CHANGING
THE STORY

The Changemakers (South Africa)

Project Critical Evaluation and Review

Co-Produced by Prof Chaya Herman, Dr Charity Meki-Kombe and Prof Stuart Taberner, March 2018

Credit: South African Holocaust and Genocide Foundation

CHANGING THE STORY
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PART ONE

Evaluating the Change-Makers Programme of the South African Holocaust and Genocide Foundation

By Stuart Taberner

On 11 February 1990, Nelson Mandela was released after 27 years in prison. In April 1994, South Africa's first fully multi-racial elections took place, completing the formal dismantling of apartheid that had begun with the repeal of legislation four years earlier. Archbishop Desmond Tutu declared that a new South Africa—a 'rainbow nation'—was taking shape.

Today, the optimism of the mid-1990s to early 2000s is largely extinguished. The enduring impoverishment of the large majority of black South Africans and continuing concentration of wealth in the hands of whites; widespread corruption including amongst the most senior echelons of the ruling ANC; xenophobic violence; and the emergence of a new generation of 'born frees' for whom the liberation struggle narrative is little more than a fig leave for the slow pace of change—all this means that Mandela's refrain of empathy and reconciliation across racial divides, which was so compelling in the decade after the apartheid, has been replaced by a hard-nosed cynicism, even nihilism.[1] Today, young black students blockading campuses in protest against University fees are more likely to talk about revolution than reconciliation, and more likely to decry the persistence of apartheid mentalities and even colonialism than they are to speak of forgiveness. At the same time, whites retreat into gated communities, still hugely privileged while displaying symptoms of a bunker mentality.

In societies suffering from what might be described as collective trauma, and the ongoing psychological but also concrete social and economic dissonances that result from that trauma, how the past is imagined and narrated is unsurprisingly hugely significant.

[1] For a highly readable account of this transition, see Sisonke Msimang, Always Another Country: A Memoir of Exile and Home (Cape Town: Jonathan Ball, 2018).

From the mid-1990s, the Truth and Reconciliation Commission (TRC) brought together victims and perpetrators to forge a shared understanding of the brutality of apartheid that could help the nation to heal and come together as one South Africa—the 'rainbow nation'. The underpinning proposition of the TRC was that narrating trauma could help victims to make sense of their pain and prompt perpetrators (and the communities they come from) to acknowledge their crimes and be integrated into the new pluralistic democracy. The new Constitutional Court, erected in Johannesburg on the site of a high-security prison where Mandela had briefly been held, embodies this spirit of transparency, openness and national unity. The first major government building to be constructed in the post-apartheid era, the Constitutional Court presents a version of the South African past as often violent but now resolving into a new era of freedom and unity. This is achieved through the building's multi-layered and highly integrative architecture, which incorporates parts of the prison as well as references to the diversity of South Africa's communities, cultures and languages.[2]

At the very end of the 1990s, and explicitly framed as a response to the TRC, the ANC government commissioned the 'Freedom Park'. This is an assemblage of historical exhibits, memorials and injunctions 'to honour those who sacrificed their lives to win freedom' occupying a large hilltop site overlooking the capital Pretoria—and located directly across the valley from the Voortrekker monument, long revered by Afrikaners as a symbol of their oppression by the British. The Freedom Park was completed in time for the 10th anniversary of democracy in South Africa on 27 April 2004 (Freedom Day), and while it echoes familiar tropes of inclusivity and national unity it emphasises above all the liberation struggle—led by the ANC—and South Africa's post-apartheid political settlement.

[2] *For a celebratory account of the competition to design the Court and an account of its construction, with photographs, see Bronwyn Law-Viljoen and Angela Buckland, Light on a Hill: Building the Constitutional Court of South Africa (Johannesburg: David Krut Publishing, 2006). For a more critical engagement, see Federico Freschi, 'Postapartheid Publics and the Politics of Ornament: Nationalism, Identity, and the Rhetoric of Community in the Decorative Program of the New Constitutional Court, Johannesburg', Africa Today, 54:2 (2007), 27-49.*

Ostensibly a record of all those who died in the cause of freedom over centuries of colonial and apartheid rule, some white South Africans note the absence of any mention of soldiers who died during the border wars of the 1980s while (in their view) defending the country against communist encroachments from Namibia, Angola and Zambia.[3] In any event, it is widely recognised that the 'postcolonial monumentality'[4] of the Freedom Park is emblematic of the ANC government's increasing instrumentalization of the past to legitimise its rule in the present.[5]

Even as public proceedings, institutions, museums 'fix' official narratives on the past, and indeed the shifts in such narratives over time, a whole host of civil-society organisations (CSOs) are also active in a variety of forms of 'memory-work'.

