or shared values".
- Blind trust (for example, of authority) or blind mistrust (for example, of any member of a frequently scapegoated group) is not constructive; trust or mistrust must be based on an objective appraisal rooted in critical thinking.
- Trustworthy behaviour is also important and promotes trust and social cohesion.

### x. Aegis Trust's peace education formula is valid but should not be rigid

Some comments and suggestions relating to the Aegis formula (critical thinking + positive values including empathy, trust, respect and personal responsibility = increased social cohesion and resilience against violence) and its individual components, were insightful:

- Individual journeys are non-linear. Every person has his or her own entry point to empathy, critical thinking, personal responsibility and trust, and these values are inter-related. Individual journeys must be valued and respected.
- Critical thinking and values of empathy, trust and personal responsibility are all intricately interwoven, and others may also be included (respect, acceptance, caring, compassion).
- Two key elements were raised that may be missing from the equation, or require further articulation in Aegis' methodology:
  - i) the importance of addressing underlying fear, trauma and anxiety; addressing these opens gateways to empathy, critical thinking and trust;
  - ii) the importance of addressing and thinking critically about the economic, political and social conditions that create insecurity, anxiety and fear that are at the origin of the continuum of violence.

### xi. Monitoring, Evaluation and Impact

- A clear theory of change is very helpful to structure analysis about impact: if we are clear about how we believe change will occur, then we can investigate to see if this is the case.
- Self-perception studies can be problematic, as respondents tend to want to portray themselves in a good light; they should be triangulated with other sources.

- There is a need for longitudinal evaluation that moves beyond one or even two funding cycles.
- Qualitative and formative evaluation is important: ensuring better understanding of needs and of the process of change, as well as what works, what does not, and why.
- Participatory evaluation is valuable in placing the stakeholders of the intervention in centre stage, developing critical thinking, promoting programme ownership and empowering change.
- Quantitative evaluation of individual changes in empathy, critical thinking about identity-based violence and social reconstruction, inter-group trust and personal responsibility, may provide an indicator of increased resilience to identity based atrocity. It may also provide useful insights into which interventions are more effective than others and why.
- Big data and ICT potentially provide interesting means of assessing attitudinal and behavioural change.
- Building connections and sharing insights with macro-studies working on early warning, risk assessment or Peace Indicators may be helpful to ensure that attitudinal and behavioural changes and bottom-up insights are reflected in these measures.

## Recommendations for National-Level Peace Education in Africa

### xii. Recommendations for Governments

- Building resilience against genocide requires critical thinking about the process of identity-based violence and its reversal.
- Critical thinking involves the ability to analyse, evaluate and find creative solutions for oneself; it can be exercised using interactive methodology in groups, through role-plays and debates.
- Institutions should introduce peace education in the formal curriculum starting from nursery level.
- Increasing the capacities of teachers to deliver peace and values education is critical:
  - Teacher training skills need to be strengthened through pre-service training, in-service training and continuous professional development.
  - Learner-centred teaching methodologies need to be strengthened.
  - Social and emotional learning skills must also be strengthened (self-regulation skills) so that educators can take on the key values in their own behaviour, support individuals with challenging emotions, become better listeners and support individual journeys.
- There is a need to nurture the establishment of Peace, Conflict and Human Rights Studies in faculties in African universities.
- Peace education must be built on existing and familiar local or national values. In Africa, these include “ubuntu” (Southern Africa), “untu” (Swahili) or “ubumuntu” (Kinyarwanda).
- Political institutions that are constitutionally mandated to work for peace are needed: “peace does not come from nowhere; it comes from peace work”.
- Strategies to engage with the energy of youth and the communication revolution need to be devised: youth must use the cell-phone as a liberation tool instead of the gun.
- Local initiatives need to be linked with national and regional initiatives.

### 3. Introduction



*The introductory panel. L-R: Johan Debar, Mikael Boström, Dr James Smith, Kenny Osborne, Hon Isaac Munyakazi*

#### **Dr James Smith CBE, Chief Executive Officer, Aegis Trust**

Dr Smith opened the Colloquium and welcomed the participants. Peace education, like any atrocity prevention intervention, requires a strong evidence base, both to ensure best practice in Rwanda and elsewhere. While Aegis Trust has documented numerous success stories where its programmes have changed lives and helped to rebuild social cohesion in communities, Dr Smith stated that there was still a lot to be learned about how these profound behavioural shifts happen in practice. He submitted that the peacebuilding community needs to deepen understanding and expertise on how peace education works, as well as how we know that it works. He explained that this will enable Aegis to encourage its adoption as an atrocity prevention tool across Africa and the wider international community.

#### **Hon Isaac Munyakazi, Minister of State for Education, Rwanda**

The Minister of State for Education explained that the Government of Rwanda has placed an emphasis on peace and values education because it was necessary to learn from Rwanda's history. Given the divisionism that was taught to Rwandan children before the Genocide Against the Tutsi, it is now the mission of the Ministry to transform people through education with a focus on critical thinking and positive values. "This is why we supported peace education and why it has been integrated into the school curriculum."

The Minister commended the work of the now completed Rwanda Peace Education Programme (RPEP), the content and methodology of which will be taught to students in every class in the country, strengthening resilience in four key change agents – educators, young people, decision makers and researchers.

The Colloquium was also the official launch of Aegis Trust's programme: Education for Sustainable Peace in Rwanda (ESPR). In launching this three-year initiative, the Minister explained that ESPR will build upon the success of RPEP by supporting the implementation of "Peace and Values Education" as a cross-cutting component in the new curriculum. The Minister thanked Aegis Trust, its partners, the British and Swedish Governments, the Kingdom of Belgium and the USA for their ongoing support.

### **Kenny Osborne, Deputy Head of DfID Rwanda**

The British Government was proud to support Aegis' work because of its contribution towards rebuilding Rwanda's social fabric. Osborne stated that peace education is only one part, albeit an important part of the picture. Addressing the wider political, economic and social context is also critical. Speaking about the Peace Education Colloquium, he shared his belief in the power of sharing knowledge and experiences. He was sure that the discussions would achieve the objective of finding the best methodologies and ways to evaluate the impact of peace education.

Given Osborne's background as a statistician, he shared his understanding of the power of data and information in helping people make decisions, but appreciated that data and information are only part of understanding the evidence base for peace education. It is also important to hear people's stories, anecdotes and context. Numbers and big data can only take you part of the way. Events such as this Colloquium are crucial to develop this deeper understanding. Rwanda has a lot to teach the world about peacebuilding and peace education, as well as about development more generally, given its progress over twenty years.

### **Mikael Boström, Head of Development Cooperation, Swedish Embassy to Rwanda**

Mikael Boström stressed the importance of investing in young people. It is essential that they learn how the Genocide happened, what contributed to it, the role of leaders, and then build on this knowledge to bring peace and cohesion. He expressed praise and support for Aegis and partners' Rwanda Peace Education Programme. "One of the biggest achievements of this was the inclusion of Peace and Values Education as a cross cutting subject in the national curriculum."

Boström also raised the importance of integrating gender perspectives into Peace Education. Gender-transformative approaches are central to UN Security Council Resolution 1325. In conflict and post-conflict situations, groups in society that are already subordinate, become even more vulnerable, in public and in private. When violence is present, existing gender-based violence and domestic violence increases. The Genocide against the Tutsi is a sad example of this. Gender considerations must be integrated, discussed, taught, in teacher training colleges, in schools, and in informal education. Gender is a very high priority in all our programmes.

### **Johan Debar, Chargé d'Affaires of the Kingdom of Belgium Embassy to Rwanda**

Johan Debar spoke of Belgium's support to Aegis in its development of a digital platform of peace education resources for students, teachers and parents, under the new Digital Resources to support Education for Sustainable Peace in Rwanda (DP-ESPR) programme. The platform will follow how peace

education resources are being used and will enable deeper understanding of what is useful and how to constantly improve the resources. Debar expressed the belief of the Belgian Embassy that DP-ESPR is seizing a good opportunity as Rwanda is one of fastest growing countries in ICT development. “We are investing in a peace education digital platform to provide the resources needed for Rwanda to scale up the remarkable work that has been undertaken over many years so that everyone in the country can access these resources,” he said.

### **Fidele Ndayisaba, Executive Secretary, National Unity and Reconciliation Commission (NURC)**

Fidele Ndayisaba discussed the effort and commitment shown by Rwandans to the process of reconciliation after a “genocide of proximity”. He stated that this immensely complex and profound process involved “justice, truth-sharing and truth-finding, apology, forgiveness, healing and rebuilding the social relationship”.

Commenting on justice after the Genocide Against the Tutsi, the Executive Secretary congratulated countries that had contributed to justice by extraditing genocide suspects to Rwanda, while noting that Rwanda is still waiting for other countries to do the same. He discussed the process of justice inside Rwanda, through the formal legal channels as well as home-grown solutions such as Gacaca, and noted that through these channels Rwanda has managed to handle almost two million cases within 10 years. While twenty years ago the priority was security and a process of justice, now, 23 years after the Genocide, the focus is on the social reintegration of people who have served their sentences.



*Executive Secretary Fidele Ndayisaba*

On reconciliation, the Executive Secretary noted that new spaces have been initiated in communities, in which victims and perpetrators, ex-combatants and other community members are working together to promote social cohesion. Getting rid of anger and moving toward friendship requires sacrifice and commitment. Intergenerational transmission of anger and divisionism through oral history, is a challenge and needs to be addressed through continuous healing and peace education.

The Executive Secretary stated that NURC and the Ministry of Education (MINEDUC) have initiated a programme of constructive debates in schools and that now young people will have a platform to discuss the past, identity and to commit to a shared destiny and national identity. He concluded by saying that “there is a reason for hope and light. The Rwandan spirit is there and will be a foundation for a peaceful and prosperous nation.”



## 4. Concepts and Contexts of Peace Education

### **Educating Audiences for Resilience against Incitement to Violence: Comparative Lessons**

**Professor Ervin Staub, Professor of Psychology Emeritus at the University of Massachusetts, Amherst**

(by video link)

Professor Staub began by expressing his pleasure at addressing a conference that aims to understand the roots of violence and how one can promote peace through schools and in other ways. He has studied the roots of caring and helping for many years, and how we can raise caring, non-violent and morally courageous children. He has also studied the roots of genocide, mass killing, violent conflict between groups and how we can prevent genocide and promote reconciliation. He started to work with Laurie Pearlman in Rwanda, conducting trainings, and workshops with many groups between 1999 and 2007, trying to help people understand the roots of violence and how it can be prevented and how reconciliation can be promoted. (See his books, for example, “The roots of evil: The origins of genocide and other group violence”, 1989; “Overcoming Evil: genocide, violent conflict and terrorism”, 2011; and “The roots of goodness and resistance to evil”, 2015). Staub and Pearlman were then joined by George Weiss, and together they created the first prototype of an educational radio programme for Rwanda. Then, with his team and in collaboration with an academic team from Massachusetts, Weiss extended these programmes to Burundi and the Democratic Republic of Congo. Weiss continues to produce programmes for Rwanda.

It is very important to understand the roots of violence. Without such an understanding, it is difficult to meaningfully approach prevention and reconciliation. Staub asserted that the primary source of incitement to violence is not individual human agency as much as the presence of social conditions combined with specific characteristics of culture. Certain human agents then add to, and use, these influences to promote violence. Hostility and violence evolve progressively. Large-scale violence does not suddenly burst forth. Social conditions have psychological effects that together form a start point for an evolution of actions that involves psychological changes in individuals and groups, as well as changes in the structures of society and institutions. In his writing, Staub refers to this process as a continuum of destruction that has a number of progressive steps. A society might ultimately end up with genocide if there are no constraints on the progression of these steps, for example, if there are no positive influences by active bystanders – whether they are internal or external to the group or country – who try to inhibit this progression.

Staub stated that the conditions that are starting points for the progression along the continuum of destruction are: economic deterioration, which does not necessarily mean poverty but does mean a worsening of economic conditions; political disorganisation; great societal changes; and persistent conflict between groups. All these conditions were present in Rwanda. For example, economic conditions had deteriorated because the price of tin and coffee had declined in world markets. There was also unemployment for young people, as well as a great deal of political confusion and chaos with new political parties for the first time. Persistent conflict between Hutus and Tutsis had been occurring for a long time. Finally, a civil war was taking place at the time. Staub stated that these conditions frustrate basic core human psychological needs for security, for a positive identity, for a feeling of effectiveness to influence events in one’s life, and for connection to other people. These frustrated needs first have psychological consequences. They then have social consequences, as people take action when they do not know how to change life conditions, and try to fulfil these needs in alternative ways.

The evolution of a situation down the continuum of destruction begins as leaders and elites first scapegoat some group in the society for their problems. Then, they usually create a vision of a better future, but this vision is destructive and identifies enemies in the form of social groups that stand in the way of its fulfilment. In Germany, this vision was territorial expansion and racial purity. The ideology of such a vision can seem to be positive; for example, in Cambodia the vision was total social equality. However, the Khmer rouge identified various groups of people whom they believed could not contribute or would not accept such a society, including members of the former elite, minorities, but also intellectuals, all of whom were identified as people “to be destroyed”. The regime then included intellectuals in their genocide and mass killing.

An important cultural characteristic that contributes to a descent into violence is a division between “us” and “them”. A devaluation occurs, of a group that is identified as “them”, as “the other”. Staub said that devaluation, especially intense negative images of the other, such as being inherently immoral or representing a threat to “us”, is core to the capacity and readiness to turn against this group and engage in violence against them. Without such a negative image, it is very difficult to imagine that groups would turn so violently against other groups. As harmful actions begin, they are justified by greater devaluation of the other, and as these actions progress, a reversal of morality occurs such that killing these others now becomes “the right thing to do”.

Genocide is never the result of some single influence, but is usually a combination of political and cultural influences. Another cultural influence is overly strong respect for authority, which makes it less likely that people will use their own judgement, which Staub referred to as “critical consciousness”. If there is a lack of critical consciousness, it is more likely that people will accept the guidance of leaders, especially destructive leaders in difficult times. This may happen in a hierarchical society, in which people are accustomed to following the leadership and guidance of people above them. It may also happen in children that are raised to do things simply because adults tell them to.

Past victimisation and group trauma constitute another important contributor, that creates psychological wounds in whole groups of people and make them vulnerable to new, real or even imagined threats. When there is such a threat, the group that is wounded and feels vulnerable and is therefore more likely to respond violently at a time when this is not necessary. In the course of this process, they become perpetrators.

A final contributor to a descent into violence is the passivity of bystanders. Bystanders are witnesses who are in a position to know what is happening and to take some kind of action. The passivity of bystanders makes perpetrators believe that what they are doing is accepted. Unfortunately, most of the time, in the course of this downward evolution of hostility, discrimination and structures created for violence, the internal bystanders in a country tend to remain passive. Once a genocide begins, usually only a very small number of people become heroic rescuers who attempt to save lives. Thus, the following becomes an important question: how can we promote or support people to be active bystanders as early on in the downward evolution as possible?

External bystanders also tend to remain passive and even complicit. This was seen in the example of United Nations peacekeepers withdrawing from Rwanda in its hour of need. Many countries sent in small groups of military personnel to evacuate their own citizens from the country. This sent a message to the perpetrators that “we are not interfering”. This kind of evolution creates changes in leaders, as well as members of society and its institutions. Often, in the beginning the steps down the continuum of destruction are small, and it is easy for the people in the affected society to say “I don’t need to take action”. On the other hand, Staub noted, people could feasibly come together, especially early on when it is less dangerous for them to act.

Staub addressed the question of how resistance to the process that leads to violence can be created.

In Rwanda, Burundi and DRC, in workshops and radio programmes, Staub has tried to lead people to understand the influences that lead to great violence. He has tried to make people aware that the early stages in an evolution towards violence are likely to lead to continuing steps in this direction, and therefore that it becomes very important to respond and take action early.

Evaluations of the effects of workshops and radio programmes showed very positive effects. In the radio dramas, the aim is that people will understand the influences that lead to violence through the evolution of the stories and through the actions of characters, in a variety of ways. In the storylines, there are many examples of active bystanders; for example, in Rwanda-based radio drama *Musekeweya* (Kinyarwanda for “New Dawn”), a woman who was one of the leaders of a group of young people that was trying to inhibit violence, opposed her brother. He was the leader in a village, and incited people to attack others in a neighbouring village. In this other village, another young man was also trying to inhibit violence. The woman in the first village, and the young man in the neighbouring “enemy” village, had a “Romeo and Juliet”-style romantic relationship. When the characters, who were popular, were married on the radio show, listeners sent them many presents even though they were fictional characters.

Deep contact between members of different groups can have a positive impact. Superficial contact does not overcome devaluation, but engaging and working together for shared goals can be effective to do so. A body of research by social psychologists shows the positive impact of this. As a realworld example, the World Bank funded a CARE programme in the Ivory Coast, during which the organisation invited farmers in a particular area to work together on joint agricultural projects. When violence began in the region, there was no violence in the area in which these people had worked together.

Staub added that what people say about a devalued group, especially what leaders say, can have very significant effects. Saying positive things about “the other”, pointing to positive characteristics of “the other”, especially when it is realistic, can have an impact. After genocide, pointing to people who were rescuers, can have a positive effect on perceptions of the “other” group. It helps people to differentiate between perpetrators and members of the same group who were very different.

Selecting leaders and influencing them so that they affirm the humanity of everyone is also extremely valuable. Staub cited two examples of leaders that have done “wonderful” things to overcome devaluation and hostility. These were Nelson Mandela, and the more complex example of Franklin Delano Roosevelt, who managed to pass laws and regulations through Congress during the Great Depression to create work projects for unemployed people. This sent a message to all Americans that they were part of the same community and were not excluded. Staub noted that whilst Roosevelt’s actions made a significant difference to how things unfolded in the United States, at the same time the US refused to accept immigrants from Germany in which the persecution of Jews was increasing significantly. Staub concluded that to have a policy of inclusive caring that includes all groups in the realm of humanity, is very challenging even for constructive leaders.

Staub commented tentatively on the first days of Trump’s presidency, saying that his actions after the first ten days become “somewhat” more constructive, possibly as a result of public pressure, including millions of people marching and huge numbers of people making calls to Congress. However, later in response to a question he noted that the devaluation by Trump of a number of different groups has already given rise to some violence against these groups in the US.

Healing from past wounds is extremely important. Healing from these wounds involves engaging with the past, understanding the wounds it has left and an empathic engagement between people.

Musekeweya provides examples of people empathically engaging with each other. One consequence of a traumatised society is that people often focus on a trauma, which becomes what Vamik Volkan has called a “chosen trauma”. People do not really choose it, but because of their experience it becomes very important and they focus on it. People’s identity can become shaped by this past trauma. To become aware of this, and how it shapes perceptions, and to try to work with this, is very important.

Generating active bystandership is very important. Radio dramas can promote this, as can a certain kind of child rearing. Staub referred to a training he had created for students in schools to become active bystanders and to speak out when they see bullying and harm-doing. He also referenced another training he had created for police in a number of places to try to influence them to be active bystanders by engaging in situations before they can develop into violence. If situations have already become heated, police personnel can enter the situation and try to stop a fellow officer from engaging in violent behaviour. Staub described how New Orleans had a bad police department, which is now being transformed in a variety of ways including through the promotion of active bystandership.

Staub stressed that creating an ideology and vision that embraces everybody in a hopeful future is of great value and importance. However, whilst the Rwandan “one people” ideology is positive, one cannot force people to accept it. It is necessary to invite people in, and on the one hand have them address past hurts and traumas, engaging in dialogue to express their feelings and views, and on the other hand for people to come together to move towards a shared vision of a positive reality. Such a vision must include the creation of a just society that respects everybody’s rights. Promoting joint projects, in which people can engage and work together, is a means of overcoming devaluation.

A lot of educational content exists that can be used for the purpose of raising “inclusively caring”, morally courageous children. Raising children so that they become non-violent and morally courageous is influenced to a large extent by the kind of experiences that children have in their interactions with people. Providing children with love and affection, and with guidance by positive values that emphasise caring about others, both inside and outside one’s family, is important, and an overly punitive or forceful approach can counteract this. The example of adults is crucial.

In discussing how one might provide examples to children, Staub cited research by Oliner and Oliner, on rescuers in Nazi Europe. This study found that individuals that rescued Jews during the Holocaust were raised by their parents in ways described above. They also tended to have one parent who was a model and example of humanitarian and caring values who tended to engage in helping others.<sup>1</sup>

Learning by doing, such as engaging children in behaviour that helps others, is important. A series of studies conducted by Staub found that children who were provided with opportunities to engage in helpful behaviour – for example 5th and 6th graders were asked to make toys for hospitalised children or to teach something to younger children – became more helpful than children who did engage in somewhat comparable activities but activities that did not benefit others. Other evidence has also found that engaging either children or adults in such activities results in change, which can be a “positive evolution” in which people learn to become more caring as a result of their own caring actions.

Staub asserted that developing a feeling of responsibility for others’ welfare is extremely valuable. Verbal guidance and role models are important. He raised another series of studies he had conducted regarding “helping behaviour”, which showed that people who help others who are in physical or psychological distress, not only showed empathy, but also showed a positive vision of other people and especially a feeling of personal responsibility. These, combined with a feeling of competence, are the most significant influences leading people to help others and can be very powerful.

Staub concluded by stating that engaging both children and adults in positive actions, not only in their own group but also across group lines, is especially important because this can contribute to inclusive caring and peace. If we begin to care about everybody as human beings, that will make genocide and mass killing much less likely, and can contribute to a more peaceful world.

## Emerging Challenges and Prospects in Conflict and Peace Studies in Africa

### Dr Webster Zambara, Institute of Justice and Reconciliation

Dr Zambara situated peace education within the context of peace and conflict as well as Peace Studies in Africa. He noted six challenges. First, since end of the Cold War peace and security issues in Africa have been transformed, seeing an end to proxy wars. Conflicts in Africa have shifted from being predominantly inter- to intra-country in nature. The study of peace and conflict prior to the end of the Cold War – and to an extent afterwards - was mainly done by Security Studies and International Relations scholars who did not go further to identify the nature of intra-country conflict. At the end of the Cold War, globally there were only 25 universities looking at peace and conflict, and their primary focus was security studies, in military colleges and universities. Now, around 500 universities have some form of peace, conflict and human rights studies. The study of peace education falls within this context of understanding intra-country conflict.

A second challenge is that most universities that study peace and conflict are in the global North yet their case studies are in the global South. Moreover, too many Europeans think that Africa can be studied in short periods of time whereas national and local context is extremely critical and takes a significant amount of time and immersion to understand.

Thirdly, Zambara addressed a range of challenges for peace and conflict in Africa that originate from outside the continent. Africa has its own version of peace studies, which is positive. Concepts, histories and values have been passed on orally from one generation to the next. This should not be confused with some so-called African cultural practices that can be contrary to peace, for example patriarchal values and practices, or ideas about albino people and the practice of Female Genital Mutilation: “these are illegitimate rituals that we should do away with”. Africa knows about peace, but it has still to decolonise itself from the historical baggage of “the evil trinity of slavery, colonialism and apartheid”, which has normalised forms of violence that we have to dismantle. The way to do this is through peace education. “The failure of our liberation movements was that whilst they were anti-colonial, they were not decolonised. They did not change the system”.

Zambara also commented that during the global war on terror, anti-terrorism measures were urged by the US, but African countries simply embraced such measures to deal with their political opponents.

Fourthly, there is a crisis of governance and leadership inside Africa, noting the disparity between mineral wealth on the one hand and widespread human poverty on the other. He stated that the way Africa is governed has to change, and that peace education could be the catalyst, saying that “until we adopt a situation in which our leadership lives for the people, all our efforts will be in vain”.

Fifthly, Africa’s rising population poses a challenge, especially the youth bubble. Zambara said that “it is both a positive and a negative [...] we are dealing with a ticking time bomb but it is an opportunity that can be harnessed”. The sixth challenge is global warming, and peace education should include deliberate efforts to fight for environmental justice.

Zambara quoted a UNESCO statement that people are not born violent but are socialised to become violent. He made the following recommendations for peacebuilding and peace education efforts:

- a) Encourage institutions to introduce peace studies in the formal curriculum, starting in kindergarten;
- b) Teach peace education in the way we would understand it in Africa, based on “Ubuntu” (Southern African), “untu” (Swahili) or “ubumuntu” (Kinyarwanda) values. Zambara emphasised that peace education needed to be based on a local value system or it will be based on a vacant space. We need to leverage local knowledge. “Please don’t export peace to Africa. We would not understand it. Tell us not that conflict is like an iceberg but that it is like the ears of a hippo in water.”
- c) Political institutions that are constitutionally mandated to work for peace are needed, because peace does not come from nowhere, it comes from peace work;
- d) The energy of our youth needs to be positively harnessed and advantage of the communication revolution should also be made, using “the cell phone as a liberation tool instead of using a gun”;
- e) “There is no peace in poverty. There is no reconciliation in poverty. Peace education should teach peace and development education, so that people can see a transformation from a past to a better future.
- f) Local initiatives need to be linked with national initiatives and regional peace efforts.



*Dr Vaughn M. John*

### **Fostering non-violence, healing and humanisation: experiences of the Alternatives to Violence Project**

**Dr Vaughn M. John, School of Education, University of KwaZulu-Natal**

Dr John presented on the context of work being done in Pietermaritzburg in KwaZulu-Natal, a city connected to two peace icons, Mohandas Gandhi and Nelson Mandela. Gandhi had been thrown off a train reserved for whites in Pietermaritzburg train station in 1893, an incident that galvanised his resolve in his later work. Mandela was also captured in a small town just outside the city in 1962. The city is also remembered for political violence and the Seven Day War, during the 1980-90s.

In the South African context, there are high levels of violence in schools, which mirror the violence that occurs in communities. A woman is killed by an intimate partner every 8 hours in South Africa. There is a very high Gini coefficient. South Africa also ranks low on the Global Peace Index. Vaughn explained that the country experiences not only physical but also

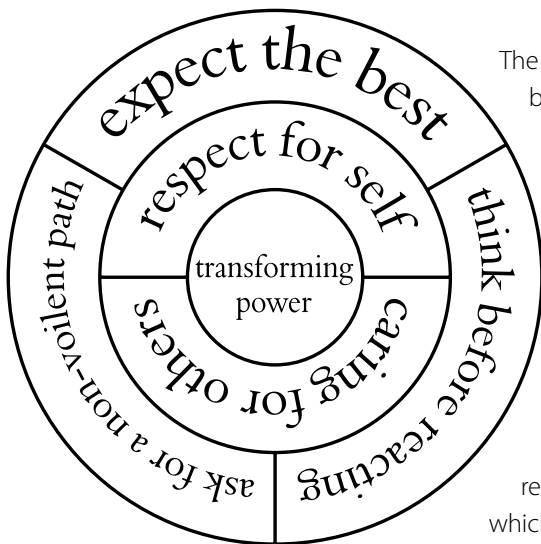
structural violence. Violence in South Africa must also be understood in global context, in which there has been a marginal drop in the Global Peace Index in 2016. The economic impact of violence globally is very high – it was 13.6 trillion dollars in 2015, which represents 1,876 dollars for every person in the world.

