The Landscape of Peace Education in Rwanda

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List of abbreviations and acronyms

ADEPR   : Pentecostal Church in Rwanda
AEE   : African Evangelistic Enterprise
AIDS   : Acquired Immunodeficiency Syndrome
AMI   : Association Modeste et Innocent
AUCA   : Adventist University of Central Africa
CARSA   : Christian Action for Reconciliation and Social Assistance
CBC   : Competence-based Curriculum
CCM   : Centre for Conflict Management
CNLG   : National Commission for the Fight Against Genocide
CRASPD   : Centre for Research and Action towards Sustainable Peace and Development
CRS   : Catholic Relief Services
DFID   : Department for International Development
ESPR   : Education for Sustainable Peace in Rwanda
GBV   : Gender-based Violence
GoR   : Government of Rwanda
HIV   : Human Immunodeficiency Virus
ICK   : *Institut Catholique de Kabgayi*
IRDP   : Institute of Research and Dialogue for Peace
IZU   : *Inshuti z'Umuryango* (Friends of the Family)
KGM   : Kigali Genocide Memorial
M&E   : Monitoring and Evaluation
MA   : Master of Arts
MIGEPROF   : Ministry of Gender and Family Promotion
MoU   : Memorandum of Understanding
NAR   : Never Again Rwanda
NGO   : Non-Governmental Organisation
NIC   : National Itorero Commission
NURC   : National Unity and Reconciliation Commission
NWC   : National Women's Council
OGRR   : Official Gazette of the Republic of Rwanda
PGDE   : Postgraduate Diploma in Education
PIASS   : Protestant Institute of Arts and Social Sciences
PTA   : Parent-Teacher Association
PVE   : Peace and Values Education
RALC   : Rwanda Academy of Language and Culture
REB   : Rwanda Education Board
RWAMREC   : Rwanda Men's Resource Centre
SBT   : Sector-Based Trainers
SFCG   : Search for Common Ground
Sida   : Swedish International Development Cooperation Agency
TMM   : *Tubarerere Mu Muryango* (Let's Raise Children in Families)
TTC   : Teacher Training College
UNESCO   : United Nations Educational, Scientific and Cultural Organisation
UNICEF   : United Nations Children's Fund
UNIK   : University of Kibungo
UoK   : University of Kigali
UR   : University of Rwanda
URCE   : University of Rwanda-College of Education
USAID   : United States Agency for International Development

Introduction: The Landscape of Peace Education in Rwanda

Nicola Palmer, Felix M. Ndahinda and Phil Clark

Rwanda has pioneered the introduction of Peace and Values Education (PVE) as a cross-cutting issue incorporated into all school subjects through the 2015 Competence-Based Curriculum (REB curriculum, 2015). This report shows how this initiative was supported by the activities of the Aegis Trust and fits into a wider landscape of peace education in Rwanda. The report comprises seven discussion papers that map peace education interventions across government, educational, NGO, faith-based and informal settings. It then lays out two preliminary proposals for how this practice can build critical post-colonial peace education in Rwanda and how a gender sensitive pedagogy offers a means to evaluate these educational initiatives. These papers offer a comprehensive overview of the approaches and materials used in peace education in Rwanda. In doing so, this report highlights the extent to which PVE materials are and could be informed by social science and humanities research and their capacity to enable broader discussions on contentious social issues.

Earlier work by researchers in the Aegis Research, Policy and Higher Education programme on the roll-out of PVE in Rwanda identified two key issues. First, teachers were struggling to address sensitive social issues connected with the 1994 genocide against the Tutsi and other episodes of violence in Rwanda, often leading to informal efforts to avoid these difficult conversations (Buhigiro & Wasserman, 2017 and Basabose & Habyarimana, 2019). Second, Rwandan teachers articulated a widespread need for teaching materials that would enable more substantial engagement with PVE (Basabose & Habyarimana, 2019). The Aegis Trust has been partnering with the Rwandan Education Board (REB) to develop and distribute PVE teaching materials. This now presents a unique moment to assess these materials alongside the wider set of interventions in peace education in Rwanda, to explore the means through which sensitive social issues can be constructively discussed and the role that research can play in supporting these teaching practices.

Read together, the papers in this report draw attention to the breadth of actors, approaches and teaching materials already comprising the PVE landscape in Rwanda and, for the first time, bring all of these interventions together in a single space. This makes visible the notable achievements of these activities, the importance of the networks involved, their capacity to complement one another, and the remaining challenges and gaps in this practice. In doing so, the authors highlight some common themes. At the micro level, they draw attention to how PVE intersects with the everyday dimensions of people's lives, while at the macro level they show how PVE connects to wider interventions in Rwanda concerning reconciliation, citizenship, media reform, youth engagement and gender equality. Reading these papers together offers an opportunity to reflect on where PVE resonates in people's lives and the wider Rwandan social environment, exploring its potential to open critical and sensitive dialogical spaces.

The work of the Aegis Trust provides the entry point to this project. In the first paper, Sandra Shenge lays out the Aegis Trust's approach to peace education. She tracks how Aegis's curation

of the Kigali Genocide Memorial (KGM) led them, as a genocide survivors' organisation, to engage in wider peace education activities. Drawing on a narrative-based approach and making particular use of visual materials, since 2009 the Aegis Trust has trained students and educators. It was Aegis's pedagogical activities at the KGM, coupled with community visits and thematic discussions, that helped to inform the inclusion of PVE within the Rwandan national curriculum. Aegis then partnered with the Rwanda Education Board (REB) in its implementation of PVE, offering training and teaching materials, including teachers' guides and model lesson plans. Shenge describes how, more recently, Aegis has explored the extent to which its approach to peace education can enable similar activities in the Central African Republic and South Sudan, with a focus on raising awareness within divided societies of the existence of positive values.

In the second paper, Felix M. Ndahinda maps how peace education has informed government activities in Rwanda. In doing so, he situates the work of the Aegis Trust within a wider set of state-led activities. He draws attention to how various 'home-grown initiatives' in Rwanda have included a key pedagogical component aimed at the promotion of unity and 'a culture of peace' (*umuco w'amahoro*). This is evident in the government approach to fostering reconciliation through proximate justice delivered by the *Abunzi* Mediation Committees and dialogical interactions through *Umuganda, Umuganura, Girinka, Umushyikirano, Ndi Umunyarwanda, Girinka* and *Umugoroba w'ababyeyi* among others. Ndahinda then underscores the importance of the integration of PVE in the REB's educational curriculum. He looks closely at how peace is being conceived in the materials developed by the National Unity and Reconciliation Commission (NURC) and the National Itorero Commission (NIC), highlighting the strong links among patriotism, unity and peace. Overall, Ndahinda highlights how issues of peace permeate numerous educational activities in government settings while identifying a lack of coherence across them.

In the third paper, Jean Leonard Buhigiro examines how peace education fits into the formal primary, secondary and tertiary education systems in Rwanda. At the tertiary level, he draws attention to the University of Rwanda (UR), which recently introduced a mandatory first year module on *Citizenship and Transformative Education* with a specific unit on peace education. In addition, Buhigiro highlights how all academic and administrative staff at UR's College of Education were trained in peace culture in partnership with the Aegis Trust. Moreover, he notes that at the University of Kigali (UoK), peace education is combined with Special Needs Education and is offered to students on the Postgraduate Diploma in Education (PGDE). Meanwhile, at the *Institut Catholique de Kabgayi* (ICK), the module 'Special Issues in Journalism and Communication' deals with conflict and peace education.

At the primary and secondary school levels, Buhigiro describes how peace became a key theme in Civic Education in post-genocide Rwanda, culminating in the 2015 national curriculum. To support the teaching of PVE as a cross-cutting subject, teachers' guides on all subjects ranging from Humanities and Arts to Mathematics and Science have instructed teachers on how to help learners acquire peace values (REB, 2019, a,b,c,d,e,f,g). Overall, in this paper, Buhigiro underscores the breadth of formal peace education initiatives. In assessing current teaching approaches, he suggests that the inclusion of the general public and the use of field trips as teaching strategies may offer a useful avenue for enabling students to gain exposure to multiple perspectives, fostering critical thinking as a crucial aspect of formal peace education.

In the fourth paper, Heli Habyarimana shows the extent of peace education-related work within the NGO and thinktank sector. Looking across a wide range of organisations, he identifies three overarching methods through which this sector has engaged with peace education: mass media tools; written or audio-visual manuals; and academic materials. Regarding the first set of materials, he highlights *La Benevolencija*'s two radio and TV programmes, namely *Kuki* ('Why') and *Musekeweya* ('New Dawn'), showing how these enabled wider community engagement with peace-related content. For Habyarimana, the second category comprises materials developed and used by organisations such as Search for Common Ground (SFCG), Catholic Relief Services (CRS), Never Again Rwanda (NAR), the Institute of Research and Dialogue for Peace (IRDP), Association Modeste et Innocent (AMI) and Karuna Centre for Peacebuilding. The peace education materials collected across these organisations display slightly different orientations. For example, SFCG focuses strongly on guidance for developing and delivering media content designed to promote constructive and collaborative dialogue. Meanwhile, NAR has developed materials aimed at fostering young people's capacity to engage in peace-building dialogues including a 'Critical Thinking Toolkit for Facilitators' and 'The Healing Process of Wounded Society Training Guide'. Keeping a focus on young people, IRDP has hosted school debates and dialogue clubs aimed at fostering critical and analytical thinking, non-violent resistance and recognition of the importance of the role and voice of the citizen with the aim of enabling participation in the peaceful resolution of local, national and regional conflicts. Given the breadth and depth of this existing material, Habyarimana highlights a concern that the materials generated in NGO and thinktank settings are not necessarily easily accessible outside of these specific NGO interventions.

In the fifth paper, Glorieuse Uwizeye examines peace education in faith-based settings. She opens the discussion by underlining how faith-based institutions often see themselves as called to build 'true/genuine peace and reconciliation', a view that underpins their engagement in peace education. Based on an assessment of thirteen faith-based organisations, Uwizeye shows how some groups have developed and implemented structured programmes and peace-based curricula. Looking at the teaching materials of these formalised processes, Uwizeye explores how they try to engage students on issues of both negative and positive peace, including efforts to highlight wider social injustice and the structural and cultural components of peace. She notes a common emphasis on the importance of the role of children as peace-builders and the need for engagement with families.

Uwizeye's paper shows how there is overlap with formal educational institutions, NGOs and higher education interventions. For example, African Evangelistic Enterprise (AEE) developed a curriculum 'U Rwanda *Nifuza Guturamo* (The kind of Rwanda I wish to live in)' that focuses on unity and reconciliation. The resultant teaching materials are lecture-based and designed to complement the government's competence-based curriculum for upper primary school classes (Grades 4, 5 & 6), showing cross-over between faith-based and state-based peace education initiatives.

Similarly highlighting the overlap among NGO, faith-based and formal education interventions, Amahoro Builders is a local NGO founded by teachers in tertiary institutions that has been developing faith-informed teaching materials. These engage directly with some of the epistemic aspects of peace education, as a means to critically assess historical narratives and the dynamics behind the groups that shape them while promoting values, attitudes and beliefs that support peace.

In line with Uwizeye's wider engagement with peace education, in the sixth paper Mediatrice Kagaba and Felix M. Ndahinda explore peace education in informal and non-formal settings. They make a crucial distinction between non-formal learning (which is structured in terms of learning objectives, time or support but is not provided by an education or training institution and typically does not lead to certification) and informal learning (which emerges from daily activities related to work, family or leisure). Noting the prevalence of non-formal peace-related interventions in Rwanda, they draw particular attention to the 'National Women's Council' (NWC) committees at the community level which work to raise public awareness around gender, cultural and political ideologies, injustice, abuses, threats and inequalities both in homes and communities. Kagaba and Ndahinda also examine the *Umugoroba w'ababyeyi* 'Parents' Evening Forum' where family matters (mostly disputes and cases of violence) are discussed, and where best practices are shared between parents at the community level. In looking at these interventions, Kagaba and Ndahinda highlight the potential for combining people's knowledge and experiences with more structured pedagogy on peace-related issues. In highlighting the non-formal means of peace education, this paper draws attention to the overlapping nature of government, NGO and faith-based initiatives in PVE and the need to understand the wider landscape of PVE in Rwanda that both intersects with and extends beyond the national curriculum.

Situating this practical work in wider academic debates on peace education, in the seventh paper Sylvestre Nzahabwanayo offers an innovative theoretical approach to assessing peace education initiatives. He proposes a combination of post-colonial theory and critical peace education approaches that challenges policy-makers and educators to engage with direct, structural and cultural violence within colonialism and globally unequal power distributions. In this way, he explains how critical post-colonial peace education aims to equip young people and adults with

knowledge, skills, values and attitudes necessary to identify various forms of injustices in society while fostering epistemic sensitivity among learners regarding the sources of the ideas underpinning peace education.

Nzahabwanayo proposes that in the context of Rwanda this requires examining the ways in which home-grown knowledge and practices in peace education can be used to address direct, structural and cultural forms of violence for the promotion of peaceful coexistence. This critical post-colonial stance on peace education recognises that the process of deciding about priorities, content and approaches to peace education must include a wide range of actors. He then shows how critical post-colonial education offers a way of thinking through the role and activities of peace education across the five settings of: government departments and programmes; formal higher education and secondary school settings; the NGO and thinktank sectors; faith-based institutions; and non-formal and informal community settings.

In the final paper, Mediatrice Kagaba continues this theoretical reflection, examining how a gender sensitive pedagogy may offer a methodology through which to assess the practice of peace education. In particular, she highlights how feminist methodologies encourage educators to draw on people's lived experience as a source of knowledge based on what people know, see and live in their everyday practices to inform and shape the theoretical frameworks of educators. In discussing the emancipatory potential of this approach, Kagaba highlights the importance of being aware that because of political and social pressures some types of experiences, particularly those overtly associated with identity, may be less easily shared.

These final two papers lay the theoretical basis for developing a context-sensitive approach to reflecting on and assessing PVE in Rwanda today. Read together, these papers provide the basis for a reflection on the approaches and materials used in peace education in Rwanda, the extent to which they may draw on social science and humanities research and their capacity to enable discussions on sensitive post-conflict social issues.

Highlighting Peace Education in the Setting of the Aegis Trust

Sandra Shenge

'*Peace education isn't a history lesson. The objective is to provide our beneficiaries with content, knowledge and skills to allow them to promote peace in their areas of influence (schools or community at large)*' — Freddy Mutanguha

The Aegis Trust's interventions in Peace and Values Education in Rwanda constitutes a case study of how peace education can be applied in formal and non-formal settings. As much as peace cannot be taught, this paper presents the journey of an organisational customisation of peacebuilding concepts to the specific and challenging context of post-genocide Rwanda. Aiming to amplify genocide survivors' voices, Aegis's peace education approaches focus on a set of positive values designed to address the following question: what lessons can we learn from the past, as difficult as that may be, and how can we use them to shape a peaceful future? Positive impacts in terms of individual behaviour change are demonstrated. However, this paper also asks critical questions around the development of peace education content and its tailoring for different categories of recipients, including how to disseminate peace education messages in a Rwandan context where (as the rest of this report shows) peace education is propagated by a wide range of actors through highly diverse means.

Background of Aegis Trust Peace Education Initiatives in Rwanda

The 1994 genocide against the Tutsi left Rwanda with a legacy of wounded survivors in a country characterised by pervasive mistrust. Members of both victim and perpetrator groups continue to struggle, on a personal level and in their communities, to live together peacefully. Creating solid social ties between these groups, as a necessary precondition for peaceful cohabitation, cannot be achieved overnight. Moreover, the experience of those who lived through the genocide is transferred to the next generation. Without interventions to channel those experiences into a peaceful future environment, children absorb the memories of their parents as well as their challenges in living together with their fellow citizens.

Since the opening of the Kigali Genocide Memorial (KGM) in 2004, the Aegis Trust has received thousands of visitors, including students. In most cases, these visitors were left with questions about the genocide against the Tutsi and its aftermath which inspired Aegis's first peace education initiatives. As Freddy Mutanguha, executive director of the Aegis Trust, explains:

> Ever since the national consultations before the creation and opening of the memorial, we have been facing questions about creating a content that doesn't accuse perpetrators while promoting reconciliation. This has always been our guiding principle not only in creating the content of the museum but also in delivering peace education to our visitors. The Aegis Trust peace education model is a connection to who we are and to where we

come from as an organisation. See, we come from memorials! Our prevention model (in the UK, Rwanda and other countries where we intervene) has always been embedded in the past, through commemoration and remembrance, but entirely turned towards the future. We have always started from the question: what lessons can we learn from the past, as difficult as it could be, and how can we use them to shape a peaceful future? How can the tragic story serve a peaceful future? The obvious answer to us was that it's through education. We have therefore chosen to combine Memory (past) and Education (prevention for a better future).