Some of these CSOs provide therapeutic interventions, working with those victimised by apartheid to work through trauma; some work on law, human rights and legal redress; some work with schools and pupils on tolerance and democracy; and others use art and drama to open up difficult conversations about history and to re-imagine the future.[6] Nearly all offer a version of the apartheid past (and sometimes the colonial past, including slavery) to both identify the causes of the present-day social, political, legal and economic issues they are committed to addressing and to inspire a vision of a more tolerant and equitable South Africa.

[3] See Gary Baines, South Africa's 'Border War': Contested Narratives and Conflicting Memories (London: Bloomsburg Academic, 2015), especially chapter nine 'The Freedom Park Fracas: Commemorating and Memorializing the "Border War"'.
[4] Andries Oliphant, 'Freedom Park and Postcolonial Monumentality', Third Text, 27:3 (2013), 303-14.
[5] Pieter Labuschagne, 'Monument(al) Meaning Making in the "new" South Africa: Freedom Park as a Symbol of a New Identity and Freedom?', South African Journal of Art History, 25:2 (2010), 112–24.

It is important not to presume that South Africa's vibrant civil society somehow presents a 'truthful' version of the past as a corrective to the state's monolithic focus. CSOs operate within a broadly accepted consensus on the apartheid era that is both endorsed and promoted by the government, as well as by the majority of South Africans and fair-minded international observers, namely that apartheid was evil, the liberation struggle righteous (if sometimes over-zealous), and the task of establishing a fairer society is nowhere near complete. Indeed, many CSOs quite deliberately position themselves in at least partial alignment with government policy. The vital distinction, however, is that CSOs are generally committed to utilising the past as a tool to engage communities and to mobilise individuals for positive social change rather than as an unchallenged endorsement of the current political settlement.

This is the case with the Johannesburg Holocaust and Genocide Foundation (JHGF), whose activities we evaluate in this report. The JHGC together with its sister centres in Cape Town and Durban, form the South African Holocaust and Genocide Foundation (SAHGF). The centres seek to raise awareness of the evils of genocide with a particular focus on the Holocaust and the 1994 genocide in Rwanda; to serve as a memorial to the six million Jews who were killed in the Holocaust, all victims of Nazi Germany and the estimated 800,000 Tutsi victims of the Genocide in Rwanda; and to teach about the consequences of prejudice, racism, antisemitism, homophobia and xenophobia and the dangers of indifference, apathy, and silence to freedom and democracy. The core business of the SAHGF is to remember and inform about the Holocaust, of course, but also to develop programmes to help schools meet the requirement of the South African curriculum to teach about the Holocaust within a human rights framework that also directly addresses the legacy of apartheid.[7]

[6] *See Steven L. Robins. From Revolution to Rights in South Africa: Social Movements, NGOs and Popular Politics After Apartheid (Rochester: Boydell and Brewer, 2008). See also, William Gumede, 'How Civil Society has strengthened SA Democracy', corruption watch, online at https://www.corruptionwatch.org.za/civil-society-strengthened-democracy-south-africa/. (Last accessed April 3, 2019).*
[7] *Tali Nates, 'The Presence of the Past: Creating a new Holocaust and Genocide Centre of Education and Memory in post-Apartheid South Africa', in Andy Pearce, ed., Remembering the Holocaust in Educational Settings (Abingdon, Oxon; New York, NY: Routledge, 2018), 208-220.*

The SAHGF also exists, of course, to anchor the Jewish community in the new South Africa,[8] following the apartheid era when its position as a 'white minority' was often ambivalent and when Holocaust history had been instrumentalised in different ways by different sides of the struggle.[9]

