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# Cultivating Peace through Teaching History in Rwandan Secondary Schools: Opportunities and Challenges

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*SIT Study Abroad*

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Cultivating Peace through Teaching History in Rwandan  
Secondary Schools: Opportunities and Challenges

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## **List of Abbreviations**

**CADE:** College Ami des Enfants

**CBC:** Competence-Based Curriculum

**CNLG:** National Commission for the Fight Against Genocide

**ECOP:** Education for a Culture of Peace

**GSK:** Groupe Scolaire Kinyinya

**IRDP:** Institute of Research and Dialogue for Peace

**NGO:** Non-Governmental Organization

**REB:** Rwanda Education Board

**S1:** Senior 1

**S2:** Senior 2

**S3:** Senior 3

**S4:** Senior 4

**S5:** Senior 5

**S6:** Senior 6

**UN:** United Nations

**UNESCO:** United Nations Educational, Scientific and Cultural Organization

## **Abstract**

Education has the ability to cultivate a Culture of Peace or Violence. In Rwanda, pre-1994 formal education became a tool for inciting violence by presenting a discriminatory and identity-based view of history. In the 23 years since the genocide, the Rwandan government has propagated education that promotes national unity and decreases division amongst students. The 2015 national competence-based curriculum (CBC), which incorporates the holistic idea of Education for a Culture of Peace (ECOP), is one pertinent example. This study addresses: (1) the historical narrative portrayed in the secondary-level national curriculum and how it is taught, and (2) the opportunities and challenges to cultivating a Culture of Peace in secondary-level Rwandan history students. Data collection in this study occurred first through the creation of a unique framework for ECOP based on existing literature and assessment of the curriculum against its indicators. Second was a case study of one public and one private secondary school in Kigali, which included: interviews with NGO and government stakeholders in CBC development, teachers, and school administrators; focus groups with students and educators; and class observation. It was found that ECOP content and pedagogy are widely prevalent in the CBC, however their implementation is severely hindered. In large part that is due to insufficient resources and teacher training. This study provides recommendations based on these findings.

## **Acknowledgements**

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Murakoze cyane.

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# Chapter I: General Introduction

## 1.1 Introduction to the Study

In the wake of the 1994 genocide against the Tutsi, education has become a central tenant to peacebuilding and reconciliation efforts in Rwanda. Through a case study of two institutions and analysis of the 2015 national competence-based curriculum (CBC), this study identifies challenges and opportunities for cultivating a Culture of Peace through history classes at certain secondary schools in Rwanda.

## 1.2 Background of the Study

Education has the ability to cultivate a Culture of Peace or Violence in its recipients. In Rwanda, pre-1994 formal education became a tool for inciting violence by presenting a discriminatory and identity-based view of history, systemically excluding Tutsi students, and promoting obedient population masses.<sup>1</sup> According to Hilker, prior to the genocide, “school classrooms were one of a number of public spaces in which the Hutu regime’s historical narrative about previous ethnic conflict, Tutsi dominance and malignancy was reinforced and propagated.”<sup>2</sup> Furthermore, “the teacher-centred pedagogy reinforced a top-down system of governance...[which] rapidly mobilise[d] a significant number of civilians to participate in the genocide.”<sup>3</sup>

In the last 23 years, the Rwandan government has propagated formal education that promotes national unity and decreases division amongst students.<sup>4</sup> This is especially true in the 2015 CBC, which incorporates the holistic idea of Education for a Culture of Peace (ECOP).<sup>5</sup> With the curriculum completed for two years now, it is essential to assess the extent to which it is achieving its goal of educating for a culture of peace so as to affirm or improve future programs.

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<sup>1</sup> Hilker, *The Role of Education in Driving Conflict and Building Peace: The Case of Rwanda*, 7.

<sup>2</sup> Hilker, *The Role of Education in Driving Conflict and Building Peace: The Case of Rwanda*, 8.

<sup>3</sup> Hilker, *The Role of Education in Driving Conflict and Building Peace: The Case of Rwanda*, 8.

<sup>4</sup> Aegis, “Peacebuilding Education.”

<sup>5</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *Summary of Curriculum Framework Pre-Primary to Upper Secondary 2015*, 4-5.

### **1.3 Statement of the Problem**

History is a subject that sets the national narrative of memory. It determines what is considered “truth” and what actions – violent or peaceful – are justified. History may be taught in a way that cultivates a Culture of Peace in students. This is important, as educating youth to embody peaceful values is essential for dismantling violent tendencies – both historical and cultural – within a society. In Rwanda specifically, incorporating peace education into history classes can establish an understanding of the past that dismantles the Culture of Violence that arose in 1994 (but which had roots from before 1959). It can also help youth find ways to manage unpeaceful thoughts or experiences down the road.

A core objective of Rwanda’s CBC is to cultivate a Culture of Peace in students. Peace education is meant to be a holistic form of learning, which is factored in to all parts of the curriculum. Now, two years into implementation, this study reflects on this program to see if the content and pedagogy of history classes within the new curriculum are successfully cultivating peace. It identifies challenges that exist in the process of teaching history and the existing opportunities that can be capitalized upon to allow further improvements

### **1.4 Research Questions**

This research seeks to answer the following questions:

1. What historical narrative is portrayed in the Rwandan secondary-level national curriculum and how is it taught?
2. What are the existing opportunities and challenges for cultivating a Culture of Peace through history classes at certain secondary schools in Rwanda?

## **1.5 Objectives of the Study**

Objective 1: To see if the content of Rwandan secondary school history curricula cultivates a Culture of Peace in its students.

Objective 2: To see if the pedagogy for Rwandan secondary school history teachers appropriately prepares them to deliver ECOP programming.

Objective 3: To identify pending challenges and possible opportunities in the process of cultivating a Culture of Peace through history classes in certain Rwandan secondary schools.

## **Chapter II: Methodology**

### **2.1 Scope of Study**

This is an education-based study of secondary-level curricula and instruction. Specifically, it looks at the content and pedagogy for history classes in the 2015 national CBC. Criterion for ECOP were developed based on existing literature so as to analyze the curricula and its deliverance. Interviews were conducted with governmental and non-governmental organization (NGO) stakeholders in the curriculum's development to clarify the background and creation process of the CBC. These persons were chosen from the "List of Participants Who Were Involved in the Elaboration of the Syllabus" as provided in the secondary-level history curriculums.

Furthermore, the study looks specifically at the cases of two secondary schools: College Ami des Enfants and Groupe Scolaire Kinyinya. Both institutions are located in Kinyinya (within Kigali), and have the CBC integrated into their educational programs. These schools were selected based on their physical proximity – a control for geographic bias – and due to the fact that the former is a private institution and the latter a public one. Within these schools, the sample population encompassed students taking history classes, history teachers, and administrators involved in curricular and pedagogical affairs. That is because these three groups are directly involved in and impacted by the content of the study.

### **2.2 Data Collection Techniques**

Data collection occurred in two steps. First, a unique framework of ECOP was created based off existing literature. This included clear indicators of what lessons must be taught (content) and how (pedagogy) to cultivate a Culture of Peace to its full capacity. Using this, the CBC was analyzed to assess the extent to which its content and pedagogy follow the guidelines of the ECOP framework. The methodology for this is further explained in Sections 4.3 and 4.4 of the study. The information gathered from this stage was then transferred into graphs and other forms of data presentation. This made clear the extent to which ECOP themes are incorporated in the CBC and helped identify existing trends or lack thereof.

The second stage was based on interviews, focus groups, and observation with CBC development stakeholders and individuals from two secondary schools in Kigali. Interviews were conducted with creators of the secondary-level CBC history curriculum from the National Commission for the Fight Against Genocide (CNLG), Rwanda Education Board (REB), National Itorero Commission, Institute of Research and Dialogue for Peace (IRDPA), the University of Rwanda, and Collège St André. Each of these persons was contacted by email or text message, as found online or provided by study advisor Professor Paul Rutayisire.

Interviews were additionally conducted with the Director of Studies at both College Ami des Enfants and Groupe Scolaire Kinyinya and two history teachers at College Ami des Enfants. Direct conversation with the Director of Studies at Groupe Scolaire Kinyinya and in-person introductions from the school principal at College Ami des Enfants led to their arrangement.

Focus groups were carried out with three history teachers and nine S4 history students at Groupe Scolaire Kinyinya. The school's Director of Studies organized these. Focus groups were also run with 22 history students from S5 and S6 at College Ami des Enfants. Group was formation facilitated by the school principal.

Finally, one class was observed at College Ami des Enfants: a lesson from S1 History and Citizenship. The school principal provided an introduction to the classroom teacher, who gave permission to have the session observed.

None of the interviews, focus groups, or observations were recorded through audio or video. Instead, typed notes were taken for each. These documents were saved on an encrypted hard drive for data protection.

Ultimately, the opportunities and challenges for ECOP through history classes at these schools were determined by information gathered through the ECOP framework, interviews, focus groups, and observation. This was translated into recommendations for future implementation.

### **2.3 Ethical Considerations**

The primary ethical consideration of this study was the gathering and publication of personal information. Participants may not have been comfortable providing honest answers or recommendations if they feared negative reactions from

their employers or teachers. For this reason, questions were not intrusive into personal life but covered only basic demographic information and opinions on the effectiveness of the curricula. Subjects provided consent regarding their participation and the information they were comfortable having disclosed in the final report. They were additionally able to read the report prior to publication, and were free to withdraw from the study at any time.

## **2.4 Limitations of the Study**

Study limitations include:

- Students under age 18 were not included as they are unable to provide legal consent without guardian approval;
- Participation of interviewees was purely on a voluntary basis;
- Observational opportunities at the two case study schools were constrained due to the commencement of exams, and;
- Due to time and geographical restrictions, both schools in the study are located in Kigali.

Furthermore, it is important to recognize from the beginning that this study is not large or comprehensive enough to extrapolate its findings to the whole of the Rwandan peace education or history programs. However, recommendations are provided for these two schools so that they and other domestic academic institutions may benefit from this study.

## Chapter III: Review of Literature

### *History of a Culture of Peace*

A Culture of Peace is a holistic idea meant to educate people to live in such a way that diminishes the existence and perpetuation of violence. The United Nations (UN) has readily accepted this concept. The United Nations Educational, Scientific and Cultural Organization (UNESCO) first officially published on it in 1992.<sup>6</sup> In 1999, the UN General Assembly released a *Declaration and Programme of Action on a Culture of Peace*, which stated that governments, civil society, and educational institutions “have an essential role in promoting and strengthening a culture of peace.”<sup>7</sup> This concept especially became an international priority between 2001-2010, which the UN deemed the “International Decade for a Culture of Peace and Non-violence for the Children of the World.”<sup>8</sup> Now, many institutions are attempting to integrate ECOP – often referred to as peace education – into curricula so as to ingrain these non-violent values into youth from a young age.

### *Education for a Culture of Peace: Frameworks and Content*

While understanding the concept of a Culture of Peace is one thing, educating in a way that promotes it is another. ECOP is a growing field that depends on both nuanced curricula and pedagogy.

UNICEF defines peace education as:

...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.<sup>9</sup>

Since peace education is holistic in nature, it is widely agreed that it should saturate all areas of formal (and informal) education. In its *Declaration and*

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<sup>6</sup> Mayor, “Culture of Peace.”

<sup>7</sup> UN General Assembly, *Declaration and Programme of Action on a Culture of Peace*.

<sup>8</sup> UN General Assembly, *International Decade for a Culture of Peace and Non-Violence for the Children of the World, 2001-2010*.

<sup>9</sup> Fountain, “Peace Education in UNICEF.”

*Integrated Framework of Action on Education for Peace, Human Rights and Democracy*, UNESCO writes that peace education must both “be applicable to all types, levels and forms of education” and “be applied on a continuous and consistent basis.”<sup>10</sup> It is meant to be a transformative form of education, which shifts students’ worldviews, attitudes, and values away from violence. But how is this carried out in a classroom setting?

Toh Swee-Hin— considered the father of this concept – determined there to be six primary disciplines for achieving a Culture of Peace.<sup>11</sup> Those areas are:

1. Dismantling the Culture of War (covers both micro and macro forms of violence, from disarmament education to education for conflict resolution to the reduction of physical bullying of students);<sup>12</sup>
2. Living with Justice and Compassion (seeks to build international relationships founded on the values of dignity, freedom, and justice);<sup>13</sup>
3. Promoting Human Rights & Responsibilities (focuses on civil, political, economic, social, and cultural rights, as well as the issue of universality versus relativism with relation to human rights. Special attention is given to the rights of marginalized communities, such as women, children, and refugees);<sup>14</sup>
4. Building Cultural Respect, Reconciliation, and Solidarity (helps learners analyze cross-cultural and identity-based conflicts, and promotes “values, attitudes and social-cultural policies based on mutual respect, understanding, nondiscrimination, and non-racism.”);<sup>15</sup>
5. Cultivating Inner Peace (recommends principles and practices of spiritual knowledge such as meditation, but expects these forms of learning to receive critical examination as well);<sup>16</sup>
6. Living in Harmony with the Earth (promotes sustainable living and development, eco-psychology, and green justice).<sup>17</sup>

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<sup>10</sup> United Nations Educational, Scientific and Cultural Organization, *Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy*, 9.

<sup>11</sup> Swee-Hin, “Education for Sustainable Development & the Weaving of a Culture of Peace,” 2-3.

<sup>12</sup> Swee-Hin, “Education for Sustainable Development & the Weaving of a Culture of Peace,” 3.

<sup>13</sup> Swee-Hin, “Education for Sustainable Development & the Weaving of a Culture of Peace,” 4.

<sup>14</sup> Swee-Hin, “Education for Sustainable Development & the Weaving of a Culture of Peace,” 6-7.

<sup>15</sup> Swee-Hin, “Education for Sustainable Development & the Weaving of a Culture of Peace,” 7-8.

<sup>16</sup> Swee-Hin, “Education for Sustainable Development & the Weaving of a Culture of Peace,” 9, 12.

<sup>17</sup> Swee-Hin, “Education for Sustainable Development & the Weaving of a Culture of Peace,” 5, 10.

While Swee-Hin focuses on cultivating peaceful actions and lifestyles in individuals, the UN's interpretation of a Culture of Peace is aimed towards the State's role in peace building. The UN's 1999 *Declaration and Programme of Action on a Culture of Peace* defines this concept as:

...a set of values, attitudes, traditions and modes of behavior and ways of life based on:

- a) Respect for life, ending violence and promotion and practice of non-violence through education, dialogue and cooperation;
- b) Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law;
- c) Full respect for and promotion of all human rights and fundamental freedoms;
- d) Commitment to peaceful settlement of conflicts;
- e) Efforts to meet the developmental and environmental needs of present and future generations;
- f) Respect for and promotion of the right to development;
- g) Respect for and promotion of equal rights and opportunities for women and men;
- h) Respect for and promotion of the right of everyone to freedom of expression, opinion and information;
- i) Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; and fostered by an enabling national and international environment conducive to peace.<sup>18</sup>

A third ECOP model is the *Learning to Abolish War* Framework, as promoted by the Global Campaign for Peace Education of the Hague Appeal for Peace. This framework has four strands:

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<sup>18</sup> UN General Assembly, *Declaration and Programme of Action on a Culture of Peace*.