Dr John went on to describe the Alternatives to Violence Project (AVP), a community-based non-formal peace education programme offering workshops on non-violent conflict resolution. The approach involves a highly participatory pedagogy. AVP offers three levels of workshops: basic level, advanced



level and a training level for facilitators. There is also a version of AVP for schools called HIPP. Vaughn emphasised that training facilitators is at its core, and that a key to the success of AVP is that it has a built-in system of inducting and mentoring new peace educators.

A key principle of AVP is “transforming power”, defined as “the universal inherent inner power to transform a conflict non-violently”. The concept of transforming power was visualised in his presentation thus:



The AVP approach was started in 1975 by Quakers in New York for prison inmates, but it has turned into a global peacebuilding movement in approximately 60 countries including 13 countries in Africa. AVP has proven successful in addressing conflict issues in diverse contexts including transitional justice (Rwanda), youth (South Africa & Australia), former child soldiers (Liberia), election monitors (Kenya) and trauma healing (South America) and prison inmates (Britain, New Zealand & Zimbabwe).

Dr John asked how a programme designed for a prison in New York can have value for a local woman's group in Africa, and what accounts for such large global growth and spread as well as a consistent sense of positive impact from AVP. He explained that the programme has received consistent reports of positive impact in evaluation studies and curriculum research, for which he cites a number of studies.<sup>2</sup> Dr John's view was that part of the answer to the success of AVP is to be found in its curriculum, which includes the following elements:

- Balancing standardisation and customisation – or balancing what we create as a common core and how much we localise;
- Highly participatory pedagogy;
- Making peace practical and relevant;
- Making peace personal;
- Theory and action – developing a peace praxis;
- Building community; and
- Fostering humanisation and hope.

Dr John proposed that AVP has struck a good balance between standardisation and customisation. The AVP curriculum has a measure of standardisation, a common core of curriculum goals, principles and pedagogy. However, it is also versatile and can easily be adapted by its practitioners to the local context. AVP has a democratic, learner centred, experiential pedagogy including half a day of role play on the second day of the AVP Basic workshop, which allows participants to decide what they wish to focus on. This ensures that the most pressing issues that face participants are brought to light. It makes peace practical and personal: “peace starts with me”.

With reference to this balance, Dr John cited Chico and Paule (2005): “rather than assume cultural neutrality or fret over cultural imperialism, it is better to acknowledge [facilitators'] ability to use what is familiar, experiment with what seems different but perhaps useful, and dispense with what is not wanted”. However, one challenge faced by AVP is that facilitators can choose to leave out issues with which they are not comfortable. For instance, the extent to which AVP fosters critical reflection on structural shapers of violence such as patriarchy, is often left out because it is more difficult.

The strong ethos of volunteerism in the way that AVP is organised was also highlighted. It involves a loosely structured collaboration of highly committed individuals. Since violence fractures communities and individuals, a key question is: how we can design peace education in a way that fosters humanisation, hope and connection? Dr John affirmed that AVP does indeed have a strong emphasis on building true community and connection and seeks to answer this key question well.

Dr John concluded by stating that “AVP’s curriculum principles, experiential pedagogy and organisational ethos are key factors behind the continued growth and effectiveness of AVP in such diverse contexts, and why it has become a major global peacebuilding movement. Peace education is our opportunity to learn to love. He finished by quoting Mandela: “no one is born hating another person because of the colour of his skin, or his background or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.”

Key lessons from the AVP experience for peace education in Rwanda include: creating opportunities for educators to learn and develop as peace educators; balancing a standard core of the curriculum with room for local customisation and adaptation; and creating curricula and practices which build community and hope.



*Professor Samuel Kale Ewusi*

## **Capacity building in peace education in the Horn and Great Lakes of Africa: An impact assessment**

**Professor Samuel Kale Ewusi, Director, Africa Regional Programme, University for Peace**

Professor Ewusi began by showing a short video from the UN-mandated University for Peace (UPEACE) in Costa Rica about the complex challenges of peace faced globally, and how the university addresses these challenges through education to achieve Sustainable Development Goal 16. The university was created in 1980.

Ewusi stated that whilst 70% of violent conflicts are in Africa, the university is in Costa Rica. The Africa programme was created in 2002, but was, strangely, based in Geneva in Switzerland. In 2005, the Africa programme was relocated to Addis Ababa, Ethiopia. Its central focus was to build the capacity of African tertiary institutions in the areas of peace, conflict, governance and security. It has two approaches: strengthening teaching, training and learning; and enhancing research and publication by African scholars. The Africa programme did not seek to create a branch of UPEACE university in Africa but to

strengthen African institutions. Ewusi expressed the belief that UPEACE has contributed to lessening the obstacles to peace education in Africa.

The work of UPEACE in Africa started from the premise that Africa needs peace education professionals who are skilled to optimally evaluate local situations in relation to national, regional and continental trends and their impact on peace and stability.

In teaching, UPEACE has created the following new centres in Africa, and strengthened their capacity to teach, train, conduct research, publish and engage in policy: The Institute of Peace and Security Studies at Addis Ababa University, the Centre for Peace and Conflict Studies at the University of Hargeisa in

Somaliland, and the Peace Culture Centre at Sudan University of Science and Technology. Moreover, working with partners, UPEACE raised funds to provide scholarships to junior staff to study in the areas of peace and conflict, and return to these institutions to teach in the new programmes.

The Institute of Peace and Security Studies at Addis Ababa University has a joint Master's degree programme with UPEACE, another Executive Masters programme in managing peace and security in Africa, and has two Doctoral programmes: one is a joint programme with UPEACE and the second is a PhD programme in Global Studies with specialisation in peace and security in Africa, with Leipzig University in Germany. They also launched the AFSOL Journal – which means “African solutions to African problems”.

The Great Lakes programme aimed to establish Master's degree programmes in peace and conflict studies or to strengthen existing programmes at 10 institutions in the Great Lakes region. The programme did this by granting scholarships to junior lecturers and selected personnel from NGOs working on peace, to obtain postgraduate qualifications in peace and conflict at the UPEACE main campus in Costa Rica and return to these new programmes to teach.

The programme had 4 objectives: i) to provide training to faculty in the field of peace and conflict; ii) to support the development of peace and conflict curricula by faculty and partner universities; iii) to promote the dissemination of research, and iv) to enhance cooperation between the universities. At the end of the programme UPEACE had created five Master's degree programmes, at Uganda Martyrs University, Gulu University in Uganda, Université Catholique de Bukavu in DRC, Université Libre de Pays de Grand Lacs in Goma in DRC and Copperbelt University in Zambia. During this period, UPEACE staff travelled to these institutions to teach in the new Masters programmes while waiting for the newly trained staff from these institutions to complete their degree programmes and return to teach in those universities.

Regarding training, the UPEACE Africa Programme began with short certificate and diploma courses, and to date have organised about 39 capacity-building training workshops in which more than 1000 participants from 36 African countries have been trained. About seven of the trainings focused on peace research, five of which were advanced-level trainings catering for African doctoral researchers, conducting studies in Sub-Saharan Africa, as well as researchers working in peace and security institutions and civil society organisations.

UPEACE also launched degree programmes in peace, governance and security, targeting police and army institutions in the continent, because violations of human rights normally come from them. UPEACE has started a Master's programme at Uganda Police College. Ewusi's presence at the Aegis Peace Education Colloquium has enabled him to identify two speakers who should be teaching there: Dr Zambara and Dr Ndahinda.

Most universities in Africa, are teaching universities, which may be the result of two factors: first, most universities divert their meagre resources to teaching. One lecturer may teach five to six subjects, and one cannot expect the same lecturer to conduct research. Second, in many African countries, policies are based on politics, and there is not sufficient demand for usage of this research in the public sphere. In one programme in which UPEACE funded 56 African PhD students, Ewusi realised that the only country in which students did not have a problem completing their PhD studies was South Africa. Most students from other countries in Sub-Saharan Africa faced difficulties completing their studies because their supervisors complained that UPEACE gave money to the students and not to them.

Ewusi stated that academics in Sub-Saharan Africa have “priests' salaries” or poor men's salaries, because nobody is buying their stock-in-trade and many academics have to sell hand-outs of academic

publications to make ends meet. Moreover, university funding was reduced by structural adjustment programmes which led to the hollowing of the state, and “in Africa, when you take out the state”, Ewusi said, “there is no one in town”.

In 2007, the UPEACE Africa Programme partnered with Canada’s International Development Research Centre to establish the African Peace and Conflict Journal to provide an avenue for emerging African researchers to publish their work. The approach also involves a lot of mentoring: emerging researchers submit drafts, which are read by the journal staff who provide several rounds of feedback until the journal article is strong enough to be sent for external review. This process builds the researcher’s confidence. At this point, the African Peace and Conflict Journal has published 8 Volumes comprising of 19 issues. UPEACE has also published 15 books on peace, conflict and governance, which are freely distributed to about 128 universities and are freely downloadable.

To further strengthen the research capacity in peace education, UPEACE partnered with IDRC once again to provide scholarships and research methodology training to 56 doctoral students specializing in peace education. At the end of the programme, 48 students from 26 Universities in Sub-Saharan Africa have graduated with doctorate degrees. Consequently, the doctoral degree holders from the programme are now being invited to teach at the UPEACE programmes.

Peace research will be meaningless if it does not reach policymakers. Considering that policymakers may have very little time to read large research studies, UPEACE decided that it would be wise for peace researchers to package relevant research in such a manner that is accessible to decision makers. Consequently, UPEACE organises short courses in transforming empirical research into policy briefs for peace researchers. The product is a set of policy briefs which are sent to targeted decision makers. UPEACE also organises fora in which policymakers engage with researchers.

UPEACE also publishes the UPEACE Africa Policy Series, which is a monograph comprised of policy briefs, which is widely distributed in the continent.

Ewusi concluded by quoting the appendix to the Charter of the University: “the persistence of war in the history of mankind and the growing threats against peace in recent decades jeopardise the very existence of the human race and make it imperative that peace should no longer be viewed as a negative concept, as the end of conflict or as a simple diplomatic compromise, but rather that it should be achieved and ensured through the most valuable and most effective resource that man possesses: education.”

Ewusi added: “If peace education was meant for monkeys, much of humanity would see it as ‘monkey business’ and leave it at that. It is not that peace education will lead humanity to nirvana or utopia, but that it has the potential to address many problems that unnecessarily haunt so much of humanity.”

## 5. The Role of Skills and Values in Peace Education

### Empathy and anxiety in intergroup relations: Implications for peace education

**Dr Haggai Kupermintz, Faculty of Education, University of Haifa**

Empathy and anxiety in intergroup relations have fundamental implications for peace education. Dr Kupermintz used his intervention to explain the framework of how anxiety and empathy play out in intergroup relations and provided examples of how this has been shown in his work in Israel.

As is characteristic of any conflict, and particularly when dealing with intractable conflict, Kupermintz said that we need to take into consideration the consequences of reshaping the psychological makeup of people who were exposed to prolonged violence. We can identify two main issues: increased levels of fear and anxiety on the one hand, and diminishing levels of empathy on the other.

With regard to increased levels of anxiety, we need to think of this as a defence mechanism. Anxiety is very helpful in the face of real danger, however, when the danger goes away the anxiety does not. The problem with this type of defence mechanism is that it is unconscious and automatic. It is triggered because of stimuli that is perceived as harmful. Fear conditioning is the easiest conditioning process: it only takes one shot to become afraid of a previously neutral stimulus that has become conditioned. In intergroup conflicts, the adversary group identity is conditioned to elicit anxiety, even after violence subsided. However, it is not possible to completely erase fear conditioning: it is a stubborn psychological state. In the case of intergroup conflict, we are talking of the vestiges of intergroup trauma that remain imbedded in people's memory, a state that might be called collective trauma.

Kupermintz also stated that elevated anxiety is typically accompanied by a state of diminished empathy (dehumanisation). He said that empathy is the process that allows us to come together and share one another, understand one another and coordinate and synchronise our intentions and actions. Deficiencies in empathy characterise psychotic make-up that allow people to act viciously upon one another.

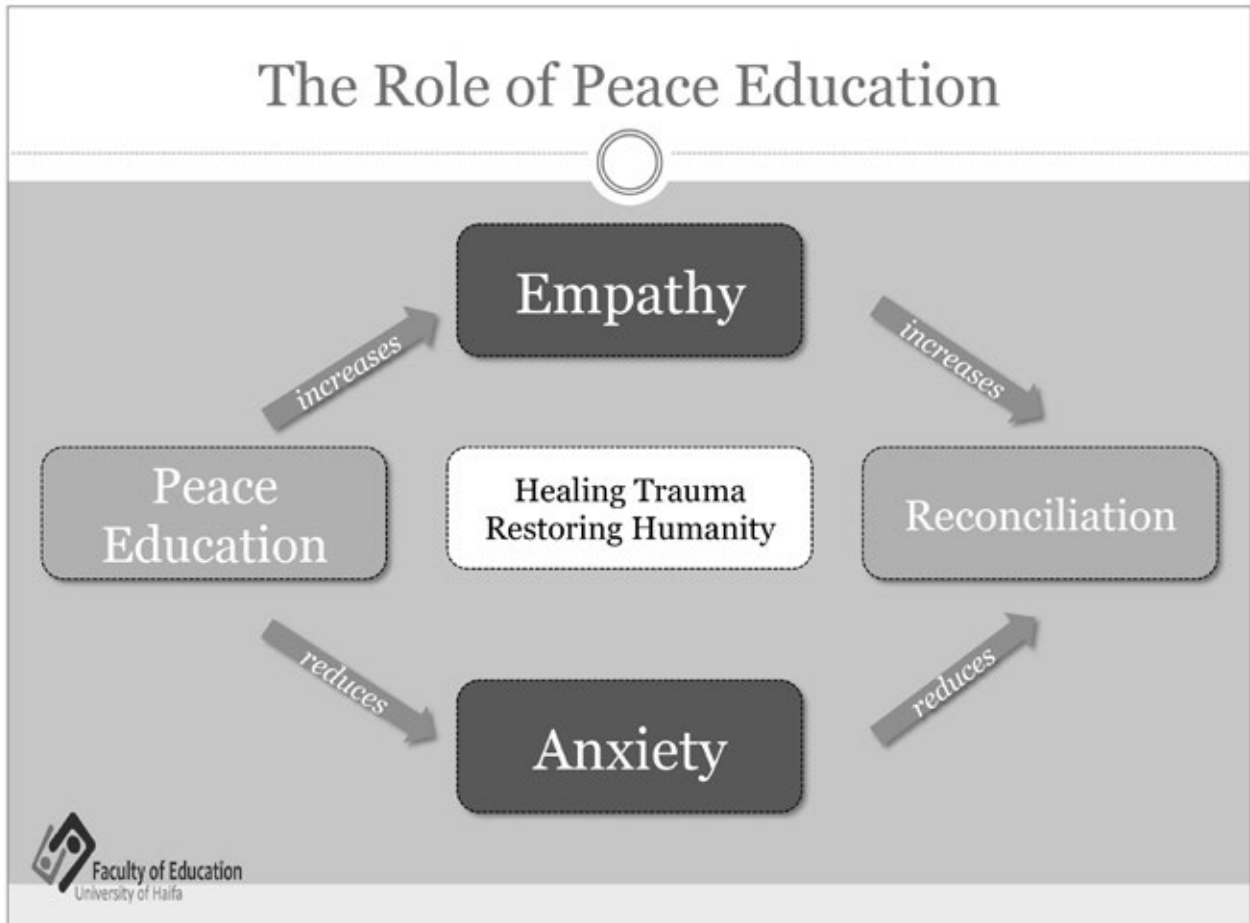
Dr Kupermintz distinguished three phases of empathy: a) Resonance or mirroring – for instance, we go to see a movie and we start to cry. We mimic the responses of others. It is a process that dissolves the boundaries between the self and the other; b) Reasoning – this is more cognitive. It is the process of imagining the other so that one can put oneself in the shoes of the other person and imagine their condition; and c) Response – in this phase one sees a mobilisation towards action to promote the wellbeing of another person. One can feel the distress of the other; one can think about their condition cognitively; one can also mobilise oneself into action on their behalf. For example, if one feels pity for them then the desire to help them may arise.

In considering any form of peace education, it is important to define it as a double process: reducing anxiety and increasing empathy. If Kupermintz were to provide an overall label for this work, he might give it the dual title of "healing trauma and restoring humanity".

In a study done at Haifa University two years ago, considerable empirical support was found for this dual process model. The type of peace education conducted in the study, was not an intervention per se. The University of Haifa is a place where Jews and Arabs come together and collaborate, which entails a high level of contact. This increases positive attitudes and reduces stereotypes. Reducing anxiety and increasing empathy are the mediating processes that lead to improved intergroup relations.

The following diagram demonstrates causal links whereby peace education increases empathy and empathy increases reconciliation. Peace education also reduces anxiety, which contributes to

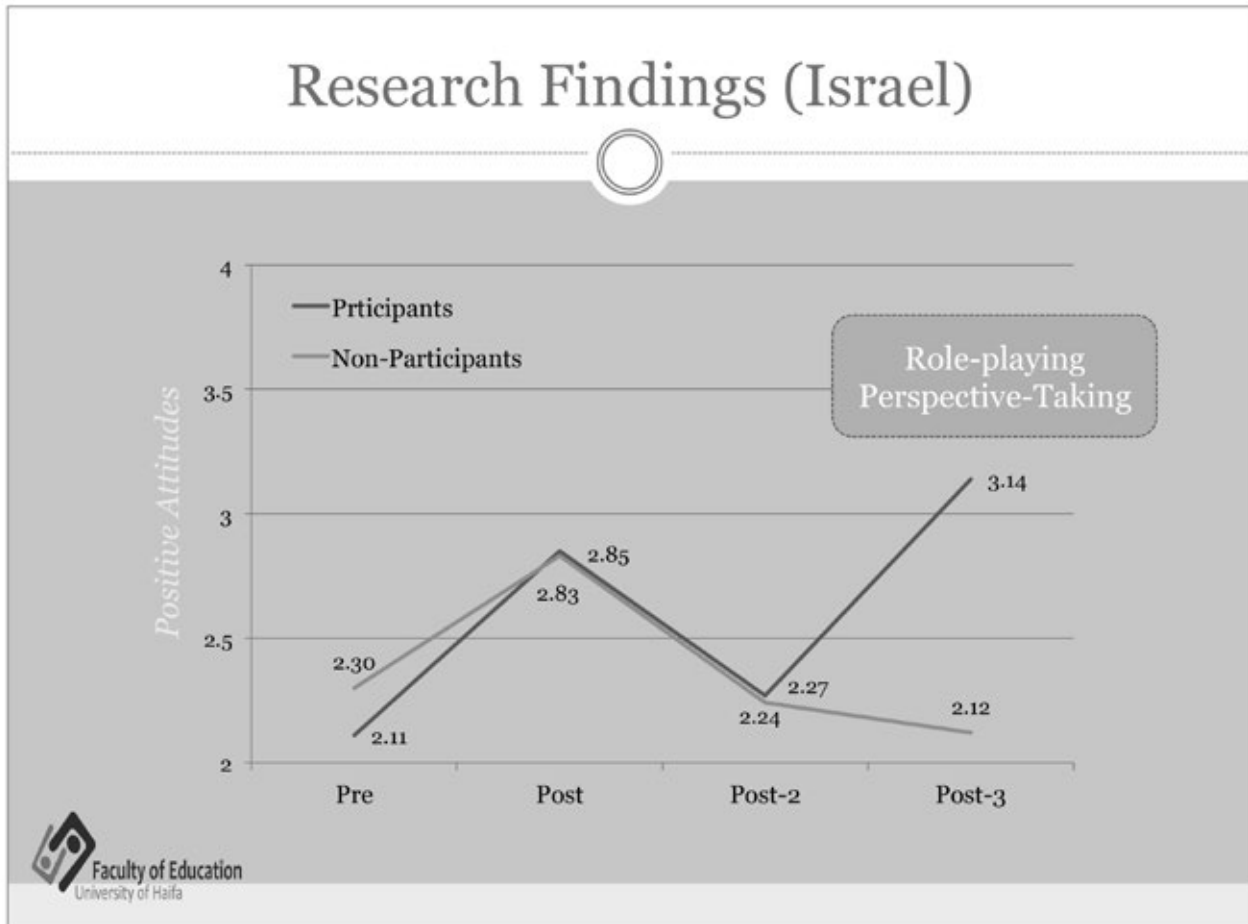
reconciliation. Healing trauma and restoring humanity are at the centre. Dr Kupermintz showed statistical support for each of the four proposed causal links in this model, taken from studies on relations between Arabs and Jews.



In one study conducted a few years ago with high school students, a conventional intergroup encounter programme was devised to bring young Jews and Arabs together for a weekend. Based on the “Contact Hypothesis”, the programme allowed youth to get to know each other on a personal level and engage in positive activities together. A role-play perspective-taking component was included as part of the activities for one group of participants. The young people had to tell their class mates’ stories evoking the other’s situation, taking the perspective on the other group. The group that underwent simple contact was compared with the additional role-play perspective taking component group. Four time points were observed: a) before the programme started (pre), b) immediately after the programme (post), c) two months after (post-2) and d) three months after (post-3).

A significant rise in positive attitudes was observed from pre-to post convention for all participants. However, three months later, the group that was not selected to take part in the role-playing perspective-taking, retracted to their original positions. Kupermintz hypothesised that this was because they were re-immersed in their usual hostile environment (e.g., peers and family attitudes towards the other group, and popular media negative images).





Their attitudes reverted very quickly to the starting point. However, the group that had had this extra component saw a dramatic recovery and increase in positive attitudes. The study thus demonstrated the benefits of heightened levels of empathic reasoning (deliberate and imaginative perspective-taking).

Issues to consider in implementing peace education

In implementing peace education aimed at promoting reconciliation and resilience as in Rwanda, the following key issues need careful consideration, many of which are being addressed in the Colloquium:

- a) Reconciliation is a long-term process. Rebuilding social cohesion after genocide may take many years and even decades. When we look at Europe now, and compare it to 70-80 years ago, we can see that dramatic changes can take place.
- b) Different groups have different needs, aspirations, resources (status inequality). When one considers different groups that are not equal in economic resources or social status, “un-national” programmes, specifically designed to address each group’s needs, are required before one brings students from both sides together. If participants are not prepared and their needs are not catered for, the outcomes might be negative instead of positive.
- c) There is a need to deal with challenging emotions. These can be road blocks before we can get any messages across. There is a plethora of emotions that need to be addressed: feelings of shame, guilt, revenge, etc. We need to deal with these otherwise will not be able to move on.
- d) There is also a need to address any political, cultural or institutional resistance to ensure the legitimisation of the process, though this may be more of an issue in Israel than in Rwanda.

- e) It is important to reshape group boundaries and try to find a mutual, collective identities within which people can be comfortable. For instance, in Haifa the status of 'student' can erase very harsh group boundaries between Jews and Arabs.
- f) There is a need to pay attention to preparing a cadre of teachers that can deliver the programme, for instance teachers that teach Civics in Israel often complain that they are not adequately prepared. They need to be strengthened. Appropriate curricula, esp. social and emotional learning (self-regulation skills) need to be taught and practiced. Formative evaluation is also important.



### Peace Education Colloquium

Building Resilience to Genocide through Peace Education

Freddy Mutanguha

## Building trust, empathy, critical thinking and personal responsibility as a means to increase resilience against violence

**Freddy Mutanguha, Regional Director, Aegis Trust**

Aegis' work started in the context of the Kigali Genocide Memorial, by gathering testimonies and telling stories as a way of being able to talk about the past. However, it soon became clear that careful attention needed to be given to the impact those stories were having on people who heard them and on peacebuilding. Aegis' Peace Education programme in Rwanda developed organically, through the exploration of Rwandan values, but also with the input and expertise of academics, educators and psychologists. While *ubumuntu* that we heard about from the last speaker (greatness of heart – what affects me affects you) and *ubutwari* (moral courage) are Rwandan values, so are obedience and deference to authority that were not so helpful when it came to mass violence. There was need to develop a tailor-made Peace Education programme based on the Rwandan context to accompany the work of the Kigali Genocide Memorial.

Aegis' Peace Education programme developed with the input and expertise of academics, educators and psychologists, which informed the following theory of change: by developing specific skills and attitudes, people will make positive choices and actions that both demonstrate and lead to increased social cohesion and resilience to violence.

Critical thinking + positive values (empathy, trust and personal commitment) =  
increased social cohesion and resilience to violence

Aegis has always been – and is still – keen to assess this in practice. How far we can see an attitude or behaviour "shift" in those who have participated in our peace education programme? Is such a "shift" long lasting? What is its impact on building resilience to genocide?

The programme aims to increase knowledge, skills and values amongst students, teachers, parents and decision makers, including local authorities or school inspectors. Aegis has learned from its experience establishing and running the Kigali Genocide Memorial, that learning about history is important, but alone it will not lead people to break down identity-based prejudice that can lead to genocide.

Methodology is key to Aegis' approach. A learner-centered, interactive methodology is used for exploring the history of Rwanda and in learning about the process of genocide. Storytelling is used to facilitate

critical thinking and explore positive values involved in reversing the process of dehumanisation, namely: empathy, critical thinking, and personal responsibility to build trust and take positive action. For instance, in exploring forgiveness, a role-play perspective taking exercise is used whereby participants advance or step backwards in response to statements made, exemplifying that each person's journey is different and legitimate, fostering a sense of opening-up, acceptance and respect, which can lead to empathy.

What is key to all the above, is the interactive and learner-centered approach, which allows participants to explore issues at their own pace.

From Aegis' experience, people do not necessarily learn from history. Visiting the Kigali Genocide Memorial is a starting point, but it is not enough to ensure that it will not happen again. It is not enough to break down identity-based prejudice and hatred that became embedded during colonialism and further manipulated leading to the Genocide.

Our question was: "how do we influence people to have positive values and attitudes that lead to positive action in this country to make sure that it is never again 'Rwandan style', but also in a way that can influence other communities around the globe?" In trying to answer this, one needs to first understand the process of genocide. What are the stages that lead to total dehumanisation and then genocide? What are the human values that are broken down? Can these stages be reversed?