At the same time, the SAHGF sees itself as working with both formerly advantaged and formerly disadvantaged communities to develop a set of skills for active citizenship, and specifically to reference the genocide against Europe's Jews to equip participants in its programmes to confront human rights abuses, xenophobia, racism and bigotry today.[10] In delivering this mission, the SAHGF occasionally directly challenges South Africa's—and implicitly the ANC government's—failure to fully live up to the promises made in its post-apartheid constitution. For example, a traveling exhibition *In whom can I still trust* examines the persecution of homosexuals in Nazi Germany and opens up a debate about prejudice in today's South Africa; while a photo exhibition *Killing the Other* presents the outbreak of xenophobic violence across the country in 2008, when immigrants from other African nations were targeted with the tacit or not so tacit encouragement of members of the government.[11]

The SAHGF is interesting in relation to Changing the Story in two different but interrelated ways. First, within Changing the Story's remit to explore how art and heritage might be more effectively mobilised to address SDGs around peace, justice and equality, a careful examination of the SAHGF's work can generate practical recommendations for its future programmes, and for other CSOs that similarly reference the past to promote active citizenship in the present.

[8] *See Shirli Gilbert, 'Anne Frank in South Africa: Remembering the Holocaust during and after Apartheid,' Holocaust and Genocide Studies, 26:3 (2002), 366-93.*
[9] *See Shirli Gilbert, 'Jews and the Racial State: Legacies of the Holocaust in Apartheid South Africa 1945-1960', Jewish Social Studies, 16:3 (2010), 32-64.*
[10] *See http://www.holocaust.org.za/pages/about-the-foundation-vision_mission.htm.*
 (Last accessed April 3 2019).
[11] *See https://jhbholocaust.co.za/visit-us/exhibitions/.*
(Last accessed April 3 2019).

In the evaluations of that form the bulk of this report, therefore, Changing the Story team members Professor Chaya Herman and Dr Charity Meki-Kombe (University of Pretoria) focus on the SAHGF's *Change-Maker*s programme —a programme designed to promote leadership skills amongst young South Africans through engaging with Holocaust history and apartheid—and make a series of proposals, including:

- The need to adapt to local circumstances/capacities
- The need to be aware of financial, technological, etc. constraints
- The need to be attentive to local languages, local histories, training of educators, etc.
- The need to be aware of the political context and potential compromises
- The need for pre-planning, materials, and an enrichment programme
- The need for monitoring and evaluation

In their subsequent analysis of the roll-out of Change-Makers across sub-Saharan African countries, Professor Herman and Dr Meki-Kombe focus even more emphatically on the importance of adapting of adapting to local circumstances. In essence, their evaluation highlights the need to think creatively to overcome barriers to the transportation of a European history (the Holocaust) to a diversity of African countries and about how the past can be presented in a form that can be readily understood as relevant to societies confronting their own specific traumas (i.e. civil war in Mozambique; in Nigeria, the Boko Haram).

Second, the SAHGF's efforts to mobilise the Holocaust within a vastly different context and geography presents a case study of what Michael Rothberg terms 'multi-directional memory',[12] in which one historical past is brought into dialogue with another so that first might illuminate the second, setting it within a global human rights discourse.

[12] Michael Rothberg, Multidirectional Memory: Remembering the Holocaust in the Age of Decolonization (Stanford: Stanford University Press, 2009).

In this way, an examination of the SAHGF's work also contributes to the research agenda that underpins a number of the country strands of Changing the Story, and specifically the question of how (some) memories travel within and across borders, the significance of agents and agency in causing memories to circulate, and the relationship between the local and the global. Herman and Meki-Kombe's evaluations, accordingly, point towards some of the broader research insights that have emerged through Changing the Story. Specifically,

- The mobilisation of memory across borders is socially, culturally and historically contingent, and is subject to diverse and often competing/conflicting political drivers;
- The 'translation of cultures' to embed Holocaust memory in the very different context of SA (and other African countries) is deliberate and managed. The circulation of memory across borders is active not passive, therefore;
- The intent of bringing different memories into dialogue with one another may be to create new cross-cultural solidarities and greater respect for human rights, however power imbalances persist (language, resources, etc.) and the dialogue does not in itself dissolve or transcend the contested political contexts from which the different participants in the dialogue emerge;
- There is a 'market' dimension to the circulation and translation of histories, as exhibitions and other materials, ideas, inspirations are 'traded' across and between CSOs globally (and they sometimes even compete with one another);

