UPEACE-GREAT LAKES PROGRAMME WORKSHOP 1

April 27-30, 2010 Addis Ababa, Ethiopia

COMPREHENSIVE REPORT
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Executive Summary

The Great Lakes Programme (GLP) was initiated with the general objective of enhancing cooperation between partner universities in the region by supporting capacity cooperation in the field of peace and conflict studies through trainings, and the development and dissemination of academic curricula.

The workshop, which took place in Addis Ababa, from April 27 to 30, is a first in a series of four which will span the course of the project. It aimed at providing partner university representatives with a clear understanding of the programme objectives, stimulate identification of courses with a regional scope for MA frameworks, and begin their application process. Participants consisted of both senior faculty and management from ten partner universities and civil society organizations, as well as junior faculty recipients of the GLP fellowship for graduate study at the University for Peace in Costa Rica. It was hosted by academic and coordination staff of UPEACE Africa Programme and UPEACE Headquarters.

The workshop began with an interactive discourse on the functions of universities and how they can enhance the teaching-learning process, thus collaborating with the communities to which they belong and serve. The mission and vision of the universities, it was agreed, should not only align with the culture of the society, but also proactively help solve problems of the society in general.

Facilitators, Dr. Anne Robert, Dr. Tony Karbo and Dr. Victoria Fontan presented the main contemporary trends in education and introduced the theoretical and epistemological basis of the project, essentially derived from critical education and a proposed bio-pedagogy. In line with this, participants highlighted indigenous knowledge as a cornerstone in the design and implementation of curricula, which translates to the skills necessary for the encouragement of dialogue and networking.

Indigenous knowledge and environmental awareness projected as key discussion points, since the environment (context) influences the potential and the notion of being which affects the learning process in due course. Different learning institutions generate a way of being that also reflects on the environment and lead to the characterization of the values in each society.

At the close of the workshop, the collective production of the content enabled participants to initiate a deep reflection on the nature of curriculum design strategies that could be carried out in their respective universities. In the shared experience, they demonstrated motivation for the project as an opportunity to strengthen and improve capacities through cooperation and networking, in the true spirit of South - South collaboration.
Day One (Tuesday, 27 April, 2010)

Welcome Remarks
The GLP workshop began with words of introduction from Dr Jean-Bosco Butera, the Director of the UPEACE Africa Programme. In his opening remarks Dr Butera welcomed the participants on behalf of UPEACE Africa Programme, to the first workshop organized by the Great Lakes Programme. Dr Butera thanked all participants for their positive response and efforts to take part in the workshop. He then appreciated the intensive drive and hard work of colleagues Golda Keng and Tewodros Assefa, who were behind the success of organizing and ensuring that all participants arrived on time for the workshop. In addition, Dr Butera took the opportunity to welcome guests to the workshop from the Nyerere Center for Peace Research, an Institution of the East Africa Community who were invited for the day to learn about UPEACE undertakings to building capacity for peace and conflict on the continent and share their perspectives. He stressed the commendable function of the Center regional integration by noting that in the Great Lakes Region five of the countries are members of the center. Dr Butera concluded his remark by wishing for a productive and successful workshop. He then asked if everyone could introduce themselves to each other.

Introduction of the Program

GLP Coordinator, Thomas Klompmaker, welcome the audience on behalf of UPEACE, Costa Rica. He gave a brief introduction of University for Peace (UPEACE) and explained the theme of the workshop. He said that UPEACE is a UN affiliate institute established in 1980 by the general Assembly of United Nation to bring Peace Studies worldwide. Its mandate under UN is: “to provide humanity with an international institution of higher education for peace and with the aim of promoting among all human beings the spirit of understanding, tolerance and peaceful coexistence, to stimulate cooperation among peoples and to help lessen obstacles and threats to world peace and progress, in keeping with the noble aspirations proclaimed in the Charter of the United Nations”

The beginning of the twenty years for UPEACE was focused in Central America but since 2001, following Ex- UN Secretary-General Kofi Annan’s proposal for change of perspective for the University, UPEACE broadened its involvement to international levels, reaching out to nationalities of 15 countries. UPEACE has expanded its focus from education in Costa Rica to regional programs outreach. It has done very commendable work though its Central Asia programme including the development of curricular. In the past five years under its Africa programme, it has among others things, trained professors, and organized workshops from its office in Addis Ababa. Initially the regional programs were at a small scale with various trainings and workshops. For the past three years, the Dutch government offered UPEACE the opportunity to develop a programme for South Asia, the Middle East and Horn of Africa (UPSAM), that has been running for two and half years; also it has now started MA programmes
in fields relating to peace and conflict studies in these regions, in consultation with the partner institutions.

The second stage of this program focuses in the Great Lake Region (GLR) that led to this workshop. The Great lakes program aims to work with ten Partners in the region for MA in peace studies. In collaboration with UPEACE, the partner institutes will design curriculum and train staffs. Thomas gave briefing on the workshop program objectives, expectations and deliverables as follows.

1. Overall Objective of the programme: “To provide students in the Great Lakes region with possibilities to specialize in the field of peace and conflict with regionally appropriate curricula”

2. Key Objectives of the programme:
   - To provide training to faculty in the field of peace in conflict studies
   - To support the development of peace and conflict curricula by faculty of the partner universities, meeting the local reality
   - To support the dissemination of the curricula
   - To enhance regional cooperation between the partner universities

The program consists of different parts considering the fellowships and the different training workshops. There are junior and senior fellows’ categories - distinctions made following the experience of UPEACE UPSAM programme where only junior fellows were engaged. The disadvantage to that is some fellows came back to their Universities to many changes and no developed curricula in their Universities. The opportunity here was that most of those junior fellows are now directing the centers in their university. The experience led to the lesson learned that engaged the senior faculty to be beneficial to strengthening the connection with respective faculty at large. The upcoming schedule includes both junior and senior fellows and the program is as follows:

A. Junior Fellows: Preparation Training Addis Ababa for two months. (During this period fellows will get to know each other, get acquainted with UPEACE work and prepare to travel to Costa Rica in August, 2010) Once in Costa Rica, fellows will:
   - Design of two curriculums
   - MA program to specialize

B. Senior Fellows:
   - Three-week training in Costa Rica (Working with the academic team of UPEACE)
Three-week co-facilitating at Partner University (Including joint preparation of curricula research for Africa Peace and Conflict Journal. During this period professors from Costa Rica will visit the institutions to learn about the reality on the ground) In addition, there will be various workshops organized mainly to bring participants together and stimulate the academic interaction among them.

The first workshop in progress aims at:

- providing a clear understanding of the program so as to give MA program frameworks and participants will thereby be able to take something to their university for discussion
- stimulating participants to think of Courses with a regional scope;
- starting the application process for the first group of fellows

There will be two Mid-term workshops. In August 2010 and July 2011 respectively in order to:

- develop the frameworks into a concrete plan with a tentative set of topics
- identify the courses for co-teaching
- identify topics for curriculum development by the fellows

In July 2011 a midterm evaluation will be carried out. In 2012, after all the fellows return to their respective Universities, a final conference will be organized with the main objective of stimulating networking, joint research and academic exchange. Participants are expected to get together to develop joint proposals for donors. This for instance, is an open opportunity for participants to collaborate in order to seek funding for joint initiatives for the region.

