



University for Peace  
Université pour la Paix



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**PROPOSED CURRICULUM OUTLINE ON  
EDUCATION FOR PEACE  
FOR FORMAL EDUCATION INSTITUTIONS IN AFRICA**

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## PREAMBLE

The present document contains broad-based draft curricula, being proposed for Education for Peace in the formal education systems in Africa. It consists of three distinct parts:

- The proposed curriculum guide for pre-primary and primary levels
- The proposed curriculum guides for secondary level
- The proposed curriculum guide for tertiary level

The incentive that led to its conceptualization stems from a resolution passed at the International Conference on “Strategies for Peace with Development in Africa: The Role of Education, Training and Research”, which was held in Addis-Ababa (Ethiopia) from 12th to 14th June 2006, under the auspices of the African Union and University for Peace – Africa Programme. At the meeting, which was duly attended by representatives of ministries and institutions of education from African Union member states, it was recognized that for sustainable development to take place in Africa, there was need to develop and maintain a capacity for peace at all levels of the society, through training, education and research. In other words, the need to achieve progressive and inherently relevant education systems, anchored in the principles and fundamental human values that would foster a culture of peace in the continent, was seen as a *sine qua non* requirement for its development. It was this premise that led to the general consensus that as a matter of necessity and urgency, an appropriate conceptual framework to the teaching of peace should be identified and promoted for adoption in all formal educational systems in Africa. Among the general recommendations made at the Conference, the following were specific to the concerns of Peace Education:

- A broad-based curriculum in Peace Education and Development should be produced by the University for Peace - Africa Programme and its partners, for African institutions at all levels, taking into consideration national peculiarities and contexts.
- The University for Peace should facilitate the creation of a network of African peace and development researchers, educators, practitioners and policy makers to share experiences and best practices from the African region and from other parts of the world. Sub-regional hubs should be set up within the regional network for ease of operations
- There is need for an assessment of the capacity for peace research in Africa  
Peace Education should be enshrined in national education systems, while at the same time putting special emphasis on strengthening the capacities of teachers to play a role in the development of Peace Education in Africa.

As a follow up to these recommendations, the University for Peace – Africa Programme put together a small team that first met in Addis Ababa (Ethiopia) on 18th – 20th December 2006. The team was given the task of taking stock of the existing state of education curricula in selected African countries and to look for evidence of Education for Peace initiatives (or lack of it) within the formal education systems under study. The main objective was to use such data to inform the conceptualization process of broad-based curricula, tailored to effectively respond to the critical needs and context of the African populace in their quest for peace. It was projected that such an undertaking would lay the base for a pilot study to be carried out in four representative African countries, namely:

- Togo – a francophone country
- Sierra Leone – a post-conflict Anglophone country
- Tanzania – a politically stable Anglophone country
- Mozambique – a post-conflict Lusophone country

The curricula drafts presented here have been prepared in close collaboration with expertise from Africa University in Zimbabwe, a partner institution of the University for Peace – Africa programme, and also through intensive and extensive consultations with stakeholders from various African institutions. It is worth noting, that although the drafts have been specifically designed for use in formal education settings, they can also serve as the basis for non-formal or informal education programmes. The content and methodology will thus be adapted according to specific learning contexts.

The dawn of the twenty first century offers a temporal justification for Africa to take an exhaustive stock of its past and present realities, in order to be able to make judicious choices in new directions that can define desirable futures for its people. It is a popular view that one of the most persistent stumbling blocks that has long undermined Africa's quest for development is the proverbial disconnect between the endogenous needs (aspirations) and the preoccupations and priorities of the local and global institutions, responsible for responding to these needs. Fortunately, the new peace movement sweeping across the globe is a breath of renewed hope, which is made manifest through the emerging alternative world-views and the concomitant development strategies. Africa in engaging with this global movement is likely to gain, basically because it portends the promise of re-establishing organic relationship between the people and their respective institutions. It is therefore our greatest hope that the present initiative will constitute a springboard for such stock-taking; that it will act as an incentive for substantive dialogue, reflections, consultations, actions and sharing of experiences among African educators at the local, national and continental levels, in ways that will generate ample opportunities for fundamental transformations in the conceptualization of formal education systems of the continent, so that they are better placed to play more significant roles, in their respective countries' development agendas.

## **i. HISTORY AND DEFINITION**

In trying to understand the concept of Peace Education from a historical perspective, it is necessary to take note that the trend where education is perceived as an agent of human betterment is not new as such, but rather, has been a recurrent theme, which can be traced throughout the history of formalized and non-formalized attempts of societies to socialize the young, all over the world. However, the application of peace in a conceptual framework, where it is viewed as a vital organizing principle in the process of enhancing human life, by ensuring human security has a much shorter history. The origin of its use is attributed to Comenius, the Czech educator, in a reference he made to the treaty of Breda between the Netherlands and the United Kingdom in the seventeenth century (Burns & Aspelagh, 1996).

But it is the nineteenth century that witnessed a period of opening-up of the world to the notion of “internationalism” and the formation of peace societies nationally and internationally. These became the forerunners for peace advocacy. During this period, educational programs with long term goals to challenge the general acceptance of war as inevitable historical events and which aimed at fostering attitudes for peace were developed, with the underlying aim of promoting international understanding (Burns & Aspelagh, 1996).

According to Burns & Aspelagh (1996) the next generation of peace advocates came to the frontline during the world wars and exhibited both internationalist and pacifist tendencies. The latter was concerned with individual psychological change of attitudes and social change in values. The 1932 Disarmament Conference, (which was organized and attended by members of the League of Nations, the United States and the Soviet Union), gave moral recognition to these orientations and provided a framework which enabled international action for Peace Education to be proposed. What was still not resolved at this juncture was the “normative content and the scientific orientation of the education process” (p. 27).

In the 1930s the League of Nations began to take some responsibility for Education for Peace matters, based largely on the international action for peace and international understanding (which was the then interpretation Peace Education). The League of Nations worked with NGOs at the international level, especially through the International Institute of Intellectual Cooperation (IIIC), the precursor of UNESCO – which was charged with the international coordination of efforts in Peace Education matters. This mandate had previously been assumed by the Union of International Associations (UIA) (Burns & Aspelagh, 1996).

In 1945, the United Nations was established, with the aim of “saving succeeding generations from the scourge of war..., to reaffirm faith in the ...dignity and worth of the human person [and] in the equal rights of men and women”, “to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained”, and “to promote social progress and better standards of life in larger freedom...(Preamble to the UN Charter)”.

The following year (1946) UNESCO was formed as an intergovernmental agency which provided focus for Peace Education activities after World war II “not just for those working within or on government education authorities, but also for educators looking for

concepts and rationales to further the work for peace” (ibid pg 28-29). It was a period bedeviled by social upheaval, which was accentuated by the liberation of the former colonies. This placed new issues on the international agenda and challenged the old internationalism as white and imperialist. On the other hand, the bombing of Hiroshima gave disarmament a new lease of urgency (Burns & Aspelagh, Pg 29)

The current concept of Education for Peace has therefore evolved from these original concerns, as a comprehensive strategy for achieving the above stated goals. According to the relevant articles of the United Nations, it is defined as an education whose goals are focused on “the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms”. It purports the promotion of "understanding, tolerance and friendship among all peoples and nations, racial or religious/ethnic groups" and furthers "the activities of the United Nations for the maintenance of peace (Article 26, Universal Declaration of Human Rights).

We would like to note that by deliberately choosing in this document to use the term “Education for **the culture of Peace** (also to be referred to simply as "Education for Peace”) instead of “Peace Education”, we intend to capture the all encompassing and transformational nature of the educative process that is being advocated for here. We are referring to an education that will take the notion of human kinship and universality - validated by the biological reality of one human species - onto yet another level of knowledge; one that penetrates the realm of human consciousness and transforms it into an integral part of ones cultural world view.

In her article *Education for Peace: A review and Projection*, Reardon (2000) points out that the cultural approach would be the most natural way to develop the type of learning that would enable humankind to renounce the various institutions of violence and adopt those most consistent with visions and values being articulated in the body of international standards. She asserts that this is because "*significant changes in human behaviors and human institutions cannot be achieved without change in the cultures that gives rise to them*".

She goes on to explicate that a cultural perspective has this possibility of probing the critical issues that characterize the human condition in great depths, by penetrating ....

*the heart, the self concept and identity of the human species and the cosmologies from which these concepts and the dominant mode of thinking of a culture of violence arise. Now as never before, all education need to be concerned about the question of what it means to be human and how formal education can facilitate the exploration of that question so as to prepare learners to participate in social change, political-economic reconstruction, cultural transformation and the consciousness.* (Reardon, 2000; p.17)

From this perspective, the notion of Education for Peace can also be paraphrased to read: **the ultimate goal of all education is to achieve peace**. Or as Reardon puts it: “*Peace in its multiple forms and manifestations should become the core, the very purpose of education. As such it must pervade the educational experience in content, pedagogy, school management and school community relations*” (Reardon, 2000; p.15)

There is subtle difference to be understood here; whereas in “Peace Education” the primary purpose of learning is still understood to be the development of peacebuilding capacities of the learners, in Education for Peace, the concept goes much deeper and views the goal of developing the capacities for cultural invention as fundamental to the

transformation of the future of humanity (Reardon, 2000, Pg. 19). This means that, what is being advocated for here are not changes that are limited to the restructuring of the curricula, as has been the practice in the past. It will necessarily extend to involve incisive philosophical inquiry into the functional relevance of the whole educative enterprise to their respective contexts. This is underscored by the strong belief that:

*In democratic societies, schools exist to provide an education for life, so that education must be planned as human development and not merely in terms of the acquisition of Knowledge – as development rather than incremental, as a process rather than as a product. ...The essentials of such an education for life are personal enrichment, political empowerment and personal/social/moral adjustment and responsibility... The assumption has to be made...that this is also the most effective route to economic success (.....) – for the society as a whole as well as for each individual (Kelly, 2000, Pg 220).*

It is therefore evident that Education for Peace is integral to the concept of human security as it is understood from the UN perspectives. It implies that the teachers and educators will be called upon to uphold a kind of practice, a humanizing pedagogy that is in line with educational goals, guided by specific core values, which stands to benefit and safeguard peaceful coexistence among respective members of societies, all mankind and even life in general. These core values will generally include the following elements: environmental sustainability, cultural diversity, human solidarity, social responsibility, gender equality, democratic principles, social equity etc. This framework assumes that during the educative process, learning experiences will be structured in such ways as to allow relevant human capacities of the learners to be developed and nurtured, so that they are able to internalize and practice those core values that will counteract and neutralize the dehumanization effects of poverty, intolerance, discrimination, violence, war, injustice, inequity, etc

What becomes apparent in this analysis is that in order to appreciate the historical evolution of Peace Education to its present concept, one needs to understand the transitions in the world order concerns and historical antecedents that have informed and influenced the various phases - starting with the original idea where the central focus was on the elimination of the possibility of global extinction through nuclear war, to the present concerns which identify the enhancement of human life through the nurturing process of the culture of peace as the organizing framework. This historical trajectory also underscores the devotion and tenacity of progressive educators worldwide, who despite numerous odds kept the dream alive. Their story presents a rich model of positive attitude and strength of spirit that African educators embracing the Education for Peace work can emulate with great benefits. Many of these educators found strong inspiration and guidance in the use of values, standards and principles articulated in fundamental UN instruments such as the UN Charter, Human Rights documents, the Convention on the Elimination of All forms of Discrimination Against Women (CEDAW), the Convention on the Rights of the Child (CRC), the World Declaration on Education for All, etc.