The Aegis Trust's formulation of peace education initiatives stemmed from the need to amplify genocide survivors' voices in a constructive way. Survivors' stories are vital for remembrance but they are also essential for reconciliation. As you talk about reconciliation, you also have to consider perpetrators. The uniqueness of the Aegis Trust model resides in its having originated from a 'survivors' organisation' but its inclusivity by building on the experiences of all categories of Rwandans concerning the genocide against the Tutsi: survivors, perpetrators and rescuers. Aegis therefore decided to use the memory of the genocide, with its inherent questions, to reflect on its meaning for the past, the present and the future. The main question was then whether Aegis, as a survivors' organisation, was the right actor to conduct such interventions and whether it was the right time.

While discussing the name assigned to its peace education interventions, it was obvious that the genocide in its entirety cannot be 'taught'. The term 'peace education' came from a practitioner's perspective but ever since Aegis has strived to enrich its model[1] with conceptual and theoretical aspects from the existing academic literature. In line with the organisational prevention model, it was decided that the content of any peace education interventions should comprise stories from the past (including but not limited to the genocide against the Tutsi) from which would be selected constructive and inspiring aspects (the lessons) to be shared while promoting peace. The stories relating to the genocide can be strong and traumatising, especially for audiences that include students. To focus on positive aspects, the storytelling method highlights people's lives before the genocide but also during the reconstruction periods. To ensure interactivity, visual materials are preferred (eg. the physical exhibition and videos).

Since 2009, the Aegis Trust has conducted peace education activities both at the Kigali Genocide Memorial (onsite component) and outside Kigali (outreach component) with the aim of triggering attitudinal and behavioural change, in line with its wider organisational mission of preventing genocide. Specifically, Aegis has targeted students, through trainings of class representatives who were expected to train their peers back in schools as well as the few teachers accompanying the students' groups. With the teachers, in particular, the trainings have aimed at fostering their engagement in peace-building and peace education activities in collaboration with other community members and people under their responsibility, within and outside schools.

From Aegis's perspective, peace education consists of content creation (using the storytelling method), trainings on peace education (using interactive and beneficiary-centred methodologies)

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1   https://www.aegistrust.org/what-we-do/

to a large range of beneficiaries with the aim of catalysing behavioural change and follow-up of educators in their communities (especially teachers and parents), community engagement (especially with the youth) and policy awareness through research.

2013-2016 Rwanda Peace Education Programme SIDA and DFID funding[2]

Within a consortium of partners (principally the Institute of Research and Dialogue for Peace and La Benevolencija), the Aegis Trust led the implementation of the Rwanda Peace Education Programme (RPEP) that reached 45,000 beneficiaries from 2016 to 2019. The programme provided educational activities and was executed through three components:

i. Onsite trainings at KGM

› Visit of the Kigali Genocide Memorial;

› Training of trainers where the beneficiaries are trained on content, methods and receive teaching resources for them to train their peers once back in their community. The training included the visit of a mobile exhibition, facilitated by Aegis-trained staff using the storytelling method. The content focused on the historical background of the genocide and reconciliation experiences. The teacher training was organized over 3 days while the students' training was condensed to 1 day;

› Another set of trainings condensed to 1 day was offered to decision makers at decentralized level (sector and district education officers).

ii. Community visits in 18 districts

› Training of trainers and decision makers in the same format as the onsite training;

› Wide awareness event during a public launch, targeting decision makers at the local level (GoR, Private sector);

› Public event where experiences were shared by people whose testimonies were portrayed in the mobile exhibition.

iii. Policy engagement and advocacy.

Awareness campaigns were conducted with decision makers to increase their ownership of the PVE activities. In the same vein, thematic steering committees were created and thematic discussions on emerging issues were regularly organised, which laid the basis for the integration of peace education in the national competence-based curriculum first implemented in 2016.

2   The programme was co-funded by the Swedish International Development Cooperation Agency (SIDA) and the Department for International Development (DFID)

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Following the integration of the PVE as a both horizontal and vertical cross-cutting issue in the national curriculum, the focus of the Aegis Trust was directed to accompanying the implementation of the curriculum. Aegis signed a collaboration agreement with the Rwanda Education Board and accompanied the institution through trainings of selected in-service and pre-service teachers as well as to URCE and TTC students. The trainees received a Teacher Guide and Model Lessons, collaboratively developed by Aegis. Part of the upgrade of Aegis' PVE activities in this new phase was the inclusion of parents as key 'educators' especially in a non-formal setting and youth as key peace actors. The awareness raising aspect was also kept through the organization of conferences and dialogues around the Peace Education practice, in Rwanda, the region and globally.

Theoretical and conceptual considerations

Throughout the development of the Aegis Trust peace education model (concepts and methodology), the organisation has emphasised the importance of collaborating with individuals and institutions to ensure that the model is enriched by conceptual and theoretical inputs combined with practical aspecst through short-term and longer-term collaborations and conferences.

Key definitions

› Aegis defines **peace education** as education that promotes social cohesion, positive values including pluralism and personal responsibility, empathy, critical thinking and action in order to build a more peaceful society (or a society that does not use violence to resolve conflict). It also constitutes the process of acquiring values and knowledge, and developing attitudes, skills and behaviour to live in harmony with oneself, with others and with the natural environment.

› **Positive values** are considered core values that support social cohesion and peace, including caring, a belief in equality and social justice, respect for oneself and others, personal responsibility, willingness to act and ethical conduct

› **Social cohesion** is viewed as the capacity of a society to ensure the well-being of all its members, minimising disparities and avoiding marginalisation, promoting inclusivity and reducing injustice and inequality. It is also the status of a pluralistic society that permits diversity of opinion and protects citizens through security and justice mechanisms.

Aegis Trust Peace Education Initiatives outside Rwanda

In its peace education journey, the Aegis Trust has developed similar initiatives in other countries and proposed PVE models in Central African Republic and South Sudan. In doing so, the Rwandan context is not considered a template to be duplicated but rather an experience that can inspire other countries. In each country where Aegis develops models, the first step is to understand the past through deep consultation with local actors. Using the same methods as in Rwanda, national unifying values are identified and positive stories collected to develop the national PVE content (mostly exhibitions and teaching materials). Aegis activates and gives platforms to existing positive values in societies, amplifying these across a wide range of local constituencies. As Freddy Mutanguha explains:

'In each society, there exist connecting values that are shared by the population. There are a lot of examples of immunity against violence in all societies but most of the time, there is a need to trigger that immunity. Our role is to play that facilitation role and we do it by identifying those existing examples and by widely informing about them so that they can inspire others and awaken positive behaviour in people that might not have taken action if not catalysed.'

The beneficiaries of PVE delivery are equipped with content, knowledge and skills to catalyse change in their own circles of influence (classrooms for teachers and students; families for parents; and the community at large for young people). For all those categories of beneficiaries, the content and methodology are adapted for contextual use. Meanwhile, regular assessments (programmatic level through M&E and through research) help identify new needs of adaptation.

Key materials produced by the Aegis Trust

Materials are created, adapting universal concepts to suit localised implementation needs. Aegis facilitates the compilation of existing universal concepts with the contextualised shared values distilled consultatively. But how people consume the values depends on the local context. This whole exercise shapes the format and use of the PVE materials.

Specifically, digital resources have been a pillar of all Aegis Trust interventions since the outset of Aegis' PVE work. Having digital resources (i) eases preservation by creating physical and digital copies of the existing resources; (ii) increases accessibility as physical access is often limited; (iii) and, serves education and research purposes as it supports the journey of PVE delivery by structuring ways of teaching and engaging people in the process.

A list of PVE materials is proposed here for a deepened understanding of the Aegis Trust perspective in delivering PVE:

1. Training facilitators guidelines. Developed for internal use, these are used by Aegis staff that facilitate PVE trainings;
2. Teachers Handbook given to teachers after their training;
3. Youth Champion Handbook given to teachers after training;
4. Teacher Handbook for teacher trainers;
5. Facilitators guide for Aegis Trust PVE Programme;
6. Facilitators guide for Education for Sustainable Peace in Rwanda (ESPR) Sector-Based Trainers (SBTs);
7. Mobile exhibition;
8. Digital resources: Ubumuntu platform.

IV. Crucial questions to be considered about the Peace and Values Education from the Aegis Trust perspective

Content development

The material used in trainings is created out of a mix universal concepts to localized implementation needs The Aegis Trust compiles existing universal concepts with the contextualized shared values consultatively defined. Beside written and visual components, digital resources are central to all Aegis Trust interventions. This whole content creation exercise shapes the format and use of the PVE materials but how people consume the values depend on their own realities. Looked at from the memorialization angle (collective versus individual memories), one could wonder whether the content is welcomed the same way by all its recipients. For instance, the personal stories shared by the beneficiaries while exploring positive values touch on different periods of the History of Rwanda, understood differently based on individual experiences. The content could therefore speak to a specific portion of the audience but not to another.

Community engagement around peace-building initiatives

Despite the demonstrated need from the beneficiaries, the Aegis Trust has limitations in accompanying its beneficiaries beyond the 3-day trainings. Mentorship activities have been planned but could not reach all trainees, whether teachers in schools or youth and their parents in communities. Many educators, both teachers and parents, report difficulties in maintaining momentum in applying what they learn from the Aegis trainings and the knowledge and application in their own lives may decline over time. An extra effort is made with youth considered Peace Ambassadors, who are offered financial support and personal accompaniment after the trainings. However, the sustainability of their initiatives is arguable as they rarely go beyond the support

period. That said, numerous success stories are regularly identified where individuals have been able to apply what they learnt back in their communities. Robust, systematic studies demonstrating the effectiveness of the multiplier effect initially sought through these interventions are rarer.

Another crucial aspect is the stressful impact of the Aegis PVE trainings. Indeed, the very personal character of the content and methodology used during the trainings trigger strong feelings among the participants and some participants report that 'the trainings open wounds that were dormant'. The participants are offered psychosocial support while unpacking their feelings during trainings but they are not closely followed up subsequently. The debriefing time after trainings are too short to allow for dealing with any emotional fallout. Finding ways to keep supporting the beneficiaries with potential emotional intensification that would be caused by trainings is very important and constitutes one of Aegis' principal everyday objectives.

Research and impact

Finally, it is important to consider that in the current context where Rwandans receive Peace and Values content from all sorts of media (Schools, Non-formal youth clubs, Associations or Government-led settings such as Ingando, Itorero, Umuganda, Akagoroba k'Ababyeyi etc.), the participants in Aegis' PVE trainings could have been exposed to similar content before and in ways that differ from the Aegis approach. Participant feedback shows that positive change, when identified, results from exposure to this diverse set of PVE interventions, of which Aegis' work is only one. This also highlights the need to equip participants with the skills to distinguish the various modes of PVE to which they are exposed, including differentiating relevant and impartial approaches from those that display significant and problematic biases.

Future plans for PVE delivery in Rwanda and outside

Aegis aspires to position itself among the organisations aiming to have substantial impact in terms of atrocity prevention. The focus will continue to be on helping people understand that the solution to any conflict lies within them and the importance of contextualisation of core peacebuilding principles. Aegis' focus now is to establish a pool of peace champions or peace ambassador who will be changemakers in their society for decades to come.

Peace Education in the Government of Rwanda Setting

Felix M. Ndahinda

Abstract

Post-genocide Rwandan authorities have adopted numerous initiatives, programmes, policies and laws intended to mend a society torn apart by decades of conflicts. Unity, reconciliation, social cohesion and peaceful settlement of disputes are recurrent themes that inform several governance initiatives locally known as home grown solutions. Institutions such as the Gacaca Courts, the National Unity and Reconciliation Commission, itorero as well as programmes such as Ndi Umunyarwanda, to name a few, are imagined as spaces through which positive values of peaceful coexistence can be channelled. The inclusion of peace and values education in the Rwandan educational curriculum in the mid-2010s is presented in this paper as fitting within a broader governance framework that professes a commitment to ending societal divisions by sowing the seeds of a 'culture of peace'.

Peace education is understood as 'the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level' (UNICEF, 1999). This definition takes a broad approach to peace education by seeking to addressing overt and structural forms of violence and imagines peace at different levels. It opens space for a critical post-colonial development of peace education content and pedagogy (see Sylvestre Nzahabwanayo's categorisation below). The Rwanda Education Board (REB) defines 'peace and values' education (PVE) as an 'education that promotes social cohesion, positive values including pluralism and personal responsibility, empathy, critical thinking and action in order to build a more peaceful society' (REB, 2015, p.23).

The relevant literature produced by REB and partners does not clarify the difference between the two operative concepts of 'peace' and 'values'. Instead, a list of 'basic values' integrated in the competence-based curriculum of 2015 includes peace.[3] A critical examination of REB's definition of PVE and manuals that specify its content reveals a programmatic, and arguably instrumental, approach to the field. PVE seeks to train good future citizens characterised by positive, culturally rooted values. In a sense, the definition reflects the Rwandan state's broader post-genocide governance philosophy that imagines a Rwandan society imbued with cultural values rooted in the country's 'authentic' traditions. Yet, while Rwanda has been involved in peacebuilding work since the end of the 1994 genocide against the Tutsi, the vocabulary, content and pedagogy of peace (and values) education (*kwigisha amahoro n'indangagaciro*) is still relatively new and evolving: uses

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3   The documents list the following basic values: 'Dignity and integrity; Self-reliance; National and cultural identity; Peace and tolerance; Justice; Respect for others and for human rights; Solidarity and democracy; Patriotism; Hard work, commitment and resilience'.

of key Kinyarwanda terminologies in some official documentation conflate peacebuilding (*kubaka amahoro*) and peace education (*kwigisha amahoro*) (NURC, 2019, p.128).

Several policies, programmes and tools deployed by the Rwandan government in the post-genocide reconstruction process may be understood as fitting within the confines of peace education, depending on whether the concept is narrowly or broadly construed. Designed to address a legacy of socio-political conflicts that tore an ethnicised Rwandan community apart, diverse governmental policies and programmes involving several institutions carry a broad idea of peace education as a core component of their mandate. The various 'home-grown initiatives' that have increasingly become a cornerstone of post-genocide governance in Rwanda in pursuit of societal reconciliation, social cohesion and inclusive development carry a pedagogical component with the promotion of unity and 'a culture of peace' (*umuco w'amahoro*) often featured among their declared goals. By fostering reconciliation through proximity justice delivered by the *Abunzi* Mediation Committees;[4] dialogical interactions through *Umuganda, Umuganura, Girinka, Umushyikirano, Ndi Umunyarwanda, Girinka, Umugoroba w'ababyeyi*, among others, Rwandan authorities imagine these programmes not simply as instruments of governance but also pedagogical tools in projecting a united and reconciled society. The objectives of the Gacaca Courts – captured in their motto *ubutabera bwunga* (justice that reconciles) – translated an understanding that the process encompassed a peace-making dimension. The language of unity and reconciliation that permeates nearly every aspect of these post-genocide policies should therefore be read as embodying a programmatic component that substantively, albeit not always expressly, appeals to peace education values. The interconnectedness of post-genocide policies was captured as follows by an interviewed government official:

> For us as an institution, there is no topic that is hard to talk about because, as you can see, the build-up was very smart. One, the government started by securing the environment, the security that was required. Number two, we tried to build the justice system/structure, to cool down the pressure and demands for justice. And in so doing, we tried to encourage truth-telling, seeking forgiveness and apology. And by so doing, you are trying to create an environment for the rebuilding of social cohesion that was broken down. And after that, the biggest challenge in this reconciliation business is how you can provide the national reconciliation. Creating an enabling environment that reconciliation within a person, he, himself, and the reconciliation between two people. That one continues to be the task for many years, for any wounded society.[5]

Keeping these considerations in mind, it should be noted that peace education is widely considered as a discrete discipline. Based on its disciplinary ethos, a closer examination of various programmes, polices and institutions in Rwanda suggests that some are more closely connected to the field than others. The integration of PVE in the educational curriculum by the REB attached to the Ministry of Education is the most telling example (see Jean Leonard Buhigiro below for more on this). Next to the work undertaken by the Ministry of Education, the National Unity and Reconciliation Commission (NURC), the National Itorero Commission (NIC) and the National Commission for the

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4   Law No37/2016 of 08/09/2016 Determining Organisation, Jurisdiction, Competence and Functioning of an Abunzi Committee, OGRR n 37bis of 12/09/2016

5   Interview with FNM.

Fight Against Genocide (CNLG) run programmes that covered peace education pedagogy over the course of their operational existence. The establishment of a New Ministry of National Unity and Civic engagement (MINUBUMWE) covering the mandate and attributions of NURC, NIC, CNLG (and the Fund for support and assistance to the neediest survivors of the Genocide against the Tutsi - FARG) resulted in the abolition of these separate institutions. The following sections discussing the relevance of NURC, CNLG and NIC in the Peace Education landscape draws from a reality preceding these institutional changes.

