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**COLLEGE OF ARTS AND SOCIAL SCIENCES**  
**CENTER FOR CONFLICT MANAGEMENT**

**PEACE EDUCATION AND PEACE BUILDING IN  
RWANDA (CASE STUDY OF AEGIS TRUST)**

A dissertation Submitted in Partial Fulfilment of the Requirements for the Award of a  
Master's Degree in Peace Studies and Conflict Transformation

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**Kigali, September 2021**

**DECLARATION**

I, **UWASE Janvier**, hereby declare that this thesis is my original work and has not been presented to any other Institution. No part of this thesis should be reproduced without the author's consent or that of University of Rwanda.

**Signed**.....**Date** ...../...../.....

**UWASE Janvier**

**APPROVAL**

I, Innocent RUGARAGU, PhD certify that this thesis entitled “*Rwanda Peace Education programme in Peacebuilding, a case study of AEGIS TRUST*” was done under my supervision and has been submitted for examination with my approval.

**Done on.....**

**Supervisor**

**Innocent RUGARAGU, PhD**

## **DEDICATION**

I cordially dedicate my thesis to my husband, children, extended family and all peace builders.

## **ACKNOWLEDGMENT**

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May God bless you all.

**Janvière UWASE**

## **ABSTRACT**

The purpose of this study is to explore the impact of Rwanda peace education program in Peacebuilding processes by referring to lessons provided by Aegis Trust. From 2013- 2016 AEGIS TRUST which is a UK based organization and which currently manages the Kigali genocide memorial on behalf of the Rwandan government, initiated Rwanda Peace Education program. The program came in as a support to the government in fighting genocide ideology which proved to be a challenge to the unity, reconciliation and peace building among Rwandans after the genocide against the Tutsi in 1994. This research used qualitative approach. Interview was conducted using 30 selected participants for the research from RPEP participants, teachers and students. Purposive sampling was used to select participants represented in 2 categories; students, and teachers. Thematic analysis was used to analyze data gathered from interviews. From the responses analyzed by the researcher found that participants of the program learned a lot from RPEP both teachers and students as illustrated in the responses and also some of the quotes shown in the study. The majority of participants agreed that they learned values and knowledge that they used to contribute back in the community in peace building.

**Key words:** Peace, Peace education, Peacebuilding, Genocide, and Post-genocide.

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## **ABBREVIATIONS AND ACRONYMS**

CFS	: Child Friendly Schools
CRGMBT	: Child Rights Guide to the Mine Ban Treaty
DYL	: Development for Youth Leadership
EFA	: Education for All
HIV	: Human Immune Deficiency Virus
HR	: Human Rights
IATF	: Inter-agency Task Force
IRDP	: Institute of Research and Dialogue for Peace
ITP	: Integrative Theory of Peace
NGO	: Non-Government Organization
NURC	: National Unity and Reconciliation Commission
RPEP	: Rwanda Peace Education Programme
SDP	: Sport for Development and Peace
UK	: United Kingdom
UN	: United Nations
UNESCO	: United Nations Educational, Scientific and Cultural Organization
UNICEF	: United Nations International Children's Emergency Fund
USC	: University of South California

## CHAPTER 1: GENERAL INTRODUCTION

The purpose of this study is to examine the impact of peace education on peacebuilding processes in Post Genocide Rwanda. This chapter will discuss the background to the study, the study problem, questions and objectives, as well as its aim, significance and scope.

### 1.1. Background to the study

War and other types of conflict have been a constant threat to humanity since the dawn of civilization. The threat extends from the daily violence of small-scale civil wars to the devastating effects of major world wars. Now that we have entered the 21st century, the progress that has brought our world together has never been compared with the respect and harmony of other cultures (Amamio, 2004: p 3).

Evidence point out that a decade ago worldwide, 82.4 million people have left their homes due to persecution, conflict, violence and human rights violations (UNHCR, 2020: p 6). According to the UN 2019 report, by the end of 2017, war, violence and persecution had devastated 68.5 million men, women and children worldwide.

Conflicts are commonly found in every society, Rwanda included. Before the colonization, Rwandans like any other peoples in the world could have conflicts but they had their unique ways of solving the conflicts among themselves such as the use of Gacaca (which was a community based justice aiming at solving local conflicts). Due to this local system of conflict resolution, the escalation of extreme and continuous violence was prevented. However, with the arrival and influence of Western Colonisers, the situation changed. Rwanda became a country, with a distinctive history of violence, under their policy of segregation and governance. This divisionary ruling imposed by the Colonial system in Rwanda culminated in the one of the most tragic Genocide in the history of mankind, the Genocide against the Tutsi, between April and July 1994. This genocide stemmed from the idea of hatred preached by divisive politicians that, Rwandans were different from one another. Specifically, the Tutsi population was isolated, slandered and considered as an enemy of the Hutu political regime in post-independence Rwanda. These group manipulation and politics of negative ideologies were constantly reinforced and disseminated to the general public through radio and television broadcasts, the

printed media, and social gatherings. Most importantly, it was taught to young people in schools. This growing hatred and marginalization of Tutsi eventually led to the Genocide against the Tutsi, in which more than a million Tutsi and moderate Hutu were killed in a record time of just 100 days (Mafeza, 2013: p 11).

After a time of violent conflicts in a country, a peace accord can stabilize the society, but this is only the beginning of a longer process to establishing peace. While peacekeeping ensures absence of direct violence, peacemaking is concerned with implementing peace accords; however, both are only preconditions to changing the whole society in its structures, norms and policies from war to peace. This last process is referred to as peacebuilding and can be understood as “comprehensive efforts to identify and support structures which will tend to consolidate peace and advance a sense of confidence and wellbeing among people” (Boutros-Ghali, 1992 §55).

It includes a variety of activities at different organisational levels of a society. On the macro-level of the society, a democratic system can be set up; on the meso-level of communities, institutions for constructive conflict resolution can be installed. On the micro-level individuals can be trained to be agents of change. All levels should be involved to complement each other and mutually reinforce the process towards a peaceful and stable society (Cardozo, 2008: p 23, Llamazares, 2005: p 6; Pettigrew, 1998a: p 39). Peacebuilding is a long-term empowerment process of incremental change that includes unpredictability, flexibility and serendipity (Leonhardt, 2003).

Individuals who have experienced violent conflict changed their behaviour and they need to re-adapt to peaceful living conditions. To cope and survive in a context of threat, danger and fear, people dehumanize the opponent; they tend to rely on a forceful leader and perceive themselves as victims and the opponent as perpetrator. Violence and mobilization for struggle increases pressures for conformity and unity, dissenters are sanctioned and criticism is rejected (Bar-TOn, 2005: p 24). When violence, fear, mistrust and hatred have affected people it is difficult for them to build peaceful relations (de la Rey & McKay, 2006:32). Victimized people feel diminished and vulnerable. They perceive the world and members of groups other than their own as dangerous. This might lead them to new violence which they see as justified defence (Staub, 1999: p 83). To prevent a cycle of violence, all groups need to engage in processes of

reconciliation (Staub, Pearlman, Barbanel, & Sternberg, 2006: p 43). Hence, in the context of a recent civil war, reconciliation is an important element for sustainable peace.

History is unequivocally clear in the message that violence begets violence. Thus, when scholars and practitioners of peace are working to end conflict, they seek long-term (re)solution methods which require tools that can positively impact both in the conflict situation. For long-term visions to be met, the conflict must be transformed rather than just resolved. A message of peace begets peace to replace the old, tired patterns of reoccurring violence ought to be promoted.

Peace education has both short and long term goals. Peace educators address the sources of immediate conflicts and give their students' knowledge about strategies they can use to stop the violence. In the long term they hope to build in students' minds a commitment to nonviolence and provide knowledge about nonviolent alternatives, so that when faced with conflicts they will choose to behave peacefully. In this way peace education tries to build peace into the minds of its students. Such efforts attempt to counteract violent images in popular culture and the bellicose behavior of politicians (Hutchinson, 1996: p 48).

Peace education played a great importance which has been addressed by international organisations such as the United Nations. In particular, UNESCO has been promoting the International Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010) through the Programme of Action on a Culture of Peace. The relevant UN resolution emphasizes actions to foster a culture of peace through education, while it expresses 'deep concern about the persistence and proliferation of violence and conflict in various parts of the world' (UN General Assembly Resolution 53/243, 1999).

After the 1994 Genocide perpetrated against the Tutsi, the Rwandan government began to strive to rebuild the nation and to build social cohesion to prevent future Genocide. Specifically, the government has been engaging in combatting any form of Genocide ideology, or the spread of divisive ideologies as a major factor inducing the Genocide. For this reason, education was seen as a powerful tool that could help promote unity and reconciliation. It also geared towards fighting any form of division among the Rwandan people and at the same station Rwandan peace education came to support and teach Rwandans a culture of peace (Mafeza, 2013: p 2). The efforts made by the government of Rwanda in peace education and peacebuilding contributed

significantly to the unity and reconciliation of Rwandans after the Genocide against the Tutsi. According to the Rwanda Reconciliation Barometer of 2020 report, there was remarkable improvement in the reconciliation process during the period 2015 to 2020, increasing from the 92.3 per cent up to 94.7 % (NURC, 2020).

Continuously the government of Rwanda has worked with various institutions and organizations to make sure that peace education and peacebuilding are taught across different parts of Rwanda. In this line, AEGIS Trust a UK based organization which prevents crimes against humanity, and which currently manages the Kigali Genocide memorial on behalf of the government, directed its mission in peace education and peace building. Since 2008 AEGIS TRUST have conducted different programmes that aim at educating people about peace education and peacebuilding. Targeted people are mostly youth, students, teachers and parents. Rwanda Peace Education programme (RPEP) was initiated and introduced by AEGIS TRUST in 2013, in collaboration with Institute for Research and Dialogue for Peace, Radio la Benevolencija, and the University of southern California Shoah foundation. The main objective of RPEP (Rwanda Peace Education Program) was to provide and promote social cohesion, positive values, including pluralism and personal responsibility, empathy, critical thinking and action to build a more peaceful society. The programme brought together experienced partners in the field of peace education.

## **1.2. Problem Statement**

The Genocide against Tutsi had devastating social economic consequences that are still affecting Rwandans. A lot has been achieved in terms of reconstruction of the country but peace is a long and continuous process. The Government of Rwanda, together with various institutions and organisations initiated different programmes that aim at reconciliation and peacebuilding to address those challenges. One of those challenges is the Genocide ideology. Here the main research question was to think on strategies to use in order to eradicate the Genocide ideology. This is an ideology that was developed and taught for so long, eradicating it would also require special approaches such as teaching people, through peace education. Talking about peace education in Rwanda brings you to talk about the Rwandan history. When talking about the Genocide against the Tutsi, one needs to show or put to light the need and the link between peace education and peacebuilding. The legacy left by the genocide is still weighing on the country,

genocide ideology continuing to be the main obstacle to reconciliation and peace education. The study carried out by the National Unity and Reconciliation Commission (NURC, 2020) indicated that 94.6% of people understand the past, the present and envision the future of Rwanda. However, 8.6 per cent of the citizens felt that there are Rwandans who still sow divisions and genocide ideology while 1.8 per cent of them contended that there are Rwandans who still view themselves, and others, through ethnic lenses (NURC, 2020). This is a challenge to the government and to Rwandans in general, and to generations that will follow if this issue is not addressed completely. Programmes like RPEP have shown a significant contribution to eradicate genocide ideology and contribute to peace building. This study will explore the impact of Rwanda Peace Education programme in peacebuilding and will be conducted at AEGIS TRUST.