1. Roots of War/Culture of Peace (example topics are: discussion on nonviolent alternatives to armed force in conflict management, and readings such as “Vision for Women in the 21<sup>st</sup> Century”);<sup>19</sup>
2. International Humanitarian and Human Rights Law and Institutions (activities include simulated international tribunals and case study analysis of Wangari Maathai’s Greenbelt Movement);<sup>20</sup>
3. Prevention, Resolution, and Transformation of Violent Conflict (covers lessons of “Learning How to Listen” and “Thinking About Conflict”);<sup>21</sup>
4. Disarmament and Human Security (students may analyze news articles related to armed conflict for gender disparities, or write letters to Congressmen to suggest legislative improvements).<sup>22</sup>

Ian Harris, former professor of education policy and community studies at the University of Wisconsin-Milwaukee, outlined five types of peace education in his 2004 article “Peace Education Theory.” They are:

1. International education,
2. Conflict resolution education,
3. Violence prevention education,
4. Development education (includes environmental protectionism), and
5. Nonviolence education.<sup>23</sup>

These closely align with Robin Burns and Robert Aspeslagh’s five world visions of peace: *the tolerant world* (civic, moral, human rights, and intercultural education), *the non-violent world* (environmental and peace education), *the just world* (education for development, global understanding, and justice), *a shared world* (non-sexist, non-racist, development-oriented education), and *a sustainable world* (action-oriented environmental and anti-discrimination education).<sup>24</sup>

In his Masters thesis at the University of Toronto, Kevin Kester provided a summary of what content should be taught in ECOP programming:

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<sup>19</sup> Betty Reardon and Alicia Cabezudo, *Learning to Abolish War: Teaching Toward a Culture of Peace: Sample Learning Units Book 2*, 30, 34.

<sup>20</sup> Betty Reardon and Alicia Cabezudo, *Learning to Abolish War: Teaching Toward a Culture of Peace: Sample Learning Units Book 2*, 64, 70.

<sup>21</sup> Betty Reardon and Alicia Cabezudo, *Learning to Abolish War: Teaching Toward a Culture of Peace: Sample Learning Units Book 2*, 96, 102.

<sup>22</sup> Betty Reardon and Alicia Cabezudo, *Learning to Abolish War: Teaching Toward a Culture of Peace: Sample Learning Units Book 2*, 120, 129.

<sup>23</sup> Harris, “Peace Education Theory,” 16.

<sup>24</sup> Robin Burns and Robert Aspeslagh, “Approaching Peace through Education: Background, Concepts and Theoretical Issues,” 58.

These guidelines include:

- Teaching with an international approach
- Teaching about forms of conflict, their causes and effects
- Teaching human rights and international standards (e.g. National constitutions, the Universal Declaration of Human Rights, Convention on the Elimination of All Forms of Discrimination Against Women, the Earth Charter)
- Teaching about democracy and civic participation
- Teaching about development, de-colonization and globalization
- Teaching the histories of nations and States
- Teaching about the United Nations and international institutions.<sup>25</sup>

While none of the aforementioned frameworks are exactly the same, they have many areas of overlap. The criterion for ECOP used in this study are devised through these commonalities and are further defined in Section 4.1.

### *Education for a Culture of Peace: Pedagogy*

According to the Hague Appeal for Peace, “Teachers are the most essential component in the entire peace education process.”<sup>26</sup> Because they are responsible for their classroom, they have the ability to facilitate analysis of national and international systems by their students.<sup>27</sup> To successfully cultivate a Culture of Peace, also called creating a “peaceable classroom,” teachers must deliver their course content in a way that prompts a shift in students’ mindsets and actions.

This is easier said than done. However, Loreta Navarro-Castro and Jasmin Nario-Galace explain how this classroom environment may be structured:

...peace education would first invite the youth or adult learners to be aware of and to understand the ramifications and roots of a particular conflict and what the possible alternatives might be. Then through reflection, discussion and use of a perspective-taking technique they will be asked to look at the various

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<sup>25</sup> Kester, “Assessing the Impact of Peace Education Training Programs: A Case Study of UNESCO-APCEIU,” 54-55.

<sup>26</sup> Betty Reardon and Alicia Cabezudo, *Learning to Abolish War: Teaching Toward a Culture of Peace: Rational for and Approaches to Peace Education Book 1*, 24.

<sup>27</sup> Betty Reardon and Alicia Cabezudo, *Learning to Abolish War: Teaching Toward a Culture of Peace: Rational for and Approaches to Peace Education Book 1*, 24.

perspectives and imagine themselves to be in the place of others, to cultivate empathy for the victims of violence or for those whose perspective may also have legitimacy but whose perspective is different from ours. Finally, peace education elicits well-thought out alternatives from them... and encourages them to work for the conflict's resolution and transformation through nonviolent ways.<sup>28</sup>

This overlaps with the pedagogical approach Toh outlines for ECOP, which incorporates: a holistic understanding, dialogue, values formation, and critical empowerment.<sup>29</sup>

Kester elaborates on what should be included within the delivery of peace education. To him, this form of pedagogy should emphasize:

*values* (tolerance, respect, equality, empathy, compassion), *capacities* (cultural proficiency, sensitivity), *skills* (nonviolent communication, active listening, competence in a foreign language, gender-inclusive language), and *knowledge* (of history and cultures, peace movements) for peace.<sup>30</sup>

This may be manifested through cooperative learning activities, gender perspective discussions, creative reflection, journaling, theater games, role-play, empathy-building activities, and exercises to formulate alternative futures.<sup>31</sup>

The classroom environment is another essential aspect of peace education delivery. To produce best results, ECOP pedagogy should be learner-centered and participatory.<sup>32</sup> In this way, teaching is not based on memorization but prompts student involvement. Diverse sets of methods are used, which build on learners' prior knowledge and experience, and empower their voice in the classroom.<sup>33</sup>

The aforementioned methods of teaching cannot be executed without appropriate teacher training. While methods of training differ from school to school, one particularly pertinent example is that of Miriam College. Here, regular seminars and lectures are held for faculty on peace education, spirituality, conflict resolution,

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<sup>28</sup> Navarro-Castro, *Peace Education: A Pathway to a Culture of Peace*, 28.

<sup>29</sup> Swee-Hin, "Education for Sustainable Development & the Weaving of a Culture of Peace," 12-14.

<sup>30</sup> Kester, "Assessing the Impact of Peace Education Training Programs: A Case Study of UNESCO-APCEIU," 58.

<sup>31</sup> Kester, "Assessing the Impact of Peace Education Training Programs: A Case Study of UNESCO-APCEIU," 58.

<sup>32</sup> Kester, "Assessing the Impact of Peace Education Training Programs: A Case Study of UNESCO-APCEIU," 29.

<sup>33</sup> Kester, "Assessing the Impact of Peace Education Training Programs: A Case Study of UNESCO-APCEIU," 56-57.

and alternatives to violence.<sup>34</sup> All new faculties participate in a mandatory peace-education workshop.<sup>35</sup> Other employees attend a shorter version of this orientation, regardless of whether they enter the classroom or not.<sup>36</sup> Departmental representatives undergo intensive training to form a “peace core group” and guide their units.<sup>37</sup> This model demonstrates how teacher training for ECOP can reach all staff members so as to cultivate peace within the community, not just the classroom.

### *Use of History Education for Unity or Division*

One of the greatest issues with history is it always has multiple narratives.<sup>38</sup> A University of Southern Denmark publication wrote that in any scale conflict, there are always two or more different versions of history.<sup>39</sup> This creates understandings of the past that pit people against each other.<sup>40</sup> In designing history curricula, one narrative of “truth” is often selected and taught. Subsequently, “most citizens learn history as a set story – a process that reinforces the mistaken idea that the past can be synthesized into a single, standardized chronicle of several hundred pages.”<sup>41</sup> The narrative chosen and the conception that there is only one version of history have the potential to deeply impact learners, by unifying or dividing them against one another.

There are numerous cases of history dividing or marginalizing populations. One such example is pre-1994 history education in Rwanda feeding into the genocide. Gasanabo argues that “history taught at both primary and secondary levels propagated a version of the past based largely on colonial stereotypes and interpretations of Rwandan history, which supported the political ideology and rhetoric of the Hutu regimes in power.”<sup>42</sup> Examples from textbooks include an emphasis on the different geographical and racial origins of Rwanda’s three “ethnic” groups; the upholding of the image of all Tutsis as foreign conquerors who marginalized the Hutu and Twa populations; and claims that the 1959 social revolution by the Hutu masses righted the

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<sup>34</sup> Navarro-Castro, *Peace Education: A Pathway to a Culture of Peace*, 196.

<sup>35</sup> Navarro-Castro, *Peace Education: A Pathway to a Culture of Peace*, 196.

<sup>36</sup> Navarro-Castro, *Peace Education: A Pathway to a Culture of Peace*, 196.

<sup>37</sup> Navarro-Castro, *Peace Education: A Pathway to a Culture of Peace*, 196.

<sup>38</sup> White, “The Burden of History.”

<sup>39</sup> Feldt, “History and Peace Education,” 5.

<sup>40</sup> Feldt, “History and Peace Education,” 5.

<sup>41</sup> Conway, “The Problem with History Classes.”

<sup>42</sup> Hilker, *The Role of Education in Driving Conflict and Building Peace: The Case of Rwanda*, 7.

wrongs of the colonial powers in favoring the Tutsi minority.<sup>43</sup> These “historical narratives featured heavily in the genocidal propaganda of the early 1990s,” and “played a fundamental role in instilling an ideology of ethnic division and fear among the Hutu population.”<sup>44</sup>

Frequent instances of divisive history do not mean the subject cannot bring unity. However, conscious effort must be undertaken to make this happen. As written in “Redefining Rwanda’s Future: The Role of Curriculum in Social Reconstruction,” “the curriculum, said to be the heart of any education system, is being given great attention.”<sup>45</sup> Furthermore, “A number of Rwandans think that a civic education that emphasizes the values missing from the former curriculum could bring about unity, reconciliation, and a lasting peace.”<sup>46</sup> History absolutely can serve as a peacebuilding mechanism, but not without widespread changes to many current curriculums.

### *Peace Education and Rwanda’s New National Curriculum*

Rwanda’s new CBC, called a “curriculum for sustainable development, dignity, and national identity,” was released in 2015.<sup>47</sup> It was designed by a number of State and external stakeholders, including the REB, CNLG, the University of Rwanda, and Aegist Trust.<sup>48</sup> National Basic Values identified as being at the core of this curriculum are: dignity and integrity, self-reliance, national and cultural identity, peace and tolerance, justice, respect for others and for human rights, solidarity and democracy, patriotism, hard work, commitment and resilience.<sup>49</sup> Principles of the curriculum framework include topics of peace education, such as environment and sustainability, gender, genocide studies, and peace and values education.<sup>50</sup>

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<sup>43</sup> Hilker, *The Role of Education in Driving Conflict and Building Peace: The Case of Rwanda*, 7.

<sup>44</sup> Hilker, *The Role of Education in Driving Conflict and Building Peace: The Case of Rwanda*, 8.

<sup>45</sup> Rutayisire, Kabano, Rubagiza, “Redefining Rwanda’s Future: The Role of Curriculum in Social Reconstruction,” 320.

<sup>46</sup> Rutayisire, Kabano, Rubagiza, “Redefining Rwanda’s Future: The Role of Curriculum in Social Reconstruction,” 320.

<sup>47</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *Summary of Curriculum Framework Pre-Primary to Upper Secondary 2015*, cover.

<sup>48</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *Summary of Curriculum Framework Pre-Primary to Upper Secondary 2015*, iii.

<sup>49</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *Summary of Curriculum Framework Pre-Primary to Upper Secondary 2015*, 3.

<sup>50</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *Summary of Curriculum Framework Pre-Primary to Upper Secondary 2015*, 4-5.

History and Citizenship is an Ordinary Level subject (S1 – S3), and History is a class for Advanced Level learners (S4 – S6). These topics

...[expose] learners to various cultures and events relating to different eras. It inspires and instills in young people curiosity to know and to analyse past and present events so as to understand and appreciate the physical and social environment in which they grow up. History promotes a culture of peace, tolerance, reconciliation and patriotism among students in order to mould them as good citizens.<sup>51</sup>

Furthermore, the curriculum is said to be inclusive of all learners – even those with disabilities – and delivered in a learner-centered participatory and interactive way.<sup>52</sup>

Teachers’ guides for textbooks and the national curriculum “provide subject teachers with... guidance on effective strategies for teaching their subjects and for optimising students’... subject knowledge, skills, attitudes and competences.” Initial training for teachers began in May of 2015 in Musanze District.<sup>53</sup> The Kigali Genocide Memorial additionally runs four three-day training workshops for teachers every year.<sup>54</sup> But other than this, little information is available online or in text about the teacher training process for this new curriculum.

This curriculum has been in place for one and a half years at some schools, yet there does not appear to be publicly available information reflecting on successes or areas of growth for the program so far. At this early stage in the implementation process it is essential to assess whether or not the content and its delivery are upholding the curriculum’s goal of cultivating a Culture of Peace in students so that appropriate adjustments or affirmations may occur.

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<sup>51</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *Summary of Curriculum Framework Pre-Primary to Upper Secondary 2015*, 19.

<sup>52</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *Summary of Curriculum Framework Pre-Primary to Upper Secondary 2015*, 23-24.

<sup>53</sup> “Training on new curriculum starts,” *The New Times*.

<sup>54</sup> Kigali Genocide Memorial, “Teachers.”

## Chapter IV: Presentation, Analysis and Interpretation of Data

### 4.1 ECOP Framework: Content

The framework used for this study to assess the extent to which curricular content educates for a Culture of Peace is broken into the following themes:

1. The Causes, Prevention, and Non-Violent Resolution of Conflict,
2. Cultural Respect and Solidarity,
3. Human Rights and Equality,
4. Environmental Protectionism,
5. Responsible Citizenship,
6. Justice,
7. The International System, and
8. Inner Peace.

These topical areas were devised through thorough analysis of existing frameworks for ECOP. Those include the work of Toh Swee-Hin, the UN 1999 *Declaration and Programme of Action on a Culture of Peace*, the *Learning to Abolish War* framework, Ian Harris' "Peace Education Theory," and Kevin Kester's Masters thesis. All of these theories were presented in the Literature Review of this study.

The eight indicators were selected by comparing the guidelines put forward by each of the aforementioned authors to find similarities in ECOP requirements. All included topics related to environmental peace, international studies, and human rights. Many also discussed the importance of inner peace. Some, such as the UN 1999 *Declaration and Programme of Action on a Culture of Peace* were too State-centric in their structure to appropriately assess curricula. Others, such as Swee-Hin's model or the *Learning to Abolish War* framework, had very broad guidelines that would not provide the intimate look at ECOP topics desired in this study. Therefore, while the eight thematic areas are grounded in these existing theories, they are broken into unique guidelines. The description of each indicator is as follows:

1. The Causes, Prevention, and Non-Violent Resolution of Conflict includes both micro and macro instances of violence. For example, it covers topics of the lead-up to and history of wars, revolutions, colonialism, slave trade, genocide, conflict resolution practices, and prevention of rights violations.

2. Cultural Respect and Solidarity incorporates messages of respect for local and foreign customs and culture. It focuses on developing an understanding of the nuances of different cultural values and traditions.
3. Human Rights and Equality pertains to violations and affirmations of human rights – as outlined in the UN’s *Universal Declaration of Human Rights* – both domestically and abroad.
4. Environmental Protectionism revolves around sustainability. It places emphasis on examples of both positive and negative environmental stewardship and encompasses the causes and impacts of natural disasters.
5. Responsible Citizenship discusses topics of civic participation and the duties, responsibilities, and obligations of citizens. It intends to expose students to instances of both meaningful and historically harmful participation in the State.
6. Justice covers local and international justice systems. It discusses actions taken by historical actors in pursuit of what was seen as “just” or “right” – for instance, the rationale behind and objective of slave rebellions.
7. The International System centers on non-domestic content. This may range from ally systems to regional unions, even to diplomatic affairs and the global economy.
8. Inner Peace consists of content that can be applied to the learner’s life in terms of peaceful living habits. This takes into consideration spiritual practices, conflict mitigation skills, societal responsibilities, and family and personal values.