An initiative which is germane to the current framework is from UNICEF's working papers. It presents a conceptual image of the transformation that the adoption of an Education for Peace curriculum can have on a school/institution and by implication, its populace. It projects that such schools/institutions would be able to:

- Function as 'zones of peace', where children are safe from violent conflict Uphold children's basic rights as outlined in the CRC (Convention on the Rights of the Child)
- Develop a climate that models peaceful and respectful behavior among all members of the learning community
- Demonstrate the principles of equality and non-discrimination in administrative policies and practices in these settings
- Draw on the knowledge of peace-building that exists in the community, including means of dealing with conflict that are effective, non-violent, and rooted in the local culture
- Handle conflicts in ways that respect the rights and dignity of all involved
- Integrate an understanding of peace, human rights, social justice and global issues throughout the curriculum whenever possible
- Provide a forum for the explicit discussion of values of peace and social justice
- Use teaching and learning methods that stress participation, creative thinking, problem-solving and respect for differences (cultural and any other type of diversity)
- Enable children to put peace-making into practice in the educational setting as well as in the wider community
- Generate opportunities for continuous reflection and professional development of all educators in relation to issues of peace, justice and rights (Fountain, 1999)

Thus the field of Education for Peace continues to be full of good examples of work and dedication of committed educators, researchers, activists, and members of global civil society, who all seem to concur in expressing strong faith in the capacity of the education systems to achieve for humanity the ultimate goal that will ensure a desirable future. The Hague Agenda for Peace and Justice for the 21st Century is a significant example of such a community. They articulate their mission in these terms:

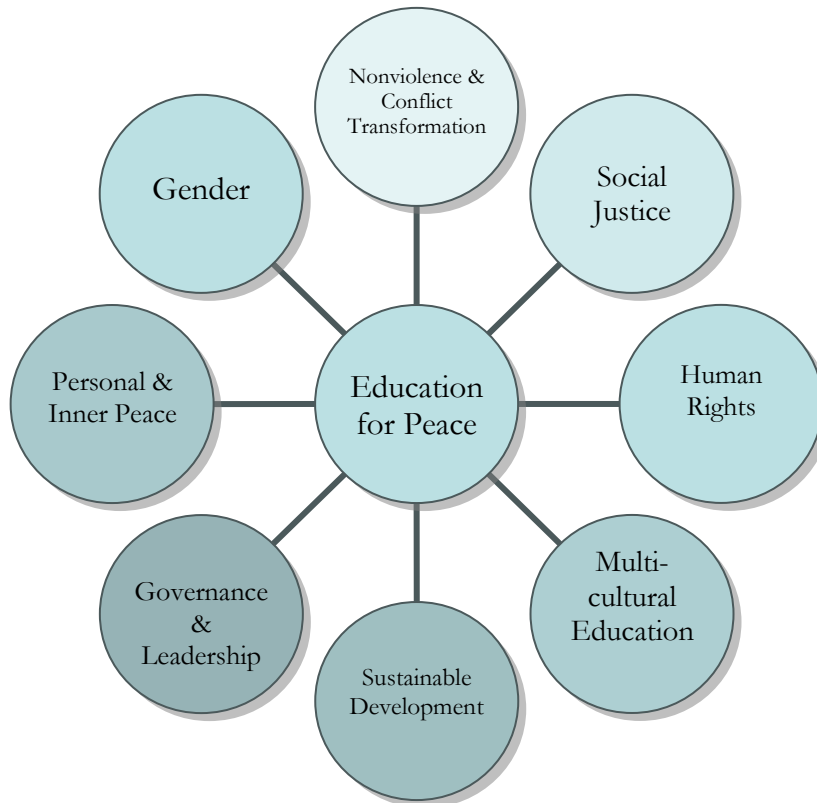
*"A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace."* - Hague Appeal for Peace Global Campaign for Education for Peace UN Document: Ref A/54/98),

It is our view that time is ripe, (nay, urgent!) for the African educators to actively engage with this process, but only in ways that will not be limited to bringing about transitions, but rather they should aim at triggering on transformations that will move societies away from the present cultures of violence witnessed around the continent, by creating viable spaces within the formal education systems, where such transformed cultures can be intentionally cultivated (Reardon, 2000).

## ii. CURRICULA STRUCTURE

The above discussion sheds light on the reason why the seemingly diverse themes that are covered within the Education for Peace curricula, are in reality all interconnected, since they have between them crosscutting issues that lend coherency and that allow for the categorization under one banner to be plausible. Moreover, its comprehensive nature and the interconnectedness of the subject matter, make it possible to synergize and mobilize the entire educative machinery to target the same goal. The figure below illustrates the

different components that would make an ideal Education for Peace curriculum:



## Human Rights

The study of human rights seeks to address the virtual crisis in human and social relations, manifest in political repression, socio-economic deprivation, racism, negative ethnicity and sexism. And while it places some emphasis on international standards, mainly in reference to the Universal Declaration of Human Rights, the study will also involve reflections on the fundamental concept of human dignity and the problems and possibilities of the interpretations that various cultures, traditions and legal systems give to the concept. The study will further focus on understanding the following UN documents: The rights of the child, women's rights, the Universal Declaration of Human Rights, civil and political rights, as well as explore fundamental African ethos, such as respect for elders, African family values, 'ubuntu' philosophical world view, etc.

## Nonviolence and Conflict Transformation

This field will comprise efforts to impart knowledge and understanding of conflict processes, the distinctions between constructive and destructive processes so that the constructive may prevail over the destructive. The most widespread form of conflict resolution education is skills training. This comes from the operative assumption that a broader repertoire of behavioral skills and knowledge of nonviolence processing would significantly reduce the outbreak of violence and improve everyday life of people. Skills and principles used in traditional methods of conflict resolution and management will be thoroughly explored.

## **Multi-cultural Education**

Multicultural Education has three main roots: education for international understanding, education in anti-racism and negative ethnicity and education in religious tolerance. It addresses areas of attitudes, perspectives, and knowledge required for peoples of different cultural backgrounds and traditions to interact with each other on positive and constructive terms. Its content will highlight the following aspects: cultural and racial/ethnic prejudice, stereotypes, discrimination, tackling problems of language and negative ethnicity, etc.

## **Sustainable Development Education**

The area will deal with the transmission of knowledge about pervasive and dangerous threats to and degradation of the local/global environments and will establish the interrelations between local and global environments. It will seek to address the problems of atmospheric pollution, land destruction, water contamination, and excess consumption of mineral resources. It will **also seek to highlight** the negative effects of large scale development, such as the industrialization of Agriculture etc., and how this increases economic burdens on the poor and aggravates environmental degradation. Thus, it will aim at cultivating commitment of the learners towards the preservation of the environment and the development of a sense of environmental responsibility, starting with ones immediate environment.

The study will also seek to demonstrate that the problems of "ecological violence" being witnessed around the globe **are** in fact avoidable harm which is being done to the biosphere, by exposing the learners to relevant knowledge, attitude and skills on sustainable living.

## **Education for Social Justice**

This area will deal with questions of structural and organized violence in socio-political settings. It will examine individual and political morality, questions of economic justice and lifestyles of the affluent (issues of equity) and how all these constitute the economic motivation for most wars being experienced in the continent. It will highlight instances of global economic structures that cause structural violence, and inflict economic harm on vulnerable groups (third world nations etc). These will include critical issues pertaining to globalization, economic issues like fair trade, poverty, gender & development, gender equity etc.

## **Governance & Leadership**

This will deal with the capacity required of individuals to be good citizens and the role of the civil society as a global force in the international political system. Particularly, it will emphasize the capacity to influence core institutional changes as being the beginning of transformational change within societies. It will also seek to demonstrate how democracy, citizenship, electoral process, participation, civil society organizations, media are tools that can be strategically deployed in these processes.

## **Personal & Inner Peace**

Personal and inner peace education is strongly related to faith and spirituality. It aims at developing inner equilibrium through meditation and contemplation. The meditation and contemplation **process are** part of a holistic process **through** which spiritual growth and faith **can be attained**. It is to be noted that meditation technique does not impose any religious belief but **offers an opportunity for students and teachers to benefit from the positive aspects of various** faiths and beliefs that can contribute to the **development of** personal inner stability, with **the possibility of extending it** to others.

Thus, personal and inner peace education will seek to develop self confidence, intra-personal qualities, and compassion.

## **Gender**

This area will deal with the capacity to appreciate the differences and special qualities of being male or female, of understanding how culture has transformed biological differences into gender identities and gender roles. It will highlight how gender differences and the privileging of masculine roles while manifest in myriad ways is a universal that cuts across all cultures. This can also be used as a lens through which the cultivation of human inequalities can be **demonstrated most clearly and can be used** as a way of reinforcing transformational capacities in learners. Other themes of concern in this area will involve gender roles in peace building and issues of gender equity.

### **iii. GENERAL GUIDELINES TO TEACHERS ON THE CURRICULUM**

From the foregoing perspectives, it is clear that the spirit of the curricula being proposed here is derived from the imperatives and approaches inherent in the Declaration of Human Rights, current world order concerns and ideological orientations eg.: Democratic principles, sustainable development, gender sensitivity, issues of equity etc and in relation to their configurations within the African realities and socio-political dynamics on the continent.

Significant observations were made by the University for Peace research team, who visited selected African countries (Togo, Mozambique, Tanzania and Sierra Leone) between September and October 2007 within the framework of the present project. The data collected indicated that there was a general disillusion with the failure of the existing education systems to meet the current critical demands of their respective societies in a proactive way. This was the main reason cited as being behind the heavy reforms that the education sector, in all the countries visited were in the process of undergoing. Of crucial concern, was the need to have all sectors of education working in synergism towards the resolution of the socio-political problems in the respective countries.

These considerations tend to lend support to the assertion that the various forms of education systems currently found on the continent, inadvertently encourage an integrated view to the problems that pose major obstacles to the nurturing of a culture of peace. These systems can therefore be viewed as reinforcing certain social characteristics that glorify war and violence, that have so often plagued the African societies.