Finally, but no less important, we should not overlook the significance of key people in causing memories to circulate across borders. In the case of the SAHGF and Change-Makers, the energy and drive of one particular individual has been indispensable in creating and rolling out the effort to bring Holocaust history into dialogue with African histories, including the genocide in Rwanda, civil war in Mozambique, and Boko Haram in Nigeria.

Multi-directional memory is more deliberate, more fraught, and more multivalent than generally assumed, therefore. This does not disqualify it as a tool for development. It simply means that we need to proceed with the same caution, careful understanding of context, and attentiveness to issues of power and structural inequality that—as all the strands of Changing the Story show—always accompany well-meaning interventions. As the evaluations that follow demonstrate, much good can be achieved by mobilising the past—but we need to realistic in our expectations and ready to listen to those we are trying to work with.

Part Two
Critical Evaluation and Review Report

Co-Produced by Prof Chaya Herman and Dr Charity Meki-Kombe, March 2018

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ABBREVIATIONS

ASYV Agahozo-Shalom Youth Village

CMP Change Makers Programme

CSF Critical success factors

SAHGF South African Holocaust and Genocide Foundation

SDGs Sustainable Development Goals

Executive Summary

How do you teach events that defy knowledge, experiences that go beyond imagination? How do you tell children, big and small, that society could lose its mind and start murdering its own soul and its own future? How do you unveil horrors without offering at the same time some measure of hope? (Elie Wiesel, 1978)
This report presents the findings of the evaluation of the Change Makers Programme (CMP) piloted in South Africa and Rwanda.

The Change Makers Programme (CMP)

The CMP is an education programme that aspires to use history to develop the skills required to help the new generations that have not lived through the past atrocities to become active upstanders and leaders who will promote pluralism and tackle extremism in their societies. The programme was conceptualised by the Salzburg Global Seminar at the 2016 Session 564 – Learning from the Past: Promoting Pluralism and Countering Extremism.

The pilot programme was collaboratively developed by stakeholders from South Africa (the Johannesburg Holocaust and Genocide Centre and the Cape Town Holocaust Centre, as part of the South African Holocaust and Genocide Foundation in South Africa) and Rwanda (Aegis Trust, an organisation working to prevent genocide and crimes against humanity worldwide). The programme was designed in the form of a three-day workshop for high school learners using various methodologies and consisted of four major components: an examination of three case studies from the Holocaust; the genocide against the Tutsi in Rwanda; apartheid in South Africa; and leadership. Each history component included a section on moral choices.

The programme was intended to be closely linked to the national curriculum in South Africa and Rwanda. In addition, it was designed as a model for future interventions in other centres in South Africa and Rwanda with a view to expanding it to other African countries.

The evaluation of the CMP

Prof Chaya Herman and Dr Charity Meki-Kombe from the University of Pretoria were contracted by the University of Leeds, England, at the request of the South African Holocaust and Genocide Foundation and Aegis Trust, Rwanda, to conduct an independent and objective assessment of the CMP. The evaluation was guided by five main questions:

1. Which theory of change guided the development of the pilot programme?
2. How was the programme developed and implemented?
3. What were the facilitating and hindering factors in the implementation of the programme?
4. What are the key success factors when developing/implementing an education programme that draws on the difficult past (such as the Holocaust, the genocide against the Tutsi in Rwanda and apartheid in South Africa) to inform present challenges?
5. To what extent do the programme aims contribute to selected Sustainable Development Goals (SDGs)?

The evaluation used a mixed-methods approach that combined qualitative and quantitative data sources. It was conducted between August 2017 and March 2018.