NURC was initially entrusted with the responsibility 'to conceive and disseminate ideas and initiatives aimed at promoting peace among Rwandese and to inculcate the culture of national Unity and reconciliation' (Art.3 of NURC Law). This responsibility was discharged by 'carrying out research, organising debates, disseminating information and publishing documents on peace, national unity and reconciliation' (Article 4 of NURC Law). While an amendment of the NURC Law ultimately removed references to peace,[6] activities undertaken by the Commission still place it among the key governmental actors involved in the field of peacebuilding and peace education. NURC conducted seminars within formal education institutions at the primary, secondary and vocational training levels as well as in higher education institutions. These were presented as building resilience and critical thinking to further strengthen the culture of peace, unity and reconciliation '*kubaka ubudahangarwa n'imitekerereze isesengura … mu rwego rwo gukomeza kwimakaza umuco w'amahoro ubumwe n'ubwiyunge*' (NURC, 2017a, b, p.7).

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6   Law n° 40/2013 of 16/06/2013 modifying and complementing Law n° 35/2008 of 08/08/2008 determining the organisation and functioning of the National Unity and Reconciliation Commission, OGRR nº 29 of 22 July 2013.

The adopted structure for the debates stressed the development of 'a culture of peace and tolerance' in younger children enrolled in primary school whereas other levels of education focus on a deeper understanding of unity, reconciliation and Rwandan-ness. NURC's manual for primary schools elaborates on four key values undergirding the 'culture of peace', namely: (i) positive behaviour (*imyitwarire iboneye*); (ii) children's duties and rights (*inshingano n'uburenganzira bw'umwana*); (iii) cultural values (*indangagaciro z'umuco*); (iv) caring for oneself and others (*kwimenya no kumenya abandi*) (NURC, 2017a, p.11). NURC further conducted studies and organises forums of exchange on peace-related themes falling under its mandate. More recently, it took initiatives aimed at coordinating peacebuilding and peace education initiatives undertaken by diverse actors (NURC, 2019, p.128). NURC has also been instrumental in promoting programmes and policies such as *Ndi Umunyarwanda* and *Abarinzi b'igihango,* both aiming at cementing unity. NURC established a link between unity, as a core value pursued under the *Ndi Umunyarwanda* programme, and a culture of peace/tolerance (*umuco w'amahoro/koroherana*) and contemplated discussions on the latter programme for all social categories of Rwandans (NURC, 2017c, p.61).

The National Itorero Commission (NIC) was another governmental institution involved in educational activities containing explicit peace education content. The law creating NIC described it as an educational platform where Rwandans were trained to better understand shared values and taboos underpinning their coexistence, to be patriotic and to contribute to national development.[7] According to the National Itorero Commission Strategy, the institution's goal was to foster 'attributes that contribute to accelerating progress, promote social cohesion, peace and reconciliation and democratic governance' (NIC, 2011, p.4). Itorero sought to mould good citizens on the basis of what it considered authentic Rwandan positive values (*indangagaciro*) but also taboos (*kirazira*) to be transmitted to future generations.

According to the NIC's training manual on the functioning of Itorero (NIC, 2014, pp.66-67), values consist of perceptions, mentality, attitudes and behaviours that characterise citizens of a given country who believe in, and treasure, them as a source of their dignity, who wish to perpetuate them across generations, erecting them into guiding principles underpinning children's education within families. The NIC further defined a taboo as any conduct contrary to the values and basic principles by which people abide to live in harmony and to work together in building a society. It is something that is forbidden by the culture of the society and that can have an adverse impact on the person who violates it. A taboo denounces bad habits and instructs everyone to avoid them. A Rwanda Academy of Language and Culture (RALC) manual provides an elaborate listing of values (Rwandan-ness/unity, patriotism, integrity, courage, dedication/selflessness/volunteerism, dedicated hard-work/responsibility, dignity/humility) and taboos (betrayal, cowardice, greed/selfishness, bad leadership, discrimination and divisiveness, disrespect, distrust, favouritism, partiality, abuse, recidivism, immorality, lying, arrogance and vanity, jealousy, laziness, contempt for work, lack of self-confidence, lack of planning, waste..) (RALC, 2018).

Itorero trainings intended for Rwandans of all walks of life at the *Umudugudu* (Village) level as well as for the youth through *urugerero* (National Service) were designed, through civic education, to mould

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7   Article 2 of the Law N°41/2013 of 16/06/2013 Establishing the National Itorero Commission and Determining its Mission, Organisation and Functioning, *OGGR* nº 29 of 22 July 2013. Own translation. The law used a poor English translation of the Kinyarwanda original.

targeted audiences into good citizens (*intore*). These citizens, in turn, were expected to become key actors in shaping the country's future by, among others, contributing to the strengthening of a culture of peace, tolerance, unity and reconciliation, and the eradication of genocide ideology and its roots (NURC, 2009; NIC, 2018). Hence, *Itorero* established a link between promoted values such as patriotism and shared identity with unity and lasting peace (NIC, 2014, p.83).

In addition to the two bodies described above, CNLG was the main governmental body tasked with memory preservation, genocide commemorations, documentation and public education on the genocide against the Tutsi, genocide ideology and genocide prevention.[8] While CNLG did not use the language of peace education, the core mandate of the commission and activities undertaken captured the content of the field. CNLG educational activities were channelled through exhibitions, study visits and other information shared at memorials, publications, regular public debates, seminars and conferences targeting a diverse audience, including during the commemoration period. CNLG publications included a periodic newsletter ICYIZERE (hope) and several books documenting the dynamics of genocide in various former prefectures and the prevalence and nature of genocide ideology.[9]

Other institutions such as the Ministry of Youth and Culture, the Ministry of Gender and Family Promotion, the Ministry of Justice, the National Commission of Human Rights are involved in activities with peace education content. The National Commission for Children, for instance, working in partnership with other stakeholders, has deployed a set of tools such as *Inshuti z'Umuryango* - IZU (Friends of the Family), *Tubarerere Mu Muryango* - TMM (Let's Raise Children in Families), *Malayika Murinzi* (Guardian Angels) and trained professional social workers with the ultimate goal to foster child welfare, upbringing and education in ways that enhance positive values, including peace values (NIC, USAID, UNICEF, 2019a,b).

While many of these public institutions and programmes have produced a circulated literature on these activities, including manuals outlining their educational content and pedagogy, their peace education components – across these different state bodies – lack coherence and coordination. The above described materials lack an inter-institutional cross-referencing. For instance, it is surprising to note that materials produced by NURC for peace debates in schools do not reference the work of the REB that oversees the curriculum implemented in the same schools. Similarly, since NIC and CNLG did not necessarily frame their relevant work using the language of peace education, no effort has been made to connect their work with other institutions such as the REB, which are more directly and explicitly involved in this field. As noted above, it is evident that efforts to coordinate various peace education actors are very recent (NURC, 2019, p.128).

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8   Article 4 of the Law N° 09/2007 of 16/02/2007 on the attributions, organisation and functioning of the National Commission for the Fight Against Genocide, OGRR nº special of 19 mars 2007.

9   Icyizere has thus far published 79 issues. On CNLG's documentation of the dynamics of genocide in former prefectures of Gitarama, Kibungo, Cyangugu, Ruhengeri, Gisenyi, see: https://cnlg.gov.rw/index.php?id=12

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Peace Education in Rwandan schools: A reflexive report

Jean Leonard Buhigiro

In 2015 peace education became a cross-cutting theme taught in all Rwandan primary and secondary schools. Due to this cross-curricular approach, teachers' guides for all courses provide guidelines to enhance peace education values. At higher learning institutions, the situation varies from one institution to another. The University of Rwanda is the most equipped as it has developed stand-alone peace education programmes and first year students are required to undertake a module with a component on peace education.

This paper shows that the aim of peace education is not only to raise learners' awareness of the importance of living in a harmonious world but also to equip them with conceptual knowledge and practical skills related to peace education. At all levels of education, proposed teaching methods are interactive and by implication appropriate to peace education. Mostly at tertiary level, contentious topics can be discussed and students can reflect on contested ideas in view of promoting critical thinking and respecting others' views. Without field research, this paper does not confirm whether the teaching of contentious topics is, in fact, producing critical or docile citizens. In its final analysis, this paper highlights the challenge of assessing internalization of values and lack of guidelines for facilitators to assess the impact of peace education in the Rwandan education system.

The threat of nuclear weapons in the 1940s pushed scientists to consider establishing the first academic programmes of peace education (Harris, 2008). In Rwanda, as in other parts of the world, different forms of peace education have existed for many years. Before the genocide against the Tutsi, some educational subjects such as history, geography and literature could tackle the causes and consequences of conflicts at all levels of education (primary, secondary and tertiary). After the genocide, peace education became a leitmotiv in the Rwandan education sector. As Bar-Tal (2002) posits peace education varies from country to country in terms of ideology, objectives, emphasis, curricula and practices. This reflection focuses on how peace education is integrated in the Rwandan education system from primary to tertiary education. Stand-alone programmes of peace education in Rwandan public higher learning institutions are very recent. In the first reflexive review as part of this British Academy-funded project, I analysed academic programmes and extracurricular activities of three public and 26 accredited private higher learning institutions, with specific attention to the University of Rwanda (UR) and some private institutions of higher learning such as *Institut Catholique de Kabgayi* (ICK), Adventist University of Central Africa (AUCA), University of Kigali (UoK), Protestant Institute of Arts and Social Science (PIASS), Institute of Lay Adventist of Kigali (INILAK), and *Institut d'Enseignement Supérieur de Ruhengeri* (INES) because of their Humanities programmes closely linked to peace education. The second group of higher learning institutions such as Rwanda Polytechnic, University of Technology and Business Studies (UTB) and Carnegie Mellon University Africa (CMUA)[10] are motivated to produce qualified

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10   The list of higher learning institutions which is indicated here is not exhaustive, but rather it is for illustration purposes.

engineers and other staff who can address developmental challenges with no overt emphasis on values promotion. Some aspects such as the current situation of peace education in Rwandan schools and the aims of peace education, approaches and assessment are discussed.

Brief background and situational analysis

Peace education is possible in a non-violent context. After the genocide, the maintenance of peace and security became a national concern. As the country envisioned a more harmonious life, the Government of Rwanda put in place different policies, institutions and mechanisms to promote reconciliation and social justice. These included gender policies, the National Examination Council which was later integrated into the Rwanda Education Board, Office of the Ombudsman, Commission of Human Rights and National Commission of Unity and Reconciliation. The establishment of these institutions was a step to alleviating past injustices and violence and it was possible to help students build a world view based on peace values propagated by the aforementioned institutions rather than the violence of the past. Progressively fear, mistrust and hatred had to be replaced by mutual confidence.

It is why after the genocide, different seminars were organised either by the Ministry of Education or higher learning institutions to deal with the knowledge gap in peace education and genocide studies. The first academic programmes saw the former National University of Rwanda and the Kigali Institute of Education introduce a course on Comparative Genocides or History of Genocides, and other teacher training institutions followed suit. In 1999, the Centre for Conflict Management (CCM) was launched at the former National University of Rwanda. In 2018, the University of Rwanda introduced a cross-cutting module for all first year students, 'Citizenship and Transformative Education', with a specific unit on peace education. Other higher learning institutions have also introduced Social Science/Humanities programmes containing peace-related modules.

Overall, some higher learning institutions teach Peace Education as a stand-alone programme or module. PIASS is the only institution with a stand-alone Bachelor's degree in Peace Building and Development. It recognises the links among conflict, peace and development, including the inter-relatedness of conflict prevention, development and peace building processes. At IPB, Conflict Management and Peace Building is a stand-alone module in History specialisation. In the case of the University of Rwanda two Masters programmes in Peace and Conflict Studies and in Genocide Studies and Prevention, delivered by the College of Arts and Social Science, focus specifically on peace education. The Masters programme in History and Peace Education is also currently in the validation process. In the case of modules dealing with peace education, 'Citizenship and Transformative Education' is offered to all first year students at the University of Rwanda. At the UoK, peace education is combined with Special Needs Education and is offered to Postgraduate Diploma in Education (PGDE) students. At ICK, the module 'Special Issues in Journalism and Communication' deals with conflicts and peace education. In the case of AUCA, Institute of Lay Adventist of Kigali (INILAK), Kibogora Polytechnic (KP), INES and *Institut Polytechnique de Byumba* (IPB) no particular module deals with peace education; however, peace issues are embedded in some modules related to History, Geography, Organisational Behaviour, Human Resource Management, Children Literature, Educational Psychology, Philosophy, Ethics and Rwandan Culture, African Novel and Methods of Teaching. No specific mention of a culture of

peace appears in the descriptions of the aforementioned subjects or modules, which means that teachers may lack an opportunity to focus on peace values. This is the case for a number of higher learning institutions which aim at training engineers and other technical and vocational scientists such as Rwanda Polytechnic where the promotion of Rwandan values is only specified in their key missions but it is not clearly shown how it can be achieved through their academic programmes.

Even if the Rwanda Peace Academy does not offer degree courses, it is a regional peacekeeping training and research institution under the Ministry of Défense and recognised by the Eastern African Standby Force (EASF) as one of its regional peacekeeping training centres. It provides internationally recognised professional trainings and covers educational programmes informed by applied research to equip military, police and civilian personnel with relevant competencies to effectively participate in Peace Support Operations and peace building initiatives.

At primary and secondary school levels, peace became a key theme in Civic Education in post-genocide Rwanda (Ministry of Education, Science, Technology and Scientific Research, 2004). Since 2015, peace values have became a cross cutting issue with the introduction of the new competence-based curriculum which aims at equipping students not only with knowledge but also with skills and attitudes (REB, 2015a). Teachers' guides of all subjects ranging from Humanities, Arts, Mathematics and Science provide instructions to teachers on how to help learners acquire peace values (REB, 2019a,b,c,d,e,f,g). However, this is not a general rule because in some science subjects such as Physics the teacher is requested to integrate cross-cutting issues including peace values depending on the learning environment (REB, 2019g). As in higher learning institutions, the teacher may choose to ignore integrating peace values without clearer guidance.

Which aims/outcomes?

Peace education is considered an essential initiative that contributes to Rwanda's reconstruction process. As explained by one teacher interviewed for this project:

> You cannot talk about reconstruction of a country when people have been divided. They must first of all be reunited and taught how they can live together and respect each other's rights. In reconstruction, the respect of others' rights will lead to sustainable development.[11]

Overall, peace education at UR and other higher learning institutions aims at gaining a conceptual knowledge of peace and conflict. A deep understanding of root causes of conflicts, how they evolve and strategies to resolve them are other important aims. The Masters programme in Peace and Conflict Studies at UR focuses on the Great Lakes region and the links among gender, development and peace, in which peace is considered not only the absence of violence but also a world of equal opportunities.

UR graduates are expected to gain other skills such as leading projects and conducting research related to peace and giving inputs to policy making institutions. At ICK a special emphasis is put on

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11   Interview with JLP

the role of communication and journalism in promoting peace and resolving conflicts. Links also made between peace education and human rights, raising students' awareness of the importance of human rights so that they can strive to respect them and become agents of human rights protection. This is also the case for the module on 'Citizenship and Transformative Education'. The acquisition of values related to Rwandan culture, respect for other people regardless of their origin, age, culture, religion, gender and promotion of diversity are considered as transferable skills not only for university students but also for primary and secondary students.