### **1.3. Objectives of the study**

The overall objective of this study aims at assessing the impact of Rwanda Peace Education programme conducted by AEGIS TRUST in Peacebuilding process in the Post-Genocide Rwanda.

Additionally, specific objectives are:

- i. To assess the knowledge participants had about peace education and peace building before attending RPEP at AEGIS TRUST.
- ii. To identify the knowledge, skills and values students and teachers gained in RPEP programme.
- iii. To explore the contribution of RPEP participants in peace building after attending the programme.

### **1.4. Research Questions**

This study seeks to answer the following research questions:

- i. What are the levels of knowledge of participants in peace education and peace building before attending the peace education programme?
- ii. What are the knowledge, skills and values participants gained from RPEP?
- iii. What is the contribution of RPEP participants in peace building after attending the programme?

### **1.5. Rationale and interests of the study**

More than ever before, there is an urgent need to promote a culture of sustainable peace by making the world a more secure and pleasant place to live in. Rwanda, since its independence in 1962, has encountered a series of political upheavals, politicisation of the so-called ethnic groups, and separatist interests. This wide spread violent conflicts plagued a country into the devastating effects that led to the 1994 Genocide against the Tutsi.

To address the above challenges, the Government, International communities as well as NGOs have contributed to overcome the consequences of that period. The main purpose of this study is to gain an understanding of the true nature of the current practice of peace education of the Aegis Trust and to assess its potential impact in the post-genocide situation of peacebuilding. Since the objectives of education and peace education do not need to be different, it is thought that by building friendly and safe schools for students through peaceful education, problems of ethnicity, hatred, violence, conflict, and gender inequality will be addressed in process of peacebuilding. In terms of motivation, this study is motivated by various interests: the researcher is highly interested by this study in enhancing her understanding as well as knowledge and skills in peace education and Peacebuilding in post conflict societies particularly in Post Genocide Rwanda. This study will help different categories of people to have an advanced critical thinking related to the issue. Scientifically, this study aims to make a tangible contribution to scientific research in Peace and Conflict transformation.

### **1.6. Scope of the study**

This study focuses on peace education and Peacebuilding in a post-conflict context, specifically the Post-Genocide Rwanda. This research will be carried out in Rwanda and specifically with Aegis Trust, Teachers and students who attended Aegis Trust's Rwanda Peace Education programme. The study was conducted from May 2020 to August 2020.

### **1.7. Organization of the study**

The research is organized into five parts. The first covers the general introduction including the background to the study, problem statement, research objectives and research questions, hypothesis, importance of the research, scope of the study, limitation and outline of the study.

The second will deal with literature review. The third concerns the research methodology while the fourth will focus on the data presentation, analysis and interpretation. The last chapter will turn on conclusion, the summary of findings and put forth recommendations.



## **CHAPTER 2: LITERATURE REVIEW**

A literature review is structured written presentation of what has been published on a topic by scholars. A literature review according to Beanland *et al.* (1999: p 115) is a “broad, scholarly, comprehensive, in-depth, systematic and critical review of scholarly publications, unpublished scholarly print material, audio-visual material and personal communication” Beanland *et al.* (1999: p.116). The main purpose of literature review is to provide readers with ideas, information and verified information on a selected topic. For the purpose of making readers to have a better understanding of this work, the purpose of this chapter is to provide the study’s conceptual and theoretical framework. The conceptual framework will deal with the discussion of key concepts covered by the research while the theoretical framework will discuss the guiding theory.

### **2.1. Theoretical review**

In this study, three concepts will be discussed in this chapter. First, the concept of peace; second the concept of peace education; and third, the concept of Peacebuilding. For each concept, the discussion will show how different people define or understand the concept, and the researcher will show how the concept will eventually be understood in this study.

#### **2.1.1. Peace**

It is notable that people pay a lot of interest in peace from ancient times to the present. Because of the word peace, in addition to being a beautiful word, it also refers to a peaceful society and a delightful world. It tends to be expressed that peace is the best and most noble goal of all and that every human being aspires to attain it and expects to be built in society and the world. Individuals have been trying hard to find peace. Human history, therefore, is a history of peace-seeking. Peace has been spoken, thought, taught and learned in many ways. To have a profound comprehension of a subject, ones need to know its true meaning. The word “peace” is used in a broader sense and has many different meanings depending on the context in which it is used. The word peace is derived from the Latin word pax, meaning an agreement, control, or agreement to end a conflict or any conflict between two people, two nations, or two opposing parties. (Khemanando, 1995: p 21). As indicated by American military history, the word peace basically means the absence of war. Thus, from a military standpoint, they are fighting wars to achieve

peace, or to use force to keep peace. In military standards, peace is viewed as a last resort or as a means to an end (Antony, 2009: p 26).

Historically and politically considered from the point of view of American military history, it is understandable why peace has been described and understood as the absence of war. This is because this is because in the history of mankind, wars have been fought in various forms. Whenever there are wars, individuals need peace and request peace (Vesilind, 2005: p 43). The peace that the people need and ask for is a state of non-war. However, most peace activists disagree with the emphasis on peace in the sense of non-violence. Peace, in their view, is the most important, the most important and the most important. According to Albert Einstein, (quote by Einsten, 1968) peace is not just the absence of war, but also the existence of justice, law, order, or government in the community (Coretta, 2008: p 83).

His Holiness, the fourteenth Dalai Lama who advocated for equality, the equal rights of all people to peace, happiness, liberty, equality and dignity. He argued that peace, in the sense that war is insignificant, does not mean that peace can only exist where human rights are respected, where individuals are taken care of, and where people and countries are free (Irwin, 1995: p 35). In his view, we can say that peace means respect for human rights, human welfare and the freedom of individuals and nations. One of the most renowned philosophers of the seventeenth century called Baruch Spinoza, (1632-1677) offered his view of peace in the absence of war. It was a virtue, an attitude, a state of kindness, confidence and justice (Eugene, 1970: p 426). According to Johan Galtung, the word peace and violence are connected. Peace is the absence of violence and should be used as a social purpose (Gultung, 1969: p.185). Galtung went on to say that like a coin, peace has two different parts: Negative peace is one part and another part is positive peace. He described negative peace as the absence of human violence; and positive peace as the absence of structural violence or social justice (Gultung, 1969: p 183).

### **2.1.2. Peace education**

Peace education is hard to define. (Bar-Tar & Daniel, 2002: p 33). There are apparently three degrees of understanding peace education. A major aspect of peace education is the prevention of war and the horrors of war (p 34). The second aspect is the interdependence of social concerns, reflected in developmental education, global education, human rights education, future

education, inclusive education, social justice education and environmental education. A third degree of peace education is the thing that may be known as the intrapersonal and relational parts of peace education, managing self-understanding, self-satisfaction, and how we communicate with one another and our current circumstance at an individual level (p 36). One of the critical ongoing advancements in peace education has been an expanding interest in the above relational and intrapersonal parts of peace education (Bar-Tar and Daniel, 2002: p 37). In other words, we need not be only worried about about the prevention of violence at the state and social levels, but we also need to be concerned about local and domestic violence, as well as the quality of our daily relationships (p 39). Ultimately the personal and social dimensions of peace education are only fragmentation, and each is uniquely linked. Indeed, one of the main lessons of peace education is that the individual is interestingly significant. We teach peace education considerably through who we are.

UNICEF defines peace education as “the process by which the knowledge, skills, attitudes and values needed to bring about a change in behavior that will enable children, youth and adults to prevent conflict and violence, both public and private; to resolve disputes amicably; and to create conditions for peace, either at the national level, at national and international level (UNICEF, 1999: p 51).

This methodology is in accordance with the Education for All (EFA), a structure of Action which requires the promotion of education that helps children and young people acquire skills such as preventing and resolving conflict peacefully and socially and ethically. UNICEF's peacebuilding activities form an integral part of the holistic approach to realizing the right to a quality education for all children. From peace-minded quality education come students who have gained proficiency, numeracy, and significant fundamental abilities, for example, reflection, making decisions, communicating, negotiating, conflict resolution, coping, and self-regulation that can be used in some situations including peace building. , violence prevention, hygiene and sanitation, health and nutrition, prevention of HIV / AIDS, and environmental protection (UNICEF, 2012: p 9).

Through peace-minded quality of peace education, children and young people are encouraged to participate in constructive change, both at home and around the world (Išoraite, 2019: p 2). It is

UNICEF's position that peace education has its place in all communities and not just in war-torn countries or emergencies (UNICEF, 1999: p 83) because lasting behavioural change in children and adults occurs over the long run effective peace education is actually a long-term process, not a temporary intervention. While it is often based on schools and other places of learning, peace education should be inclusive. Among the activities supported by Peace Education, include the following below here (UNICEF, 2010: p 5).

### **Supporting Peace Education and Conflict Resolution Initiatives at country level.**

Efforts are used worldwide and aim at formal and informal education. They cover a wide range of activities, including opportunities for playful learning, peer-to-peer mediation, peacebuilding campaigns, theatre use and other practical skills, child-friendly programmes/community programmes, skills development to promote youth leadership in democracy, training of child broadcasters, and parent education on conflict resolution and non-violence.

#### **a) Supporting development of country-based educational materials, for Peace Education and Education for Conflict Resolution.**

These materials are used to assist children in developing problem-solving skills, conversations, reflections and communication that will help them to resolve conflicts without causing violence.

#### **b) Sport for Development**

The UN Inter-Agency Task Force on Sport for Development and Peace has been established. It suggests that sport should be included as a useful tool for development and peace initiatives, and that social media-based activities should focus on well-represented and community-based advocacy, especially at national and local levels. UNICEF is advancing young ladies' education through a wide range of international sports events and messages of peace and conflict resolution.

#### **c) Peace and Disarmament Education**

A multi country project, “Disarming Children and Youth: Raising Awareness and Addressing the Impact of Small Arms” has been implemented in Kosovo, Somalia, Southern Sudan and Tajikistan. The goal is to start change in the mentalities and conduct of youngsters, their families

and networks to restrict the utilization of small arms. The strategy for developing conflict resolution skills in children, has provided an alternative for young people, and has put pressure on social policy through youth involvement in building peace at community and national levels.