Storytelling is used as a methodology to look at and think critically about positive values such as sharing, helping, caring, empathy, respect, honesty, integrity and tolerance. These values can kindle a motivation to act, to developing a sense of personal responsibility. It is these values that lead to stronger community, with higher levels of trust, social cohesion and resilience to violence. Testimonies are transformed into stories, which contain messages that in turn promote positive values.

In building the mobile exhibition that looks at history and bring stories collected around the country to life, Aegis worked out what message people take home when they hear a story, and how they might incorporate that story into their own transformation through positive actions. One of the values and skills that people take away from stories is the importance of critical thinking. Critical thinking must accompany the development of all the other values. In testimonies that Aegis recorded from people who participated in Gacaca, it was very common that when asked why they did wrong, they would say: "I was told to do that", and that they had not thought about the consequences.



Maggie Ziegler

## Teaching values through the mobile exhibition

**Maggie Ziegler, Clinical Psychotherapist and Consultant, Aegis Trust**

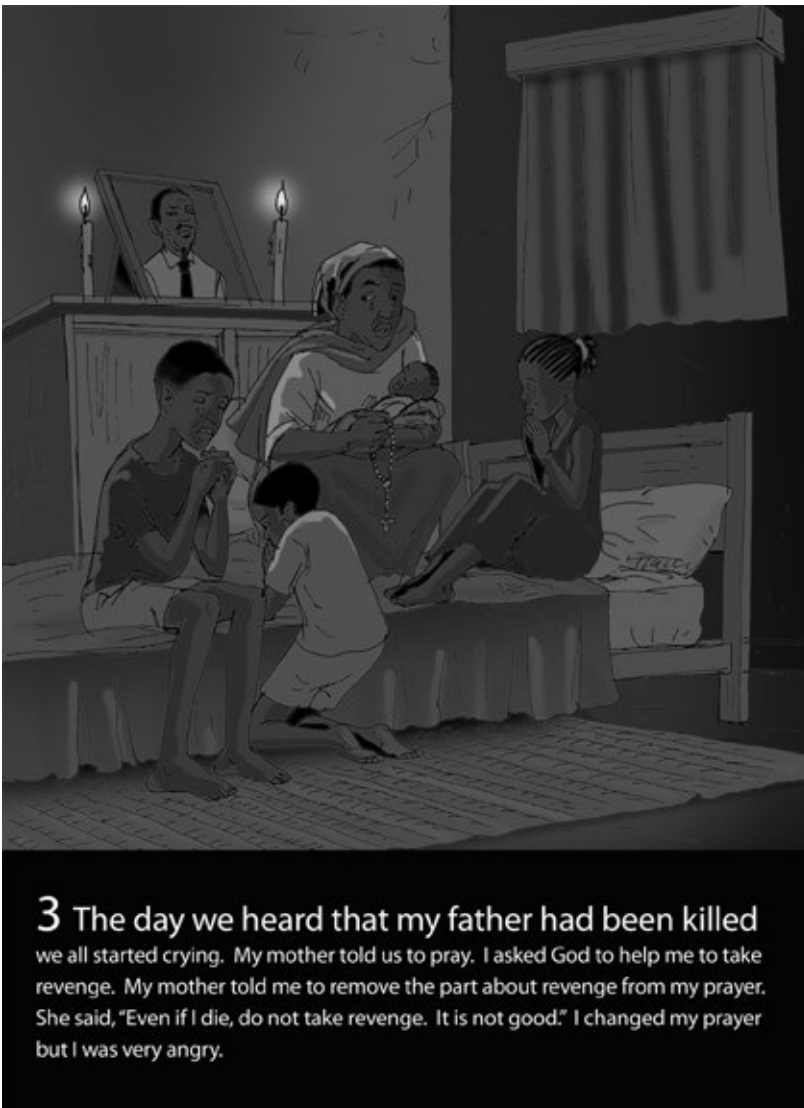
Maggie Ziegler described how critical thinking, (analysing what you see and hear), empathy (opening your heart to the experience of others) and personal responsibility (for actions, behaviours, choices), together can lead to trust. Trust is described as an absence of fear between people, safety in community, willingness to speak one's mind without fear of the consequences, and community resilience against violence. Trust and the three core qualities that contribute to it summarise the essence of the numerous messages embedded in the mobile exhibition on peacebuilding, which anchors Aegis' outreach education program.

Inside the exhibitions' stories, diverse messages speak to aspects of critical

thinking. These include: access to information, understanding stereotyping and generalisations, analysing history and society, a moderate respect for authority (phrasing from Professor Ervin Staub), thinking for yourself, dialogue and developing common understandings. Ziegler stated that critical thinking leads to standing up for what you believe is right, thinking through the consequences of actions, positive values, choices and actions, and ultimately, trust.

Empathy is a key outcome of the following values and activities central to the stories: learning about others, compassionate witness, healing heart wounds, acknowledging trauma on all sides, honesty, welcoming diversity, attentive listening. Ziegler said that this leads to genuine apology, building strong relationships, healing from trauma, inclusion and acceptance of differences, working for connection between people, and ultimately, trust.

Encouragement of responsibility is explored in the following ways: taking personal responsibility for behaviours (including for acts of perpetration), taking responsibility for all community, telling the truth, joining together and meeting basic needs. Ziegler added that this leads to modelling for children, restitution, active bystanders and responsible citizens, shared projects and justice, which ultimately leads to trust.



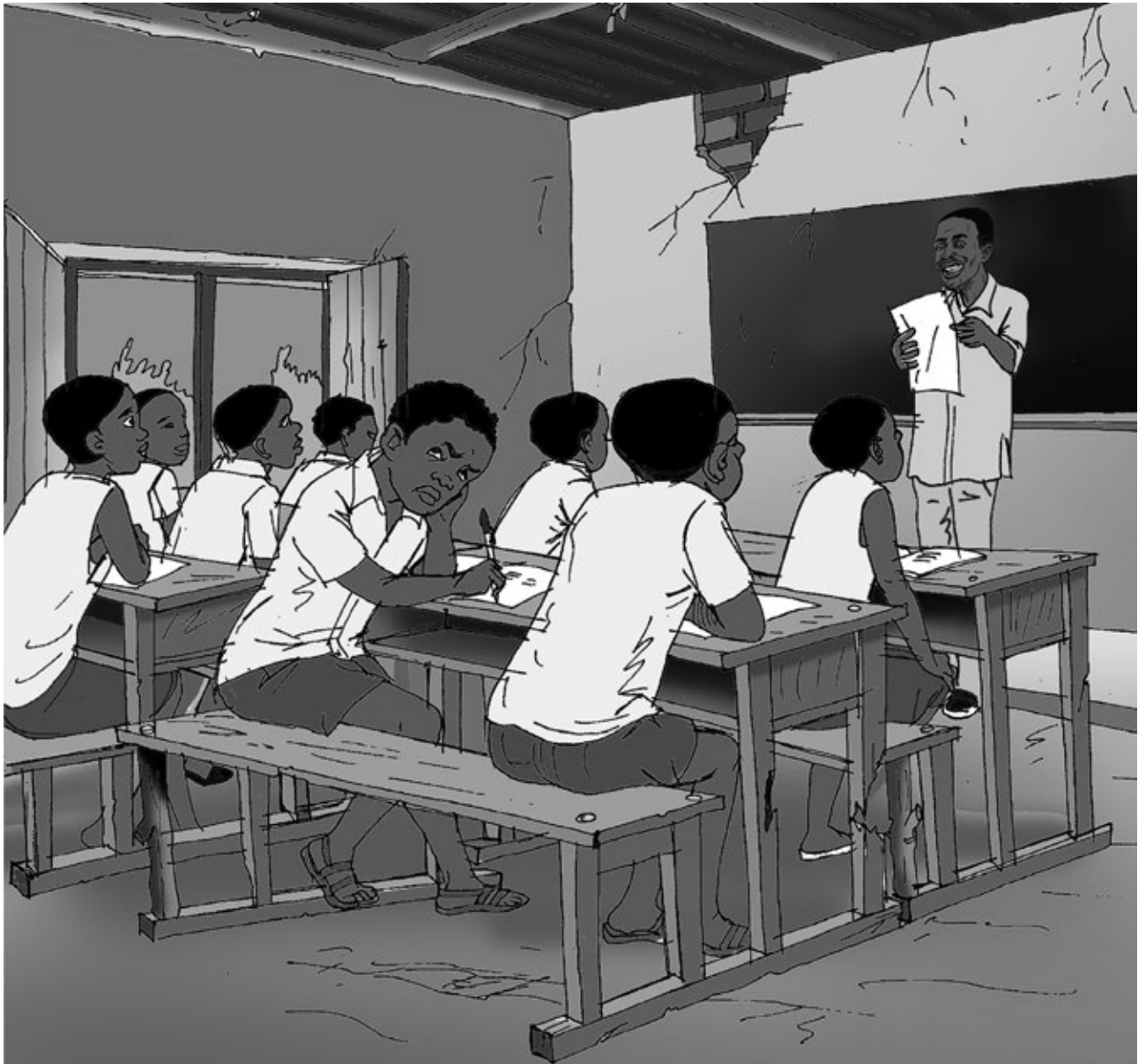
### 3 The day we heard that my father had been killed

we all started crying. My mother told us to pray. I asked God to help me to take revenge. My mother told me to remove the part about revenge from my prayer. She said, "Even if I die, do not take revenge. It is not good." I changed my prayer but I was very angry.

Ziegler then described how Aegis incorporated these values into the mobile exhibition. Key elements of the exhibition include nine stories of current peacemakers and three child witnesses to the genocide. She used the example of the witnesses to illustrate the methodology. The stories, told graphically, describe the experience of three (real) people who were around ten years old at that time. Each story has seven graphic illustrations but Ziegler chose one image with a strong message.

The first story was of a young Tutsi boy called Olivier who prayed for revenge after his father was murdered and whose mother told him "no matter what happened, do not take revenge". The story set up a framework for Olivier to recognise, in the future, that he has some choices about how he deals with events. After this incident, Olivier lost even more family members, but he survived the genocide and retained the message from his mother that he could to take responsibility for his life and choices.

The second story illustrates critical thinking. A Hutu boy named Edouard, traumatized and shamed by witnessing the murderous behaviour of his group, goes back to school after the genocide. He is troubled and wonders, "what kind of history am I going to study after teachers and students were killed?" He also found out that his uncle had been involved in the Interahamwe, and wished he had not participated. He decided to make up his own mind about what is happening.



**7** When I went back to school, the Tutsi were gone. I ignored the new teacher. I asked myself, what kind of history am I going to study after teachers and students were killed? Why was I born Hutu? I judged myself.

People said the younger brother of my dad was in the Interahamwe. He denied it but people gave testimony that he killed. He went to prison. I felt guilty. I wished he had not participated.



The third story that Ziegler described was about a 10-year-old Hutu child named Grace, who rescued a Tutsi child against the wishes of her grandmother, and raised her as both her sister and daughter. She saw the wounded baby on her dying mother as they were fleeing and carried her on her back during the long walk to Zaire. Ziegler said that a central message in this story is about empathy.



**4 I picked up the baby.** The mother couldn't speak, but made motions to tell me to take the baby. My grandmother wanted me to leave the child, but I said, "If we don't rescue her, God will punish us." I put her on my back. "If she doesn't die," I said, "she will be my sister." My grandmother said, "Don't walk close to us, we may be killed. Walk behind."

Ziegler sees these core values of empathy, responsibility and critical thinking as doorways to building trusting communities of engaged citizens. The exhibition does not prioritize one over another; people are different and the exhibition invites viewers to find what resonates with them. There are multiple routes or entry points towards each core value and the three key values are interconnected, each supporting the others. Ziegler referenced Dr Kupermintz on the three phases of empathy: resonance, reasoning and response (action).

Ziegler also described some of the challenges in constructing the exhibition. To achieve the right balance regarding how much context is required, how much horror or suffering should be displayed and whose memory is being portrayed required navigating countless considerations and subtle revisions. Questions of “is it real”, “are the stories of reconciliation genuine” where never far away. Ultimately, when you build a story from testimony, you know you have done it in an honourable way if the person whose story it is, says “that’s my story”. The process deeply impacted the story researchers and collectors, who came to shift their beliefs about reconciliation.

Ziegler finished by mentioning that Aegis is repeating the same process of finding testimony, creating stories and ensuring that messages are clear from each story, for Central African Republic, working with a group of peacemakers who are coming together across the Christian-Muslim divide.

## Identity manipulation and critical thinking

### Immaculee Mukankubito, Deputy Director, Never Again Rwanda

Ms Mukankubito examined how processes of socialisation can prevent critical thinking, focusing on the role of stereotypes and identity manipulation in violent conflict in the Great Lakes region. She highlighted approaches and techniques aimed at strengthening critical thinking skills and positive attitudes as a way of deconstructing stereotypes and identity manipulation.

“Critical thinking is the willingness to remain open to considering alternative perspectives, the willingness to integrate new or revised perspectives into our ways of thinking and acting, and the willingness to foster criticality in others.”

Mukankubito stated that for critical thinking to be effective a person must have certain skills: room for disagreement, analysing argument, judging/evaluating, asking questions, making decision. The person must have a certain disposition: open and fair mind, desire to be well informed, flexibility and respect for others views. The person must also have a certain level of knowledge, which might be general in nature but requires domain specific background knowledge and creativity of thinking.

Mukankubito suggested definitions for stereotyping, identity and manipulation, and described the relationship between socialisation and critical thinking, stating that our socialisation depends heavily on existing norms, beliefs and culture that shape our sense of self and our perception of the world.

She described three actors who play a major part in socialising children, but who tend to discourage critical thinking in Rwanda:

- parents often discourage their children from speaking their minds or participating in discussions freely;
- teachers have dominated and have not allowed space for students to participate.
- government or other official institutions, have challenges in promoting participation, and in Rwanda there is a strong culture of obedience to authority.



Mukankubito stated that to get out of the cycle of ‘deference without critical thinking’, we have to challenge this culture, but this challenging and is not encouraged by the education system or society. To perpetrate mass murder, it is necessary for the majority of people to be bystanders and not think critically.

The Genocide Against the Tutsi involved stereotyping and identity manipulation, which were major ingredients for violence or genocide. These ingredients were not mitigated by critical thinking. Stereotyping and identity manipulation become internalised by both agents and recipients of socialisation. Identity manipulation continues in neighbouring countries among some people who were exiled after the genocide.

Research conducted recently with Interpeace and Never Again Rwanda with another 6 partners working in Democratic Republic of Congo (DRC) and Burundi highlighted the role of stereotypes and identity manipulation in fuelling violent conflict. They highlighted the conflict between “allochtons” (non-natives who have moved from their original home) and “autochtons” (natives or original inhabitants) in DRC, but also on linguistic identities. The research also highlighted the continuing impact of the “hamitic myth” through the regionalization of Bantu-Nilotic Ideology, the cleavage between allochtons and autochtons, and through linguistic identities.

Mukankubito listed the following methods of manipulation: globalisation of stereotypes, demonisation and discrimination, disinformation on political and land rights of certain groups, financial support to armed groups, and lies aimed at pursuing selfish interests. Referring again to regional conflict, Mukankubito highlighted the widespread manipulation of youth, many of whom are blindly obedient, into participating in violence.

Mukankubito described an initiative that deals with issues of stereotyping, manipulation and lack of critical thinking, called Participatory Action Research and Cross-Border Dialogue for Peace in the Great Lakes Region. This project provides safe spaces to tackle sensitive issues, encouraging people to listen to each other and have in-depth discussions, giving respect to contradictory or challenging questions and ideas. It also provides inputs/information for further discussions through PAR on identity manipulation and stereotypes in the Great Lakes Region.

The objectives of the Cross-Border Dialogues for Peace are:

- Enabling a culture of dialogue among cross-border communities to understand the obstacles & challenges to peace in the region,
- Providing participants with critical thinking skills and attitudes to analyze information, empower them to resist the manipulation that leads to violence and find concerted and non-violent means to resolve conflicts in a peaceful way at the Great Lakes Region level;
- Build trustful relations at cross-border level to prevent and resolve conflicts and ensure a better cooperation.

A participant in this programme stated that she “could not imagine that one day I would sit next to a Rwandan after all the suffering the Interahamwe inflicted on my community and I, especially because I still bear the wounds from their cruelty. I am surprised that after two days I can interact and laugh with Rwandan participants and that we even exchanged our contacts. This activity was very important to me because it helped me understand that not all Rwandans are Interahamwe and that women in the Great Lakes region are affected almost in the same way by stereotypes and identity manipulation.” (Female participant from Walungu, South Kivu).

A female Congolese journalist who participated explained that “[t]his workshop was very important because it allowed for exchanges on the experience of stereotypes in each country. The identification of causes allowed us to understand that we the media can become tools at the service of sustainable peace and participate in peacebuilding in the sub-region.” (UCOFEM workshop for journalists).

Mukankubito concluded by restating that the cycle of socialisation shapes people’s minds and has the power to prevent critical thinking. Stereotypes and identity manipulation can play, and have played, a significant role in fuelling violence within the region. Participatory Action Research and dialogue are powerful tools to empower community members, youth and other actors to use critical thinking to deconstruct stereotypes and become active agents for peace.

## Revisiting Key Concepts: Trust, Critical Thinking and Reconciliation

**Professor Trudy Govier, Professor Emeritus and Adjunct Professor, Department of Philosophy, University of Lethbridge**

Trust is integral to rebuilding relations. Trust and distrust have a profound effect on our relationships, and also on our outlook on the world and our sense of self. Trust is interesting for peace education because it is vital for the coexistence of people who have had problems in the past. It is also a great facilitator of cooperation. It is very difficult to cooperate with people whom one does not trust; one is constantly wondering about their motivation and competence. It is inconvenient, stressful and inefficient.

Govier went on to discuss what trust means, and clarified that she was referring to trust between people, not trust of animals or machines. Using hypothetical characters “Francis” and “Rose”, if Francis trusts Rose, he believes that Rose is well motivated towards him; she has his welfare at heart, and is also competent regarding the context in question. For example, if Francis asks Rose to take over teaching a class or to tend his garden, he believes she is competent to do this. Govier added that it does not mean that she is competent to do everything but merely that he believes in both her motivation and competence to do the specific task that he has asked and that she has agreed to do.

Trust involves a feeling of safety and security. Francis will feel comfortable if he trusts Rose. There is an open-ended aspect to this. Trust is a necessity for cooperation. If we have confidence in the motivations and competence of a person, we are more easily able to cooperate with them. Govier concluded that trust is basic building block for social reconstruction because most social tasks that are necessary for reconstruction, such as education, governance, courts of justice, textbooks, or organisation, require people to work together, which is easier if they have attitudes of trust.

With regards to distrust, this can be misunderstood as being only a bad thing. Despite its pernicious effects, distrust in society or between individuals can be warranted and even imperative. Where one has evidence that a person or group has been dishonest, deceptive, manipulative or badly motivated towards one in the past, then distrust is well-founded.

During the genocide, the integrity of interpersonal relationships was violated by grave breaches of trust. People counted on their neighbours, their extended family members or the church to help, with devastating effects. Rebuilding this rupture of trust requires a process that leads to the restoration of trust.

Trustworthiness is an important concept related to trust. Although we can influence others, we cannot easily control the behaviour and attitudes of others. Ultimately, we can only control ourselves. Therefore, trustworthiness is important for trust to be warranted. Govier added that it is important to learn how to

be a trustworthy person, and to do this one must avoid dishonesty, corruption, attempts to manipulate, promise-breaking, or incompetence. One must make every effort to be competent at the task with which one is entrusted. If one is not competent in some task, one must say so and not take it on. Academics who discuss trustworthiness have said that it is important to know one's own limits and not pretend to know something that one does not know. Therefore, trustworthiness involves a sense of one's own competence and incompetence.

Govier also mentioned that it makes sense to talk about trust in groups and institutions; she used the example of trusting that the Canadian tax administration will repay overpaid tax. She also used the example of trust in the postal service to deliver mail reliably, or if there is distrust, taking an alternative action such as using a courier service instead. A person's experience of an institution or person in the past influences her trusting this institution or person in the future.

In relation to peacebuilding, Govier said that if there have been grounds for distrust of institutions in society in the past, it is important to try to overcome them through a search for the grounds for distrust and how these can be fixed.

Govier commented on the links between trust, forgiveness and revenge. If person A is seeking revenge, or has sought revenge, against person B, that goes to show that A does not trust B. If B knows about this, he will not trust A either. One can conclude that revenge is negative for trust. If B has wronged A, and A has forgiven B, that means that A will now understand B as a moral agent capable of better action and, in principle trustworthy. Forgiveness would be positive for trust, then. And conversely. One can also say that generally A would not forgive B (who has wronged A) unless A had some degree of trust in B.

Speaking about the impact of critical thinking on trust, Govier said that critical thinking will prevent hasty judgments about a person's character and motivation. In cases when these judgments are negative, critical thinking about a person will be positive for trust. With critical thinking, one would hold back from making a negative judgment about a person's character and motivation, and pause to scrutinise one's evidence and one's reasoning from that evidence. But the case can be seen from another angle too. A person might trust another based on superficial or unreliable evidence and in that case, critical thinking might restrict his trust. That trust might have been hastily and unwisely bestowed, and revealed as such by critical scrutiny. Presuming in each case that the critical thinking was correct, I would again judge it to be a positive, because trusting too hastily can be dangerous.

On the Rwandan context, Govier stated that acknowledgement of wrongs done is crucially important, whether the wrongs are political or individual or have aspects of both. When an agent or institution has committed, or has been complicit in, serious wrongs, it will not do to brush over the surface of what has happened, or to fail to acknowledge facts and responsibility. That will cause unease, suspicion, and distrust.

## 6. Designing for Results: Linking Intervention Strategies to Evaluation

### Peace Education and Global Theories of Change

Dr Carolyne Ashton, M&E Specialist & Consultant

Dr Ashton explained that in peacebuilding interventions, there is always a theory of change, whether it is consciously articulated or not. This theory describes the relationship between a programme and its expected outcomes, and how change occurs. In researching UNICEF peace education programmes in Armenia, Albania and Indonesia between 2000-4 for her PhD at the School of Conflict Analysis and Resolution at George Mason University, Ashton discovered that there was always an implicit theory: if we do a certain set of activities with a group of participants, actors will change behaviour, attitude, knowledge, or skills in a significant way. She identified a series of sixty-eight basic themes and grouped these into seven families of theories that carried within them their own discrete theories of change. This led to a global theory of change for peace education which is as follows:

*“Peace education brings about a change in individuals and ultimately in the broader environment that increases the knowledge and promotes the practice of nonviolent, collaborative means of achieving peace in its broadest sense, e.g., social and economic justice, civil society, interpersonal conflict resolution skills, and ongoing shift from a culture of war to a culture of peace.”*

Whilst many organisations in this field operate with an implicit theory, it is more interesting if the theory is known and articulated because it can then be applied at the planning stage, producing greater benefits for the project in implementation, monitoring, evaluation and learning.

While working out an explicit theory of change takes time, everybody who develops a programme has a theory about how and why they think it will work. It answers the question: if we do X, what do we get? It can be applied from goals right down to indicators but is best used when it is applied at the front end of programming, at the planning stage in relation to wider goals. Some of the qualities of a theory of change are:

- It highlights assumptions about effects;
- It is explicit and clear about assumptions and it is based on evidence;
- It creates buy-in with donors, staff and stakeholders based on a common goal and provides a basis for programme evaluation;
- It aligns activities, objectives and goals on a common understanding.

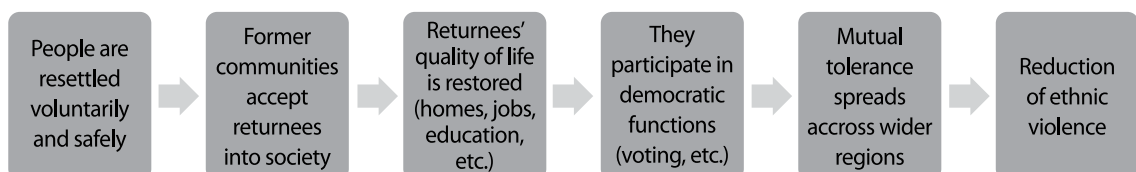
If it can be articulated at the start of the programme cycle, a theory of change helps to identify gaps in a concept at the design stage as well as during its implementation. It can guide early assessment processes such as risk and needs assessments informing changes to the project design. Monitoring and evaluation can reflect on the theory and adjustments can be made during the project in an iterative process. A few years ago people were nervous about a process in which a project could be changed during its operating life. The usual way to do M&E research was to wait until the end to see if the project worked. Now we see its value: the theory of change process is a framework to take findings along the way and reflect these back, adapting the project so that money is not wasted.



Ashton described how a theory of change might be constructed. First, for a situation or problem to be addressed, there must be a description of that situation that addresses the problem and its cause, through a thorough conflict analysis. This is an important first step. There needs to be a shared understanding of what needs to be changed. Second, to define a goal, one must ascertain the overall purpose of the project and the change that is intended. Third, to define the activities, one must know what one will do to achieve the goals, objectives and outputs. One must ask: what change is sought in behaviour, attitudes, knowledge, or skills? Who will experience the change? Is it people or institutions? Finally one must ask: how will this change be brought about? What programming or activities will be used to bring about the change?

To test if the theory underpinning this framework is robust, one can then work back up from the activities to the goals, asking: how or why will the activities achieve the goals? Who needs to change and why? What needs to change and why? And how does change need to happen and why?

Ashton gave the following example of a theory of change that describes how facilitating voluntary and safe resettlement will produce a reduction of ethnic violence.



However, Ashton also warned that a theory of change is just a guide, it is an educated guess. Often one will not know where a project is going, so one should not rigid about it either. The most important lesson is that it is necessary to have a structure, within which one can document change. If something unexpected happens, one can learn from it if it is documented; it confirms that change is not linear.

Church and Rogers' book *Designing for Results: Integrating Monitoring and Evaluation in Conflict Transformation Programmes* articulates families of theories in the peace building context. Some of these include:

- "Individual Change Theory". Peace comes through change of a critical mass of individuals, their consciousness, attitudes, behaviours and skills.
- "Healthy Connections and Relationships Theory". Peace emerges out of a process of breaking down isolation, polarisation, division, prejudice and stereotypes between groups.
- "Root Causes and Justice Theory". We can achieve peace by addressing the underlying causes of injustice, oppression, exploitation, threats to identity, people's sense of injury and victimisation.
- "Institutional Development theory". Peace is achieved by establishing stable institutions that guarantee democracy, equality, justice and fair allocation of resources.
- "Reduction of Violence Theory". Peace will result as levels violence are reduced through ceasefires, peacekeeping, observation missions or through other means.
- "Public Attitudes Theory". Peace can be promoted by using the media to change public attitudes and build greater tolerance in society.