Current peace education activities reflect those described by Gavriel Salomon, namely changing mindsets, cultivating practical skills and promoting human rights. What does not appear as clearly in the aims of many institutions is the issue of environmentalism and disarmament as components of peace education. The silence around these issues is perhaps due to the fact that environmental issues are discussed in specific subjects such as Geography or Environmental Studies and disarmament arises in discussion of conflicts in the Great Lakes but without explicit connection to peace education issues.

Which teaching approaches?

Even if for Prasard (2009) peace cannot be taught, some approaches have been used to help students acquire peace values. In Rwandan primary and secondary schools, a cross curricular approach to peace education has been adopted. General instructions are embedded in every teacher's guide from Humanities to Mathematics and Science on how to integrate peace values into their lessons. A kind of spiral approach has been adopted because in lower primary schools (P1-P3: 7-10 years), the focus is on inner peace and interpersonal relationships before looking at the society at large. For instance, learners are encouraged to live in harmony with others by greeting one another before the lesson. At this level, the role of friendship in promoting inner peace is emphasised. This is in view of avoiding isolation and its effects. Listening carefully without interrupting the teacher or a classmate is encouraged from P1. Gender education also starts at this level. While forming groups, boys and girls should be integrated and have equal chance to participate in activities. In the same perspective, inclusivity is also a key factor in class activities. Teachers are encouraged to care about all learners, specifically those with special educational needs. From this level, learners are also encouraged to respect their environment. Briefly, some subjects including Creative Arts and Music engage learners with peace related activities such as learning songs exploring politeness, friendship, gender equality, inclusiveness and environmental issues (Ikigo cy'Igihugu Gishinzwe Guteza Imbere Uburezi mu Rwanda, 2019). In upper primary (10-13 years), learners start thinking about the meaning of inner peace and its hindrances.

In secondary schools (13-19 years), peace values are integrated in all learners' activities. This is the case in Geography, for example, where names reminding the learners of societal values are embedded in learners' textbook. Micomyiza, Habinshuti and Twubahane villages are used to spark thoughts on peace values cherished in society (REB, 2019c, p.28). From Ordinary level (13-16 years), planned activities and content in some subjects (History, Religion and Ethics) help learners to enhance their decision making capabilities by showing them the effects of blind obedience which can lead to disastrous events such as the genocide against the Tutsi. Studying the genocide is a channel which can help learners to think about the importance of identity, unity in diversity

and interdependence. In addition, learners reflect on the importance of human rights, citizens' responsibilities and obligations and suggestions of ways of preventing human rights violations. For this reason, conflict transformation as a component of peacebuilding becomes fundamental in History and Citizenship at Ordinary and advanced levels (REB, 2015b; REB, 2019h). In History an emphasis is put not only on the causes and consequences of conflicts but also on an analysis of some peace treaties to understand their impacts on intrapersonal, intergroup and international relationships (REB, 2019). In addition to teaching methods which require collaboration, inclusivity and decision making capabilities, extra-curricular activities through peace or genocide clubs contribute to peace education through learners' debates and communal activities.

On their side, higher learning institutions, especially UR, have adopted a multifaceted approach that varies from institution to institution depending on their respective missions. The 'Citizenship' module description suggests starting each class with an overview of the learning objective of the day. There is no explicit provision for students to add or subtract an objective to make the module more relevant to their context. Students should have the right to propose changes to their module at the end of each course, and relevant suggestions are taken into consideration during programme review.

In view of developing a peace culture, the UR College of Education adopted an integrative approach (Danesh, 2006). All academic and administrative staff members were trained in peace culture in partnership with the Aegis Trust. As Danesh argues, peace education must take place within a broader culture of peace and unity. The training contributed to raising participants' awareness on a culture of peace so that academic teaching and services provided can be peace-led. As peace is a process, institutions should make plans to keep raising awareness through public talks aimed administrative staff.

From primary to university level, proposed teaching methods are interactive and by implication appropriate to peace education (Harris, 2008). These include formal lectures, group discussions/ teamwork, plenary sessions, audio-visual presentations, socio-dramas, case studies and fieldwork. Group work activities are proposed to enable the students to synthesize and apply what they have learned. Lecturers can also encourage the sharing of indigenous peace proverbs, quotes, songs and symbols used in Rwanda as transformative practices. As conflicts may arise during discussions, some consulted textbooks give clear guidelines in which the teacher is considered a conflict solver or a unifying element (History, Social Studies). As stated earlier, some textbooks are silent on this aspect. It is clear that the lack of skills to deal with debates can lead to conflicts in schools. Teachers should be sufficiently equipped so that they can be able to manage such situations.

Teaching strategies also allow teachers to invite guest speakers from different public and civil society institutions operating in Rwanda. Certain modules such as 'Citizenship and Transformative Education' do not specify whether the general public will be invited to share their lived experiences with UR students. The decision regarding whether to involve the public and civil society institutions indicates the university's broader mission and vision.

More broadly, teaching can involve training docile, uncritical citizens but the 'Citizenship and Transformative Education' module plans to 'provide a learning environment where both students and lecturers can discuss and debate, and deeply reflect on the contested views and ideas'. In

some countries, discussion about contentious topics is avoided in peace education. Allowing alternative views can help students understand why people have different views and thus become more tolerant. It is also a way of promoting critical thinking in as much as students can discuss by providing evidence to support their positions. In this way, Rwandan higher learning institutions can instil values that help create a democratic society. Indoctrination is explicitly discouraged in Rwandan schools, and a deeper analysis and interviews with students can show to what extent schools adhere to this.

Peace education requires experiential learning (Bar-Tal, 2002). Consulted documents show that teaching is participatory, builds on the students' knowledge, lived experiences and professional backgrounds. Some specific modules have indicated field activities as one of the teaching strategies to gain important experiential learning. By working in communities, students are informed about what is really happening in society and gain an empathetic understanding. Implicitly field work can help students change their behaviours and views and become actors of change. A key question throughout the sector is to what extent this approach is enacted in the context of highly limited financial and other resources.

What about assessment?

Looking at different module descriptions and primary and secondary schools' textbooks, evaluation remains traditional because it mainly focuses on the acquisition of knowledge. The acquisition of values related to Rwandan culture, respect for other people regardless of their origin, age, culture, religion, gender and the promotion of diversity are considered as transferable skills forming part of the in-course assessment. No specific guidelines are provided to show difficulties of evaluating issues related to internalisation of values, attitudes and patterns of behaviours.

In all, the current situation in Rwanda is favourable to the development of a culture of peace. Higher learning institutions have developed a series of programmes related to peace education and the UR seems to be a champion of this cause. Peace education is not only related to the acquisition of values but also content knowledge. Consulted documents have shown that informed teaching approaches can help increase students' collaboration, socialisation, empathy, tolerance of others' views and sense of justice and equity. However, some areas of improvement exist mainly in module descriptions and some secondary schools' textbooks lacking clear teacher guidelines for equipping students with content knowledge and raising their awareness regarding peace values. Further research and analysis can help to understand to what extent teaching approaches, content, resources, extra-curricular activities and life in communities contribute to peace education in Rwandan schools.

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Peace Education in wider NGO and thinktank settings

Heli Habyarimana

After the 1994 Genocide against the Tutsi, the Government of Rwanda, along with various Non-Governmental Organisations (NGOs), devised strategies to reconstruct the country and to ensure a sustainably peaceful future. They developed and implemented programmes and models aiming to equip Rwandan citizens with knowledge, skills and tools to eradicate the traumatic legacy of the Rwandan history and to promote a pro-peace mindset and lifestyles.

The specific work of NGOs and thinktanks on peace education has been carried out through holistic, participatory, cooperative, experiential and humanist approaches. These have been used either one by one with specific individuals or in cross-cutting frameworks. In practice, these organisations developed or adapted materials comprising mass media tools such as radio and TV programmes, audio-visual or written manuals, guides or toolkits, and academic-related materials focusing on research, teaching and community-oriented services.

This aspect of the landscape of Peace Education in Rwanda explores how peace education is understood and implemented by NGOs and Thinktanks and further presents the materials they have been using as part of their contribution to peace education in Rwanda.

The purpose of this review is to map what is being done in Non-Governmental Organisations (NGOs) and thinktank organisations in relation to peace education in Rwanda. The aim is to explore how peace education is understood and implemented by these organisations and to present materials they have developed and used. The criteria for selecting organisations for appraisal were that they must be legally operating in Rwanda, include peace education within their core activities and provide identifiable materials for the purposes of peace education.

Peace education: definition and approaches

Within the wide range of objectives, peace education aims to empower people through learning, knowledge and skills to behave peacefully. According to Fountain (1999, p.1), peace education aims at 'promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes [...] to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace' at different levels of society. For this review, any organisation working in peacebuilding, healing, reconciliation, community livelihood transformation, promotion of human rights, conflict prevention or management and resolution, restorative justice, nonviolence, and resilience is considered as operating under the banner of peace education.

Approaches used in peace education vary due to several factors including the expected results, audience, time, implementing organisation, and availability of materials and funding. Subramania

(2016, p.354) highlights 'holistic, participatory, cooperative, experiential and humanist' approaches as most compatible with the goals of peace education. As far as this review is concerned, NGOs and thinktanks use multiple approaches and strategies, either one by one, cross-cutting, combined or interchangeably.

First, holistic approaches that promote cognitive, affective and behavioural goals use trainings, workshops, retreats, lectures and other learning activities aiming at building the beneficiaries' capacity in peace education. Second, participatory approaches are concerned with an 'inquire, share and collaborate' ethos (Subramania 2016, p.355) which involves community dialogues, clubs for dialogue for peace, platforms for dialogue, active communities, dialogues and mutual support, truth telling, group sociotherapy, storytelling, family literacy, and community literacy used in peace education. Third, cooperative approaches offer opportunities to work and learn together and include intergroup collaboration, discussions, debates, reflections, cooperative problem-solving, cultural activities, and club activities. Fourth, experiential approaches include case studies, study tours, sports and edutainment and the arts. Finally, thinktanks use academic research and teaching methods gleaned from universities that focus on peace education

Materials for peace education

Materials developed and used by NGOs and thinktanks may be categorised in three main groups, namely mass media tools, written or audio-visual manuals, and academic-related materials.

The first set of materials has been used by *La Benevolencija* in the form of two radio and TV programmes, Kuki ('Why') and Musekeweya ('New Dawn'). *Kuki* is a factual radio programme in a talk show format based on the collections of unanswered questions regarding conflict and violence that preoccupy the population. The audience is taught not to engage in aggressive and non-reality-based decision-making, to resist the use of fear and scapegoating, and to heal their own and their neighbours' group trauma. *Musekeweya* is a radio soap drama programme that deals with the psychology of incitement to hate and violence that leads to mass conflict, as well as the process of trauma healing and reconciliation. The storyline of the soap drama is about two villages (*Bumanzi* and *Muhumuro)* which live through years of land disputes heightened by the fact that residents have different ethnic identities. The story provides avenues for listeners to engage with Rwanda's realities in the contexts of violence, reconciliation, prevention of future violence and trauma healing.

La Benevolencija's materials stimulate listeners to recognise and resist 'the continuum of destruction', thus engendering peace-building. This 'edutainment' strategy is based on changing knowledge, then attitudes, then enacting the insights gained. These materials recreate practical experiences for the audience by implementing broadcast content through grassroots activities. The following example provided by one respondent speaks to the impact of such programmes:

> There is another testimony of people from Musambira living in two different villages, where, during genocide, residents from one village killed their neighbours from the other village. After genocide, nobody could talk to the other. Fortunately, one resident from one village and another resident from the other village listened to Musekeweya individually. After they

had been convinced, they invited their neighbours to a reconciliation action and now the two villages live in harmony.[12]

The second group of materials comprises audio-visual or written manuals, guides or toolkits developed and used by organisations such as Search For Common Ground (SFCG), Catholic Relief Services (CRS), Never Again Rwanda (NAR), the Institute of Research and Dialogue for Peace (IRDP), Association Modeste et Innocent (AMI) and KARUNA Centre for Peacebuilding.

SFCG has focused on promoting constructive and collaborative dialogue and reinforcing media capacity to effectively address conflict issues. In this regard, it trains media professionals in 'conflict-sensitive media practices' which involve 'a search for solutions, framing differences of opinion in a nuanced, constructive and nonviolent manner'. They play a role in the implementation of various projects aligning with the work of SFCG, which focuses on 'conflict transformation', designed to transform interactions between people or communities in conflict through cooperative problem-solving instead of violence or adversarial mechanisms.

Radio talk shows for peacebuilding is one material used by SFCG and developed for radio broadcasters engaged in producing or presenting radio talk shows in regions where there is conflict. The material contains examples and tools to make discussions or talk shows in ways that contribute to peace. The content is built around the analysis of conflict, tools and examples of how to help build a peaceful society, and strengths and weaknesses of different types of talk shows.

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12   Interview with HHB.

A guide for professional journalism in conflict zones equips journalists with skills and knowledge concerning how the media portray an issue and how the public understands the conflict; recognition of the power that media reports may have in influencing people; being aware of how information is presented to the public and how it is received; understanding our own views and biases as well as controlling emotions; using professional tools to fully understand the needs and values of those involved in every conflict; and looking for ways to build bridges and find constructive solutions.

Cooperative problem solving: a guide for turning conflicts into agreements is intended for providing knowledge and skills in 'how to resolve conflicts with other people in a way that leads to mutual agreements and stronger relationships'. It gives details on the content and processes of cooperative problem-solving, emphasising how to tackle a conflict while respecting the parties involved; exploring opposing positions to discover shared interests; creating options to address all parties' needs; effectively dealing with differing perceptions and managing emotions; and, developing agreements and relationship cooperation.

Extending the Reach of Peace-Builders. A Media Outreach Guide for Dialogue & Reconciliation Practitioners is concerned with 'Common Ground Media Outreach' that brings all players 'to the table', tries to understand any differences and encourages parties to pursue common interests. This approach 'highlights the opportunities to work collaboratively' and thus create hope for reconciliation instead of focusing on diverging opinions, alienating a party, or concentrating on destructive activities.

Lastly, **SFCG's Community Dialogue Design Manual** serves as an informational and pedagogical guide on dialogue designed to enhance the impact of community dialogue in promoting peace at all levels. It describes the concepts and processes central to sound community dialogue design, including the pre-dialogue, the dialogue and the post-dialogue phases illustrated by case studies.

Catholic Relief Services (CRS) engages in communities to help reconciliation efforts and improve social cohesion, where community members are encouraged to resolve conflicts in nonviolent ways through debates, reflections and Bible readings. The organisation developed a manual entitled, **The ties that bind: building social cohesion in divided communities**. The manual addresses changes of an individual and what they can do to transform the community. Individuals belonging to the same group identify together what they can do to make a positive force for change. Groups engage in intergroup collaboration through developing and implementing 'connector projects' which help build vibrant alliances.

Never Again Rwanda (NAR) aims to address young people's capacity to analyse the root causes of conflict and facilitates dialogue among peers for the generation of ideas and activities towards sustainable peace. Its approach is based on creating 'spaces for peace' where community members discuss their traumatic sensitive issues, supporting each other in the healing process through dialogue.

Two key NAR peace education materials are the **Critical Thinking Toolkit for Facilitators and the Healing Process of Wounded Society Training guide**. The first empowers youth with knowledge and skills to resist manipulation, develop tolerance and strive to make a difference through promotion of peace. As stated by a NAR official, 'Teaching should actually be about

developing [learners'] abilities of critical thinking but it doesn't necessary happen because of the [poor] education systems'.13 Critical thinking is therefore designed to foster empathy, overcoming stereotypes and prejudices, reflecting on the validity of information, and thus to enact positive change. The manual provides guidelines for conducting discussions and steps taken in critical thinking with sample applications of critical thinking in different situations.

The second NAR material is a training guide that provides youth Peace Agents and community members with information to support groups in openly discussing sensitive issues in the community and resolving conflicts non-violently. The guide raises awareness of different wounds in the Rwandan society including stereotype-based, identity-based and gender-based wounds, and presents common ways of expression or manifestations of wounds such as trauma, anxiety, depression and grief.