In conclusion, Mr. Klompmaker notified participants that the key objective of the program is for them to enjoy the mutual cooperation. He finalized his remark by once again, welcoming participants and expressing his hope that their presence will enrich the Costa Rican community and vice-versa.

Introduction to Nyerere Peace Research Center

Guests from the Nyerere Peace Research Center were given the chance to introduce themselves and brief participants about the center. They informed that the Nyerere Center for Peace Research is an institution of the East African Community established in 2007 and carries out research and capacity building initiatives to identify the strength, weakness, opportunities and threats to the community. The objective of the center is to provide the East African community with relevant and timely scientific research, training and information that contribute to deepening and widening of integration in areas of peace and security, good governance and foreign policy potentials. It has a vision of becoming the center of excellence to conduct age cutting research on areas of Peace and security, good governance and foreign
policy that enhances regional integration and development. The mission of the center is to undertaking policy research and capacity building that contributes to the creation of peaceful environment that enhance human security, regional integration and development. The center is therefore mainly designed to contribute to the integration process.

The center wants to initiate its own programs with all different departments and accommodate the research and training needs of the other organs of the national institutions of the community (Uganda, Rwanda, Burundi, Kenya, and Tanzania) while maintaining the thematic approaches and issues in the region. To this effect, in order to fully execute its mandate the center intends to develop its capacity to offer technical support to regional and national institution in the broad areas mentioned above. The center has adopted a network and collaborated with similar organizations, institutions of higher learning, academia, and security oriented civil society’s organizations. An example of such collaboration is the current effort of the center to create such collaboration with UPEACE. The representative of the center concluded her speech by expressing her wishes for further collaboration with UPEACE in the future, and thanked UPEACE for the opportunity of introducing the Center.

**Workshop Objectives and Modalities**

Dr. Victoria Fontan then presented the workshops’ objectives and modalities. The gist of the presentation is as follows:

1. The major Workshop Objectives are to:
   - Give a brief introduction to the field of Peace and Conflict Studies
   - Provide a clear understanding of the GLP programme goals and objectives
   - Discuss and prepare individual academic programme framework with each of the partner universities
   - Share ideas on courses with a regional scope
   - Start the application process for the first group of fellows to MA programs in peace and Conflict Studies at the UN mandated University for Peace, Costa Rica

2. The Modalities used are
   - To reflect on present and future mission of academic institutions in relation to PCS field and pedagogy
   - To introduce project epistemology
   - Reflect on networking aspects of the programme regionally,
   - Develop and share MA frameworks
   - Initiate discussion on long-term project approaches
Program Expectations

Following the introduction session delegated, participants presented their expectations from the program. The expectations forwarded by participants are summarized as follows.

- To gaining proper capacity to initiate programs in Peace and Conflict studies in our institutes or build on the existing programs. (According to most fellows most of their respective Universities provide MA and PHD programs in other social science field and human rights but not in Peace Studies).
- To acquire research experiences on Peace and Conflict studies.
- To be able to develop or add on regionally responsive curricular and adequate lecturing and training skills.
- To initiate networks among likeminded people and institutions in the region
- To acquire capacity to help the community. (The knowledge will help existing peace centers create means of communication with the community)
- To acquire more expertise in the area, this will further equip participants to disseminate their knowledge and experience.
- To familiarize themselves with recent challenges and advancements made in the area of Peace and Conflict.

Skills Development, Systems Thinking

Pedagogical Proposal (participation, process and dialogue)

Dr Anne Robert gave an overview of the pedagogical proposal she hoped will be adopted for the duration of the collaboration, focusing on three aspects: participation, process and dialogue.

(a) Participation: Content is considered an output in participation, which is a basic shift in pedagogy since content was considered an input. This approach changes the way we see content and method becomes part of the meaning – the way we articulate.

(b) Process: Where each activity is part of a whole co-learning experience. Ann explained that there will be a lot of activities that will be proposed and these activities are part of the whole and content is not pre-determined.

(c) Dialogue: This concept presupposes horizontal relationships. It is a two way process where one respects and listens to the other. In this process nobody has the ultimate truth.
Overview on System thinking

Exercise 1:

Dr Tony Karbo gave participants a warm up exercise in order to enable them view a system from a broad perspective, to understand its overall structure and pattern. In this exercise, Tony drew nine dots on a flip chart and gave participants the following instructions:

- Connect all the dots.
- Do not stop once started.
- Use only 4 lines.

Few participants tried to connect the dots but failed to do so within the limit of the above 3 instructions. Tony connected the dots as follows

Fig 1: seeing outside the box

Tony briefed participants on the message attached to connecting the dots. Initially he explained, what appears in mind when one sees the dots is a geometrical figure, an object with boundaries. Often times in our Universities, homes and communities we are trained to think in a certain way. If one gets out of those ways, he/she will be out of the box, out of norms. He/she will be violating societal norms and family values hence will be punished, treated as an outcast and reprimanded. The aim of this program is to encourage participants in the three years of staying with UPEACE, to learn ways of violating the boundaries without ‘rocking any body’s
boat’. In other words, they will learn to get outside the box by the way they think and act so that they expand their options to new area of exploration. Participants also have to be able to explain the expansion to their society, to create opportunities to solve societal problems. At the end of the workshop participants will try to answer what they will do when they get back to their respective universities to overcome the challenges and not remain inside the boxes.

In addition, Anne pointed out that looking outside the box does not mean invalidating what is inside the box rather what the drawing does is expand options. She explained that what is inside the box will be embraced and praised but we look further for better options.

**Function and Mission of Partner Institutions/Universities**

A group work was carried out to reflect on basic concept of what functions and missions of universities are. These points, according to the facilitator are, despite working in the University environment, often forgotten to be reflected about. Following the group work, four groups presented their reflections on the topic. Visualization technique was chosen as a way of facilitating systematic and complex thought on issues adequate attention, in addition to assisting putting the thoughts of the ‘artists’ in sync with those of the people/viewers of the diagrams.

**Group Presentations**

![Diagram](image)

Fig 2: Diagrammatic picture of the functions/missions of universities
Universities have the major role of teaching/learning, research and community service. They have to be engaged in various programmes to bring social transformation. In doing so, Universities have to be proactive. They have to plan ahead and see the future of the generation the universities have in a long term. We have to ask what our respective university could offer in 20 years; particularly what its plans are in its conflict and peace studies.

Fig. 3 (see below): The representation envisages university and society continuous interaction and feedback. The universities are involved in certain things and as they do they work with the society at a local and at international level. They create knowledge on what problems are and how to bring that knowledge for solution or intervention and continue to administer whether the problems of the university are indentified and carry weight in the society. The universities check if they are on the right track or whether the interventions are durable in this continuous interaction between the two.