There are many more families of change and one can also add one's own. The ability to articulate theories of change helps with good analysis, weeding out assumptions and supporting effective planning. Perhaps a different theory is better suited to a different context; perhaps multiple theories can be integrated into one design. The choice of which logic or theory will be most appropriate also rests on sound assessment of the conflict and local context.

If peace education programmes can be articulated, well-designed evaluations may be able to provide evidence that these programmes are an effective conflict resolution tool and should become a sustainable part of ongoing peace efforts.



Augustin Kimonyo

## Gender in the context of Peace Education. Designing interventions to reduce gender-based violence in households and communities

### Augustin Kimonyo, Gender Specialist & Consultant

Mr. Kimonyo asserted the centrality of gender mainstreaming to address social inequality and discrimination. Gender mainstreaming goes beyond the dichotomy of men and women and addresses other forms of inequality. With reference to previous speakers' mention of inequality as being root causes of violence, if one addresses these inequalities, one is paving a way for peace. This is how a gender approach contributes to peace.

Gender mainstream emphasises ownership by all parties. Ownership means that people feel that their problems and questions are being listened to and addressed, and this can address inequalities. Gender also brings a new approach to ensure sustainability, because a properly gender-mainstreamed programme starts with the beneficiaries, who go on to own it, and this contributes greatly to sustainability.

Mainstreaming gender begins with the planning process. A baseline study should examine underlying gender-based inequalities. Kimonyo used the example of a project named Indashyikirwa Project, that

aimed to address gender-based violence in households and communities. A qualitative baseline study conducted in 2014 covered perceptions of: a) the way that household resources are managed, b) issues behind extramarital affairs and c) alcohol abuse.

Kimonyo then highlighted some interesting quantitative findings nation-wide. Rwanda's Demographic and Health Survey (2014-5) asked men and women of different ages for their perceptions of wife beating. The survey asked if a man would be justified in beating his wife if she did any of the following:

1. she burns food; 2. she argues with him; 3. she goes out without telling him; 4. she neglects the children; 5. she refuses to have sexual intercourse with him. The following tables shows the percentage of women vs. men who agree that at least one of the above specified reasons justifies wife beating.

Age	Percentage of women who agree with at least one specified reason	Percentage of men who agree with at least one specified reason
15-19	45.1	20.4
20-24	42.6	20.9
25-29	40.1	17.2
30-34	39.8	13.8
35-39	38.1	14.8
40-44	39.6	12.7
45-49	42.1	10.4

The figures coming from women who agree that at least one of the above reasons justifies wife beating are much higher than men, which raises numerous questions as well as the need for intervention.

The Indashyikirwa Project was constructed in response to these baseline studies, with a multi-level theory of change, at the individual, family and community level:

- If **women are empowered socially and economically**, and if men and women change their attitudes and behaviour they will experience improved gender power relations;
- If families are engaged in a **process of behaviour change**, their household relationships and power dynamics will become more equitable;
- If communities champion positive gender norms and **take collective action to demand accountability** from local leaders this will comprise an effective community-based model for preventing GBV.

The project has three main components including a) a curriculum for couples designed to build relationship skills and transform key attitudes, norms and practices that underlie violence; b) a second training phase for 'change agents' in community mobilization phase; and c) sector-level programs, including 'safe spaces' for women and training on prevention of Violence Against Women and Girls (VAWG) with key opinion leaders. The project also has a research and evaluation component.

The objectives of the project at the individual, the family, the community level. There is also a fourth objective, relating to building an evidence base. The goal is that Rwandan communities free themselves from GBV through social change and an enabling environment. The specific objectives are that:



- Women, girls, men and boys are empowered and experience positive behaviour change (Individual Level);
- Families practice and enjoy positive relationships and equitable gender power dynamics (Family Level).
- Communities actively engage in and benefit from sustainable social change to prevent and respond to GBV (Community Level);
- Strengthened evidence base for community prevention and response for GBV (Evidence Base).

## **Learner Centred Education in delivering peace education to teachers and students**

### **Professor Eugene Ndabaga, College of Education, University of Rwanda**

The College of Education at the University of Rwanda is conducting research about engaging teachers in peacebuilding in post-conflict countries, led by University of Sussex, Cape Town.

The project originally had a component that focused on youth, but UNICEF decided to leave this out to concentrate on schools. Nonetheless, it is important to focus on youth because they are not too old to change and to gain peace values.

A key chapter in the research focuses on peace education teaching methodology. Whilst the content in the Rwandan school curriculum may have been amended, the fundamental change is in the methodological approach on how to teach peace. For instance, how does one teach peace in mathematical and science classes? One teacher encountered during the research project, used the example of a complete geometry set: he explained that if one element is removed, this is no longer a geometry set. The teacher then likened this to Rwandan society, saying that if one element is discriminated against or removed, it is no longer true Rwandan society.

Giving educators sufficient resources to perform and to build peace is important, including meeting demands from teachers for Continuing Professional Development (CPD) in learning and developing new and effective methods to teach peace.

Some non-Rwandan teachers, from Uganda, DRC and other countries find teaching about issues related to peace difficult, and teachers also feel they can easily hurt students by mentioning sensitive issues. A solution to this is a learner-centred approach that builds on the knowledge, experiences and solutions that students already have, and expands on it, rather than a lecture-form lesson. Teachers should “teach from the known to the unknown”.

Methodologies observed during the research study included: study groups, collaborative learning in classrooms, performances and role plays. Group work, collaborative discussion and debates are helpful as teaching aids because learners acquire capacities to argue and ask questions, a less familiar approach in Rwanda. This can be a tool for discussion of the causes and consequences of genocide. Every learner learns from each other by sharing constructive ideas and experiences that can bring peace in Rwanda. Knowledge and ideas are socially constructed and so we should involve youth and not only politicians.

Ndabaga also mentioned the need for a collaborative approach to sharing research so that it may influence policy. The research group set up a “Critical Reference Group” involving several education sector stakeholders including Aegis Trust, to ensure that the research is relevant to the stakeholders.

Rwandan teachers have said that they prefer that textbooks that use local names, not foreign names, in their examples and exercises. Teaching requires facts and evidence, and learners need to understand what peace and social cohesion is all about through factual illustrations.

Ndabaga also referred to the need for an emphasis on students' "Rwandanness" and that students need to look at themselves as "Banyarwanda" rather than as belonging primarily to individual ethnicities. Textbooks should also be built on gender equity.

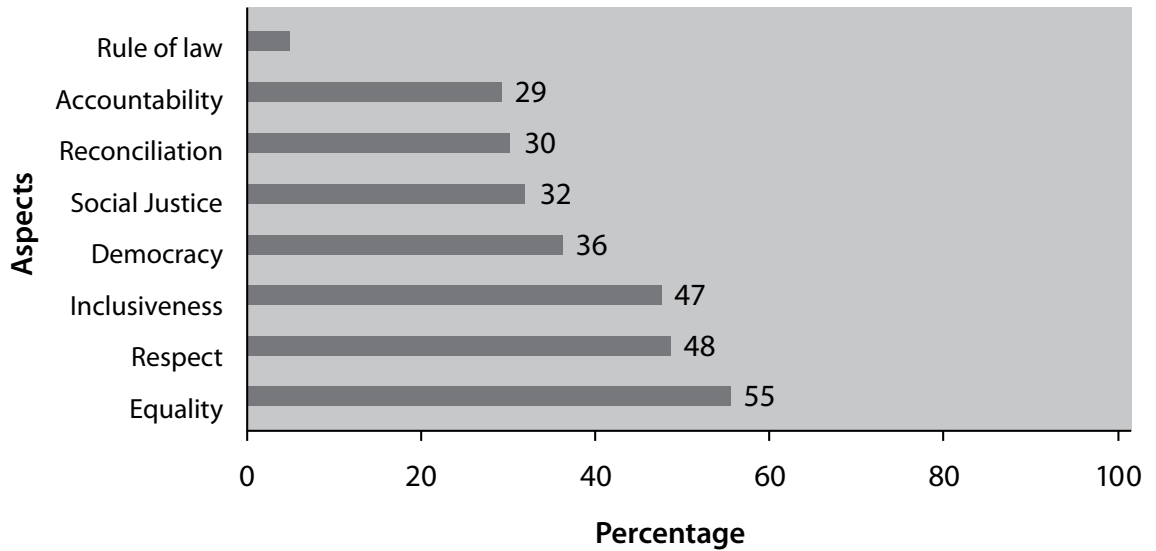
The relationship between parents and teachers is also important. Parents need to support teachers to motivate students to learn peace values. Creating home-school partnerships has become more important in Rwandan schools, but some parents, particularly in urban areas, do not take this role seriously because they often feel it is the responsibility of the school.

Key challenges include a lack of classroom facilities, poor school resources, high student numbers and a lack of both Continuing Professional Development (CPD) and teaching and learning materials for peace education. He stated that this interferes with teaching and learning activities on peace and values, and consequently with social cohesion.

**Data from the research project on teaching strategies used by teachers that have been most helpful for students to foster social cohesion and peace building in schools**

Item	Never (%)	Occasionally/ Sometimes (%)	Very often (%)	All the time (%)	Mean
Formal teaching	23	26	25	26	2.54
Group work (Class discussions, intergroup activities, brainstorming, seminars)	0	15	32	53	3.38
Independent learning (Project work, research, presentation by students)	9	37	34	20	2.65
Demonstration/Modeling	10	36	28	26	2.7
Micro-teaching / Fish bowl/ Peer observation	12	35	31	22	2.63
E-learning/Use of educational technologies	79	21	0	0	1.21
Reflective Writing	23	31	23	23	2.46

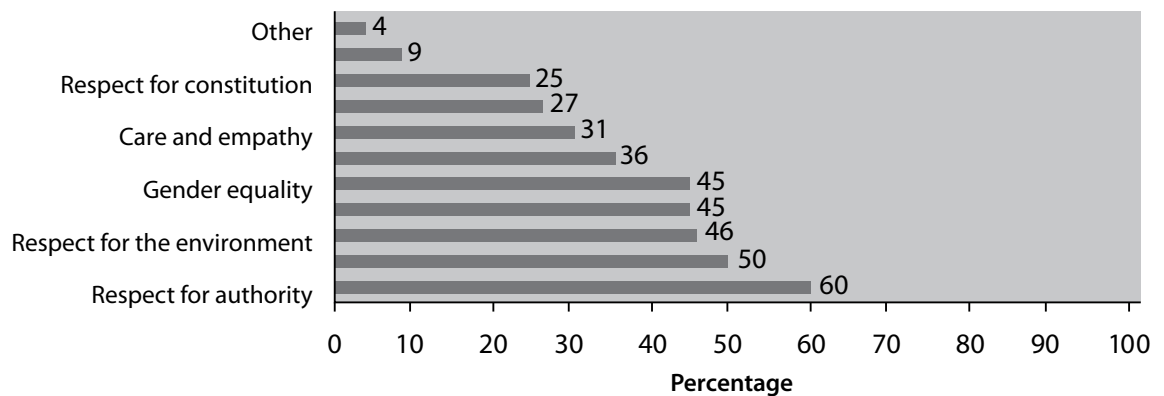
**Teachers’ responses on what aspects concerning peace building and social cohesion they prioritise**



**Teachers’ perceptions about which actions in their schools would enhance an environment that promotes social cohesion**

Ndabaga commented that the top scoring view that schools should be able to expel violent learners reflects how teachers value a peaceful environment, but in the discussion, some participants contended that teachers need to teach these learners the skills to resolve conflicts non-violently, rather than seek to expel them.

**Teachers’ perceptions on the most important values and attitudes needed to instil in their learners**



## **“Do No Harm” in the Rwandan context: A Civil Peace Service case study**

**Esther Tidjani, International Peace Adviser, Civil Peace Service, GIZ**

Tidjani said she would give a practical example of how the Civil Peace Service (CPS) and partner organisations use Do No Harm using the example of “regional public speaking and exchange”.

The Civil Peace Service (CPS) is a German consortium of NGOs and faith-based organisations. GIZ is the only state organisation in this consortium, which is funded by the German government and is active in 13 countries worldwide. In each of these countries, GIZ conducts either post-conflict or conflict prevention programmes. CPS identifies local peace potential, and then joins in partnerships with local NGOs, governmental organisations and grassroot organisations, strengthening them to build sustainable peace and to solve conflicts in a violence-free manner.

In Rwanda CPS works with nine partner organisations that focus on peacebuilding and has seven peace advisers permanently based in those organisations. It aims to achieve three main outcomes: to establish spaces for dialogue; to provide trauma healing and psychosocial support, and to promote critical thinking.

Tidjani introduced conflict sensitivity: the ability of an organisation to understand the context in which it is working and to act upon that understanding to minimise negative impact and maximise positive impacts. This applies to any project that operates in a conflict context, not just a peacebuilding project.

The “Do No Harm” approach to conflict sensitivity was developed through a collaborative methodology, by Collaborative for Development Action (CDA). CDA had a series of reflections analysing humanitarian interventions and these spread to other projects. A key lesson of this was that when an intervention of any kind enters a context, it becomes part of the context, and will influence it, and it will in turn be influenced by the context.

Tidjani explained that all contexts are characterised by “connectors” and “dividers”. The dividers are factors that separate people and exacerbate conflict; the connectors are factors that bring people together regardless of their differences. These connectors and dividers are always present, are not static and change, can shift meaning through time, and can be prioritised. There are also different categories of dividers and connectors that are used for analysis.

When we plan an intervention, we interact with both dividers and connectors, making them better or worse. An organisation’s actions and the behaviour of its staff constitute dividers and connectors. The details of an intervention are usually the sources of its impacts, so these should be given due focus. It is rare that an intervention by itself is a divider or connector, instead it is often the small details that are the ones that should be looked at. On the positive side, there are always options for reprogramming to correct the course.

In the middle the interventions, including projects, outcomes, activities and actors, are listed. On one side, you list the connectors and on the other you list the dividers. This is used in workshops to facilitate Do No Harm analysis.

Tidjani went on to give an example of a project in which CPS has conducted Do No Harm analysis. The Regional Public Speaking and Exchange Project was started by Never Again Rwanda and later joined by partner organisations Vision Jeunesse Nouvelle (VJN), Ejo Youth Echo (EYE), as well as by partner organisations from neighbouring countries. This started after commemoration events in 2011 when it was realised that there was no space for different opinions and narratives to be voiced and debated. The organisations began public speaking according to ESU guidelines introduced in 2012. To

widen outreach, the project was extended to the Great Lakes Region. A first regional event included participants from Burundi, DRC and Uganda in 2013.

The project is twofold: there is a series of activities at local level and at regional level. The local events select people who will participate at a regional level. At these local events, initially teachers worked with youth in debate clubs in schools and prepared speeches about issues hindering peace.

Following the first Do No Harm reflection, held in 2014 with regional partners, the project format was changed from a public speaking competition to public speaking and regional exchange. The competition aspect produced dividers among students. The themes were formerly quite elaborate and complex, and students would choose subthemes and develop speeches. However, after an evaluation in 2016, CPS realised that not all objectives had been achieved and observed unintended effects. Students were fighting for their own ideas and were not trying to appreciate those of others. A more profound Do No Harm analysis was conducted, that incorporated focus group discussions with former participants and other data. This led to a new adaptation of the format, which will be implemented this year.

During the Do No Harm analysis the main conflict lines were identified, which were:

- urban rural divide,
- stereotypes,
- identity conflicts,
- power relations between authorities and citizens,
- intergenerational conflicts,
- political tensions between countries in the Great Lakes Region, and cross-border conflicts, and
- intra and inter-familial conflicts, for example heredity issues, property and polygamy.

The positive or negative effects of the project activities on each conflict dividing line were then analysed.

The findings were that the preparation and selection process of students, resulted in an unequal set of participants. For example, in Rwanda the teachers received training and accompanied the students closely. However, in the other countries this did not happen. Moreover, in Rwanda, 20-40 students participated and then the two best students were chosen to go to the region. These factors conferred an advantage on Rwandan participants compared to those participating from other countries.

Some stereotypes were also addressed but other, new, stereotypes emerged between students from different countries. Moreover, while some participants gained confidence to express ideas in public, others remained afraid to share ideas perhaps through stage fright, which exacerbated inequalities. The competitive nature of activities at local level was also found to exacerbate inequalities.

The objectives of the format were thus adapted. Up to 2016 the project objectives were as follows:

- Encourage youth to develop independent ideas.
- Encourage research and discussion among youth from the Great Lakes Region
- Create a public space for youth to enable them to think out of the box, defend their ideas, and be open to other perspectives.
- Empower youth to be confident public speakers.
- While using critical thinking in the preparation and presentation of their speeches, youth will be encouraged to use critical thinking in their daily lives.

The new objectives for 2016 onwards were shifted to a focus on dialogue and were as follows:

- Spaces for dialogue are created in schools at local and regional level to discuss issues hindering peace and suggest potential solutions.
- Youth and teachers acquire capacities in critical thinking and apply them in their daily lives.
- Through exchange, participants develop empathy and reduce negative stereotypes.
- Youth are empowered to raise their voices in private and in public.

The new format focuses on dialogue and exchange among participants and on the process rather than the result, of a perfect speech. There was also a decision to have all local activities in Rwanda, in the Kinyarwanda language rather than English or French, to level the playing field. The preparation process now consists of gathering ideas about issues hindering peace in homes, communities and schools, and when young people come to the local event they will work as teams on solutions, instead of presenting individual speeches. Moreover, creative elements such as singing and theatre are encouraged to include those who do not feel as confident speaking.

Formerly a judging panel gave grades for performances; but from this year, students will also be allowed to vote for the best team. Through this project, regular “Do No Harm” checks have helped CPS to adapt and improve its interventions. This does not always have to be a full Do No Harm analysis, but could simply be in the form of asking what could go wrong, how it can be mitigated, and how our activities influence the conflict factors. This process has become second nature. The new format reduces dividers by almost eliminating competition, through a more equal preparation phase, and through a review of the judging criteria. It strengthens connectors by operating through teams rather than individuals, working in Kinyarwanda, including creative elements, and including teachers and students in the choice of who gets to go to the regional event, a process which can itself be a divider. Tidjani finished by expressing hope that these changes will improve the project, and have the anticipated impact.



*Dr Carolyn Ashton*

## **The power of participatory design and evaluation in enhancing peace education outcomes**

**Dr Carolyn Ashton, M&E Specialist & Consultant**

The advantages of participatory design and evaluation are that from the start stakeholders are involved in identifying and framing the situation and its problems and as well as possible solutions and interventions. They have been involved in formulating the theory of change, whether consciously or not. Being part of a process of identifying how change can happen, and being involved in seeing this take place is empowering as it places stakeholders at the centre of information-gathering, analysis and design of the work. It also increases the appropriateness of the activities and the effectiveness of their implementation. Ownership creates a different dynamic with partners who are no longer participants but active stakeholders; this shift in dynamic happens because they helped to identify the outcomes, which matter to them and make sense to them as a result.

When working in a participatory manner through the project cycle, stakeholders are able to identify locally relevant evaluation questions. The method improves the accuracy and relevance of reports for local stakeholders. It establishes and explains causality and it may improve programme performance by looking at a programme in the short, medium and long term, to see what improvements are needed. However, most importantly the method empowers participants as key stakeholders, as they not only gain ownership over the outcomes but also increase their sense of individual and collective agency. They learn the skills of evaluation and assessment and the process also builds critical thinking. It builds capacity in the community, develops leaders and also sustains organisational learning and growth.

Participatory planning and evaluation is time-consuming and may require more resources. There may be disagreement about the appropriate approach; the purpose of participation may be unclear; there may be a lack of facilitation skills, which are very necessary.

Ashton stated that when she became involved in participatory evaluation starting from a background of conflict resolution and later, peace education, the reason she embraced it was that she found that the values in participatory evaluation models were similar or parallel to the ones she learned about in peace education.

Involving stakeholders in the process of an evaluation can lead to “better data, better understanding of the data, more appropriate recommendations, [and] better uptake of findings” (Gujit 2014). Uptake of findings also represents greater sustainability. It is ethical to include people to be affected by a programme or policy in the process of evaluation to inform decisions, and to do evaluation “with” people, and not “of” them.



## 7. Tools and Methods for Delivering Peace Education Content in Rwanda

### The use of radio and media programming in building peace and trauma healing and active bystandership



*George Weiss addressing the Colloquium*

#### **George Weiss, Founder and Chief Executive Officer, Radio La Benevolencija**

Radio La Benevolencija Humanitarian Tools Foundation (RLB) is a Dutch NGO that empowers groups and citizens in vulnerable societies by fostering knowledge about how to recognise and resist manipulation to violence and how to heal trauma. It encourages people to be active bystanders against incitement and violence. RLB takes its inspiration from an organisation named La Benevolencija in Bosnia during the Bosnian war of 1992 to 1995 for which Weiss set up a pan European support network. A media producer at the time, he decided to produce a programme called “Hate: a course in 10 lessons” to stimulate warring populations to debate with each other. It was not called “Love: a course in 10 lessons” because the programme was interested in reaching out to those who were not interested in peaceful resolutions. Instead of directly addressing the issues that drive individuals belonging to the different warring groups, this was a debate programme discussing the similarity of the propaganda language that was used in the Bosnian war to the propaganda used in the disintegration of the Weimar republic which led up to World War 2. To make these comparisons Weiss engaged Professor Ervin

Staub, a world-renowned psychologist of genocide, to be the lead researcher guiding the programs.

Weiss played a short animated film by RLB about the “continuum of violence” developed by Prof. Staub. RLB had made the film for a Belgium Embassy-funded TV programme in 2011 that brought together politicians from Rwanda and abroad for discussion. The film illustrated how the path to genocide follows a strikingly similar pattern across cases throughout history and all around the world, - a pattern referred to by Staub as the “continuum of violence”. First, when there are aggravated difficult life conditions during a crisis, people tend to look for security by joining groups, and, in search for easy solutions, begin to scapegoat other groups. Often these are groups that have caused, or been blamed for, unhealed wounds of the past. A destructive leader may create a vision that is hopeful for his or her group, and then portray the other group as an obstacle to this vision. In the face of a lack of active bystandership, when people dehumanise, discriminate against - and then mistreat the scapegoats, they change their morality to overcome individual moral scruples. Then if war breaks out at the same time, the result may be genocide. To counteract this continuum of destruction, trauma must be healed, as unhealed wounds create a danger that violence will be repeated.

Ervin Staub was invited to Rwanda by the Rwandan authorities in 1998 with his associate Laurie Pearlman. He was invited by the then chairman of the FPR and future Foreign Minister Charles Murigande, the then Minister of Justice Jean de Dieu Mucyo, and by Aloisea Inyumba who founded the National Unity and Reconciliation Commission. Weiss’s production project followed Staub to Rwanda, the Benevolencija project was born and an NGO was registered, gaining “courageous” funding from the Dutch Embassy in 2002. The basic idea was to start a series of discussion programmes during the difficult time that Rwanda underwent during the holding of the Gacaca village tribunals. However, once RLB acquired the

funding, they looked for the most effective medium that could embed knowledge in populations to create resilience and found that entertainment for education methodology, often used for health and reduction of domestic violence, would work well to get to large numbers of people and was especially geared for populations in Africa. Therefore, RLB decided to create a soap opera that would transport Staub's continuum to be embedded as a sort of "mind map" known to a large part of the population, enabling them to recognise and resist any renewed form of incitement. Some people call this a mental "inoculation intervention" to create an audience resilient to incitement.

Weiss stated that normally in entertainment for education methodology, two or three messages are embedded in an audience over a process lasting years. However, RLB started with twelve basic messages which eventually grew to 32 and more. Because of the complexity of this, and evaluated impact results of this, the project gained international attention as a peace building tool.

Weiss then showed a second short film about "Love Radio", an independent trans media project about the work of RLB, especially its radio soap "Musekweya", a multi-year radio drama series that continues promoting messages of reconciliation and violence prevention. The video shows a storyline in a village that is trapped in a "downward spiral of hatred, jealousy and violence", led on by angry village residents. A woman from one village, and a man from another village, fall in love, in a forbidden, "Romeo and Juliet"-style relationship, and go on to help build peace between their villages. While doing so, their societies go through the stages of Staub's "continuum". But the soap's heroes and their friends learn to recognise and resist it.

Weiss stated that Radio La Benevolencija has been broadcasting the Musekweya radio soap since 2004. After just one year, Radio La Benevolencija invited Betsy Levy Paluck, then at Yale, now at Princeton, one of the world's pre-eminent evaluation specialists for psycho-social programming, to run a randomised controlled trial which showed the impact of the programme. For example, it showed increased trust between communities, reduced resistance to intermarriage, and also a somewhat surprising moderation of many Rwandan individual's natural respect for authority. As a result of this impact evaluation, donors asked Radio La Benevolencija to expand to Burundi and the DRC.

The storyline of Musekweya is centred around a conflict between villages. In this context, a natural disaster occurs, and people use the crisis to consolidate power by inciting their peers from one village to attack the other. Revenge attacks are then carried out. Active bystanders in the story not only resist the violence but also recognise the way in which people are incited to violence and show people how to recognise and act against it. This basic story structure is repeated in different cycles until there is reconciliation, which mirrors the process in Rwanda. Weiss said that after reconciliation we have a problem, because for the sake of the "inoculation", the continuum of violence must be repeated again and again. Thus, in the storyline of Musekweya they had to invent another location in which incitement was taking place, and the cycle of violence could be replayed and again shown to be resisted through the model of the active bystander. However, the question of the sustainability of the storyline still arises so that it can play out long enough to embed in the audience its knowledge and active bystander attitude stimulation. Therefore, Weiss stated, RLB were glad to have the opportunity to work with Aegis Trust to include the subject matter in the school curriculum of Rwanda, a process that permits regular repetition amid variations of context.

Weiss said that in regular media for peacebuilding interventions, incitement is normally addressed by training journalists in following good standards. However, the problem with this is that journalists are often vulnerable to manipulation, either through security threats or through the need to keep their job. The best way to counteract incitement seems therefore rather to educate the audience than the

journalists. I.e - train the population at large. Only popular media programs and a good school system can do this. RLB is therefore glad to see the continuum being taught in Rwandan schools.