The Institute of Research and Dialogue for Peace (IRDP) has contributed to building sustainable peace through participatory action research, promoting a culture of debate and dialogue on peace-related issues, especially sensitive and contentious matters. For that purpose, IRPD developed **School debates** to promote a culture of tolerance, overcoming the culture of indifference and silence, critical and analytical thinking, non-violent resistance, recognition of the importance of the role and voice of the citizen, supervision of decision-making processes, and participation in the peaceful resolution of local, national, and regional conflicts. The second IRDP approach is **Dialogue Clubs** which show how people are capable of working together through the processes of healing and national identity reconstruction.

Association Modeste et Innocent (AMI) considers peaceful conflict resolution and reconciliation as a process of social transformation that ranges from individuals to teams, organisations, communities, and finally the global society. AMI uses approaches founded on the concept of 'Ubuntu', of which prerequisites are 'the force to live' named '*Agasani'* and non-exclusion called '*Urugwiro'*. As explained by a leader voice from the organisation:

> We use an original approach called 'Amataba' (Piedmonts). It specifies that people should go down from the 'peak of violence' (akanunga k'urugomo) and go up from the 'valleys of distress' (ibikombe by'amaganya) and meet on a flat place (Itaba) where they can talk, discuss, heal and counsel one another, possibly apologise and grant forgiveness for the reconstruction of their social fabric and relationships.14

On that front, AMI has developed materials according to a specific issue to be addressed by an appropriate group, among others the Group of rapprochement between antagonistic groups, Committees of Elders for the prevention and resolution of conflicts at community level, and the *Imbonere* Group for the reduction of domestic violence.

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13   Interview with SNM.
14   Interview with HHN.

Code of practice for 'Promotion de la paix et de la réconciliation par l'approche 'Amataba''

[Promotion of peace and reconciliation through *'Amataba'* approach] is an AMI material that helps groups living in a situation of violent antagonisms to gradually recreate a peaceful setting. The manual aims to achieve this through analysis of information about the conflict, contacting antagonistic parties and making them aware of Ubuntu, allowing parties to present to each other elements of grievance; face to face meetings between antagonistic parties; and the creation of a rapprochement group called *'Amataba'* that will accompany the process until successful reconciliation.

KARUNA Centre for Peacebuilding focuses on developing peace leadership and fostering reconciliation through community-based social healing and citizen advocacy. The first material developed is **Peacebuilding in Divided Communities: Karuna Center's Approach to Training** about conflict analysis, peacebuilding interventions, intercommunal dialogue, social healing and reconciliation, preparing peacebuilding facilitators, and creating learning communities for peacebuilding. The second, **Healing our Communities**, is a 30-minute documentary that illustrates the legacies of the genocide against Tutsi and focuses on cases of people (genocide survivors, perpetrators and children) who succeeded in freeing themselves from the constraints of the past. The documentary shares success stories of the healing and reconciliation programme in Rwanda, and is accessible via https://youtu.be/-tuInil3WgyY.

Academic-related materials accessed by NGOs and thinktanks emanate principally from two university centres, namely the Centre for Conflict Management (CCM) at UR and the Centre for Research and Action towards Sustainable Peace and Development (CRASPD) at the Protestant Institute of Arts and Social Sciences (PIASS). Through research, teaching and Community Dialogue for Peace, CCM contributes to bridging the knowledge gap in the fields of genocide, peace and conflict studies, and post-conflict reconstruction and reconciliation. Scientific activities in areas of peace, conflict, security, genocide studies and prevention are published through the **Peace and Conflict Management Review** in collaboration with the Scholar Commons of the University of South Florida. These publications inform scholars, researchers and community members about new knowledge and research results in relation to genocide, peace, conflict studies, reconstruction and reconciliation.

Meanwhile, CRASPD promotes innovative peace and development practices in response to the needs of communities. This is done through research, providing scholars and practitioners with opportunities for application of knowledge and skills in real-world settings of peace and development work, and offering services in relation to peacebuilding and peace development. The Centre further provides trainings and seminars in critical thinking, the Alternatives to Violence Programme (AVP) and peace and development; and supporting Peace Clubs. Its research and scientific interventions are published through https://craspd.com/.

A review of these organisations and materials highlights a concern for all NGOs and thinktanks operating working on peace education in Rwanda. Some organisations do not allow easy public access to their vital materials. This is a hindrance to knowledge dissemination in the interest of the wider peace education landscape in Rwanda.

Code of practice for 'Promotion de la paix et de la réconciliation par l'approche 'Amataba''

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Peace Education in Faith-Based Settings

Glorieuse Uwizeye

Faith-based institutions have been criticized for being directly implicated in the 1994 genocide against the Tutsi or for not doing enough to prevent it or to help the victims thereafter. A number of faith-based institutions joined others, partly in response to this criticism, to develop and run peace education (PE) programmes. They view their unique contribution to PE as approaching these endeavours from a religiously grounded perspective. To appreciate their contribution, 13 faith-based institutions were contacted and their PE materials reviewed.

In the faith-based environment, PE is enacted in various ways: some institutions teach or preach peace without formal structures or specific materials, while others have structured programmes and follow specific manuals. Major emphasis is put on negative peace. Children and youth are viewed as innocents, in the sense that they were not involved in the violence, and hence, have the power to learn from it and to act differently to rebuild the country they wish to have. PE among children and youth is run primarily through schools, suggesting that there may be a gap in reaching out of school children and youth. As argued in this paper, PE should be updated in light of the current situation and increase the focus on positive peace.

Peace Education (PE)_ has been implemented by various individuals, governmental and non-governmental institutions in an effort to rebuild the Rwandan social fabric torn by the genocide against the Tutsi. Some faith-based institutions joined others to develop and run peace education programmes. These initiatives were motivated by a deep sense of responsibility, given that faith-based institutions consider themselves as divinely called or mandated to build 'genuine peace and reconciliation'. Faith-based organisations, mainly Christian churches and other religious institutions, were also accused of being implicated in the genocide, or at least not doing enough to prevent it or to subsequently help the victims. Some faith-based institutions responded to these criticisms by actively joining in rebuilding peace in Rwanda. Personal experiences (as genocide survivors or non-survivors, especially those who did not want to be identified with perpetrators) of those in leadership positions also motivated them to engage in peace education projects. Most faith-based institutions involved in social activities, such as those with the mission of alleviating the impacts of genocide, were faced with the need to work with people from different backgrounds. Those working with vulnerable children and their families responded to the need to assist families by finding the best way of talking with their children about the past of the country, including about the genocide.

As Rwandans, most of those who initiated peace education and reconciliation were motivated by a strong desire to ensure that future generations of Rwandans will inherit a better country. Hence, efforts were undertaken to ensure children and youth, as future leaders of Rwanda, receive adequate training. Across the reviewed literature, children and youth are viewed as innocents, in the sense that they were not involved in the violence, and hence, have the power to learn from it and to act differently to rebuild the country they wish to live in. While there were other governmental and non-governmental peace education initiatives, faith-based institutions' unique contribution to providing peace education is to approach these endeavours from a religiously

grounded perspective. Therefore, training materials were developed or adapted to the Rwandan context, to achieve this end. The political environment that promotes peace education, unity, and reconciliation encouraged and facilitated those faith-based initiatives. In turn, religious leaders had some influence on government programmes in which they serve as board members. Foreign donors also played a role in funding these initiatives, and in some cases, were actively involved in the development of peace education materials, although the institutions discussed below emphasised their independence in designing their programmes.

As discussed below, peace education is done in various ways in these institutions. Some teach or preach peace without formal structures or specific materials to support this. Other organisations have structured programmes and follow specific manuals of training that they developed or that were borrowed from other institutions.

Faith-based Institutions and Materials

African Evangelistic Enterprise (AEE) has developed a curriculum *U Rwanda Nifuza Guturamo* [The kind of Rwanda I wish to live in] that focuses on unity and reconciliation. The curriculum is designed for upper primary school classes (Grades 4, 5 & 6). Based on this curriculum, AEE produced a teacher manual and student book for each school grade(1-6). AEE also developed a manual for training teachers on *U Rwanda Nifuza Gururamo*(7). AEE received permission from the Ministry Education for this. The curriculum was initially implemented in Nyarugenge, Kicukiro, Gasabo, Mukanga, Huye, Rugavu, Rwamagana, Gatsibo, Gicumbi, Bugesera, and Nyamagabe districts. The plan was to implement the curriculum in all schools across the country.

U Rwanda Nifuza Guturamo(7) is a three-year detailed curriculum on unity and reconciliation. The purpose is to rebuild a country that respects God, to restore peaceful relationships between Rwandans, and to enable them to meet their basic needs. Unity and reconciliation are considered ways, among others, of reinforcing security and peace which, in turn, lead to sustainable development. Given that education was used to mobilise youth to participate in the genocide, it can also be used to educate youth to contribute to unity and reconciliation, as well as healing the wounds of the genocide. Unlike other faith-based peace education programmes, the *U Rwanda Nifuza Guturamo* curriculum is designed to be integrated in formal schools in Grades 4,5 and 6.

Specific AEE units on peace are taught in Grades 4(1-2) and 5(3-4). All topics are delivered in literature (imyandiko) lessons; hence it does not conflict with the delivery of other government peace education curricula. Each topic has a story or poem that the teacher uses to deliver the lesson. To get parents and other community members engaged, students are given homework that requires them to discuss a given question or topic and to share in class what has been discussed. The manual for teachers' training aims at preparing them to teach this curriculum.

A key Grade 4 topic in the AEE curriculum is 'Peace-building education'(2). Using a poem entitled *Muturere neza dukore byiza* [You raise us in a good manner, we do good], the teacher facilitates the discussion of peace education, obstacles to peaceful relationships, consequences of a lack of peace and what students could do to promote and sustain peace at home, school and neighbourhood. Students are given homework to discuss with parents or other trusted adults the meaning of 'peace' and 'education' referring to the genocide and aftermath as well as what can be done to ensure peace in their homes and villages. The teacher manual includes the definitions of peace (no worries of being hurt or losing one's belonging, absence of aggression, disputes, and abuse, being able to work and sustain yourself with your income/production, not being anxious, or experience any form of injustice or discrimination)(1). In the poem, children demand peace as a fine that adults have to pay for leading the country into genocide. Adults are asked to let peace reign in the country. Also, children pledge to do things differently from the previous generations and build the Rwanda they wish to have.

The Grade 5 lesson focuses on 'peace activism'(3-4). Students read and discuss Martin Luther's story titled *Ndifuza kuba mu gihugu cy'amahoro n'urukundo* [I wish to live in a country of peace and love]. The teachers facilitate students to engage with the topic using group and individual activities, and homework. Students explore the meaning of peace activism, pillars of peaceful relationships between people, how to overcome oppression and address injustice, obstacles of peaceful relationships among citizens in each country. Students discuss this topic referring to both their daily lives and the genocide. The lesson leads students to explore their contribution to building the kind of Rwanda they dream to live in.

AEE peace education in Grade 4 focuses, largely, on negative peace. However, some elements related to social justice are mentioned but not fully explored. The Grade 5 peace education includes both negative and positive peace. Social justice is then discussed, continuing in Grade 6(5-6), even though there is no specific topic on peace. For example, the last poem, used in Grade 6 to describe U Rwanda that 'suits' Rwandans outlines social equality (in education, job market, economic) that should be in place. Sustainable development is also discussed as a keystone to achieving sustainable peace.

Christian Action for Reconciliation and Social Assistance (CARSA) developed four manuals for trainers of secondary school youth in peace clubs: (1) *Dutoze abaharanira amahoro*(8) [Train peace activists]; (2) *Guteza imbere umuco w'ibiganiro-mpaka no gushyikirana*(9) [Cultivating a culture of debating and engaging in dialogue]; (3) *Kubaka amahoro tuzirikana amateka y'imibanire y'Abanyarwanda na Jenoside yakorewe Abatutsi*(10) [Peace building based on Rwandan social relationships/interactions and Genocide against the Tutsi]; (4) *Ubuhanzi n'ubugeni bigamije ubwiyunge no kubaka amahoro*(11) [Arts and Crafts for reconciliation and peace building].

The CARSA **Train peace activists** manual includes five lessons delivered in a two-day training of teachers who lead secondary school peace clubs. The topics covered are the meaning of peace, conflict and conflict resolution, a journey of reconciliation, and critical thinking. Trainees are expected to share what they learn with their classmates, fellow church members, neighbours, and family members. The definition of peace is discussed, considering how people define peace based on their background, values, and visions. The manual provides characteristics of a peaceful environment: where there is no war, people seek to solve their conflicts and prevent violence; where everyone has freedom, people work together to prevent and fight anything that could hinder their well-being and social relationships. There is peace when people can meet their basic needs, have the capacity of preventing any type of injustice and violence, and strive to resolve their conflicts. In summer, peace education goes beyond the direct violence, and include structural and cultural components.

CARSA's **Cultivating a culture of debating and engaging in dialogues** manual is designed to train the trainers to cultivate a culture of debating and engaging in dialogues among the youth in peace clubs. These skills would enable youth to build sustainable peace in Rwanda. Youth are trained to engage in debates, ask questions, and freely express their ideas.

Peacebuilding based on Rwandan social relationships/interactions and Genocide against Tutsi. Engaging youth in building sustainable peace requires that they first understand their history, discuss what has happened, how to behave in current situations, and plan to ensure their well-being and better relationships. It is in that line this CARSA manual was designed to help teachers creating a space where they share with secondary school students in peace clubs about the history of social relationships in Rwanda and genocide against Tutsi. The manual covers five lessons: a brief history of social relationships before, during, and after the colonial time until 1994; genocide against Tutsi, consequences of genocide; a journey of reconciliation after genocide; rebuilding Rwanda after genocide; and promotion of peacebuilding ideologies. The manual includes a section on the journey to the sustainable peace that Rwanda has started and what young people need to do to make their contribution. It identifies three pillars to facilitate youth contribution: (1) respect and reinforcement of youth's rights; (2) Youth empowerments and (3) providing them with platforms to make their contribution.

Arts and crafts for reconciliation and peacebuilding manual. This CARSA manual outlines the journey of reconciliation, the meaning of peace and peacebuilding, and the use of arts and crafts in promoting reconciliation and peace. Peace is achieved when there is no violence and underlying causes of conflicts are addressed. Conflicts can be completely prevented, but they can be addressed before resulting in violence and hence re-establish peace.

Overall CARSA peace education materials discuss peace in relation to both direct and indirect violence, ideologies, narratives and beliefs. As explained by a CARSA official:

> We believe that the family narratives or parents' narratives, you know, may give them a picture that is contrary to the whole big picture of the country. So, when these young people are exposed to those conferences, when they hear genocide perpetrators going to their schools to share their stories with 800 students and ask them questions, it helps young people to have more than one narrative from their parents.[15]

Wellspring Academy uses the 'Exploring worldviews and values trainers guide'(12) which includes peace as one of the values to be taught in the school.

Wellspring's **Exploring Worldviews and Values Trainers Guide** focuses on worldviews (roots), values (trunk), and behaviours (fruits). It promotes a Christian worldview and related values: unity, uniqueness, services, and stewardship. Peace is listed under the 'unity' value. The manual does not provide any definition of peace; rather, it encourages those in training to discuss the definition of proposed values. Throughout this guide, teachers are encouraged to think and discuss values in the Rwandan context. Teachers are expected to include these values in their lessons. The importance of developing a nuanced and contextualized worldview was underscored by an interesting example from a Wellsprings interviewee:

> One example we use is owl 'igihunyira' you know what it means in our culture. One day we were covering this, our CEO from Canada was here and explained to me. In Kinyarwanda, when an owl comes in the night, you know it is a night bird, when it comes in the night and is singing/speaking somewhere on the mountain it means in two or three days someone is going to die. So, we were talking about that then our CEO from Canada was here in the training and we asked him, what does the owl means, if it comes to your home and sing? He said that means good luck. You will celebrate if you hear it. So, we have the same bird, but perceived differently. We were trying to help them understand how different we are and how we need to address our differences.

Unlike other reviewed materials, Wellspring's peace education approach is done indirectly and is more attuned to conceptions of positive peace.

Rabagirana Ministry's 'Healing and reconciliation manual'(13) is aimed more at church leaders than children. In this manual peace is mentioned in different sections but there is not a specific one dedicated to peace education and how this could benefit children and young people. Peace is considered a key result of repentance, forgiveness, and healing. Direct, structural, and cultural forms of violence are addressed. The manual focuses on recognising the wounds, undertaking the healing journey which in turn facilitates reconciliation. This manual is used across the country and in some other countries.