A question was posed to a presenter to elaborate on what it means by the role of the university to provide skills in the diagram. The presenter explained that as the diagram shows visible problems in the society, the university must understand these problems before engaging in curriculum development. The University has a role of providing skills according to the needs of the society.
Fig 4 (above): The question marks at the center represent questions that exist and the equal signs represent the answers that are available. The questions are illustrated in the four corners of the diagram. The picture of a snake and people crying represents violence in the community, a situation of conflict. In situation of conflict the universities should acquire conflict prevention and management skills. The remaining corners are illustrations representing a peaceful community; however, they have an issue to deal with. One is where it is demonstrated some kind of threat /danger other than conflict, such as climate change. Another representation of a peaceful community where there is a need to take steps to prepare for war if it arises “in time of peace prepare for war and vice-versa”, through peace and conflict research and monitoring early warning systems. Finally, it illustrates a peace situation where there is a need to respond to development and technological needs.
Fig 5: The representation shows a set of functions and missions of the University. The University faces challenges that exist within the community (there exist an interdependence between the university and the society). As part of its function, the university should develop skills and programs for the students. The curriculum should be developed to develop such skills. The circular arrow shows how the whole process helps in attaining sustainable development.

A participant asked what will happen when the drawing is taken upside down, if one can go from each one of the boxes to attain the others or whether it is a one way top to down situation. The presenter explained that since the universities desire to bring sustainable development they have to look in to the pocket where the challenge and the solutions are. Therefore, stretches the diagram horizontally or turning it upside down will bring the same effect.

The facilitator made important points regarding the representation. The importance of developing skills was emphasized. In the traditional context of university function where much focus is given to knowledge (an abstract of reality a body of theories) we have to think of ways to enhance skills to address the future challenges we encounter. The skills developed are in relation to ideas, in relationships to other people and a relationship to things. Developing such skills is indispensable even in “non practical “fields such as engineering.
Ann continued her briefing on the role of universities in short, medium and long term periods. Universities have aspect they deal with in short, medium and long term. In a short term the university prepares people to operate in known and predictable problems (e.g. competitiveness, labour market). While in a long term it helps to function in unknown conditions and unpredictable environments (e.g. changed sustainability conditions, shift in production paradigm, and climate change. The university has as major functions:

- Producing knowledge (not only reproducing) and
- Crystallizing collective intelligence: impulse our evolution capabilities

This major function enhances the students’ skills, competence and capacity.

1 SKILL: Is the ability and capacity acquired through deliberate, systematic, and sustained effort to smoothly and adaptively carry out complex activities or job functions involving ideas (cognitive skills), things (technical skills), and/or people (interpersonal skills) e.g. to design a curriculum or to engage in a dialogue.

2 COMPETENCY: Is a cluster of abilities relating to excellence in a specific activity. Competence indicates sufficiency of knowledge and skills that enable one to act in a wide variety of situations e.g. to facilitate learning, to manage an organization.

3 CAPACITY: Is specific ability of a person, organization or resource, measured in quantity and level of quality, over an extended period. e.g. sustain an effort, to memorize, to produce something.

**Lessons Learned**

Tony asked participants to form a small group of three to reflect on best lessons learned for the day. The presentation on lessons learned is summarized as follows:

- The art of listening which is also a major component of resolving conflict
- Clear view on mission and function of universities.
- Different ways of presenting ideas (such as: diagrams representation) and ways of handling plenary and question and answer sessions and ways of collective thinking.
- Holistic thinking: the importance of university to society interaction and universities impact in problem solving for communities.
- The need for universities to receive tenets of knowledge from community in order to mode from deduction to induction. Curriculum should meet the needs of society.
• The importance of participatory knowledge creation. Reflect on whether universities today have a mechanism to create participatory knowledge in the community.

• The importance of providing skills to society that is related to societies needs.

• Understand learning the process and the mechanism of moving from short term to long term in learning process.

• Solutions can not be reached where universities and communities blame each other for failure. Both need to be blamed and take social responsibility.

• Thinking outside of the box in research and activities. Universities are more theoretical than practical in practice. The universities must learn to consult the communities and industries for better result.

• The universities need to be proactive in conflict management in addition to being reactive. The mission of University has been defined traditionally as teaching, research and community service. What has come out here is much bigger than that.

The facilitator, Ann based the day’s experience to further elaborate on the concept of dialogue, content and process. Participants were given an assignment to engage in dialogue (through interview and discussion) before coming the next day with brief contents of what emerged on that day (content resulting from interaction). Methodologically, the learning space must be provided, where a number of activities are placed as a way of interacting with and between one another, adapting the original plan to fit in the participants’ space. This is what is called the pedagogical proposal. Entering the space and starting this interaction is what creates content. So the content emerges from this interaction. Content has to go through a process.

So we set a process and we all start working together with no set destination. Processes of acquisition of knowledge can be multidisciplinary and are not absolute.
Day Two (Wednesday, 28, April, 2010)

Recapitulation and Reflection

The second day began with reflections of the previous day lessons. Five participants shared what they summarized as key points gained from the assigned exercise. They expressed in particular their appreciation of an active partnership between countries of the Great Lake Region where violence is common.

Dr Karbo asked if there were any questions and two were raised by participants. The questions and the answers provided by the facilitators is detailed below:

- Why did yesterday’s discussion not touch upon values of the universities while it dwelled on Knowledge and skills. Facilitator response: One of the things that will come out in today’s afternoon session specifically is the African value systems and how they can act as a source of guidance and inform societal interactions with society, within communities and universities. We are hoping the issue of value will come out during this session

- Another question was directed to UPEACE Africa programme on whether a workshop will be organized to expose knowledge about new sciences in the field of peace and conflict studies for academicians to know about them and tackle challenges when it arises. Facilitator response: In the ongoing exercises and experiences with UPEACE, Costa Rica, participants will get details of the new pedagogy and new sciences and the new epistemology and a whole variety of approaches in peace and conflict studies.

- One participant shared his own university experience that is so much focused in providing much knowledge on theories and technical skills and wanted to know what the experiences are in other universities and, what curricula should be included in the universities to respond to societal needs. Facilitator response: We will deal with that as we go along with the workshop. We will try to identify specific African ways of doing things that will help us include those kinds of things in our curriculum.

- A participant said their NGO is involved in civic education, creating public awareness and research asked how they can address sustainability issues. Facilitator response: We primarily believe sustainability should come and start from each one of us. The idea of sustainability will be discussed in the final sessions of the workshop as we respond to which way and to which direction we plan to go.
- To what extent have universities changed from their original purpose of being service oriented to becoming business oriented? Facilitator response: We have highlighted some of the functions of universities. We have to keep reminding ourselves what the real function ought to be and what we, as participants of the workshop can bring to change mind sets, build inter personal relationships as members of GLP community.

Learning Process

Participants formed a group to reflect on what they think is a learning process. After the plenary session a drawing that demonstrates a learning process was presented by the groups.

![Fig 6](image1)

![Fig 7](image2)
Evolution of Learning Concepts

Dr. Anne Robert gave a presentation on the simplified view of the historical evolution of the learning process and where UPEACE stands in this context. In practice, she explained, we do not take much time trying to think about what the learning process is. We design methodologies,
programs and curricula without being aware of what we assume in terms of how an adult person learns. This presentation gives an overview of the learning theories we assume when we do what we do and know where we are in terms of the concept. This will be our proposal for the programme and the resulting output will be the result of interaction between us and the participants during the two years together; and the theoretical proposal that is produced which has to be directly materialized into a practical proposal.

There are four big families that exist in the world of education leaning theories, whether private or public, adult or non adult education, we find these four views of learning not only simultaneously but very often mixed.