Critical issues still need to be addressed: whilst critical thinking has been a focus for the Colloquium, one must not forget the issue of circumstance, especially situations in which insecurity is created. Weiss said that Rwandan youth are now focused on development, the situation seems secure and Rwanda is one of the best development success stories in Africa. However, the main purpose of peace education should be to prepare the population for possible periods of future insecurity. For example, a transition of power between presidents, - because security, very obviously in today's Rwanda, largely rests on the stability of the current system. If it breaks down for some reason, nobody will feel prepared. A good education has got to be an agent in such preparation, helping citizens to keep a level head in times of insecurity.

A second critical issue is freedom of expression. Weiss had asked Dr Kupermintz, a speaker from the previous day, about the situation in Israel in which Israelis are teaching Arab populations about how to make peace. Weiss said that "in some ways, a similar situation can be seen here". In our case, "we are among survivors", and the Kigali Genocide Memorial respects and memorialises the victims of the genocide. However, there is a large group in Rwanda "who have to feel responsible for the genocide, but there is a climate of fear in the country when trying to express these kinds of things. I think that this has to be expressed, it has to be addressed in a Colloquium that wants to teach future generations in Rwanda to keep the peace and not to be incited". Weiss ended by citing his organisation's educational motto: "attack problems, not people".

## Research as a vehicle for peace education: significance and impact

**Dr Felix Ndahinda, Director of Research, Policy and Higher Education, Aegis Trust**

The effectiveness of programmes such as the Aegis peace education programme, as well as the broader area of peacebuilding, is best examined by research and evidence. Some of the answers can be found in the global research community, but it is also necessary to conduct research locally to answer these questions. Whilst Rwanda has researchers, those dealing with peacebuilding are not very present in the global research community, and Rwandan voices are lacking. Even where some research materials exist, for example in the University of Rwanda, it has not been easily accessible, especially to global audiences for many years. Rectifying these challenges were motivating factors for the creation of Aegis' Research, Policy and Higher Education department in 2014.

Aegis conducted a needs assessment on research for policy making on genocide prevention and peacebuilding in Rwanda, and designed a programme. In this programme, the capacity of researchers is supported by providing mentorship and workshops to produce quality research, that will be published in quality journals, and also adapted into policy briefs. These workshops have been popular and have involved researchers both from the academic community and the community of policymakers and practitioners in Rwanda. A series of seminars and discussion platforms have also been set up to engage policymakers and practitioners in this research to constructively address big peacebuilding questions that policy and practice in Rwanda face.

In his academic career outside of Rwanda, Ndahinda expressed frustration at often being the only Rwandan member of the audience or panellist in academic platforms discussing Rwanda. He said that Rwandans should be able to publish anywhere including at the best academic publications across the world. By stimulating more Rwandans to engage in quality research, we can try to address this. The idea is that peacebuilding research will more likely reach larger, mostly local audiences if it critically features

local researchers. Ndahinda emphasised the importance of increasing the presence of Rwandan voices, especially given the importance, raised by earlier speakers, of tailoring any peacebuilding models and programmes to the context.

Given that Rwanda is the land of “agaciro” (dignity) and “home grown solutions” that are part of the current policy orientation, research outputs will more likely have receptive audiences if they are a result of critically conducted projects carried out by or with the involvement of local researchers who are able to adapt their methodological and dissemination approaches to contextual realities.

Ndahinda expressed hope that researchers can tackle these issues and sensitive questions, and stated the importance of researchers using the appropriate tools to communicate their findings to policymakers, for example through policy briefs.

He stated that there is a promising trend and that Rwandans are increasingly able to engage on various peacebuilding-related topics, including controversial or sensitive topics, something that should be a constructive dynamic.

## Promoting Bystandership Using Media Tools

### **Dr Claudia Wiedeman, Associate Director of Education, Evaluation & Scholarship, USC Shoah Foundation**

The Shoah Foundation was created after the making of Schindler’s List, and embarked on project of collecting testimonies of Holocaust survivors. It has now collected 54,000 interviews from 62 countries, in 41 languages, which comprise 114,000 hours of testimony spanning around 13 years. The theory of change of the Shoah Foundation is that if individuals engage with testimony they will experience attitudinal and behavioural changes that will make them more likely to contribute to civil society.

Dr Wiedeman introduced IWitness, a website created by the Shoah Foundation where students can access multimedia lessons in a virtual classroom, which uses 1956 testimonies and has 83,000 users in 80 countries.

Wiedeman explained that the pedagogy behind IWitness involves four elements: consider, collect, construct and communicate. She also gave examples of resources that are available on the site including a video activity, “info quest”, mini quest and mini lesson. She explained that teachers can log onto the site and create their own lessons based on the testimonies available. Some of the content that refers to Rwanda, was created in partnership with Kigali Genocide Memorial.

Wiedeman showed an array of resources for teaching with testimony, including videos to support learning, graphic organisers and worksheets for students and short clips of testimony on a range of topics. She then gave statistics about Rwandan use of IWitness: Rwanda has the fourth highest number of users after USA, UK and Canada, it has an average length of web site visits of 25 minutes, and has twelve pages viewed per visit on average.

The USC Shoah Foundation partnership with Aegis Trust on the IWitness project in Rwanda was a 25 month project in 10 districts and 20 sectors. Forty-four educators participated in an IWitness educator workshop, nine classroom pilots were held in Rwandan secondary schools, and 369 students completed an IWitness activity online and offline.

IWitness impact on students was then given: it was found to increase critical thinking by 3.3%, to increase civic engagement by 4.6%, and to increase “motivation to make a difference in the world” by 6.4%.

Wiedeman said that this spoke to the power of the IWitness programme, and that teachers encountered challenges but were not overly bothered by them.

Quotes from students about the programme, include:

- “I have learned to forgive no matter what wrong is done to me and always maintain peace.”
- “I have well understood the lessons through listening and watching and I will try to apply the lessons everywhere I go.”
- “I have gained a sense that I should attend to what is common between me and others than to any differences for a brighter future.”
- “I have learned that there is always a new day after a miserable one and never to lose hope.”

The extent to which students talked to other people about the program and the issues raised by it, was a surprise. At the end of the Rwanda Peace Education Programme, Shoah Foundation worked with teachers to develop their skills to help them speak to other teachers and use testimony that is relevant for them. She said that teachers had wanted to continue the programme, which was an encouraging, “love to see” outcome.

Teacher responses in a survey about their practices demonstrated a number of notable changes. For example, after IWitness more teachers facilitated a class discussion among students, encouraged students to use knowledge gained in lessons to solve problems, used technology to teach a lesson, encouraged students to consider the feelings of others and to teach genocide in the curriculum. For instance whilst 60% of teachers encouraged students to consider the feelings of others before, this increased to 95% after IWitness.



*Dr Joyce Musabe*

## Peace education in the Rwandan school curriculum

**Dr Joyce Musabe, Head of Curriculum Development, Rwanda Education Board**

Peace education aims at constructing the students’ worldviews, that is, their values, beliefs, attitudes, motivations, skills and behaviour patterns in a way that reflects the reality of the peace process and prepares them to live in an era of peace and reconciliation. The goal of peace education in Rwanda, is to address the problems of conflict at different levels and explore the path to a peaceful future. The Rwandan government’s objectives for formal peace education in the post-genocide context are to “promote social cohesion, positive values, including pluralism and personal responsibility, empathy, critical thinking and to build a more peaceful society starting from the youth.”

Peace education was introduced into formal education as “peace and values education” in the 2015 competence-based curriculum as one of eight cross-cutting subjects. Amongst the other cross-cutting themes are Genocide Studies, Gender education and “inclusive education”. The eight issues are intended to be integrated into all subjects, through 24 courses in the competence-based curriculum, from pre-primary to senior six. She said that peace education methodology has been infused into the curriculum through textbooks and teachers’ guides with sample lessons.

Musabe stating that “whenever learning takes place, these subjects must be exercised to see the fullness of life of the students”. She described how peace education is integrated into the new curriculum. First, this has been done through stand-alone syllabus units in Social Studies, History and Citizenship, General Studies, Religious Education (RE), Music and Languages. Second, in other subjects, peace education has been integrated through examples, references, illustrations or activities, teaching methodology, setting of objectives, that are embedded into units in all subjects. For example, using testimonies from genocide survivors, genocide victims, rescuers, genocide eyewitnesses and other bystanders as well as peace builders translated into stories.

Peace education can also be integrated through extra co-curricular activities, for example anti-genocide and anti-genocide ideology clubs. Thirdly, peace education has been integrated into the new curriculum through the involvement of other stakeholders including Aegis Trust, the National Commission for the Fight Against Genocide (CNLG), Wellspring Foundation, National Unity and Reconciliation Commission, National Itorero Commission (Itorero ry’ Igihugu), especially for peace education content.

There are challenges that formal peace education must overcome. First, learners may receive contradictory information from school and from their family or friends “who have genocide ideology [that confuses] learners”, or from different sources. Second, peace education is a long process, and it takes time to acquire positive attitudes. Third, the appropriate teaching and learning materials must be found. Fourth, teachers must be trained to have a clear understanding of the subject.

Musabe noted opportunities included political will from the Government of Rwanda to implement peace education, and a thirst for peace among the Rwandan population. Musabe finished by noting that she is happy that stakeholders had come together to support the government to implement peace education as shown by the Colloquium, and that whilst the way ahead is challenging, we can succeed in implementing peace education effectively together.

## **Genocide Archive of Rwanda and the role of storytelling in Rwandan peace education**

### **Dr Erasme Rwanamiza, Director of Education, Aegis Trust**

Dr Rwanamiza referred to the points raised by the previous speaker Professor Ndabaga, of the need for teaching resources, that teachers “crave” for Continuing Professional Development, the need to avoid harming people when teaching, and teachers who wish to expel violent learners from school, stating that he will at some point return to these issues and try to make the connection between his own presentation and the way that the issues being raised are being attempted to be addressed.

Aegis has been carrying out a peace education programme in Rwanda since 2008. This took place after two or three reports from the Rwandan parliament in 2004 and 2006, and, probably another in 2007-8. These reports, from both the lower chamber and the chamber of Senate, all pointed at the issue of genocide ideology being rampant among the Rwandan population in general and schools in particular.

Rwanamiza noted two challenges facing teachers and trainers at the time. First, a challenge to teachers’ or trainers’ comfort was the presence of learners or trainees from the two key ethnic-labelled social groups in schools or other learning or training settings in Rwanda. A second key challenge to the trust and credibility required to smoothly trigger attitude and behaviour change in the trainees was that the teachers or trainers were also coming from the two key social groups.

To address these challenges, Aegis developed and adopted the strategic approach of storytelling for peace



education in Rwanda. This approach consists of educational genocide-related experiences recounted by the people who lived them (instead of by the teacher), including of survivors, perpetrators and rescuers, in terms of live or recorded audio-visual testimonies and written.

Rwanamiza then showed a video (link <https://www.youtube.com/watch?v=sZ39RQmzv7s> to the story of Grace Uwamahoro and Vanessa Uwase) as an example of a true story that Aegis uses in peace education. The video shows interviews and footage of Grace and Vanessa and tells the story. Grace, a Hutu girl of 10 during the genocide, could not eat during the genocide when the neighbours and her playmates were being killed. After the invasion of the RPF her family were told to flee. As they walked out of Kigali, Grace heard the screams of an agonizing person and, going to check, saw a woman who had been cut in several places with a machete. As this woman died, she asked Grace to take the baby that was then breastfeeding on her, saying “with God’s help you will both survive”. So Grace took the baby. However, her family worried that having a Tutsi baby would “bring misfortune” on them. Her response was “let’s just keep going. I don’t care. If I have to die for this baby, I will”. They named her Vanessa Uwase. Vanessa was told by other children that she was not related to Grace, and asked her about it in 3rd or 4th grade. Grace confirmed this.

In an emotive sequence in the video, Grace and Vanessa visit the place where she rescued Vanessa. Vanessa asked Grace “what kind of kid was I. How did I look?”. Vanessa responded: “You were so little. I told myself ‘whoever did this to your mum, if they come back they will kill you! And even if they didn’t kill you, you will die of hunger.” Vanessa then asked what her mother looked like. Grace responded that she was light-skinned, and that Vanessa must have looked like her father. Vanessa asked why Grace’s family hated her. Grace responded that the reason was that as a Tutsi baby, Vanessa had become a burden and they feared that she would get them killed. Vanessa asked, in a quivering voice “but what did I do wrong?” Grace responded that her family were afraid because Vanessa was Tutsi and they were Hutu: “it’s like we had cheated death but were likely to be killed at any time because of you”. When they asked Grace to abandon Vanessa again, she said “walk in front, and leave me behind. If I die with this baby, I will.” Vanessa expressed her deep gratitude to Grace, and Grace said that since she met Vanessa, God had provided for them.

Grace expressed her wish for Vanessa to be successful in university and to get a good job and a good life. Vanessa said that whatever she wants to do in life, she wants it to be something that involves bringing justice to those who are oppressed and to involve kindness, like a judge or a doctor. The film finished with Vanessa giving a message to Grace: “In your life you should keep doing good. Whatever I do, wherever I go, I can never forget you. Ever.”

Rwanamiza continued. Both audio visual and written testimonies are taken from the Genocide Archive of Rwanda. The stories containing educational genocide-related experiences are set on panels compiled into an educational exhibition that Aegis uses for peace education. Aegis piloted the storytelling approach from July to December 2013 and rolled it out country-wide in the framework of the Rwanda Peace Education Programme (RPEP). Aegis is still using the panels under Education for Sustainable Peace in Rwanda.

RPEP was a peace education program led by Aegis that was implemented from 2013 to 2016 in partnership with Institute of Research and Dialogue for Peace (IRDPA), Radio La Benevolencija and USC Shoah Foundation. ESPR is the current programme that we are implementing (2016-2019) in partnership with Radio La Benevolencija.

The educational exhibition is called “Peacebuilding after genocide” and was developed on the model that is being used in the framework of Kigali Genocide Memorial exhibition. This educational exhibition is



composed of 17 panels organised into 4 key parts: history background; genocide and how it developed and evolved; consequences of genocide; peacebuilding in the aftermath of genocide.

In this exhibition, particularly interesting for their inspiration are four panels. The first particularly interesting panel is the one that contains the story of Grace and Vanessa. This is interesting because it illustrates the empathy, critical thinking and personal responsibility of a 10-year-old child. A second particularly interesting panel is called “Two hills” which showcases reconciliation between the inhabitants of two hills. Thirdly, there is the “Kicukiro ladies” panel that showcases “togetherness for development”, and fourthly there is a panel on the story of “Jacques and Martin” that illustrates the ability the youth have to change society.



## 8. Exploring Core Elements: Critical Thinking, Empathy, Trust and Personal Responsibility

### **Breaking down social cohesion and resilience: Does the sum total of trust, empathy, critical thinking and personal responsibility amount to social cohesion and/or resilience?**

**Dr Eric Ndushabandi, Director, Institute of Research and Dialogue for Peace**

There is a potential trade-off between social cohesion and social diversity: in more diverse societies, generalised trust (which is assumed to be an indicator of social cohesion) is more difficult to foster and this results in a loss of a sense of community.

In discussing trust, we can ask how it can be measured. Some literature has found that it is easier to develop trust when we are familiar with the people around us, and particularly when they are objectively or subjectively similar to us. The theory that social cohesion is based on similarity has merit, but in Rwanda there have been exceptions: at certain times Rwandans have trusted outsider groups or foreigners more than insider groups or fellow Rwandans.

Some countries with minorities that have policies that are hostile to multiculturalism, including the US and Belgium. These countries try to bring people closer together and to create a homogenous society, and do not recognise the specificity of minorities. He asked how trust is possible in this setting.

When discussing the link between trust and dialogue, Ndushabandi cited Michelle LeBaron and Nike Castarphen in their 1997 paper "Negotiating Intractable Conflict: The Common Ground Dialogue Process and Abortion"<sup>3</sup>, which argues that during dialogue, trust grows from shared commitment, familiarity and respect for listening, but if parties distrust each other, dialogue is possible if the parties can trust the process, they feel secure in the fora for dialogue, and if they trust the facilitator. Thus, the question of "who is the facilitator" or "who initiated this dialogue" is relevant. In the Rwandan context, the facilitator of this dialogue is the government, which is trying to bring Rwandan society from an ethnocentric consciousness, to a strong consciousness of being "the same" in terms of national identity.

If one trusts another, in this reconciliation process, it implies that they rehumanise the other and foster mutual concern that is a basis for trust, reversing the dehumanisation that takes place during the genocide process.

Trust is linked to empathy but it is more complicated because empathy is not just a sense of connection between people or social cohesion, but it involves taking the position of others. It is not just to recognise the memory or identity of the former "enemies"; it goes beyond that. The process of reconciliation is supposed to build a sense of empathy, but this is hard. Asking survivors to take the position of perpetrators or perpetrators to take the position of survivors might be said to be unrealistic, and to do so would take empathy. From a concrete and realistic perspective, this means to integrate the narrative of others in your reconciliation process, which is very difficult.

Ndushabandi asserted that the creation of this empathy involves a cognitive element, which is the creation of beliefs and analytical views. It involves moving from emotions and from trauma to the rationalisation of the process. It takes commitment to engage in this reconciliation process, and an acceptance that to do this requires integrating the narrative of others. Natalie Zaltzman, a French psychoanalyst, has said that to recognise others' narratives does not require a perception of all pains as equal or of all narratives as the same.

Ndushabandi discussed the importance of “empathic mutual positioning”, namely the ability to position yourself towards others or to take the position of others. This takes mutual recognition and understanding, which is very difficult as a process. In describing how this process might work, he described three elements. First, it has to be very reflexive. People start with their personal feelings and emotions, which they cannot change, but have to move to a wide and deep sense of commonality and commitment to reconciliation, when they engage in negotiation and dialogue. Second, empathic mutual positioning can be thought of as a strategic approach to reconciliation. Third, attempts to build trust and empathy should start by engaging others in transactions simply for the satisfaction of basic needs and interests, and move from there to social cohesion, reconciliation, conflict resolution and transformation.

Two factors that have to be considered for Rwanda’s reconciliation process are as follows: first, it is a complex and lengthy process where it is very important to engage the relevant cultural and historical contexts. Second, the changing factors that work against reconciliation, need to be addressed, and this is the job of think tanks and other civil society organisations.

What does this mean? Dialogue is about healing, and from the individual level to the community level, but also from the government perspective of engaging people in this healing Gacaca and other mechanisms that have played a big role in developing those spaces of listening to stories.

Dialogue is ideally between two parties with equal positioning, but such equality is difficult to achieve in Rwandan society; for example, when one engages people in telling stories or giving testimonies, some may be about surviving genocide crimes and others may be about other crimes and other pains. Engaging in dialogue firstly requires all parties to recognise their equal and shared humanity. Such humanistic values are to be found in the national or official values as expressed through *itorero* and through peace education programmes.

To achieve mutual positioning, people need capacity, and the building of this capacity is the job of independent civil society organisations, through offering free spaces in which people can engage in the development of trust, empathic mutual positioning and dialogue.

Ndushabandi asked the question of who should trust whom, stating that the relevant parties are not only survivors and perpetrators but that it is necessary to take a holistic and multi-level approach to address trust and build empathy through dialogue. He referred to a “memorialisation dilemma” which is the challenge of how to integrate the truth about the past whilst coming together and taking the same direction as a country. Healing past wounds is very important to move forward.

The development of critical thinking, and of personal responsibility – which are linked – is very important, so that people do not use the excuse that was common in Rwanda after the genocide, that they were ordered to commit crimes by leadership. Critical thinking and personal responsibility will enable them not to be manipulated into committing such crimes. He added the following elements to be considered or addressed during reconciliation: poverty, illiteracy, media communication, youth engagement and the history of colonialism and its legacy.

Ndushabandi proposed a holistic and multi-level approach to reconciliation, and proposed the following key actors and associated interventions:

- First, he stressed the importance of organisations and bodies that conduct research, which is scientific but also deals with personal arguments and stories.
- Second, he stressed the importance of government in promoting a clear vision of inclusiveness, competence, devotion and accountability, as well as democratic values, because research has

shown that a democratic society is more likely to develop greater trust and empathy through a consciousness of citizenship. A shift is required to a mindset of openness and critical thinking.

- Third, it is necessary to engage communities in healing the past, to emphasise common values, and reshape the common destiny. Ndushabandi referred to this as “thinking big”, linking the development of the national identity with the development of trust, empathy, and personal responsibility.

## Exploring Core Elements: Group Sessions

The theory of change that Aegis’ peace education programme developed is that: critical thinking plus positive values - including empathy, integrity, tolerance, personal commitment to action – increase social cohesion, humanity and resilience to genocide in individuals and communities. The Colloquium group sessions sought to explore in more detail some of these components, but also how they related to each other and whether the formula is valid.



*Group discussion in progress*

### Group Session: Critical Thinking

#### Definitions

Patrick McSharry and Immaculee Mukankubito opened the discussions on critical thinking. Critical thinking is an important skill in education and is also widely accepted to form an important part of peace education. Many educators would categorise critical thinking as a purely cognitive skill, separate from morality. They would argue that they are separate since many well-educated people lack moral insight and many poorly educated people are morally good; so the two must be separate. However, separating critical thinking from moral integrity and responsible citizenship has historically been used to justify prejudice, ideologies of hatred, or vested interests; highly educated people orchestrated the holocaust. Thus, for the purpose of peace education it is important to work with a definition of critical thinking that integrates values.

However, Richard Paul, a philosopher who has written extensively on critical thinking, argues that both cognitive and moral elements represent important values of critical thinking. A definition that integrates cognitive and moral aspects (Ennis 2002) is offered as “reasonable, reflective thinking focused on deciding what to believe or do”.

Traditionally critical thinking is thought to be “the process of actively and skilfully conceptualising, applying, analysing, synthesising, and evaluating information to reach an answer or conclusion; or disciplined thinking that is clear, rational, open-minded, and informed by evidence”.

Participants developed a list of critical thinking skills and values that integrate cognitive and moral elements including:

- a) the capacity to conceptualise, apply knowledge, analyse, evaluate, summarise, evidence and develop evidence; and
- b) willingness to remain open to alternative perspectives, the ability to question others including oneself.

### **Critical thinking in peace education**

This cognitive and moral approach fits well with the role of critical thinking in peace education, which aims to bring together critical thought, moral integrity and responsible citizenship to foster intellectual virtues of intellectual courage, intellectual empathy, intellectual integrity and faith in reason.

Participants added that critical thinking provides opportunities to foster empathy through an open mind and to appreciate diversity of all types of prejudices. It entails self-responsibility through a capacity to take decisions to resist manipulation and not to blindly follow instructions. It leads to personal responsibility but not as a stand-alone topic.

Vaughn John gave an example of how these elements of critical thinking are integrated into single exercises in the Alternatives to Violence Project (AVP) that works with teachers. In the training programme, teachers are asked to draw their school map and identify “conflict sites”. Then the teachers are asked to go back to their schools and then ask their students (boys and girls) to draw the school map and identify “conflict sites”. At the next session, the teachers are asked to explore why they think the maps are different. They also reflect on why some sites are labelled “conflict sites” while others are not requiring an integration of intellectual virtues discussed above.

### **Measurement**

There are a range of tests available to assess critical thinking at different levels of education. The Watson-Glaser Critical Thinking Appraisal (WGCTA) is the oldest and among the most widely used to assess scholastic aptitude. It was constructed around five subscales (or critical thinking skills): inference, recognition of assumptions, deduction, interpretation, and evaluation of arguments. Patrick McSharry explained that an advantage of such tests is that they measure actual aptitude rather than self-reporting perceptions of oneself (as tests to measure trust for instance).

For our purposes, critical thinking is not about scholastic aptitude; it includes a value judgement aspect that does not discriminate between high and low education. As emphasised by Paul, “clearly there are highly educated, intelligent people who habitually do evil and very simple, poorly educated people who consistently do good”.

How do we measure “reasonable, reflective thinking focused on deciding what to believe or do” while capturing the moral and intellectual integrity dimensions of critical thinking?

Situational questions have been suggested as a possible way forward in a manner that does not discriminate according to educational attainment and captures an integration of the intellectual virtues discussed.

Participants shared an example of a situation in which perpetrators showed a form of critical thinking:

“Genocide perpetrators, after being sentenced by Gacaca to community work, were asked by the government to destroy houses in Kiyovu. The government had already paid money to the former owners to relocate. The perpetrators refused saying that in the previous government, they had been asked to destroy the houses of the Tutsi and they followed through which led them to jail. They did not want to destroy other houses and then be taken to jail again.”

## Group Session: Empathy

### Definitions

Mariana Goetz provided some background research on empathy with some guiding definitions, namely that empathy is the capacity to understand or feel what another person is experiencing from within their frame of reference. It is multidimensional, consisting of *cognitive* (recognising the feelings of others) and emotional or *affective* components (feeling and sympathising with them).

Psychologists distinguish between situational empathy (empathic reactions to a situation) and dispositional empathy (a person’s character trait, for example in relation to the autistic spectrum).

The dynamics of inter-group empathy are particularly relevant. For instance, studies have found that self-categorization (in-grouping) and competition dampen empathy and engender counter-empathic responses toward out-group members. People routinely fail to empathise with others in certain circumstances, such as being stressed or rushed, with members of different social or cultural groups, or competing teams (Cikara et al. 2014). In this respect, four common political and social barriers to empathy have been identified: prejudice, authority, distance, and denial. According to many experts on conflict and reconciliation, unresolved wounds and trauma increase anxiety and fear, and constitute challenges to empathy.

Studies have also showed ethno-cultural empathy was not distinct from basic empathy and that largely similar predictors were found for the two constructs (Rasoal et al. 2011).

### Empathy in Peace Education

Jean Nepo Ndahimana explained Aegis’ practice in relation to empathy in its peace education programme.

Inspired by Ervin Staub’s Continuum of Violence, Aegis, with the help of others, developed a Continuum of Benevolence. Participants explore the steps that are involved in rebuilding humanity. Empathy is one of these steps, and in Aegis’ approach it is explored along with other positive values, through storytelling. For instance, the story of Grace, a young Hutu girl who rescues a Tutsi baby whose mother was killed in the genocide, demonstrates extraordinary empathy in challenging circumstances. Once the concept is understood through examples from stories, being able to put oneself in the position of others is exercised through role-play that engage different aspects of empathy.

A role-play scenario was explored. For instance, you see a man fall unconscious on the side of the road on your way to work. What do you do? If you pass by and do nothing you will feel a taint of guilt in your life. If you do something, no matter how small –like alert appropriate services or ask others to come and help, you will feel good about having acted positively.



Participants discussed the three-stage process of empathy described by Haggai Kupermintz, namely a first “mirroring” stage, in which a person feels what the other person is feeling; then a second “imagining” stage, in which a person imagines in their mind what the other person is going through; and third, an “action” phase, in which people take some step. Story-telling and roleplay were shown to be ways to achieve these three steps in peace education.