Amahoro Builders is a local faith-based NGO founded by teachers in tertiary institutions. It

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15   Interview with GUC.

operates in two districts, Ngoma and Kicukiro. They are still developing their training materials but the organisation shared some of the resources they are currently using to develop their own training materials: Peace Education Handbook(14), Teaching Peacebuilding in African Universities: bridging the gap between the field and the classroom(15) and Moving Beyond Your Past(16).

Peace education handbook and Teaching peacebuilding in African universities: bridging the gap between the field and the classroom are resources that inform Amahoro Builders' training. Both documents discuss peace beyond violence/conflict management and include social justice, development, and ideology/beliefs, and narrative. For example, the peace education handbook states that peace is not merely the absence/opposite of war/conflict but also encompasses freedom, equality, and justice. The second manual suggests that peace education should facilitate critical assessment of historical narratives and the dynamics behind the groups that shape them and promote values, attitudes, and beliefs that support peace. **Making peace with your past** is used to help the targeted individuals and groups to review their past and to deal with any hindrances to moving forward. Amahoro Builders focuses on the family as a starting point for peacebuilding. An emphasis is placed on child family education as key to peacebuilding. However, the exact use of these materials in Amahoro Builders training is not entirely clear from the organisation's materials.

The Catholic Church has Commission of Justice and Peace implemented at Diocese level. A Peace Building Manual 'Edification de la Paix: Un manuel de formation Caritas'(17) has been used not only in Rwanda, but also in other countries to train peacemakers. Peace is defined in relation to five stages of conflicts: latent conflict, confrontation, crisis, embers and regeneration. The training based on this manual empowers peacemakers to intervene at all levels of conflict, using strategies to address physical, structural and cultural violence. As the programme is implemented under Caritas, development projects are also used to build peace, justice and reconciliation by bringing together conflictual groups. These activities are implemented at the community level, where the specific needs of, and contributions to peace by, men and women are included.

Absence of peace education programmes/materials

Peace education is not conducted systematically in all faith-based institutions. However, this does not necessarily mean that these institutions do not teach peace in any way. For example, in Islamic educational settings peace is taught but the content and methods depend on the situation and what the teacher intends to communicate. ADEPR used Rabagirana Ministries' Manual. The Seventh-Day Adventist Church and Africa New Life Ministries do not have an explicit peace education programme. Nevertheless, their affiliated schools follow the government curricula that include peace education. It should also be noted that the search among faith-based organisations was not exhaustive. Hence, while a programme might not be organised from the central leadership of an institution, a local church might be involved in peace education independently. Some reasons why an institution would be actively engaged in peace education were mentioned in the introduction to this report. But it would be interesting to explore why other faith-based institutions are less or not at all involved in these efforts.

Observations/Reflections

> Faith-based organisations involved in peace education among children and youth do so primarily through schools. This suggests that there may be a gap in reaching out of school children and other young people.

> Peace education is considered a key strategy for rebuilding Rwanda.

> The role of children in peacebuilding is emphasised. Across the materials, the child's family education is portrayed as key to build sustainable peace.

> Understanding Rwanda's history and the genocide is emphasised across these materials.

> There seems to be a consensus that peace education should be combined with other strategies such as reconciliation and conflict resolution.

> Overall a significant emphasis is put on negative peace. Even though positive peace is discussed in some materials, this requires a stronger focus. Perhaps the content of these materials reflects the situation/phase in which the country was during the development of some of these materials. Peace education should be adapted to the situation, and materials require constant revision to meet the changing needs of targeted groups.

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Peace Education in Informal/Non-Formal Settings: What Does It Entail in the Rwandan Context?

Mediatrice Kagaba and Felix Ndahinda

This paper explores the theoretical meaning of informal and non-formal settings of peace education values and how those values are learned and mainstreamed in Rwanda at the national and local levels. The paper reveals that although public as well as private educational institutions provide an ideal forum for dealing with issues of violence and conflicts, adults and young people who have limited access to formal peace education also need to be informed about the critical issues of violence and conflicts through non-formal and informal peace channels, mostly at the community level. Indeed, the paper reveals that in order to address the root causes of violence and build local capacities that foster peaceful coexistence, there is a need for combined approaches where formal, non-formal and informal channels of peace education are used to mainstream peace values within society as a whole. The challenge, as the paper indicates, is a lack of more structured and holistic peace education materials and pedagogy used by both government and non-government organizational actors at all levels.

Peace is not the absence of direct violence (negative peace   a condition in which there is no organized collective violence i.e. violence between major groups, particularly nations, but also between classes and between racial and ethnic groups because of the magnitude of internal conflicts and wars (Galtung, 1967)). These are due to the fragmentation and breakdown of existing political, economic, and social state structures that tend to arise over issues of identity, economic and political marginalisation, injustice, resource scarcity, and ethnic discrimination (Waldman, 2009). Peace is also the absence of structural violence (positive peace—establishment of social institutions that create the social, economic, and political conditions (i.e., systematic inequality, injustice, violence, or lack of access to social services that result in the repression, poor health, or death of certain individuals or groups in a society (Galtung, 1967)). Scholars writing about development and social change often refer to the empowerment of people in the community as the best strategy to achieve positive peace. The argument is that when people are equipped with knowledge, skills, values and attitudes desired to challenge the existing unequal political, economic, and social structures, they gain self power that enables them to exercise agency— the ability to act, and change other people's behaviours and attitudes (Allen,1999; Papart et al., 2002; Galab and Rao, 2003). Empowerment thus becomes a process of transformation and social change as it equips people with the ability to negotiate, influence, participate and make decisions concerning their lives.

However, this process requires a full range of approaches and stages to prevent collective violence or to avoid a relapse and build a stable peace (Waldman, 2009). For example, scholars writing about peace education have endorsed it as a process that aims to resolve injustice in nonviolent ways and to transform the cultural & structural conditions that generate deadly or destructive conflict (Waldman, 2009; Johnson & Roger,2005). Peace education thus addresses the root causes of violence and builds local capacities to develop the knowledge, understanding and skills that empower people to coexist peacefully (Doyle and Sambanis, 2000).

Today, in many post conflict societies, peace education has equipped educators to deal with the aftermath of war and/or the presence of violence in their daily lives, ensuring that the previously warring groups will live together harmoniously (Johnson & Roger,2005). Peace education gives learners the competencies and values they will need to build and maintain peace in their families, friendship groups, workplaces, neighbors, countries, and world, as well as within themselves (Johnson & Rogers,2005).

Yet, the literature shows that there is tension between peaceocracy and democracy. The argument in this regards is that, in some situations, peace does not necessarily ensure that people are empowered enough to participate in processes that alter the structural nature of violence. Instead, peace serves as a means to legitimize the use of force against citizens by imposing legal activities, which scholars argue could lead to 'political violence' and later to a 'peaceocracy'—in which certain voices are marginalized (see Willis et al., 2019, Branch 2017). In Rwanda, this tension exists but the government tries to manage or integrate approaches to avoid 'political violence'. For example, Rwanda has legal and cultural mechanisms in place intended to discourage criticisms that are considered anathema to peacebuilding and reconciliation. Those are, but not limited to, culture-based mechanisms such as umuganda (community work), Itorero (Civic Education Academy), Ingando (Solidarity Camps), activities of remembering the 1994 genocide against the Tutsi, and other similar 'home grown approaches'. There is also a list of terminologies or behaviours that are officially proscribed in Rwanda, for example those propagating genocide ideology or ethnic divisionism. In view of the above, our argument is that the particular context of a society, such as that which has been shattered by divisions and extreme violence, may tolerate peaceocracy for a reasonable period of transition to lay the groundwork for future effective democracy.

Peace education, as David Hicks, Ian Harris, and Betty Reardon argue, is a means of transforming society and 'a system or process that enables participants to empower themselves with knowledge, skills, attitudes, values and beliefs which build cultures of peace, nonviolence and sustainability'. It is based on peace values, which appeals to every level of human knowledge in eradicating both direct and indirect violence (Rogers, 2004) and 'enables learners to critically analyze the root causes of violence, wars, conflicts and social injustices, and develop alternatives to violence' (Turray and English, 2008). Today in many parts of the world especially in post conflict societies, peace education has become a multisectoral field including national and local organizations providing conferences courses, curricula, public events and seminars that enhance awareness about problems of violence, war and peace (Harris & Morrison, 2013). Schools are increasingly adopting conflict resolution, peer mediation and anti-bullying programmes. However, although schools provide an ideal forum for dealing with issues of violence, public institutions as well as private educational settings are not the only arena for peace education programmes (Harris & Morrison, 2013). Adults in addition to young people, need to be informed about these critical issues. For example, church groups, community educational forums, neighborhood organizations, civic clubs, and volunteer associations are also actively involved in peace education (Harris & Morrison, 2013).

Most forms of education are practised in full and part time degree programmes (Turray & English, 2008). While schooling remains an important means for providing basic peace education programmes, non-formal and informal education can reach learners who lack access to formal peace education or cannot complete a full cycle of basic education (UNESCO 2014). Formal education has been defined as official, nonformal education as extra-curricular, and informal

education as spontaneous (Lorand and Raluca, 2013 cited in UNESCO, 2014). According to UNESCO (2009a p 27 cited in UNESCO, 2014), non-formal learning is a process of learning not provided by an educational or training institution and typically does not lead to certification but rather programmes structured in terms of learning objectives, learning time or learning support.

Non-formal learning programmes can also include other forms of work related to training that serve as alternative schooling systems with certification (Rogers 2004 see also Hager 2004). Informal learning, on the other hand, results from daily life activities concerning work, family or leisure. It is not structured in terms of learning objectives, learning time or learning support and typically does not lead to certification (Rogers, 2004).

The distinction between the two concepts (non-formal and informal) helps us to understand the fact that, beside the school system (formal education), Rwanda mainly uses non-formal peace education channels to teach peace education values. In practice, several papers in this report clearly show how formal peace education and nonformal peace education are learned and mainstreamed at both national and local levels. Uwizeye's paper on peace education in religious institutions and Habyarimana's on NGOs and thinktanks describe how these institutions are involved in activities that can be categorized as non-formal peace education. Furthermore, Habyarimana's and Buhigiro's papers show that in schools and universities, various student clubs (for example, unity clubs, peace clubs, environmental clubs, debate and dialogues clubs) afford students a space for peace and values education as they critically analyze the root causes of conflicts, violence and other contemporary problems from their local context and daily realities. Indeed, in government institutions, as Ndahinda's paper shows, peace values are learned through 'home grown initiatives' which provide a participatory platform for discussions where men, women and youth share ideas, experiences and practices in ways that foster peaceful relations, reconciliation and resolution of disputes.

Some of these non-formal peace educational channels adopted and implemented by the government and civil society organizations in Rwanda are further examined below. Nevertheless, it is important to emphasise that they are not necessarily established for peace education purposes (with a clear pedagogy). Instead, they are forums established to address diverse, cross-cutting issues of violence, conflict, poverty, insecurity, injustice, drugs and government policies and programmes. This means they are planned and structured discussion forums (also referred to locally as 'homegrown solutions') which fits the definition of non-formal education. These homegrown processes were initiated by the government of Rwanda to contextualize international peacebuilding standards because some of them were not fully applicable to the Rwandan context. For example, international standards of peacebuilding call for the use of ethnicity as an analytical and methodological tool to analyse peace values, yet in Rwanda this social identity is silenced due to the roles it played in longstanding conflicts that resulted in the 1994 genocide against the Tutsi.

Rwanda uses the 'National Women's Council (NWC)' committees at the community level to raise public awareness around gender, cultural and political ideologies, injustice, abuses, threats, inequalities – all issues that lead to violence both in homes and communities. Although the forum is not established for peace education directly, the projected end result leads to peace. This is an effective peace education channel that further targets women empowerment at the community

level. Meanwhile, akagoroba k'ababyeyi 'Parents' Evening Forum'16 where family matters (mostly conflicts and violence) are discussed, and where best practices are shared between parents (Migeprof, 2013). Here, in most cases, both men and women talk about peace values. One of the strengths of this platform is that it brings together neighbouring families, without discrimination, which constitutes a potential for friendship development, solidarity and mutual respect toward constructive advice and positive relationships. This platform thus affords a space for contact and constructive dialogue between neighboring families and communities, providing an opportunity for broken, or conflicting, families and individuals to reunite and reconcile. The main challenge in this setting is that discussions aimed at transforming violent behaviours, cultural norms, values and practices are mostly based on personal knowledge and experiences rather than a structured pedagogy on the subject-matter.

In schools, anti-GBV Clubs and peace clubs help to empower youth to resolve conflicts, especially cases of sexual harassment and abuse by teachers and fellow students. Such clubs aim at promoting attitudinal and behavioural change. These youth clubs represent another non-formal peace values channel that is used, as previously said, by capitalizing on people's experiences instead of using peace education material.

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16 *Parents' Evening Forum or Umugoroba w'Ababyeyi* is a platform in which men and women from the same village sit together to exchange and share ideas for a better cohabitation (living together) of the family members. Families (both men and women) come together at the village level to discuss and solve the problems and challenges of their families. the forum members meet at least once a month at the convenience of the member participants. Each group decides both on the time and the venue of the meeting deemed favourable to them. The target group is parents (both women and men) but in some cases, youth and children may attend the meetings when there are issues that pertain to them.
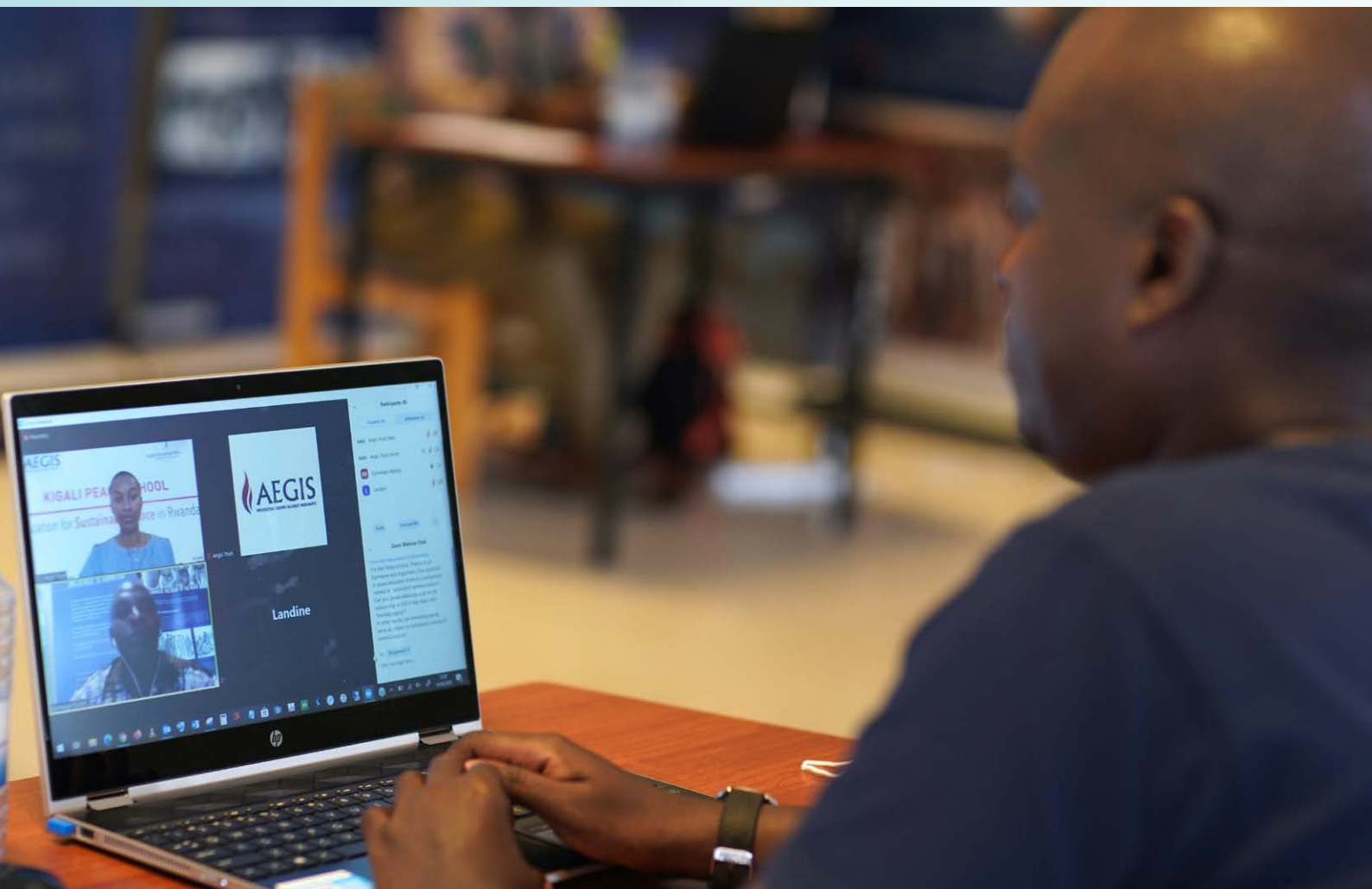
Umuganda (community work), which culturally referred to citizens' joint work to achieve a range of societal objectives, is another non-formal education space where peace values are talked about once a month. The Mediation Committees (Abunzi) is a tradition-based forum, which aims to help people resolve their disputes without referring them to the ordinary courts. Citizens' Council (Inteko y'Abaturage) is another participatory mechanism at the community level, which brings together village or cell members once a month to discuss problems the community is facing, including but not limited to conflicts, violence and cases of insecurity. These diverse peace education channels are not always accompanied by developed educational materials but rather rely on experience sharing and best practices drawn from citizens' everyday knowledge.