The participating schools

In South Africa, Thabo Secondary School located in Soweto, Johannesburg, Gauteng province was purposefully sampled for the programme. From the school, twenty-three (23) Grade 10 and 11 learners in the age range of 15 to 18 volunteered to take part in the programme. In Rwanda, Agahozo-Shalom Youth Village School situated in Rwamagana district, Eastern Province was involved in programme. Thirty-one (31) learners in Senior 4, Senior 5 and Senior 6 in the age range of 16 to 21 participated in the programme. In both countries, one (1) male educator also participated in the programme.

The theory of change for the CMP

The following theory of change guided the development of the programme:

Inputs	Activities	Outputs	Outcomes	Impact
Financial, human & material investments	Development of programme Delivery of workshops – expose learners to three histories & leadership skills	Increase in knowledge, empathy, critical & leadership skills	Change in attitudes & behaviour, i.e. participants become more tolerant and encourage others to do so	Peaceful & democratic society that promotes respect & protection of human rights Global citizenship that opposes extremism

The developers of the programme perceived the CMP as a 'cutting edge educational project by Africa and for Africa that would become a model for many countries in Africa' of how to use difficult pasts such as the Holocaust, genocide against the Tutsi in Rwanda and apartheid in South Africa to promote diversity and to counter extremism. Since impact is an abstract construct that is acknowledged to be challenging to measure in an evaluation, this evaluation rides on the outputs and outcomes as a causal path towards the achievement of the impact.

The implementation of the CMP

The programme was delivered as envisioned in three days in both countries using similar methodologies that generally proved to be effective in meeting the goals of the programme. A detailed description of the implementation of the programme can be found in section 4.2.2.

Overall, the findings indicated a number of positive outputs and outcomes. Learners were empowered with the required knowledge (historical facts and concepts) and skills (leadership, critical thinking, empathy, personal commitment to positive action and other affirmative values) to resist extremism and promote pluralism.

Facilitating and hindering factors in the implementation of the CMP
• Prior planning and the availability of financial, human and material resources, including school and teacher support, contributed to the success of the programme.

Materials were diverse, appealing and age appropriate, and reinforced learning. The content engaged the learners and was well aligned with the national curriculums in both countries. However, some of the content and materials used were considered too 'sophisticated' and 'emotional' for the learners.

• Examining three historical case studies alongside moral choices and leadership enabled learners to have a wider perspective and to think critically, as well as contributing to attitudinal change and personal commitment to take positive decisions and actions that may help to tackle extremism and promote pluralism. However, attempting to achieve the multiple purposes of the programme in a three-day workshop put pressure on the facilitators, resulting in exhaustion and rushing through the content. It also constrained a deeper analysis of issues.

• Diverse and engaging methodologies were employed, making the learning experience exciting and experiential. Videos and testimonies were the most appealing and effective methods for encouraging critical thinking, empathy and fostering positive values, while lectures proved to be the least effective methodologies.

• The programme was prepared and delivered in English, which was a limitation in terms of reaching the students because English was not their first language. The lecturers compensated by using the local language when facilitating, especially in the case of Rwanda, where English and Kinyarwanda were used throughout the workshop.

• The workshop was facilitated by different, confident, experienced, friendly and sensitive facilitators. However, their lack of experience or knowledge in handling some of the programme content was a hindering factor.

• The high levels of commitment and zeal among the participants also contributed to the accomplishment of the programme aims.

Critical success factors

• It is important to have a core programme that is flexible enough to be expanded and adapted to other contexts. In this case, the CMP as a core programme is flexible and could be scaled up with its various aspects adjusted to suit specific situations. However, any change to the programme should be done through a consultative process involving experts with vast experience in History education and youth programmes.

• In the process of adapting the programme, care must be taken to avoid watering down the programme objectives and to set aside ample time for learners to engage adequately with the content. The developers of the programme also need to be realistic about what can be achieved in the amount of time dedicated to the programme.

• The entire programme (content, activities, materials, methodologies etc) should be age appropriate and engaging.

• The programme should be relevant to the curriculum and aligned to other school activities addressing similar issues. In addition, there should be synergy between the programme and the school calendar.

• It is imperative to link the histories to present-day issues by increasing empathy, critical thinking and ethical choices.

• Critical engagement with the different atrocities is important, especially in cases where educators avoid teaching controversial issues related to their history, thus undermining critical thinking (Buhigiro & Wesserman, 2017).