1. Knowledge is a content which can be transfered (not aquired) from one person to another through words. Learner stores knowledge in memory. We assume the memory is in the brain. This is the oldest view.

2. Knowledge is acquired through repetition. The learner is exposed to a stimulus to which he/she will learn to produce a determined answer. This view appeared in the 40s and 50s. It is a base to many language learning methods. To the contrary, a child can produce things he/she has never heard of by internalizing a pattern and then trying it and not by repetition.

3. The learner acquires knowledge through interaction with environment and with others. This view appeared in the 60s/70s, based on constructive methodology. The consequence is that knowledge is learned through socialization and therefore there is no prior knowledge to interaction - we are born blank!

4. The learner acquires knowledge constantly through multidimensional experiences. It is a holistic process that appears in the 80s and 90s. Learning is not a mind and interaction process, it is also emotional process. We are not only brain but body and emotion and therefore the learning process must address all of these.

**Contemporary Trends in Education**

Some of these views are the following:

1. *The Global competitive mainstream:* Education is based on the idea that learning is for competing. The idea is, we learn to become competitive humans. It is an application of learning to feed the market and the various organizations in our world. *Cognitive science* was active in the 70s and based on the idea is that we learn in a certain order. This is divided in to two - the
development sociology with a view that there is a limit to what we can learn and the second is that it is possible to stimulate leaning process because humans are like computers. (North American) Anthropocentric is a view that society is in chaos. This concept interprets reality exclusively in terms of human values and experience.

2. Global education: Is a model interested in the relationship to the earth and nature. The hypothesis is called the “Gaya” - the belief that we humans are not the only living things in this planet, we are dependent on others living and we need to recognize it otherwise we will end up getting hurt. The idea tries to embrace the whole planet. Critical education in global education sees critical adult education against global educator equity, diversity of cultures, ecology. Holistic education is a view that focuses on ethics and culture. There is also the Bio-centric Science: An educator interested in applying this kind of education has to broaden not only his/her skills but also the knowledge and consciousness. The intention is to educate for global interaction and to create a group of people who believe having different kinds of society where diversity of culture and the relationship with nature is also respected. This is also what holistic education is all about. This education has strong emphasis on ethics and less on nature. The bio-centric science for which a cognitive science based model is used is based on mechanistic and systemic view. This is a totally organic view where the mind is considered as a self regulating autopoietic structure. There is whole chant of biosciences that considers life as self organization and self generation of this organization. In other words, we are basically defined by our capability of self generating ourselves. For example, if we cut our skin the skin will grow back, if we have a trauma at a certain point in time it will heal. The heeling process is self generating. This education has very important consequence because self generation, organization and regulation can only occur if the person or if the being given the space, the freedom and the possibility of having his/her own identity so that the process can take place. If the person is not given the space, the freedom is not allowed to build his/her identity from his/her own center leading for the learning process to be seriously impaired. This idea is very important as it has an ethical implication that is very strong. For example, a car is a machine. Until this theory surfaced to people’s attention the previous metaphor of a human being was a machine. The machine functions in a practical way. To speed a car, one has to increase the gas and oxygen in the engine, and the car speeds. In mechanistic problems if you want more of the same you put more input (In this case more gas and oxygen). When we take organic metaphors, like plant, however the effect is different. When one put a certain quantity of fertilizer and water, the plant instantly flourishes but if we double the quantity the plant will be harmed and die. This is because the plant is self organizing being. It will take the input and do something with it depending on its own structure and not on the quantity of water and fertilizer.

We human beings are closer to plants than cars. The education that we have in mind is an education which takes into account that human beings have their own self organization space
and have to be given the space to learn. For our project’s purpose there will be two things we will consider:

1. We will begin to work with the concepts and the methods of critical education (based on scholars that center their analysis on human suffering) and

2. We need to explain what relation this has to do with conflict and peace studies.

For all scholars that are centering their research and analysis on human suffering there are four main aspects they consider. (1) Facts are not the product of an objective phenomena or occurrence which everybody will see the same way. Facts are shaped by culture, and sociopolitical forces. Knowledge is situated by nature. We cannot say a concept is true in every circumstance. Also facts in reality are complex. Despite our effort, reality cannot be controlled. Therefore we have to find other way of interacting with reality, not controlling it. In the paradigm that we have been educated, control and objectivity has been the basis of the way we learned and conceptualized the world. This is a change of paradigm. It is a change to the way we relate to reality. And as we do that we come to an understanding that facts should review the frontier between psychological and real fact, individual and collective facts. This is essential in conflict and peace study. (2) We have to look at facts at micro-, meso- and macro-levels. This is also related to complexity. Because what happens at the micro level doesn’t necessarily reflect on what is on the meso-level. Just as something more universal and more complicated, there is qualitative changes from one level to the next. (3) Suffering is a human created phenomenon. It doesn’t have to exist because we can do something about it. (4) All educational spaces are unique. They have political, sociological, economic, and psychological dimensions. We therefore, have to give space to what is not the official version of reality, but the official version of knowledge. We have to give space to alternative knowledge and to understanding of identities in relation to powers and other things of that sort. In other words educators cannot think of the learning process as something scientific. But it is also all this dimensions mentioned. Therefore, in education we directly influence the way society and our relation to reality is going to be developed. The reality is that, we have very basic transformation capability that we need to be aware of. We also need to be reminded that the awareness goes with responsibility and with ethics.

We also base our methodology on a new concept called bio-pedagogy which is currently under construction. It is used by all scholars who have centered their research on complex and symbolic views of life. Critical pedagogy is towards outside human beings, our relationship to reality inside and outside. This is more towards how we function in our intimate selves. (1) Human being is autopoietic in structure. (2) Learning is a vital process. The idea is life is a cognitive process and learning is a quality we share with all living things. We are not the only ones who learn (Bacteria learn too). In fact it is the very process of life and evolution in which
we constantly restructure ourselves and the environment in a feedback loop. When we learn we change ourselves and we change the environment. This environment in turn is going to change us and we are going to have a feedback loop. So there again, ethics is essential, responsibility is essential because we are not alone, or unrelated. Our learning process affects the reality outside us. And of course this is something which comes back to us. Learning emerges from experience. (3) The pedagogical spaces we are going to propose have to be able to provoke experience. Experience is best achieved with ethics and pleasure. For example, when we are laughing and we are happy the neurotransmitters that produce chemical reactions will enable us work properly and our neuron networks inside our brains are able to generate them more rapidly. These neurotransmitters are stimulated (produced) by pleasure and this is incubated by fear. In other words, fear makes us stupid. (4) Learning is not an individual but also collective phenomena. We learn as a species, we learn as groups and we create learning fields in which we can enter to learn faster. And this is best achieved with “social stickiness”. This is the thing that we have that makes us want to be together and makes us feel better in contact with other humans.

Ann told participants that the above model proposed would serve as a starting point to build the model this programme is going to put together with the fellows. Bio-pedagogy and critical education will together help fellows create education for transformative peace. She said this proposal is not to be imposed. Eventually participants are expected to come up with their own proposal that they will build on together on what the project is going to consider as its theoretical and methodological basis to work.