Educational programming should include all eight of these themes in order to holistically and effectively conduct ECOP.

#### **4.2 ECOP Framework: Pedagogy**

Just as this study’s framework has eight indicators for content, it has five for pedagogy. Those are:

1. A focus on developing values,
2. A focus on developing skills and capacities,
3. A focus on developing knowledge,

4. Are learner-centered and participatory, and
5. Depend on the behavior, knowledge, and understanding of teachers.

These five characteristics were devised similarly to those for content, by analyzing and comparing existing ECOP pedagogies – namely those of Swee-Hin and Kester.

Both of these theories were presented in the Literature Review of this study.

The descriptions of these five characteristics are as follows:

1. Values that may be formed through education are tolerance, respect, equality, empathy, and compassion.<sup>55</sup> Teaching to develop these attributes also promotes emotional solidarity among students.
2. Pedagogically informed skills and capacities include nonviolent communication, active listening, gender-inclusive language, cultural proficiency, and sensitivity.<sup>56</sup> These cultivate in learners a greater sense of self-awareness and understanding of reality, and provide tools to navigate interpersonal relations.
3. “Knowledge” in ECOP programming means comprehension of peace and violence throughout the past. This encompasses wars, genocides, revolutions, peace movements, justice systems, and conflict resolution. It provides students with an in-depth grasp of historical trends towards conflict perpetuation and mitigation so as to raise awareness of methods of peace cultivation.
4. Learner-centered and participatory pedagogy is manifested through methods of teaching that prompt learner involvement and welcome inquiry. Classroom teaching is not based on lecture or memorization, but should maximize analytical growth by using a diverse set of instructional techniques. Information taught is based on the prior knowledge and experiences of students, and learners have the ability to question and engage in the class agenda. Furthermore, participation is spread evenly and not dominated by a few students.
5. The teacher’s behavior and relation the subject matter can greatly impact students. Educators are exemplary figures for their learners; therefore,

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<sup>55</sup> Kester, “Assessing the Impact of Peace Education Training Programs: A Case Study of UNECO-APCEIU,” 58.

<sup>56</sup> Kester, “Assessing the Impact of Peace Education Training Programs: A Case Study of UNECO-APCEIU,” 58.

their deliverance of lessons and treatment of others should embody the characteristics of peace they are trying to instill in their students.

Together, these five characteristics of ECOP pedagogy build a learning environment that is conducive for the absorption of peace education content and development of nonviolent life traits.

### **4.3 Analysis of CBC: Content**

Analysis of CBC content within the scope of the ECOP framework was conducted by first doing a deep read of the both the Ordinary Level History and Citizenship and Advanced Level History curriculums. From there, each year's units were classified based on the ECOP framework indicators that were incorporated into lessons. This was accomplished by using the pre-determined description and scope of each indicator to identify direct inclusion of the theme in the CBC unit.

S3 Unit 10, "National and international human rights instruments and the protection of human rights," serves as an example. This unit was classified under the indicators The Causes, Prevention, and Non-Violent Resolution of Conflict, Human Rights and Equality, Responsible Citizenship, Justice, and Inner Peace. The following bullets justify why the unit could be listed under those five indicators:

- It fit under The Causes, Prevention, and Non-Violent Resolution of Conflict due to the learning objective of "analy[zing] how human rights are protected in the democratic system."<sup>57</sup>
- Human Rights and Equality was addressed through content on "effectiveness of national and international human rights instruments."<sup>58</sup>
- Responsible Citizenship was cultivated through the learning objective of "understand[ing] ways of protecting human rights in the context of democracy."<sup>59</sup>

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<sup>57</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *History Syllabus for Ordinary Level S1-S3*, 62.

<sup>58</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *History Syllabus for Ordinary Level S1-S3*, 62.

<sup>59</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *History Syllabus for Ordinary Level S1-S3*, 62.

- Justice was included through the learning activity of “Read relevant materials to get information about national and international human rights instruments and summarise your findings.”<sup>60</sup>
- Inner Peace was incorporated into the learning objective of “Acquire [the] spirit of justice and protection of human rights.”<sup>61</sup>

Table 1 below shows the ultimate classifications of all units in S3. Indicators are listed in the left column, and units that included each indicator are on the right.

*Table 1. S3 Content Analysis Chart.*

Indicator	How Manifested in Curriculum
The Causes, Prevention, and Non-Violent Resolution of Conflict	<ul style="list-style-type: none"> <li>- <u>Unit 1</u>: Independent Rwanda (53)</li> <li>- <u>Unit 2</u>: Consequences of the 1994 genocide against the Tutsi (54)</li> <li>- <u>Unit 3</u>: Colonial administrative systems and colonial powers (55)</li> <li>- <u>Unit 5</u>: Causes of decolonization in Africa: Case study, Ghana and Kenya (57)</li> <li>- <u>Unit 6</u>: Analyse the 1789 French Revolution (58)</li> <li>- <u>Unit 7</u>: Causes and effects of the first world war (59)</li> <li>- <u>Unit 8</u>: Between two wars (60)</li> <li>- <u>Unit 9</u>: African response to colonial conquest (61)</li> <li>- <u>Unit 10</u>: National and international human rights instruments and the protection of human rights (62)</li> <li>- <u>Unit 13</u>: National laws in conflict transformation (65)</li> <li>- <u>Unit 14</u>: Factors for national independence (66)</li> <li>- <u>Unit 15</u>: Concept of disability and inclusive education (67)</li> <li>- <u>Unit 16</u>: Tolerance and respect (68)</li> </ul>
Cultural Respect and Solidarity	<ul style="list-style-type: none"> <li>- <u>Unit 2</u>: Consequences of the 1994 genocide against the Tutsi (54)</li> <li>- <u>Unit 3</u>: Colonial administrative systems and colonial powers (55)</li> <li>- <u>Unit 5</u>: Causes of decolonization in Africa: Case study, Ghana and Kenya (57)</li> <li>- <u>Unit 12</u>: Identify Rwandans in reference to regional groupings (64)</li> <li>- <u>Unit 16</u>: Tolerance and respect (68)</li> </ul>
Human Rights and Equality	<ul style="list-style-type: none"> <li>- <u>Unit 2</u>: Consequences of the 1994 genocide against the Tutsi (54)</li> <li>- <u>Unit 3</u>: Colonial administrative systems and colonial powers (55)</li> <li>- <u>Unit 5</u>: Causes of decolonization in Africa: Case study, Ghana and Kenya (57)</li> <li>- <u>Unit 6</u>: Analyse the 1789 French Revolution (58)</li> <li>- <u>Unit 7</u>: Causes and effects of the first world war (59)</li> <li>- <u>Unit 8</u>: Between two wars (60)</li> <li>- <u>Unit 10</u>: National and international human rights instruments and the protection of human rights (62)</li> <li>- <u>Unit 11</u>: Democratisation process (63)</li> <li>- <u>Unit 12</u>: Identify Rwandans in reference to regional groupings (64)</li> <li>- <u>Unit 13</u>: National laws in conflict transformation (65)</li> <li>- <u>Unit 14</u>: Factors for national independence (66)</li> </ul>

<sup>60</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *History Syllabus for Ordinary Level S1-S3*, 62.

<sup>61</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *History Syllabus for Ordinary Level S1-S3*, 62.

	<ul style="list-style-type: none"> <li>- <u>Unit 15</u>: Concept of disability and inclusive education (67)</li> <li>- <u>Unit 16</u>: Tolerance and respect (68)</li> </ul>
Environmental Protectionism	
Responsible Citizenship	<ul style="list-style-type: none"> <li>- <u>Unit 2</u>: Consequences of the 1994 genocide against the Tutsi (54)</li> <li>- <u>Unit 6</u>: Analyse the 1789 French Revolution (58)</li> <li>- <u>Unit 9</u>: African response to colonial conquest (61)</li> <li>- <u>Unit 10</u>: National and international human rights instruments and the protection of human rights (62)</li> <li>- <u>Unit 13</u>: National laws in conflict transformation (65)</li> <li>- <u>Unit 15</u>: Concept of disability and inclusive education (67)</li> <li>- <u>Unit 16</u>: Tolerance and respect (68)</li> </ul>
Justice	<ul style="list-style-type: none"> <li>- <u>Unit 2</u>: Consequences of the 1994 genocide against the Tutsi (54)</li> <li>- <u>Unit 10</u>: National and international human rights instruments and the protection of human rights (62)</li> <li>- <u>Unit 13</u>: National laws in conflict transformation (65)</li> <li>- <u>Unit 14</u>: Factors for national independence (66)</li> <li>- <u>Unit 15</u>: Concept of disability and inclusive education (67)</li> <li>- <u>Unit 16</u>: Tolerance and respect (68)</li> </ul>
The International System	<ul style="list-style-type: none"> <li>- <u>Unit 3</u>: Colonial administrative systems and colonial powers (55)</li> <li>- <u>Unit 4</u>: Colonial reforms and their consequences on African societies (56)</li> <li>- <u>Unit 5</u>: Causes of decolonization in Africa: Case study, Ghana and Kenya (57)</li> <li>- <u>Unit 6</u>: Analyse the 1789 French Revolution (58)</li> <li>- <u>Unit 7</u>: Causes and effects of the first world war (59)</li> <li>- <u>Unit 8</u>: Between two wars (60)</li> </ul>
Inner Peace	<ul style="list-style-type: none"> <li>- <u>Unit 2</u>: Consequences of the 1994 genocide against the Tutsi (54)</li> <li>- <u>Unit 10</u>: National and international human rights instruments and the protection of human rights (62)</li> <li>- <u>Unit 12</u>: Identify Rwandans in reference to regional groupings (64)</li> <li>- <u>Unit 15</u>: Concept of disability and inclusive education (67)</li> <li>- <u>Unit 16</u>: Tolerance and respect (68)</li> </ul>

#### 4.4 Analysis of CBC: Pedagogy

Analysis of CBC pedagogy within the ECOP framework was conducted similarly to that of the content. After a close reading of the Ordinary Level History and Citizenship and Advanced Level History curriculums, units were classified by the pedagogical characteristics they addressed. That was accomplished using the pre-determined description and scope of each indicator to identify direct inclusion of the theme in the CBC unit.

One example is S4 Unit 1, “History of Rwanda.” This unit was classified as “Focused on developing values,” “Focused on developing skills and capacities”

“Focused on developing knowledge” and “Is learner-centered and participatory.” The following bullets justify why the unit could be listed under those four indicators:

- An intended value cultivated through this unit is nationalism, as described in the Attitudes and Values section: “Recognise the different steps that were taken by the Rwandans to achieve the independence as the means of increasing the spirit of nationalism.”<sup>62</sup>
- This unit also focuses on developing skills and capacities through the learning objectives of “Recognise the root causes and effects of the 1959 crisis in Rwanda as an outcome of the strong disunity among the Rwandan society” and “Evaluate the reforms that were introduced by the Belgian rule in Rwanda by showing how they reigned from negative to positive.”<sup>63</sup>
- The unit fulfills the knowledge-based characteristic by teaching about “Reforms introduced by the Belgian rule on: Political level, Economic plan, Social plan and culture,” “Causes and consequences of the 1959 crisis in Rwanda,” and “Steps that were taken to achieve the independence in Rwanda.”<sup>64</sup>
- Moreover, the unit is learner-centered and participatory. It builds on previous knowledge – for instance, the S3 unit “German and Belgian Colonization” – and includes diverse learning activities, from individual research and presentation to group discussion and essay writing.

Appendix B shows the ultimate classifications of all units in S4. Indicators are listed in the left column, and units that included each characteristic are on the right.

#### **4.5 Interpretation of CBC Data: Content**

Interpretation of the content-related data was facilitated by the quantification of the information in the charts. This occurred with two variations of the independent variable: one with the indicator as the independent variable, and one with the year.

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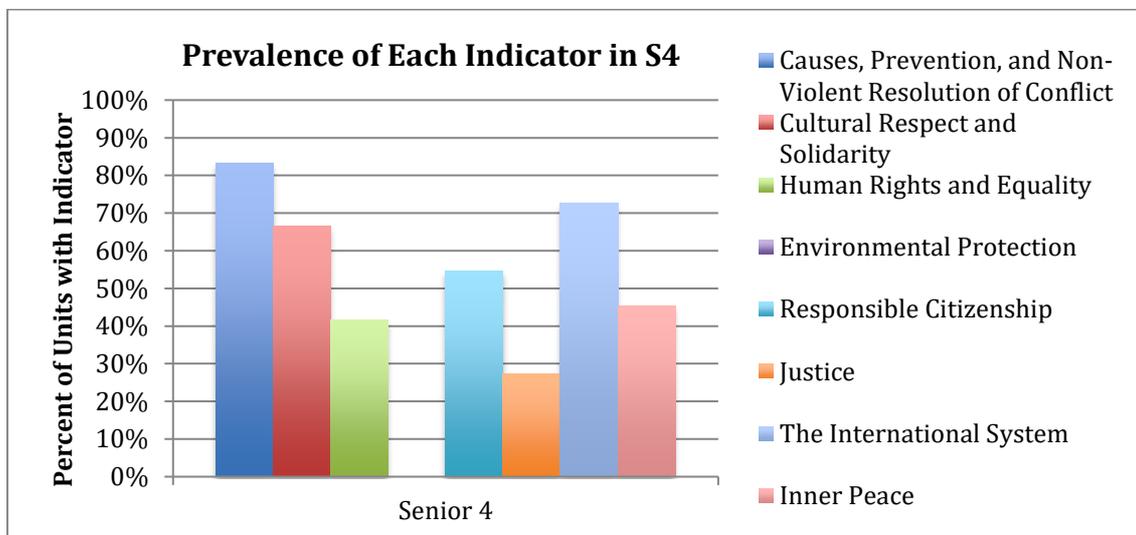
<sup>62</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *History Syllabus for Advanced Level S4-S6*, 14.

<sup>63</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *History Syllabus for Advanced Level S4-S6*, 14.

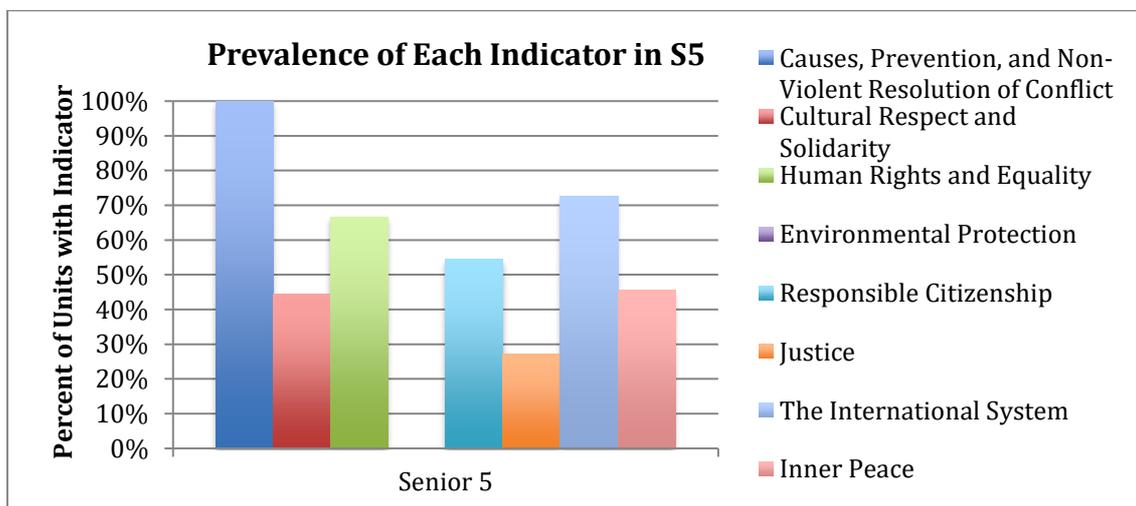
<sup>64</sup> Republic of Rwanda Ministry of Education and Rwanda Education Board, *History Syllabus for Advanced Level S4-S6*, 14.