• Monitoring and evaluation should become part of the programme to ensure continuous improvement. Post-workshop meetings among the programme facilitators are imperative for this purpose.

• Adequate planning must be done to ensure that all logistics are in place before the workshops are conducted.

Sufficient capital and human resources must be secured to prepare and implement the programme. Appropriate facilities (venue, materials, stationery, equipment etc), including catering and comfortable amenities, must be provided in order to foster effective learning and participation. However, the programme is flexible enough to be delivered at different levels.

• Facilitators should be diverse (at least three in number), knowledgeable and confident to handle all the components of the programme. They should also be role models of empathy, critical thinking, reflectivity, sensitivity and caring. It is imperative that the facilitators are trained in all the histories and other aspects of the programme before the workshop is conducted.

• Suitable language(s) must be used during the workshop and all programme materials including evaluation tools should be translated into the relevant languages.

• Participants should be of an appropriate age, be competent in the language used during the workshop, be committed and motivated to learn, and be willing to implement the acquired knowledge and skills.

The CMP as an educational tool for attaining the SDGs

The CMP can be considered as an effective tool for educating youths towards attaining the Sustainable Development Goals (SDGs), as it empowers them with values and the skills to reflect on their own actions and possible contribution to sustainable development in their societies. Explicitly, the programme may be recognised as a contributor to the attainment of the following SDGs:

• Goal 4: Ensure inclusive and equitable quality education
• Goal 10: Reduce inequality within and among countries
• Goal 16: Promote peace, justice and strong institutions
• Goal 17: Strengthen the means of implementation and revitalise the global partnership for sustainable development.

While the CMP does not directly educate towards addressing poverty (SDG 1), hunger (SDG 2), health (SDG 3) and gender equality (SDG 5), it does aim to increase empathy for and understanding of the way conflicts, human rights abuse, colonisation, and other catastrophic events can cause such conditions.

Conclusion and key recommendations

Overall, sufficient evidence was collected to show that the piloting of the CMP was successful in both South Africa and Rwanda, as the objectives of the programme were achieved. The evaluators therefore conclude that the programme could be expanded to other contexts using similar principles and methodologies. However, it is imperative that the following be considered before expansion: review and improve the programme; train facilitators; secure funding to translate the materials into the relevant languages; and consider embedding monitoring and evaluation into the programme for continuous improvement.

EVALUATION PURPOSE AND QUESTIONS

1.1 Evaluation Purpose

The evaluation was conducted to provide an objective and independent assessment of the effectiveness of the Change Makers Programme (CMP) piloted among learners from Thabo Secondary School in Johannesburg, South Africa, in October 2017 and Agahozo-Shalom Youth Village School in Rwamagana, Eastern Province of Rwanda, in November 2017.

The evaluation was commissioned by stakeholders from South Africa (Johannesburg Holocaust and Genocide Centre and Cape Town Holocaust Centre as part of the South African Holocaust and Genocide Foundation) and Rwanda (Aegis Trust, a genocide and crimes against humanity prevention organization based at the Kigali Genocide Memorial, an Interdisciplinary Genocide Studies Center), who requested the University of Leeds to conduct an evaluation of the CMP. In turn, the University of Leeds sub-contracted Prof Chaya Herman and Dr Charity Meki-Kombe, from the University of Pretoria, South Africa, to conduct the evaluation.

The evaluation was projected to inform stakeholders (developers, facilitators and funders) on the key success factors that should be considered when developing an education programme that draws on the difficult past (such as the Holocaust, genocide against the Tutsi in Rwanda and apartheid in South Africa) to inform present challenges. The findings of the evaluation were also expected to inform stakeholders on the suitability of launching similar programmes in other African countries.

1.2 Evaluation Questions

The evaluation conceptualised five key questions that sought to understand the effectiveness of the CMP in the mobilisation of the past to build resilience and resistance to extremism and encourage pluralism among the younger generations.

Evaluation questions:

1. Which theory of change guided the development of the pilot programme?

2. How was the programme developed and implemented?

3. What were the facilitating and hindering factors in the implementation of the programme?

4. What are the key success factors when developing/implementing an education programme that draws on the difficult past (such as the Holocaust, genocide against the Tutsi in Rwanda and apartheid in South Africa) to inform present challenges?