Discussion (Questions and Answers)

Question: Given the various pedagogy in global knowledge building, what process of dialogue between countries can be used to avoid creating again another dimensions of fundamentalism. In other words, in view of this presentation, how can you help us be open enough for each other around the process of dialogue? Facilitator’s response: This is a deep question to address satisfactorily in a few minutes. As discussed earlier, this is just the beginning of reflection which will last for two years. Just to give you an idea of where we could go for an answer as to how you can keep a dialogue open. In this changing paradigm, there is a shift in basic logic form a previous view where if something is black it cannot be white, if something is wrong it cannot be true. The new perspective accepts the possibility that things can be black and white, here and there. This approach allows dialogue to exist because what we are not saying and what we are saying is right and what they are saying is wrong; rather we are embracing the other ideas.

Question: Is there existing criticism concerning global competitive mainstream education system and if so what would be the suggested alternative? Facilitator’s response: In bio-pedagogy and critical education we said we have many things to say that will go beyond what
mainstream education considers reality, but we agree completion is part of reality. However, biology today also tells us that in natural evaluation, cooperative behaviors and relationship are much keener to survival than competition. We cannot build a world and education, a relationship to reality solely based on competition. It doesn’t mean competition doesn’t exist but it means cooperation is very important and maybe more important.

**Question:** The presentation doesn’t look in to the African context of looking at pedagogy. For instance, for African side of pedagogy what happens when you want to teach a child how to make a grass patch house is, to first go together and collect a grass and the child learns by example. It may not be very particular but don’t you think it will be more interesting to have some moment to African pedagogy and how it can be integrated in to the global knowledge? A related question was posed expressing a survey in Rwanda that came out showing how much the genocide ideology is pervasive and prevalent in primary schools in Rwanda. Given this education module what will be the right path to certain group of people such as them? **Facilitator’s response** To give an idea, she said what we are proposing here is a South American proposal, not European. It is also a proposal that embraces values and ways of relating to reality which are much closer to what I will call an ancestral, local knowledge or non-western knowledge. For example, in Latin America half the population is endogenous and not western and they have a relationship with nature. For instance, they have a concept called “pachamama” an attitude that exists to keep a share of what you eat or drink for “pachamama to mean “mother earth”. We do hope with two years of working together, we will have the African proposal.

- Moments for self reflection

( Participants were given time for self reflection on where they are, as scholars /teachers in the context of the previous presentation)

**The New Sciences: Epistemological Shift towards Quantum Theory, Ecology and Chaos**

Exercise 2: **Thumb game/war**

A brief warm-up exercise, the “thumb war” game was demonstrated by Dr. Victoria Fontan. Participants were asked to shake hands in pairs and press the thump of one another in order to score points. Automatically each participant began trying to score as many points as possible. The most successful person scored 6 points. To debrief on the exercise, Victoria demonstrated with a volunteer, first agreeing to go in turns, and then proceeding to score 30 points each! She
explained her method - the cooperative model where you trust the other person to work with you so that you and he will score as many points as possible a win-win situation.

Victoria asked to reflect upon why we do not necessarily think in terms of cooperation when we engage in a situation. She explained that the instruction placed us in a mood for competition. As the instruction called for a ‘thumb war’ and not a ‘thumb game’ and to score as many points for yourself. This, from our human nature paradigms shows that humans think that all other humans are interested to fight one another. Automatically we get in to competition mode. The instruction was also made to lead you to believe that, this is going to be a formal exercise. We usually engage in terms of formal exercises from the point of view of competition.

We would like to now think about the benefit of cooperation, scoring points from radically different paradigms. This also led us to question the formal social structure that makes us think that we are constantly engaged in competitive processes. That is basically where new sciences come in. We are going to start thinking about our reality from a different perspective.

The average understanding is that there is a different point of intervention we have of peace and conflict studies. When we have a level of violence in peace and conflict studies we see ourselves intervening in different points in time. We can intervene in peace keeping, peacemaking (a situation where two parties are no longer killing one another as a means of insuring that they negotiate and mediate), and peace building (to try and lead society from negative peace to positive peace by creating harmony). Then we are endorsed to conflict management, conflict resolution and conflict transformation. From the point of view of mainstream peace and conflict studies, we see that at any point in time we have the tools to intervene and solve conflicts. However, in reality we understand that conflict is not linear and even within the same situation there might be different stages. From the point of Cartesian education system, this vision is one that treats life situations in mechanic terms. Example is the case of Iraq, as part of rebuilding Iraq, election was thrown in and a constitution was written. Six months later however, the country faced sectarian civil war. From the point of intervention of peace and conflict we wonder what else could have been done. In this case what peace and conflict and peace studies is trying to do is fill in the blanks in all the points of intervention. This is not to mean that the points of intervention are not critical, but rather from the points of organic thinking there are many blanks to be filled between all those points. This is what we are bringing in terms of the new sciences. The crucial question we have to address is what is missing in peace and conflict studies and in its perfectly mechanical model? What else we can bring to allow our tool function to its best abilities so that we complement what we are doing in peace and conflict studies. For instance, for peace corps working in conflict prone zone we have to create a mechanism that is not established as part of the commonly established parameters of peace and conflict studies but that still attracts them to one another to work in that area,
what we call the “human stickiness”; we have to implement the human stickiness as part of this model. The complementation of the field of peace and conflict studies comes from the realization that (a) peace is much more complex than a graph, 3 min CNN sound bite. Otherwise we will give a situation too much of what we think are the mechanisms to solve and we make it worse. This is one of the first lessons learned from conventional peace and conflict studies research. (b) Peace cannot be administered to an unwilling population (It is only the human will to participate that guarantees the sustainability of what we do. (c) It all boils down to human relationships, emotions and their interpretations (d) Peace ought to be made by human beings and not by organizations. We have to address the questions, (i) How viable is the modern vision of human nature? How viable is the vision that we have of us in terms of being victims of human nature as opposed to human potential? Why do we always assume in any situation, the situation is a competitive one? How to move from human nature (competitive) to human potential (cooperation) (ii) Can we do better than what we are doing now? We have to ask ourselves how we can do better in practice as well as theory.

**Quantum Metaphor**

The metaphor in new science is quite complex but has a very simple message - how we envisage and engage with reality. Everything that we do in terms of new science is about people and by the people. What is more interesting about the new science is there is a trans-disciplinary approach to what we are looking for. That means that we have to learn the skills with which we are going to research together from trans-disciplinary perspective. We are not talking about interdisciplinary thinking between disciplines but taking it further in terms of our reflection.

- Organically embracing mechanical thinking
- Everything is interconnected. It departs from the perspective that there is one way to look at the world. Our reality is subjective of how we look at it. The idea is, matter is both particle and wave depending how you look at it. If you use a tool to show you the particle, that is what you will see and if you use appropriate tool to show you the wave you will see the wave. This vision of reality allows us to understand that there is no one complete truth and there is no separation between the object and the person that looks at the object. The observer and the observed become interrelated. From the perspective of peace and conflict studies looking at the situation in terms of what we can do to intervene, we have to realize that our intervention is also going to influence our result. Our intervention is going to be characterized according to how we see the situation. If we see the situation from the perspective of competition, our intervention might stem the level of completion in the response. E.g. If we see a country as heavily
ethnically divided that will be the reality we will create on the ground (Iraq 2003-2005). That is why we have to step back and directly involved in everything we do. Noting of what we do in peace and conflict studies is neutral. The myth of neutrality in research and teaching has to be challenged.