The existing non-formal channels have been used to fight collective violence in homes and communities, mitigate conflict, fight political as well as gender and cultural ideologies but leaders and educators lack guidelines, frameworks or harmonized materials on peace values. It has been found in the previous study on 'mapping gender-based violence in Rwanda' that although there are a number of forums and non-government organisation in place there is a lack of a holistic materials for all actors to prevent and respond to violence (Palladium, 2018). It was also found that there is no regulatory system to validate, approve and harmonize material on (gender-based violence, conflict, peace, injustice, threats, abuses, harassment, ect) delivered to citizens as well as approaches that all stakeholders can use while teaching peace values in nonformal settings. Thus, holistic peace education materials in non-formal settings at the community level could represent an important package to avoid conflicting ideas on how peace should be achieved in homes and communities.

According to (Brennan ,1997; Hallak, 1990; Hoppers, 2006 and Rogers, 2004 cited in UNESCO, 2014) there are at least three forms of non-formal education. The first is the remedial and supplemental non- formal education to satisfy unfulfilled provision by formal education while targeting school dropouts, out-of-school children and adults who have missed schooling due to the multiple and often interconnected disadvantages they face, such as poverty, rural location, gender bias, disability and social discrimination, natural disasters, conflicts and food crises. In Rwanda the National Commission for Children has created a forum at the community level called 'friends of family' comprising Youth Volunteers who 'communicate messages on peace values' (Migeprof, 2015). This approach, like other referenced sectors, lacks any comprehensive pedagogy on peace education.

The second non-formal learning is experimental and innovative non-formal education which involves governmental and non-governmental actors in responding to emerging learning needs as societies evolve (e.g. education for sustainable development, education for peace and democracy, citizenship education). In the Rwandan context, all of the existing forums highlighted above such as parents' evenings, citizens' council, mediation committees, umuganda and youth clubs were created by the government to respond to post conflict societal needs (mostly fighting collective violence and avoiding its recurrence). But there exist also other structured initiatives where issues of peace, security, citizenship participation, development and governance are discussed. Those include Itorero—Civic Education Academy, Ingando—Solidarity Camps, Umushyikirano—National Dialogue Council and Umwiherero—Leadership Retreat (see also Ndahinda in this report). All of these can be considered non-formal peace channels that Rwanda uses directly or indirectly to address issues of peace values.

Other types of non-formal education, including indigenous and traditional education, religious education, and education programmes for personal development are routinely organised by cultural institutions. In Rwanda, this includes museums, churches and genocide memorials. The defining characteristic of non-formal education is that it is an addition, alternative and/or complement to formal education within the process of the lifelong learning of individuals (UIS, 2012). In general, non-formal education involves a wide range of stakeholders, including educational establishments, the private sector, non-governmental organisations as well as public institutions (UNICEF and UIS, 2014).

While formal and non-formal learning are both seen as planned learning processes, informal learning is unplanned learning, intentional or deliberate, and neither institutionalised nor structured (Rogers 2003). As Livingstone (2001) states in informal settings, most learning does not occur during formal training programmes. It happens through processes that are not structured or sponsored by an employer or a school but happens in the remaining spaces of everyday life. For example, informal learning includes all of the unconscious influences through the family and groups within the wider society, through religion and sport, through shared music and peer pressure (Rogers 2004). Learning is always happening but crucially includes 'some things learnt which are not directly intended by those employed by the institution' (Hager and Halliday, 2009).

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How is Peace Education Used and Described in the Academic Literature?

Sylvestre Nzahabwanayo

Abstract

This paper discusses how peace education theories and practices are broadly represented in the academic literature. It shows that peace and peace education are best conceptualized with reference to three different forms of violence: direct, structural and cultural. Understood this way, peace education for negative peace entails human rights education, international education, and conflict resolution. Peace education for positive peace, on the other hand, calls for critical peace education. The paper argues for a more nuanced theory in the form of post-colonial peace education. The latter has the virtue of recognizing the important role played by the global political and economic order in the creation and perpetuation of structural as well as cultural violence, and is committed to the idea that locally generated peace education initiatives and practices yield better results than those parachuted in from the outside.

Although peace education is an elusive concept (Bajaj & Hantzopoulos, 2016; Bar-Tal, 2002), the academic literature shows that violence is the basis of epistemological premises of peace and peace education. The idea is that peace and peace education are best conceptualized with reference to three different forms of violence: direct, structural and cultural (Chaudhuri, 2015; Doerrer, 2019; Galtung, 1969; Galtung, 1990; Harris, 2004; Kester & Cremin, 2017). This paper discusses the basic tenets of major peace education orientations. I argue that peace education is highly diverse. While there is common agreement on its purpose (to achieve peace), different paths are prescribed to this effect. Hence, there is no one-size-fits-all definition of peace education. All characterizations are context-specific with their inherent assumptions and biases. This paper engages with peace education theories and, in so doing, evaluates peace education initiatives in post-genocide Rwanda as described in the previous papers in this report. I argue that the vast majority of these initiatives are skewed towards negative peace. There is a limited emphasis placed on positive peace in the form of structural approaches to reconciliation, human rights education and a willingness to establish stable peace. However, read together, these papers show the potential for drawing on experiences from Rwanda to develop a stronger critical post-colonial approach to peace education.

Peace education for negative peace: human rights education, international education, and conflict resolution

Different conceptualizations of violence lead to varied ways of describing peace and peace education. Direct violence involves the immediate relationship between the perpetrator and the victim of violence, and most of the time it takes the form of physical violence. Armed conflict, genocide, terrorism are examples of direct violence (Chaudhuri, 2015; Galtung, 1969; Galtung, 1990; Harris, 2004).

Structural violence, on the other hand, does not need the direct relationship between the perpetrator and the victim of violence. It is built into social, economic, and political structures at the local, national, regional and global levels. It chiefly involves the unequal distribution of resources and opportunities and prevents people from actualizing their potentials. In this regard, it is synonymous with social injustice (Sen, 1999; Snauwaert, 2011). Unequal access to and unfair distribution of services such as education, health, natural resources (land) are examples of structural violence (Chaudhuri, 2015; Galtung, 1969; Galtung, 1990; Harris, 2004; Kester & Cremin, 2017). The third category is cultural violence which refers to norms, values, attitudes, beliefs and ideologies that orchestrate and perpetuate direct and structural violence. Cultural violence can happen for instance through religion, ideology and science (Galtung, 1990).

According to Galtung (1990) and Chaudhuri (2015), the three types of violence are inextricably connected and mutually reinforcing. For instance, direct violence may result from structural violence. It may erupt in the form of resistance on behalf of those who are oppressed. On the other hand, the privileged group may also resort to direct violence as a way of maintaining its dominant position. In addition, direct and structural violence are both rooted in ideologies and beliefs that propel people to enforce physical harm or fuel social injustice or discrimination. Thus, between the three forms of violence, there is a relationship of interdependence.

It is only after grappling with different forms of violence that the pathway to understanding peace and peace education is paved. This orientation suggests that in order to curtail direct violence *negative peace* is needed (Chaudhuri, 2015; Galtung, 1969; Galtung, 1990; Harris, 2004; Kester & Cremin, 2017). Negative peace refers to the absence of direct and physical violence in the form of war, armed conflict, and terrorism. For achieving negative peace, there is a need to have in place a kind of *peace education towards negative peace.* Here peace education is described as human rights education (aimed at recognizing the claims individuals can make principally to the state about how they should be treated), international education (geared towards peacekeeping in and between nations), and conflict resolution (whose goal is peacemaking skills development) (Harris, 2004).

Previous papers presented in this report reveal that in the context of post-genocide Rwanda the vast majority of peace education initiatives tend to focus on negative peace, i.e. the absence of direct or physical violence. Furthermore, there is a noticeable tendency to conflate peace education and character education. Here a view is held that change in youth and adult behaviours will necessarily result in peace (Novelli, Lopes Cardozo, & Smith, 2015; Sayed & Novelli, 2016) — a view that requires much closer scrutiny. This is the case, for instance, in the peace education initiatives undertaken by the Aegis Trust (see the earlier paper by Sandra Shenge) whose aim is to catalyse attitudinal and behavioural change, and thus awaken positive behaviour. The same tendency is also apparent in broad peace education initiatives led by government institutions (see the papers by Ndahinda and Buhigiro) where an emphasis is placed on values and taboos, unity and reconciliation, and genocide prevention. Echoing some past studies (e.g. Doerrer, 2019; Galtung, 1969) I argue that the central aim and primary contribution of peace education is to address structural and cultural violence.

Peace education for positive peace: critical peace education

Structural and cultural violence require a broader notion of peace than negative peace. They call *for positive peace*, which posits the creation of social, economic, and political conditions that foster justice, equality and well-being. Positive peace is achieved through a specific kind of peace education beyond human rights education, international education, and conflict resolution. It calls for *critical peace education* (Bajaj & Brantmeier, 2011; Freire, 1993; Hantzopoulos, 2011; Kester & Cremin, 2017) where young people and adults are equipped with knowledge, skills, values and attitudes necessary to identify various forms of injustices existing in society and to work towards their eradication. A number of studies argue that critical peace education offers a constructive response to structural and cultural violence (Bajaj & Brantmeier, 2011; Brantmeier, 2013; Freire, 1993; Hantzopoulos, 2011; Kester & Booth, 2010; Snauwaert, 2011). This kind of peace education is also described as developmental education (Harris, 2004).

Brantmeier (2011) posits that there are five stages of critical peace education for teacher education: raising consciousness (about oppression) through dialogue; imagining nonviolent alternatives; providing specific modes of empowerment; transformative action; and reflection and re-engagement. Simply put, critical peace education is informed by the critical pedagogy of Paul Freire (2003). It is committed to the idea that education projects and scholarship should pay attention to issues of structural inequalities and aim at cultivating a sense of transformative agency to create new social, epistemic and political structures with a view to promote peace and social justice (Bajaj, 2015).

Looking at ways in which previous authors in this document describe peace education practices in various settings in post-genocide Rwanda, it is apparent that a very limited emphasis is placed on critical peace education orientation. This observation is consistent with Uwizeye's paper which, after a thorough analysis of peace education in faith-based organisations, affirms that a substantial emphasis is placed on negative peace. Uwizeye highlights the need to emphasize positive peace. The latter is only mentioned in the paper authored by Buhigiro in the characterization of the notion of peace informing the Master's programme in peace and conflict studies at the University of Rwanda (UR). I believe that not only does peace education aim to change learners' and adults' behaviour in a way that achieves peace (e.g. peacemaking skills development, values education, character education), it also aims to teach young people and adults to identify and address structural forms of oppression existing in society at all levels, i.e. socioeconomic, political and cultural.

Beyond critical peace education: towards postcolonial peace education

Postcolonial peace education constitutes a synergy between post-colonial theory and critical peace education. Here post colonialism refers to periodicity but also to a mode of analysis. As an analytical tool, it seeks to examine processes of knowledge production and their role in the creation and perpetuation of neo-colonial violence and order (Williams, 2013).

Postcolonial peace education is characterized by two features (Kurian & Kester, 2019; Zakharia, 2017; Zembylas, 2018). First, unlike critical peace education which concerns itself with immediate,

localized social injustices and positions the work of liberation in the mind of the oppressed, postcolonial peace education perceives structural violence beyond the immediate local context and challenges broader postcolonial structural violence, i.e. the violence posed by colonialism despite its apparent end. Postcolonial peace education locates structural violence in the world order that is deeply rooted in colonialism and persistent in realms such as economics, politics, social, and international relations. In other words, post-colonial peace education locates the work of liberation in the dismantling of structures of lingering colonisation.

Second, postcolonial peace education argues against a monolithic conception where peace education is characterized as the absence of violence. It is a problematisation of a universalized vision of peace and peace education. Postcolonial peace education recognises the validity of other peace education theories and practices especially those from indigenous or colonized peoples. Understood this way, there is no regulation, universalization, and standards of what peace education ought to be (Zakharia, 2017).

According to Kurian and Kester (2019), postcolonial peace education seeks to allow voices of the Global South to inform theory and practice, thought and praxis in peace education. It argues against the marginalization of peace approaches from or working in the Global South. Postcolonial peace education is a way of addressing epistemic violence in peace education, i.e. imposing western beliefs in peace education on colonized populations. In short, it is an invitation to broaden peace education epistemology and praxis (Sandoval, 2016; Sumida Huaman, 2011; Williams, 2016; Zakharia, 2017; Zembylas, 2018).

Within the framework of post-colonial peace education, peace is conceptualized in terms of recognition, acceptance of diverse cultural worldviews, epistemologies, and practices that are conducive for peace. Here there is an invitation towards recognizing context-specific approaches to peace education. Practically this means that in designing peace education programmes there is a need to (i) draw from local peace education theories and practices; (ii) adapt practices to the context in which they take place; and (iii) include beneficiaries and stakeholders in the design of those efforts (Davies, 2004; Gittins, 2020; Salomon, 2011; Wessells, 2013). In other words, peace education materials should be context-specific, better co-produced, co-created and not parachuted in from other places. In this discussion, some of the questions to be considered include: (i) What is the content to be delivered? (ii) What are the pedagogies suitable for peace education? In this regard, local peace education stakeholders must be included in the process of deciding about priorities, content and approaches to peace education. These include public institutions, NGOs, civil society organisations, and faith-based organisations. This is reflected in the wide set of sectors that have been discussed in this report as we look to use this report as the basis for a discussion of the potential for the realisation of critical post-colonial peace education in Rwanda.

In brief, there are noticeable commonalities between critical peace education and postcolonial peace education. They are both concerned with addressing issues of structural inequalities and aim to equip students with a sense of transformative agency to create new epistemic, social, and political structures that advance social justice and peace (Bajaj 2015; Zembylas 2018). However, a difference prevails between the two domains. While critical peace education turns a blind eye to issues of colonialism, post-colonial peace education highlights that modernity and coloniality are major contributors towards structural inequalities (Zakharia, 2017). Here colonialism is considered

as an important and relevant past project and any work of liberation should start by addressing it as a key point of intervention (Hajir & Kester, 2020). It is therefore sound to argue that postcolonial peace education is a renewal, a revitalization, an enrichment or an improvement of critical peace education (Zembylas, 2018).

With postcolonial peace education the five stages of critical peace education (raising consciousness; imagining nonviolent alternatives; providing specific modes of empowerment; transformative action; and reflection and re-engagement) are not implemented in the same way, i.e. universally and invariably. They are rather adapted to the prevailing context and their implementation is customized to locally existing peace education beliefs and practices.

Two ideas from this reflection on post-colonial peace education are central to peace education practices in Rwanda. First, peace education cannot overlook the important role played by the world order in the creation and perpetuation of structural as well as cultural violence. In this regard, neo-colonialism should feature in the content of peace education. The second idea is that locally generated peace education initiatives and practices yield better results than externally imposed ones. In this report, Ndahinda and Kagaba highlight the contribution of home-grown knowledges and practices to peace education. These include, for instance, *Abunzi* mediation committees, parents' evening forum [*Umugoroba w'ababyeyi*], *Umuganda* (community work), *Umuganura*,

Girinka, *Umushyikirano*, *Ndi umunyarwanda* and *Itorero*. The point is that peace education in post-genocide Rwanda might examine ways of using these locally inspired forums to expressly address direct (physical), structural and cultural violence. In other words, the question would be to examine ways in which home-grown knowledges and practices in peace education can be used to address direct, structural and cultural forms of violence for the promotion of a peaceful coexistence.

Peace education categories through location, content, and pedagogies

Depending on the location where peace education is taking place, it has been described as *in-school* and *out-of-school* peace education (Bar-Tal & Rosen, 2009). With regard to the in-school scheme, peace education can be a stand-alone subject or embedded through some subjects like social studies, philosophy, and history. Peace education may also permeate or inform all subjects. As demonstrated by the paper of Buhigiro, in Rwanda peace education permeates all the subjects on the curriculum.

Regarding content, the academic literature (e.g. Bar-Tal & Rosen, 2009) suggests two approaches to peace education: *indirect* and *direct* approaches. The indirect peace education does not directly address the conflict (i.e., its goals, historical course, costs, or the image of the rival). Instead, it concerns itself with very general themes relevant to peace such as (i) reflective thinking — questioning held beliefs including dominant assumptions; (ii) tolerance — a person's or group's readiness to bear, to allow, and even hear opinions (thoughts or attitudes) that contradict his or her own; (iii) ethno-empathy — the ability of a person or a group to experience what the other ethnic group feels or thinks; and (iii) human rights, and conflict resolution.

The *direct* model of peace education addresses directly key issues and themes at the heart of the conflict. It deals with themes such as conflict and peace (the essence of the conflict, reasons, stages, consequences, and resolution methods), the peace process — various peace processes undertaken; presentation of the rival; history of the conflict; and creation of new affect and emotion — and the recognition that collective fear and hatred must be reduced and collective hope, trust, and mutual acceptance must be actually fostered. As demonstrated by Uwizeye's and Kagaba's papers, in the context of post-genocide Rwanda, several initiatives and programmes address peace education but this is done implicitly.

In relation to pedagogies, Snauwaert (2011) notes three approaches: r*eform, reconstruction*, and *critical transformational* approaches. The reform and reconstruction approaches emphasize the role of the teacher as authority delivering information or skills to students. On the other hand, critical transformational approach relies on connecting theory with practice, and immersing students in experiential learning opportunities which will allow them to know the structures of oppression to be able to address injustices in a more even-handed manner.

Conclusion

Peace education is reductionist when it assumes that mere change in learners' and adults' behaviour straightforwardly results in peace (Novelli, Lopes Cardozo, & Smith, 2015; Sayed & Novelli, 2016). Unfortunately, many peace education programmes in conflict-affected communities are oriented this way (Baxter, 2014; Bush & Saltarelli, 2000; Higgins & Novelli, 2020). Peace education cannot afford to turn a blind eye to structural issues (socioeconomic, cultural and political) particularly because its central aim and primary contribution is to address structural violence. Given the relevance of context, peace education projects yield better results when they draw from locally existing peace education worldviews and philosophies.

The present reflection on the conceptualization and characterization of peace education in the existing academic literature raises some important questions: (i) How can we devise a peace education programme that addresses not only physical violence but also structural as well as cultural violence, i.e. structures and behavioural norms that orchestrate and perpetuate social injustices, inequities and discriminations? (ii) How can home-grown conceptualizations and practices of peace and peace education be used to achieve negative and positive peace? (iii) To what extent and in what ways can these indigenous conceptualizations and practices of peace education inform the existing globally dominant epistemology and praxis?

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Developing a Gender Sensitive Pedagogy — What Could This Mean?

Mediatrice Kagaba

This paper examines the theoretical meaning of a gender sensitive pedagogy and how it might serve as a methodology through which peace education values could be mainstreamed at both national and local levels in formal, non-formal and informal settings. The paper reveals that a gender sensitive pedagogy is a teaching and learning process that occurs through relationships and dialogue by ensuring equal participation and voices of the diversity among the learners. The findings indicate that for a gender sensitive pedagogy to offer an innovative methodology for a transformative peace education in formal, non-formal and informal settings, educators should pay attention to the lived experiences of the learners because their voices contain knowledge on how violence and conflicts are conceived, lived and interpreted. The paper argues that these lived experiences provide an opportunity to glimpse how learners view their world and to engage critically with their daily life. The paper suggests that for the latter to occur, educators should be mindful of the language used when they interact with learners and deliver peace education values as this can hinder their learning.

Gender sensitive pedagogy refers to teaching methods and learning materials that take into account the specific learning needs of female and male students (Mlama et al, 2005 cited in Kahamba & Massawe, 2017). It is concerned with what is taught, how teaching takes place, and how what is taught is learned in the experiences of female and male students (Karlson & Simonsson, 2011). Gender sensitive pedagogy requires teaching methodologies that ensure equal participation of both girls and boys such as group work, group discussions, role plays, debates, case studies, explorations and practical exercises. The latter are very effective in encouraging students' participation and give girls the opportunity to participate more actively (Kahamba & Massawe, 2017). Creating a gender sensitive pedagogy entails the incorporation of gender perspectives and epistemologies in programme curricula and course content coupled with appropriate pedagogical practice, which requires reflexivity on the part of teachers (Karlson & Simonsson, 2011). A gender sensitive pedagogy creates a community of learners where power is shared and power is viewed as 'energy' rather than 'domination'. This encourages active participation, collaborative and democratic processes of teaching and learning both in formal and informal peace education (Shrewsbury, 1993). Thus, gender sensitive pedagogy values community and equality by building a trusting environment where all members are respected and are given equal opportunity to participate in the discussions (Kandi, 2002). Collaborative learning assumes that it occurs through relationships and 'dialogue', and that the learner is active in meaning making and a 'knower' in her/his own right (Kandi, 2002).

A central claim in feminist methodologies is that people's lived experience is a source of knowledge because it is based on what people know, see and live in their everyday practices rather than in the theoretical framework of educators (Jacoby, 2006; Smith, 2004). It includes understanding that teaching and learning does not take place in a vacuum but rather in a complex context of cultural, economic, political and social events that have their own history and interconnectedness

(Barton, 1998 cited in Kahamba & Massawe, 2017) based on factors such as gender, race, ethnicity, religion and beliefs, class, sexual orientation, etc. (Parry, 1996 cited in Kandi, 2002). Feminist methodologies of teaching reinforce the critical post-colonial approach to peace education – discussed in the previous paper by Sylvestre Nzahabwanayo – which advocates for diverse voices as endorsed by Sandoval, 2016; Huaman, 2011; Williams, 2016; Zakharia, 2017; and Zembylas, 2017. The main idea is that the differentiation of identity categories recognises inequalities within and between these categories, which various critical post-colonial peace education and Black Feminist scholars argue is a source of knowledge (Bagilhole, 2009; Bowleg, 2012; Chamallas, 1999).

The essence is not the sum of the categories but their interwoven nature and how they can mutually strengthen or weaken each other during the processes of learning (Crenshaw, 1989; Pellegrino, 2009; Winker & Degele, 2011). Learners are engaged in naming and claiming their beliefs about conflict and peace, and then in deconstructing these views, and if necessary, challenging their assumptions and transforming their worldviews (Turay & English,2008). The point here is that intersections of diverse social categories assert that people are often disadvantaged by multiple sources of oppression and violence due to their culture, race, class, gender identity, sexual orientation, religion, and other identity markers (Harmat,2020). The literature in both schools of thoughts is interested in knowledge grounded in lived experience rather than in the theoretical framework of the expert (Gittins, 2020, Jacoby, 2006). For example, in classrooms, students need to be encouraged to speak for themselves and to bring their own questions and themes. Such a perspective expects positive outcomes such as increased respect, empathy, better critical thinking skills and a broader understanding of competing claims. A teacher in this case becomes an intermediary between students and the topic rather than 'a fountainhead of truth' (Bowker & Dunkin, 1992). Practically, this requires awareness on the part of the educator of their own verbal and non-verbal communication when delivering content.

In terms of class dynamics, a gender sensitive pedagogy thus encourages experimentation with class set-up to facilitate positive engagement of the teacher and learners, both girls and boys, as well as classroom activities to encourage girls' active class participation which increases their confidence levels (FAWE 2008). A liberated classroom is thus where 'members learn to respect each others differences rather than fear them' (Shrewbury, 1993) which means that schools are seen to reproduce and reinforce the social construction of gender in various ways (teachers'attitudes, organisation, classroom practices, etc.). Thus, a gender sensitive pedagogy calls for educators to be mindful of how they interact with the students and deliver course content.

A transformative peace education that is gender sensitive thus requires an intersectional pedagogy with creative education practices for gender and peace material that teaches educators to use innovative learning methods. This will encourage students to rethink culture, gender, race, sexual orientation, and social class as they contribute to the specific type of systemic violence/oppression and discrimination and how they affect those who are most marginalized in society (Harmat,2020). The bottom-line is that the intersection of social identities is a useful 'analytical' and 'methodological' tool focusing on the 'voice' of learners in a specific context (Matsuda, 1987 and Nash, 2008)[17]. It is believed that listening to what people say in their diverse social categories,

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17 Though ethnicity played major parts in longstanding conflicts that resulted in the 1994 genocide against the

as they articulate their own views and perspectives about violence and conflict can provide knowledge that is socially constructed in a specific location based on the individual subject's daily life (Gittins, 2020; Hekman, 2004).

The case of Rwanda is illustrative, with numerous governmental and non-governmental institutions and structures involved directly or indirectly in peace and values education, as papers in this report show. Most of these institutions use debates, dialogues, scenarios, case studies, poems, posters, community dialogues, videos, group discussions and role plays both in schools and in communities when talking about conflicts, violence and learning peace values. For instance, in most government institutions, as Ndahinda's paper shows, peace values are learned through home grown initiatives which provide a participatory platform for dialogues where citizens (men, women and youth) share ideas, experiences and practices regarding the root causes of violence. The challenge is that at the implementation level across these actors, there is no consistent framework regarding content and methodologies both at the national and local level on how peace values should be learned. This lack of coherence could perhaps lead to duplication and misuse of resources.

Turay &English (2008) highlight five dimensions of a 'Transformative Pedagogy of Peace Education' that can be used both in formal and informal settings. These dimensions comprise: (1) diversity; (2) participatory learning; (3) globalized perspectives; (4) indigenous knowing and (5) spiritual underpinnings. The argument concerning the diversity dimension is that an effective transformative peace education requires a teaching and learning process that celebrates the diversity of the learners (male and female). This includes acknowledgement that all the actors in peace education processes (both learners and educators) bring with them distinctive ways of being and resolving conflict. This requires a considerable reflective practice on one's own experience with difference and one's own capacity to engage the other and to experience transformation (Turay & English,2008). In Rwanda, beside ethnicity, which is not used as an analytical tool as it is a silenced social identity that does not officially determine one's access to social, political and economic opportunities, people are free to share experiences based on other social identities in community and classroom settings. It is ethically forbidden in classrooms to ask students to narrate lived experiences related to their ethnicity, although it could be an interesting tool for analysing peace values in the context of how learners interpret the impact of ethnicity on their daily existence.

The second proposed transformative peace education dimension is participatory learning, also articulated by Hope and Timmel (1999 cited in Turay &English, 2008). Participatory learning is based on the principle of learner-centeredness and the conviction that learners know what they need and how they need to learn it. This approach engages the participants in creating useful knowledge (Johnson, 1988 cited in Turay & English, 2008) as they narrate their direct experience with peace and conflict dimensions in their homes and communities. In Rwanda, the use of homegrown initiatives provides a useful example of participatory learning in which conflict dynamics are analysed, causes of violence are identified and peace values are learned. Parent evenings held once a month provide an open space where family matters are discussed, and best practices are shared at the community level. The target group is parents (both women and men)

Tutsi (Musahara & Huggins, 2005) the Government initiated the programme of unity and reconciliation in which Rwandans are encouraged to identify themselves as Rwandans and not through ethnicity lenses (Nantulya & Alexander, 2005; RoR-NURC, 2015).

but, in some cases, youth and children may attend the meetings when there are community issues that pertain to them. As Habyarimana's paper in this report shows, both the Institute of Research and Dialogue for Peace (IRDP) and Never Again Rwanda use school debates and dialogue clubs where participants critically analyze the root causes of conflicts. Asking people to talk about their routine lives in their local context can provide an opportunity to glimpse how they view the world (Hansen, 2010) which can be used to achieve social transformation (Smith, 2004).

Meanwhile feminist methodologies emphasise that an individual's routine social realities contain knowledge about how violence is conceived, lived and interpreted (Smith, 2004). Each teaching and learning process thus should begin with the participants themselves and their experiences of peace so that they become aware of their own learning processes and authors of their own transformations as they narrate their stories of conflict and peace (Smith, 2004; Hansen, 2010; Turay & English,2008). Methodologies developed by Rwanda Men's Resource Centre (MRAMREC) and Trocaire Rwanda are good example where learners are given opportunities to share their everyday social realities. MRAMREC, for instance, uses a methodology called 'Indashyikirwa' (endorsed by the Ministry of Gender and Family Promotion) with men in 13 districts to promote gender equality through reconstruction of a non-violent identity. The methodology gives men the opportunity to discuss and debate their ideas and experiences of what it means to be a man in Rwandan society and what it means to lose manhood. Men perform role plays to deconstruct traditional violent masculinities and to construct new ways of being a man. Findings from MRAMREC show that this methodology has been effective in changing violent behaviour among men. The concern on the ground is that in other districts where MRAMREC does not work, men are not given such opportunities for gender equality promotion.

In the same vein, Trocaire Rwanda uses two different methodologies in seven districts of Rwanda. One is called the Masidame Methodology, deployed in Rwanda, Ethiopia and Sierra-Leone, to fight negative gender norms in the communities. In the districts where Trocaire has implemented this learning approach, men's and women's attitudes and behaviour have changed considerably as participants are given case studies, scenarios, videos and role plays to help them reflect on cultural values, roles and responsibilities.

The second Trocaire approach the 'SASA methodology'which is used to fight GBV and HIV AIDS. Facilitators uses posters, videos, and socio-dramas to help people with creative thinking on the systemic causes of conflict and potential solutions. These two methodologies, as findings from Trocaire show, have the apacity to help people in homes and communities achieve social transformation. Participatory learning by MRAMREC and Trocaire help learners make that transformation a reality as they reflect critically on their own peace and conflict journey (Hansen, 2010; Turay & English,2008). Unfortunately these methods of learning are not used by other actors intervening in the same districts. Multiple NGOs teaching peace values in the same district with completely different content and pedagogies can easily confuse learners.

The third suggested dimension of a transformative peace education, as Turay & English (2008) state, is to allow learners to narrate their views of the tension between the global and the local and stress the larger sociocultural and economic sphere of which learners are a part. This process can allow learners to view the world they live in and to compare their local situations, challenging their assumptions and transforming their worldview of conflicts. The argument here is that a

transformative peace education pedagogy does not necessarily depend on universal conceptions of how experts define conflict but rather indigenous knowledge (fourth dimension) of living in a common location affected by conflict that elicits , shared experiences of violence (Harding, 2004). At Rwandan higher learning institutions, as Buhigiro's paper shows, lecturers are encouraged to use group discussions, plenary sessions, audio-visuals, case studies, peace proverbs, quotes and traditional songs as well as fieldwork to help students learn peace values from their local context and daily routines. The argument is that teaching and learning processes should recognize that many people in the community have knowledge, experience, and spiritual beliefs and values that are integral to how they negotiate conflict (Turay & English,2008). However, in Rwanda, the educator is often taken as the 'knower', thus limiting the transformative potential of peace and values education.

To conclude, the implementation of a transformative gender sensitive peace education in informal, formal and non-formal education involves a pedagogy that takes into account the diversity of social categories while giving participants the opportunity to narrate their experiences of conflict and the peace values embedded in their daily practices. This does not imply that a gender sensitive pedagogy considers individual subjects as the sole sources of knowledge but rather that their daily social realities can be used to achieve social transformation, as learners engage critically and creatively with their daily reality and participate in transforming their own world.

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