First, one graph was made per standard with the indicator as the independent variable. This was accomplished by calculating the proportion of units listed under each indicator during the year. For instance, in S6, 9/11 units were classified under The Causes, Prevention, and Non-Violent Resolution of Conflict, 5/11 under Cultural Respect and Solidarity, 6/11 for Human Rights and Equality, 0/11 under Environmental Protectionism, 6/11 for Responsible Citizenship, 3/11 under Justice, 8/11 for The International System, and 5/11 under Inner Peace. These values were plotted across the x-axis of a vertical bar graph.

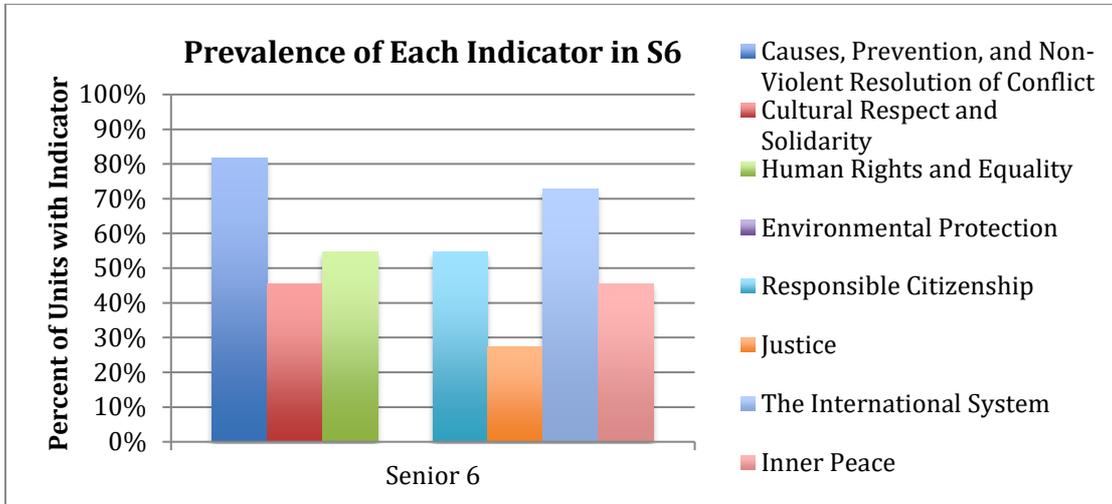
While there was little consistency in the prevalence of each of indicator between S1 and S3, there was surprising uniformity from S4 to S6. This can be seen in Figures 1-3 below.



*Figure 1. The prevalence of each indicator in S4.*



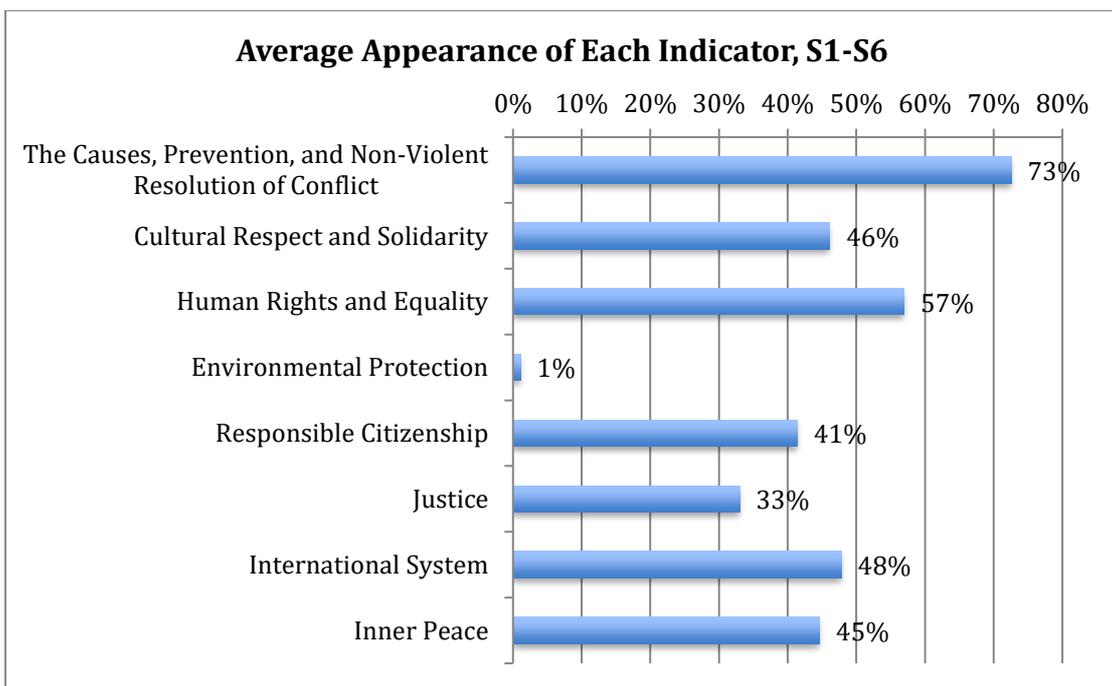
*Figure 2. The prevalence of each indicator in S5.*



*Figure 3. The prevalence of each indicator in S4.*

The implication of this pattern is that emphasis is consistently placed on certain indicators as compared to others. While The Causes, Prevention, and Non-Violent Resolution of Conflict and The International System are most represented across all three years, Environmental Protectionism and Justice are least.

To further explore these trends, a graph was created with the average appearance of each indicator across the six standards. This was executed by taking the average of each indicator's prevalence from S1 to S6. These values were plotted across the y-axis of a horizontal bar graph, as shown in Figure 4.



*Figure 4. Average proportion of units classified under each indicator from S1 to S6.*

From here, it became clear that all of the indicators are well represented (present in at least 30% of the units), with one exception: Environmental Protectionism. In fact, content directly pertaining to environmental affairs was nearly nonexistent between the six standards. One rational for this could be that Rwanda has yet to experience many consequences from natural conditions. Although the country is facing pressure from land degradation, soil erosion, and deforestation, these are not new challenges.<sup>65</sup> In fact, the Rwandan government has implemented policies to promote sustainable development and environmental protection, which have proven relatively successful thus far.<sup>66</sup> Subsequently, environmental issues come second to other national focuses, for instance development, unity and reconciliation. This is reflected in the CBC as areas such as The Causes, Prevention, and Non-Violent Resolution of Conflict – which directly relate to pressing social issues like post-genocide reconstruction – receive much greater attention. A leader in the National Itorero Commission spoke to this when she said new content in the CBC primarily concerns historical conflicts and is related to unity, conflict transformation, dignity, and self-reliance.<sup>67</sup> While this is currently the case, there may be future environment-related events that cause the country to place greater educational emphasis on the topic. For now, a Culture of Peace can be cultivated through CBC content, but with the limitation of minimal environmental education.

Second, one graph was made per indicator with the year as the independent variable. This was accomplished by calculating the proportion of units listed under the indicator per year. For instance, 5/15 S1 units, 7/18 S2 units, 6/16 S3 units, 2/12 S4 units, 4/9 S5 units and 3/11 S6 units were classified under the indicator Justice. These values were plotted across the x-axis of a vertical bar graph.

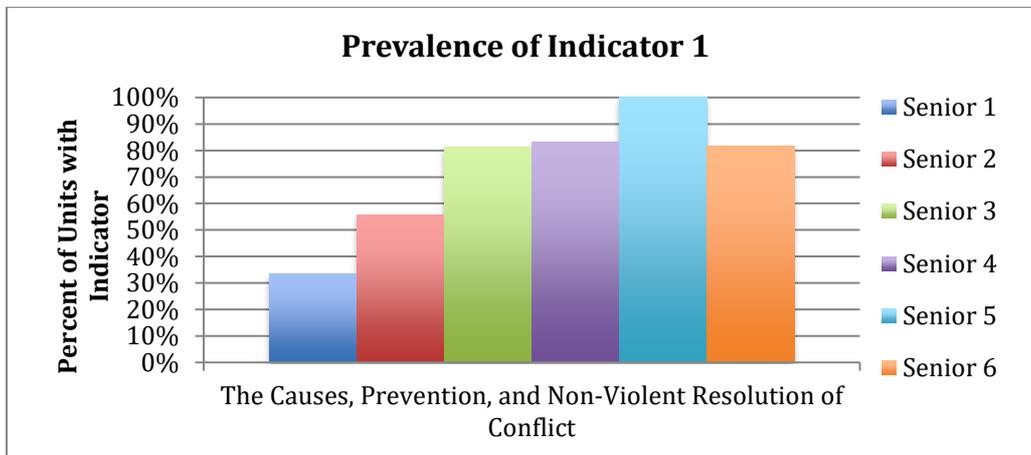
From the graphs, a trend immediately became clear: there is a steady increase in the prevalence of The Causes, Prevention and Non-Violent Resolution of Conflict and The International System from S1 to S6. This is shown through Figures 5 and 6.

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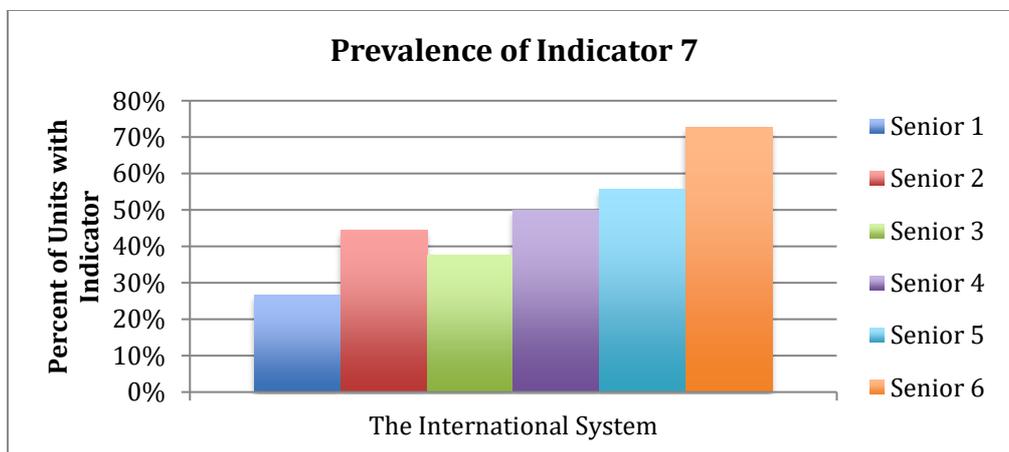
<sup>65</sup> *Environment | ONE UN Rwanda*, United Nations.

<sup>66</sup> *Environment | ONE UN Rwanda*, United Nations.

<sup>67</sup> National Itorero Commission Participant, Personal interview, 4 November 2017.



*Figure 5. Prevalence of “The causes, prevention, and non-violent resolution of conflict” per year.*



*Figure 6. Prevalence of “The international system” across the six standards.*

The association between these two variables is likely attestable to most internationally focused units directly relating to conflict or conflict resolution. For instance, in S3 the international units are: “Colonial administrative systems and colonial powers,” “Colonial reforms and their consequences on African societies,” “Causes of decolonization in Africa: Case Study, Ghana and Kenya,” “Analyse the 1789 French Revolution,” “Causes and effects of the first world war,” “Between two wars,” “African response to colonial conquest,” “National and international human rights instruments and the protection of human rights,” and “Identify Rwandans in reference to regional groupings.” Many of these deal with conflict in terms of the causes and consequences of colonization, international wars, or conflict resolution through rights protections. Hence, it would make sense for a positive correlation to exist between these two indicators.

#### 4.6 Interpretation of CBC Data: Pedagogy

Similar to the content-related data, interpretation of pedagogy information was facilitated by the quantification of information in the data collection charts. First came the data collected on value formation. From the extensive amount of data pertaining to value formation, it was clear that this characteristic is present in the CBC. The subsequent question was: where was value cultivation focused? Quantification of this characteristic came from identifying values directly discussed in the CBC, and then counting the number of times they appeared in the curriculum. This information was transferred into a horizontal bar graph, with the values on the y-axis and the number of times they were found in the CBC on the x-axis. Figure 7 demonstrates this.

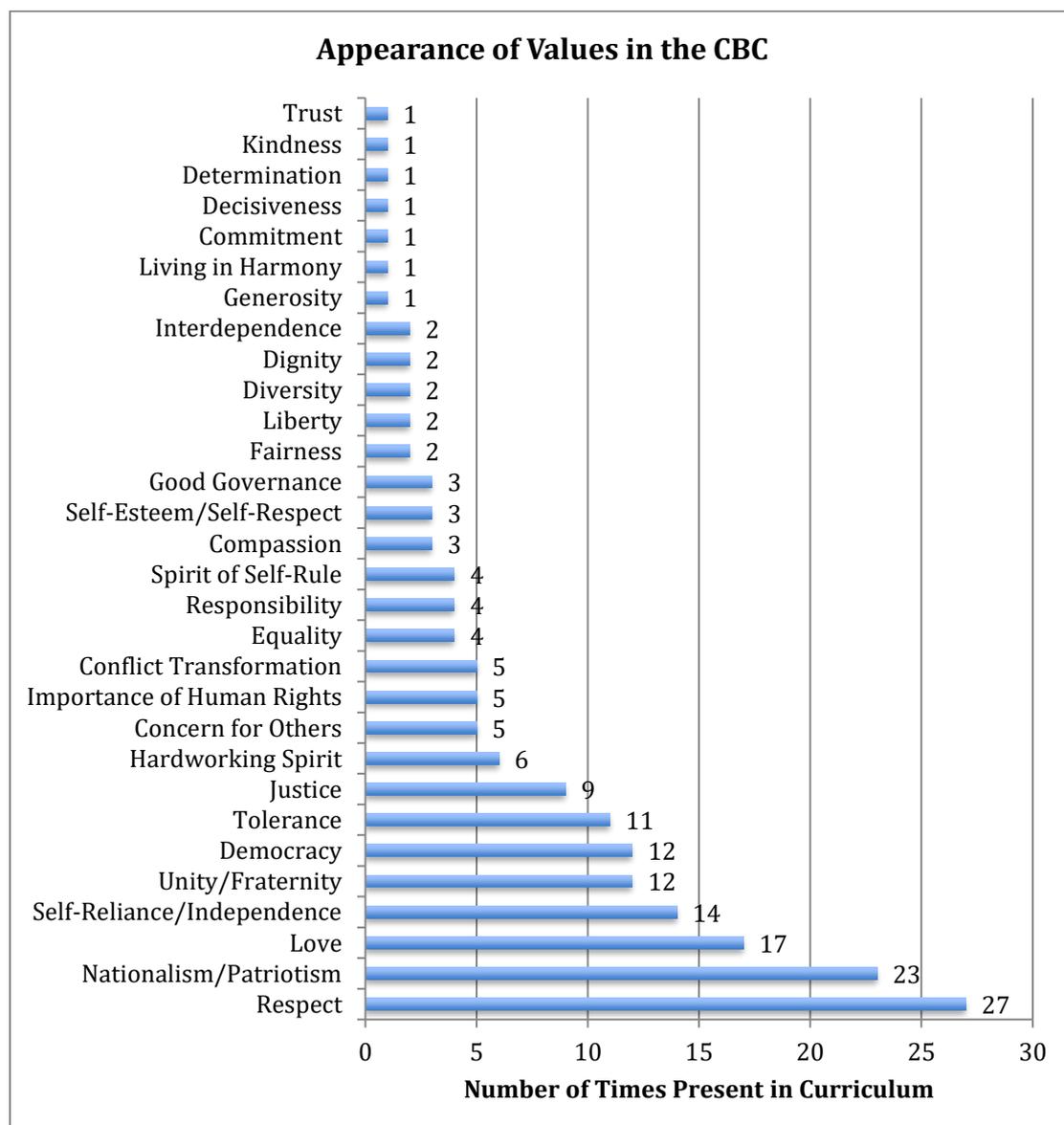


Figure 7. The frequency of different values in the CBC.