#### **d) Life Skills-Based Education for Peace Education and the Environment**

The modules provide information and exercises that will assist mentors and students to develop knowledge, attitudes and aptitudes for landmine security, conflict resolution, peace building and human rights. The life-based education system transcends academic focus and uses a holistic approach to quality education. In many parts of South Sudan, two generations of children knew only war and its aftermath. Mentors should be ready to accommodate students with extensive life experience. These schoolchildren include students, seniors who have graduated from school, women's groups, community groups, and local council staff. Mentors are trained in participatory teaching and learning methods. Community Centres - which provide integrated services such as education, health care, clean water, and sterile lavatories - operate in gender sensitive, safe environments which permit children to rehearse the fundamental abilities that they have acquired.

#### **e) Developing a Landmines and Small Arms Advocacy Kit**

This tool aims to provide UNICEF staff with the resources to focus on these issues. Develop a pamphlet entitled "Child Rights Guide to the Mine Ban Treaty" to bring issues to light of the effect of landmines on kids, and to clarify the links between the Convention on the Rights of the Child and the Convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Anti-Personnel Landmines and their Destruction.

#### **f) The use of new-technologies to promote peace-minded quality education**

UNICEF's "Voices of Youth", an online rights project promotes issues related to youth development and participation and look for ways to take action in their communities. However, peace education is effective and meaningful in view of the social and cultural context and needs of the country. It must be developed in accordance with its cultural and spiritual values and the values of humanity as a whole. It should also be equal globally. Peace education, therefore, can

be interpreted in many ways. No explanation is universally accepted but here are a few relevant explanations from peace writing scholars.

“Peace education” refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level. (Fountain, 1999 in Seitz, 2004:1).

Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviors to live in harmony with oneself, with others, and with the natural environment (James, 2008: p75).

“Peace education” is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways to build a just and sustainable future. (Laing, 1978 cited in UNESCO, 2001: p 16)

“Peace education” is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on a philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet Fran Schmidt and Alice Friedman (1988: p 113)

Peace education is about helping students to understand and transform conflict in their own lives, in the community and in the world at large. It is part of all learning areas and is reinforced by people treating each other in positive ways in classrooms, playgrounds and in their families and communities (Salomon & Nevo, 2002: p 48).

“Peace education” is skill building. It empowers children to find creative and non-destructive ways to settle conflict and to live in harmony with themselves, others, and their world. Peace building is the task of every human being and the challenge of the human family, Fran Schmidt and Alice Friedman (1988: p 114).

The essential ideas inserted in the above mentioned definitions is that peace education is a remedy to prevent children from falling into the paths of social violence. It aims for the full

development of the child. It seeks to instil high values in the child's mind, in fact, it seeks to develop the moral code needed to live in peace and harmony for the better for all.

#### **2.1.2.1. A brief history of peace education**

Peace education arguably has a long history. If we view the major world religions as striving to encourage co-operation and harmony, if only internally, then the propagation of these world religions serves as a form of peace education. Similarly one of the interesting historical phenomena of European history has been recurring peace plans, aiming to prevent wars between European monarchs (James, 2008: p 47).

These too can be seen as a form of peace education. The beginning of a self-conscious idea of education as a means of preventing war can be traced to the philosophy-of-education of John Dewey and Maria Montessori (Dewey, 2001: p 161). Both were motivated very much by reflection upon modern warfare, either a world war just ended (for John Dewey) or a new world war on the horizon (for Marisa Montessori). In more recent times, the importance of peace education has become directly recognized in international law, namely, in United Nations documents and declarations (James, 2010: p 67) One of the interesting aspects of international declarations on peace educations is that these have become more explicit in recent years. Peace education is now increasingly recognized as a professional field, with the Peace Education Commission recognized as one of the Commissions of the International Peace Research Association (Synott, 2005: p 82). Peace education is also widely recognized in scholarly journals, with articles in peace education now common in educational journals. There is also a specialist scholarly journal in peace education, the international Journal of Peace Education (James, 2010: p 37).

#### **2.1.2.2. Peace education among the primary targets of UNESCO**

The agency within the United Nations with primary responsibility for educational policy is the United Nations Educational, Scientific and Cultural Organization (UNESCO). The Preamble of the UNESCO Constitution indicates that the organization was formed for the promotion of a culture of peace; that is, as war commences in the minds of individuals, so too against war must be similarly constructed in the minds of individuals. UNESCO has regularly issued documents

affirming the importance of peace education, most recently as the lead agency in the United Nations commitment to programs encouraging a culture of peace, namely, the International Year for the Culture of Peace and the International Decade for a Culture of Peace and Non-violence for the Children of the World.

Within United Nations programs on education for tolerance, there are numerous commitments to peace education. The 1995 UNESCO Declaration of Principles on Tolerance and the 1996 United Nations General Assembly Follow-up to the United Nations Year for Tolerance make it clear that tolerance is an essential component of peace. Article 1 of the UNESCO document describes tolerance as the virtue which makes peace possible and which contributes to the replacement of a culture of violence by a culture of peace. Article 4 of the UNESCO document involves a commitment to improve teacher training, curricula, textbooks, lessons and educational materials in order to create caring and responsible citizens who are open to other cultures, able to appreciate the value of freedom, respectful of human dignity and differences, and able to prevent conflicts or resolve such conflicts through nonviolent means.

### **2.1.2.3. Peace education linked with culture of peace**

The expansion of the concept of peace education has been reflected more recently in the culture of peace programs of the United Nations. The rationale behind the culture of peace movement is that peace involves more than governmental action, but a civil and cultural process, encompassing all sectors of society. Peace is not merely institutional but personal. Thus peace education must ultimately involve teaching to encourage a culture of peace, however complex and difficult this might be. This integrated understanding of peace and peace education is reflected in the 1999 United Nations General Assembly Declaration and Program of Action on a Culture of Peace. Article 4 of the Declaration indicates that education is one of the principal means of building a culture of peace. Article 9 of the Program of Action contains specific actions for fostering a culture of peace through education, including involving children in activities for installing the values and goals of a culture of peace, revision of curricula and textbooks with regards to peace, encouraging and strengthening efforts in developing skills and values supporting a culture of peace, and expanding culture of peace initiatives in institutions of higher education.



#### **2.1.2.4. What does methodology of peace education tackle on?**

Just as there are levels or layers to peace education, so too one can suggest there are layers to the methodology of peace education, involving curriculum, structures and process, and personal leadership. The curriculum level is perhaps most appropriate to secondary and tertiary education. For instance, it is important to have a curriculum that does not necessarily follow a narrow nationalistic agenda and that allows for a genuinely international perspective. It is important to have a curriculum which acknowledges dispossession and marginalization of peoples. The teaching of history and civics is where this comes into focus most clearly, although it is also important in a range of other subjects and fields (Bar-Tal, Daniel. 2002:p. 558).

Structures and processes are important in that without just structures and processes within educational institutions, then all the discourse about peace within any curriculum can remain mere rhetoric. Indeed, without just structures and processes, discourse about peace within a curriculum can be destructive, in that can engender cynicism and disengagement. Peace and justice go together. If one has an educational program with much discourse about peace, and the educational context of that program is an educational institution with a dearth of justice in structure and processes, then clearly students will tend to be cynical about the peace education program (Gur-Ze'ev, 2001:p 91).

The final level of peace education personal leadership is the most challenging. We learn through example and role modeling. We learn peace through seeing peaceful people in action. If someone aspiring to teach peace has a domineering teaching style, then this clearly is counterproductive. Peace education is concerned with the empowerment of the other. The role of a peaceful and encouraging teacher is not a simple one, especially in demanding and often conflict-ridden educational settings. Yet there are steps which can be taken to empower and support the teacher. Overall the methodology of peace education, and indeed peace education generally, remains an emerging field. More research, both theoretical and practical, is needed in this field in the future (Smith &Carson, 1998:p 52).

### **2.1.3. Peacebuilding**

#### **2.1.3.1. The emergence of the concept of Peacebuilding**

It is generally held that Peacebuilding has been practiced since ancient times, and later as a form of confidence-building during the Cold War and an instrument in reducing conflict around issues of economic inequality (Paffenholz and Spurk, 2006:p16; De Zeeuw, 2001:p 13). Yet Johan Galtung (1976) is credited with coining this concept, in contrast to terms such as peacekeeping and peacemaking. Galtung defined Peacebuilding in relation to structure of peace, the scope being concerned with inter-state wars and relationships (Oda, 2007:p5; Ramsbotham *et al.*, 2005:p186).

Peacebuilding analysis and practice gained significant international momentum in the early 1990s, with the end of the Cold War, as the focus shifted away from inter-state conflicts to the management and resolution of armed conflicts within states (Miall *et al.*, 1999; Eriksson *et al.*, 2003:p72). The argument was that because the nature of conflicts had changed, since the end of the Cold War, it was necessary to change the process, the goals, and the actors that can lead to peace (Tongeren, 2002:p38).

Former UN Secretary-General Boutros-Ghali once described the Peace building as an act of identifying and supporting structures that would like to strengthen and consolidate peace in order to avoid a return to conflict. The purpose of peacebuilding is to prevent outbreaks of violence or to turn violent conflicts into peaceful alternatives (Paffenholz & Thania, 2002: p 6). However, peacebuilding is a term used in the international development community to describe the processes and functions involved in resolving violent conflicts and establishing lasting peace. In addition, the United Nations Peace Fund has defined peace-building as various measures aimed at reducing the risk of declining or returning to conflict by strengthening national capacity at all levels of conflict management, and laying the foundation for continued peace and development.

Peacebuilding is a broad concept that incorporates transformation, restorative justice, therapeutic equity, reconciliation, development, and leadership. It is similar to the definition of conflict resolution but underlines the serious fact that an end to conflict does not automatically lead to the peaceful, social or economic development (George, Mason University, 2013: p 2) but many

national and international organizations define what they are doing in crisis zones as peace building. In addition, The Conflict Information Consortium, University of Colorado defines peacebuilding as a process that contributes to lasting peace and seeks to prevent recurrence of violence by addressing the causes and effects of conflict on reconciliation, institutional building, and political and economic change.

This comprises of a bunch of physical, social, and underlying activities that are regularly an essential piece of post clash reproduction and recovery while the George Mason University Conflict Analysis and Resolution School defines Peace building as a term used in the international development community to describe processes and actions involved in resolving violent conflicts and establishing lasting peace.