The ability to for individuals to place themselves into opposing gender realities can be measured as part of empathy.

### **Measuring Empathy**

There are many scales that seek to measure empathy. Some of the most common include: The Empathy Scale (Hogan 1969), Questionnaire Measure of Emotional Empathy (Mehrabian & Epstein 1972), the Index of Empathy for Children (Bryant 1982), Interpersonal Reactivity Index (IRI) (Davis 1983a; Davis 1983b) and the Empathy Quotient (Lawrence et al. 2004).

A study using the Index of Empathy for Children and Adolescents following peace education in schools in Turkey showed increases in empathy using this scale.

## **Group Session: Trust**

### **Definitions**

James Smith shared some background research on Trust, including existing definitions, namely that *trust is the confidence to rely on an individual to behave toward you with goodwill or with shared values.*

In pre-genocide Rwanda, the narrative was developed that one could not trust the Tutsi. The erosion of trust in society is a serious precedent, necessitating an emphasis on rebuilding trust. Trust is a marker of social cohesion and plays an important role in a process of rehumanising: enabling increased dialogue, understanding, and ultimately solidarity. It also involves a component of critical thinking where important rational and value judgements come into play (see Trudy Govier’s intervention above). Blindly trusting without these components can lead people into harm’s way. Aegis’ programme seeks to provide critical thinking skills around trust through story telling on the one hand, and increased trust amongst participants taking part in the programme through its participatory methodology on the other.

Trust may be between individuals, or between individuals and institutions or groups. For our purposes, we are interested in trust between individuals, who might equally be neighbours or strangers, but are likely members of the same community.

The scholars Naef and Shupp describe different influences on individual levels of trust. They quote a 10% increase in trust when a person experiences trustworthiness, while an experience of untrustworthiness reduces trust by 20%.

### **Deconstructing Trust**

As demonstrated by Trudy Govier, trust is also based on other values, including critical thinking and empathy. At Aegis, trust is at times considered as an outcome that is based on the building up of other values. For instance, without acknowledgement of certain facts, it is difficult to build trust. Aegis educators cited the example of a perpetrator who acknowledged wrong-doing and established a relationship with the survivor, took her to hospital and back to her house. The acknowledgment allowed for these actions to develop into a trusting relationship.



Aegis educators identified core shared values that underpin trust as including: “Truth”, “Acceptance of others”, “Integrity” and “Respect”, and values of personal responsibility contribute to attitudes of trust.

### **Measuring Trust**

Literature on measuring trust is divided between attitudinal surveys and behavioural experiments.

Studies comparing attitudinal surveys with trust behavioural experiments have noted that attitudinal studies of trust are poor indicators of actual trusting behaviours, particularly if based on self-reporting questionnaires of one’s own attitudes. What people say about how much they trust others is not necessarily consistent with how they behave in a trust “game” setting which is designed to reveal their trust levels through behaviour. It is suggested that attitudinal surveys may indicate trustworthiness, instead of trusting behaviour. However, some attitudinal surveys correlate better with the results of trust “games” than others.

Naef and Schupp recently present a new questionnaire to measure trust in strangers. They split the General Social Survey Scale (GSS) into four short statements with a four-point rating scale from “strongly disagree” to “strongly agree”, for questions such as: “In general you just can’t trust people.” The test seems to address a general disposition of openness without seeking to measure trust in people or institutions that people may have good reasons not to trust; there is also no obvious “correct” answer that people might feel pressure to self-report.

Aegis staff noted that scales that measure thoughts and not actions are problematic, as people may behave differently than how they believe they will, and again differently from what they will tell a stranger in a survey. In this respect, trust may need to be measured by verifiable facts. Abel Van Es affirmed that trust cannot be measured by attitudinal surveys, as everybody wants to be seen in a positive light. There are also issues related to respondents’ perceptions or fears of how survey results may be utilised in the future, which might be problematic if surveyors are associated with “authority”.

### **Rwandan experiences in measuring trust**

The Rwanda Reconciliation Barometer, the research team of which was led by Ezechial Sentama, seeks to measure trust, among other aspects of reconciliation. The barometer disaggregates reconciliation using six variables: i) understanding the past, present and future; ii) citizenship and identity; iii) political culture; iv) security and wellbeing; v) justice fairness and rights and vi) social cohesion.

Trust falls under two components including the category of “political culture”, which looks at levels of confidence that citizens have in institutions and leaders. A survey was filled by surveyors asking respondents to rate their level of trust in certain institutions from “very highly acceptable” to “low” or “I don’t know”. Trust in the central government came out at 95.8%. The lowest trust score was for private media which rated 70.5%. The survey tested a whole range of institutions. This data that came out of it, was triangulated with focus group discussions and other qualitative information.

Other questions were aimed at trust in between individuals. Questions in this category included: “now Rwandans trust each other without discrimination”, and “In social interactions, e.g. bars, transport, there is no ethnic discrimination”, for which 74% of respondents strongly agreed. Another question was: “I can leave my child with somebody who does not share the same social category” (ethnic, religious, etc.), for which 89.5% strongly agreed.

Cumulatively, the Rwanda Reconciliation Barometer gave a 92.8% score for reconciliation overall. However, Aegis Trust’s Research, Policy and Higher Education staff participated in a validation workshop in which the methodology was questioned, particularly with respect to response bias towards providing the “desired” response.

Birger Heldt offered suggestions on how to move forward, suggesting the establishment of objective milestones in the short, medium and long term. Expertise in building such metrics exist, for instance the World Values Survey.

Vaughn John and Webster Zambara both suggested that trust is context-specific. Some indicators could be agreed upon to measure trust in a specific context. Other participants raised challenges that there is both fear and trust. At certain points the government has sensitised the population about forgiveness. If you ask people about forgiveness at that time they will tell you “we can’t refuse to forgive perpetrators”. In Rwanda, it was suggested, people conform easily and don’t make their own decisions.

### **Group Session: Personal responsibility**

Amy Carnes provided background research on personal responsibility, including existing definitions and insights into how personal responsibility is understood in the USC Shoah Foundation. In the context of values education, personal responsibility is also known as active bystandership, upstandership, citizenship or commitment to action. The main characteristics include a sense of social, community, civic responsibility or mobilising action that might result from empathy, critical thinking and other values. The definition as it is used in peace education does not refer to individual or collective responsibility for things that have happened in the past, in the sense of young people having a duty to act because of what members of their group did in the past, or young people being accountable for past events. It relates to a forward-looking sense of individual agency for one’s actions in the present.

The question was raised about what the entry point is for different people: it might be empathy or critical thinking that spurs them into action. There was agreement that critical thinking, trust, empathy are all intrinsically linked with personal responsibility. In the education context, personal responsibility is understood as “accepting accountability for one’s action or lack of action, and the resulting consequence(s)” (Mergler & Patton 2007).

In the education field, personal responsibility is an important component of values education with respect to developing the moral growth of adolescents. USC Shoah Foundation quote Mergler, who explains that “while external factors can impact on the choices we make (such as access to resources and discrimination), it is imperative that young people analyse and own their choices, in order to make better choices that may include seeking redress for inequitable external factors that work to hinder their progress” (Mergler et al. 2015). Of equal relevance is the notion that “an adolescent who continues to believe that his or her choices are caused by factors external to themselves will continue to be powerless to change their circumstances, world view and resulting outcomes” (Glasser 1998).

#### **Personal responsibility in peace education**

USC Shoah foundation’s theory of change considers that engagement with testimony about the Holocaust helps students develop capacities to become more responsible participants in society. Personal responsibility is also a feature of their model. In assessing personal responsibility, they seek five specific outcomes from their programmes, which are: motivation to act, a sense of social responsibility, recognition that one person can make a difference, civic engagement and integrative complexity.

Freddy Mutanguha discussed how Aegis’ peace education programme places a significant emphasis on exploring the consequences of genocide and steps toward peacebuilding. The Aegis education programme aims to put individuals in a role-play situation in which they realise that they can act, that they can contribute and that they have individual agency. At the end of the programme, participants

are encouraged to make a commitment to action, though this is entirely voluntary. Critical thinking again comes into play as participants draw upon creativity in devising actions they can take forward.

### Measurement

Several scales have been developed to test personal responsibility. Perhaps the most relevant one for our purposes is the Measure of Personal Responsibility for Adolescents (Mergler et al. 2015). The concepts in this measure include:

- a) Locus of control: the belief that one's behaviour determines outcomes.
- b) Personal agency: the belief that one has the power to make choices about one's thoughts and behaviour.
- c) Self-efficacy: the belief that one has control over outcomes.
- d) Self-regulation: the active effort one makes in regulating one's feelings, thinking and actions; which requires self-awareness and responsibility taking for these.
- e) Emotional intelligence: the ability to identify, understand and take responsibility for emotional experiences.
- f) Accountability: willingness to hold oneself accountable for the behaviour enacted and the resulting outcome.

## Conclusions about the Aegis Trust peace education formula

$$\begin{array}{c}
 \text{critical thinking + positive values} \\
 \text{(empathy, caring, trust, respect, personal responsibility)} \\
 = \\
 \text{social cohesion and increased resilience to genocide}
 \end{array}$$

A concluding question was whether there will necessarily be increased resilience to violence if there is an increase in all four elements? There was agreement that all four elements are vital for increasing resilience, but perhaps there are missing elements.

It was suggested that an important element was the preparedness for a situation in which fear prevails; namely the ability to deal with adversity and severe stress. Will these skills and values give people the necessary awareness that they are in such a situation? It was felt that this may be addressed through the tools participants are given to analyse the continuum of violence and their ability to relate or transfer this back to their own realities.

Addressing wounds and trauma is another missing part of the equation. Speakers have suggested that if trauma is not addressed, the process just remains on the surface. People are not able to develop empathy and trust – the affective side – effectively, and the anticipated increase social cohesion and resilience will not result.

The following conclusions can be drawn for the formula:

- Critical thinking as is best defined for the purpose of peace education, includes moral aspects such as intellectual integrity, which draws on cognitive aspects of empathy. There are no specific scales to measure this type of critical thinking (that combines cognitive and moral skills). However, situational questions that focus on what to believe or do, might be appropriate.

- If one consider empathy as presented by Ervin Staub and Haggai Kupermintz, as a staged process that involves cognitive and emotional aspects and leads to action, this may encompass a significant part of Aegis' formula (critical thinking, empathy and personal commitment to action).
- Empathy scales are already being used to measure peace education in other contexts, such as Turkey or Israel.
- Questions were raised about how trust fits into the formula and whether it might be an "outcome" indicator of increased humanity or empathy.
- Questions were also raised about resilience, and whether an attempt to measure increased humanity and social cohesion would also be reflected in the event of a stressful situation; and whether individual resilience to adversity might be a different concept to social cohesion.

## 9. Measuring social change: Insights for measuring impact of peace education



*Measuring social change panel. L-R: Dr Andrea Abel van Es, Professor Birger Heldt, Samuel Kale Ewusi, Dr Patrick McSharry, Moderator: Mariana Goetz*

### Using data and ICT to measure resilience against violence

#### **Dr Patrick McSharry, Visiting Professor, Carnegie Mellon University**

Dr McSharry introduced Carnegie Mellon, which has multiple campuses scattered around the world with full time faculty. Kigali has around 10 faculty members who teach courses some of which are broadcast across Europe and the US. McSharry, a self-titled “quant”, is one of them and teaches courses on data science.

He explained that the reason he has become involved with Aegis Trust as part of the Belgian Embassy-funded Digital Platform to Support Education for Sustainable Peace, is to think about the big questions around how human rights and ICT can link together, and to construct meaningful indices that capture some key ideas such as critical thinking, empathy, personal responsibility and trust. He noted that when we think about each of these concepts we end up with a large number of words to describe them, but also noted that many of these words are correlated with each other.

McSharry said that data can give us a powerful tool if we can find enough of it, and if we can work out how to define these key terms. He said that he is interested in thinking about how we might define an indicator for “resilience against violence” specifically in the Rwandan context, stating that he is convinced we can do it, but that many discussions with key stakeholders will be necessary.

He introduced the concept of “big data”, which the social scientists invented. Whilst engineers and physicists have been “drowning in data” for decades, but social scientists now have similar data. The advent of social media, gives us multiple sources of information about what people are doing, what they are thinking about, what transactions they are making, and what searches they are conducting on the internet. On the one hand this is very “spooky” and generates privacy risk issues, but on the other hand, this enables us to go beyond surveys. It creates a source of data that does not require the person to have to think about generating it; it is more natural in a sense. Whether we like it or not, big data is here, and the private sector and governments are very active in figuring out how to use it. By 2024 a billion people will be connected together, creating many revenue opportunities and a phenomenal number of apps, which allow both data collection and the communication of the results of data

analysis back to people, as an “end-to-end solution”. Such apps can allow managers, large organisations and ordinary individuals access to predictions, forecasts and risk management tools.

Before “big data”, analysis revolved around a group of people sitting in a room trying to figure out what is happening. For a quantitative analyst, this is a problem because focus groups often revolve around storytelling and anecdotes. Often data cannot capture this, but if big data is available, one can start to establish statistical significance, and distinguish between patterns and chance and work out what is really going on. It is possible to go wrong with this and find spurious correlations between unrelated things, so there are dangers of using this method without due care. Focus groups are also important, so both methods should be combined in addition to questionnaires and surveys.

McSharry described his book “Big Data Revolution”, written with a Vice President of IBM, which examined a number of case studies of the uses of big data in the private and government sectors.

Often when people think about big data, they visualise big budgets and teams, but in this context, when trying to build an index around resilience, we can simply start with a problem we are already facing, and then ask how we can improve on this with data.

Raw data is useless, so it must be converted into information to help to make decisions that are different from intuitive decisions. McSharry cited the example of bank managers making decisions on whether to give people loans using computer algorithms that they do not quite understand. Risk has become more data-driven and modelled. McSharry was involved in a seminar series at Oxford University about the difference between risk and resilience and trying to define them. Risk is a negative concept, and resilience is seen as positive. The problem is that resilience is much more than risk reduction. Resilience to shocks include three things: i) the ability to adapt; ii) the ability to recover; and iii) the ability to transform. Kodak is an example of a company that did not have the ability to transform because it did not to embrace digital photography.

Resilience can be built by having risk management in place, having access to information, for example flood risk maps. People are unlikely to buy a house in the UK without consulting a flood risk map. Data helps to plan. One can think about community resilience on an individual level and list risks and stressors; for example, societal imbalance, imbalance, isolation, marginalisation, lack of upward social mobility. One would then need to go through a process of elimination to go from a long list to a specific indicator.

Is it possible to construct an index for the sub-components of resilience? McSharry listed empathy, critical thinking, personal responsibility and trust as possible sub-components, and asked if they can be combined into an index of resilience. More indicators could be added, or not, depending on what is eventually agreed. He then suggested that the indicators could be multiplied, because if they are added together then a country or community could get a high resilience index score because it is doing well on only one aspect of the index; multiplication ensures that all four indicators need to be high to end up with a high overall score.

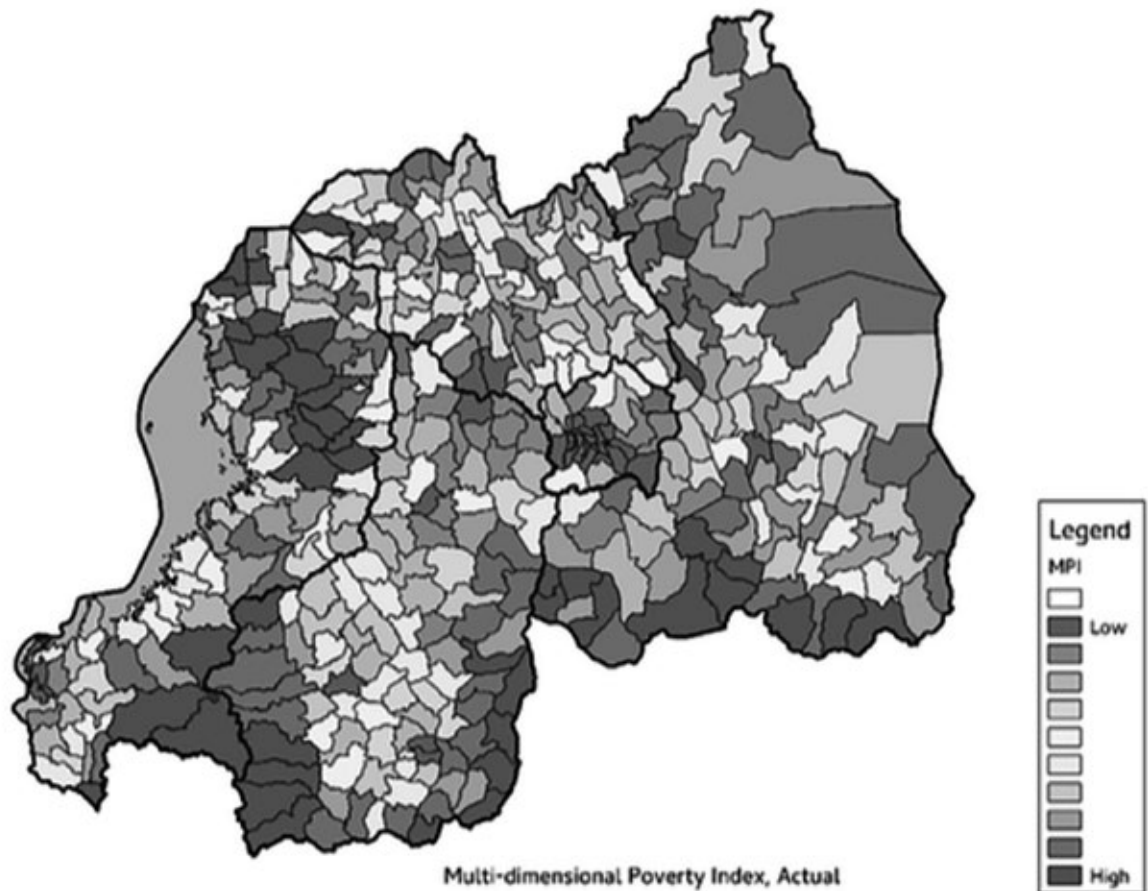
McSharry gave the example of Human Development Index (HDI) as an index that is widely operational as a measure of human development, proposed by Amartya Sen and published by UNDP. It is very simple: it is life expectancy, education and income, which are equally weighted and multiplied together. This idea has been taken further with a Multi-Dimensional Poverty Index. HDI can be measured using World Bank indicators but the Multi-Dimensional Poverty Index requires a survey from a census, which is only accessible every ten years. The operational part of procuring the data to construct indices is therefore highly relevant for feasible, updateable indices. The United Nations has also “gone completely wild” on



how data can be used to track global goals, with 169 targets and 17 global goals, and any project that involves the UN has to relate to these goals.

McSharry referred to the Multi-Dimensional Poverty Index in Rwanda, showing a map of Rwanda by sector, which maps them into 10 deciles.

## Multi dimensional poverty index



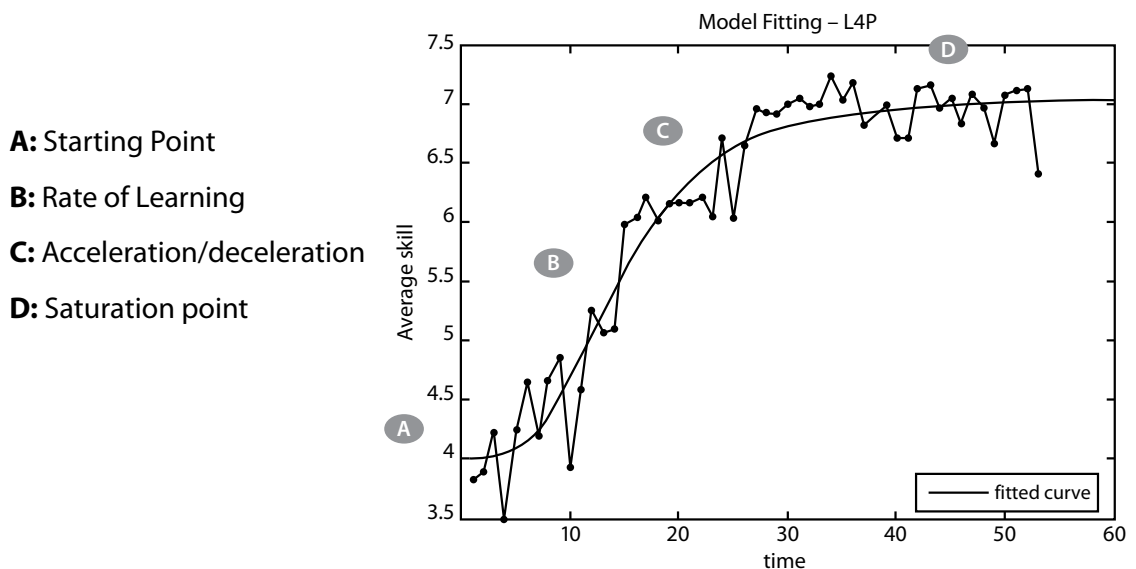
To produce this map, a census is required. McSharry and colleagues looked for other ways that this index could be estimated, so that it could be estimated every month instead of every 10 years. They found two interesting sources of data: mobile telecommunications data and satellite imagery. Mobile data shows call volume and the number of subscribers on the network in each sector, a proxy for income. Satellite data shows the amount of night light from each sector. The team also used population density data. These four features are related to both poverty and socioeconomic status, and putting them together results in a correlation of 0.88, which is a strong correlation (0 is no correlation, 1 is a perfect correlation).



Multi-Dimensional Poverty Index predictions using:	Correlation with Multi-Dimensional Poverty Index
Night light intensity	0.68
Mobile phone ownership	0.48
Mobile phone call volume	0.44
Population density	0.70
<b>Combination</b>	<b>0.88</b>

McSharry moved on to speak about True Colours, a project he worked on whilst in Oxford, with the UK’s National Health Service. True Colours is a way of measuring wellbeing through a self-reported questionnaire designed by psychologists and psychiatrists; it has been expanded in the UK and has also been implemented in the USA. It is especially useful for people with bipolar disorder in which depression oscillates with mania, and this is a way to track this cycle. The people who use this app said that they found the fact they received a regular text asking them how they felt and reminding them to do the survey, comforting. The psychiatrists found that the data they received from the app was useful and illuminating about bipolar disorder on a week-to-week basis. It is an unusual kind of data. The reason this is potentially relevant to peace education in Rwanda is that we may be able to take existing surveys, and simplify them, which is what took place in True Colours: the app used the Quick Inventory of Depressive Symptomology, which comprises 16 questions, on a scale from zero to 27.

McSharry also mentioned MindLeaps, a project in Rwanda that measures a number of cognitive skills as an outcome of dance classes for street children, in a programme that aims to reintegrate these children into mainstream or vocational education. A graph showed the average performance of a cohort that progresses through dance classes, as an S curve. At points C to D, the curve flattens out. The child has reached his or her full potential in increasing critical thinking skills through the dance classes and is able to move onto formal or vocational training.



McSharry concluded by expressing his belief that big data can promote social good and represents a powerful and useful source of understanding.

## Insights from risk assessment and early warning models: approaches to measuring impact

Associate Professor Birger Heldt, Uppsala University

### Introduction

Heldt started his presentation by quoting Mark Twain's statement: "history does not repeat itself, but it rhymes a lot". If we can accept Twain's assumption, then we can also accept the assumption that whereas all conflicts are unique in one or several ways, there are also some common features. The existence of common features makes it in turn possible to learn from history and past cases – whether through case studies or statistical studies – and apply those insights to future cases. In contrast, if all cases are unique in the sense of having no shared features, then we would be unable to learn from history, whether from case studies or statistical studies. For the same reason the term "lessons learned" would be inapplicable, and the study of past genocides would be reduced to writing narratives that do not "rhyme", and from which nothing can be learned.

It is sometimes claimed that early warning assessments and risk assessments of genocides are not - and cannot - become like the medical sciences. However, when analysing a specific conflict, peace and conflict researchers are indeed acting in a manner similar to physicians, as observed by Daniel Druckman and Paul Stern:<sup>4</sup>

*"Conflict resolution practitioners are like physicians in that they work to prevent or control noxious situations. Few of them, however, believe that violent international conflict follows the classical model of infectious disease in which each condition has a single cause and a small number of effective treatments that can be identified and evaluated by scientific analysis and applied independent of the situation. Medical science has found that few diseases follow this model. Smallpox and yellow fever may, but cancer may be a more apt analogy the disease may take through time, and many points at which medical multifaceted nature of cancer makes it very hard to understand and treat."*

Herein lies a similarity between how the medical science views human beings, and how conflict researchers view conflicts: just as both humans and conflicts are all in some sense unique, cases of each also share features with other cases, which makes broad-based research meaningful. Hence, physicians approach any patient as unique, but also consider relevant insights from statistical medical research when assessing any patient's symptoms and considering treatments. Heldt argued that researchers addressing the issue of genocide should and can essentially do the same: they should regard each case as unique, but approach the case with insights from previous research on the causes of cures of genocides in mind.