The values of Love, Nationalism/Patriotism, and Respect each appeared over 15 times in the CBC. Others frequently mentioned were Self-Reliance/Independence, Unity/Fraternity, Democracy, Tolerance, and Justice. This information primarily shows two things. First, value formation definitely is incorporated into an intention of the CBC. Second, the values prioritized by curriculum developers have to do with national cohesion and fraternity among citizens. A REB History Specialist supported this when she said: "...if our learners have habits in a Culture of Peace, they will be good citizens. Because they'll be tolerant students, [there will be] no conflicts, no bad manners, no genocide ideology."<sup>68</sup> This closely relates to the curriculum's focus on post-conflict reconstruction and unity, as described in the content interpretation of Section 4.5.

In order to reflect on the presence and intention of skill and capacity development in the curriculum, the data previously collected was re-classified into general themes. Those overarching skills and capacities (listed in order of appearance from most to least often) were:

1. Conflict management and transformation,
2. Assessment of measures adopted by the State,
3. Fostering of national pride,
4. Promotion of social cohesion,
5. Awareness of personal values, identity, and responsibilities,
6. Cultural proficiency,
7. Social, cultural, political, and economic analysis,
8. Prevention of human rights violations,
9. Analysis of factors and consequences of oppression,
10. Advocacy for homegrown solutions,
11. Inclusiveness of disability,
12. Advocacy for equality,
13. Prevention of gender based violence and domestic abuse,
14. Advocacy for democracy, and
15. Demonstrations of solidarity.

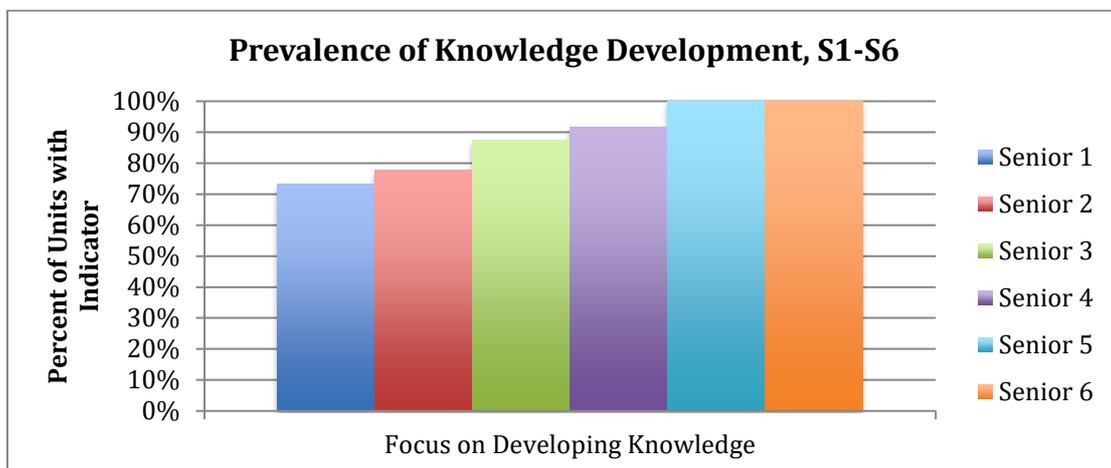
Again, the large presence of skill and capacity formation shows this pedagogical characteristic is present within the curriculum. In terms of the focus of

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<sup>68</sup> Rwanda Education Board Participant, Personal interview, 2 November 2017.

these skills and capacities, the four most common themes were: Conflict management and transformation, Assessment of measures adopted by the State, Fostering of national pride, and Promotion of social cohesion. These remain consistent with previous findings, as they are closely related to the most emphasized values as well as focal points of curricular content. They also closely align with the traits needed to cultivate a Culture of Peace as identified by a leader at the National Itorero Commission: critical thinking, action, social cohesion, respect for diversity, individual responsibility, resistance to violence and manipulation, and inclusiveness.”<sup>69</sup>

The third pedagogical indicator is a focus on developing knowledge. To interpret this, the proportion of units per year that were classified under this characteristic was graphed on a vertical bar graph. The different years served as the independent variable across the x-axis. The results can be found in Figure 8.



**Figure 8.** Prevalence of a “A focus on developing knowledge” across the six standards.

In Section 4.2, “knowledge” was defined as comprehension of peace and violence throughout the past, which encompasses wars, genocides, revolutions, peace movements, justice systems, and conflict resolution. The graph shows a clear increase in this characteristic across the six years. The upward trend mirrors the results found for the indicator The Causes, Prevention, and Non-Violent Resolution of Conflict in Section 4.3. Accordingly, as students progress through the years of the CBC, they are exposed to more content related to knowledge development, which bolsters the implementation of this pedagogical characteristic.

<sup>69</sup> National Itorero Commission Participant, Personal interview, 4 November 2017.

Learner-centered and participatory teaching is a multi-faceted aspect of pedagogy. Two ways it can be addressed in curricula are: 1) the extent to which learning builds on the prior knowledge of students, and 2) recommended educational activities for teachers. Interviews with curricular developers highlighted the fact that a priority of the CBC was for learning to build year upon year. The History Specialist from REB explained this concept and provided an example:

...the big change we have now is to put those themes and topics and sub-topics and the units progressively, horizontally and vertically. We can see, for example, genocide. In the old curriculum, we learn[ed] genocide studies in S3 and S6, but now, we learn genocide studies from S1 till S6. Because for example, S1 is definitions and different types of genocides, in S2 it's genocide in different countries, S3 is genocide against the Tutsis and the cause of genocide and how we stop genocide. [S4 is the comparison of genocides.] S5 we learn genocide denial, and in S6 we learn how to prevent genocide. You see, progressive genocide studies.<sup>70</sup>

A Director from CNLG commended this progression of learning in the CBC by saying: “you [now] have in one document all the information you need from beginning to end.”<sup>71</sup>

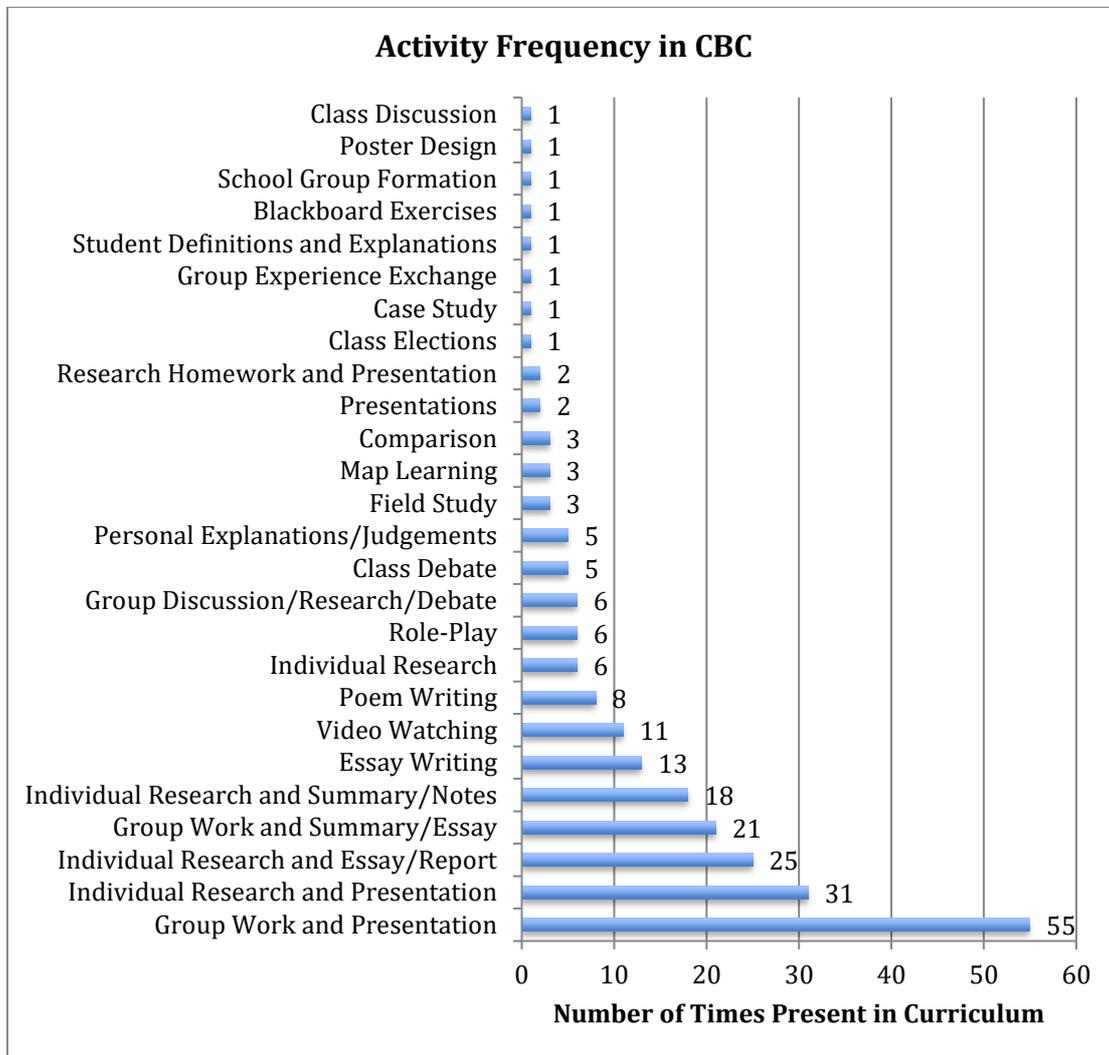
Statistics derived from the collected data confirm that the CBC builds on the prior knowledge of students. In S2, 13/18 (or 72.22%) of units are connected to prior curricular lessons. For S3 to S6, these figures were 13/16 (81.25%), 8/12 (66.66%), 6/9 (66.66%) and 9/11 (81.81%) respectively.

The spread of recommended learning activities was identified by recording all recommended activities and their frequency of appearance in the curriculum. This can be visualized through Figure 9 below.

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<sup>70</sup> Rwanda Education Board Participant, Personal interview, 2 November 2017.

<sup>71</sup> National Commission for the Fight Against Genocide Participant, Personal interview, 1 November 2017.



*Figure 9. The frequency of different recommended learning activities in the CBC.*

This graph shows there is a clear inclination towards a few learning activities in the CBC. Those are: group work and presentation, individual research and presentation, individual research and essay writing, and group work and summary. These four activities are quite similar in that they revolve around individual or group topic investigation and application. While more diverse teaching methods – such as video watching, poem writing, role-play, and debate – are included, they are recommended with much lower frequency.

A curriculum developer and teacher from Collège St André voiced concerns over the lack of diversity in teaching methods under the curriculum. He said: “Teachers think the CBC is only to organize group work... This is very difficult to implement [effectively] in the big classes... Teachers first think about how to

complete the content and not the competencies.”<sup>72</sup> He elaborated on this by describing first-hand experience with effective role-play and debate in S1 history classes.<sup>73</sup>

A Director from CNLG discussed teachers’ roles as mentors for students in and out of the classroom. He remarked that in addition to in the classroom, teachers must also provide a good example at home, in the market, at church, and everywhere else.<sup>74</sup> The curriculum developer also pointed out the importance of teachers’ inner peace in addressing certain curricular topics. He said: “...to me inner peace is key. Do you as a teacher have peace within yourself? The teacher is key, how the teacher understands the history. How does the teacher analyze the history... [and] discuss this in front of the young people?”<sup>75</sup>

That being said, it is difficult to quantify a teacher’s behavior, knowledge and understanding of material by reading the CBC as this varies greatly from individual to individual. During data collection, units were identified that contain content that may be particularly sensitive based on teachers’ personal experiences. They are:

- S1: Unit 15: Family and Personal Values,
- S2: Unit 3: Causes and course of the 1994 genocide against Tutsi,
- S2: Unit 14: Interdependence and unity in diversity,
- S2: Unit 15: Social cohesion,
- S3: Unit 1: Independent Rwanda,
- S3: Unit 2: Consequences of the 1994 genocide against the Tutsi,
- S3: Unit 12: Identify Rwandans in reference to regional groupings,
- S3: Unit 13: National laws in conflict transformation,
- S3: Unit 14: Factors for national independence,
- S4: Unit 2: Comparison of the Genocides,
- S4: Unit 7: Analyse the political, economic and intellectual developments in the medieval and modern times,
- S5: Unit 2: Genocide denial and ideology in Rwanda and abroad, and
- S6: Unit 1: Post-colonial Rwanda.

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<sup>72</sup> Collège St André Teacher, Personal interview, 20 November 2017.

<sup>73</sup> Collège St André Teacher, Personal interview, 20 November 2017.

<sup>74</sup> National Commission for the Fight Against Genocide Participant, Personal interview, 1 November 2017.

<sup>75</sup> National Commission for the Fight Against Genocide Participant, Personal interview, 1 November 2017.

These units were classified as such because they pertain to the genocide, post-genocide social transformation, religion, or personal values. These topics carry great weight for individuals and may be viewed differently from teacher to teacher. Regarding this, the director of IRDP pointed out that it is important to remember that educators themselves have their own trauma and interpretations of the past.<sup>76</sup>

A teacher and curriculum developer from the Collège St André discussed current difficulties with teaching about the genocide. According to him, “Teachers don’t like to teach about the topic. Teachers are afraid to talk about it. Students don’t have a problem with it, but teachers do.”<sup>77</sup> He expressed that this often has to do with the educators’ background on either side of the conflict.<sup>78</sup> Regarding the delivery of genocide-related subject matter, the educator observed, “Even if teachers do teach genocide, they can’t teach it well. They just give their students notes.”<sup>79</sup> He said he personally shows his students video testimony from the Shoah Foundation, but acknowledged that many educators do not have access to video resources.<sup>80</sup>

Curriculum developers from CNLG, REB, the National Itorero Commission, and Collège St André all agreed that additional teacher training is essential to ensuring this pedagogical characteristic is fulfilled.<sup>81, 82, 83, 84</sup>

#### **4.7 Case Study: Groupe Scolaire Kinyinya**

Groupe Scolaire Kinyinya (GSK) is a school of 3,182 students located in the Kinyinya Sector of Kigali.<sup>85</sup> 706 of those students attend secondary school.<sup>86</sup> GSK is a public institution, meaning its funding is provided by the government. Since the government’s implementation of Nine Year Basic Education (2007) and 12 Year Basic Education (2010) – which provide free education through secondary school –

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<sup>76</sup> Institute of Research and Dialogue for Peace Participant, Personal interview, 10 November 2017.

<sup>77</sup> Collège St André Teacher, Personal interview, 20 November 2017.

<sup>78</sup> Collège St André Teacher, Personal interview, 20 November 2017.