As has been stated, the framework being proposed in this document is transformational in nature and therefore, seeks to realign the goals of education into a general strategy for change towards a culture of peace, by relating them to the resolution of particular local, regional, continental and global problems. The underlying approach is based on the

conviction that it is the stated goals that should determine the teaching, not vice versa. This implies that the stated educational goals in a given learning context should provide a basic orientation to both the designer and the user of the curriculum. They should constitute an operational target that acts as an organizing principle, to synergize all educative efforts being made in the particular context. In this regard, the goal of educating for peace is being proposed as an organizing framework, capable of elevating the education systems in the continent to higher levels of relevancy and accountability. It is of particular interest here to note that the views pertaining to the above approach are largely in tandem with those traditionally espoused by the integrative approaches to curriculum development.

This kind of teaching approaches is generally characterized by a typical trait; they place a prime role on teachers. In particular, the Education for Peace curricula as proposed here, explicitly revolutionizes the traditional image of the teachers' professional role in many ways;

In the first instance, Reardon (2001) points out that the Education for Peace curricula emphasizes the need for the teacher to be not only an expert in his/her field but most important, he/she should be a responsible, caring global citizen; indeed "an intentional agent of the culture of peace and of the imaging of positive change within his society" (p. 139). It calls upon teachers to embrace the following basic premise as a cardinal view point that underlies their professional maxim; *that education has always been a major agent of socially constructed change* and from there, make a determined resolve to transform their practice, so that it embraces the socially oriented goals. This implies that teachers must view themselves as being responsible to their societies and that they are able to see their professional activities as being integral to driving the social welfare agenda of the community. Such disposition will in turn require that teachers subscribe to the challenges of lifelong learning.

Secondly, Reardon (2001) roots for the role of teachers as transmitters of their traditional cultures, which is an essential educational component in maintaining cultural continuity, integrity and diversity that will constitute the hallmark to the transformation process towards a culture of peace. It is our view that it is only by appreciating our own cultures that we are able to develop the necessary capacities of acknowledging the validity of other people's cultures, by analogically understanding their significance within the lives of those from different cultures. From this perspective, teachers need to be well versed in the traditional cultures of their respective countries, with a good interpretative knowledge of the history of their people and the events and forces that have led them to change over time. It is only from this vantage point that African educators can capitalize on the positive values of these traditions to effect the transformation that will lead to the culture of peace. Reardon opines that "teachers can be the transformers of culture by being critical and reflective transmitters of culture in the spirit of lifelong learning" (Pg 140)

Reardon (2001) further singles out the attribute of vision as being an essential element for the teacher of Education for Peace. This she says will not only be limited to identifying possibilities for positive development in their societies but also and especially in their learners. From this perspective, she reasons that a learning objective in an education for Peace curriculum should reflect an image of development in the learners, whereas the learning plan would be a transition strategy intended to achieve this image. In other words, an Education for Peace curriculum should inspire the learners towards a desirable future.

This calls for firmness in values and goals and flexibility in teaching methods and strategies, which in themselves are good attributes for ethical politics of change.

We would also like to add that the guiding methodological principle among peace practitioners is coded in the dictum “There is no way to peace, peace is the way”. In the proposed curricula, the teacher is first and foremost viewed as a peace practitioner and will be expected to be committed to the observance of human rights, democratic principles, issues pertaining to equity, gender sensitivity, tolerance of human differences, non-violent approaches to human relations etc. both in theory and practice. It is therefore expected that he/she will choose to use teaching methodologies and create learning opportunities that enhance positive relationships (among him/her and the learners and among the learners themselves) which nurture peaceful co-existence through cooperation, collaboration, etc. beginning with the school/class settings. It is strongly recommended that he/she should conduct himself as a model for demonstrating self respect and respect for others, cultural (positive values) awareness and that he identifies with the fundamental human worth; equal social value and special attributes of her/his own gender

In the same vein, it is vital to highlight the fact that the interdisciplinary approach to learning, which is an integral element in Education for Peace curricula, dictates that one adopts a conceptual focus in the organization of content and the use of the curriculum. It will therefore be necessary for the teachers to make deliberate attempts to realign their mindset, to accommodate methodological trends and educational principles that promote higher level thinking capacities, transferable knowledge and skills, reflective reasoning, cooperation, respect for human worth, self respect and respect for others etc., as opposed to the traditional ones that put emphasis on content learning, reproduction, competition, individualism etc.

This multiple responsibility demanded of teachers makes it a prerequisite that those intending to teach an Education for Peace curriculum at all levels of education undertake a well tailored capacity building training in designing and handling an interdisciplinary curriculum.

Below is a list of some of the teaching techniques recommended in an Education for Peace methodology in the African schools:

- Well reasoned, factually based discussions
- Imaging of preferred futures
- Taking on different perspectives to a theme/topic
- The art of active/reflective listening
- Assessing alternatives including those from traditional sources
- Role playing
- Cooperative learning
- Values assessment
- Pursuing an inquiry
- Tackling contending issues
- Problem solving
- Conflict processing
- Learning from story telling and folklore
- Cultural Knowledge and skills development

- Play and fun
- Social action and service learning
- Project work, etc.
- Learning from primary/authentic sources
- Experiential learning

Thirdly, it is necessary to ensure that an Educational for Peace curriculum caters at all times for all the five categories of learning and that the teaching of peace values are well integrated in all of the components, which include:

- Knowledge – refers to facts, concepts, principles, theories etc. that the learners need to acquire,
- Skill – refers to specific actions the learners will be able to perform,
- Dispositions (value systems, attitudes, beliefs etc) refers to the learners’ state of mind towards values and ensuing actions that will be directly influenced by these constants
- Physical Development – refers to the learners ability to demonstrate physical fitness
- Experience – refers to intrinsic experiential learning by the learners

And finally, we would like to reiterate that the teaching methodology and the curricula content described above is not prescriptive in nature and will have to be heavily adapted to learning contexts, so that they are equally responsive to the needs and the level of elementary school learners as much as to a class of university level students. This is another way of saying that the learning experience in an Education for Peace curriculum will first and foremost strive to meet the standards of accountability and relevance within each specific learning context, before reaching out to the wider contexts. It is evident that this can only be achieved in a situation where the specified educational standards, the learning objectives, the content and the proposed learning activities are duly aligned to the overall stated goals of education.

**PART ONE: PROPOSED CURRICULUM FOR  
PRE/PRIMARY LEVEL**

## Introduction

In this section, we present the proposed draft curriculum for the pre-primary and primary school level. We start by emphasizing a well known fact; that this level of learning is a landmark stage in human life. It is a stage when many foundations are laid, most prominent being the foundations of formal and informal education, which invariably exercise a big influence in the socialization process of children. Foundations for other aspects of child development are also laid during this period: language and communication skills, value systems, world views, etc. Indeed, the period epitomizes a stage of accelerated and fundamental growth for human life as a whole (cognitive, emotional, and psychomotor). A relevant curriculum should take cognizance of all these developmental processes and the concomitant needs of its learners.

Right from the beginning of schooling, it will be necessary to ensure that the curriculum puts emphasis on relevant aspects of knowledge, skills and attitudes, in a way that ensures that solid foundations which can prepare children for lifelong learning, as a strategy for internalizing and nurturing the culture of peace capacities, are put in place. It should not only expose them to the principles that lay foundations to the core values that underlie such learning, but also ensure that they get ample opportunities for relevant real life experiences. Adaptation and creativity in teaching methodologies, necessary for acquiring specific knowledge, skills, attitudes and values, that are perpetually transferable in space and time will therefore be necessary strategies, to be practiced and perfected by the teacher.

It should be remembered too, that this is also a period of life when the child needs lots of social protection. A healthy, trauma-free childhood is what will ensure a vibrant, well balanced, productive generation, capable of re-engineering and transforming their societies into desirable futures. In African societies where formal social welfare networks for children are non-existent and where the traditional ones are fast breaking down, the school is the only existing formal institution that is closest to this category of the human population, at local levels. It should therefore not shy away (as has been the tradition) from taking up some amount of social responsibilities in regards to this age group, especially concerning the protection of those values that are enshrined in the UN Convention on the Rights of the Child. In rural areas and many other social settings, where propensity to vulnerability of the child's life is high, the school could be the authority to act as cultural interpreters of the rights of the child, in ways that is in harmony with local social realities, but which at the same time will also safeguard *the best interest of the child* in such settings.

Education for Peace in Africa research findings, conducted between September and October 2007 by UPEACE - Africa Programme research team, established that the disconnect between the school's concerns and the social realities within the child's experiences, is one of the most deplorable features that characterize education systems in most African countries. Current reform efforts are therefore geared towards bridging this gap. As noted elsewhere in this document, the Education for Peace curriculum is transformational in its goal. This means that it is all-encompassing and involves various aspects (social, political, ecological and even ethical/spiritual) of the society. At the pre-primary and primary school levels, this approach to education has the advantage of giving

the teacher a strong leverage in the process of establishing a meaningful link between the child, the school, the immediate community and eventually the wider society of the human race.

It is therefore of prime importance to note that the curriculum proposed here be seen as a guideline that will have to be heavily adapted, so as to take into consideration a whole range of factors such as the learners' and communities' interests, values, beliefs, background and knowledge systems of the local community, their special needs and the specific learning opportunities available in the school and within the neighborhood. Teachers will do their best to be well acquainted with topics like girl-child circumcision, child labor, child abuse and certain other elements touching on the child's rights that may at times go against the locally held traditional views. In brief, it is strongly recommended that the teacher's practice of the curriculum be characterized by relevance, spontaneity and adaptability, in order to functionally respond to the diverse and individualized needs of their learners.

Another point worth noting at this level of education, is that there may often be need for the teacher to correlate the progress (intellectual, social adjustment and psychomotor) that the children are making each year, with the social challenges they are facing and the changing scenarios in their social environment and the world at large, in order to determine the amount of adjustment and tuning he/she needs to do on the curriculum at each stage.

The themes suggested in the content below can be taught at different levels of learning. The depth and dimensions of treatment will vary when adapted to the needs of each stage of development of the children.

As a general rule, the media, (radio, newspaper, TV., etc.) and local resources (culture, elders, traditional institutions, folklore, etc.), the NGOs, government offices, the church, cultural artifacts and monuments, etc. offer learning opportunities that should be exploited as much as possible. It is important for the teacher to remember that these elements are capable of making the learning events experiential and therefore memorable and meaningful. They can provide effective means of facilitating the process of fostering the skills for higher level thinking, even from this early age.

### **1.1. Rationale for the use of the curriculum**

The approach to curriculum development described above will, to a large extent, have its focus on the child's immediate environment and the impact it has on his/her life. This is based on the conviction that education of fundamental value systems can only make sense to a child when taken from within his/her life experiences. In other words, the approach taken here roots for a community-based curriculum.