#### **2.1.4. Peace education and peacebuilding**

After the Cold War, a series of conflicts erupted between the powers in Central America, southeast Europe, Sub-Saharan Africa, and Southeast Asia. These contentions have been alluded to as extended social clashes. (Edward, 1990: p 46). Protected conflicts are marked by massive losses and suffering, economic ruin, the collapse of governance and/or political systems, and the development impediments to development. They have an impact on all aspects of society and include “a combination of intellectual, political or resource issues with social and ethnic [racial, ethnic, or religious affiliation” (Veronique, 2006: p 14). In response to these new disasters, the UN created and proposed a number of strategies, outlined in An Agenda for Peace, including "prevention talks," "peacemaking," "peacekeeping," and "peacebuilding.” At the end of the Cold War, UN peacekeeping operations have become increasingly prominent and more complex. Initially, peacebuilding activities focused on institutional reconstruction and the provision of basic services (e.g security, rule of law). Paris says that peacekeeping operations seek to "transform" the principles and institutions of greater liberalization in the domestic affairs of the ruling states” (Paris, 2002: p 639). This change is partly envisaged that democratic institutions and market mechanisms will provide a solid foundation for internal and external peace

In prior peacebuilding activities, especially in 1989 to 2005, education was not focused on by the worldwide network. Just 11 of the 37 peace agreements, for example, deal with education. Those who have done most of the most important things after the war, called “education in

emergencies,” which include physical rehabilitation and ensuring safe access to schools (Dupuy, 2008:p 8). This has been part of the international community's view of education as a domestic issue that will require a long-term commitment. In the late 1990's, the international community began to change its priorities and introduce peace education as part of its strategy for peace. This change was in part due to growing evidence from researchers and practitioners that the content, structure, and delivery of education may undermine efforts to build organizational peace by strengthening social divisions that were a major cause of conflict in the first place (Kenneth, 2005: p 16)

Perceiving the negative ways of education can be used; the international community has also embraced the positive and strategic role it can play in post-clash nations. Currently, peace education programmes are included in many education-related projects and programmes supported by the international community. The international community has thought that by incorporating peace education programmes into formal education programmes, it will assist them in their efforts to build peace by reducing the impact of conflict. Education is is currently perceived as a significant supporter of peace journey by addressing climate of tolerance, divisiveness, improving linguistic tolerance, cultivating a sense of belonging, helping to reduce historical weapons, and contributing to national reconciliation and peace building (World Bank, 2011: p 27). Peace education programmes are viewed as basic as far as connecting top-down and base up ways to deal with peace and state-building.

## **2.2. Theoretical Framework**

In any research, looking at alternative theories is important because it works to organize ideas and make them clear to readers. Theoretical approaches are seen as a structure that can capture or support the research theory. Theoretical methods present and explain clarifies why the exploration issue under examination exists. Analysing the impact of peace education on the peace process in Rwanda. This study is based on two theories namely:

### **2.2.1. Lederach's 'pyramid of peace-building**

Peace Education can be viewed as an umbrella term that can incorporate human rights, development, democracy, and disarmament and conflict resolution education and more.

Therefore, the theory of peace education also includes many broad and varied cultures (Harris, 2009: p 2). When analysing the methods of peaceful education, it is important to distinguish between whether education will take place in unresolved or post-war states, or in peaceful regions.

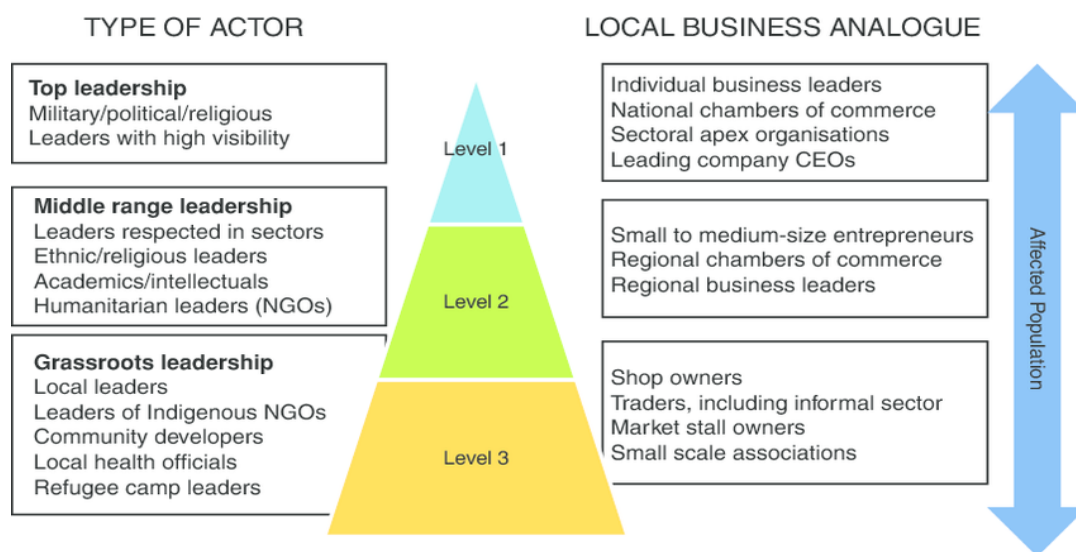
The context of these categories matters (Salomon, 2002: p 5). Many types of peace education ideas are derived from some of the basic principles of peace education (Dewey, 1922; Boulding, 2010; Galtung, 1969). Parts of this theory state that there are three (common) ways to achieve peace: to keep the peace, to make peace and to build peace. Peacekeeping can be seen as a 'peace by strength', peacekeeping can be the use of conflict resolution techniques so that warring factions can resolve their differences after a ceasefire, and peacebuilding looks at long-term goals, such as climate change and improved understanding of ideas (Harris, 1999: p 300). It is clear that peace education should be part of building peace as both short-term and long-term goals are considered to be sought through the education system (UNICEF, 1999: p 4).

In this way, as well as being part of peacebuilding, peace education can be seen as a separate part of conflict resolution. Lederach's pyramid of peace-building concerns actors and approaches: the narrow top part of the pyramid displays leadership actors (i.e. political, military and religious), the middle features academics, NGO's and ethnic leaders etc. whilst the bottom contains local leaders such as community developers and local health officials commonly referred to as the grassroots.

These three levels of course have substantial differences with regards to approach, dependent on their position within the pyramid stemming from high-level cross-government negotiations to prejudice reductions workshops in local schools (Lederach, 1999: p 39). The range of this theoretical pyramid affects how conflict transformation, and not just resolution, can be embarked upon. Power, visibility and communal influence are among the concepts that must be broached differently by the different actors concerned with transformation; and this impact on peace educators who are most often concerned with the middle and lower parts of this pyramid. After noting down the basic characteristics of Lederach's pyramid of peace-building and in relation to conflict transformation, it can be realized that it is both possible and plausible that peace education can be adopted into this part of the transformative process (Lederach, 1999: p 81).

Peace education aims not to reproduce but to transform (UN Cyber-schools, 2008: p 17) and with regard the pyramid approach, Lederach (1999: p 31) purports that transformation is better and more effectively centred on the middle level. This is pertinent to peace education to a certain degree academics at universities, NGO's and other sector leaders can grasp the transformative stick tightly and weave peace educational methods such as conflict resolution programmes, problem-solving workshops and create mediation training which will all (hopefully) contribute to the transformation and reconciliation process. Specifically, with children, peace education is typically associated with the grassroots of a post-conflict society where access and availability to primary education is limited (Galtung, 2003: p 18) which is a challenge to peace education within a holistic view of transformation.

This theoretical approach perhaps in part negates the lower level of the pyramid, or the grassroots. Peace education, especially in intractable or post-conflict societies, must continually contest opposition to its presence and this often requires localized knowledge and context to apply the broader values of the educational stream (Minow, 2002: p 24) as education in many of its forms is cultural and determines children's worldviews (Punamäki, 1999: p 23). Its aims, when the peace-building pyramid is taken into account, will have to be to bridge the gap between the extreme micro level (i.e. the individual) and the extreme macro level (i.e. the world) particularly when analysing the causes of conflict structure, such as poverty, inequality and exclusion (Haavelsrud, 2008; p 18).



**Source:** Pyramid of peace-building, Lederach, 1999: p 6

### **2.2.2. Ways of understanding peacebuilding**

There is a common understanding that peacebuilding is an elastic concept that may be either broadly or narrowly defined.

On the one hand, peacebuilding, narrowly defined, concerns the post conflict/violence period, commonly termed post-conflict peacebuilding, to refer to a wide range of activities associated with capacity building, reconciliation, and societal transformation, with a major concern being the repairing, or positive transformation, of broken human relationships. This was, as discussed previously, the first conception of the United Nations document *An Agenda for Peace* (1992), in which peacebuilding was viewed as a long-term process that occurs after violent conflict has slowed down or come to a halt (Maiese, 2003:p94). This refers to the fourth<sup>14</sup> phase of the peace process that takes place after peacemaking and peacekeeping operations; the focus being on addressing the causes and the effects of the conflict (Lederach, 1997: p21).

On the other hand, peacebuilding, broadly defined, is understood as a broad umbrella that encompasses not only long-term transformative efforts, but also peacemaking and peacekeeping (short-term operations), which point to the conflict cycle, which refers to conflict escalation and de-escalation. In this encompassing and broad view, peacebuilding includes early warning and response efforts, violence prevention, advocacy work, civilian and military peacekeeping, military intervention, humanitarian assistance, ceasefire agreements, normalization and reconciliation. The process is thus concerned with prevention, peacekeeping, peacemaking and peace consolidation/reconciliation (Ramsbotham *et al.*, 2005:11).

It is in relation to these two ways of understanding peacebuilding that the concept of interpersonal relationships peacebuilding is positioned. As far as this study is concerned, the focus is restricted to the narrow understanding of peacebuilding, known as post-conflict peacebuilding to refer to the long-term process that occurs after a violent conflict. In this regard, post-conflict peacebuilding appears to be presented as a multi-faceted, multilayered effort that needs to address cause-and-effect factors in the security, political, economic, and reconciliation spheres, which implies post-conflict peacebuilding effort on the personal, relational, structural, and cultural dimensions. According to Lederach *et al.* (2007:18), these dimensions seem to be linked, and equally importantly, despite the shortage of literature on how they relate to each

other. Since this relationship goes beyond the limits of this study, it is important to briefly describe each of these dimensions in order to clearly position the interpersonal relationship dimension, which constitutes the particular focus of this study.

The personal dimension of conflict refers to the consideration that conflict changes individuals personally, emotionally and spiritually and centres on desired changes at the individual or personal level. The destructive effects of social conflict must be minimized, and its potential for personal growth must be maximized, efforts being centred on the treatment of mental health problems. Typical emotional effects include depression and trauma, where a person is often left with intense feelings that negatively influence his or psychological well-being. After an experience of violence, an individual is likely to feel vulnerable, helpless, and out of control (Maiese, 2003:3-8; Lederach, 1997:83).

The relational or interpersonal dimension focuses on the causes and the effects of war-related hostility through the repair/restoration and/or transformation of damaged relationships. It refers to people who have direct face-to-face contact; and when conflict escalates, communication patterns change, stereotypes are created, polarization increases, and trust decreases. As discussed further in this thesis, the relational dimension lies squarely in the reconciliation sphere.

The structural dimension focuses on the socio-economic and political conditions that foster violent conflict. It underlies the causes of conflict, and the patterns and changes it brings about in social structures. The root causes of conflict are typically complex, but they include skewed land distribution, development-related issues (such as poverty), environmental degradation, democracy, and unequal political representation. In order to establish lasting peace structural causes of the conflict are analyzed and social structural change is initiated (Lederach, 1997:83; Maiese, 2003:3; CPHS, 2006:6).

The cultural dimension refers to violent conflict causing deep-seated cultural changes, for example, the norms that guide patterns of behaviour between elders and youth, or women and men. It is concerned with the cultural causes of the conflict, the conflict in the cultural patterns of a group, and to the way that culture affects the development and handling of conflict (Lederach, 1997:83; Ramsbotham *et al.*, 2005:12). This dimension is argued to embody the other three dimensions.



Considering the above dimensions of post-conflict peacebuilding, it follows that this study is restricted to the relational dimension of conflict, which focuses on the restoration or (positive) transformation of interpersonal relationships, relational peacebuilding. But, since a clear understanding of this dimension is provided later, this study's focus is firstly positioned based on ways in which peacebuilding is approached.

### **2.2.3. Approaches to peacebuilding**

A general statement in peacebuilding literature is that peacebuilding can be driven either from above, the top-down approach, by external actors (international bodies or national governments) or from below the bottom-up approach, by local non-state actors (Haugerudbraaten, 1998:p 4). However, it is observed that most texts dealing with peacebuilding often tend to promote a concept that is heavily approached in a top-down manner.

The reason for overemphasizing the top-down approach to peacebuilding is perhaps due to the fact that official peacebuilding has emerged as an international involvement in conflict situations, and therefore is mainly associated with the work of outsiders, donors and intervention forces (Paris, 2004:2). These liberal market democracies are often sought to be transplanted and implemented in all war-torn countries, with the assumption that it would suffice to export the market democracy model in order to secure a peace-built on the basis of democratic and economic liberalism, with less attention paid to actions of local actors, who are simply taken as implementing partners' (Haugerudbraaten, 1998:p7).

John Paul Lederach stands as one of the writers who challenged the top-down approach to peacebuilding. In Lederach's view, the single most important aspect of encouraging an organic perspective of peacebuilding politics is to create a genuine sense of participation, responsibility, and ownership of the process across a broad spectrum of the population (Lederach, 1997:p 242) instead of transplanting international liberal democracy, to be blindly implemented by local peacebuilding actors. Prager and Govier (2003:p5) also hold that it is very difficult for outsiders to intervene constructively, so as to build within a country a capacity for sustaining non-violence and better relationships.

#### **2.2.4. Integrative theory of peace**

The Integrative Theory of Peace (ITP) is depends on the idea that peace is, at the same time a psychological, social, political, ethical and spiritual state with expressions at intrapersonal, interpersonal, intergroup and international areas of human life, Danesh, 2006. The theory holds that all human states of being, including peace, are the outcome of the main human cognitive (knowing), emotive (loving) and conative (choosing) capacities which together determine the nature of our worldview (Danesh, 2006: p 55).

Inside the structure of a peace based perspective, the crucial components of a culture of peace for example, respect for human rights and freedoms take on a different character. The ITP states that peace has its underlying foundations in simultaneously satisfying human need for survival and security; in the pursuit of freedom, justice and communication; and in man's quest for meaning, purpose, and righteousness. Peace, therefore is the ultimate consequence of our transition from self-reliance to the full-fledged concern of survival and conflict, the power of the ownership process to a global and all-encompassing awareness of our basic unity and connection with all humanity, in fact, and of all life.

Peace education is an elusive concept. While peace has been and continues to be an ongoing quest for almost every society and group, each new generation's training focuses on the divisive issues of factionalism, factional conflict, and the ongoing preparation to defend war against real and visible enemies. The global presence of conflict and war in human history has always required that first be taught conflict management and war resolution, as well as the preservation of a great society, a whole new generation prepared to be offered at the altar of war. However, with the advent of the world wars and technologies of the past two thousand years, as well as the emerging world that embraces ideas and ideas of unity and basic communication of humanity in late many years the idea of peace education has picked up energy and is step by step being acknowledged as a significant and essential faint.

Bar-Tal (1999: p 557) notes that although peace education has become commonplace, such programmes vary widely in terms of their intellectual and practical objectives and their emphasis on the various aspects of the curriculum.

Gavriel Salomon sums up the current activities of peace education under four classification: peace education “mainly as a matter of changing mindset,” peace education “mainly as a matter of cultivating a set of skills,” peace education as a matter of promoting human rights (especially in Third World countries), lastly education of peace "as environmentalisms, disarmament, and the promotion of a culture of peace" (Salomon, 2002: p 5).

In addition, Ian Harris recognizes ten objectives for compelling peace education: “appreciating the richness of the concept of peace; dealing with fear to provide information on security systems; understanding violent behaviour; developing cultural understanding to provide for future guidance; teaching peace as a process to promote the idea of peace in harmony with social justice; to promote respect for health; and ending violence (Harris, 2002: p 24).

Peace education is by no means uniform. In fact, it seems to be a vague concept in most people's minds (Solomon, 2002: p 43) and confusion at the level of the concept of what peace education is leading to the need for further research on its impact (Bajaj, 2008: p 31).

Peace education itself is a vast spectrum of complimentary and competing notions that can range from psychology to pedagogy. The broad approach is considered societal about the education or re-education of society as a whole in order for peace transformation to be effective. It concerns changing and developing society individuals' perspectives and this perspective alludes to values, convictions, mentalities, feelings, examples of conduct, among others. It is an integrative theory of peace, which sees peace education as part of healthy development so that people can explore and change their worldview (Danesh, 2006: p 56).

It involves challenges to the dominant discourse and the changing of relationships. A narrower approach focuses primarily on schools and educational facilities for children and youth. The approach emphasizes socialization, which is the social knowledge that schools transmit (Bar-Tal, 2002: p 558), and focuses on advancement of peace education within the broader curricula.



## CHAPTER 3: RESEARCH METHODOLOGY

This chapter presents and clarifies the study area, research design; approach used, target population, sample size determination, data collection instruments and procedures as well as data analysis.

### 3.1. Study design

The research design, which is a framework developed to find answers to research questions, enables you to deal with the research problem as effectively and unambiguously as possible. Thus, this research design is based on the basis of exploratory research where the goal is not to provide full evidence, but to help better understand the problem by examining the research topic at different depth levels (Wright *et al.*, 2016: p 97).

### 3.2. Approach

Qualitative approach was used in this research. The qualitative research design is worried about setting up answers to the why and how of the phenomenon in question. Because of this, qualitative research is regularly characterized as being subjective or emotional (Rubin, 2005:p 27), and results are accumulated in a written format rather than mathematical. The selection of qualitative research depends on the way that it generally manages the human experience and tries to investigate rich data normally gathered from the small samples. Likewise, the target of qualitative research was to depict shadows of importance all through the expressions of respondents. Moreover, primary, due to the research's target is: to explore what respondents say, feel, and experience; that is, their judgments and experiences.

Qualitative approach is usually associated with the social constructivist paradigm which emphasizes the socially constructed nature of reality. It is about recording, analysing and attempting to uncover the deeper meaning and significance of human behaviour and experience, including contradictory beliefs, behaviours and emotions (Palmer, 2006: p 16).

In this research, the use of a qualitative approach is suitable for gaining insight into the reality of the current practice of peace education in schools since the research is intended to understand

more directly how peace education actually happens not just how participants say it happens. In general, qualitative research includes the following characteristics (Bryman, 2004: p 279):

Commitment to viewing and interpreting events and the social world from the perspective of the people being studied. Provision of descriptive detail and explanation, often asking ‘why’ questions, because of the emphasis on the contextual understanding of social behaviour, values, *etc.*

The emphasis on processes of social life (e.g. events, patterns), concerning qualitative evidence of change and flux, which are often studied through participant observation, and/or semi-structured and unstructured interviews. The preference for an unstructured approach to data collection based on relatively general research questions in order to enhance the opportunity of revealing the perspective of the people being studied. Flexibility, as a result of the unstructured approach to qualitative enquiry. Inductive approach to concepts and theories which have emerged from the data collected (Bryman, 2004: p 279-84).

These characteristics of qualitative research are reflected in this research, which intends to explore and explain the details of existing peace education from the perspectives of people involved. The individual interview was sorted out for each subject. Besides, respondents deliberately accepted to take part in the interviews.

The researcher supported and guaranteed the participants to communicate openly their position. To make the field works simple, the researcher right off the interview guide basing on the research objectives and questions. Respondents were consented to respond and the researcher promised them to observe confidentiality during the entire procedure of the research. With a regard of moral thought, members accepted to discuss little by little so that the researcher could take notes.

### **3.3. Study Area: AEGIS TRUST**

The study was conducted at AEGIS TRUST. Aegis means shield or protection, reflecting the need to protect vulnerable people against genocide. The Aegis Trust, founded in 2000, is the leading British NGO campaigning to prevent Genocide worldwide. Based at the United Kingdom’s Holocaust Centre, which opened in 1995, The Aegis Coordinates the UK Genocide

Prevention all Party parliamentary Group, and funds the Genocide Prevention Group (Canada) and two brothers James Smith and Stephen Smith founded the Aegis Trust. They got this inspiration after a visit they had in Yadvashem. They were challenged by the fact the Holocaust is an unspoken story in England and with support from Jewish community and Holocaust survivors they decided to establish a first holocaust center in Nottinghamshire, UK now called Beth Shalom.

The experience of teaching about Holocaust to young generation through Beth Shalom influenced their deep thinking. “We decided to create a vehicle for predicting the development of Genocide and mitigate its effect much earlier” said Dr Stephen Smith in his book, making memory 2002. They decided to extend their work through the creation of Aegis Trust, which formally came into 2002, with the aim of preventing Genocide around the world. Invited by the government of Rwanda (Aegis annual report 2004) the Aegis Trust in partnership with the Kigali city established the Kigali Genocide Memorial, Since the official opening 2004, the Aegis Trust was given responsibility to manage Kigali Genocide Memorial on behalf of the city of Kigali.

### **3.4. Target population**

Polit and Beck (2008: p 290) define a population as all the individuals or objects with common, defining characteristics. The target population for the study was students, teachers, who have attended the Rwanda Peace Education Programme from 2013 to 2016.

### **3.5. Sample size determination**

A sample refers to a part of a population; it is also the small group of population that is examined (Ary *et al.*, 2002: p 333). A sample size of 30 participants was used in the study made up of 15 students and 15 teachers.

### **3.6. Sampling technique**

The researcher selected research study informants from a group of participants who met the inclusion criteria. Sampling is the process by which a group of people and / or events are selected for study (Burns & Grove, 2005: p 31). Purposive sampling process was used to choose participants in this study, where each group was equally represented, it means teachers and

students. The purposive sampling process is an improbable sample selected based on the statistical characteristics of the research objective and purpose. It is also known as a judging, selective, or subjective sample (Dolores, 2007: p 147). This type of sampling can be very helpful in situations where you need to reach the intended sample immediately, and where the sampling for proportionality is not a major problem. It goes on to select units to be sampled based on their knowledge and this is done through professional researchers' judgment. In other words, the researcher uses her choices to select population members. Thus, the researcher has decided to sample among, schools where the programme has reached.

### **3.7. Data collection**

In this study, data were collected using interviews, in which the researcher after selecting a sample size, initiated the interview process with selected participants. Generally, data collection can be used with a variety of strategies. There are two very different approaches: with primary and secondary data. Primary data is data collected specifically for the purpose in mind. This refers to the first source in the beginning, and the second source refers to the information collected by others (Bryman and Bell, 2011: p 62).

#### **3.7.1. Data collection instruments**

In this research, various instruments were used to gather information. As expressed by Silverman (2013: p 26), data collection is a significant advance in the research cycle. The instrument you decide to gather the information will rely upon the sort of information you plan on gathering (qualitative or quantitative) and how you intend to gather it. In such manner, before beginning the whole action, the researcher prepared an individual interview guide, benefiting prime materials, for example note book, pens, recorder for researcher. After arranging all necessities for data collection, questionnaires were given to participants and individual interviews were conducted. During data collection, the language used was Kinyarwanda to accommodate rich discussions without any language barrier.



Generally, ‘interviews are used as a source for understanding how individuals make sense of their social world and act within it’ (May, 2001: p 142), providing ‘rich insights into people’s biographies, experiences, opinions, values, aspirations, attitudes and feelings’ (ibid: p 120).

Research interview can be defined as ‘a two-person conversation, initiated by the interviewer for the specific purpose of obtaining research-relevant information, and focused by him on content specified by research objectives of systematic description, prediction, or explanation’ (Cannell and Kahn, 1968: p 527). In accordance with this idea of interviews, the research conducted interviews with various people involved in the project being studied, with the aim of investigating their experiences, values and attitudes concerning peace education & peace building.

Moreover, interviews are considered most useful for an exploratory purpose of enquiry, and are more suitable than questionnaires when questions are open-ended or complex (Gray, 2004: p 214). According to Cohen and Manion (1989: 308-9), interviews may be used for the following three main purposes: first, it may be used as the principal means of data collection in the light of the research objectives; second, it may be used to test hypotheses, to suggest new ones or to identify variables and relationships; third, it may be used in combination with other methods, for instance, to validate other methods.

Reflecting these general purposes of interviews, this research conducted one-to-one interviews and group interviews as the prime means of collecting data for an exploratory purpose. Since the main questions were open-ended, asking complex and detailed descriptions and explanations of the principles and practice of peace education, interviews were more appropriate than questionnaires.

For the purpose of gaining insights into the reality of peace education, all the interviews in this research were used to ask for detailed descriptions concerning specific questions or particular issues from the perspectives of the people involved.

The interview was valuable to help in addressing the research questions. The interview is chosen to be utilized just in light of the fact that it is expected on one hand that there are a portion of

these neighborhood individuals can't realize how to peruse and compose. Therefore, interview is found helpful. In this regard, the researcher agreed the time with the participants to meet them at their respective. After, we found the safe place for guiding interview on the selected subjects of the research and the researcher started the interviewed the participant one by one.

### **3.7.2. Documentation**

Documentation research refers to library and online based documentation. It is categorized in secondary data and consisted of books reading, articles of review, reports and other written documents in the line of the study. Furthermore, this technique was used to compile the literature review.

### **3.8. Data collection procedures**

With the letter delivered by University of Rwanda, I went to AEGIS TRUST to deposit this letter. After getting the acknowledgment letter from the Coordinator of Rwanda Peace Education Programme, I started reaching out to the participants (teachers and students) so that we agree on time and place of meetings. So, the agreed place was the headquarter of Aegis Trust at Gisozi. The interview was done from 20<sup>th</sup>-30<sup>th</sup> July 2020. By approaching them, the researcher introduced herself in front of the interview participants; they have been informed about the reason and intention of the study, and it was made sure that the respondents' confidentiality should be maintained and there should be no harm to the respondents in any case. From that point onward, I and the notes taker began gathering information from the members. Regarding the personal interview, the researcher agreed with the participants to meet in the morning for some and afternoon for others. The data collection was done on the consented day.

Therefore, during each session of interviews, the researcher took notes of every interviewee. During interviews, the researcher invested adequate time and directed the interview in Kinyarwanda language.

### **3.9. Data analysis**

Data analysis is the process of interpreting, compiling and evaluating data. However, the basis of the research lies in the method of true interpretive approach to reality of human experience

(Atkinson et al. 2001: p 25). The empirical data used in this study is qualitative, and have to be analysed qualitatively in a narrative form by combining empirical materials from the interviews or questionnaires and literatures to fetch the meaning for a better understanding of the subject under study in a logical flow of explanation. As this study is qualitative, there is no single way of analysing qualitative data (Powell and Renner, 2003: p 23). Thematic analysis was used, where themes were created, answers were directed to those themes created. Some of the quotes from the participants were added to the analysis of the data.

The researcher analysed the content of the field notes during the interview so as to pull out coherent and consistent descriptions and themes, which should eventually bring about conclusions that spoke to the study's research questions. In this regard, the researcher's own comments were broken down into data units; blocks of information that was examined together and respondents' answers to the interview questions have been grouped according to keywords and themes that were evident in their answers.

### **3.10. Ethics**

Based on the history of Rwanda exploring and discussing Peace education programmes in Peace building involves sensitive issues sometimes. Anonymity and confidentiality must be guaranteed and therefore to all respondents and interviews and their identity appear here with their express consent. Some of them agreed whether their names should be published or not. All respondents were provided with all the necessary information about the objectives of the study and how the research results would be used. Diligence has taken the form of questions and subsequent discussions to ensure that sensitivity maintains research in respondent feelings.

## **CHAPTER 4: PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA**

### **4.0. Introduction**

The purpose of this chapter is to present, discuss, interpret as well as analyse the findings from the study. It is based on the findings related to research objectives which address the knowledge participants had about peace education and peace building before attending RPEP at AEGIS TRUST, the knowledge, skills and values students and teachers gained in RPEP and the contribution of RPEP participants in peace building after attending the education programme. The researcher interviewed 30 respondents made up of 15 students and 15 teachers.

A central purpose of AEGIS education programme was to encourage individuals to develop knowledge, skills, and attitudes that will allow them to make positive choices and decisions. The latter will counter or resist negative ideologies and will contribute to peaceful relations between individuals, to social cohesion and ultimately, to sustainable peace.

The content of the Rwanda Peace Education programme comprised three main parts: Rwandan history, Genocide & its consequences and Peace Building.

The First part which is Rwandan history focuses on Social Cohesion in Pre-colonial, period and how it got distorted in both Colonial and Post-Colonial Periods. In this part, discussions revolve around three core domains namely social, economic and political.

Furthermore, the discussion points out how the Genocide develops through the steps that lead to violence known as the continuum of violence. These steps are much more understandable via witness stories from the mobile exhibition. The “Peace building after Genocide” mobile exhibition is a complex and rich resource that has the potential to support a wide variety of peace education applications. In essence it is a visual ‘textbook’, conveying a wealth of information, messages, lessons and ideas to stimulate reflection and thinking. From the very first words, the mobile exhibition emphasizes story: stories of the past, present and the yet to be told stories of the future. The big story of the Genocide is briefly presented but then told largely through individual stories. The second part of the exhibition contains the peacemaking stories.

The second part being Genocide and its consequences thoroughly tackles what Genocide is, how it differs from war and its consequences on individual, community and national levels. The main focus is the Genocide against Tutsi in Rwanda and how the gravity of its consequences affected all Rwandans economically, socially and affectively.

The third part is Peace building which concerns steps that lead to peace known as the Continuum of Benevolence, & Peacemaker stories from the mobile exhibition, Steps to social reconstruction, The Complex Nature of Forgiveness, Attentive Listening and Sharing Activity, Development of Critical thinking and empathy and Active bystandership.

#### 4.1. Socio-demographic characteristics of the respondents

**Table 4.1: socio demographic characteristics**

	<b>Variable</b>	<b>Frequency</b>	<b>Percent</b>
<b>Gender</b>	Female	15	50
	Male	15	50
<b>Age</b>	12-20	15	50
	21 -29	7	23.3
	30 -38	6	20
	39-47	1	3.33
	48-56	1	3.33
	57 +		
<b>Marital status</b>	Single	15	50
	Married	15	50
	Divorce		
	Widowed		
<b>Education</b>	High school	15	50
	Bachelor's degree	12	40
	Masters	3	10

**Source: Primary data**

The socio-demographic characteristics of the respondent category include gender, age, the marital status and the level of education.

From the table 4.1 above, participants in this study represent an equal gender representation whereby 50 % of respondents were males and 50 % females.

Fifty percent of respondents in this study on the Rwanda Peace Education programme are between the age of 12 – 20 years. The age group of 21-29 years old represents 23.33% of respondents and are mainly teachers who participated in the programme. Another age group of teachers is ranged from 30-38 years representing 20% of the total sample. The age group of 39-47 represents 3.33% and this one is also considered to be for the teachers. Finally, the age group of 48-56 years represent 3.33% which is also considered to be for the teachers.

The marital status was also looked at and 50 % of the respondents were married and 50% of the respondents reported being single.

Considering the education background, 50 % were identified as high school students, 40 % have been recorded as Bachelor's degree holders and 10 % as Master's degree holders.

## **4.2. Findings based on study objectives**

This part provides findings from participants in Rwanda Peace Education programme and its impact.

### **4.2.1. Knowledge of interviewees before attending Rwanda Peace Education programme.**

Before attending the programme, participants were asked questions mainly associated with their knowledge on peace education and the difference between peace education and peacebuilding. This was in order to be able to analyse the impact of peace education, after attending the programme.

From the responses given by respondents, the majority (53%) of the respondents were not quite sure about what peace education is and tended to confuse peace education with peacebuilding.

Answers given from the two groups interviewed, teachers and students, showed that the group of students were the one represented here the most. Some of the students said that they previously did not care much about peace education as it did not sound as important to them at the time as other subjects such as mathematics, biology or chemistry. On the other hand, (47%) of the respondents recognized and differentiated peace education from peace building. These were mainly teachers who indicated that referring to the subjects they teach, such as history, the concepts of peace education and peacebuilding were familiar to them. It was also found that before participating, those who were not history teachers thought the participation was a waste of time. One teacher referred in this thesis as T.Y.S was quoted as follow: “At the beginning of the training, I thought I was wasting my time learning peace building as I did not think I am in any way concerned since I was not teaching any related subject”. Interviewed on 25<sup>th</sup> July 2020 T Kigali Genocide Memorial.

#### **4.2.3. Knowledge participants acquired from Rwanda Peace Education**

Rwanda Peace Education programme was launched by AEGIS TRUST, with the objectives of providing and promoting social cohesion, positive values, including pluralism and personal responsibility, empathy, critical thinking and action to build a more peaceful society. This was to be conducted through different approaches developed by AEGIS TRUST. The approaches used in Aegis education programming are designed to reflect well-established learning theory. As we see from the overall purpose and goals, the intent is not focused on the acquisition of a body of knowledge; it is about applying such knowledge in the development of critical skills and values that will underscore positive choices and behaviours. As higher order cognitive and affective skills are required for critical thinking and the development of positive values, Aegis teaching materials and methods must therefore present learning experiences which lead learners to the understanding and use of those skills. These higher order thinking skills cannot be developed through passive experience; one cannot develop them by being told about them or by being told to develop them; they cannot be taught through the lecture approach. As with any skill, they develop through active experience and practice. Aegis Trust’s approach is to co-create and provide experiences that facilitate that kind of learning; activities that engage each individual, that stimulate the learning process within each person, guided by the Chinese philosopher Confucius who said “Tell me and I will forget; show me and I may remember; involve me and I

will understand" (Confucius 450 BC). After the analysis, the researcher discovered that participants generally learned a lot from the programme, which was confirmed by both groups, students and teachers. A high percentage of 76.6% of respondents confirmed that at least something new in peace education and peace building had been gained as stated by S.I.E, one of the interviewee student: "from the training, I have understood how Genocide develops through steps and how I can prevent it". Interviewed teacher, T.U.R. also testified what he gained from the training: I used to feel like I wanted to contribute to peace building but I didn't know where to begin and how to proceed. Fortunately, I was invited to participate in Aegis Trust's training which equipped me with knowledge and skills on how to build and sustain peace." Interviewed on 21<sup>st</sup> July 2020 at Kigali Genocide Memorial

The majority of students (86.6 %) said that they have learned a lot from Rwanda Peace Education as S.H.K said: "I did not really know history of our country but from the training I learnt a lot about our history and that encouraged me to actively participate to the better future of my country through correction of mistakes that were done in the past." Interviewed on 25<sup>th</sup> July 2020 at Kigali Genocide memorial

On the other hand, from the group of teachers, the majority (66.66) said that they have got a lot from Rwanda Peace Education training as said by T.K.E: "Something great I learnt from the training is active listening which will help me to activate my listening towards my colleagues and learners. "Interviewed on 22<sup>nd</sup> July 2021. According to RPEP, Knowledge is mainly categorised in two main parts (AEGIS TRUST, 2013). The first part consists of explaining the stages and steps that lead to violence and how evil grows. These include but not limited to hatred, manipulation, scapegoating, dehumanization, *etc.* This made them to understand how Genocide was prepared and executed.

In the second part, participants acquired knowledge related to peace building which includes journey to peace, how to overcome Genocide consequences, values related to peace like: empathy, caring, forgiveness, listening and sharing, personal responsibility and other more. After the interview approached participants to know what they have learned in the programme. They listed the following as values they got from the programme: empathy, active bystandership, critical thinking and mutual respect, as the main knowledge they acquired from Rwanda Peace



education as said by one of interviewed teacher T.U.S: “Active bystandership is a necessary value which is crucial for peace building as I learnt it in the training.” Interviewed on 28<sup>th</sup> July 2020

It is important to note that to some of the participants, these concepts were not new, but the methodology used to teach helped them to understand better as stated by T.M.R in the following words: “I liked the methodology used in training which involved everyone using among others learner-cantered methodology and participatory approaches which made it easier to understand peace building processes”. Interviewed on 20<sup>th</sup> July 2020 at Kigali Genocide Memorial

From the assessment of the researcher, it is clear that students seemed to have learned a lot from the programme than teachers, which might be explained by the fact that at the start of the programme, they had very little or no clear understanding of the concept while for some teachers the concepts developed in the programme were familiar to them. One of the students known as S.I.C said: “During the training I came to know the truth about the history of my country because what I was told by my parents is totally different from what I learnt.” Interviewed on 23<sup>rd</sup> July 2020

#### **4.2.4. Impact of knowledge acquired from the programme**

The idea of including teacher in peace education programme, was based on the fact that teachers generally teach and shape lives of many citizens. It was also to hope that after the training teachers would use what they learned from the programme to build peace. The primary intention to include teachers in the training was to help them develop the knowledge, skills and confidence to engage students in meaningful activities and discussions of Rwandan history and Genocide against the Tutsi, along with ideas related to the way forward to peace building and sustainable peace.

High school students play a big role in Peace building because they are future builders of Rwanda. “Educating the mind without education the heart is not an education at all (*Aristotle* 335 B.C). Aegis has chosen students as targeted people in order to provide them with the tools to reflect on their own actions, attitudes and values and their role in contributing to a future of peace. After analysing the data on how participants used the

knowledge and skills in peace building after the training, in general, the majority (83.33%) of those asked responded that they used knowledge acquired back in the community where they live and at school. An interviewed student, S.M.C affirmed this: “To build peace in my community, I visited orphans of Genocide against the Tutsi to support and comfort them so that they are not overtaken by loneliness.” Interviewed on 20<sup>th</sup> July 2020

For teachers the number of those who confirmed to have used the knowledge acquired from the programme is also significant. Majority of them (86.66%) testified to that. One of the teachers, T.M.M had this to say: “where I live, there was a family that had conflict and they used to fight every day., After being trained I visited them and listened to them and advised them to live peacefully which they listened to. Today they live in peace, thanks to the advice I gave them”. Interviewed on 25<sup>th</sup> July 2020

On the other hands, 80% of Students respondents confirmed to have used the knowledge acquired from the programme, mainly at school, in different clubs, like club of unity and reconciliation and other movements they have at school. This is what student S.U.C had to say: “at our school we created peace where we discuss our role in building our country, in the help of school management we used the knowledge we got in the training”. Interviewed on 21<sup>st</sup> July 2020. Trained students were also involved outside in the community as it is highlighted in the following statement by student S.S.A: “at my village there is an old woman who lost all members of her family (husband and children).” to contribute to peace building we visited her and helped her to do domestic chores and today she consider us as her children”. For example, some students shared with others what they have learnt, cared about students who have problems in their classes, helped students from poor families, shared school material with others who didn’t have as a testimony of the changes occurred following the peace education programme . These students expressed that the above-mentioned deeds were the impact of RPEP training because they couldn’t do it before as it is illustrated by S.T.K: “In our class there was one student who had no school materials because of empath value I have acquired in training, I talked to my students and contributed small amount in the help of our teacher, we bought for him notebooks and pens”. Interviewed on 24<sup>th</sup> July 2020 at Kigali Genocide Memorial

S.A.G testified as following: “I have learnt about caring and this changed me. Our head teacher used to ask us contributions for helping disabled people but I encouraged my colleagues not to respond to that request simply because before attending the programme, I had no such values of being compassionate about the most in need. Following the training, my mind changed and I took the first steps to change my fellow classmates and this resulted into a positive mind-set change including the understanding of concepts of peace.”

Some of the teachers have evoked a very important element where they said that before attending the programme, they were not comfortable with teaching the chapter on the Genocide against the Tutsi, some would skip or talk very little on the chapter. During the interviews they confessed that RPEP helped them with a good methodology to teach about the Genocide against the Tutsi. The teacher T.B.J had to say: “What I acquired in the training is to feel confident about teaching Rwandan History. I used to jump the part of Rwandan history talking about ethnicity but, from that time of training I feel confident to tackle on those sensitive issues”. Interviewed on 27<sup>th</sup> July 2021 at Kigali Genocide Memorial

They also talked about their involvement in peace initiatives at their school where they Created peace clubs, trained other teachers about peace, resolved conflicts between workmates and students as well. In this regard, T.A.M. said: “At my school there was divisionism, after being trained I started to reflect on what I can do to unify my colleagues, I tried using the knowledge acquired in the training to initiate common activities that could bring us together as one ; now we are unified brothers and sisters.” Interviewed on 22<sup>nd</sup> July 2020 at Kigali Genocide memorial

At the community level, the participation in community work known locally as umuganda and evening community discussions (Umugoroba w’umuryango) paid off. Every occasion they got, they participated and tried to incite and involve other community members to participate in peace building. T.R.F said: After being trained I talked to my cell leaders after umuganda to give me a slot to communicate to my Country people. I delivered a talk on peace building and its importance in our community. I did it because I was very much

inspired by RPEP training and I was very much committed to contribute to peace building.” Interviewed on 30<sup>th</sup> July 2020 at Kigali Genocide memorial

Finally, both teachers and students expressed that the most important thing they have acquired in Rwanda Peace Education programme training is the behaviour change as it was said by a teacher T.M.E in the following words: “My heart was released, the people who did wrong to me, I used to forgive them but superficially because I kept what they did and when we meet again, I would feel bad but the training taught me the real forgiveness, I’m free now I can forgive everyone with a peaceful heart.” Interviewed on 27<sup>th</sup> July 2020 at Kigali Genocide memorial

Another teacher, T.H.B., testified the change that happened after being trained and said: “In my class when a student would tell me that he had a problem, I could not do anything, but after attending the training, my attitude changed and today I care about my students, by supporting them once I am aware of their problems and those of my colleagues we teach together.” Interviewed on 30<sup>th</sup> July 2021 at Kigali Genocide Memorial

On the side of students, S. V.U affirmed that: “I learnt how I can unite people who are in conflicts. Before I used to see kids fighting and be passive because I thought that I am not responsible but today because of what I learnt in the training, I no longer behave in that way and contribute positively to build a peaceful community” Interviewed on 29<sup>th</sup> July 2020 at Kigali Genocide Memorial

#### **4.2.5. Challenges and barriers faced by participants in implementing knowledge acquired**

After the analysis the researcher found that, some of the challenges and barriers listed by the respondents, were mainly related to the Genocide against the Tutsi, where some of the wounds are still fresh. For example, one of the participants stated that up to now it may be hard for some people to talk about their experience during the Genocide, or people feel comfortable to talk about the past without waking it up. In details challenges were stressed by respondents as follows:

T.A.M said: "peace education is not addressed because of the overload of curriculum activities". For what TAM said, T.B.J added: "There are teachers we work with who don't feel concerned

about teaching about peace since they teach subjects not relating to it. So to them it looks like a waste of time and they choose to concentrate on the content subject and not paying attention to the peace subject". Interviewed on 23<sup>rd</sup> July 2021

Some respondents stated that the most difficult challenge they face is people who are resistant to change because of the ideology that has been instilled in them for so long. It is difficult to change people's minds overnight; it takes a long time to change people's minds, and some people may die unchanged. In this regard, T.H.B underlined: "there are the people who resist to change, due the ideology that was taught to them a long time". Interviewed on 20<sup>th</sup> July 2020 at Kigali Genocide Memorial

Some students who were trained about peace building met challenges when they reached back home and try to convince their parents about what they have learnt and the latter took them as being disgraceful because the parents wished to transmit their hatred ideology to the children who resisted it after the programme.

Another challenge is the monitoring of implementation of knowledge gained in peace building. It is not easy to measure the level of acquisition. Some people may pretend to have understood what they were taught but inwardly, they are not convinced.

## **CHAPTER 5: SUMMARY, CONCLUSION AND RECOMMENDATIONS**

This chapter contains summary of major findings, conclusion, recommendations and perspectives for further researchers.

### **5.1. Summary of the findings**

#### **5.1.1. Findings on socio-demographic characteristics of the respondents**

Participants who were selected for the study presents a balanced gender, where 50 % of respondents were male and 50 % were female. Respondents who participated in this study were between 12-20 years, representing 50 % of total sample which was the largest group. This was followed by the age group of 21-29 years old was representing 23,33%. The age group from 30-38 represented 20% of the total sample while the age group of 39-47 was represented by 3.33%. Finally, the age group of 48- 56 was represented at 3.33%. Marital status was also considered and 50 % of the respondents were married while other 50% were single. Considering the education background, 50 % were identified as high school students, 40 % have been recorded as Bachelor's degree holders and 10 % as master's degree holders.

#### **5.1.2. Findings based on study objectives**

This study is about Peace Education and peace building and one of the objectives of the study was to assess the impact of Rwanda Peace Education programme in peace building among students and teachers.

From the findings obtained from the study, when the researcher was assessing what participants knew in peace education and peace building, it was found out that the majority of the participants knew little or nothing about peace education and the difference between peace education and peace building.

On the objective number 2 which was about assessing what students and teachers learned from Rwanda Peace Education, the research has shown that the majority of respondents learned a lot from the programme. More than 76.6 % of the participants confirmed that they have acquired

new knowledge from the programme which will help them improve the peace dynamics in their communities.

Assessing the impact of RPEP, participants have shown positive impact. At least 86.6% of them got involved in peace building activities in their various communities and among peers after the programme from both groups, students and teachers.

Finally, looking at barriers and challenges faced by participants after they started to participate in peace building activities, it was noted that many obstacles were faced such as overload of curriculum activities for teachers, Genocide ideology, people who resist to changes, transmission of hatred ideology from parents to their children as stated by students respondents.

## **5.2. Conclusion and Perspective for further researchers**

The study aimed at providing an empirically based study on the impact of peace education on Peacebuilding processes by referring to the lessons provided by AEGIS Trust through RPEP. The general objective of this study was to assess the impact of Rwanda Peace Education programme in Peacebuilding process in Post-Genocide Rwanda. The main findings of the study are centred on the study's research questions and objectives where it has been revealed that through a theoretical framework of Lederach's pyramid of peace-building that Peace Education can be seen as an umbrella term that can include human rights, development, democracy, and disarmament and conflict resolution education and more.

As Lederach's pyramid of peace-building highlighted different actors in peacebuilding on different levels, all actors are very crucial in peace building. Therefore, there should be a strong connection between all the three levels so that their activities could be integrated into a comprehensive peacebuilding framework. As such, the government of Rwanda has put in place a number of policies and strategies, all aimed at fostering unity and reconciliation. The community especially those on grass-root level must take a lead in the implementation of these policies and strategies. However, a big number of people who were supposed to take a lead in the implementation of those policies and strategies are not trained for what is expected from them. This is where NGOs as level two on the pyramid intervene to make impressive achievements in peace education. As a matter of fact, participants who attended Aegis Trust series of training

couldn't have acknowledged their role in peacebuilding if they had not participated in the trainings on peace education. This shows the complementarity and importance of all levels in peace building.

This research also looked at Integrative Theory of peace. The theory holds that peace is shaped by our view of reality, human nature, purpose of life and human relationships. Participants of Aegis Trust training on peace education fully understood the concept of peacebuilding after they had recognised how peace education changes various areas of human life and allows people to have abilities of choosing good over bad and live harmoniously. As a result, all participants have become open-minded towards the theory of peace. Open-mindedness is a positive character that enables a person to think critically and rationally.

The nature of research's data was qualitative and it was presented and analysed on the basis of interpretive or analytical approach which centered on the way in which respondents make sense of their subjective reality and attach meaning to it. Yet, direct quotes from respondents were presented and linked with what have been said by observers in their literatures by using the lens of the theoretical and conceptual frameworks designed for this study. As far as the perspective for further researchers is concerned, this study doesn't provide a definitive truth applicable to all NGOs apart of AEGIST Trust that try to contribute on Peace education programmes in Rwanda. The findings do not generalize the full context of all institutions in the domain, there needed further research on the same subject that can tackle on all areas required in a comparative way. There is however need for further research through a broad survey to determine the achievements of other institutions in the domain and their contributions in the journey of Peacebuilding in Rwanda.

### **5.3. Recommendations**

Peace education is a process that promotes knowledge, skills and attitudes that will allow people of all ages, and at all levels, to develop behavioural changes that can prevent conflict, resolve conflicts peacefully, or create peaceful conditions for society which is one of the cornerstones of peace building process. After discussing the impact of Aegis Trust's Rwanda Peace Education programme in peace building and the challenges highlighted by the respondents the researcher would like to make the following recommendations:



### **To The Ministry of Education**

Peace education helps young people gain knowledge, develop their skills and develop an attitude about the meaning of peace in one's life. The Ministry of education should review and enhance the national curriculum to ensure that peace education is considered as a “stand alone” subject because many teachers proved that the actual curriculum is loaded with many subjects and they do not have enough time for addressing peace education.

### **To the Ministry of Local Government**

At the community level, peacebuilding can be achieved by strengthening the capacity of community-based initiatives and supporting holistic activities and strategies to address challenges such as family conflicts, gender-based violence, genocide ideology *etc.* Local government in collaboration with all citizens at the grassroots level and concerned institutions should design and support different ways of conducting peaceful learning activities at community and family level such as creating themes related to peace to be discussed in Parents’ evening (umugoroba w’ umuryango), Umuganda (Community works), and any other community gathering because Trans-generational ideology is a problem parents transmit negative ideologies to their children (Inyigisho zo ku mashyiga).

### **To Rwanda governance board**

Rwanda governance board as a public institution which is in charge of advising and monitoring activities of faith based organizations should work closely with church leaders and provide guidelines on how they can tackle peace related topics in their preaching and meetings so that church goers could understand their role in peace building and be the first ones to build peace in their villages.

### **To the Ministry of youth and culture**

To spread culture of peace and reach too many young people as possible either in school or out of school. The Ministry of youth and culture should support youth clubs in schools through organizing competition on peace for example fighting Genocide ideology and deliver peace talks in the events from school level to national level.

### **To media**

Media can possess a huge constructive role or destructive role. The media in its activities should include peace education programme in order to strengthen peacebuilding because the voice of the media reaches everywhere and to the masses, so peace education through the media can strengthen peacebuilding. More to that social media can facilitate peace education by encouraging valuable dialogues aims at preventing divisive ideologies and promote positive values such as: Tolerance, mutual understanding, social cohesion, respect, love etc

### **To civil society**

The Civil society organization which has a mission of representing its members in the process of facilitating citizen's participation in sustainable development efforts through consultative dialogue, debate and advocacy at national and international level . Civil society among its activities, should integrate and seek different means for promoting peace education for reinforcing the peacebuilding and organise different consultative workshops, debates and actions on Peace education.

### **To Aegis Trust**

As for Aegis Trust which has education on its agenda, they should ensure how they will reach a big number of teachers, parents and the students will be trained on peace education programme and keep on looking for funds for continuous follow up to make sure their trainings have positive outcomes in the community.

### **To private sector**

Private sector in Rwanda (PSF) is a Professional organization dedicated to promote and represent the interests of the Rwandan business community. Private sector should organize and conduct trainings and dialogues related to peace education for its members and support peace education activities, because when people who are in field of business are trained on peace, their business will be carried out in a secure way and investors will believe in our country and come to invest in it.

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## **APPENDICES**

# PEACE EDUCATION AND PEACE BUILDING IN RWANDA (CASE STUDY OF AEGIS TRUST)

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Peacebuilding and Countries in Transition",  
Springer Nature, 2014

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## APPENDIX 1: CONSENT FORM IN ENGLISH

Date: ...../...07..... / 2020

Dear respondent,

My name is JANVIERE Uwase; I am a student at University of Rwanda, Masters in peace studies and conflict transformation. I am conducting a study on the impact of Rwanda Peace Education programme conducted by AEGISTUST, in peace building, you are among those selected to provide the necessary information by answering specific questions. The information you provide will remain completely confidential and I guarantee that this study will not have a negative impact on your life. Your name will not appear in this document. Participation in this study is voluntary. The feedback you provide will be kept confidential and will only be used for research purposes.

Would you like to participate to this survey?

Yes,  I agree and I sign: .....

No

If yes fill out the questionnaire, otherwise leave it to me and feel free

Participant's signature: .....

Researcher's signature: .....

Thank you!

**Appendix 2: Questions of interview guide**

**I. Socio demographic info of the respondent**

Sex: .....

Age: .....

Marital status:

- Single
- Married
- Divorced
- Widow/Widower

What is your education level? choose among below options

- PhD
- Masters
- Bachelors
- Secondary studies (O level or A level)



Other: .....

## **II. Interview guide**

1. Before attending Rwanda Peace Education program, what did you think of peace education?
2. Before attending the program, did you know any difference between peace education and peace building?
3. What have you learnt during the training given by AEGIS TRUST?
4. Among what you have learned was there something new?
5. Did you find RPEP (Rwanda Peace Education program) training offered by Aegis Trust contribute in building a peaceful Rwandan society? Yes or no? If Yes how
6. How have you used the Knowledge and skills you got from the program in peacebuilding activities?
7. What do you think are the challenges to peace education at your school/ home / or community? At least challenges you faced
8. Do you think RPEP training equipped you with Knowledge, skills and attitude that can contribute in overcoming some of those challenges? Yes or no? if yes how?
9. Should Aegis trust continue this kind of the program?
10. Do you have any other comment related to the training you attended in Aegis Trust?

**Thank you!**

## **Ibibazo mu kinyarwanda**

1. Mbere yo kwitabira Gahunda y'uburezi bugamije amahoro watekerezaga iki Ku burezi bugamije amahoro?
2. Mbere yo kwitabira uburezi bugamije amahoro waba wari uzi itandukaniro riri hagati y'uburezi bugamije amahoro no kubaka amahoro?
3. Ni ubuhe bumenyi mwakuye mu mahugurwa mwahawe na AEGIS TRUST?
4. Mu bumenyi mwakuye mu mahugurwa haba harimo ubumenyi bushya mwungutse?
5. Ese mwabonye gahunda y'uburezi bugamije kubaka amahoro mwitabiriye muri Aegis Trust itanga umusaruro mu kubaka umuryango nyarwanda wuzuye amahoro. Yego cyangwa Oya? Niba ari yego gute?
6. Ni gute mwakoresheje ubumenyi n'ubuhanga mwakuye mu mahugurwa mu bikorwa byo kubaka amahoro?
7. Ni izihe mbogamizi zo kubaka amahoro ku ishuri, mu rugo cyangwa muri sosiyete mwahuu nazo?
8. Mutekereza ko gahunda y'uburezi bugamije amahoro ya Aegis Trust yabahaye ubumenyi, ubuhanga ndetse n'imwitwarire izabafasha mu guhangana nizo mbingamizi ?yego cyangwa oya? Niba ari yego gute?
9. Ese ni byiza ko Aegis yakomeza gahunda nkizi zigamije amahoro?
10. Hari ikindi mwaba mwifuzza kudasangiza kerekera n'amahugurwa mwitabiriye ya Aegis Trust?

**Murakoze!**