<sup>79</sup> Collège St André Teacher, Personal interview, 20 November 2017.

<sup>80</sup> Collège St André Teacher, Personal interview, 20 November 2017.

<sup>81</sup> National Commission for the Fight Against Genocide Participant, Personal interview, 1 November 2017.

<sup>82</sup> Rwanda Education Board Participant, Personal interview, 2 November 2017.

<sup>83</sup> National Itorero Commission Participant, Personal interview, 4 November 2017.

<sup>84</sup> Collège St André Teacher, Personal interview, 20 November 2017.

<sup>85</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

<sup>86</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

the demand for public schooling has increased nationwide.<sup>87</sup> While this has placed new pressure on public institutions, it has also caused some private schools to close altogether.<sup>88</sup> According to the Ministry of Education, in 2016 there were 1,322 public or government-aided and 253 private schools in Rwanda.<sup>89</sup> 474,663 students attended the former, while only 79,076 were enrolled in the latter.<sup>90</sup>

The CBC was introduced to GSK for the 2016-2017 school year.<sup>91</sup> Prior to its implementation, Wellspring Academy (a private school in Kigali) and REB provided training for teachers.<sup>92</sup> Wellspring Academy conducted the majority of this training due to the fact that GSK and Wellspring had an established relationship.<sup>93</sup> Training came in the form of workshops and a teaching material expo, at which materials were displayed from various schools.<sup>94</sup> According to the school's Director of Studies, there are currently five teachers at GSK who were trained by Wellspring.<sup>95</sup> All three educators who undertook REB training left the school, but they have acquired one teacher who received this training prior to joining GSK.<sup>96</sup> There is a system in place – as recommended by Wellspring – in which subject teachers meet on a weekly basis to provide each other advice and feedback.<sup>97</sup>

The school's three secondary history educators and Director of Studies all agreed that the CBC technically makes the role of the teacher easier, as they are now facilitators instead of the sole possessors of knowledge.<sup>98, 99</sup> However, all were adamant that the amount of training was insufficient.<sup>100, 101</sup> According to one educator, the curriculum is “too large to comprehend,” as every lesson has a different style of teaching.<sup>102</sup> While the formal and informal training has provided a good general overview, the teachers need continued support in carrying out the new

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<sup>87</sup> Benson, *Reversing Privatization of Education: Case Study of Rwanda*.

<sup>88</sup> Benson, *Reversing Privatization of Education: Case Study of Rwanda*.

<sup>89</sup> Republic of Rwanda Ministry of Education, *2016 Educational Statistical Yearbook*, 34.

<sup>90</sup> Republic of Rwanda Ministry of Education, *2016 Educational Statistical Yearbook*, 34.

<sup>91</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

<sup>92</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>93</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>94</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>95</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

<sup>96</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

<sup>97</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

<sup>98</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>99</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

<sup>100</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>101</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

<sup>102</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

program.<sup>103</sup> The Director of Studies agreed with this when she said educators need a lot more training, especially pertaining to the specific lessons and branches.<sup>104</sup> To her, training must be continuous, and it's "more important to get training on the pedagogy because teachers have foundations in the content. It's not a problem in training content but in methodology."<sup>105</sup> The director also commented on the fact that GSK educators were fortunate to receive additional training due to the school's relationship with Wellspring; many other institutions were not provided the same opportunity.<sup>106</sup>

The three teachers identified two more factors hindering implementation of the CBC in GSK: a lack of resources and the language barrier. One said: "Materials were planned, like projectors, computers, maps... but [are] not available. [We] only have written materials. [We] don't have the visuals to make a student-centered approach, so our teaching is no different than before."<sup>107</sup> Students pointed out that class remains focused around lecture but there is now increased question-and-answer and group work.<sup>108</sup> Another educator described textbook scarcity, as there are only 10 books for 60 students; these copies arrived late during the school year, and the teachers do not have the funding to make photocopies of lessons for students.<sup>109</sup> Furthermore, no money has been provided for field study, a highly recommended aspect of the CBC.<sup>110</sup> A S4 student commented on this by saying: "We just have class, we don't get to go out and practice."<sup>111</sup>

Although all formal education is conducted in English, students and educators usually use the local language, Kinyarwanda, at home.<sup>112</sup> Therefore it's more difficult for teachers to deliver the material and for students to comprehend or respond to it. While the school provides feedback to the District and Sector levels on challenges it faces, change is slow.<sup>113</sup> Since the CBC is only one and a half years into implementation, the coming time will be pivotal in conducting monitoring and evaluation and creating changes.

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<sup>103</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>104</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

<sup>105</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

<sup>106</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

<sup>107</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>108</sup> Groupe Scolaire Kinyinya Student Group 1, Focus group, 27 October 2017.

<sup>109</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>110</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>111</sup> Groupe Scolaire Kinyinya Student Group 3, Focus group, 27 October 2017.

<sup>112</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>113</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

The three teachers and Director of Studies were extremely positive about the content of the CBC. The director commented: “The old [curriculum] was just to give knowledge to learners. But the new one, it is really good. It trains learners to have comprehension, to become able to solve the problems of real life.”<sup>114</sup> The educators highlighted new topics included in the curriculum, such as the Gacaca courts and crosscutting issues of peace education and gender.<sup>115</sup>

One provided an anecdote about integrating peace education into the classroom during a lesson on national security. He said: “I try to ask learners how they can defend security using peaceful methods. For example, Rwanda had [the] problem of the genocide against the Tutsi – I teach how to prevent the ideology of genocide, which is related to the peace of Rwandans.”<sup>116</sup> Another discussed teaching peace through lessons on the First and Second Republics: “The Republics taught people how they are different [through] the three classes. I show them how it was discrimination and try to help them find the ways to avoid that discrimination in home, at school, in the whole society.”<sup>117</sup>

The educators summarily commented on how the new curricular content and pedagogy are helping to cultivate a Culture of Peace in their students. They noted that the curriculum now focuses deeply on peace, unlike the previous one, and all agreed that they are seeing positive change.<sup>118</sup> One mentioned that they are seeing good value development in and less fighting between students, as learners are expected to uphold methods of conflict resolution among themselves.<sup>119</sup> Accordingly, student grades have improved, as learners “now participate – their ideas are being taken into consideration. Now they think the teaching is improving them.”<sup>120</sup>

Learners themselves said their history education is helping them understand the past so that they can refrain from repeating its violence and create peace.<sup>121</sup> To the students, education is essential for learning traits of unity and reconciliation and to

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<sup>114</sup> Groupe Scolaire Kinyinya Administrator, Personal interview, 27 October 2017.

<sup>115</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>116</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>117</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>118</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>119</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>120</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>121</sup> Groupe Scolaire Kinyinya Student Group 2, Focus group, 27 October 2017.

create a peaceful Rwanda.<sup>122</sup> Despite the many pending challenges, there is still a shared belief that the CBC is moving Rwandan education in the right direction.

#### 4.8 Case Study: College Ami des Enfants

College Ami des Enfants (CADE) is a private secondary school of approximately 500 students, around 400 of whom board on the campus.<sup>123</sup> It is also located in the Kinyinya Sector of Kigali. The CBC was introduced to CADE classrooms starting in 2016, but preparation for it began in 2015.<sup>124</sup> Thus far, there has been a training that all the teachers attended, as well as individual subject sessions that the school sent two teachers to at a time – both were provided by the government.<sup>125</sup> Those that attended the smaller trainings were expected to share their learning with the other teachers through school-organized workshops.<sup>126</sup>

When asked about the impact of the trainings, the Director of Studies said: “it’s not yet effective... Why? Because I still see teachers handling their students the way they did under the old curriculum. There is what they learn and what they do. Those are two different things.”<sup>127</sup> Students remarked that class materials are nearly all written on the board and explained.<sup>128</sup> This is followed by time to ask questions, and group work is added from time to time.<sup>129</sup> One of the two history teachers at the school commented that training “did not help much” because “the people who taught us were half-baked also.”<sup>130</sup> The second teacher supported this when he said:

...three teachers were sent to go and represent us. Then... they go and train us. But even those people who trained them, they don’t have enough information about the new curriculum. So they came back and told us they didn’t know or understand anything about the new curriculum. So we learned nothing.<sup>131</sup>

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<sup>122</sup> Groupe Scolaire Kinyinya Teachers, Focus group, 26 October 2017.

<sup>123</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

<sup>124</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

<sup>125</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

<sup>126</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

<sup>127</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

<sup>128</sup> Groupe Scolaire Kinyinya Student Group 1, Focus group, 27 October 2017.

<sup>129</sup> Groupe Scolaire Kinyinya Student Group 1, Focus group, 27 October 2017.

<sup>130</sup> College Ami des Enfants Teacher 1, Personal interview, 31 October 2017.

<sup>131</sup> College Ami des Enfants Teacher 2, Personal interview, 31 October 2017.

Acknowledging these training gaps, the school administration has taken it upon itself to organize additional sessions for next year.<sup>132</sup> Noting the CBC's similarity to the international Cambridge curriculum, the Director of Studies believes it's important to have CADE teachers work closely with international educators to improve delivery.<sup>133</sup>

Similar to GSK, the greatest challenges for implementing the CBC were identified as a lack of resources and difficulties with English. A history teacher discussed the unavailability of books: there is only a single copy of the textbook for S1 and three copies for S2; S4 and S5 do not have any.<sup>134</sup> This is complicated by the fact that, as a private institution, CADE is responsible for purchasing its own textbooks.<sup>135</sup> One history teacher suggested parents should purchase them, instead.<sup>136</sup> Materials from the old curriculum can be used for teaching subjects that have remained the same, but new lessons have no teaching aids.<sup>137</sup> Therefore, all teachers can do is prompt students with questions and ask them to do research.<sup>138</sup> The other educator described this by saying "Teachers rely on their own information. They give us the curriculum...but we don't have backup."<sup>139</sup> While the CBC expects use of the Internet, videos, CDs, textbooks, a projector, and fieldwork, only a projector is available.<sup>140</sup> One teacher noted, "...the curriculum is very hard to put into practice because some of the teachers don't know English very well. They usually use the local language. We need more training in English."<sup>141</sup>

A former teacher herself, the Director of Studies stressed that educators need to persist until more resources are available. She asserted the curriculum is meant to serve as a flexible guide embellished by each teacher.<sup>142</sup> Accordingly, educators should "think about [themselves] in terms of the individual teacher and about how [they're] teaching... [They] shouldn't let the institution be an obstacle."<sup>143</sup> Her rationale was: "However difficult it is, we have to accept it's the best curriculum. So

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<sup>132</sup> College Ami des Enfants Teacher 2, Personal interview, 31 October 2017.

<sup>133</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

<sup>134</sup> College Ami des Enfants Teacher 1, Personal interview, 31 October 2017.

<sup>135</sup> College Ami des Enfants Teacher 2, Personal interview, 31 October 2017.

<sup>136</sup> College Ami des Enfants Teacher 2, Personal interview, 31 October 2017.

<sup>137</sup> College Ami des Enfants Teacher 1, Personal interview, 31 October 2017.

<sup>138</sup> College Ami des Enfants Teacher 1, Personal interview, 31 October 2017.

<sup>139</sup> College Ami des Enfants Teacher 2, Personal interview, 31 October 2017.

<sup>140</sup> College Ami des Enfants Teacher 1, Personal interview, 31 October 2017.

<sup>141</sup> College Ami des Enfants Teacher 2, Personal interview, 31 October 2017.

<sup>142</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

<sup>143</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

we have to find a way to implement each and every part of it. We need to persevere so the curriculum can pick up properly.”<sup>144</sup> This speaks to the generally positive attitude of the Director of Studies, teachers, and history students towards the CBC.

Few changes from the old curriculum were identified in terms of content, but the Director of Studies acknowledged that learning materials now build across the years.<sup>145</sup> One teacher said the CBC requires more practical than theoretical knowledge, which means students have to participate more than the teacher in the teaching-learning process.<sup>146</sup> He then described his method of teaching under the curriculum by saying: “I first introduce the topic, then, through guided discovery ask the students to think of the causes of conflicts then their solutions. Then after, as a teacher, I also supplement.”<sup>147</sup> The educator affirmed this has led to positive changes in his students by promoting knowledge and skills necessary outside the classroom.<sup>148</sup>

Observation of the other history teacher’s S1 classroom showed positive pedagogical practices. The theme of the lesson was “Forms and Principles of Democracy.” Class was structured into three parts: group work and presentation, question-style lecture, and an individual graded exercise.<sup>149</sup> The educator first divided students into groups of five or six.<sup>150</sup> Learners were given 40 minutes to produce notes on their topic.<sup>151</sup> The teacher periodically checked on groups and asked prompting questions; she pushed for participation from all students.<sup>152</sup> A leader was nominated from each group to present findings to the class.<sup>153</sup> The teacher recommended learners use the blackboard to provide visual aids while presenting, and had the class clap to say “good job” after each presentation.<sup>154</sup> Next, the educator asked students follow-up questions.<sup>155</sup> She provided an overarching summary of the lessons learned and added information not covered in the presentations.<sup>156</sup> Through this, she ensured learners understood the concepts correctly and could apply them.<sup>157</sup>

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<sup>144</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

<sup>145</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

<sup>146</sup> College Ami des Enfants Teacher 2, Personal interview, 31 October 2017.

<sup>147</sup> College Ami des Enfants Teacher 2, Personal interview, 31 October 2017.

<sup>148</sup> College Ami des Enfants Teacher 2, Personal interview, 31 October 2017.

<sup>149</sup> College Ami des Enfants History Class, Personal Observation, 26 October 2017.

<sup>150</sup> College Ami des Enfants History Class, Personal Observation, 26 October 2017.

<sup>151</sup> College Ami des Enfants History Class, Personal Observation, 26 October 2017.

<sup>152</sup> College Ami des Enfants History Class, Personal Observation, 26 October 2017.

<sup>153</sup> College Ami des Enfants History Class, Personal Observation, 26 October 2017.

<sup>154</sup> College Ami des Enfants History Class, Personal Observation, 26 October 2017.

<sup>155</sup> College Ami des Enfants History Class, Personal Observation, 26 October 2017.

<sup>156</sup> College Ami des Enfants History Class, Personal Observation, 26 October 2017.

<sup>157</sup> College Ami des Enfants History Class, Personal Observation, 26 October 2017.

Finally, the students completed an independent exercise for a grade.<sup>158</sup> This was a four-question assignment based on the content covered in class.<sup>159</sup> These practices uphold the pedagogical characteristics discussed in Section 4.2.

In terms of learner results, one teacher believes his students' grades are being negatively impacted by the abstract nature of learning under the CBC.<sup>160</sup> The other educator has noticed no changes in her students' scores.<sup>161</sup> By contrast, the Director of Studies remarked that grades are improving due to more diverse methods of assessment.<sup>162</sup> Now, marks are not only based on cumulative exam results, but also incorporate other assignments and group work.<sup>163</sup> However, the director is concerned about next year's exams, as it is unknown whether they will be based on fact memorization like before, or on the demonstration of competencies.<sup>164</sup>

The educator who did not recognize grade changes said there are definite behavioral improvements from the expanded peace education in the CBC. She said: "when you are teaching them, you try to show them how they should live," and apply this learning to individual cases.<sup>165</sup> Accordingly, there will be a powerful impact in the long run both in and outside the school from the CBC.<sup>166</sup> However, she believes the curriculum alone will not be enough, so specialists in peace education should be brought in for additional learning opportunities.<sup>167</sup> The other teacher similarly believes student behavior is gradually changing for the positive, as teachers are giving vivid examples on the importance of maintaining peace and security in the country.<sup>168</sup> To him, in the future, this change will be big.<sup>169</sup>

Learners themselves acknowledged messages of peace they have been exposed to in history class and implemented in their lives. Students identified lessons through which they learned to live peacefully with their classmates, family, or community. For instance, in African History they studied the partition and learned about vision and resistance; this taught the importance of fraternity within their

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<sup>158</sup> College Ami des Enfants History Class, Personal Observation, 26 October 2017.

<sup>159</sup> College Ami des Enfants History Class, Personal Observation, 26 October 2017.

<sup>160</sup> College Ami des Enfants Teacher 2, Personal interview, 31 October 2017.

<sup>161</sup> College Ami des Enfants Teacher 1, Personal interview, 31 October 2017.

<sup>162</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

<sup>163</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

<sup>164</sup> College Ami des Enfants Administrator, Personal interview, 2 November 2017.

<sup>165</sup> College Ami des Enfants Teacher 1, Personal interview, 31 October 2017.

<sup>166</sup> College Ami des Enfants Teacher 1, Personal interview, 31 October 2017.

<sup>167</sup> College Ami des Enfants Teacher 1, Personal interview, 31 October 2017.

<sup>168</sup> College Ami des Enfants Teacher 2, Personal interview, 31 October 2017.

<sup>169</sup> College Ami des Enfants Teacher 2, Personal interview, 31 October 2017.

community.<sup>170</sup> One student said: “The good thing history teaches us is unity. We study unity and how to live with other people.”<sup>171</sup> Every CADE student agreed that it is essential to learn about peace in the classroom.<sup>172, 173, 174, 175, 176</sup> The most common justification for this was lessons learned at school are applied in the greater community outside the classroom.

## 4.9 Recommendations

Recommendations based on the prior data collection, analysis, and interpretation, are as follows. The intention of these suggestions is to build off existing opportunities and challenges within the CBC, GSK, and CADE to improve future programming.

For Both the Government and GSK and CADE School Administrators:

- Provide additional pedagogical training for secondary educators on CBC implementation. This should include simulations of specific units and practice of various teaching methods. Training should occur regularly throughout the year so as to consistently improve curriculum delivery.
- Provide supplementary English training for secondary educators. This should be ongoing so new language proficiency may be obtained.

For the Government:

- Make available classroom resources and teaching aids so that educators may more effectively implement all lessons of the CBC.
- Provide schools with a greater number of textbook copies so students can have direct access to those fundamental learning materials.
- In the next round of curricular revision, consider incorporating a stand-alone peace education class that is offered through all levels of secondary school. This will provide more direct ECOP learning for students.

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<sup>170</sup> College Ami des Enfants Student Group 3, Focus group, 1 November 2017.

<sup>171</sup> College Ami des Enfants Student Group 3, Focus group, 1 November 2017.

<sup>172</sup> College Ami des Enfants Student Group 1, Focus group, 1 November 2017.

<sup>173</sup> College Ami des Enfants Student Group 2, Focus group, 1 November 2017.

<sup>174</sup> College Ami des Enfants Student Group 3, Focus group, 1 November 2017.

<sup>175</sup> College Ami des Enfants Student Group 4, Focus group, 1 November 2017.

<sup>176</sup> College Ami des Enfants Student Group 5, Focus group, 1 November 2017.

- In the next round of curricular revision, incorporate more content regarding environmental protection and sustainability so as to instill these life skills in students from a young age. This may minimize future man-made environmental problems.
- Conduct more formal monitoring and evaluation to collect feedback on opportunities and challenges for CBC implementation. Through this, meet with a variety of individual educators to obtain personal perspectives in addition to institutional ones.

For GSK and CADE School Administrators:

- Continue facilitating training and feedback programs among teachers so as to mutually develop their capacity in implementing the CBC.
- Hold town halls with teachers to gather feedback on CBC content and its implementation thus far.
- Invest in teaching aids and fieldwork opportunities to the greatest extent feasible within budget constraints. If possible, apply for additional or external funding to help these learning experiences materialize.
- Provide continuing feedback to the government on CBC content and implementation.
- For GSK specifically, incorporate textbook costs into annual school fees.

For GSK and CADE Educators:

- Focus on using diverse teaching methods, beyond just group work or independent research and presentation.
- Continue integrating peace education programming into history classes as often as possible.
- Consciously add content pertaining to environmental protection where appropriate within lessons.
- Continue to integrate the pedagogical characteristics in Section 4.2 into classroom teaching.

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## **Appendix A: Interview Questions**

### **Curriculum Development Stakeholders**

#### Background Information

IF CONSENT PROVIDED: What is your name?

What organization do you work for?

What is your job title?

What is your educational background?

How were you involved in developing the 2015 competence-based curriculum?

#### History Classes in the New Curriculum

How was the content chosen for secondary-level history classes in the new curriculum?

What was the greatest strength of the design process of history class content the 2015 curriculum?

What was the greatest challenge to choosing what content would be included in the history curriculum?

Is there an overarching goal or theme of the historical narrative presented through the curriculum?

How does history education in this curriculum differ from that delivered previously?

Who were other actors involved in designing history curricula?

#### Peace Education in History Classes

What is your understanding of a “culture of peace?”

One of the stated goals of this curriculum is to promote “peace and tolerance” in students. To you, what does peace education – also known as “Education for a Culture of Peace” – look like in a classroom setting?

Do you think peace education – a holistic topic – is incorporated into all courses in the secondary-level 2015 curriculum?

What themes were included in the new history curriculum?

How do you think these themes are contributing to a culture of peace?

Did these aspects of peace education add to the overarching goal or theme of the historical narrative presented in the curriculum?

Were these themes incorporated into the previous curriculum?

### Teacher Training

What training was provided for educators in the implementation of the 2015 curriculum?

Who conducted this training?

What were strengths of the teacher training process?

What were challenges involved in the teacher training process?

To what extent do you think the training allowed the effective implementation of the new curriculum?

Is training ongoing?

Are opportunities for additional training available?

### Feedback on the Curriculum

To your knowledge, has any feedback been collected on the curriculum's curriculum and/or pedagogy thus far?

Are there plans for this to occur, either on a small-scale or national level?

## **School Administrators**

### Background Information

IF CONSENT PROVIDED: What is your name?

At what school do you work?

What is your job title?

What does this role entail?

What is your educational background?

How many students attend your school?

How many are specifically the secondary school?

### Implementing the New Curriculum

When was the new competence-based curriculum implemented in your school?  
What assistance were you, as an administrator, provided in it's rollout?  
What did the transition to the new curriculum look like in your school?  
What teacher training was available for implementing the new curriculum?  
Who was responsible for delivering this training?  
What were strengths of the teacher training process?  
What were challenges involved in the teacher training process?  
Do you believe this training was sufficient for the effective implementation of the new curriculum?

Why or why not?

Is training ongoing?

Are opportunities for additional training available, should teachers request it?

### New Curriculum Content (and Peace Education)

Did you have any opportunities to be involved in the curriculum design process?

How does this curriculum differ from the previous one?

On a content level?

On a pedagogical level?

One of the stated goals of this curriculum is to promote “peace and tolerance” in students. What is your understanding of a “culture of peace?”

To you, what does peace education – also known as “Education for a Culture of Peace” – look like in a classroom setting?

How has this peace culture been incorporated into the 2015 curriculum, especially on the secondary level?

Do you think peace education – a holistic topic – is incorporated into all courses in the secondary-level 2015 curriculum?

### History Classes in the New Curriculum

What history classes are available to secondary students?

Have you observed an overarching goal or theme of the historical narrative presented through the curriculum?

Does the content of history in the new curriculum differ from that delivered previously?

(If so) How?

Have you noticed themes of peace education integrated into the new history curriculum?

(If so) What were those themes?

(If so) How were they integrated?

(If so) Do these aspects of peace education add to the overarching goal or theme of the historical narrative presented in the curriculum?

(If so) Were these themes incorporated into the previous curriculum?

What liberties (such as room for individuality or alternative content choice) are teachers provided in delivering the curriculum?

### Feedback on the Curriculum

Within your school has any feedback been collected on the curriculum's content and/or pedagogy thus far?

Are there ways for teachers to provide feedback on the curriculum?

Is there any way for feedback to reach government officials such as the REB or Ministry of Education?

Has the government sought any feedback?

## **Educators**

### Background Information

IF CONSENT PROVIDED: What is your name?

At what school do you work?

What is your job title?

What classes do you teach?

What grades do you teach?

How many students do you teach?

What is your educational background?

### Implementing the New Curriculum

When was the new competence-based curriculum implemented in your school?

What did the transition to the new curriculum look like in your school?

What assistance were you, as a teacher, provided in it's rollout?  
What teacher training was available for implementing the new curriculum?  
What were strengths of the teacher training process?  
What were challenges of in the teacher training process?  
Did you feel adequately prepared to teach the new curriculum following this training?  
    Why or why not?  
Is training ongoing?  
Are opportunities for additional training available, should you request them?

### History Classes in the New Curriculum

Did you have any opportunities to be involved in the curriculum design process?  
Generally, how does this curriculum differ from the previous one?  
    On a content level?  
    On a pedagogical level?  
Specifically, does the content of history in the new curriculum differ from that delivered previously?  
    (If so) How does it differ?  
What are strengths of the history content in the new curriculum?  
Do you see areas of improvement in the history content in the new curriculum?  
    (If so) What are they?  
Have you observed an overarching goal or theme of the historical narrative presented through the curriculum?  
    (If so) What is it/are they?  
What lessons do you specifically cover in history classes?  
What resources are you provided to conduct these lessons? (For instance, textbooks, online materials, supplementary readings.)  
Do you feel like the resources you are provided are sufficient to teach your classes?  
What liberties (such as room for individuality or alternative content choice) are you provided in delivering the curriculum?

### Peace Education in History Classes

One of the stated goals of this curriculum is to promote "peace and tolerance" in students. What is your understanding of a "culture of peace?"

To you, what does peace education – also known as “Education for a Culture of Peace” – look like in a classroom setting?

Have you noticed themes of peace education integrated into the new history curriculum?

(If so) Which ones?

(If so) How were they integrated into the curriculum?

(If so) Do these aspects of peace education add to the overarching goal or theme of the historical narrative presented in the curriculum?

(If so) Were these themes incorporated into the previous curriculum?

### Student Responses to the Curriculum

How have students responded to the new curriculum – positively or otherwise?

Does this differ at all from their response to the previous curriculum?

Have student results (grades) changed in general from those under the previous curriculum?

Regarding the incorporation of peace education into the history syllabus, have you observed any impacts of this learning on students thus far?

(If so) What are they?

Do you think the aspects of peace education included in the new curriculum will have any long-term impacts on your students?

(If so) What are they?

### Feedback on the Curriculum

Within your school are there any ways for you to provide feedback on the curriculum’s content and/or pedagogy?

(If so) What are they?

Has the school sought out feedback?

(If so) Is there any way for feedback to reach government officials such as the REB or Ministry of Education?

Do you think this is important?

## **Students**

### Background Information

IF CONSENT PROVIDED: What is your name?

What school do you attend?

How old are you?

What grade are you in?

What classes are you taking?

### Peace Education in History Classes

What lessons do you cover in history class?

Are there themes in these lessons?

(If so) What are they?

How does your teacher usually teach history class?

Do you think anything you have learned in history class has taught you to live peacefully with your classmates, family, or community?

(If so) What was it that you learned?

(If so) What history lesson did you learn this during?

(If so) Did you notice similar messages about peace in any of your other classes?

(If so) What were they?

Do you think it's possible learn about how live in a peaceful way through school classes?

Why or why not?

## Appendix B: S4 Pedagogy Analysis Chart

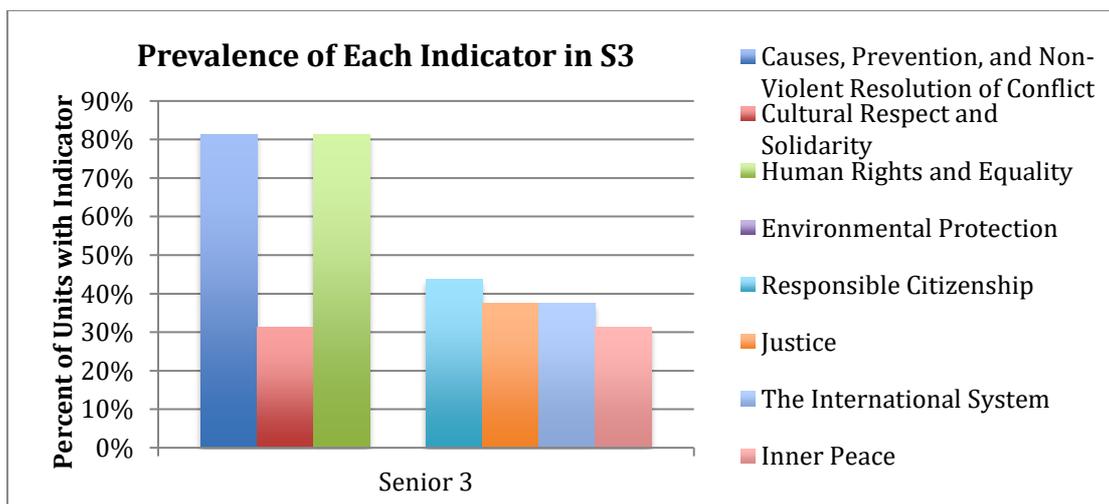
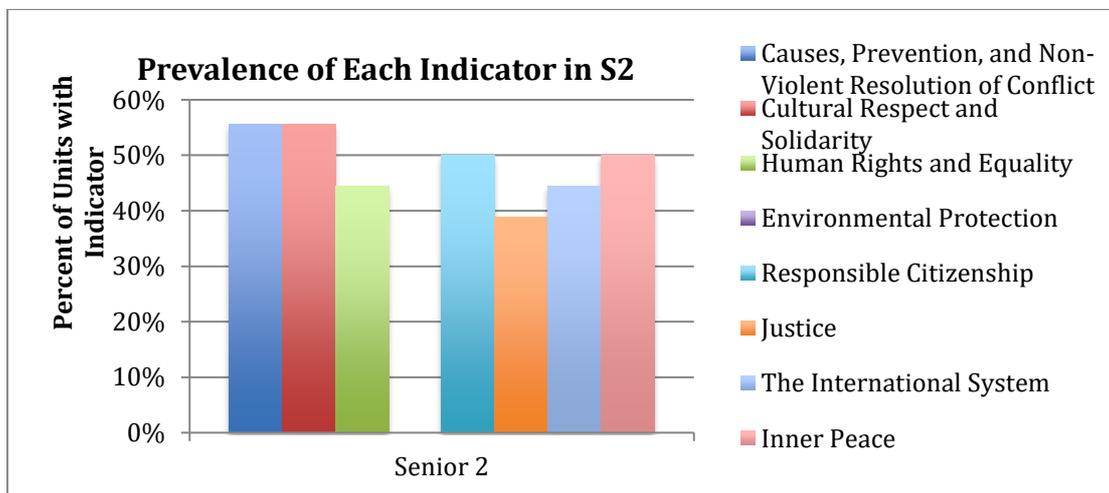
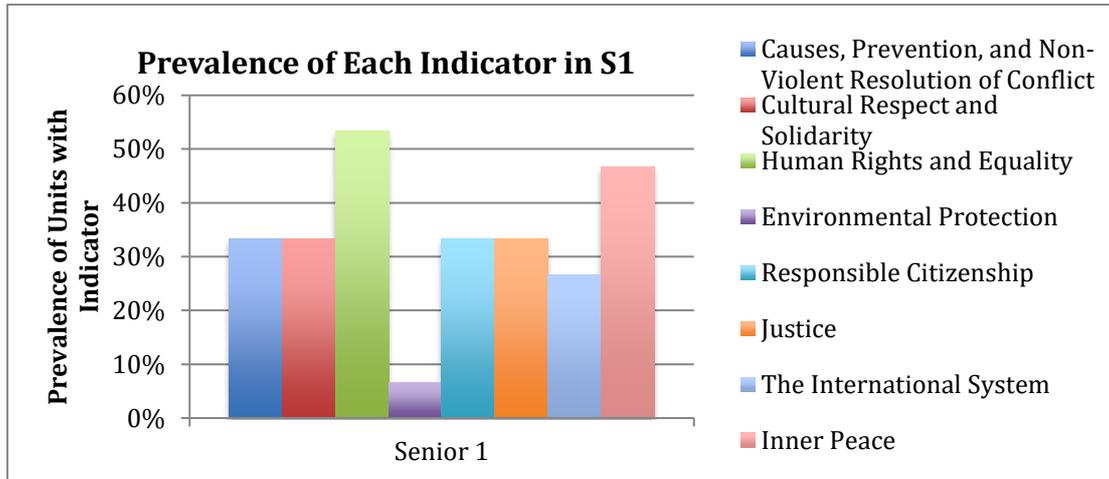
Pedagogy Characteristic	How Manifested in Curriculum/Training Manual
Focus on Developing Values	<ul style="list-style-type: none"> <li>- <u>Unit 1</u>: History of Rwanda: Attitudes and values: “Recognise the different steps that were taken by the Rwandans to achieve the independence as the means of increasing the spirit of nationalism” (14).</li> <li>- <u>Unit 2</u>: Comparison of the Genocides: Skills: “Examine the measures that have been taken to reconstruct the societies where the genocide has occurred in an attempt to develop a sense of love and respect” (16).</li> <li>- <u>Unit 3</u>: Origin, rise, organisation and decline of the Empires in the West and South Africa: Attitudes and values: “Balance the political, social and economic organisations of the various states in West and South Africa so as to compare the strength of these empires. This improves the learner’s spirit of belonging and hard work” (17).</li> <li>- <u>Unit 4</u>: Role of the agents of the colonial conquest: Attitudes and values: “Recognise the problems that were faced by the colonial agents in Africa and the consequences, so as to develop the learner’s sense of nationalism” (19).</li> <li>- <u>Unit 5</u>: African response to the colonial rule: Attitudes and values: “Acknowledge the reasons for collaboration and its impact on the African societies so as to blame them in order to develop the learner’s spirit for respect and love”; “Appreciate the methods of resistance, its causes and the effects in order to develop the spirit of nationalism and patriotism” (20).</li> <li>- <u>Unit 6</u>: Contribution of the main ancient civilisations to the development of modern society: Attitudes and values: “Appreciate the importance of the Greek and Roman civilisations to the modern society as this will develop the learner’s spirit of working hard” (21).</li> <li>- <u>Unit 7</u>: Analyse the political, economic and intellectual developments in the medieval and modern times: Attitudes and values: “Appreciate the Christian religious life and its influence in the medieval and modern times in order to develop the spirit of love and respect” (22).</li> <li>- <u>Unit 8</u>: Major European events from 1789 and 1835: Attitudes and values: “Recognise the factors for the rise of Napoleon I, his performance and the downfall in order to develop a spirit of patriotism and self-reliance”; “Recognise the terms, forms, reasons for the convention, achievements and the failures of the Congress system since it develops the spirit of diplomacy”; “Recognise the causes and the consequences of 1830 European Revolutions in order to understand the benefits of self-rule. This develops the spirit of national unity and independence” (24-25).</li> <li>- <u>Unit 8</u>: Major European events from 1789 and 1835: Skills: “Examine the causes, course and the consequences of the French Revolution and indicate how it increased the spirit of democracy in the society” (24-25).</li> <li>- <u>Unit 9</u>: Human Rights codification and its impact: Attitudes and values: “Appreciate the importance of the human rights codifications” (26).</li> <li>- <u>Unit 9</u>: Human Rights codification and its impact: Skills: “Analyse the provisions of the human rights in Rwandan constitution and how they are respected” (26).</li> <li>- <u>Unit 10</u>: National cohesion, identities and the respect of Human Rights: Attitudes and values: “Appreciate the concepts of national cohesion, identity and culture and show their contributions towards respect and tolerance”; “Appreciate how the national cohesion, identity and the culture have influenced the respect of Human Rights in Rwanda” (27).</li> <li>- <u>Unit 11</u>: Role of Gacaca and Abunzi in conflict solving: Attitudes and values: “Appreciate the roles of Abunzi and Gacaca in the conflict transformation”; “Acknowledge the structure of Abunzi and Gacaca,</li> </ul>

	<p>since it improves the spirit of love and unity” (28).</p> <ul style="list-style-type: none"> <li>- <u>Unit 12</u>: Various forms of interdependence: Attitudes and values: “Recognise the concept of interdependence and advocate for its importance in the modern Rwandan society as a way of developing the sense of self-reliance” (29).</li> </ul>
Focus on Developing Skills and Capacity	<ul style="list-style-type: none"> <li>- <u>Unit 1</u>: History of Rwanda: Attitudes and values: “Recognise the root causes and the effects of the 1959 crisis in Rwanda as an outcome of the strong disunity among the Rwandan society” (14).</li> <li>- <u>Unit 1</u>: History of Rwanda: Skills: “Evaluate the reforms that were introduced by the Belgian rule in Rwanda by showing how they reigned from negative to positive”; “Evaluate the causes and consequences of the 1959 crisis in Rwanda and test the validity”; “Assess how the independence was achieved by indicating the poor conditions in which Rwanda was placed” (14).</li> <li>- <u>Unit 2</u>: Comparison of the Genocides: Attitudes and values: “Advocate for fighting against anything that can lead to genocide” (16).</li> <li>- <u>Unit 2</u>: Comparison of the Genocides: Skills: “Suggest what could have been done to avoid the different genocides in the 20<sup>th</sup> century”; “Analyse the similarities and the differences between the 1994 genocide against the Tutsi and the other genocides” (16).</li> <li>- <u>Unit 3</u>: Origin, rise, organisation and decline of the Empires in the West and South Africa: Skills: “Discuss the political, social and economic organisations of the various empires in the West and South Africa in order to determine why some kingdoms lasted for long while others lasted for a short time. Examine the factors for the various empires in West and South Africa” (17).</li> <li>- <u>Unit 3</u>: Origin, rise, organisation and decline of the Empires in the West and South Africa: Attitudes and values: “Balance the political, social and economic organisations of the various states in West and South Africa so as to compare the strength of these empires” (17).</li> <li>- <u>Unit 4</u>: Role of the agents of the colonial conquest: Skills: “Assess the consequences of the colonial agents in Africa” (19).</li> <li>- <u>Unit 5</u>: African response to the colonial rule: Skills: “Analyse the different forms of collaboration that helped to speed the process of colonisation;” “Examine the reasons for collaboration and its effects in Africa, in order to determine the role of the African in the colonisation process”; “Assess different methods of resistance, its causes and the consequences” (20).</li> <li>- <u>Unit 7</u>: Analyse the political, economic and intellectual developments in the medieval and modern times: Skills: “Compare the Christian religious life and its influence in the medieval and modern times”; “Assess the origin, its spread and the effects of Christianity in Europe and the rest of the World. e.g. Crusades”; “Evaluate the origin, its spread and the effects of Islam in Europe and the rest of the World. e.g. Jihads”; “Examine the causes and the consequences of the early explorations by giving examples” (22).</li> <li>- <u>Unit 8</u>: Major European events from 1789 and 1835: Skills: “Examine the causes, course and the consequences of the French Revolution and indicate how it increased the spirit of democracy in the society”; “Analyse the terms, forms, reasons for the convention, achievements and the failures of the Congress system in order to know its performance”; “Evaluate the factors for the rise and the downfall of the Austrian Empire and Prince Metternich, and compare him with the French leaders”; “Examine the causes and the consequences of 1830 European Revolutions and interpret the role of nationalism in Europe” (24-25).</li> <li>- <u>Unit 8</u>: Major European events from 1789 and 1835: Attitudes and values: “Be aware of the factors for the rise and the downfall of the Austrian Empire and Prince Metternich in order to avoid the separation of powers” (24).</li> </ul>

	<ul style="list-style-type: none"> <li>- <u>Unit 9</u>: Human Rights codification and its impact: Attitudes and values: “Recognise the levels and organs at which the human rights are provided in the Rwandan constitution” (26).</li> <li>- <u>Unit 10</u>: National cohesion, identities and the respect of Human Rights: Attitudes and values: “Appreciate how the national cohesion, identity and the culture have influenced the respect of Human Rights in Rwanda”; “Recognise the factors of national cohesion and identities with reference to Rwanda” (27).</li> <li>- <u>Unit 10</u>: National cohesion, identities and the respect of Human Rights: Skills: “Analyse the concepts of the national cohesion, identity and the culture, and relate it to the Rwandan situation”; “Assess how the national cohesion, identity, culture and the human activities have influenced the respect of Human Rights in Rwanda”; “Examine the factors of national cohesion and identities in order to interpret its impact on the society” (27).</li> <li>- <u>Unit 11</u>: Role of Gacaca and Abunzi in conflict solving: Attitudes and values: “Recognise the problems and solutions during the operations of Abunzi and Gacaca” (28).</li> <li>- <u>Unit 11</u>: Role of Gacaca and Abunzi in conflict solving: Skills: “Evaluate the role of Abunzi and Gacaca in the conflict resolution”; “Discuss the problems and solutions during the operations of Abunzi and Gacaca” (28).</li> <li>- <u>Unit 12</u>: Various forms of interdependence: Attitudes and values: “Recognise the concept of interdependence and advocate for its importance in the modern Rwandan society as a way of developing a sense of self-reliance”; “Acknowledge the different forms of interdependence by showing its contribution towards the development of the society”; “Appreciate the causes and balance the effects of interdependence” (29).</li> <li>- <u>Unit 12</u>: Various forms of interdependence: Skills: “Discuss the concept of interdependence in order to show its importance in reference to the ancient and modern Rwandan society”; “Evaluate the different forms of interdependence by showing their advantages and disadvantages”; “Analyse the causes and the effects of interdependence at the national and international levels” (29).</li> </ul>
Focus on Developing Knowledge	<ul style="list-style-type: none"> <li>- <u>Unit 1</u>: History of Rwanda (14)</li> <li>- <u>Unit 2</u>: Comparison of the Genocides (16)</li> <li>- <u>Unit 3</u>: Origin, rise, organisation and decline of the Empires in the West and South Africa (17)</li> <li>- <u>Unit 4</u>: Role of the agents of the colonial conquest (19)</li> <li>- <u>Unit 5</u>: African response to the colonial rule (20)</li> <li>- <u>Unit 7</u>: Analyse the political, economic and intellectual developments in the medieval and modern times (22)</li> <li>- <u>Unit 8</u>: Major European events from 1789 and 1835 (24-25)</li> <li>- <u>Unit 9</u>: Human Rights codification and its impact (26)</li> <li>- <u>Unit 10</u>: National cohesion, identities and the respect of Human Rights (27)</li> <li>- <u>Unit 11</u>: Role of Gacaca and Abunzi in conflict solving (28)</li> <li>- <u>Unit 12</u>: Various forms of interdependence (29)</li> </ul>
Are Learner-Centered and Participatory	<ul style="list-style-type: none"> <li>- <u>Unit 1</u>: History of Rwanda: builds off S2 German and Belgian colonization, S2 African response to colonial conquest, S3 Independent Rwanda, S3 Colonial administrative systems and colonial powers, S3 Colonial reforms and their consequences on African societies, S3 African response to colonial conquest (14)</li> <li>- Unit 1 Learning Activities (individual research – internet – and present and Q&amp;A, group discussion and summary and essay (14)</li> <li>- <u>Unit 2</u>: Comparison of the Genocides: builds off S1 Genocide and its features, S2 Causes and course of the 1994 genocide against Tutsi, S3</li> </ul>

	<p>Consequences of the 1994 genocide against the Tutsi (16)</p> <ul style="list-style-type: none"> <li>- Unit 2 Learning Activities (individual research – internet – and essay, group discussion/debate and presentation and Q&amp;A) (16)</li> <li>- Unit 3 Learning Activities (individual research – internet – and essay, group discussion/debate and presentation + Q&amp;A) (16)</li> <li>- <u>Unit 4</u>: Role of the agents of the colonial conquest: builds off S2 German and Belgian colonization, S2 African response to colonial conquest, S3 Colonial administrative systems and colonial powers, S3 Colonial reforms and their consequences on African societies, S3 African response to colonial conquest (19)</li> <li>- Unit 4 Learning Activities (Group discussion/debate and essay, individual research and presentation and Q&amp;A, class discussion) (19)</li> <li>- <u>Unit 5</u>: African response to the colonial rule: builds off S2 German and Belgian colonization, S2 European colonization of Africa, S2 African response to colonial conquest, S3 Colonial administrative systems and colonial powers, S3 Colonial reforms and their consequences on African societies, S3 African response to colonial conquest, S4 Role of the agents of the colonial conquest (20)</li> <li>- Unit 5 Learning Activities (group debate/discussion and presentation + Q&amp;A), individual research and essay, use media and watch films + note taking) (20)</li> <li>- Unit 6 Learning Activities (use maps/atlas/globe/textbooks to see where spread and summarise and essay, group discussion/ debate and presentation + Q&amp;A, individual research and essay) (21)</li> <li>- Unit 7 Learning Activities (individual research and essay, group discussion/debate and presentation + Q&amp;A, individual research and summary) (22)</li> <li>- <u>Unit 8</u>: Major European events from 1789 and 1835: builds off S1 Forms and principle of democracy, S3 Analyse the 1789 French Revolution (24-25)</li> <li>- <u>Unit 9</u>: Human Rights codification and its impact: builds off S1 Concept of human rights, citizen duties and responsibilities and ways of preventing human rights violations, S2 Rights, duties and obligations, S3 National and international human rights instruments and the protection of human rights (26)</li> <li>- Unit 9 Learning Activities (individual research and essay, group discussion/debate and presentation + Q&amp;A) (26)</li> <li>- <u>Unit 10</u>: National cohesion, identities and the respect of Human Rights: builds off S1 Concept of human rights, citizen duties and responsibilities and ways of preventing human rights violations, S1 Identify oneself differently in reference to Rwanda, S2 Rights, duties and obligations, S2 Interdependence and unity in diversity, S2 Social cohesion, S3 National and international human rights instruments and the protection of human rights, S4 Human Rights codification and its impact (27)</li> <li>- Unit 10 Learning Activities (group discussions/debate and present + Q&amp;A, group research and essay on importance of human rights) (27)</li> <li>- Unit 11 Learning Activities (individual research – internet – and presentation + Q&amp;A, group discussion/debate and not writing, role-playing to solve dispute using Abunzi and essay) (28)</li> <li>- <u>Unit 12</u>: Various forms of interdependence: builds off S3 Tolerance and respect (29)</li> <li>- Unit 12 Learning Activities (individual research and presentation and comparison, group discussion/debate and judge importance of interdependence) (29)</li> </ul>
<p>Depend on Behavior, Knowledge and Understandings of Teachers</p>	<ul style="list-style-type: none"> <li>- <u>Unit 2</u>: Comparison of the Genocides (16)</li> <li>- <u>Unit 7</u>: Analyse the political, economic and intellectual developments in the medieval and modern times (22)</li> </ul>

## Appendix C: S1 to S3 Indicator Graphs



## Appendix D: Graphs of Indicator Prevalence by Year