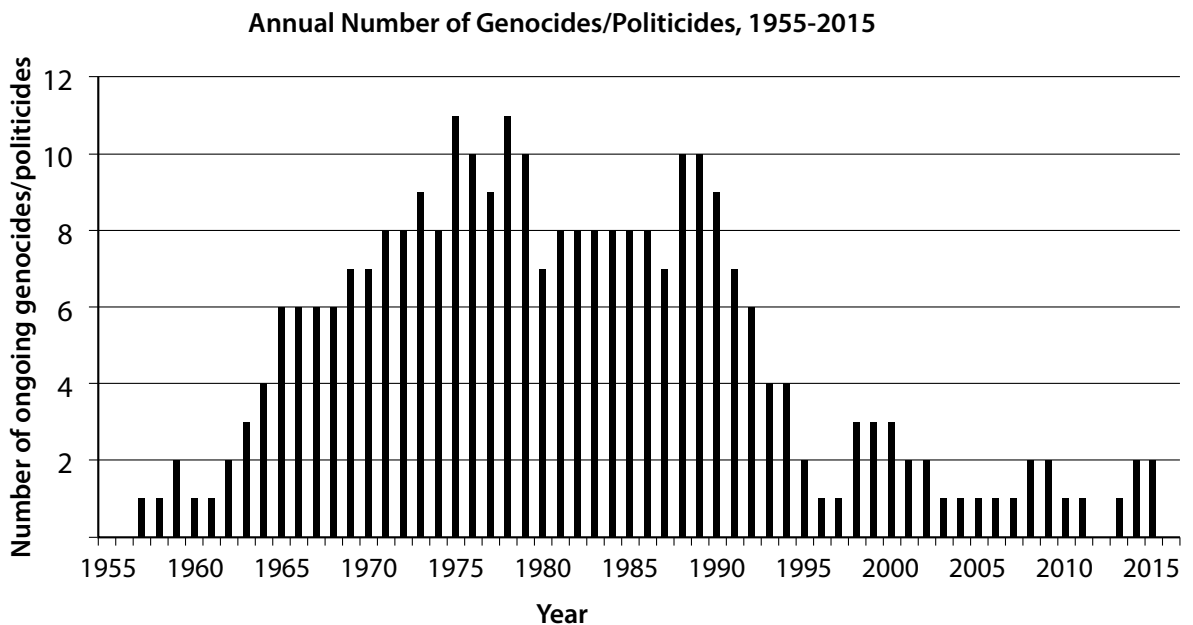
Whilst the "Do No Harm" principle is part of the Hippocratic oath in current medicine, and while medicine has been practiced for thousands of years in some shape or form, it was only at the start of the 20th century that doctors in the United States began to be more likely to benefit people who were ill than to harm them<sup>5</sup>, and suggested that the rather recent progress in the medical field was due the increased use of statistical data and scientific methods during the 19th century. Heldt suggested that this long time frame, along with the recentness with which the medical practice began doing less harm than good, is useful to keep in mind when discussing the ability of the much younger social science, and the even younger research area of genocide studies, to predict and explain genocide, and identify how genocides can be prevented.

Therefore, expectations of what genocide research can reasonably deliver in terms of accurate predictions

and explanations after just a few decades of case study research, and less than two decades of statistical studies, need to be tempered and put in perspective. Genocides, just like most diseases, are after all complex phenomena, the causes and cures of which are not – and may not ever be – fully understood, but can meanwhile be understood and predicted to a very high degree.

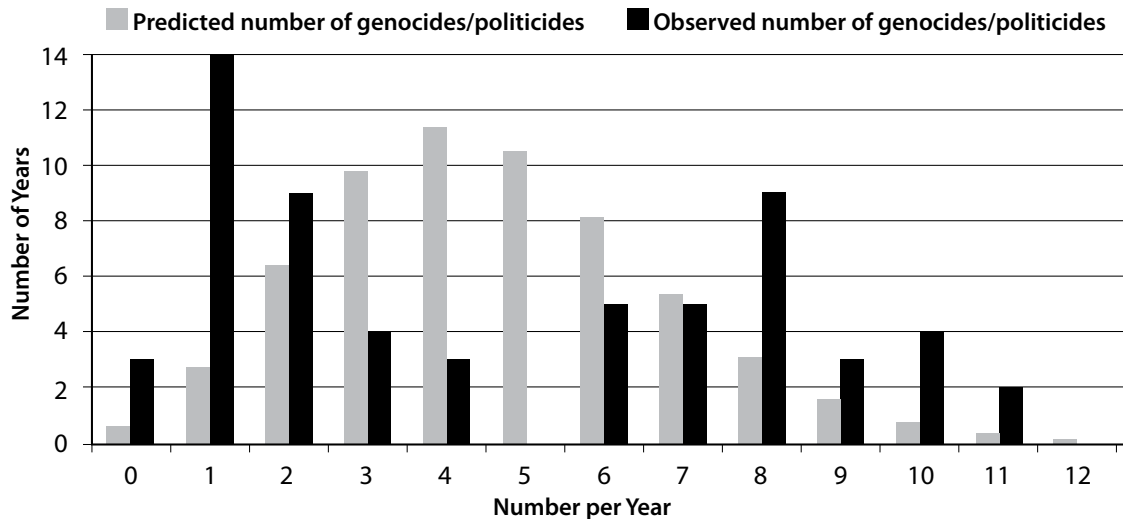
**Lessons from analysis of genocide data**

If history rhymes, then we can learn not just from cases studies, but of course also from statistical analysis and data. The following graph shows the annual number of ongoing genocides and politicides (GP) over the period 1955-2015.<sup>6</sup> It shows that the number peaked in the 1970s at around ten ongoing GPs per year, and has been at the same level during the past twenty years or more, as it was over the period 1955-1965.



There is something unsettling in this data pattern that may not be easy to discern: the annual number of GPs at the global level appears to cluster in a non-random manner. If they are non-random, then the occurrence of one GP is related to that of another. That is, GPs are for some reason and to some extent infectious, in that a GP in one country increases the risk that another country becomes exposed: the probability of GP in one country is not independent of that of another country. This relationship might take the form of a diffusion, mimicking or contagion process. They are thus interdependent events.

To demonstrate this Heldt showed the following graph, which combines the observed pattern of GPs from the previous graph, with the predicted pattern given that GPs are independent of one another (that is, they are randomly distributed across time). Taking a specific example, the graph shows that if GPs occur independently of one another, there should be 11 years with four ongoing GPs, 10 years with five ongoing GPs, one year with 10 ongoing GPs, and so forth.<sup>7</sup> However, the observed pattern is very different: there were 14 years with one ongoing GP, three years with four ongoing GPs, four years with 10 ongoing GPs, and so on. It was evident that the observed pattern was very different from the predicted (random) pattern. Heldt noted that calculations show less than a one in a million chance that the observed pattern would take place accidentally, instead of being driven by some sort of contagion effect: the wider importance of an individual case should not be underestimated.

**Graph II. Predicted versus Observed Annual Number of Genocides/Politocides, 1955-2015**

According to Heldt, these findings are in one sense unsettling, in that GPs appear to be interdependent and to cluster in time. In another sense, absence of GPs also clusters in time, just as how peace begets peace. Hence, bad things (GPs) tend to go together, but also good things (no GPs) tend to go together. This conclusion of interdependence raises fears, but also hopes, in that the successful avoidance of genocide in a certain country has benefits in terms of lower risk of genocide for also some other fragile countries.

Hence, the presence or absence of GP in a certain country tends to echo beyond its borders. For genocide prevention – and for the case of Rwanda – one implication is that Rwanda’s success during the past 20 years benefits other, fragile, countries. Thus, Heldt asserted, the success of peace education in Rwanda matters beyond its borders and it is “much bigger” than Rwanda only. Another implication is that since an individual case of genocide may have effects beyond its borders, it becomes important to think and act regionally or even globally when it comes to genocide prevention and its effect.

### **Risk models versus early warning models of genocides**

Heldt continued by discussing a core difference between risk assessments models and early warning models of genocides:

- Risk models of genocides address the question of *where* outbreaks may take place and focus on underlying and often slow-moving structural risk factors, such as regime type and level of economic development. These risk factors are difficult to change in the short- to medium term.
- In contrast, early warning models address the question of *when* they may break out and focus on immediate or proximate causes in terms of fast-moving factors or triggers.<sup>8</sup>

Risk models and early warning models are ideally used in a complementary manner as they serve different purposes. First, risk models are used to identify countries at risk that may be placed on a “watch list” with countries of concern. Second, early warning analysis addresses when an outbreak may take place in the countries at risk.<sup>9</sup>

Heldt commented on global statistical studies that have assessed the risk for GP. Harff’s study from 2003 is the benchmark and the result of a research project that looked at hundreds of various potential risk factors and covered the period 1955-1998. In the end, among these several hundred conjectured risk factors, the project found only a handful that were actually important in predicting the onset of GPs.

This also means that the ability to predict genocides does not require complex models: explanations appear to be simpler than previously thought, in that just a handful of factors are sufficient for achieving a high – but not perfect – level of accuracy of predictions. Heldt noted also that around 15 published cross-national statistical studies have tried to predict the onset, the number of fatalities, the occurrence and the duration of genocides as launched by governments, but many of these studies are dated by now. An equal number of published cross-national statistical studies have attempted to predict the occurrence and magnitude of mass killings (with or without genocidal intent, and whether systematic or not) by governments or rebels. These studies constitute *de facto* risk assessments as they focus almost exclusively on slow-moving factors. There are meanwhile as of yet no statistical studies that focus on triggers to predict the onset of genocides and mass killings, i.e., *de facto* early warning. A possible reason for this asymmetry is that historical data on slow-moving risk factors is easier to collect than data on fast-moving events and triggers, which in turn hampers the development of statistical early warning models.

Statistically oriented cross-national risk assessment studies focus exclusively on assessing the likelihood that *governments* carry out genocides. This constitutes a limitation since also rebels have carried out genocidal campaigns in the past. Nevertheless, these studies have as mentioned above identified factors that either increase or decrease the resilience of countries against genocides. One factor that has been found to enhance resilience is previous genocide in that it tends to *decrease* – instead of increase – the risk for future genocides in any given country, for some unknown reason. Other factors that have been identified as enhancing resilience include democracy, whereas the effect of GDP per capita, the relative importance of trade, and a few other factors, is unclear. For example, it is not clear whether new – as compared to old – countries are more prone to genocides, or whether in the contexts of civil wars the level of rebel threat against the government increases the risk for genocide. These studies have also shown that systematic ethnic discrimination, ethnic majority rule and an exclusionary state ideology decreases resilience, in that they drastically increase the risk for genocide onset.

Heldt continued by noting that the statistical studies reviewed above are top-down explanations in that they focus on the circumstances under which a government will perpetrate genocide: genocides originate from the “top” through decision by the elite; they are not generated by the public, which may or may not participate. In contrast, peace education seeks to build resilience from the bottom up, and assumes that civilians are important. However, even if it is assumed that the top-down explanation is valid, it is nevertheless complementary to the bottom-up explanation in that some level of civilian involvement is sometimes decisive, as indeed exemplified by the case of Rwanda.

In contrast to the number of cross-country retrospective statistical studies referred to above, Heldt noted that there are only three projects that provide public country-by-country GP risk forecasts on the basis of statistical models that have been validated by historical data: Barbara Harff and Ted Robert Gurr provide an annually updated list of countries predicted to be most at risk for genocides and politicides;<sup>10</sup> the *Atrocity Forecasting Project* at the University of Sydney provides country-level multi-year forecasts;<sup>11</sup> and the *Early Warning Project* at the US Holocaust Memorial Museum provides global risk assessments for every country in the world and covers the broader category of mass atrocities, whether genocidal or not.<sup>12</sup>

Heldt highlighted one difference among these three projects which is that whereas the two former projects provide forecasts on the basis of statistical models that analyse historical data, the latter approach complements forecasts from a statistical model with input from an expert opinion pool. Another difference is that the *Atrocity Forecasting Project* includes not only slow-moving risk factors, but also fast-moving potential triggers, including election periods and political assassinations. As such, it is

a risk assessment/early warning hybrid forecast model. These and other differences aside, as the three projects rely on broadly similar explanatory models, they generate risk lists that overlap to a considerable extent, though the relative risk rankings of individual countries may differ. Heldt meanwhile suggested that whereas these models are accurate to around 85%, policymakers will want 99% certainty to confidently take high-stakes decisions such as the deployment of troops for the purpose of preventive military intervention. For such purposes, it is still necessary to look carefully at the individual case, while bearing in mind the insights from statistical studies and risk assessments.

In contrast to these risk forecasts, GP early warning forecasts that are based on empirically validated statistical models do not exist. The core reason is the absence of empirically validated statistical models on the subject matter, which in turn is caused by absence of data on triggers. As a consequence, the genocide prevention community is currently better at forecasting *where* than *when* state-led GPs may break out. Early warning of GP is instead currently a practice or art – rather than a science – based on analytical frameworks and expert judgements instead of empirically validated statistical models. For instance, the *Framework of Analysis for Atrocity Crimes* of the *United Nations Office of the Special Adviser on the Prevention of Genocide Crimes* lists 143 underlying and proximate factors to assess the risk of genocide, crimes against humanity and war crimes.<sup>13</sup> The Framework meanwhile poses a daunting task for the analyst, as it requires assessments of 143 factors, or moving parts.

Heldt cited an observation from a scholar in that since GPs are relatively rare, this poses a challenge for efforts to develop accurate statistical risk models and early warning models: the relatively few cases from which we can learn with confidence, means that the ability to “train” or develop statistical risk and early warning models is limited. The fewer the cases, the less data exists, and by extension, the less certain the conclusions from statistical studies are. This observation raises in turn the question of how much more accurate statistical GPs risk assessment models and forecasts – and future genocide early warning models and forecasts – can become: even if methods, theories and models become more refined, and the trigger data challenge for early warning models is addressed, the inherent challenge of predicting the onset of rare events will remain.

Heldt also reflected that it may take another five, 10, or 15 years, or even longer, before we may have GP early warning forecast that are based on empirically validated statistical models. However, for this to materialise it is necessary that reliable trigger data become available, which is expensive to collect. Whether such data may become available in the coming years remains, an open question in Heldt’s opinion. He ended his presentation by suggesting that instead of early warning, it may be useful, for now, to consider the alternative of *early detection* of GPs given that such an approach has less onerous data requirements, and that he is currently working on this approach.<sup>14</sup>

## Measuring the impact of peace education? Human capital as an indicator of peace

**Dr Andrea Abel van Es, Research Fellow, Institute of Economics and Peace**

Dr Abel van Es explained her background in the Institute of Economics and Peace (IEP), in Sydney, which also has offices in New York, Mexico City and in the Hague. The institute tries to take peace from a “fluffy utopian notion” to something we can quantify. Negative peace, or the absence of violence, forms the basis of the IEP Global Peace Index. Positive peace is not the inverse of negative peace, it is the attitudes, institutions and structures that are needed to create and maintain a peaceful society. IEP attempts to measure this in the Positive Peace Index.

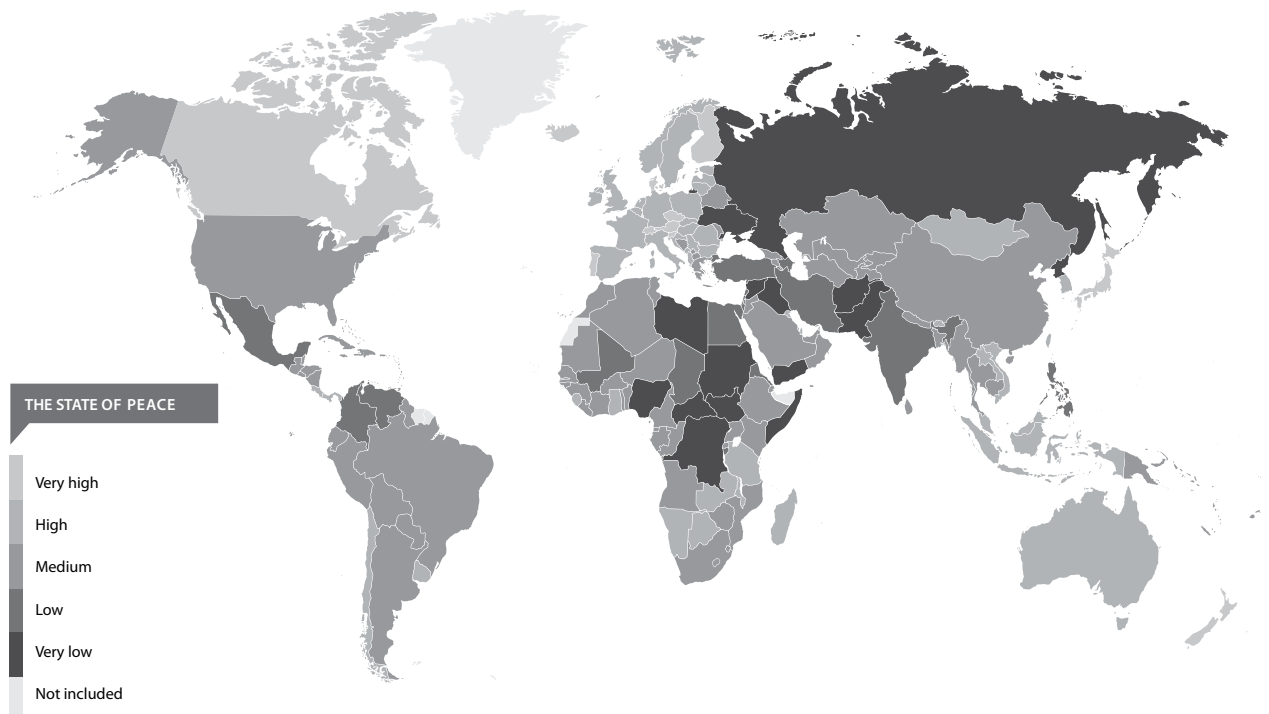
IEP has been producing the Global Peace Index since 2007, and in 2016 was able to rank 163 countries and territories including Palestine. This covers 99.7% of the world's population. IEP developed this in conjunction with a panel of international experts and the Economist Intelligence Unit, which play a very important role in creating the Global Peace Index. The index has three primary roles: education, policy and communication. IEP believes that the index is a holistic measure of peace, and covers three key domains:

- Domestic and international conflict: 10 measures including intensity of organized internal conflicts, relations with neighbouring countries and number of deaths from conflict;
- Societal safety and security: 6 “important event” measures including number of refugees and IDPs, impact of terrorism, homicide and incarceration rates; and
- Militarisation: 7 measures of militarisation military expenditure, number of armed service personnel, ease of access to small weapons.

There are 23 quantitative and qualitative indicators of the three domains. The qualitative assessments come from country experts in the Economist Intelligence Unit. IEP normalises the indicators and weights them on a scale of 1 to 5, advised by the expert panel, and then IEP combines them into the Global Peace Index.

Abel van Es showed a global map of the Global Peace Index: the lighter the country, the more peaceful it is; the darker the country, the less peaceful it is.

### Global Peace Index 2016



In terms of peace trends, the highlights from the 2016 Report were that:

- Eighty-one countries became more peaceful, but 79 countries deteriorated and the deteriorations were larger than the improvements.
- Peacefulness declined slightly, and the gap between the most peaceful and least peaceful widened.

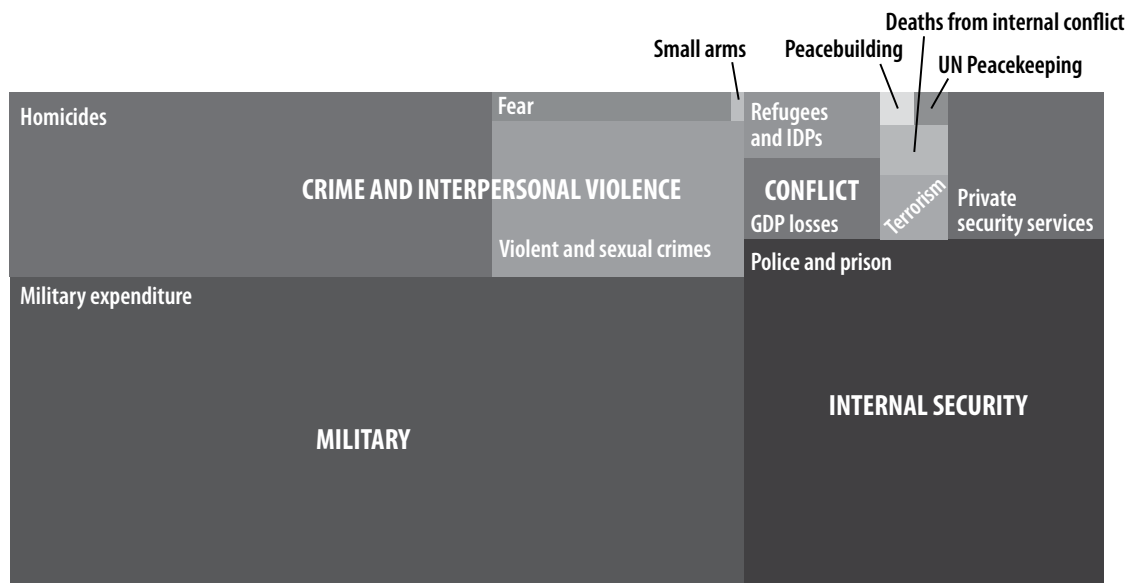


There has been a continuing deterioration of this measure of peace over the last eight years and 2016 was no different. There is a widening peace inequality between Europe and the Middle East & North Africa. Two billion people lie in the bottom 20 countries of the GPI, but only 500 million live in the top 20 countries. This is a worrying trend.

Abel van Es said that the deterioration has been driven by the impact of terrorism and political instability but on the positive side, there were improvements in UN peacekeeping funding, and an increase in security officers and in police rates.

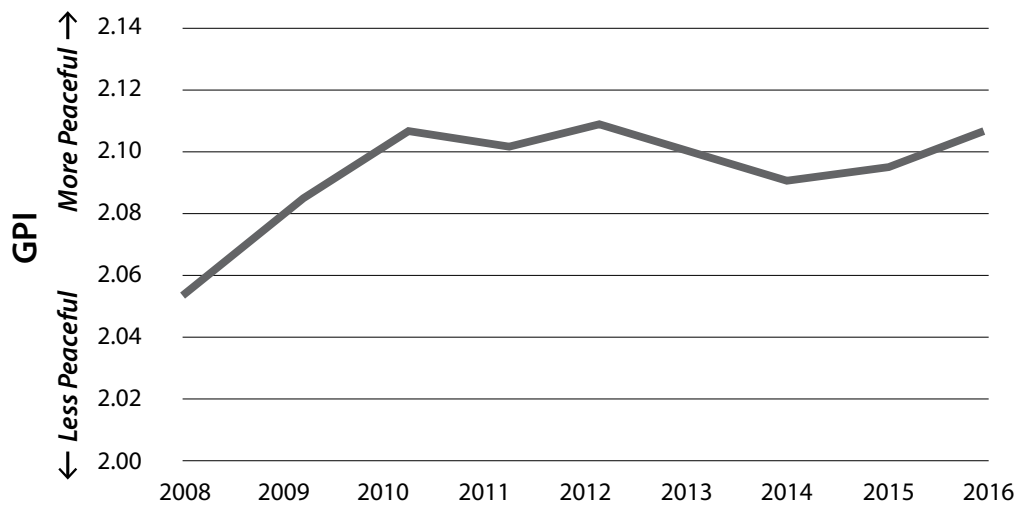
IEP has estimated the global economic impact of violence. As of 2015, this was estimated to be 13.3% of world GDP or 13.6 trillion dollars, estimated in 2014 in purchasing power parity terms. This economic effect is related to containing, preventing and dealing with the consequence of violence. IEP believes that this estimate is conservative because some measures of violence have not been included; for example, the cost of domestic violence, increased insurance premiums, or business investments that did not occur because of violence.

The largest element of the cost of violence is military and internal security spending, as shown by the following graphic. Only a relatively tiny amount is spent on peacebuilding and peacekeeping, whilst disproportionately large amounts are wasted on military spending instead.



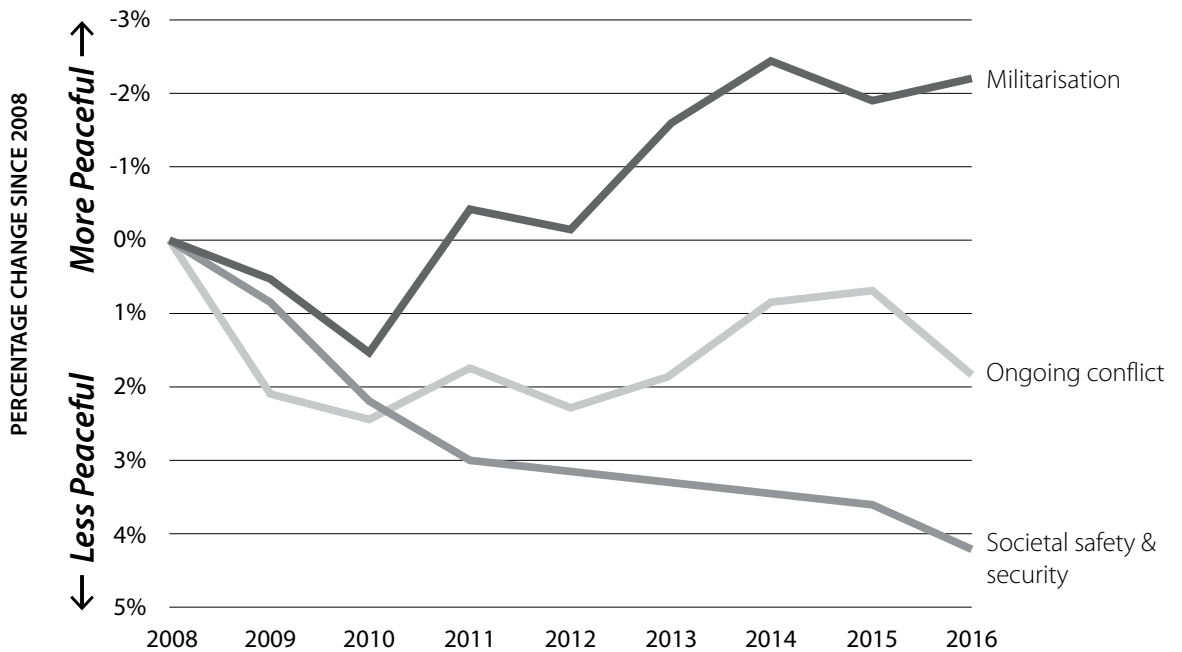
Source: IEP

Abel van Es then showed the Global Peace Index over the past 9 years. A higher score indicates a less peaceful situation. She added that most of the change in the score is driven by changes in the Middle East and North Africa region, and if this is taken out of the analysis, the rest of the world is becoming more peaceful.



Source: IEP

The following graph shows the three elements of the Global Peace Index, illustrating that militarisation has generally decreased and that ongoing conflict and societal safety and security have deteriorated over the last 9 years.



Source: IEP

The factors of positive peace that comprise the attitudes, institutions and structures that sustain a peaceful society include: a well-functioning government, equitable distribution of resources, free flow of information, good relations with neighbours, high levels of human capital, acceptance of the rights of others, low levels of corruption, and a sound business environment.

These factors inform five characteristics of positive peace. The most interesting characteristic is that to change any one of the pillars takes time, probably 5 to 10 years. Abel van Es showed a graph of positive peace in the world:

### Positive Peace Index 2016



Source: IEP

Generally, the positive and negative peace indices correlate quite well, but the USA is a notable exception: it does well in the positive peace index but it does not do well in the negative peace index due to militarisation.

In the following chart, the countries in red are in conflict or crisis situations. The countries above the intersecting line, especially around the position of Sierra Leone, Liberia and Nepal on the graph, should be thought of as fragile states requiring more resources and support, because they score well on the Global Peace Index and are in situations of relative non-violence, but score poorly on the Positive Peace Index, which means they do not have the structures in place to maintain their situations of non-violence.