The lessons that we learned from quantum theory is: (a) We know that we don’t know. We cannot expect an output in any situation. We can very well teach about peace and conflict studies but if we do not teach peace and conflict studies with peace, the output will not be the result we intended. From the point of view of adding to peace and conflict studies teaching, peace with peace is going to help us reflect on the journey that led us from departing from to our destination. The destination is not only the focus but the journey. (b) Relationships make matter and also peace. And we go back to teaching peace with peace. (c) From the point of view of holism we realize that the whole is not only the sum of its parts. It is much more than that, and from the point of view of peace and conflict intervention and studies we cannot continue to think about peace in terms of fixing different points in time or addressing different situations in a society hoping that it will all work out.

This leads us to Systems thinking: Looking at living systems that are capable of self maintaining, self-renewing, and self-transcending. It is basically valuing the inter-connectedness of the different points of intervention that we look into in terms of peace and conflict studies. System thinking will be an important part of what we do and how we do it in the next years.

Quantum peace will look in to relationships, the interconnectedness between different actors, and politics of civilization that brings back human interaction to the level of people and not institutions. Creativity is important in terms of the type of skill we want our graduate of peace and conflict studies to have. If you are put in a situation where the tools that you have been given are not necessarily adoptive to the situation. The graduates must be equipped with skills so they can respond to the reality on the ground when the mandate established fails to fit the situation at hand. This is an ability to think outside the box while still being in the box. Complexity also comes at a critical point, how to evaluate the situation from all the different angles that can help it be resolved without looking at the situation as good and bad. Uncertainty is also important, if you focus on the process in terms of creating peace with peace we don’t necessary need to know the outcome when we go in because the process itself is what is really at stake. The process cannot lead us to somewhere we don’t want to go. The process is respecting the organic elements of what we are looking and going to contribute to.

Ecology of mind is the understanding of our reality within a larger reality, including the interconnectedness between us and the outside as well as within ourselves.
**Chaos theory** is also what we look in terms of feeling the blanks. It helps to understand the underlying patterns between events that can appear to be chaotic; how self organization can help us reshape our reality.

All these theories are just points of references. The whole idea is to realize that we have some fields that have been established already but we can complement these ideas in our peace and conflict studies by local understanding and our contribution in order to establish our own space within our literature.

**Discussion (Questions and Answers)**

In the context of the presentations given how do we account for the differences that exist in gender, identity and power? *Facilitator response:* From the point of view of transformative education there is no knowledge that is neutral and no absolute truth. The process requires accommodating differences this is only possible when one can suspend once judgment and engaged within differences.

How is it possible to do the process without having the end in mind? *Facilitator response:* There is always an end but the point is to try not to give tools to the end, not to force the process to lead to the ‘expected’ end. Otherwise it will be creating more of the same. We have to focus our orientation to the process. We have to bear in mind that there is a difference between a goal and intention. The intentions are stronger than the goal.

Explain what it means to say that whatever we do in peace and conflict is not neutral? *Facilitator’s response:* In time of conflict intervention for instance, we give a discourse on Human rights and yet we allow bombing to take place. (Pakistan). We are neutral; in this case we are hiding ourselves behind the smoke screen of Human rights.

**Networking**

The session began with Victoria’s message on networking and sustainability. She explained that one of the hallmarks of the project will be networking. And therefore the session will dwell on the concept, what it involves and how it can be built from participants’ respective local culture. The main reason being that networking is a way of insuring sustainability and in order to achieving sustainability there has to be the will of the people. We have to find a way to sow the seed of networking and take care of the seed we plant and what ground we plant the seed in.

**Exercise 3: Chord game**

Following participants were involved in a robe exercise in order to reflect on networking (Tony)
Two robust exercises were made. The first one illustrated a network that is hierarchical, center based. This example demonstrates that if you have so much power in the center once that power disappears, the whole system collapses. The second exercise demonstrates that every note in the network is a center to the network itself because each note brings in something that is the survival of that network. Upon contextualizing the issue/idea of networking through the exercise, participants were led to reflect on African ideas and elements that they can bring into the notion of creating and sustainability of networks?

The participants discussed in groups and highlighted the major African values, norms, and elements that can promote and sustain networking. Summary of the group work is listed below.

**Group work**

- **African philosophy.** An example by John Mbiti “I am because we are; since we are, therefore I am” The messages brings out the community aspect of African tradition by putting the community or society before individuals (UBUNTUISM) This is the South African philosophy on Solidarity “It is an idea or believe that your existence depends on another person. If you are alone you cannot exist.” "I am what I am because of who we all are"

- **African proverbs/values:** “Where there is a will a skin of a louse can cover 5 people” “One finger cannot pick up lice” The African expression to demonstrate the value of sharing.

- **Community work and Joint work:** There is communal work practice to demonstrate their commitment to work. Example: Ujaama (Tanzania), Ubudehe (Rwanda), Jkibiri (Burundi), Muganda (Rwanda). Joint work is communal work but there is a straight inference where by people come together to do something developmental within their area.

- **Merry Go round:** where people join hands to support each other especially in time of crises. Similar collective effort to support people in crises (Welfare)

- **Nuclear Family/extended family**

- **Marriages and intermarriages:** Marriage linking two families and intermarriage among cross boundaries from one tribe to another and between families

- **Council of Elders and their role:** The elders serve as a source of wisdom for mediation and consultation in time of crises.
- Friendship: an example is the case of Rwandan genocide. The friendship established during and after between the Hutu and Tutsi and vice versa

- African networking heritage: Elders’ way of passing heritage, knowledge, through proverbs, stories and elders to their children and to the future

- Community responsibility in up bring children. In Africa context a child belongs to a community, each plays a major responsibility in making sure that children are well brought up.

- Talent art and Communal feasts, sports and songs: Different African societies use art as a means of creating social pleasure. The Zulu of South Africa are an example of such tribes who meet once or twice to celebrate their communal fists

- Cosmology: Networking in the African culture from the dead to the living. Each one of them has a role to play, men, women and children are not forgotten.

- Traditional Administration structure: The case of Uganda and South Africa’s administrative structure brings unity among different societies

- Blood Pacts: A fundamental element in network. Once the blood pact is made a brotherhood/sisterhood is created

- Religions and Languages that people share: The Luo in Uganda, Kenya and South African are brought together by the same language.

- Age group experiences: groups created in Circumcision initiation ceremonies in Uganda, those belonging to the same group are considered one.

- Gender role /complementary: Men and women in the society have different roles. If you want a task to be effective both gender roles are indispensable.

- Totems: supposed entity that watches over or assists a group of people, such as a family, clan, or tribe.

- Tribal cousinship: Certain things that brings a tribe or particular groups together where they share something in common. Once they get connected the intensity/intimacy increases as time goes.

- African Hospitality

- African sounds: There are specific, unique sounds that people use to conveys message and connect, e.g. to announce a death.
● African dresses people share in common: Lgitenge, boubou, etc

● Life style: Pastoralist, farmers

Following the presentation Tony Karbo, asked participants to think in the context of the programme, on areas of interest that they would like to create networks in. He emphasized, the above reflection can be a base to identify from various African systems a way to enhance, strengthen and sustain the network. He added that participants have different interest to be here. There are different topics and themes or points of encounter they might want to reflect on. Participants were asked to establish 5 different topics on which the network to be created could revolve around. They were also reminded everything they do in networking is in constant evolution. Belonging to one of the nodes can change over time because as demonstrated earlier when one person leaves the network remains as the energy is centered with each person.

The participants identified 3 major topics interest and action to network about

1. African traditional knowledge and values
2. Human Resource /sustainability
3. Collective and comparative Research
Day Three (Thursday, 29, April, 2010)

Recapitulation and reflection session

Group of participants reflected upon the previous day sessions.

Programme Epistemology

Victoria’s presentation on Methodology represents UPEACE proposal for the program. It is illustrated in the diagram below

![Diagram](image.png)

After the discussion, participants asked questions based on the presentations.

Discussion (Questions and Answers)

1. One of the components in professionalism is creating partnerships. How will partnership survive where there is a big imbalance of power that exists in practice?  

   **Facilitator’s response:** The way we envisage partnership is as a source of cooperation that is not centralized. Power is not so much of an issue compared to the contribution we give the project. For instance developing methodology and developing concepts to what is appropriate in this part of the world and answers the question that rose earlier
“who are we?” This is where we find the energy of the project. From the traditional perspective thinking about power might mean thinking about funding but as far as this project is concerned the power is what you are bringing to construct and build the project. Therefore, there is no chance for imbalance of power to exist in this project because we are working from a horizontal setting. This does not mean that we should not reconcile with institutions and hierarchies but we should recognize the strength we have to give to one another from horizontal perspective in this horizontal network.

2. **How can you make the idea of deconstruction possible in the human nature to resist changes?** *Facilitator’s response:* It is indicated as ‘construction+’ in the figure because we have to find a mechanism within which we embrace what has been established up to the present and proceed from many different methodologies and scenario planning we will establish together. We are not coming with something that offsets the order of things but we are adding our stone to the building. Dr Anne Robert added that we do not necessarily have the recipe to tackle the issue of resistance because we are not sure we are not resistant to change ourselves. What we know is trying to change other people is usually not the right way to start. Such effort creates a resistant reaction for two reasons (1) who are we to say that? (2) We are making the person insecure by putting a hierarchy. This is the old mechanistic way in which it is believed an object only moves if it receives force from outside. But, we as living beings are different from objects. Change has to start with ourselves first and this will in turn change the situation because we are interconnected with what is around us. The other one only changes if and only if she/ he want to change.

3. **What is expected from universities who have already started Masters programmes that have approved curricula?** *Facilitator’s response:* This is really what has to come from your needs and visions depending on your respective expectations. It could be mainstreaming peace and conflict studies, creating various ways to engage with the communities or within the universities themselves to ensure that every department has peace and conflict related classes or themes. It will be interesting also to have Universities within the same country dialogue and partnership to avoid duplication in what is being offered and how to build on and engage the academic strength of this in-country partnership.

An assignment was given for the following day’s session, for ‘University groups’ to jot down major ideas they would like to develop in their respective ‘university groups’. The aim is to give participants two basic things to think about before they start building a curriculum. (1) What kind of capacity should people going through our curricula develop i.e. the “the Output profile”. In this case, the capacity and knowledge that we seek to develop in the learners. (2) What are
the issues we will like these people to be able to tackle once they are out of our curriculum which in traditional curriculum design corresponds to “Market study”.

**Day Four (Friday, 30 April, 2010)**

Dr Victoria Fontan introduced the session as a second step of programme building. It began by establishing reflections on the topic and following, participant added their views upon which the building process would continue. Once the workshop is over, dialogue will begin through an online forum that will subsequently be created. Each participant is expected to participate in the forum on various topics raised.

**Presentations on Framework of Curriculum Design**

Day three began with presentations from previous day’s assignment. The group work addressed within the framework of each university the capacities and issues peace and conflict programmes should address and thoughts on networking.

**UGANDA**

![Diagram](image)

**Fig 11: Traditional approach of imparting knowledge in Uganda**

This is a drawing representation of traditional approach of imparting knowledge. Fire place traditionally represent a learning place. In this drawing, the elder sitting on a stool represent the knowledge. There is a drawing of a woman sitting on a mat and children sitting on the
ground. The fire represents the means by which elders impart knowledge to their children. The arrow represents a two way interaction, a sharing experience. The drawing includes the knowledge the elders, the issues shared by the fire place and the skills the children need to acquire to tackle conflict. How the elders together with women and children acquire skills leads to means of networking through public dialogue.

Kenya (Association of members of peace protocol Eastern Africa, AMECEA)

The representation indicates the programme to be developed (MA programme in Peace and Conflict Studies). At the center of the MA programme is the student. The developed programme aims at building capacity in the students in three areas: Cognitive (knowledge), Affective (touching the heart) and Skills (touches the hand, practical); the three H’s of Head, Heart and Hand. After getting the knowledge and having checked the attitude, student will get the skills (skills listed are not exhaustive). The students after they acquire the necessary skills will identify with and be useful in the community (as illustrated in the two way arrow). The student together with the community at this stage have to mobilize resources (both internal and external) through available means to tackle the pressing issues indicated the diagram. This programme is not a linier program. It is spiral process. Every 5 years a program has to be reviewed and renewed leading us to Monitoring and evaluation; not only the MA programme, but everything that has been done.
Tanzania

What is peculiar to Tanzania is that it shares a border with every other country in the project - so the diagram envisages a deeper involvement of Tanzania, particularly University of Dar-es-Salaam. The Department fits under the Peace and Conflict Studies Institute. We have two classes that focus specifically on that outside the international relation; the department has its own program which is called Research and education for Democracy in Tanzania.

A lot of it focuses on democracy/political systems of a way of trying to resolve societal conflicts. Research includes area of conflicts (mainly Tanzanian) and interventions (A democracy school in Zanzibar - the main conflict in Tanzania is the political conflict in Zanzibar). The capacities to be developed and the means used are indicated in the diagram

**RWANDA (The National University of Rwanda (Center for Conflict Management (CCM)) and Rwanda Peace Academy (RPA))**

In Rwanda (as shown below) there are three functions including teaching, research and outreach programs. Teaching programs are in the area of (MA in Genocide Studies and Prevention (GSP), Peace Studies and Conflict Transformation (PSCT), short courses in Peace and Conflict Studies. Research program integrates the peace and conflict studies in their activities. The outreach program, links the university activity to the community under which we have
different projects like (Community dialogue for Peace, Project on Citizenship education and democratization) to develop Capacities and skills.

Discussion (Question and Answer): A participant appreciated the outreach program of the university and asked for an elaboration on how it engages in involving people’s authority.

The responder noted that the University has a center that exclusively engages in community service in through activities such as a clinic, a legal aid center, where people receive legal counseling before resorting to courts, and a center for conflict management that assists individuals and associations and provide short courses targeting community members, local leaders, and NGO practitioners. Apart from that each faculty has a component on community outreach.

Self explanatory diagrams as seen below presented the points for DR Congo and Zambia.
Important points on MA framework

Following the presentations Dr. Anne briefed on points of consideration universities need to take when they design. She emphasized two points: One is to make what counts and what is essential visible in the diagram. We have to forget about traditional category presentations. At a later stage we can think about providing an interface between what counts and what the university has as operating categories. But we must avoid doing the reverse by starting from university categories either the program, the administrative or personal resource. These kinds of approaches help in focusing on what is most important. What is important is what is happening in the community. As professors in University, our primary motive should be giving services. The second step is starting to define the issues we want to address and the people we want to work with in terms of experience. This is a thing where some fit into the categories and some do not, because experience is multidimensional and it is life. We have three main things to think about. First, the students: curriculum design should be centered around students, and not on Universities. University is a service giving organization which is going to provide what is necessary for the students and for the country. We have to primarily deal with the students, the issues and the People. This is going to put you in the mindset that is organic. The second is having the feeling that you need other categories. For instance, attitudes and courage; how do we draw the methodology to help people bring out the courage they have inside. We have to keep in mind that these points are visible in your diagram. We must not imply it because then it becomes difficult to design around it. The last aspect is individual vs. collective, which has to come out in the open. There are individual skills vs. Collective skills, individual intelligences vs. collective intelligences. We somehow know how to deal with individuals. We just are starting to find out that there are collective things we have to build. It is something that is being considered particularly among companies and multi-nationals. We need to do it as a nation and universities. Victoria noted that the above reflection will help us inter the next phase in to our face to face meetings of the upcoming summer session.

Discussion on re-entering dialogue and networking

Victoria introduced the re-entering dialogue and network discussion as one of the issues that is going to be relevant within networking. She emphasized that this will be the issue of entry for junior fellows when they go back to their universities. It is relevant to address this now in order to prepare for the process of capacity building to materialize as early as possible. She called upon three group presenters to continue on the networking discussion that began on Wednesday to present on three points of encounter for networking. These were African traditional knowledge and values, Human Resource, Collective and comparative Research. Following each group highlighted how they are going to go about setting up the network and what the modalities are from now onwards.
Group 1, African traditional knowledge and values

a. The council of elders, common among most African countries and active in conflict resolution
b. UBUNTU: Concept that exist in Peace Keeping, Peacemaking and peace building: (exists in south African, Zambia and Rwanda)
c. Human Security: The African concept of Human security such as Gachacha in Rwanda,
d. Early warning mechanism: Prophesy and people forecasting disasters that can help resolve conflict
e. Cosmology and ontology
f. Art and Drama helps in psychological healing

How do we translate this into actions?
a. Research and Publication (If our group make research on African philosophy it need to focus to networking mechanism)
b. Curriculum development (African ways of literature programs, history need to be thought in primary, secondary school so our children learn to embrace them)
c. Capacity Building (explore existing means and building up)
d. Dissemination strategy (from one community to another)
e. Reconstruction of dehumanized African values such as traditional African medicines
f. Advocacy to decision makers.

Group 2 Collaborative Research

a. Defining who we are
b. Having a general MoU to define how the modalities will be between the universities.

Group 2 Collaborative Research

a. Defining who we are
b. Having a general MoU to define how the modalities will be between the universities.
c. Exchange already existing research findings in our universities.
d. Establish possible research partners by exploring various university and individual profiles
e. Call for papers to various universities
f. Call for research proposals on common issues of concern. Identified problems were (a) elections (b) Home grown mechanisms of conflict transformation and conflict resolution (c) African Indigenous mechanisms of conflict transformation/resolution
g. Plan for common joint research.
h. Cyberspace communication, virtual database (as a way of collaboration)
i. Plan to identify source of funding, capacity building and organize workshops and training programs
Group 3 Exchange Mechanism

a. Identifying partners in order to know / assess our capacity in terms of human resources/ materials. Making list of individuals and institutions
b. Signing MoU between GLP
c. Creating a mechanism for funds
d. External examination, exchange program (Capacity building)
e. Inviting visiting lecturers
f. Strengthening Exchange programs: E.g. create a means where a student in Kenya can take a genocide course in Rwanda

Group 4 Human Resource Group

a. Create a system to evaluate strength, weakness, opportunities and threats that exists in order to seek solutions.
b. Strengthening expertise in peace and conflict area
c. Identify joint mechanism of funding
d. Organize joint capacity building with Junior fellows and senior fellows
e. Strengthen exchange programs to enhance networking and idea exchanges.
f. Linkage of workshops and seminars.
g. Integrating peace and conflict studies in other faculties
h. Exchange of peace activities, workshops and seminars among Universities.
i. Joint curricula design to address the issue of diversities

Experience sharing with UPEACE Alumina, Ethiopia

Tigist Yeshiwa and Myriam Mamo, UPEACE 2009 alumnae, and former fellows of the UPSAM programme shared their experiences at UPEACE as enlightening and eye opening experience in particular having come from country of different socio-cultural background. As the first graduates of the UPSAM programme they said they have faced ups and downs upon coming back to their respective universities and countries as there were no pre-arrangements or plans the university made on what they can do when they come back to their universities. Both were only provided with titles of the course to development. Despite the challenges, however, they were able to develop curriculums and modules and design courses. They suggested that participants will benefit from pre-discussions with their respective universities before departing to Costa Rica on the issues of the courses they will pursue.

Discussion (Questions and Answers)
Participants asked alumnae for words of inspiration to share with them and challenges they need expect and prepare for. Tigist quoted Gandhi’s “be the change you want to be” as her inspiration. She told participants how she accomplished her first dream of developing a peace education curriculum at the university and her future aspiration to lobby for the course to be provided at all levels of education in the country. Myriam spoke of her latest work of organizing a workshop on ‘Theater and Peace’ inspired by the “brown bag” experience she saw at UPEACE.

There were several questions posed by participants. A participant indicated that having chosen course of studies already without the consultation of respective Universities, how plausible can their advice be regarding pre-consultation with the universities before going the programme and his concern that such a step will be self-imposing on students by making them choose what the university wants rather than what they want to study. There were also questions whether field research is possible once the programme in Costa Rica began? What formats they used when they develop a curricular and question about methodology, how they tackle the gap between the methodology they have learned and what the university applies? The alumni addressed the questions saying the consultation with the university is beneficial for both the students and the university in for planning and forward looking. The alumni said their experience with UPEACE suggest going back to their country for field research in the due course of the program is not practical, therefore they advice fellows to choose a topic that is visible in this limited access. About the format for curricular development, the alumni told participants that there are different general formats available. In their case they have used the UPEACE format and have to fit it to be appropriate for their own environment. As to the question on how to deal with bureaucratic issues at the university they told participants to expect challenges but keep working hard regardless.

Concluding Remarks

Sr. Dr Elizebeth Nduku from Catholic University of Eastern Africa made a concluding speech on behalf of all participants. She thanked God for making the workshop a success. She then appreciated the learning and sharing experience among participants and thanked organizers for planning the workshop and creating the opportunity for the fellowship. She expressed her hope that this experience will build their capacity in order to make them agents in advocating peace within their respective countries and regions. She expressed her gratitude to Golda Keng and Tewodros (Teddy) Assefa for ensuring the fellows’ comfortable stay and providing them with all the necessary on hand information throughout. Last but not least she thanked the facilitators and expressed her gratitude to the Director of the programme, Dr Butera, for all his effort in the realization of the programme.