In broad terms, a community-based curriculum lays claim to the fact that among all the stakeholders in the pre-primary/primary level of education, the community, the school and the teacher are the best placed entities that can determine the content and methodology of a curriculum that responds to "the best interests of the child" within any given context. We are aware that this way of expressing does not reflect the true complexities of a curriculum development in any national system. However, the arguments that have been put by educators in favor of this approach, especially in reference to the pre-primary and

the primary levels of the schooling systems (and especially in the teaching of value oriented programs) have been very strong.

Below are some of the general arguments that have been advanced in favor of the prescribed approach:

The most powerful way of bringing young children to understand global issues is by connecting these issues to their understanding of local issues. The learner's first hand experience and knowledge are therefore elements of prime importance within an Education for Peace curriculum. In planning such a curriculum, this knowledge will form the basic data that the teacher will use to enable him to respond to the needs of the learners. Besides, it is a requirement that in schools where Education for Peace curriculum is being implemented that there be a close relationship between what is taught to practice and it is very often true that external demands on the school, when organized into a curriculum (as in the case of centrally imposed curricula), can be ideologically very powerful and can run counter to the democratic principles being advocated for within an Education for Peace curriculum.

Within the Education for Peace curriculum a learning situation is viewed as a process where both the teacher and the learner play the dual role of being both teacher and learner in a reciprocal process. Teacher involvement in the process of curriculum making will therefore go along way to reinforce the professional self-image of the teacher in this light. It further rhymes with the current democratic trends, that advocates for the spirit of power sharing, resistance to technocracy and assumptions and procedures of hierarchy. Furthermore, such shared responsibilities will provide the ground for teachers in Africa – indeed a formidable enlightened force - to be more deeply engaged in the social arena of their communities, a domain from which tradition, professional demands and probably inadequate self image have hitherto excluded them from. In other words, the Education for Peace curriculum development will not only be the preserve of the curriculum developers but will involve the teacher, the school and the community. More dramatically put, it should be a participatory process that involves the young learners, teachers, education professionals, parents and a large variety of the civil society, as actors and determinants of the education process.

Another strong argument in favor of adapting this approach within the lower sections of the school systems in Africa is that the continent has had its fair share of trauma from all manner of destructive elements (politics, diseases, poverty, droughts, wars etc.). Such catastrophes have left in their wake, millions of school-going children that can fit into many existing categories of vulnerability. If Education for Peace curriculum is to be relevant to these varied, multifaceted situations, it should be made to respond to the special needs of such children, in a way that would help them develop relevant coping skills to assist them overcome adversities and emotionally adjust to their societies. Though the traditional approach to the curriculum may be effective in guiding teachers, stimulating their teaching, and establishing standards of sorts, they are nevertheless, very ill-fitted to respond to such individualized special needs, as those described above.

The recommended approach will also ensure that the Education for Peace curriculum is not hijacked to become a tool to indoctrinate young people into predetermined positions with respect to controversial questions. By adapting it to meet specific needs of the children within their locality, it will create opportunities that will see them develop into independently thinking and questioning adults from this early age. The development of

such a curriculum must be a continuous process that takes in its stride the social dynamics as they unfold, and it is only at the community level and within the school networks that one can be able to provide proper scope for this.

A final argument in favor of the community based curriculum approach to Education for Peace at the pre-primary and the primary school level is intrinsic to the field itself. The domain represents a mishmash of trends and traditions that have been inherited from across sections of the knowledge fields. It is therefore up to the teacher to interpret its many dimensions and adapt relevant aspects, in ways that can make the curriculum responsive to his learners.

It is hoped therefore that before embarking on any teaching activity, each teacher (in an Education for Peace curriculum at this level), will take up some time to perform a situational analysis. This procedure will assist the teacher in the formulation of relevant learning objectives, the sequencing of learning priorities and the identification of strengths and weaknesses of the structures at play, so as to ensure that the content of the programme proposed has a direct significance to school life, the immediate community and to the children themselves. It is an empirically proven fact that starting an instructional program with the most urgent needs of children and engaging them in familiar experiences has the benefit of awakening intrinsic motivation in a proposed learning program.

### **Format for Situational Analysis**

At the individual level, there is need to gather and duly analyze the following information on the characteristics of the target public:

- Social/family/cultural backgrounds
- Linguistic background
- Behavior problems
- Strengths/positives in character
- Specific talents and skills
- Health and physical development  
Progress record in achieving required cognitive, psychomotor and affective skills
- What are the most likely social/family and personal problems and issues that most pupils within this context face?
- What are the pupils' actual (not presumed) level of knowledge and understanding of various issues that affect their lives and the society?
- What is their knowledge of children's rights, human solidarity, basic principles of democracy and of sustainable development and of their sense of responsibility towards themselves and others?

At the family and community levels, there is need to gather the following information:

- The best way to actively engage the parents and community in the school activities so as to link the school to the home and the community
- Cultural and social realities that directly affect the children's lives
- The social networks available that can be harnessed as collaborators in the education and the protection of the values in the Convention on the Rights of the Child

- Effective ways available of passing information from school to parents/community leaders etc. and vice versa.
- How can parents/community /school partnership play more relevant roles in the building process of the culture for peace in the children?
- How can the school strengthen links with the neighborhood by becoming relevant to the community life?
- How can the school connect in a meaningful way and cooperate with higher level education institutions (secondary schools, university, colleges, etc.) within the same zone or country, to prepare the learning space for the primary school learners, in order to ensure that there is a consistent continuity in value education and practice from one school cycle to another?

At the school level, there is need for the Education for Peace teacher to work out the following details:

- Take stock of the contents of the whole primary school curriculum and the methods other teachers adopt in teaching their areas, in order to identify those subjects and topics that can be readily adapted to incorporate elements of the Education for Peace and how cross-cutting topics can be synchronized in a way that reinforces the knowledge or skill acquisition of the learners
- Develop ways of coordinating with other teachers so that there is harmony and reinforcement from the all quarters of the school system in value education
- Establish how recreational periods within the primary school curriculum be best utilized to expand the principles and practices of the culture of peace, especially those periods meant for physical and cultural activities (e.g. – sports, music, dance, drama, etc.).
- Find out how to involve the school administration in implementing principles from the Convention on the Rights of the Child, democratic principles and other elements of
- Education for Peace curriculum within the daily life of the school
- To engage the school administration to assist in forging an organic relationship between the school and the immediate community, the relevant civil society groups, professional/religious to provide an authentic social context for experiential learning, whenever the need arises
- Take stock of sources of conflicts, problems, frustrations, handicaps, etc. that affect the lives of children within the school life and treat these concerns as issues of priority within the adapted curriculum. This will enhance learning as well as teach the children on non-violent methods and skills of solving conflicts and dealing with problems.

## 1.2. Methodology

The first point that should come out strongly in considering the methodology at this level is that peace can only exist within us. Nurturing and integrating it as part of our cultural ethos very much depends on how often we practice it. This underlines the importance of providing ample opportunities for the children to practice the positive skills at home, in the school and within the community. One of the most basic principles to be inculcated and demonstrated at this level, is for the children to understand that each individual has the responsibility to respond, rather than react to conflict. This requires the cooperation of the whole community setup.

The emphasis is therefore put on the importance of all social settings as learning situations, but especially of the school as the most immediate authentic social context for testing what is being learned by the students. This is well articulated in the text below:

*“Schools are not immune. The disorder of the world surfaces in school in many ways and the very qualities that are needed to address the global crisis are the very same qualities required in school...Any school can become a community which models how the world may be. For example, each person is respected and honoured; mutuality exists in all relationships; resources are used mindfully and justly... The values of community, simplicity, helpfulness, creativity, celebration and openness to the spirit bring with them the possibility of a school where people matter and where they can be fulfilled. The same values are those that can contribute to a world where justice, peace and care for the environment are made a priority”.*  
(*Values and Visions: Spiritual Development and Global Awareness in the Primary School, 1993*)

It is therefore recommended here that active learning/participative methods, especially those that children naturally engage in, are the most suited methodology to adapt at this level. These include games, sports, dramatization, theatre, role-play, experiential learning, partnerships in learning with pupil participation, dialogue, reading, self expression, story telling and response to stories, project work, focusing on identifying questions and researching answers, encouragement of use of source materials, exchange with children from other cultures using their own medium, creative teaching and learning, whole school approach including all staff and links with the wider community outside the school.

At both the pre-primary and the primary level, the teacher should be aware of the importance of positive adult role modeling. For instance, there is need to develop the habit of having a daily quiet time with the children, engage in meditation or prayer. Teachers should be mindful of vocal inflections and body language. There should be ways of setting up peaceful environments around the school, like the use of visual reminders (of peace, polite behavior, respect for oneself, for each other and for the environment, events to celebrate models of peace, etc.) having orderly classrooms, providing aesthetic experiences that promote peace, telling stories about problem solving, not to forget about limiting and monitoring television viewing. It is also strongly recommended that teachers desist from using inappropriate strategies for dealing with conflict, including avoiding threats, or the use of violent physical reactions, name calling and inattentive listening. Appropriate strategies will be systematically deployed and practiced, such as identifying the real problems, and demonstrating mutual respect for everyone's feelings, for other cultures, religions and perspectives, etc.

### **1.3. The Integrated Approach**

It has been noted in the earlier sections, Education for Peace curriculum, because of its interdisciplinary orientation, has strong conceptual links to the integrative approaches to education. At the pre-primary and primary school levels, the pupils are still in the process of developing basic physical, intellectual and emotional functions and life skills, like psychomotor skills, communication skills of speaking/listening, writing/reading. This makes it very easy to adapt the integrative approaches to the contents and methodology to this level of Education for Peace curriculum in a very authentic way.

Adopting the integrative approach with the African children is also a matter of relevance.

It has been acknowledged in early language acquisition literature, that whereas in the west, motheress is a very strong element in early childhood, the African child, in traditional settings (which still counts for a big percentage of children) gets more opportunities for socialization among his/her peers (while playing) rather than from direct input from the adults, where he/she very often has to take orders and keep his place. According to linguistic research findings, the fact that at the age of five years, both the African child from traditional settings and the child with motheress upbringing from the west have all acquired the same capacity in communicative competence can only be attributed to the role that play and fun has in child development. The ingenuity with which the African child is capable of creating opportunities for play (whether this concerns toys, music, games, poems, sport, etc.) has been well documented. These types of skills and human capacity that seem to come naturally with the socialization process therefore easily lend themselves to beneficial exploitation in this type of curriculum.

In the primary school, the integration of various elements of Education for Peace curriculum can be done at the following levels:

***a. Language classes***

All the language skills can easily accommodate all the elements of the Education for Peace curriculum. However, there is need to vulgarize and adapt most of the concepts and themes in reading materials, so that they are within the comprehension levels of the children. Communicating skills and knowledge in the new languages being introduced at school (English, French, Swahili, etc.) can help young learners express feelings, develop attitudes and various social skills that are in tune with core values of Education for Peace. The use of story telling both in the mother tongue and other spoken languages around the school can be used positively to develop awareness of one's culture, as well as increase appreciation of values in different cultures/societies from this early age.

***b. Science***

Processes of obtaining, analyzing and evaluating evidence and making predictions will nurture the development of social skills for peace and collaborative citizenship. Learning about science in everyday life and how to treat living things and the environment with care and sensitivity require awareness of the ethics of science and social responsibility.

***c. History and Geography***

Historical knowledge and understanding can be used for explicit learning about experiences of war-making and peace-building in the past; historical skills of interpretation, enquiry and communication can all develop skills for relating learning from the past to planning the future.

In Geography, learning about places can show how environment and economic factors affect social welfare in different ways in different parts of the world and so help understanding of how local, national and international conflicts may arise and may be resolved peacefully.

#### ***d. Expressive Arts and Aesthetics***

In Art – as in Design Technology – investigation and creativity can be done collaboratively in the classroom. Knowledge and understanding of the arts and crafts of a diversity of societies can heighten sensitivity to different ways of seeing the world and so contribute to future perceptions of peace.

#### ***e. Design & Information Technology***

Design skills can be developed collaboratively through group projects, which could also allow the practice of discussion and consensus building. It can also enhance the children's capacities to appreciate aesthetics and recognize positive traits (talents) in other people.

In Information Technology, communicating and handling information can give great scope for exchanging ideas and experiences with others. In particular, it can create opportunities to be in touch and exchange rich information with other young people across the world.

#### ***f. Music***

In music and dance, performing and composing can reinforce collaborative skills, while listening and appraising can encourage appreciation of other cultural values within and without the school. Dancing will also reinforce the capacity of the children to be more in touch with their own bodies and encourage the development of self confidence.

#### ***g. Mathematics***

Teachers may involve the children from an early age in the processes of collecting, presenting, interpreting data and calculating probabilities. This will develop skills in communicating meaning with integrity, a trend which may foster peaceful relationships between different groups of people.

#### ***h. Physical Education***

Healthy lifestyles, positive attitudes and safe practice can all help develop in young learners a sense of fairness and consideration of others, cooperation and other socially positive behaviors.

### **1.4. Objectives and learning outcomes**

Although it has been the practice for objectives to be stated in behavioral terms, learning and evaluation are also much better off treated in a humanistic or constructivist manner. This principle is recommended for practice, especially when dealing with primary and pre-primary levels of education. This guides the teacher in planning and evaluating the learning activities at the end of each session.

Teachers should keep in mind that a holistic education comprises the following elements: Knowledge, Skills, physical development, Attitudes and Experience. The learning outcomes should therefore be evenly distributed to cover them all.

Suggestions of general objectives of the Education for Peace curriculum may be as follows:

At the end of the course, the students will be able to:

- create, nurture and maintain social frameworks (knowledge, attitudes and skills) that are conducive for the maintain the culture of peace,
- uphold and practice cooperative and socially positive behavior in their daily lives so as to reflect a capacity for sound judgment, fairness and consideration of others
- uphold and practice healthy lifestyles, positive attitudes and safe practices that will lead to a balanced and holistic development of their personhood
- demonstrate a solid knowledge/positive attitude of tolerance and respect towards diversity within their society and the world in general
- create, nurture and maintain social frameworks (knowledge, attitudes and skills including traditional and local perspectives) that are conducive for their socialization and which help them to understand the significance of the culture of peace, instances of violations of Children’s/Human/Women’s Rights and pressing local/global issues that are a threat to humanity

Below are twenty specific outcomes adapted from the Right to Play curricula<sup>1</sup> that the teacher can aim for during lessons. It can be used as a check-list that will assist the teacher in gauging the progress being made in the acquisition of skills, knowledge and attitudes towards a culture of peace.

As a result of following the Education for Peace curriculum, the pupil will be able to:

- participate voluntarily in social games
- express joy and enthusiasm in joining proposed social activities within and out of school
- complete tasks/games that demand cooperation and team work
- willingly share school space and facilities with others
- willingly pair, play and work cooperatively with any other children
- willingly take responsibility/leadership for the group or class
- demonstrate the development of specific psychomotor skills that express friendliness and capacity to appreciate other people’s company through proposed activities
- demonstrate the mastery of social competence in communication
- dramatize the comprehension of narratives explicating certain fundamental human values
- identify and explain basic safety and health knowledge
- demonstrate the capacity for respect through observing rules and the exercise of patience, tolerance and polite behavior
- have the capacity for honesty, trust and maintain friendship

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<sup>1</sup> Available at <http://www.righttoplay.com/site/PageServer?pagename=redballchildplay>

- have a preference for inclusion
- have the capacity to uphold self discipline i.e. keeping rules, attain goals and responsibilities
- have the capacity to treat elders, parents and peers with respect –
- have the capacity to empathize with vulnerable groups and voluntarily enjoy offering assistance
- have the capacity to build social networks
- have the capacity to care for the physical environment and animals
- demonstrate the capacity to distinguish representations of violence from non violent ones – even with toys, films, cartoons
- and, demonstrate the knowledge of (one or more) values enshrined in the Rights of the Child, CEDAW and Human Rights documents.

### **1.5. Content of the proposed curriculum**

As has been stated above, at this level of schooling, the emphasis will be more on acquisition of socially positive skills, cognitive skills and psychomotor skills and how they can be used effectively in a non-violent way, to enhance the quality of coexistence. Emphasis will therefore be put on laying foundations for positive/appropriate and proactive attitudes towards events, people and situations, especially those that are close to the child (classmates, parents, teachers, elders, siblings, etc). One important thing to remember, however, is that even controversial issues such as war, etc. that are preserved for the higher levels in traditional curricula, should not be entirely left out of the curriculum. With the recommended methodology, it is possible to effectively and meaningfully tackle them at the pre-primary and primary school as well. Even quite complex issues, such as nuclear weapons, can be treated within the realm of young children's experiences. This is true even in early childhood education, where the desire of some children to play war games could be taken as a basis for political and social education. In other words, the content of the Education for Peace curriculum need not be entirely different from what it is at the secondary school level, especially in the upper classes of the primary school.

The content of Education for Peace curriculum at this level of education can be grouped in terms of the three main categories of learning to be developed in the learners known as KNOW/DO/BE framework. However the teacher should make sure that the activities proposed cover all the five domains prescribed for a holistic education, which includes Knowledge, Skills, physical development, Attitudes and Experience

- KNOW –stands for what content the learners need to acquire
- DO – stands for the skills the learners will be able to perform
- BE – stands for the attitudes, beliefs, values and ensuing learners' actions that will be directly influenced by the above constants.

#### ***Knowledge – aspect of learning***

Issues relating to:

- Conflict and war
- Peace and non violence
- Environment/ecology
- Nuclear and other weapons

- Justice and power
- Theories of conflict analysis, prevention and resolution
- Understanding local and other cultures through language, custom and stories, parenting and child care
- Human rights, Children's rights, People's rights and responsibilities (both the UN charter and the African charter)
- Globalization and its impact on children's lives
- Poverty and international economy
- International court and Criminal court
- Peace history – local, national and international, the role of the United Nations and Non-governmental Organizations
- International system, standards and instruments
- The role of values systems in religious and secular world views
- The history and present day struggles for justice and equality in race and gender- in story form
- The ethics of science and technology
- Understanding of the causes of violence and war and other local, national and international disputes
- Techniques of conflict resolution
- Visions of the future, political and social change
- The economics of war and oppression
- Violence, war and peacebuilding in the media
- Nonviolence in children's entertainment and literature
- Healthcare, HIV/AIDS epidemic
- Addiction and drug trafficking

### ***Skills – the DO aspect of Learning***

- Communication - active listening and reflection (critical thinking)
- Cooperation
- Empathy and compassion
- Critical thinking and problem solving
- Artistic and aesthetic appreciation
- Activism and advocacy
- Anti-bullying methods, peer mediation, negotiation and conflict resolution skills for children in the classroom
- Patience and self control
- Responsible citizenship
- Imagination and creativity
- Leadership, visionary

### **Attitudes and values – The BE aspect of learning**

- Ecological awareness
- Self respect, including respect for positive local customs and traditions
- Tolerance for difference
- Respect for human dignity and difference
- Intercultural understanding
- Gender sensibility
- Caring and empathy

- Nonviolence and reconciliation
- Social responsibility and citizenship
- Solidarity, world-mindedness
- Resolution
- Self awareness
- Recognition of prejudice

## 1.6. Evaluation

At this level, evaluation of an Education for Peace curriculum will focus more on the practical aspects of learning, albeit without leaving out altogether the knowledge aspects. This will require first and foremost the clear identification, definition and articulation of the DO and BE oriented goals and learning objectives. The internal and external alignment of the content to the foregoing will be an important step in ensuring valid results in the evaluation process. The second step will concern the identification of situations that will give the students the chance of expressing the behavior that is implied by the specific learning objective. The third step is to devise a means of getting a record of the students' behavior in this test situation. Below are some examples of behavior testing in a pre-primary school setting:

- The fact of getting the pre-primary or even primary school learners to choose whether to take part in a solitary game/task or a social game/task can give an indication of the personal-social adjustment of the young persons involved
- The fact that the young learners are able to retell a story in their own words shows that they are acquiring the capacity for active listening
- The fact that the learners can reconstruct and retell “Red Riding Hood” story from the old fox’s perspective, demonstrates that they are capable of appreciating an issue from several perspectives.

In other words the concept of evaluation within the Education for Peace curriculum at this level will not adapt the discrete testing type of evaluation but will be context based, so as to bring out the qualitative aspects of the learning experience (behavior depicting skills, attitudes, feelings, values, etc).

NB - Note that at this stage even verbal reactions are important and should be taken into account. Another step that will be worth taking is to decide on the terms or units that will be used to summarize or appraise the record of behavior observed. It should be clear that for most purposes, the appraisal of human behavior should be an analytical, and will therefore rely on continuous assessment rather than a single score summary.

## **PART TWO: PROPOSED CURRICULUM FOR SECONDARY LEVEL**

## Introduction

This second part proposes a draft curriculum in Education for Peace for use by teachers in secondary schools in Africa. It targets lower and upper secondary schools. Teachers are encouraged to use it as a guideline for adoption, while developing their own course outline, which are in tune with the realities and needs of their learning public. This is another way of acknowledging that even at the secondary school level, it is almost impossible to conceive a fit-all curriculum in Education for Peace that would be just right for the whole country – leave alone the whole of Africa. The idea here is to produce a template that can be adapted and modified according to specific contexts in which a teacher may find himself.

We further note that even at this level, the overriding pedagogical consideration should be, to create a direct link between the subject matter, the school and the daily concerns/challenges of life within the community/society and the world. In other words, the Education for Peace curriculum demystifies the hitherto stereotyped image of education at the secondary school level in African contexts, where it is a rigidly examination-oriented exercise and a process where young people are therefore passive recipients of pre-established body of knowledge and skills, to be imbibed, stored and regurgitated and meant for use in some unforeseen mythical future. The proposed curriculum will be capable of recreating interactive spaces, where learners become resources in themselves and where knowledge and skills taught are valuable tools for everyday applications. It will seek to promote the concept of education as a social project with a specific goal of uplifting different aspects of everyday life as it is lived by the learners. Note that the themes such as human rights, gender, social justice, governance and leadership, sustainable development, multiculturalism, personal and inner peace, and nonviolence and conflict transformation constitute the major components of Education for Peace curriculum at this level. These themes relate to human welfare, such as justice, liberty, responsibility, equality, dignity, security, democracy and human solidarity. In other words, they largely respond to human development oriented goals.

Because of the age bracket that this level targets (teen age and young adults), gender related concepts and issues should be treated as an overriding theme. Gender deals with dynamic aspects of human relations and is therefore quite central to the understanding of human conflict. In most of our African societies, men and women have different roles which are socially constructed. As indicated by Fisher, Simon et al. (2000), these different roles will influence perceptions along gender lines so that in particular conflict situations, men and women may have different needs and may even manifest competing interests. Since the young men and women are socialized within these social settings, they are therefore directly affected by these dynamics, especially at this stage of their human development. It is very important to actively engage them in understanding these phenomena, to enable them to positively deal with related rampant socio-political issues like violence and discrimination against women/minority groups, class/inequity within the school, communities and national settings. In other words, the Education for Peace curriculum at this level should enable the learners to develop positive identification for themselves and gender sensitivity towards others.

The themes of Governance and Leadership are also very crucial at this level, knowing that most of the high school graduate will continue to higher levels of tertiary training and are

the potential future leaders in different social spheres. While good governance underpins effective public service, it demands good management, good performance, and stewardship. By analyzing these themes, the learners will be able to internalize how bad governance and bad leadership can easily be a root cause of most evils that characterize African societies as they understand and experience it in their own lives.

Teachers are therefore expected to increasingly use their creativity in finding relevant and adapted learning activities that will enhance the learning capacity of their students and especially those that connect content with real life experiences of the students. However, there is no rigid order in teaching or delivering the proposed topics. Rather, the sequence should be done according to the priorities that are dictated by the learning context as it manifests itself through characteristics of the learning public, the availability of learning resources and particularities (priorities) of the country and/or community in question. Teachers might choose to start with any of the themes, and follow the sequence that is most beneficial and/or familiar to the experiences of the learners.

Another relevant issue to raise is that the curriculum content at this level of learning will necessarily contain instances of constructive criticisms of ones society and even of the learners' held beliefs etc. It is essential to remember that all criticism should abstain from wounding or harming but rather should aim at soliciting critical reflections and achieving the stated learning goals and objectives.

Another big similarity between the primary levels of schooling and the secondary school level is the strong interconnectedness between the themes being proposed in the curriculum, a fact which continues to underline the inherent interdisciplinary nature of an Education for Peace Curriculum. For this reason, it would still be logical that the use of integrative approach be the most appropriate one to use, especially in the attempt to promote the nurturing and the reinforcement of high level thinking skills, which are critical at this stage of development. However, we are aware that it is also at this level that the demands of the externally set national standards and examination systems in distinct subject areas will very quickly push back the teachers into their disciplines' rigidified boundaries. How to decisively solve this dilemma is a question that educators in the continent need to seriously engage themselves with. It is vital for them to keep in mind that the benefits of an integrated curriculum, in shaping young people's mind and perceptions and thus, giving them valuable life skills cannot be gainsaid. If properly managed, integration gives the teachers the flexibility of expanding on or merging any of the proposed topics within or across the disciplines in a very meaningful manner. At this level, the teachers can choose to use any one or more of the following ways to integrate the different themes within the Education for Peace curriculum:

- Multidisciplinary
- Interdisciplinary
- Trans-disciplinary

## **2.1. How to use the curriculum**

The proposed curriculum is a guide in the teaching of Education for Peace at the secondary school level. From the themes/topics provided, a teacher is expected to develop his schemes of work and lesson plans which reflect the objectives and the expected learning outcomes. As has been mentioned earlier, for the successful implementation of the curriculum, the teachers involved in the teaching should be creative

and innovative in using local resources. This last category can include experts in the field, students themselves, the media, community elders, official/scientific resources, etc.

It is also necessary to mention at this stage that, from the field research carried out by UPEACE research team in representative African countries, it was noticed that most of the existing educational curricula in African countries under study had already integrated certain elements of Educational for Peace curricula within their structure. This was a very encouraging finding because it underlined the fact that an urgent need to address issues of peace and positive values within the curriculum was real and being explicitly expressed around the continent.

At the same time, the research findings put into focus the questions of methodology, reconceptualization of the educational goals and the need to break away from the rigid traditional frameworks in education that have held teachers, learners and whole communities in Africa in historical bondage. Since independence, numerous efforts have been made by many countries in Africa, to update their education systems so that they are more adapted to the continents real needs. But despite such efforts, it is generally the use of the scientific jargons that essentially change, perpetuating the familiar experience of always ending with new names for the same old stuff. To understand this phenomenon, one has to recognize that the established patterns of educational traditions, like parenting patterns are very slow to change, as they constitute very powerful experiences and images in our subconscious and have ways of perpetuating their states through intergenerational transmission. It is known for example that in practice, teachers will subconsciously fall back to the use of familiar scripts and schemas, carried over from their own experiences as young learners and thus implicitly transmit them to the next generation of would be teachers. What needs to be done is to launch continental efforts to identify educational goals that would set in motion new transformative ways of thinking about pedagogy and create learning communities that can embark on changing mindsets within the teaching profession, starting with the professional education for teachers.

In brief the role of the school teacher at the secondary school level, in an Education for Peace curriculum will be to:

- guide the teaching/learning process by being the supervisor
- be also a learner
- design and encourage a problem solving strategy among the learners
- creative, i.e. to find a case study, to lead students in discussions
- connect the class to the outside community/world and arrange for appropriate field learning experiences and/or events
- prepare conducive learning environments through innovative/imaginative ideas
- ensure that all learning materials such as flip chats, marker pens, overhead projector, and reading materials are in place for the students
- use questions instead of answering questions, and
- avoid being used as the source of information and the student the receiver.

## **2.2. Methodology**

The recommended methodology to be used is participatory/learner-centered/integrative approach. The benefit of this methodological approach is that the image of learners as resources and not recipients will be reinforced. It will also place a premium on the

development of higher level capacities and nurture positive social values in the learners. Furthermore, it covers all the five vital aspects of what is generally considered to be a holistic education (i.e. knowledge, skills, physical development, Attitudes and experience). Examples of such methodology include cooperative group work, brainstorming, discussions, role play, story telling and songs, carrying out practical projects, taking part in community project activities, etc.

There is need to give students ample time to prepare themselves in order to increase their participation prior to the learning sessions. Authentic resource materials like newspapers, journals, documentaries, resource persons, etc. should be used widely.

One important thing to remember when planning methodology is for the teacher to understand that the choice of instruction strategies will by and large determine the type of learning outcome at this level of education. The methodology chosen in each case should be appropriate to the skill, attitude, etc. to be demonstrated in the learning outcomes. Examples: in co-operative learning methodology (skills of collaboration, supporting each other, teaching, etc), in problem solving methodology (skills of posing, defining, solving and evaluating problems), in discussion methodology (skills of active listening, questioning, considering and explaining), etc.

### **2.3. Learning Objectives**

The main objectives of the Education for Peace curriculum proposed at the secondary level of education are as follows:

- To promote attitudes and values that emphasize respect for human rights, gender equality, good governance, multiculturalism, social justice and living at peace within our neighborhoods
- To develop the skills that will empower the students to struggle for justice, nonviolence, and to live by local and international standards of human rights and equity and respect to every one regardless of age, color religion, and social status
- To introduce the students to the concept of leadership and governance, human rights, gender, multicultural education, sustainable development, personal and inner peace, nonviolence and conflict, and social justice so as to see how these concepts relate to each other in the process of peace building
- To develop research skills in students particularly the ability to analyze rather than simply to describe
- To create awareness of the learners about the major concepts that underpin the culture for peace, so that they can be agents of change towards a culture of peace and join the struggle in making the earth a better place to live in
- To equip the learners with the ability to understand the global problems

### **2.4. Expected Learning Outcomes**

It is expected that after completion of secondary education the students will be able to:

- explain the concepts related to Education for Peace such as human rights, nonviolence, conflict, gender, governance and leadership, cultural solidarity, personal and inner peace, and social justice, etc.

- manifest positive/proactive social behavior/attitude and cope effectively with the challenges of everyday life
- develop the ability to cope with emotional, respect of human life, to become good decision makers and be good in dealing with peer pressure.

## **2.5. Curriculum Content**

### **THEME I: Peace and Conflict**

#### **Topic: Peace**

- Types of Peace
- Understanding peace
- Promoting a culture of peace
- Practical application of peace concepts in social contexts

#### **Topic: Conflict**

- Describing conflict
- Analyzing conflict
- Dealing with conflict – theory
- Practical application into identification and resolution of different types of social conflicts

#### **Topic: Violence**

- Understanding violence
- The causes and effects of violence
- Peer Pressure and its effects
- Substance abuse and its effects
- Dealing with violence
- Non- violent skills and mechanisms in conflict transformation
- Practical applications of non-violent mechanisms/skills

### **THEME II: Culture and Diversity**

#### **Topic: Understanding culture and diversity**

- Understanding the diversity of the local culture
- Understanding similarities/diversities of local cultures
- Understanding cultural identity
- Understanding cultural heritage
- Understanding the similarities/diversity in foreign cultures
- Practical projects in the celebration of cultural diversity

### **THEME III: Equal Rights for All**

#### **Topic 1: Equality and non-discrimination**

- Understanding basic concepts of equality and non-discrimination (inclusion, exclusion, human rights etc)
- Identifying inequality and discrimination within our society
- Identifying global inequality and discrimination
- The causes of inequality and discrimination
- The effects of inequality and discrimination

- Practical projects in equality and non-discriminations

### **Topic 2: Vulnerable groups**

- Children
- Women
- Old persons
- Minority groups (handicapped, foreigners, dispossessed etc)
- People living with HIV/AIDS
- Understanding “Ubuntu” and similar African perspectives
- Human/women’s/Children’s Rights
- Practical projects among vulnerable groups

## **THEME IV: Gender**

### **Topic: Understanding gender**

- The difference between gender and sex
- Gender roles and opportunities
- Gender equity/inequity at different levels within the society
- Gender-based violence
- Gender and peace
- Affirmative action and gender mainstreaming
- Practical projects on gender equality/equity

## **THEME V – Fundamental Freedoms and Democracy**

### **Topic: Democracy and Freedom**

- Understanding the concept and functions of community/society
- What is democracy?
- Rights and responsibilities and citizenship
- Leadership/Social Ethics/personal integrity
- Social conduct and civility
- The concept of the rule of law
- Participating in governance
- Practical projects in democracy/leadership and citizenship

## **THEME VI: Social Justice**

- Equality vs social equity
- The concept of social justice
- The concept of social and economic rights
- The millennium goals
- Provisions of social welfare/social services in the country
- Equal access to social services
- Affirmative action policies
- Commitment against the fight against poverty
- Health issues: e.g. HIV/AIDS

## **Theme VII: The environment and sustainable development**

### **Topic 1: Sustainable Development**

- Understanding the earth system and global threats
- Understanding globalization and poverty
- Understanding sustainability and human security
- Resources
- Caring for the Environment
- International cooperation
- Practical project in environmental preservation and green living

### **THEME VIII- Developing Inner Peace**

- Developing self confidence
- Intra-personal qualities
- Compassion
- Peace as resolution of inner conflict
- Self-knowledge
- Children's spiritual needs
- Imagination in children
- Practicing awareness

### **2.6. Evaluation**

From the empirical study that was carried out on the education systems of certain representative African countries, the evaluation at this level of education is heavily examination oriented and concentrates mainly on the KNOW and DO aspects of learning. In other words, the evaluation is basically competency-based. We would like to note here that Education for Peace is largely a value-based education, and will therefore demand that the evaluation surpasses its present focus. The benefits of evaluation assumes a very important position given the fact that, it is within this age bracket that we find most learners at a critical stage of personal development, when world views and character are being challenged, formed and/or fixed. The proposal here therefore is that in evaluating the learning outcomes within the Education for Peace Curriculum, all the five aspects of the learning framework (Knowledge, skills, physical development, Attitudes and experience) - be given due consideration. The framework is effective in enhancing the education standards in a comprehensive way and can be used across all disciplines. Even if it may not be possible to use the same evaluation criteria and put equal weight to all the five learning outcome components, the fact that they are all stated in the education goals and learning objectives puts an obligation on the teachers, to be thoughtful, at every evaluation being undertaken, to continuously ask questions, such as these below:

- What social values are we promoting in the classroom and within the school setting?
- Have we designed learning experiences that encourage learners to be self-confident, responsible local/global citizens, tolerant and respectful of others?

Types of evaluation methods that are non- experimental and context based are the following:

- Surveys/questionnaires/rating scales: these are usually used both before and after teaching thematic concepts such as conflict resolution or mediation. These evaluation strategies can then be used to assess pupils' knowledge of Education for

Peace concepts, ways of handling conflicts, mediation skills, one's self-image or perception about these concepts.

- Interviews: these are used to assess the impact of the Education for Peace programme or thematic issues taught in the programme. Many different kinds of knowledge, skills and attitudes can be assessed through interviews for example, communication skills, self-confidence and perceptions about different peace issues.
- Observations: focuses on assessing changes in the behavior of pupils and young people. Conclusions can be drawn from a comparison of the frequency of observed behavior. Different types of behavior can be subject of observation for example, ability to cooperate, fairness, conflict resolution skills, tolerance, communication skills, incidences of bullying, name calling and biased behavior.

Review of school records: as tools of evaluation these records provide both quantitative and qualitative information on variables that give information on the effectiveness of Education for Peace course programmes. For example, evaluation can give information on drop-out rates, number of student conflicts referred to the school administration, number of school suspensions because of violent behavior, the type and effectiveness of intervention strategies used.

## **PART THREE: PROPOSED CURRICULUM FOR TERTIARY LEVEL**

## Introduction

This third part of the document proposes a broad based curriculum to the study of Education for Peace at the tertiary levels within the African context. Taking into consideration the fact that it is among this category that will emerge a critical mass of major players in decision-making at various levels within the continent, the Education for Peace curriculum seeks to transmit, nurture and reinforce the relevant knowledge and skills that can promote the transformation of the learners at this level of education, not only to be doers but even more critically, to be incubators and role models of these virtues. The ideal being sought is that the education system at this level should be able to produce responsible and caring citizens who are:

- able to think critically and proactively in ways that strengthen their individual and group identities, embedded in historical and cultural heritage,
- able to appreciate the value of freedom, respectful of human dignity and differences,
- able to prevent conflicts or resolve them by non-violent means,
- are open to other cultures and uphold values that guarantee the enjoyment of their own rights without infringing upon the rights of others \*

The course also proposes to critically analyze structures and institutions of peace and security at local, national, regional and international levels and their roles in building and sustaining cultures of peace and nonviolence. To be effective, Education for Peace activities will require careful, participatory planning, coordination among various efforts and sustained commitment by all stakeholders within the learning institution. The curriculum also proposes to examine the link between leadership, conflict transformation, development, and peace-building. Gender will be a cross-cutting theme in all the topics in this course.

### 3.1. Methodology

The methodology of delivering the proposed thematic areas and issues in this curriculum guide should be interactive and participatory. Focus should be on creating an enabling environment where the learner and educator engage in reciprocal roles informed by productive analytical dialogical discussions. The teaching – learning processes should facilitate the development of critical and reflective skills. Such facilitative teaching is learner-centered rather than teacher-centered and is designed to encourage a high level of participation, with learners accepting considerable responsibilities for their individual learning outcomes. In the context of Education for Peace, the educator acts as a catalyst, supporter and helper, who provides resources and opportunities for learners to learn by problem solving, discussion and learner instigated activities. The approaches and techniques to achieve these learning-teaching possibilities include:

- **Mini-lectures:** involves presentation of short chunks of knowledge interspaced with a variety of low and higher order questions and activities such as buzz groups,

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\* Paraphrased from UNESCO (1995). *Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy*. UNESCO

quizzes and brainstorming aimed at stimulating critical thinking and creativity. For effective outcomes the following planning processes might be useful:

- Stating the aims and objectives of the topic
- Outline the structure of the lecture
- Define the problem, theme and concepts
- Explanation of thematic and conceptual issues
- Analysis of thematic issues and validity of arguments
- Summary and conclusions

To achieve this process one needs to:

- Have mastery of topic content
  - Prepare adequately using a variety of methods and visual aids
  - Master presentation and facilitation skills
  - Engage with the audience
- 
- **Seminars:** a seminar is a group discussion in which either the student or guest speaker presents a topic usually of a provocative nature or controversial nature. Through individual or group presentations learners develop social skills of tolerance, acceptance and collective responsibility. The advantage of using the seminar method is that it can provoke high levels of analysis of a theme of Education for Peace, involving the ability to develop a sustained argument and presenting alternative viewpoints to a case. This can be thought provoking both for the presenter and the audience. If the seminar is to achieve one of its objectives of provoking discussion, then the rest of the class needs preparation to read about the topic and understanding the outline and summary of the seminar paper.
  
  - **Debate:** the debate is a valuable teaching method when contrasting viewpoints. The chairperson should understand the rules of the debate and have the ability to control the audience when opinions get heated. Of equal importance is the ability to select speakers who are able to expound the arguments coherently and with commitment. It is vital that speakers acquaint themselves with evidence on which to build a case. Therefore, all participants, speakers and audience need to be briefed if the rules of the debate are to be adhered to. Usually the debate would proceed as follows:
    - proposer for the motion
    - proposer against
    - seconder for motion
    - questions and opinion from the floor
    - summing up for the motion
    - the vote
  
  - **Snowballing:** each individual works on their own solution to a problem or set of ideas about a proposition. After a set period they work in pairs to reach a joint conclusion, thereafter, pairs are formed into fours. Each group then elects a rapporteur to report back the group's collective findings. This method can be useful for breaking down barriers. For example, a useful accompaniment to the snowballing method is each group transcribing their ideas onto flipcharts which can then be hung around the classroom. Snowballing is also used as an ice-breaking exercise.

- **Group discussion:** involves the participation of a small group of persons in the discussion of a topic or problem for which further information or action is mutually desired. When discussions are well organized they are interesting and exciting. They give each participant an opportunity to present a personal viewpoint, and encourage each individual to think straight and come to a definite decision. Participation is very crucial in group discussions; hence learning is determined by the degree and quality of learner participation. Those who are active physically and mentally in the discussion learn more than those who just sit and listen. In Education for Peace, discussion tends to make the learners more tolerant and broad-minded. Students learn that there are two or more sides to a question or problem. Since all members of the group have an opportunity to present their own viewpoints, they are more ready to listen to the viewpoints of others. Thus, discussion facilitates the development of active listening skills which helps in clearing up misunderstandings. Therefore, in teaching Education for Peace discussions may be used to:
  - Stimulate learners to become aware of mutual problems;
  - Help learners in identifying problems likely to cause conflict;
  - Help learners explore these problems;
  - Assist learners in finding solutions to problems;
  - Provide opportunities to plan program activities through sharing of ideas, and,
  - Develops leadership qualities as each leader has the opportunity to be a discussion leader whose responsibilities are to:
    - Encourage the expression of ideas by members of the group
    - Ask questions from time to time to give direction to the discussion
    - Make occasional summaries without injecting personal ideas, and
    - Serve as an efficiency expert to smooth out the rough spots without using autocratic tactics.
  
- **Story telling:** the essence of story telling is to appeal to different senses such as listening and speaking comprehension. Students derive interest from the stories by moving away from the traditional or conventional approaches. They actively participate in the learning by either telling the stories themselves or listening to the stories told by others on selected peace themes and issues. Students can also draw parallels between what is being told in the story and what they themselves have experienced.
  
- **Buzz Groups:** is a technique used to divide larger discussion groups into smaller groups of two or three person discussion groups. This formation is also called the ‘mini lab’ discussion technique. Each group is assigned a specific sub-problem or topic for discussion or the same problem is assigned to all groups. The method provides an excellent means of getting the members of the group acquainted with each other. The chairperson leads the discussion and strives to get all members to participate. Since two or three persons participate in each group, there is little need for formality and no judgmental values or comments on individual contributions. The method creates interest and creativity as it guarantees diverse ideas and participation of all members of the group. One person in each group reports for the group.