Human capital which is measured in three ways in the Positive Peace Index: secondary school enrolment, the number of scientific publications per 100,000, and the Youth Development Index. Abel van Es showed two graphs intended to illustrate the relationship between human capital and peace. On the first graph, the vertical axis showed the number of scientific publications and the horizontal axis shows “internal peace”, and a negative relationship was evident with an “r” score of  $-0.62$ , which shows a convincing but imperfect correlation: more scientific publications (proxy for intellectual human capital) correlates with a more peaceful society. She said that this is evidence to suggest that investment in human capital could contribute to building peace. A second graph showed the relationship between infant mortality and internal peace, with an “r” score of  $0.53$ , showing that lower infant mortality is also imperfectly correlated with a more peaceful society.

Eighty-five per cent of the 17 goals and 169 targets of the Sustainable Development Goals (SDGs), relate to IEP’s eight pillars of positive peace. High levels of human capital and well-functioning governments are critical elements.

The indicators of SDG Goal 16, which relates to peace, are partly and imperfectly measurable. Of 23 indicators chosen to measure Goal 16:

- Two indicators could be measured immediately and be fully disaggregated.
- Thirteen indicators can be measured immediately but do not have disaggregation or full coverage.
- Seven indicators have similar measures available.
- One indicator has only proxy measures available.
- There are no indicators which do not have any measures which can be used to gauge progress.

In terms of effectiveness and cost-effectiveness, peacebuilding as a whole receives little research attention. Moreover, peace education is only a small part of peacebuilding. As peace education training targets a relatively small number of people, there is a simultaneous importance, and difficulty, in making the link between the outcome and the impact, and the need to verify the cost effectiveness of peace education.

IEP has estimated the cost benefit ratio of peacebuilding as one to 16, meaning that for every dollar spent on peacebuilding in conflict-affected countries, the long-term benefit is that the cost of conflict would be reduced by 16 dollars. IEP calculated that a doubling or more of peacebuilding expenditure could generate a global peace dividend of 2.94 trillion US dollars in the coming ten years.

In the short term, IEP is working to refine its statistical model of cost-effectiveness. In the medium term, IEP aims to do impact analysis and has started by conducting an inventory of the impact analysis (randomised controlled trials) that have been done on peacebuilding activities throughout the world, many of which have been done in African countries. Peace education is an area with a research gap. The long-term research agenda of IEP is to model future peacebuilding expenditures, and how much peacebuilding it would take to get certain outcomes. IEP is also starting to do national peace indices, involving sub-national level data, have started to do this in Mexico, and are considering such an index for the USA.

The peace indices presented are available at: [www.visionofhumanity.org](http://www.visionofhumanity.org)

## Annex: Speaker Biographies

### Dr Andrea Abel van Es

Dr Andrea Abel van Es is a research fellow at the Institute for Economics and Peace (IEP), based in Sydney, Australia. Prior to joining IEP in December 2015, she was senior research fellow at the Electoral Integrity Project, a joint initiative of Harvard and Sydney Universities, where she wrote the book "Checkbook Elections: Political Finance in Comparative Perspective". She completed her PhD in political science from Stanford University in 2011, and subsequently became lecturer in the Ford Dorsey Program in International Policy Studies at Stanford University. She has consulted for Kofi Annan on his Global Commission for Elections, Democracy and Security (a joint initiative with International IDEA), Oxford's Humanitarian Innovation Project, UNHCR, the Danish Refugee Council, as well as local San Francisco - Bay Area organizations such as Samasource and Village Enterprise.

### Dr Carolyne V. Ashton

Dr Ashton is a consultant, who for more than 20 years has specialized in peace education, participatory evaluation, conflict resolution, collaborative problem solving, and cultural diversity. She provides training and curriculum development in the areas of peace education, conflict resolution skills, facilitation skills, monitoring and evaluation skills, and the development of cultural competence among groups. She completed a Ph.D. from the School for Conflict Analysis and Resolution, George Mason University, Fairfax, VA (2007). She is also trained in trauma work through the Healing and Rebuilding Our Communities (HROC), a program developed in Rwanda.

### Dr Amy Marzewski Carnes

Dr Carnes completed her doctorate in French at UCLA in 2007 and worked at Human Rights Watch in Los Angeles before starting at USC Shoah Foundation in 2008. Since then, she has overseen educational projects throughout Europe, curated two exhibitions of testimony, and taught a course at USC titled Rebuilding Rwanda: Memory, Testimony, and Living Together after Genocide. In her current role, she oversees evaluation of all Institute programs.

### Mariana Goetz

Mariana is a legal policy adviser with over twenty years' experience in post conflict justice and human rights is Head of Advocacy and Learning at Aegis Trust.. She joined the Rwanda Tribunal for three years and later was first Legal Adviser at the Special Court for Sierra Leone. She taught Public International Law at the London School of Economics while undertaking doctoral research on post conflict justice and consultancy work. She set up the Post conflict justice programme at REDRESS Trust in London and then became its Deputy Director. Mariana has published reports, journal articles and co-edited a book on victims' rights to reparation for international crimes.

### Professor Trudy Govier

Professor Govier is Professor Emerita and Adjunct Professor in the Department of Philosophy, University of Lethbridge, Lethbridge, Alberta, Canada. She authored the influential text, "A Practical Study of Argument", and has commentated in Canadian media on issues related to violence and conflict resolution. In addition to publishing over 85 scholarly articles (in a plethora of journals) over the course of her academic career, she has also authored 13 books. She has also written a number of philosophical dialogues.

## Associate Professor Birger Heldt

Birger Heldt is Senior Evaluator, Office of Internal Oversight, at the Organisation for Security and Co-operation in Europe (OSCE) in Vienna. Before joining OSCE in September 2013 he was Research Adviser (2003-2008) and later Director of Research (2008-2013) at the Folke Bernadotte Academy, a Swedish government agency placed under the Ministry for Foreign Affairs and focusing on peace, security and development.

He has also been Chair of a multinational specialist team within the NATO Science & Technology Organisation (2012-2013), representative of Sweden in expert working groups within the EU (2011), research project leader at the Swedish National Defence College (2000-2003), and Post-Doctoral Fellow at Yale University (1997-1999) and Uppsala University (1997, 1999). He holds a Ph.D. in Peace and Conflict Research (Uppsala University, 1996), and is Associate Professor (by title) in Peace and Conflict Research since 2003.

## Dr Vaughn M John

Dr John is a South African peace educator, activist and scholar working as Senior Lecturer at the University of KwaZulu-Natal, South Africa. He teaches courses on peace education, adult learning, and research methodology. Dr John leads research and community engagement projects focusing on peace education and community development. He is Co-Convener of the Peace Education Commission of the International Peace Research Association and a member of the KwaZulu-Natal Network of the Alternatives to Violence Project.

## Professor Samuel Kale Ewusi

Professor Samuel Kale Ewusi is the Director of the Africa Regional Programme of the United Nations: University for Peace (UPEACE). He managed the capacity building programme with 10 institutions in the Great Lakes region of Africa and subsequently served as Research Director of the Programme. He has taught courses on political economy and Peace Research at the UPEACE main Campus in Costa Rica and has taught at numerous universities. His research is in the area of political and economic governance and its implications for security in the developing world. He has authored, co-authored and edited 8 books. He holds a Doctor of Philosophy in Peace Studies and International Relations (South Africa), A Master of Science in International Relations (Nigeria) and a Bachelor of Law (Yaounde II, Cameroon).

## Augustin Kimonyo

Augustin Kimonyo is the Managing Director of the Rwanda Accuracy Development Consult (RAD Consult), a local consultancy firm involved in research and training specializing in crosscutting issues, including gender. As a Gender Specialist, Kimonyo has been working with public institutions, civil society organizations and private sector to promote gender equality locally, regionally and internationally. His expertise includes but is not limited to mainstreaming gender in policy formulation, elaboration of programs, projects, strategies, strategic plans, action plans, designing and implementation guidelines, prevention and response to Gender-Based Violence (GBV), planning processes and M&E. Kimonyo holds a Master of Social Science in Gender Studies, with a wealthy experience of more than 15 years of engagement in promoting gender equality.

### **Dr Haggai Kupermintz**

Haggai Kupermintz is a senior lecturer at the Faculty of Education, University of Haifa. His academic research includes intergroup empathy (exploring the dynamics of Jewish-Arab relations in Israel) and learning-teaching processes (with a recent focus collaborative problem solving, as well as research methodology, educational assessment and program evaluation, and is involved in local and national efforts in the areas of school improvement, teacher education, alternative education, and 21st century skills.

### **Professor Patrick McSharry**

Professor McSharry is a Senior Research Fellow at the Smith School of Enterprise and the Environment, Faculty Member of the Oxford Man Institute of Quantitative Finance at Oxford University, Visiting Professor at the Department of Electrical and Computer Engineering, Carnegie Mellon University, Fellow of the Royal Statistical Society and Senior Member of the IEEE. He takes a multidisciplinary approach to developing quantitative techniques for data science, decision-making and risk management. His research focuses on big data, forecasting, predictive analytics, machine learning and the analysis of human behaviour. He has published over 90 peer-reviewed papers, participated in knowledge exchange programs and consults for national and international government agencies. McSharry received a first class honours BA in Theoretical Physics and an MSc in Engineering from Trinity College Dublin, and a DPhil in Mathematics from Oxford University.

### **Immaculee Mukankubito**

Immaculee Mukankubito is the deputy director of Never Again Rwanda, based in Kigali, and oversees operations and quality control. Never Again Rwanda focuses on peacebuilding in a post-genocide society, with a particular emphasis on engaging youth. Her work includes developing concrete project proposals and managing programs, including cross-border dialogues that connect Rwandans with Congolese and Burundians; one program used participatory theatre to facilitate discussion of identities and peace. Mukankubito previously worked for 10 years as the deputy director at the Institute for Research and Dialogue for Peace; she has also worked with World Bank and the Canadian Agency for Cooperation and Development projects in Rwanda. She holds a bachelor's degree and a diploma in management, as well as a master's degree in genocide studies and prevention.

### **Dr Joyce Musabe**

Dr Musabe is Deputy Director General of the Rwanda Education Board in charge of the Curriculum and Pedagogical Materials Department. She previously held the post of Head of the Education Department at the Seventh Day Adventist Church. Dr Joyce Musabe lectured at the education faculty of the Adventist University of Central Africa where she specialised in the philosophy of education and learning, as well as teaching methodology at undergraduate levels, and administration at masters level. She holds a PhD in Curriculum and Instruction and an MA in Religious Education from the Adventist International Institute of Advanced Studies, Philippines.



## **Freddy Mutanguha**

Freddy joined Aegis Trust in 2004 is currently its Regional Director. During the construction of the Kigali Genocide Memorial Centre, Freddy was a team leader responsible for genocide documentation. He then led the development of Aegis' peace education programme in Rwanda and was appointed Country Director in 2006. Freddy had trained as a teacher, securing a Bachelor's Degree in Education from the Kigali Institute of Education. He survived Rwanda's 1994 genocide as a teenager, and as an orphan head of household, he worked his way through school to become a leading advocate for peace and human rights education, helping to found AERG, Rwanda's student survivors association, and then became Secretary General of Ibuka. Freddy lectures internationally on the impact of the genocide and on post-conflict reconstruction.

## **Professor Eugene Ndabaga**

Professor Ndabaga holds a Doctorate in Education (Educational Management, Policy and Planning) and an MA (Educational Management, Policy and Planning) from the University of Bath in the UK, and a BA (Philosophy, Psychology, Sociology and Education) from Urbaniana University, Rome, Italy. He has varsity experiences in teaching in different countries, such as Lesotho, Uganda and Rwanda. He started his teaching career in Lesotho teaching English language and literature, later becoming a Lecturer at the University of Rwanda, Kigali (Institute of Education). He was Deputy Vice Chancellor at Umutara Polytechnic, Rwanda, and taught students at all levels, including undergraduate, Masters and PhD. Professor Ndabaga supervises doctoral researchers and those on distance learning programmes. He has produced a number of publications and carried out various consultations, both locally and internationally.

## **Jean Népo Ruhumuriza Ndahimana**

Jean Népo Ruhumuriza Ndahimana began working with Aegis Trust in 2011 at Kigali Genocide Memorial as Education Facilitator. He was Aegis' Rwanda's Outreach Peace Education Facilitator from 2012-6, fostering Peace and Values Education around the country. In January 2017 Jean Népo became Aegis' Peace School Coordinator. Jean Népo holds a bachelor's degree in Education from University of Rwanda College of Education (Former Kigali Institute of Education -KIE). He is the founder of Rwandese Association for Patriotism (RAP), and was its chair from 2001-6. Jean Népo was Deputy Editor-in-Chief and Journalist of "Urumuli" Newspaper, promoted to Editor in Chief in 2005. After finishing his university studies he was employed at Riviera High School as professional educator, also acting as Library Manager, Subject Coordinator, and Head of Languages Department. From 2009-12, he volunteered as a radio presenter at Radio-Rwanda.

## Dr Felix Ndahinda

Dr Felix Mukwiza Ndahinda is a Senior Lecturer at the University of Rwanda's Law School and acts as the Director of the Research, Policy and Higher Education (RPHE) Program of Aegis Trust in a consultative capacity. He holds a PhD from Tilburg University (Netherlands); an Master's from the Raoul Wallenberg Institute of Human Rights (Sweden) and a law degree from the (National) University of Rwanda (2003). He previously worked as an Assistant Professor at Tilburg Law School's International Victimology Institute Tilburg (INTERVICT). He also worked for the International Criminal Tribunal for Rwanda in Arusha-Tanzania (2003-9) and for the Office of the Auditor General for State Finances in Rwanda (2004). As a consultant for the United Nations High Commissioner for Human Rights, he produced a report on human rights and issues related to terrorist hostage-taking. His academic interests cover international (human rights) law, transitional Justice, ethnicity, minority and indigenous issues. He has extensively published on these topics, including a widely cited book entitled "Indigenesness in Africa: A Contested Legal Framework for Empowerment of 'Marginalized' Communities".

## Dr Eric Ndushabandi

Dr Ndushabandi is Director General of the Institute for Research and Dialogue for Peace (IRDP), and was formerly Deputy Dean of the School of Social-Political and Administrative Sciences, University of Rwanda. Ndushabandi holds a PhD in Political Science, a Master's in International Relations from Catholic University of Louvain (Belgium), and a BA in Philosophy. He is an Associate Researcher at the Centre for Conflict Management at the University of Rwanda and teaches Political Science, Foreign Policy Analysis, Comparative Politics & International Relations, and Memorialisation. His PhD research was on memory policy in Rwanda, contributing to the debate on memory and identity in Rwanda. Ndushabandi is an Associate Researcher at Centre de Recherche en Sciences Politiques (CRESPO) at Université Saint-Louis Brussels, as well as guest researcher and scholar at several universities including an Academic exchange in Lund University (Sweden), and further graduated from University of Massachusetts (USA) in 2015 where he studied American political thought, funded by the US State department. He is a member of the Association Belge de Science Politique.

## Dr Erasme Rwanamiza

Dr Rwanamiza is the Director of Education at Aegis Trust. He has a PhD in Education from Manchester University (UK) and taught and lectured in Teaching and Education Administration since 1982. He was Director General of Education at the Ministry of Education (2009-11) and Director General of Education Planning 2011-4, where after he became Director of Education at Aegis Trust. He served as Chairman of the Board of Directors of the Inspectorate General of Education (IGE) and was a Board Member of RMI (2010-15) as well as the Fund of Assistance to Genocide Survivors (FARG) since 2009, holding various other board member positions. His interests in research and teaching revolve around Curriculum Theory and Development, the Process of Teaching-and-Learning, Educational Assessment and Evaluation, Quality of Education, Psycho-pedagogy / Educational Psychology as well as Peace Education and Conflict Resolution.

## Dr James Smith CBE

James Smith is a co-founder of the UK National Holocaust Centre with his brother and parents. During the Kosovo crisis in 1999 he volunteered as a medical doctor with the International Medical Corps. This experience convinced James that the public health approach to the prevention of diseases should be applied to the prevention of genocide. James co-founded the Aegis Trust in 2000 is its CEO. In 2002 he staged the first major international conference on genocide prevention with the UK Foreign Office (held at the UK Holocaust Centre). In 2004, working with the Rwandan Government and Kigali City Council, James played a key role in establishing the Kigali Genocide Memorial, at a site where some 250,000 victims of the 1994 genocide lie buried.

## Professor Ervin Staub

Professor Staub is Professor of Psychology Emeritus at the University of Massachusetts, Amherst, and Founding Director of its PhD in the Psychology of Peace and Violence. He has been president of the *International Society of Political Psychology* and the *Society for the Study of Peace, Conflict, and Violence*. He has published extensively on helping behaviour and altruism, the passivity of bystanders, the development of caring, and ways to reduce aggression in children. He studies the roots of violence between groups, especially mass killings, genocide, reconciliation after violence and its prevention. He has applied his work in numerous real world settings, such as creating a training program for California police officers and projects designed to promote “healing, forgiveness, and reconciliation” in Rwanda. Included among his writings is the influential, *Psychology of Evil: The Origins of Genocide and Other Group Violence* (Cambridge University Press, 1994) and *The Roots of Goodness and Resistance to Evil: Inclusive Caring, Moral Courage, Altruism Born of Suffering, Active Bystandership and Heroism* (Oxford University Press, 2015)

## Esther Tidjani

Esther Tidjani is the International Peace Advisor of the Civil Peace Service (ZFD) of GIZ based at Ejo Youth Echo (EYE), a Rwandan youth organisation working with conflict sensitive journalism to promote peace in the Great Lakes Region. Esther managed the “Rights Based Programme”, was a Portfolio Manager and One Mainstreaming Coordinator in GIZ Rwanda. Esther has participated in and assisted in organising numerous global trainings related to peace education and peace building, including training on indigenous aspects of Peace and Conflict Transformation at the Coalition for Peace in Africa (COPA) in Nairobi, Kenya, coaching on Conflict Sensitive Journalism at World Peace Service (WFD) in Berlin and preparation courses of the Civil Peace Service (ZFD) of GIZ in Bonn focused on conflict analysis, “Do No Harm”, reflecting on peace practices, dealing with the past and dialogue processes. She was also involved in a workshop on trauma and the psychosocial dimension of peace work at the Academy for Conflict Transformation (AfK) in Cologne, Germany.

## **George Weiss**

George Weiss is the founder and CEO of Radio La Benevolencija Humanitarian Tools Foundation (Radio La Benevolencija), which uses media projects to teach populations to resist hate speech and incitement to mass hate violence. It is one of the first to use long-duration nation-wide broadcast campaigns to mass audiences for the purpose of a citizen “inoculation” against scapegoating, propaganda and teaching trauma healing techniques. A film and television producer, Weiss moved into the field of Humanitarian Activist Media in 2001, in cooperation with Genocide psychologist and scholar Ervin Staub and Trauma psychologist Laurie Pearlman. Radio La Benevolencija was established in 2002, and its African Great Lakes Reconciliation Media project is still ongoing in Rwanda, the Democratic Republic of Congo and Burundi, having gained international acclaim for its unique combination of applied psychology with education-entertainment techniques.

## **Dr Claudia Wiedeman**

Dr Claudia Ramirez Wiedeman joined USC Shoah Foundation in 2013 as Associate Director – Educational Technologies and Training. Her duties include strategic, content, and teacher professional development related to the Institute’s flagship web-based educational tool, IWitness, which is designed to make the Institute’s Visual History Archive accessible to educators and students around the world. Dr Wiedeman earned her PhD from UCLA in Education and with an emphasis in applied linguistics and her specialties include K-12 teacher education and professional development, literacy and second language acquisition, curriculum assessment and design, trans-media literacy, and qualitative research methods. Dr Wiedeman serves on the Board of the Weingart East Los Angeles YMCA and is also a member of the International Society for Technology in Education and the American Educational Research Association.

## **Dr Webster Zambara**

Webster Zambara is Senior Project Leader in the Justice and Peacebuilding at the Institute for Justice and Reconciliation (IJR) in South Africa. Webster is a seasoned facilitator, trainer, researcher and advisor justice and reconciliation; conflict transformation; non-violence; peacebuilding; human rights; project monitoring and evaluation. He holds a PhD in Conflict Resolution and Peace Studies from The University of KwaZulu Natal (UKZN). He was taught and mentored by Prof Johan Galtung, the principal founder of modern day Conflict and Peace studies. Webster remains dedicated to developing the capacity of local, national and international actors to resolve conflicts creatively to promote positive peace. He has done peace and development work in more than 15 countries across Africa.

## Maggie Ziegler

Maggie Ziegler has thirty years of clinical psychotherapy practice, specializing in work with trauma survivors. She has worked with Aegis for the past 7 years, crafting the development of mobile exhibition content for peace education. She has extensive experience in designing and delivering training in the trauma field, and in providing clinical supervision and consultation services. She is a facilitator and mediator, assisting community and social service organizations with strategic planning, conflict resolution and the creation of nurturing workplaces. Maggie's global interests have taken her to the former Yugoslavia to support women victims of war, to India to assist on a mental health project that trained local service providers to supporting traumatized tsunami survivors, to Japan to deliver domestic violence intervention training, and to Kenya where she supported HIV/AIDS projects. She has recently supported the development of a new mobile exhibition in the Central African Republic.



## Notes

1. Oliner, S & Oliner P. *The Altruistic Personality: Rescuers of Jews in Nazi Europe* (The Free Press, 1988)
2. Walrath, 2001; Philips, 2002; Sloane, 2002; Chico & Paule, 2005; Miller & Shuford, 2005; Tomlinson, 2007; Shuford, 2009; Kreitzer & Jou, 2010; Novek, 2011; Lamb-du Plessis 2012; John, 2013
3. "Negotiating Intractable Conflict: The Common Ground Dialogue Process and Abortion," Michelle LeBaron and Nike Carstarphen, *Negotiation Journal*, 13:4 (October 1997), pp. 341-361.
4. Druckman, Daniel and Stern, Paul C. (2000), "Evaluating Interventions in History: The Case of International Conflict Resolution", pp. 38-89 in *International Conflict Resolution after the Cold War*. National Academy Press: Washington D.C.
5. Hardin, Russel (2002. "Whither Political Science", *Political Science & Politics*, 35: 181).
6. Graph data is from <http://www.systemicpeace.org/inscrdata.html>. Whereas "genocide" refers to sustained policies and actions intended to destroy groups that share ethnic, religious or racial traits, "politicide" refers to situations where targeted groups are defined by actual or imagined political beliefs. See Harff, Barbara (2003), "No Lessons Learned from the Holocaust? Assessing Risks of Genocide and Political Mass Murder since 1955", *American Political Science Review*, 97 [1]: 57-73).
7. A since many years used standard diagnostic tests of so-called count data to assess whether count data are non-random involves an assessment of whether its distribution deviates from the so-called Poisson statistical distribution. A classical example of this approach applied on conflicts can be found in Richardson, Lewis. F. (1944) ("The Distribution of Wars in Time", *Journal of the Royal Statistical Society*, 107 (3/4): 242-250) in which he assessed whether the pattern of war onset over the period 1500 to 1931 was a random process, or whether war onset during one time period was contingent on war onset during the previous time period (that is, war onsets cluster across time). Graph II and the related statistical analysis is using the same approach as Richardson and others. For a detailed explanation and application of this data analysis approach see Heldt, Birger, 2017 (forthcoming): "Atrocity Crimes as a Disease: A Statistical Approach to Early Warning", in Gurr, Ted. R. and Barbara Harff (eds.), *Policies and Practices for Preventing Mass Atrocities*. Routledge.
8. This distinction stems from Schmeidl and Jenkins (1998. "The Early Warning of Humanitarian Disasters", *International Migration Review*, 32 [2]: 471-486), Harff (2009. "How to Use Risk Assessment and Early Warning in the Prevention and De-Escalation of Genocide and Other Mass Atrocities", *Global Responsibility to Protect*, 1 [4]: 506-531.) and Harff (2013. "Detection: The History and Politics of Early Warning", pp. 85-110 in A. Lupel and E. Verdeja [eds], *Responding to Genocide: The Politics of International Action*. Boulder, CO: Lynne Rienner). A detailed overview of early warning mechanisms and projects in general can be found in OECD (2009. *Preventing Violence, War and State Collapse: The Future of Early Warning and Response*. Paris: OECD), an overview of early warning systems within the United Nations can be found Zenko and Friedman (2011. "UN Early Warning for Preventing Conflict", *International Peacekeeping*, 18 [1]: 21 – 37), whereas Neukirch (2015. "Early Warning and Early Action – Current Developments in OSCE Conflict Prevention Activities", pp. 123-133 in *OSCE yearbook 2013: yearbook on the Organization for Security and Co-operation in Europe*. London: Bloomsbury Academic) provides an overview of the early warning system of the Organisation for Security and Co-operation in Europe (OSCE).
9. Ibid.
10. See <http://www.gpanet.org/content/global-risks>.
11. See [http://sydney.edu.au/arts/research/atrocity\\_forecasting](http://sydney.edu.au/arts/research/atrocity_forecasting).
12. See <https://www.earlywarningproject.org>.
13. See [http://www.un.org/en/preventgenocide/adviser/pdf/framework%20of%20analysis%20for%20atrocity%20crimes\\_en.pdf](http://www.un.org/en/preventgenocide/adviser/pdf/framework%20of%20analysis%20for%20atrocity%20crimes_en.pdf).
14. Heldt, Birger. 2017 (forthcoming). "Atrocity Crimes as a Disease: A Statistical Approach to Early Warning", in Gurr, Ted. R. and Barbara Harff (eds.), *Policies and Practices for Preventing Mass Atrocities*. Routledge.





# COLLOQUIUM REPORT

## BUILDING RESILIENCE TO GENOCIDE THROUGH PEACE EDUCATION

### CONCEPTS, METHODS, TOOLS AND IMPACT



*Building resilience against genocide requires critical thinking about the process of identity-based violence and its reversal.*



HEAD OFFICE  
15 Bridge Street  
Newark  
NG24 1EE  
UK  
Tel: +44 (0) 1636 616559  
Registered Charity: 1082856

Contact: [office@aegistrust.org](mailto:office@aegistrust.org)  
[www.aegistrust.org](http://www.aegistrust.org)



KIGALI  
PO Box 7251, Kigali, Rwanda

Aegis Trust US  
212 West Superior St., Suite 00  
Chicago, IL 60654

Contact: [office@aegistrust.org](mailto:office@aegistrust.org)

EIN 31-1769192 is a 501 (c) (3)  
public US charity  
and supports the work of Aegis Trust

The Colloquium and Report were made possible through funding from our key donors:

