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**Synthesis Paper**



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Association for the Development of Education in Africa  
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# Synthesis Paper

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## **ABBREVIATIONS AND ACRONYMS**

ADEA	Association for Development of Education in Africa
CAP	Common African Position
CDRM	Conflict and Disaster Risk Management
CESA	Continental Education Strategy for Africa
CSOs	Civil Society Organizations
DRC	Democratic Republic of Congo
ECOWAS	Economic Community of West African States
GCED	Global Citizenship Education
GMR	Global Monitoring Report
GPE	Global Partnership for Education
ICQN	Inter Country Quality Node
ICT	Information and Communications Technology
INEE	Inter-Agency Network for Education in Emergencies
NCIC	National Cohesion and Integration Commission
NGOs	Non-Governmental Organizations
PPPs	Public, Private Partnerships
RSCMA	Rivers State Conflict Management Alliance
SDGs	Sustainable Development Goals
STI	Science, Technology and Innovation
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Fund

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## **OPERATIONAL DEFINITIONS**

**Global citizenship education (GCED)** refers to the enhancement of a sense of belonging and respect for diversity to promote a sense of citizenship at community, national and global levels.

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

**21<sup>st</sup> Century Skills** refer to a set of knowledge, skills, work habits, and character traits that learners need to acquire to be able to cope with current life challenges. The skills include problem-solving, creativity, teamwork, communication and the use of technologies.

**Conflict Sensitive Education** entails an analysis of context of education paying attention to interaction between education and the immediate environment and the implementation of programmes that leverage the capacity of education to promote peace.

**Disaster Risk Reduction** refers to preventive and mitigation approaches in addressing disasters.

## EXECUTIVE SUMMARY

The Africa Agenda 2063 and the Continental Education Strategy for Africa (CESA) 2016-2025 provide for the promotion of peace through policy and systemic reforms. This regional instrument for development provides a framework for innovative curricula, as well as institutional based interventions through the formal and non-formal education. This synthesis paper aims at identifying key challenges and facilitating dialogue on peace and Global Citizenship Education (GCED) in Africa. The paper also presents a framework for promoting peace, GCED and innovative best practices on the theme. It also presents key recommendations and the way forward for peace and GCED in Africa.

The overall goal of this paper is to analyse and encapsulate the role of peace and GCED in promoting mutual understanding within and among African nations and communities. The specific objectives are to: identify challenges on peace and GCED in Africa; initiate and facilitate dialogue among actors on peace and GCED; present a framework for promoting peace and GCED; and identify and document best practices on peace and GCED for scaling up and replication. This paper was developed through a participatory approach that entailed virtual and face-to-face consultations and a desk review on peace building and GCED initiatives in Africa and beyond. The work also entailed a call for proposals, which resulted in the submission of papers on the Sub-theme. This report recognises three thematic areas for peace building through education: adoption of systemic interventions that focus on reforming education for peace, mainstream peace and GCED into the curriculum and forge requisite horizontal and vertical partnerships with both state and non-state actors to facilitate effective implementation of peace and GCED programmes. Cross-cutting issues that affect implementation of peace and global citizenship education, such as Information and Communication Technology (ICT), youth and gender related matters are also discussed.

### **System-based Interventions on Peace and Global Citizenship Education in Africa**

In view of the central role education plays in peace and global citizenship, system-based interventions are critical. There is evidence to support the view that equitably accessible, qualitative, relevant and conflict sensitive education can help promote peace and provide safe environments. On the other hand, when its delivery is characterized by exclusion and inequity, education can exacerbate conflict. Conflict-sensitive education entails first conducting conflict analysis on education systems, structures and delivery to identify the drivers of conflict and violence, and then developing concrete and realistic interventions that leverage on the capacity for peace through education. The data generated through conflict analysis provide an understanding of the context in which education services are provided. This should be coupled with the integration of conflict and disaster risk reduction into the planning and programming of the education sector. This is an emerging intervention aimed at building resilience to mitigate both natural and human-made disasters, as well as addressing the mutual causality between conflicts and disasters. African countries that have integrated conflict and disaster risk reduction include Burkina Faso and Uganda. The creation of a safe learning environment calls for an integration of the principles of safety, health and protection of learners, non-discrimination and transformative pedagogy into educational policies and plans. The concept also entails the protection of schools from attack and military occupation during conflict.

It is incumbent on African governments to ensure that curriculum and education services are culturally and economically relevant to local contexts, with a special focus on minorities, nomadic and other mobile communities. The governments also need to develop alternative education

opportunities for marginalized and at-risk adolescents and youth. This should be operationalized at all levels of education, including the Primary and secondary school level. Such alternative opportunities include accelerated learning programmes, technical and vocational training, life skills education and peace and global citizenship education.

### **Curriculum-based Interventions for Peace and Global Citizenship Education**

Regarding curriculum-based interventions for peace and global citizenship, this report proposed a paradigm shift in curriculum development towards the adoption of approaches that enhance the internalization of skills, values and attitude for peace building. This can be achieved through emphasis on competencies rather than content, formative rather than summative assessments and flexible, learner-directed teaching. The report proposes inter-faith religious education that helps learners to know and appreciate, not only their own faith, but also the faiths of and their commonalities. This mutual understanding can play an important role in curtailing extremist religious views. Best practices in promoting peace through religious education can be drawn from the Kingdom of Morocco that has worked to rationalize and modernize Islamic education through capacity development of teachers on an electronic platform. The experience of Minhaj-ul-Quran International presents an attempt to address the challenge of violent extremism among young interventions through the curriculum.

The analysis revealed various levels of psychosocial support which include community and family support, provision of basic services, building resilience and specialised support. Educational institutions, in liaison with public and private partners, need to provide specific services that build capacity for psychosocial care and support, as well as facilitate appropriate psychosocial intervention for learners in the event of a critical situation.

Africa needs to leverage on indigenous peace building knowledge in education through the conduct of interviews and research to document indigenous peace-building traditions; the development of curricula to transmit indigenous approaches; the preparation of teaching and learning materials; and the establishment of partnerships with government organizations, educational institutions, professional teachers' associations and non-governmental organizations.

Facing of a country's difficult and contentious history through education is a concept that has hardly been explored in most countries in the continent. It entails developing the ability to think historically, hypothetically and imaginatively about why people in the past acted as they did. Learners are helped to dialogue on the choices available to individuals and the possibility of other choices that might have been made. This approach goes on to explore difficult questions of judgement, memory, and the necessity for responsible civic participation to prevent injustice and protect democracy in the present and future. The use of memorial parks to spur genuine discussions of a country's past is a powerful tool for dealing with difficult history such as the of the genocide in Rwanda.

### **Partnerships and Collaborations in Peace and Global Citizenship Education**

The theme on Partnerships and Collaborations in Peace and Global Citizenship Education identifies the Regional Economic Blocs (REBs) as key in providing a major opportunity for collaboration on peace and global citizenship education among member countries. In West Africa, a partnership

between fifteen (15) countries<sup>1</sup> has been instrumental in promoting peace in the region through online capacity development of teachers and the development and dissemination of training materials that have also been translated into local languages. An emerging trend for collaboration is the Public, Private Partnerships (PPPs) through which state and non-state actors cooperate to advance their mutual interests. Grassroots level interactions entail inter-sectoral, community-based partnerships across education levels. Collaboration with the civil society harnesses community support for peace initiatives through formal and non-formal education in basic and higher education institutions.

### **Cross Cutting Issues**

To turn the youth bulge into youth dividend in Africa, such interventions as youth training and empowerment, employment opportunities creation, mentorship programmes, and the promotion of entrepreneurial skills should be institutionalised. Effective and sustainable strategies to build resilience and promote peace and security should address gender inequalities through ensuring equal participation of women and men. The engagement of the both men and women in decision making on conflict prevention and resolution are therefore crucial initiatives for sustainable peace. Other gender-based interventions include: promoting the learning achievements particularly among girls, providing opportunities, leveraging the opportunities presented by education in the post-conflict period to promote gender transformative interventions, and ensuring systems-level and classroom-based strategies to promote gender-equitable environments. Such interventions should include the prevention of gender-based violence in conflict affected areas. Technology is double-edged in relation to peace building. On the one hand, it provides a great opportunity for enhancing early warning systems at all levels and improving communication to promote prevention, mitigation and management of the effects of violent conflict. On the other hand, it can be used to incite citizens and to develop alliances for conflict. No technology is a magic remedy for human problems, hence understanding the potential and proper use of technologies can allow us to work more effectively and innovatively.

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<sup>1</sup> Benin, Burkina Faso, Ivory Coast, Cape Verde, Gambia, Ghana, Guinea, Guinea-Bissau, Mali, Mauritania, Niger, Nigeria, Senegal, Sierra Leone, Togo

## 1.0. INTRODUCTION

### 1.1. Background to the Paper

Violent conflicts constitute one of the greatest development challenges in the world. The African continent has had its fair share of the challenge resulting in human suffering, poverty, inequity and economic stagnation. Children and education systems are often on the front line of these violent conflicts. According to the Global Partnership for Education (2016), 50% of the world's out-of-school children are from Africa, with the majority of them being from conflict-affected countries. While educational institutions are supposed to be safe places for learning and development for all learners, students and learning institutions today are on the front line of armed conflicts as legitimate targets. Educational institutions are also used during armed conflicts as combat zones, with teachers and education officials being directly targeted. Another major challenge to the establishment of a culture of peace in educational institutions has been education stakeholders' perpetrating gender-based violence on learners (UNESCO 2015).

An emerging challenge in the world and the African continent is the rise of radical and violent extremism, especially among young people. These groups adopt increasingly extreme political, economic, social, cultural, and religious ideologies and use undemocratic and violent means to achieve their objectives. The education sector is affected in that the groups attack institutions of learning and also recruit members of the school communities including students. African countries also face the challenge of objectively addressing deep rooted structural causes of conflicts emanating from historical injustices, marginalisation and corruption.

Education plays an important role in developing and enhancing human resource skills for socio-economic and political development. A key aspect in this endeavor is to enhance capacity for addressing challenges that impede development such as violent conflicts. Within this context, peace education and the Global Citizenship Education (GCED) emphasizes the urgent need to develop global citizens with the high morals and integrity, requisite knowledge, skills, values and attitudes necessary to create just, peaceful, inclusive, secure and sustainable societies. GCED will enhance and nurture a deeper and better approach in human development and therefore guarantee prosperity and high quality of life for all in a secure and clean environment.

In order to develop holistic individuals, education needs to go beyond knowledge acquisition and cognitive skills development, to the inculcation of values, soft skills, and attitudes that facilitate and promote structural transformation and international cooperation. This spirit is captured by the Africa Agenda 2063 and the Continental Education Strategy for Africa (CESA) 2016-2025, the key development instruments of Africa's education agenda. This view is also articulated in the Education Agenda 2030.

Africa has diverse cultures, multiple ethnic groups and different religions and languages. It is therefore imperative that its people appreciate and live the fullness of this diversity. The Africa Agenda 2063 envisions: "An integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in the global arena' under the slogan – *The Africa we want.*" One of the seven aspirations for the '*Africa we want*' is a peaceful and secure continent, with harmony among communities starting from grassroots level. Effective management of this diversity will lead to peaceful coexistence amongst communities and to social-economic transformation. In order to achieve this, a culture of peace and tolerance needs to be nurtured among Africans, including

children and youth, through peace and GCED. This will in turn impart and inculcate respect for other people, their history, traditions and values, as well as promote a culture of peace and understanding in the continent. It is envisaged that by 2063, Africa will have entrenched a culture of human rights, democracy, gender equality, inclusion, peace, prosperity, security and safety for all citizens.

The Strategic Objective 10 of the Continental Education Strategy for Africa 2016-2025 emphasises the promotion of peace education, conflict prevention and resolution at all levels of education and for all age groups. This objective will be achieved through the formulation of national policies on peace and GCED by ministries of education in collaboration with partners, including the civil society; capacity building of actors in the field of peace and GCED at all levels; the development and dissemination of relevant teaching and learning materials on peace education and GCED; the leverage of innovative peace building practices and experiences in various African countries and networks; and the strengthening of the initiatives and activities of the Inter-Country Quality Node (ICQN) on peace education. Within the SDGs framework, Goals 4 and 16 underscore the importance of peace and GCED for sustainable development. Goal 4 promotes peace and GCED through the following provisions: eliminating gender disparities in education and training; and ensuring equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations. Target 7 of Goal 4 lays emphasis on the acquisition of knowledge and skills for sustainable development, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and the appreciation of cultural diversity.

Goal 16 provides for the promotion of peaceful and inclusive societies for sustainable development, access to justice for all and effective, accountable and inclusive institutions at all levels. The indicators of this goal include: reducing all forms of violence and related death rates everywhere; ending abuse, exploitation, trafficking and all forms of violence against and torture of children; promoting the rule of law at the national and international levels; and ensuring equal access to justice for all. In addition, this Goal provides for the strengthening of relevant national institutions, international cooperation, the building of capacity at all levels, the prevention and management of radicalisation and violent extremism, and the promotion and enforcement of non-discriminatory laws and policies.

## **1.2. Purpose of the Paper**

The ADEA Triennale 2017, whose theme is *“Revitalizing education towards the 2030 global agenda and the 2063 African Agenda”*, provides a platform for knowledge and experience sharing towards the achievement of sustainable development in Africa. Sub-theme 4 of the Triennale, *“Building Peace and Global Citizenship through Education”*, focuses on developing capacities for respect of diversity, solidarity, inclusivity, democratic culture, cooperation, and global citizenship for the promotion of rights, duties and responsibilities. This Synthesis Paper aims at identifying key challenges, as well as opening and stimulating dialogue on peace and GCED in Africa. The paper also presents a framework for the promotion of peace and GCED and proposes innovative and best practices on the theme. It also presents key recommendations and the way forward for peace and GCED in Africa.

## **1.3. Objectives of the Paper**

The overall objective of this Paper is to analyse and encapsulate the role of peace and GCED in Africa in promoting mutual understanding within and among nations and communities. The specific objectives are to:

- i. identify challenges on peace and GCED in Africa.
- ii. open and stimulate dialogue among actors on peace and GCED.
- iii. present a framework for promoting peace and GCED.
- iv. identify and document best practices on peace and GCED for scaling up and replication.

### 1.4. Methodology

This paper was developed through a participatory approach that involved virtual and face-to-face consultations and a desk review on peace building and GCED initiatives in Africa and beyond. The work entailed a call for proposals, which resulted in the submission of papers on the sub-theme. Sixteen (16) abstracts and nine (10) full papers were received on the sub-theme. A regional consultative forum for the Central African region was held on 30<sup>th</sup> and 31<sup>st</sup> May 2016 in Libreville, Gabon, to orient participants on the Triennale and share information on peace and global citizenship in Africa. The participants included education officials, leaders of teachers unions, representatives of UN agencies, members of the civil societies and Members of Parliament from Central African Republic, Democratic Republic of Congo (DRC) and Gabon. The forum was closely followed by the Pan African Symposium on Education, Resilience and Social Cohesion held in Addis Ababa, Ethiopia, from 1<sup>st</sup> - 3<sup>rd</sup> June 2016. Representatives from 14 African countries, African Union, UN agencies and African and international researchers attended that forum. The 47 papers presented in the symposiums based on country experiences and researches contributed to the development of this analytical work.

The initial draft of this paper was validated through a continental consultative meeting held in Cairo, Egypt, on 22<sup>nd</sup> and 23<sup>rd</sup> November 2016.

## 2.0. THEMATIC AREAS FOR PEACE BUILDING AND GLOBAL CITIZENSHIP EDUCATION

### 2.1. Introduction

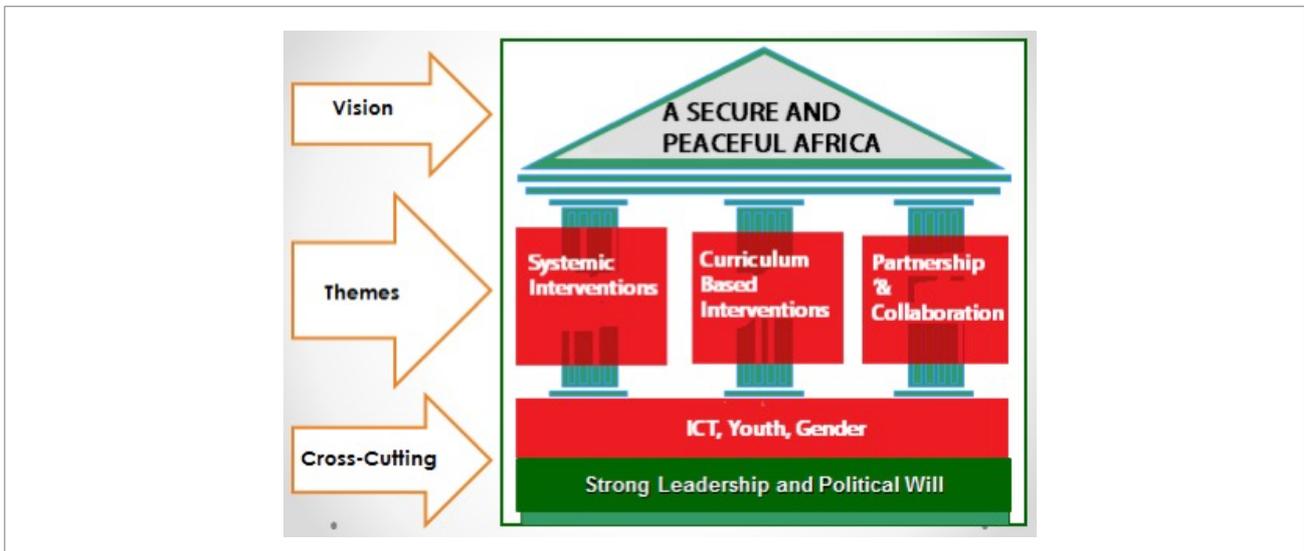


Figure 1: Framework for Building and Promoting Peace and Global Citizenship through Education

Peace and global citizenship provides a shift that recognizes the role of education in moving beyond the development of knowledge and cognitive skills to building values, soft skills and attitudes that promote social transformation and facilitate international cooperation. This will ultimately lead to

securing a just, peaceful, inclusive, secure and sustainable world. Towards this end, this report recognises the need for ministries of education to anchor peace and global citizenship in their policy and legal frameworks, mainstream peace and GCED into the curriculum and forge requisite horizontal and vertical partnerships with both state and non-state actors to facilitate effective implementation of peace and GCED programmes. Cross-cutting issues that affect implementation of peace and global citizenship education such as Information and Communication Technology (ICT), youth and gender related matters are discussed.

Figure 1 shows the conceptual framework adopted by this report in the discussion of peace and global citizenship education in Africa.

## 2.2. System-based Interventions on Peace and Global Citizenship Education

Education is central to peace building, but it has two facets. On the one hand, if it is equitably accessible, of good quality, and relevant and conflict sensitive, it can help promote peace and provide safe environments. On the other hand, when its delivery is characterized by exclusion and inequity, it can exacerbate conflict. It is for this reason that deliberate efforts need to be made to put in place necessary policies and strategies to maximise the positive effects of education. CESA 2016-2025 aims to promote a peaceful and secure Africa through the entrenchment of a culture of peace, prosperity, security and inclusion. This can only be achieved through paradigm shifts in educational policies and planning towards new approaches incorporating the promotion of peace on the continent. Educational policy and plans should also be anchored on sound and enforceable legal frameworks.

### System-based Interventions on Peace and Global Citizenship Education in Africa

African governments have made a series of commitments towards promoting peace and global citizenship. In 2009, seven African ministers of education signed the Mombasa Communique<sup>2</sup> committing their governments to formulate and strengthen national policies and strategies to ensure the effective implementation, monitoring and evaluation of peace education programmes. This commitment was reiterated through the Naivasha Communique<sup>3</sup> where the nine (9) African ministers of education pledged to implement an action plan on promoting peace through education. The most recent commitment was in Addis Ababa, Ethiopia on 3<sup>rd</sup> June 2016 where 13 ministers of education and heads of delegation signed 'The Addis Ababa Communique 2013'<sup>4</sup> committing to focus on strengthening education systems through integration of conflict, risk and gender analysis into education sector planning and programming.

An analysis of education sector policies, plans and programmes of eight African countries (Botswana, Cote d'Ivoire, DRC, Kenya, Liberia, Somalia, South Sudan and Tanzania) in 2013<sup>5</sup> revealed that an

<sup>2</sup> Mombasa Communique (2009) signed by Angola, Cote D'Ivoire, Democratic Republic of Congo, Kenya, South Africa, Sudan, Uganda [www.adeanet.org/en/system/files/mombasa\\_communique\\_sep\\_2009\\_eng.pdf](http://www.adeanet.org/en/system/files/mombasa_communique_sep_2009_eng.pdf).

<sup>3</sup> Naivasha Communique 2012, signed by Angola, Botswana, Cote D'Ivoire, Democratic Republic of Congo, Kenya, Liberia, Mozambique, South Sudan, Tanzania, [www.ineesite.org/en/resources/report-and-outcomes-of-the-icqn-on-peace-education-workshop](http://www.ineesite.org/en/resources/report-and-outcomes-of-the-icqn-on-peace-education-workshop), [www.adeanet.org/en/activities/international-workshop-of-the-icqn-pe](http://www.adeanet.org/en/activities/international-workshop-of-the-icqn-pe).

<sup>4</sup> Addis Ababa Communique signed by Burundi, Cote D' Ivoire, Kenya, Liberia, Mali, Nigeria, Central Africa Republic, Democratic Republic of Congo, Sierra Leone, Somalia, South Sudan, Chad, Uganda 3 June 2016, available from: [https://www.unicef.org/somalia/SOM\\_feature\\_PASeducationResilienceSocialCohesion.pdf](https://www.unicef.org/somalia/SOM_feature_PASeducationResilienceSocialCohesion.pdf).

<sup>5</sup> This synthesis was compiled by the ICQN Peace Education for presentation during a workshop in Naivasha held from 4th -6th December 2012, whose theme was "Fostering a community of practice in Africa to promote peace through education".

enhanced political will at the country level translated into the integration of peace building into the education sector policies and plans. However, the actualisation of these policy interventions was undermined by the lack of capacity in the ministries of education to translate the commitments into action and to form desirable partnerships at the national and school level. The following are some of the proposed systemic interventions for enhancing peace and global citizenship education in the continent:

### **a. Conflict-sensitive Education**

One effective method of promoting peace and global citizenship through education is the development of conflict-sensitive education policies and plans. This entails conducting conflict analyses on education systems, structures and delivery to identify the drivers of conflict and violence, and then developing concrete and realistic intervention that leverage on the capacity for peace through education. Various African countries including Burkina Faso, Liberia, Sierra Leone and South Sudan have undertaken conflict analyses of their education systems. One of the key lessons learnt from these experiences is that inequalities in education based on gender, region, culture and religion reinforces vulnerability to conflict for the entire population. Delivery of conflict-sensitive education therefore enhances the outcome of peace building initiatives<sup>6</sup>.

#### **Conflict-sensitive Education Sector Planning in South Sudan**

This is a case study that outlines the process of conducting an education sector analysis and developing education sector plan (ESP) in risk-prone contexts, with an aim to illustrate the transformational potential of education through long-term planning, prevention measures and preparedness.

It was carried out by the Ministry of education South Sudan in partnership with UNESCO IIEP, UNICEF and PEIC. It entailed strengthening coordination of partners by governments; integration of safety, resilience and social cohesion in education planning and curriculum; capacity development of education stakeholder; analysis of system on such areas as performance in regard to demographics; internal efficiency; broadening participation at central and grassroots levels; and establishing a monitoring and evaluation framework.

Lessons learnt include the following. Government leadership and the strong participation of national authorities reinforce ownership and alignment of partners' efforts. Developing capacities for crisis-sensitive education sector planning is a long process that may ultimately be undermined by the crisis itself. The planning process can contribute to fostering social cohesion. Effective coordination of partners by governments and organizational complementarity ensure strong coordination, so as to effectively support ministries of education to develop plans that are crisis-sensitive.

<http://unesdoc.unesco.org/images/0024/002460/246090e.pdf>

The data generated through conflict analysis provides an understanding of the context in which education services are provided. An analysis of the two-way interaction between education and the context supports the development and implementation of interventions that maximize the positive effects of education on peace building, while at the same time addressing the negative impacts of

<sup>6</sup> UNICEF 2016: Report on the Pan-African Symposium on Education Resilience and Social Cohesion, Addis Ababa, June 2016.

education. Such a broad understanding facilitates the reduction of the risk for education investments to increase tensions in society.

## **b. Integrating Conflict and Disaster Risk Reduction**

In the 2015 Global Humanitarian Overview<sup>7</sup>, all African countries targeted for humanitarian assistance were from contexts where the crises were induced and/or exacerbated by conflict. The Africa Agenda 2063 includes the following priority areas: environmental sustainability, natural resources, risk and disaster management, peace and security. The integration of disaster risk reduction into education sector planning and programming is an emerging intervention aimed at building resilience to mitigate both natural and human-made disasters, as well as addressing the mutual causality between conflicts and disasters. African countries that have integrated conflict and disaster risk reduction include Burkina Faso and Uganda. The process entails the adoption of both top-down and bottom-up approach to enhance levels of stakeholder involvement, training of teachers and the development and use of school-based self-assessment tools on CDRM

### **Addressing conflict and disaster risks in and through education: Lessons from Uganda**

Uganda's decades-long civil war ended with a cease-fire agreement between the Government of Uganda and the Lord's Resistance Army (LRA) in 2006. Since the end of the civil war, Uganda has set an impressive poverty-reduction record, but acknowledges that ethnic inequality continues to threaten inter-group relations. In addition, instability in neighbouring countries has resulted in cross-border refugee influxes from South Sudan, the Democratic Republic of the Congo (DRC) and Burundi. In addition to the risks outlined above, natural hazards continue to disrupt the delivery of social services, including education. Floods, earthquakes, landslides, drought, epidemics, crop failure, and livestock diseases affected almost five million people between 1980 and 2010 across districts (IDMC, 2014). El Niño continues to have an impact on 33 high-risk districts, bringing unusually high rainfall and flooding.

The government of Uganda, through its Ministry of Education and Sports (MoES) has adopted a crisis-sensitive education approach known as the Conflict and Disaster Risk Management (CDRM). The initiative is implemented through partnership with UNICEF's Peacebuilding, Education and Advocacy Programme (PBEA), UNESCO-IIEP and other partners to strengthen education sector capacities in CDRM by operationalizing CDRM policy frameworks at central, district and school levels. The initiative entailed development of CDRM guideline at national and school level, a top-down approach that involved strengthening individual capacities (at the national level) in mainstreaming CDRM in education sector plans and policies in Uganda. This was coupled with a bottom-up approach in the capacity development of teachers and education officials from two selected districts and the development of a district- and school-based self-assessment tool for schools, as well as a CDRM school plan guide

Lessons learnt include the following. Combining top-down and bottom-up approaches allows for the development of a critical mass of individual and organizational capacity for CDRM at all levels and increases the pressure on central- and district-level decision-makers to work towards a conducive policy environment and to provide adequate funding for CDRM activities. Local-level development plans can be a promising entry point for preventing and mitigating conflict and disaster risk, as can local policies such as by-laws and ordinances. Moving from ad-hoc planning practices towards evidence-based CDRM planning requires well-developed organizational and

<sup>7</sup> UNOCHA, Global Humanitarian Overview 2015. A consolidated appeal to support people affected by disaster and conflict.

individual capacities. Prevention and mitigation strategies at central and decentralized levels will improve once current challenges are met. Capacity development measures must reflect an understanding of context and the factors that limit the capacities of individuals and institutions to deliver relevant and sustainable results for CDRM.

<http://unesdoc.unesco.org/images/0024/002460/246092e.pdf>

### c. Creating a safe learning environment

One of the seven pillars of CESA 2016-2025 is the creation and continuous development of a conducive learning environment that is free from all forms of abuse. This calls for the integration of the principles of safety, health and protection of learners, non-discrimination and transformative pedagogy into the education policies and plans. The concept also entails protecting schools from attack and military occupation during conflict. A study conducted on violence in educational institutions<sup>8</sup> reveal that various forms of violence are still prevalent in learning institutions, with a significant number of cases being perpetrated by teachers. Some of the interventions that have been put in place to promote safe learning environments include anti-bullying policies, child protection policies and the establishment of Child Friendly Schools in countries such as Kenya, Mozambique, Nigeria and South Africa. Countries such as the Central African Republic have adopted 'Safe Schools Declarations' which commit signatories to creating safe schools, and not using schools for military activities.<sup>9</sup>

#### Child Friendly Schools in Nigeria

The Child Friendly School (CFS) initiative in Nigeria indicates that school-wide implementation of skills-based education using an integrative approach produced positive changes in terms of pupils' attitude change to non-violence and awareness of non-violence conflict resolution alternatives. This led to a reduction in violence, bullying, improved discipline and relationships between teachers and pupils.

Fadokun, James *"Creating a culture of nonviolence and learning and living together in Nigerian schools: a preliminary evaluation of UNICEF Violence-free school in Nigeria initiative."*

### d. Curriculum reform policies

Global trends in education and training indicate a shift towards programmes that encourage maximum realisation of an individual's potential and optimal development of human capital. Proponents of this paradigm argue that unless young people's skills are developed for work, they will be ultimately excluded from active participation in their societies. This entails promoting the acquisition of 21<sup>st</sup> Century skills in education and training. Africa needs curriculum policy frameworks that enhance peace and global citizenship. These include adopting curriculum models that provide for flexible pathways that develop all learners' abilities and talents; improving efficiency in provision of education and reducing wastage at all levels, enhancing pedagogical approaches that support creativity, innovation and critical thinking; and creating an enabling environment for performance based learning. It is also imperative to integrate issues related to facing difficult, past,

<sup>8</sup> School-related gender-based violence is preventing the achievement of quality education for all <http://unesdoc.unesco.org/images/0023/002321/232107e.pdf> (2015).

<sup>9</sup> Global Coalition to Protect Education from Attack (GCPEA 2014).

historical experiences into curriculum reform processes. The adoption of such reforms reduces inequalities in education would enhance access to quality education, create opportunity for dialogues and promote the participation of learners, leading to enhanced social cohesion.

### **e. Access, equity and peace**

Conflicts, violence and inequities can lead to crises and impede the achievement of the Sustainable Development Goals (SDGs) in African countries. Social exclusion is a primary cause of fragility and is at the root of historical grievances. One major consequence of the history of exclusion and marginalization is the resultant weak sense of collective identity. Citizens can often become disillusioned when they do not see the benefits of education in their own communities. Education planners therefore need to pay attention to various dimensions of identity recognition and resource distribution.

Education has crucial links to a society's social, economic and political spheres. As earlier mentioned, it is central to identity formation (at individual and society level) and can promote cohesive societies and contribute to state-building. On the other hand, education can also undermine these processes. For instance, inequitable provision of services or biased curriculum and teaching methods can reinforce existing exclusion and stereotypes. Education systems, particularly the type and quality of education provided, can either fuel marginalisation, alienation and risks of conflict, or contribute to social inclusion, economic development, and sustainable peace and stability

It is incumbent on African governments to ensure that curriculum and education services are culturally and economically relevant to local contexts, with a special focus on minorities, nomadic and other mobile communities, while at the same time developing alternative education opportunities for marginalised and at-risk adolescents and youth. Such alternative opportunities include accelerated learning programmes, technical and vocational training, life skills education and peace and Global citizenship education. Research indicates that the pastoralists in Eastern Africa feel marginalised by a system where the curriculum is irrelevant to their life and does not recognise their culture or ways of life.<sup>10</sup> Such experiences in the education system may spur conflict. There is a need therefore for the national curriculum to be adapted to the context of the marginalised, vulnerable and hard to reach. Policies such as the Universal education initiatives, aimed at promoting access and equity in education, need to be comprehensive and include the marginalised, vulnerable and hard to reach learners at all levels, as shown by the following study:

#### **Access and quality of urban low-cost private schools: Implications for building peace and global citizenship**

A cross-sectional study conducted in 230 schools, 15,000 pupils, 671 teachers and 5,854 households from seven large informal settlements in Kenya revealed that, for young people to acquire attributes of peace and Global citizenship, the education sector needs to adopt and implement policies that promote equity and non-discrimination. African countries have introduced universal education policies that have led to an increase in primary school enrolment. In urban areas, where a high proportion of children from poor households living in informal settlements (popularly known as slums), parents choose to take their children to fee-charging non-state schools due to long distance between home and public primary schools. Schooling systems with

<sup>10</sup> EFA Global Monitoring Report 2010: Reaching the Marginalized.

an increasing enrolment in fee-charging schools in poor neighborhoods that are hardly regulated and operate in child-unfriendly environments risk creating citizens that feel neglected. Youth growing up in such an environment could easily be lured to gangs, cults and even terrorist groups. The study examined the link between peace education and peacebuilding, and the education of children and youth in urban informal settlements.

**This section provides key lessons from the study.** Expanding opportunities of access to primary education alone because of universal education policies will not resolve inequalities and therefore cannot realise universal access to quality education, peace building, and global citizenship. The framework of universal education policies, through which capitation grants are mainly allocated to state schools only, may be creating inequalities, thus sowing seeds of disconnect among poor urban youth who could easily get lured to crime. This makes peace building a mirage and it is not supportive of Agenda 2063 and Continental Education Strategy for Africa 2016-2025 that identify radicalisation and violent extremism as major challenges in Africa. Our evidence demonstrates that there is an unacceptably high number of children from poor households in the informal settlements enrolled in the 'private schools for the poor' due to the perceived better quality of education. This evidence is useful in engaging the policy stakeholders to rethink the pro-poor policy implementation frameworks and reorient public subsidies in urban areas to poor neighborhoods as a strategy for peace building and global citizenship

Moses Ngware et al. (2013) *Quality and Access to Education in Urban Informal Settlements in Kenya*

## f. Preventing and managing emerging forms of violence

There is an increasing interest in strategies for preventing and addressing radicalisation and violent extremism, with a focus on both the push and pull factors. Studies on emerging forms of violence recognise the link between violent extremism and other forms of violence such as intercommunity and gang violence (Ministry of Education-Kenya 2016). Interventions proposed to African governments include promoting inter-faith dialogue at all levels of education including the universities, identifying early warning signs of violent extremism among young people, encouraging universities and research organizations to conduct regular research on the ever changing trends in radicalization and violent extremism to inform government and development practitioners on innovative strategies for countering violent extremism, and involving children and young people in leadership and governance (ADEA 2016). Some of the effective policy interventions for the youth include providing a broad framework through development of national youth policies which serve to ground interventions through education, ensuring effective participation of young people in education policy and education sector plan development process, leveraging on youth as agents and assets of peaceful co-existence rather than victims and perpetrators.

### 2.3. Curriculum-Based Interventions for Peace and Global Citizenship Education

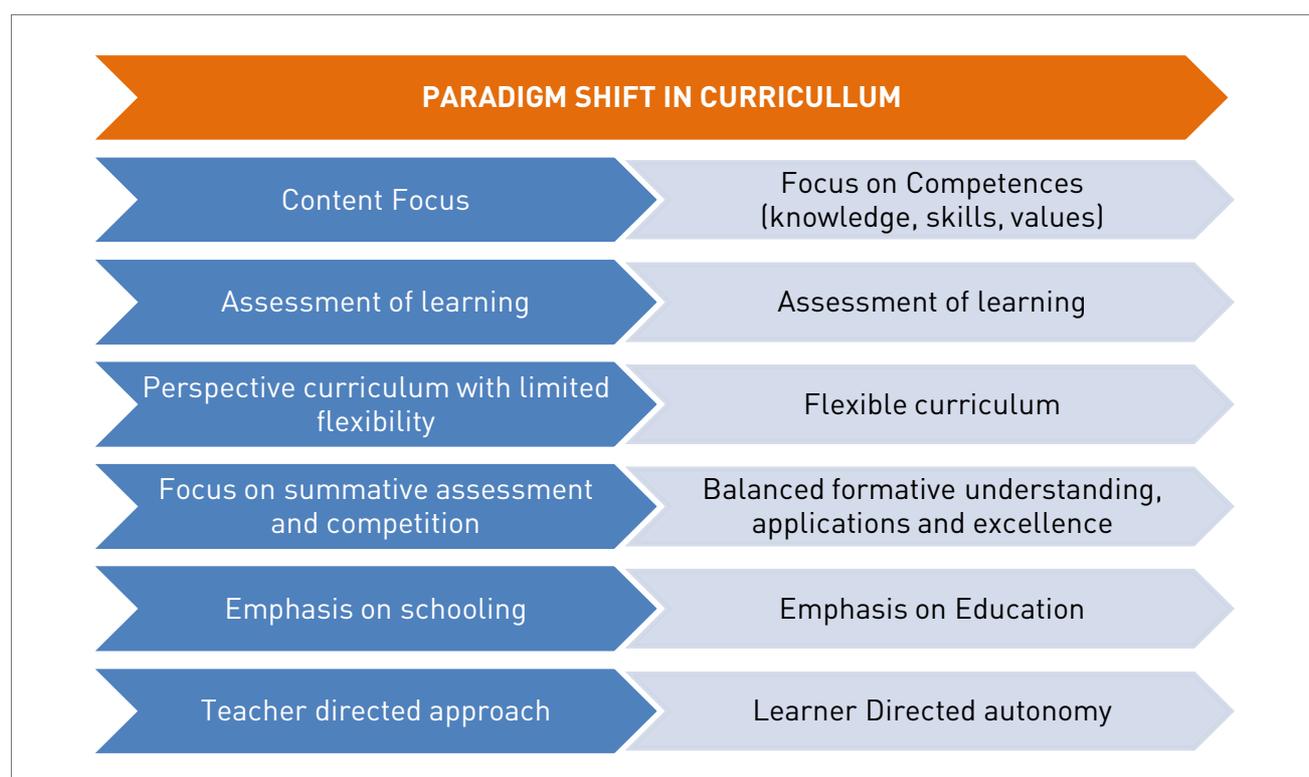
Strategic Objective 10 of CESA 2016-2025 provides for the promotion of peace education, conflict prevention and resolution at all levels of education. This calls for curriculum-based interventions which include: the training of teachers, administrators, managers, parents, and students at all levels of education; and the development and dissemination of teaching and learning materials on peace and global citizenship education. A culture of peace should also be mainstreamed in all learning institutions. It is envisaged that these curriculum interventions will enhance positive attitudes, life

skills, ethics and values, and integrity, to promote peace and social cohesion at the community, national, regional and global levels.

Global citizenship may be a relatively new term in the lexicon of curriculum development in African countries. However, components of GCED such as human rights, citizenship, international relations, peace, conflict resolution, democracy, and environmental education have always been integrated in school subjects, notably history and government, social studies, and religious education and life skills education. The curriculum provides a critical avenue through which peace and global citizenship education can be enhanced to ensure sustainable peace in the world. In this regard, curriculum should take cognizance of the fact that learners spend most of their formative years in school, which presents any opportunity for moulding and reinforcing values upon which the learner's character is formed. The emerging trend in curriculum reform is the adoption of a value-based approach to education that will create learning opportunities within the formal, non-formal and informal dimensions to inculcate the desired values in all learners.

The implementation of value-based education demands a rethink on the existing curriculum in regard to content, teaching and learning materials, pedagogy, and learning assessments. The following are some curriculum-based interventions towards peace and global citizenship education:

#### a. Paradigm shift in curriculum development



**Figure 2: Shift in curriculum reform for peace and Global Citizenship Education**

*Adopted from Kenya Institute Curriculum Development (KICD) curriculum reform framework (2016)*

In order to effectively implement global citizenship education, there is need for a paradigm shift in curriculum development from: content-based to competency-based curriculum that includes soft

skills; assessment of what has been learnt to assessment that enhances learning; prescriptive to flexible curriculum; summative assessment and competition to balanced formative assessments that focus on understanding and application; emphasis on schooling to emphasis on education; teacher-directed approach to learner autonomy as shown in Figure 2.

African countries such as Benin, Kenya, Madagascar, Mauritania, Rwanda, South Africa, Tanzania and Uganda have shifted their focus from objective-based to competency-based curriculum, where peace education and GCED are a critical competence, since education is about citizenry over and above literacy and numeracy.

### **b. Interactive teaching and learning materials**

Instructional materials for peace building and global citizenship should support the learning content, allow students to engage in the application of concepts and provide an opportunity for full participation in the learning process. The materials should provide for activity-based and experiential learning. Teachers need to use a wide range of stimulating and exciting materials to teach the concepts outlined in the curriculum and ensure that students are actively involved in their learning. A shift from content based textbooks to workbooks where learners are in charge of their own learning material will facilitate the internalisation of peace and GCED concepts. Individual learning logs, used together with workbooks, is a powerful tool for tracking personal reflections, learning and psychological growth. This was one of the lessons learnt from the Learning to Live Together programme in Kenya.

Teaching and learning materials for peace and GCED need to be in a language that the learners easily understand, possibly in the mother tongue in the early years. The materials may include true or fictional stories that have a positive influence on the learners' behaviour. Each image, piece of information and exercise in the story has the potential to transfer values, attitudes and soft skills related to peace and global citizenship.<sup>11</sup>

### **c. Promoting peace and global citizenship in formal settings**

Peace education and GCED can be mainstreamed in the formal curriculum through integration and infusion strategies. The implementation should begin at an early stage while children are still acquiring literacy skills. Peace education and GCED has also been implemented as a stand-alone subject. A good example is South Korea where it is taught as a mandatory separate subject entitled 'Creative Experiential Activities'.

#### **Creative Experiential Learning in South Korea**

The project aims to strengthen collaboration, creativity and character building among students. Students undertake activities such as community volunteering and environmental protection. The creative experiential learning is carried out through themes such as democratic citizenship education, multi-cultural education, and education for international understanding, education for sustainable development, education for gender equality, human rights education, media literacy and digital literacy. These cross-subject themes are integrated into the whole range of educational

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<sup>11</sup> Margaret Sinclair (Edited) 2013: Learning to Live Together: Education, Conflict Resolution, Responsible Citizenship, Human Rights, Humanitarian Norms.

activities and related subjects. It uses transformative, learner centred and participatory learning. Evaluation findings show that, following the project implementation, the project has enhanced motivation and commitment to teaching in the country. The project also provides a framework for transformative pedagogy for quality learning that can be emulated by other countries. In addition, the curriculum provides flexibility in selection of content by learners for various experiential activities, which provide a learning point for all.

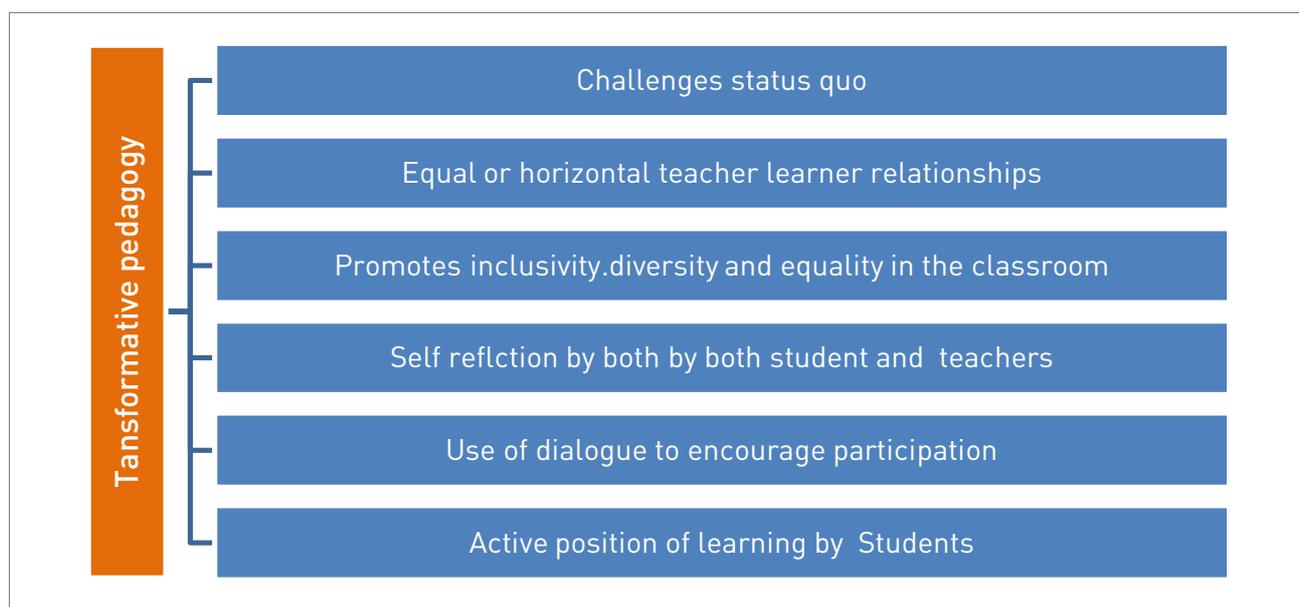
[www.unescobkk.org](http://www.unescobkk.org)

Student clubs (sports, music, drama, art, etc.) provide critical avenues for promoting peace through out of class initiatives. Schools, colleges and universities have the opportunity to form partnerships with both state and non-state actors to ensure that these activities are mainstreamed as part of institution's activities.

#### d. Transformative pedagogy

One of the major challenges of the implementation of the peace initiatives in the education sector is the lack of capacity among teachers in the use of methodologies that promote the development and internalisation of skills, values and attitudes for peaceful coexistence.

Figure 3 presents a model of transformative pedagogy based on the analysis of information and practices in Africa.



**Figure 3: Transformative pedagogy**

Transformative pedagogy relates to active teaching and learning that empowers both the teacher and the students to critically examine their beliefs, values and knowledge, with the goal of developing a reflective knowledge base, an appreciation for multiple perspectives and a sense of critical consciousness. Teachers should model principles of peace and GCED in their demeanor and their relationship with the students. This calls for a radical shift from the didactic style of teaching, which places teachers in a position of power and control over students, to a collaborative teacher-learner relationship in which both learn simultaneously from each other. Transformative pedagogy should be

anchored on an institutional culture of peace and non-violence. This would result in a safe and secure classroom where the rights and dignity of all is respected and where conflicts are resolved in a peaceful and non-violent way.

### **Learning to Live Together (LTLT) Programme in Kenya, Nigeria and Tanzania**

The Learning to Live Together is an intercultural and interfaith programme for ethics education delivered in both formal and informal settings to help children and young people to make well-grounded ethical decisions based on values that promote respect for other cultures and beliefs. LTLT promotes the value of respect among children and young people, teaching them to appreciate and nurture their spirituality. It helps children develop skills, enhance knowledge, and nurture attitudes that empower them to learn to live and act in a plural society. The LTLT approaches use methodologies that provide space for exchange, interaction, discovery, critical thinking, and reflection. The key attributes of the programme are outlined below:

- The experience-based learning uses experiences and focused reflection to increase knowledge, develops skills and clarify values
- Cooperative learning that fosters a positive interdependence among students' efforts to learn and creates a perception among participants that they can reach the goal only if all members contribute to the assigned task.
- Problem-based learning helps participants take an active, task-oriented, and self-control.
- Introspection gives participants the chance to identify and evaluate their inner thoughts, feelings and desires

<https://ethicseducationforchildren.org/images/zdocs/Learning-to-Live-Together-En.pdf>

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### **e. Strengthening of religious education**

Religious education provides an opportunity for learners to develop moral and ethical values. While religion is expected to promote the faith, moral and ethical values in society, it is imperative to ensure that this is done in ways that respect others and their diversity. One of the ways of promoting the appreciation for diversity is by adopting inter-faith learning. This helps learners to know and appreciate not only their own faith but also have an informed understanding of what others believe in and the commonalities they share. The commonalities and overlaps should form the basis for learners to act together on common concerns demonstrating our common humanity and interdependence. One of the key roles for religious education is to uphold religious and cultural values that promote openness, honesty and empathy towards other human beings.

The emergence of ideologically based violence has brought into focus the role of education in preventing radicalization and violent extremism. Radical and extreme religious views have been cited as one of the many causes of this challenge in the world today. Religious education can play an important role in preventing the development of extremist religious views. Best practices in promoting peace through religious education can be drawn from the Kingdom of Morocco that has worked to rationalize and modernize Islamic education through capacity development of teachers on an electronic platform. Other interventions include integration of religious studies and humanities to facilitate balanced openness, coupled with the use of modern and advanced means and tools of education that promote moderation of religion.

The experience of Minhaj-ul-Quran International presents an attempt to address the challenge of violent extremism among young interventions through the curriculum:

### **An introduction to Islamic Curriculum on Peace & Counter-terrorism by Minhaj-ul-Quran International**

This is a peace education initiative that not only help eradicate religious extremism, but also promotes peace to society as well as community cohesion. The curriculum focuses on countering extremist narrative and targets mosques, schools, seminaries and Quranic schools to both Muslim and non-Muslim children. The initiative recognises that the Imams of the community, the religious teachers, clerics and parents are responsible for nurturing and educating children to ensure they are protected against the propaganda by scholars or preachers they may come across, whether in their educational institutes, mosques, clubs and societies, informal networks of friends or whether online on social media. The initiative is also premised on the fact that some members of the Muslim community lack adequate understanding of the signs of radical ideology, and how to counter radical ideas with evidence-based argument from the Qur'an and Sunnah, the primary sources of knowledge and laws of Islam, and classical scholarship. This is the reason why any strategy to effectively deal with the problem needs to focus on providing awareness not only to the young people, but also to imams, religious teachers and parents.

Minhaj-ul-Quran International also appreciates that most young Muslims do not have adequate understanding of their religion, the methodology of interpretation, the contextualization of passages from the Quran or Hadith, the formulation of laws, and the knowledge of Arabic. In view of this, inexperienced persons may audience to anyone who is able to quote the scripture, which may ultimately make one vulnerable to radicalisation. It is with this in mind that the Islamic Curriculum on Peace and Counter-terrorism was prepared. Minhaj-ul-Quran International has developed teams of people and materials to deliver talks at school assemblies and hold workshops at universities.

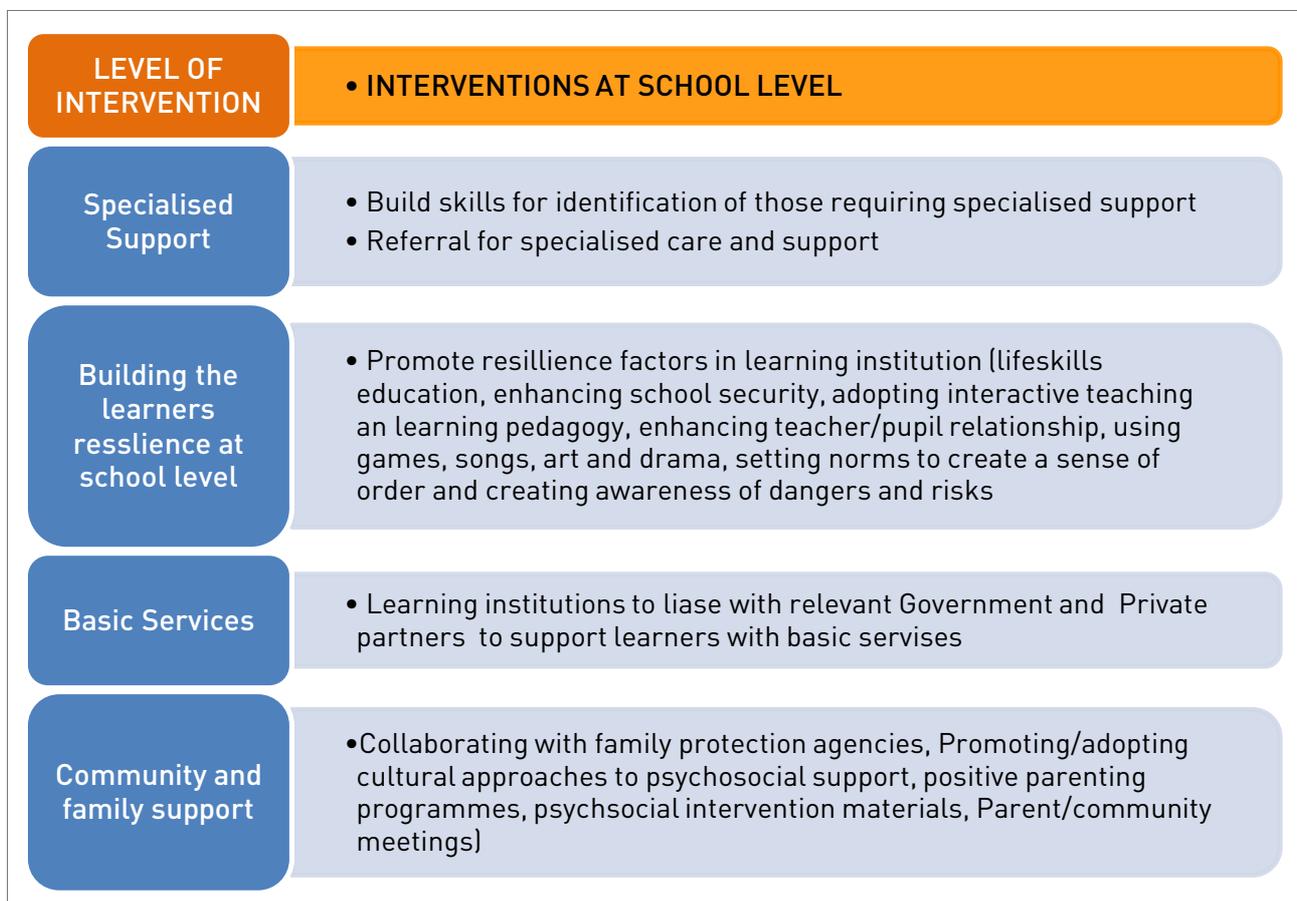
[www.minhaj.org/english/tid/33549/An-introduction-to-Islamic-Curriculum-on-Peace-Counter-terrorism.html](http://www.minhaj.org/english/tid/33549/An-introduction-to-Islamic-Curriculum-on-Peace-Counter-terrorism.html)

### **f. Psychosocial interventions for social cohesion**

Africa has witnessed an upsurge of disasters and violent conflicts leading to the disruption of normal life, loss of human life and destruction of property. These adverse effects of these mishaps on education include loss of learning time; and the displacement and trauma among learners, teachers, other staff members and parents, which impact negatively on the ability of children to function in school. This calls for timely and well planned psychosocial interventions that empower individuals and their communities to tackle social and psychological reactions to critical events and to create community cohesion.

Possible interventions of ministries of education include: development of psychosocial modules anchored in the curricula of universities and teacher training institutions. The national school curricula should include psychosocial components to facilitate knowledge and skills for self-care and the care for others in the event of an emergency. Psychosocial services can also be provided through experts posted at grassroots' levels to offer teachers and learners professional help.

Figure 4 presents a model developed from a synthesis of psychosocial interventions that guide initiatives in learning institutions to help teachers, learners and parents mitigate and cope with trauma.



**Figure 4: Proposed response model for psychosocial support at school level**

The analysis revealed various levels of psychosocial support which include community and family support, provision of basic services, resilience building and specialised support. Educational institutions, in liaison with public and private partners, should provide specific services to build capacity for psychosocial care and support, as well as facilitate psychosocial intervention for learners in the event of a critical situation.

**g. Integration of indigenous peace building approaches in the curriculum**

In Africa, many indigenous peace-building traditions emphasise the importance of social solidarity, which is achieved when members of the society respect each other’s humanity and show concern in the common welfare and well-being of each other. One such tradition is the ‘ubuntu’ world view, which is embraced by communities in eastern, central and southern Africa. The idea behind ubuntu is that all humans are interdependent. Four key lessons on the promotion of peace and social solidarity can be drawn from the ubuntu tradition. First, public participation is important in the peace-building process because it promotes social solidarity. Second, it is important to support both victims and perpetrators as they go through the difficult process of making peace. Third, acknowledging guilt and remorse, and granting forgiveness, are valuable ways of achieving reconciliation. Fourth,

empathy for others, sharing common resources and working cooperatively to resolve common problems. This important indigenous approach to peace building needs to be mainstreamed in the curriculum at all levels of education, including universities. Indigenous approaches should also be combined with modern values such as gender equality, so that all members of society are included in peace-building.

Concrete interventions that need to be taken to enhance indigenous peace building knowledge in education include: conducting interviews and research to document indigenous peace-building traditions; developing curricula to transmit indigenous approaches; preparing teaching and learning materials; and establishing partnerships with government organizations, educational institutions, professional teachers' associations and non-governmental organizations to disseminate and share training material and curriculum.

### **Case of Somalia and Rwanda in the use of indigenous approaches to peace building**

In Northern Somalia, also known as Somaliland, traditional leadership institutions and methods for resolving disputes were used to bring together the clans and create a legislature and government. By drawing upon Somali tradition and combining these traditional structures with modern institutions of governance like the parliament, Somaliland has succeeded in maintaining a degree of relative peace and stability. Some have argued that Somaliland might be the first genuine African nation state because it was created using indigenous cultural norms of governance. In this sense, it emerged from the efforts and desire of Somali clans to unify into a state. This is the exact opposite of virtually all of Africa's post-colonial states, which were created by European colonial powers, arbitrarily dividing ethnic groups and setting the stage for the problems and pathologies that exist today.

In Rwanda, the government used the traditional justice and reconciliation system, Gacaca, to respond to the challenge of the big numbers of suspected perpetrators in the 1994 genocide. A key lesson from the Gacaca system is that it was organised on the basis of local community involvement. The local community played a major role in encouraging the perpetrators to acknowledge what they have done, and the victims were involved in the determination of reparations that were needed for the perpetrators to be re-integrated into the community.

These two examples point to the need to establish education and training programmes for officials and civil society actors, based on African cultural values. Progressive cultural principles which promote human dignity and the well-being of the individual and society can provide valuable insights into how Africa can be peacefully reconstructed by using its own indigenous value systems which emphasize promoting social solidarity.

[www.gsdr.org/document-library/african-approaches-to-building-peace-and-social-solidarity/](http://www.gsdr.org/document-library/african-approaches-to-building-peace-and-social-solidarity/)

### **h. Facing the past through education**

The concepts of facing history, which include promoting transitional justice, are gaining currency as areas that need to be given attention through education. Built upon an intellectual and pedagogic framework of a synthesis of history and ethics, its core learning principles embrace intellectual rigor, ethical reflection, emotional engagement and civic agency. Its teaching parameters incorporate the methods of enquiry, critical analysis, interpretation, empathetic understanding and judgement. Teachers can employ carefully structured methodology to provoke thinking about complex questions

of citizenship and human behavior. This begins with an exploration of the multi-faceted nature of human identity, followed by an analysis of questions of membership and belonging, in which students explore the human tendency for creating an 'other.' Students develop the ability to think historically, hypothetically and imaginatively about why people in the past acted as they did, the choices available to them and the possibility of other choices that might have been taken. The facing history approach goes on to explore difficult questions of judgement, memory, and legacy, and the necessity for responsible civic participation to prevent injustice and protect democracy in the present and future. The use of memorial centres to spur genuine discussions of a country's past is a powerful tool for dealing with difficult history such as the case of Rwanda.

### **The Kigali Genocide Memorial in Rwanda**

The Kigali Genocide Memorial is the final resting place for more than 250,000 victims of the genocide in Rwanda. Through education and peace building, it honours the memory of more than one million Rwandans killed in 1994. It facilitates interaction with community members, survivors, perpetrators, rescuers and policy leaders and provides awareness of the genocide and of peace building efforts. It contains a permanent exhibition of the Rwandan genocide and other genocides around the world. It serves as an educational centre (a powerful educational tool for the next generation), a memorial garden and a national documentation centre.

The centre is open to schools and national and international visitors. A visit to the centre acquaints visitors with the history of the genocide, its complex background, as well as its lasting aftermath.

[www.kgm.rw](http://www.kgm.rw)

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## **i. Promoting peace building and global citizenship in non-formal settings**

In most countries, the formal dimension is the main mode of education delivery for peace and global citizenship. However, this should be complemented by the non-formal and informal approaches.

This can be done through youth-led initiatives and collaboration with non-governmental organizations (NGOs), the private sector, and virtual engagements. Relevant knowledge, attitudes, skills and practices equip young people to create positive change at all levels in their community and society as indicated in the following case study:

### **Youth Led Initiative in South Africa**

Activate! is a network of young leaders equipped to drive change for the public good across South Africa. It connects youth who have the skills, sense of self and spark to address tough challenges and initiate innovative and creative solutions that can reshape society. It is a three-year programme for young people aged 20 to 30, identified as 'activators', or mobilisers, innovators, connectors, trend setters and change drivers. The first year offers a residential learning module that promotes self-discovery, collective self-reflection, leadership, project management and social and political navigation. The year's programme culminates in a two-day gathering of participants of all types and levels. The second year connects activators to each other, deepens their resources, and offers opportunities for exchanges and networking. In the third year is devoted to seminars, workshops and online learning platforms that enrich activators' leadership for public innovation.

[www.activateleadership.co.za](http://www.activateleadership.co.za)

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## 2.4. Partnerships and Collaborations in Peace and Global Citizenship Education

The Africa Agenda 2063 underscores Africa's need for mutually beneficial relations and partnerships with other regions and continents and outlines the nature of partnerships with a view to rationalizing them and enhancing the benefits to the continent's transformation and integration efforts. This can be achieved by strengthening Africa's common perspectives on partnerships and by speaking with one voice on priorities and views on global matters. There is therefore a need to develop and disseminate an entirely new paradigm and practice of collaboration that supersedes the traditional silos that have divided governments, philanthropies and private enterprises for decades, and replace it with networks of partnerships working together to create a prosperous society.

The primary goal of partnership for peace is to increase stability, diminish threats to peace and build strong and secure relationships. The Regional Economic Blocs (REBs) are key in ensuring peace and stability in their regions hence provide a major opportunity for collaboration on peace and global citizenship education among member countries. In West Africa, a partnership between fifteen (15) countries has been instrumental to the promotion of peace in the region through online capacity development of teachers and the development and dissemination of training materials translated into local languages.

### Education on Peace for Development in West Africa

UNESCO Dakar coordinates a project in Education on Peace for Development in West Africa. The official title of the project is "Consolidation of Economic Community of West African States (ECOWAS) policy for promotion of human rights' education, citizenship and culture of peace, democracy and regional integration in formal education system of 15 member states and particularly in post-conflict countries". Launched in 2006, the project aims at promoting culture of peace, human rights, citizenship, democracy and regional integration as a means of instilling values of peace in young West African minds. The project, which covers all 15 ECOWAS countries, is funded by African Development Bank.

The project was implemented in two phases, with the first focusing on ways to teach culture of peace, human rights, citizenship and democracy in the formal education systems, focusing on six countries facing conflict or post-conflict situations (Côte d'Ivoire, Guinea, Guinea-Bissau, Liberia, Sierra Leone and Togo). This led to the publication of an ECOWAS reference manual for education on the culture of peace, human rights, citizenship, democracy and regional integration. The second phase of the project sought to optimise and disseminate the ECOWAS reference manual. The project was extended to all 15 ECOWAS countries, thereby amplifying its scope and number of trainers trained. More than 35,000 copies of the manual were distributed in English, French and Portuguese. It was also translated into 30 local languages of almost all ECOWAS countries. Eight online training modules have been introduced to complement the reference manual. The online is suitable and adjustable to individual training purposes in both formal and informal education, as well as different levels of teaching and learning.

[www.unesco.org/new/en/dakar/education/peace-education/peace-education-project-in-west-africa-reaching-out-to-15-ecowas-countries/](http://www.unesco.org/new/en/dakar/education/peace-education/peace-education-project-in-west-africa-reaching-out-to-15-ecowas-countries/)

An emerging trend for collaboration is the Public, Private Partnerships (PPPs), which is a cooperative arrangement between one or more public and private sector actors. Strategic partnership has seen state and non-state actors cooperating to advance their mutual interests. Such trends can leverage the processes of peace building through the promotion of peace and global citizenship education. The private sector is playing an increasing role in supporting peace building efforts in conflict and post-conflict areas, especially by providing critical expertise, know-how, and capital. Many private sector companies are funding peace education initiatives. Samsung and Comcraft are two good examples.

Strengthening partnerships and collaborations at the institutional level enhances ownership and support and harnesses local capacities for peacebuilding. Grassroots level interactions entail intersectoral, community based and partnerships across various education levels. Collaboration with the civil society harnesses community support for peace initiatives through formal and non-formal education in basic and higher education institutions.

A case in point is the collaboration between the University of Port Harcourt Center for Conflict and Gender Studies and a coalition of CSOs called Rivers State Conflict Management Alliance (RSCMA), which indicates how the two have collaborated to address major issues that were identified as sources of conflict. This experience illustrates the crucial role that higher education in supporting communities to address conflict situations. Results show how universities can, outside regular peace and conflict study programmes, contribute in practical terms to development of collaborative conflict management systems that are responsive to people's security needs.

**Universities, Civil Society and Management of Violent Conflict in Nigeria's Niger Delta.**

Author: Prof. Fidelis Allen, Centre for Peace and Gender Studies, University of Port Harcourt

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The role of school and community partnerships has also been highlighted in various research papers as critical to community peace. Policies that encourage community participation in school activities and through which the school can demonstrate its education for peace programmes to the broader community should be encouraged. Examples of efforts to nurture peace in schools and connect with communities include Kenya's peace (Amani) clubs. Learning from the 2007/2008 post-election violence in Kenya, where about 55 percent of those who perpetrated the violence were young people, the National Cohesion and Integration Commission (NCIC), in collaboration with the Ministry of education and other stakeholders, established the "Amani clubs", which have been instrumental in promoting peace among learners, teachers and communities.

**Amani Clubs in Kenya**

Amani clubs aim to promote the appreciation of diversity by enabling students to learn to co-exist harmoniously despite ethnic, racial and religious differences, and to teach children and young people to respect diversity in a pluralistic society. Amani clubs foster school-community partnerships by conducting community outreach programmes that increase learners understanding and interactions with communities.

The events include public celebrations, public meetings, as well as clean-up activities that involve people from different background/status and promote unity of participants, volunteerism and community service, dialogue forums, peace caravans and others. The clubs target learners in schools and institutions of higher learning. Club members influence other youth, resulting in a growing ripple effect that would then draw the participation of young people from different regions

and counties all over the country to come together and participate in activities that are intended to promote diversity, peace and national unity. The clubs have helped schools to create and manage disputes between students, develop learners' and teachers' skills in understanding issues of peace and cohesion, and promoted harmonious co-existence amongst students and boosted students' confidence.

<http://cohesion.or.ke/images/downloads/AMANI%20CLUB%20Guidelines4th%20nov.pdf>

A good example of an initiative promoting global citizenship through intercountry interaction is the Ghana-Canada Global Community Service Learning, which runs international, cross-disciplinary, collaborative, mixed mode teaching and learning, and praxis-oriented programmes (Quist, 2013). It uses simple technology, internship and field research to provide students and scholars in Ghana and Canada the opportunity to learn the skills of global citizenship, while supporting, inspiring, and empowering deprived students in rural Ghana in an environmentally-friendly and sustainable way. The students identify environmental-related problems facing deprived rural communities and work to solve or alleviate them.

### **Project Citizen Ghana**

Project Citizen Ghana aims at training the youth to be active in engaging in the important issues that will benefit the communities and the nation at large. The students are involved in identifying and gathering information on problems that need public policy solutions in their communities, as well as researching and finding alternative solutions and proposing their own policies on how those challenges could be resolved. The essence of the project is to empower the students to learn how to develop public policies to solve community problems and how citizens can be empowered to monitor and influence public policy making in the community, as well as to develop intellectual and participatory skills that promote authentic research, critical thinking, effective communication and reflective thinking. The impact evaluation of the implementation of the Project Citizen Ghana revealed that the majority of students believed they could make a difference in their communities. It was also found that, through the project implementation, students had developed a better understanding of public policy and the challenges facing policy makers, and of the way their government works. The study also showed that students develop important research and communication skills and greater interest in their democracy. It was also reported that most students trained through the project had become good public speakers and that their confidence level also been boosted.

<https://www.ghanabusinessnews.com/2013/11/04/ncces-project-citizen-ghana-makes-impact-on-youth/>

## **2.5. Cross Cutting Issues**

### **a. Information Communication Technologies**

The potential for using more innovative, cost-efficient, and user-friendly ICT solutions in education, and for reaching all groups of societies, including the poor, those in remote areas, and other disadvantaged groups, has become increasingly feasible the world over. In addition, Information and Communication Technologies (ICTs) have helped to improve the well-being of individuals and communities at risk. They have given a new meaning to human rights, in particular the freedom of

expression and information. They have allowed the creation of better communication and coordination mechanisms, the establishment of early warning early response systems, as well as the development of other tools in the service of human rights and peace communities. Technology is however double-edged in relation to peace building. On the one hand, it significantly enhances early warning systems at all levels and facilitates the prevention, mitigation and management of the effects of violent conflict. On the other, it can be used to incite and develop alliances for conflict. ICT has been used in peace building to generate and store data on early warning signs of conflict, enhance monitoring and evaluation of programmes (e.g. the use of WhatsApp), develop capacity, enhance teaching and learning, and provide a platform dialogue and interaction on peace building, among others.

## **b. Youth Issues**

Many African countries have high youth populations relative to their total populations. Since the last decade, researchers and practitioners have demonstrated a direct relationship between a high youth population and a higher statistical risk of armed conflict<sup>12</sup>. This is, however, not a straightforward indicator, as there are countries with youth bulges that have not gone into open conflict but have regained relative stable. African examples include Benin, Botswana, Malawi and Zambia. Youth unemployment/under-employment, lack of access to quality education, poor governance, high levels of inequality particularly between ethnic groups, and gender are major contributors to violent conflicts. There is, hence, the need to put in place appropriate initiatives to turn the youth bulge into youth dividends in Africa. Such interventions might include youth training and empowerment programmes, job creation, mentorship programmes, and the promotion of entrepreneurial skills. It is worth noting that the African Union has declared the year 2017 as the year of the youth, with the theme, “Harnessing the demographic dividend through investments in youth”

To address the challenge of violent extremism among young people, there is need to f the youth need to be involved in policy development, social-economic development process and governance. In doing so, individuals and institutions can involve the youth in project management, partner with youth-led initiatives, and facilitate youth inclusion in national and local consultation processes. This may be done through new technology. Strategies for youth participation and involvement include youth representation in formal groupings and political systems, youth councils, management of local action projects, implementation of youth-run programmes and capacity development for the acquisition of requisite knowledge, skills and attitudes. This can be nurtured early through the involvement of children in school governance matters. These efforts will empower the youth to contribute to and benefit from more cohesive, stable, democratic, and prosperous communities and nations. An example of initiatives that can promote skills for good governance is the Children Governments and student councils in Kenyan schools.

### **Children Governments**

The Children Governments concept is part of the Child Friendly Schools initiative that enhances leadership capacities among children and young people. Its primary role is to promote learners’ safety. The programme presents an opportunity for pupils to learn the importance of civic participation and encouraging peaceful coexistence, while still in primary school. This model of leadership and governance strategies aims at sustainable peace education by giving students a

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<sup>12</sup> Anzeng T.F & Yugo T.U. (2013). African Development Bank Working Paper, Youth unemployment and political instability in selected developing countries.

voice in their schools' governance. The prefecture system is replaced by a representative body composed of learners, elected by their fellow learners, to organize social, curricular and co-curricular activities and to participate in governing their school. Learners have a voice to the school administration, board of management and the school community through ethical and accountable service. The programme is implemented by the ministries of education in collaboration with UNICEF in Kenya.

<http://unicefstories.org/2014/06/16/primary-school-children-in-kenya-become-forces-for-change/>

### c. Gender Related issues

Evidence demonstrates that the failure to remove gender-related structural barriers and address the unequal power dynamics can reinforce the vulnerabilities of the entire population.<sup>13</sup> Education is more than a social service; it develops identities, influences cultural norms, and can play a vital role in shaping the understanding of gender roles and responsibilities, and in internalising positive gender norms during childhood and adolescence. Conversely, education that legitimizes potentially harmful gender stereotypes at an early age can pose a challenge to education access and quality – and can undermine boys' and girls' ability to contribute to peacebuilding. Given this complex relationship between gender and peacebuilding, it is imperative to introduce gender analysis and gender-sensitive strategies from the initial stages of education planning.

Despite the centrality of women's role in peace efforts, peace education initiatives largely ignore women, and hence miss out on the potential benefits of gendered peace education. Gender-transformative peacebuilding approaches need to go beyond the inclusion of women and girls, to understanding and responding to the dynamics of gender roles and relationships across various contexts. Ensuring the equal participation of women and girls in efforts to promote peace and security and in decision making on conflict prevention and resolution are therefore crucial initiatives for sustainable peace. Some of the best practices in this area include: a joint initiative of the University Cheikh Anta Diop in Dakar (UCAD); the University for Peace (UPEACE) and *Femmes Africa Solidarité* (FAS), which established a Master's Degree course in gender and peace building at UCAD to mainstream gender in peace operations in Africa; and the case of Cote d' Ivoire, where ECD education is used to allow participation and interaction of women in the promotion of peaceful communities.

#### ECD, women and peace building in Cote d' Ivoire

Some countries have engaged both genders in peace education. In Cote d' Ivoire, a program on women's empowerment and social cohesion was implemented through early childhood development services. The project involves the formation of mother and early childhood clubs with the aim of uniting women from various national, ethnic and social backgrounds around the common goal of their children's well-being. The women meet in their social groups to receive training in such areas as peace education, basic literacy, numeracy, income generation and conflict resolution. The project has increased levels of trust between women, empowered women through capacity building initiatives and promoted peace in the community.

UNICEF Côte d'Ivoire "*Learning for Peace*".

<sup>13</sup> Mercy Corps, 'Rethinking Resilience: Prioritizing gender integration to enhance household and community resilience to food insecurity in the Sahel', Mercy Corps, Portland, Ore., 2014.

Other gender-based interventions that can promote peace in Africa include providing opportunities for women and girls; leveraging the opportunities presented by education in the post-conflict period to promote gender transformative interventions; and ensuring systems-level and classroom-based strategies to promote gender-equitable environments. These interventions should also address the prevention of gender-based violence in conflict affected areas.

## **2.6. Some challenges in peace and GCED initiatives through education.**

In regard to facilitating system-based interventions, it is noted that life skills and value-based education are usually not prioritised.

While national curricula have provisions for pedagogy reforms, the strengthening of teacher capacity and the development of effective teaching and learning materials to facilitate internalization of peace building concepts, skills and values, there are challenges in articulating these aspirations in the curriculum framework. There was no evidence of specific frameworks for integrating life skills, values and other areas related peace and global citizenship. As a result, the majority of the best practices in peace and GCED are supported mainly through technical and financial support from partners. This poses a major challenge in sustainability and harnessing of lessons learnt to inform policy and practice. It was also noted that, in some instance, there is minimal synergy between programmes by different partners in a particular country.

Monitoring and measuring the impact of Peace-Building interventions is a challenging task, as the initiatives focus on intangible outcomes such as changes in relationships and attitudes that do not lend themselves readily to quantification. In addition, evaluation is further complicated by the fact that the outcomes from Peace-Building are essentially long-term, which makes short-term monitoring and evaluation difficult. It is also difficult to isolate the impact of specific peace-building interventions based on the complex political, economic and social contexts in which they are located. Some of ICQN peace education countries such as Kenya and Uganda have attempted to introduce a monitoring and evaluation mechanism into their policies and programmes. As the continent moves towards the achievement of Africa Agenda 2063 and Education Agenda 2030, sharing of African and international best practices is critical to the enhancement of collaborative action.

## **3.0. CONCLUSION AND RECOMMENDATION**

### **3.1. Conclusion**

This paper synthesised both literature and empirical review (that provided practical cases and lessons learned) on building peace and global citizenship through education as it relates to revitalising education towards 2030 Global Agenda and 2063 African Agenda. This paper has identified the urgent need for the adoption of a holistic approach to peace education and GCED to move African education beyond socio-economic development to the integration of social responsibility and citizenship

Peace building initiatives through education requires a well-defined framework. This paper proposes that Africa's vision of peace and global citizenship needs to be supported by three pillars (themes): system-based interventions (policy based); curriculum-based interventions (review and reform); and partnerships and collaborations. Moreover, these pillars must have a strong foundation or enablers that are cross-cutting in-order to guarantee the achievement of the vision.

Inequalities in the education sector, whether based on gender, region, culture or religion, increase vulnerability to conflict. This is further complicated by disasters. There is a need, therefore, to embrace conflict sensitivity and to integrate disaster risk reduction into education planning and programming.

Whole school approaches to skills based education, which integrate in-class and out-of-class interventions and the involvement of stakeholders, can facilitate the change of students' attitude towards appreciation and adoption of non-violent alternatives.

Expanding access to education in isolation of policies and tailor-made interventions for the vulnerable marginalized and hard-to-reach children will not achieve equity and inclusion. These policies and interventions should influence the disbursement of capitation grants.

Education provides a great opportunity for addressing radicalisation and violent extremism. Of specific importance is the creation of opportunities for interfaith dialogue and enhanced opportunities for youth participation in governance. Strengthening of religious education helps learners clarify their faith and internalize basic human principles enshrined in the different religions.

Effective delivery of peace and global citizenship education calls for paradigm shift in curriculum development, teaching and learning materials, as well as pedagogy. The curriculum should also leverage traditional approaches to peace building in the community context. In addition, the curriculum provides a unique opportunity for learners to dialogue on difficult history of their country and to explore possible alternative responses to events.

Effective psychosocial interventions through education should integrate interventions at the community/family level, welfare initiatives to address basic needs, enhanced, learner friendly environment, and referral of those affected for specialised care.

Cross-cutting issues such as Information Communication Technologies and youth and gender related matters should also be considered for interventions, especially through partnership with other ministries, civil society and UN agencies.

### **3.2. Recommendations**

Ministries of education should adopt conflict-sensitive education through planning and programming to leverage the capacity for education to promote peace. This will also reduce the risk of education investments contributing to conflicts. Specific interventions include integrating conflict analysis into education sector diagnosis process, adopting both top-down and bottom-up consultations in education sector planning, and developing institutional based assessment tools.

In view of the relationship between critical events and conflict, disaster risk reduction interventions need to be put in place at the policy and school level. This will contribute to prevention, mitigation and management of disasters.

Educational institutions at all levels, especially the basic education institutions, should integrate principles of safety, health and protection of learners learning from initiatives such as the Child

Friendly Schools Programme. Other African countries should emulate the case of Central African Republic and protect schools from attack and military occupation. Learners should be protected from Gender based violence, often perpetrated by members of the school community. Radicalisation and violent extremism can be addressed through enhanced delivery of religious education and targeted programmes that promote interfaith dialogue.

In line with the commitments made in the ICQN communique signed by Ministers of education in Africa, it is incumbent on African governments to ensure that education services and curricula are culturally and economically relevant to local contexts, with a special focus on minorities, nomadic and other mobile communities, while at the same time developing alternative education opportunities for marginalized and at-risk adolescents and youth. Such alternative opportunities include accelerated learning programmes, technical and vocational training, life skills education and peace and global citizenship education.

Ministries of education need to liaise with stakeholders to develop national frameworks on the integration of peace and GCED into the curriculum to facilitate partner coordination around the priority areas.

This analysis recommends a paradigm shift in the curriculum from: a focus on content to competences; less of assessment of learning (summative) to more of assessment for learning (formative); and prescriptive curriculum to a flexible one where learners take charge of their learning. This needs to be supported through interactive workbooks and transformative pedagogy. Integration of the indigenous peace building intervention will also make the curriculum country specific. The curriculum should also allow the “Facing of difficult history”, for example, through the use of educational memorial parks to spur genuine discussions of a country’s past, however traumatic it may be.

Ministries need to harness indigenous approaches to conflict management in their countries, and integrate this knowledge into the curricula, from primary to tertiary level. A country’s difficult past can be faced through memorial sites, following the case of Rwanda.

To ensure sustainable and harmonised interventions at the country level, there is a need to enhance the capacity of education officials to enable them to coordinate and forge partnerships that remain focused on national priorities, at the regional, national and grassroots levels. Governments should support peace building initiatives through increased funding. There is also a need to enhance capacities of ministries of education to forge strong relevant partnerships in peace building initiatives that are centred on the country’s priorities and are developed in close consultations with relevant stakeholders, including communities.

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