- **Role Playing and Simulations:** is the spontaneous acting out of a situation by selected members of a group to portray a human relationship problem which is common to members of the group. Roles are assigned to different members of the group, who act out the problem situation. By experiencing the different roles, important lessons can be learned by the students themselves rather than being told everything by the teacher. In most cases no script is used; however, considerable briefing and planning may precede the role-playing scene. The usual procedure in role playing is for two to five members of the group to reproduce a situation, which the group wants to study, by acting out a brief scene as it would happen in real life. The other members of the group observe the performance. The role-playing scene usually lasts no more than ten minutes. The discussion leader or the role-players themselves cut the scene at the point where enough action has occurred to provide a basis for discussion. Group discussion then follows.

**Advantages of Role Playing:**

- Provides for active participation by group members than do many of the group discussion techniques;
- It can bring before the group examples of human behavior and human relations which cannot easily be presented by use of traditional methods;
- The group is drawn from a purely intellectual experience into an emotional experience;
- Can arouse interest in a problem;
- Can help clarify a problem;
- Provides a means of presenting to the group several possible solutions to the problem.

**Role-Playing Process:**

- Defining the problem
- Establishing a situation
- Casting of characters
- Briefing of participants
- Acting out of roles
- Cutting
- Discussing and analyzing the action

- **Brainstorming:** Brainstorming is a form of creative thinking in which judicial reasoning gives way to creative initiative. Learners are encouraged to list for a period of time all ideas that come to their minds regarding some problem. Learners are discouraged from criticizing the ideas of others during the initial phase of brainstorming. Judgment of ideas is deferred to a later stage in which all contributions are sorted, evaluated and perhaps adopted. Learners are encouraged to ‘free wheel’ in their imagination and thinking should not be curbed by questioning the practicality of what others are suggesting as solutions to the problem. The essence of brainstorming is the production of a sufficient quantity of ideas, irrespective of the quality. Freedom of expression is the rule as learners are encouraged to feel free to combine or modify ideas contributed by others in the brainstorming session. The group leader should make sure that all group members understand the brainstorming process.

- **Dramatic Skit:** this method involves the use of dialogue and action to interpret situations and events. It differs from role play in that it usually involves a longer period of time and fully developed plot. The main advantages of dramatic skits are that:
  - Knowledge and experience may be presented in such a manner that the audience are involved emotionally;
  - Ideas are placed in situations which are more readily identifiable with the experiences of the viewers;
  - Viewers are able to place themselves alternately in the shoes of the various actors, thus, getting insights into other people's feelings and attitudes;
  - Can be used to portray a particular point of view in a subtle manner in situations in which a direct approach might cause repercussions, although care should be taken when dealing with sensitive situations;
  - Is an excellent way of getting people involved in an activity and making them feel that they are part of the group; and
  - Can fit any situation and can be staged without elaborate scenery, equipment or writing.
  
- **Puppetry:** is an ideal medium for discussing sensitive issues. Puppets draw viewers into the drama, without causing them to feel threatened by the actions in the drama. Puppetry can also promote values such as fairness, nonviolence, and working together to deal and resolve problems experienced in their everyday lives.
  
- **Practicals/Demonstrations:** Practical sessions or demonstrations are used to teach practical skills aimed at showing clearly the fundamental principles or actions. Demonstrations are used to teach manipulative and operative skills based on the assumption that learners learn best by doing and that there is no substitute for practice in learning a skill. Practical and demonstrations attract and hold attention by making clear what can be seen as vague in theory. They can be objective and concrete although they demand a reasonable amount of skill. For any demonstration to be successful the following steps should be followed:
  - Preparation and planning the demonstration process
  - Planning the observation process
  - Performing the demonstration
  - Evaluate and reflect on the demonstration
  
- **Projects:** In education for peace, projects have the potential to stimulate thinking at the highest cognitive level, such as analysis, synthesis and evaluation in addition to the application of skills. The integrative nature of the skills needed in project work may be motivating for students. The educator acts as a facilitator, guiding students in selecting topics that are both motivating for them, but also within their capabilities. Help may also be required in planning the project, carrying out any research, logging data, analyzing and presenting the results.
  
- **Peace Campaigns:** can take many forms and can be a powerful way to create a broad-base support for peaceful social change. For example an anti-war campaign could be 'Vote for Peace' where different groups of people gather to express a mandate for an end to war and violence. Activities could also include: song, dance

and poetry competitions on selected peace themes. Such campaigns can also be accompanied by community discussion forums on peace issues.

- **Field Trips and Tours:** involve planned visits to points outside the classroom. Field trips involve the taking of a group to a specific place such as the peace museum for the purpose of learning about historical peace artifacts. The purpose may also be to observe a situation, an action or practices or bring the group into contact with persons. Field trips provide opportunities for:
  - gaining new experiences and information;
  - integrating classroom activity with community life; and,
  - observing objects in their natural settings for example the environment or rivers.

### **3.2. Objectives**

The course is designed to meet the following objectives:

- Examine the various concepts related to peace-building
- Explore the relationship between conflict, peace, peacebuilding and sustainable development
- Analyze the various processes and practices of peacebuilding
- Critique African endogenous methods of building peace
- Analyze the role of institutions and stakeholders in peace and security
- Develop peace building knowledge and skills that can be applied in different settings

### **3.3. Expected Learning Outcomes**

By the end of the course students should be able to:

- Demonstrate the understanding of key concepts and terminology relating to peacebuilding
- Utilize frameworks for the practical application of Education for Peace processes and strategies in Africa
- Identify and demonstrate the link between Leadership, Conflict Transformation and Education for Peace.

### **3.4. Course Content**

#### **Key Concepts and Theoretical Frameworks**

- Peace, Conflict, Violence, Nonviolence, Conflict Transformation, Culture and Identity, Human Security, Human rights, Social Justice, Environment and Sustainable Development, and Gender
- Evolution and Development of the field of Peace Studies and Education for Peace
- Theoretical Frameworks of Conflict (Macro, Meso, Micro)
- Conflict Mapping and Analysis Tools
- The link between Education for Peace, Governance, Conflict Transformation, and Sustainable Human Development and Security

#### **Approaches to Education for Peace and Peacebuilding**

- Rights-based approaches
- Interest-based approaches
- Power-based approaches
- Economic based approaches
- Holistic/integrated approaches

### **Education for Peace and Social Justice**

- Distributive justice vs Restorative Justice
- Transitional justice
- Arbitration
- Reconciliation
- Negotiation
- Mediation
- Problem Solving

### **Peace and Security in Africa**

- Institutions in Peacebuilding
- The Role of Local, Regional, Continental and International structures
- African Union
- Other Institutions in Peacebuilding (NGOs)
- The United Nations

### **Human Rights and Peace**

- Introduction to the concept of human rights
- Overview of the United Nations Human Rights framework
- Overview of African Regional system of Human rights
- Economic, social and cultural rights
- Conflict and human rights
- Critique of the concept of human rights

### **Endogenous Peace Knowledge Systems (EPKS) and cultures of Peacebuilding in Africa**

- Conceptualizing culture and EPKS
- Dynamics of cultural rights, identity and violence
- Cultural values, identity and heritage
- Endogenous perspectives on war and violence
- Endogenous methods of peacebuilding
- Community-based approaches
- Role of the family in peacebuilding

### **Religion, Conflict and Peace**

- Role of religion in conflict
- Religious perspectives on conflict and peace
- Religion as a resource for peace
- Gendered dimensions of religious conflict and conflict transformation
- The role of religion in peacebuilding and conflict transformation

### **Civil Society and Peace**

- Civil Society and Conflict
- Role of civil society in Conflict prevention, management and resolution

- Civil society and National Development
- Role of Civil Society in promoting democratic governance and human rights

### **Gender, Peace and Conflict**

- Gendered analysis of peace, conflict and peacebuilding
- Women's role in Conflict and Education for Peace
- Sexual exploitation and abuse
- Impact of conflict on women
- Gendered Approaches to peacebuilding

### **Youth, Peace and Conflict Transformation**

- Role of youth in peace
- Youth, conflict and violence
- Youth leadership and development
- Youth voices in civil society (specific roles the youth can play)

### **Human Security and Human Development**

- Intersection between Human Security and Human Development
- Human Security and Human Development and Conflict Prevention
- Instruments and Mechanisms for Human Security and Human Development in Africa,
- Resources, Peace and Conflict

### **Environmental Security and Peace**

- Issues in Environmental Security
- Environmental justice and peace
- Gender, environment and peace
- Environmental Ethics

### **HIV and AIDS, Conflict and Peace**

- Gender -based violence and HIV/AIDS
- HIV/AIDS and Conflict
- HIV and AIDS as a weapon of war
- HIV and AIDS as a security threat
- HIV and AIDS and Human rights

### **Transformative Leadership and Peace**

- Theories of transformative Leadership
- Nexus between Leadership, development and peace
- Leadership and Conflict
- Leadership and good governance
- Developing transformative leaders

### **Sustainable Peace and Peacebuilding**

- Building Local capacities for peace - Do No Harm paradigm
- Conflict sensitive approaches to sustainable development
- Post-conflict reconstruction
- Early warning and early response
- Conflict Sensitive Impact Assessment
- Approaches and Tools for Assessment and Evaluation of Peace initiatives

### 3.5. EVALUATION

Evaluation is an integral part of the teaching and learning about Education for Peace. It is a process of making personal judgments, decisions about achievements, about expectations, about the effectiveness and value of what we are doing. Since Education for Peace teaches about the efficacy of peace strategies to alleviate violence, promote human relations and global citizenship, tests and examinations alone are usually inadequate measures for evaluating peace learning outcomes. This is because such measures usually do not evaluate changes in behaviors and attitudes. Thus, evaluation in Education for Peace learning should attempt to answer the following qualitative questions: that after learning about Education for Peace do people become more peaceful or do they work for peace and how? Has the intensity of violence in a given conflict been reduced? To adequately address these questions Education for Peace evaluations should involve formative and summative measures.

Formative evaluation or continuous assessment in Education for Peace addresses the following questions about the ongoing delivery of the course programme:

- What activities were conducted?
- How were the activities performed?
- Whom did the intervention reach?
- How many learners were involved in the intervention project?

Summative evaluation is done at the end or completion of a course. It assesses the impact of Education for Peace instructional programme on learners. It addresses such questions as:

- Are students more peaceful as a result of this instruction?
- Have they acquired knowledge of alternatives to violence?
- Are their attitudes more tolerant towards others?
- Is Education for Peace an effective way to address problems of violence?

Such evaluations can use both quantitative and qualitative means to assess learner satisfaction with the Education for Peace programme.

- Evaluation measures therefore may include:
  - Assignments or essays based on case analysis
  - Peace projects and creation of portfolios
  - Learning journals
  - Simulations and role-plays
  - Multiple-choice questions
  - Oral questions
  - Interviews
  - Testimonies
  - Observation of behaviors based on a performance criteria
  - Exhibition or demonstration of practical skills-conflict resolution skills, problem-solving and mediation skills

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