5. To what extent do the programme aims contribute towards selected Sustainable Development Goals (SDGs)?

2. Project Background

The CMP was conceptualised by the Salzburg Global Seminar. The Salzburg Global Seminar is a forum founded in 1947 with a mission to challenge current and future leaders to solve issues of global concern. The forum seeks to foster dialogue, promote tolerance, and provide a knowledge-sharing resource platform. One of the areas the forum engages with is its 'Lessons from the Holocaust' initiative started in 2010. Its aim is to increase the capacity of institutions whose mandate is to use the lessons of the Holocaust to combat extremism, avert genocide and promote pluralism.

The Salzburg Global Seminar session 564: Learning from the Past: Promoting Pluralism and Countering Extremism, which took place in December 2016 in Salzburg, Austria, sought to examine political extremism in countries across the world. The session focused on countries where recent mass atrocities or discrimination have made them particularly susceptible to a rise in extremism that threatens their societies. During the same session, participants were challenged to look for effective ways to reach out to the youth in their countries, with a view to helping them learn lessons from difficult histories for the purpose of creating a better world.

It is against this background that participants from South Africa (Johannesburg Holocaust and Genocide Centre and Cape Town Holocaust Centre as part of the South African Holocaust and Genocide Foundation) and Rwanda (Aegis Trust ,a genocide and crimes against humanity organization working at the Kigali Genocide Memorial, an Interdisciplinary Genocide Studies Centre) developed a common educational project, CMP, to encourage learning from the difficult past (Holocaust, genocide against the Tutsi in Rwanda and apartheid in South Africa) in order to promote pluralism and counter extremism.

The specific objective of the project was to create an education programme that would help develop the skills required to resist extremism and encourage the new generations that have not lived through the atrocities to become active upstanders and leaders of change. The stakeholders anticipated that after the programme was piloted in South Africa and Rwanda and evaluated successfully, it would be launched in other African countries.

3. EVALUATION METHODS AND LIMITATIONS

3.1 Evaluation Design

The evaluation used a mixed-methods approach that combined qualitative and quantitative data sources to obtain insights into the effectiveness of the programme's objectives through a review of pertinent documents, semi-structured interviews, questionnaires, non-participant observation and focus-group discussions. The evaluation comprised a case study of the intervention (CMP) piloted in two sampled school in South Africa and Rwanda. While the initial mandate was to focus on the piloting of the programme in South Africa, the data collection tools were sent to Rwanda and were adapted and used by an Aegis Trust evaluator. The data was sent for analysis to Pretoria.

3.2 Sampling and Sample

The evaluation used purposeful sampling, targeting high school learners in both South Africa and Rwanda. Several stakeholders of the programme were also purposefully selected for study. The section that follows describes in detail the selection of the participants.

3.2.1 The South African participants

The learners and educator who participated in the CMP were drawn from Thabo Secondary School. The school is a public school located in Naledi, Soweto. Soweto is one of the urban settlements or townships that fall within the municipality of the Johannesburg Metro Council, Gauteng province, South Africa. Soweto was developed in the 1930s by the white government as a township for black people under the apartheid system. Soweto is a significant historic location as it is the site where the 1976 Soweto Uprising began – a series of demonstrations and protests led by black school children in South Africa against the government's directive to use Afrikaans as the language of instruction.

The choice of this school has special significance for the United Kingdom's Global Challenges Research Fund (GCRF), which supports research that focuses on international development priorities (including the post-2015 United Nation's Sustainable Development Goals) and generates effects in countries in receipt of Official Development Assistance (ODA).

The approximate population of Thabo Secondary School is 600 black South African learners (Grade 8 to 12), who come from disadvantaged families, including child-headed homes, and are reliant on the school-feeding programme for their meals at school. The school is under-resourced in terms of teaching and learning facilities. The official language of instruction is English although SeSotho and SeTswana are used occasionally.

The target population for the evaluation included all Grade 10 and 11 learners anticipated to be part of the leadership of the school. Twenty-three (23) learners consisting of sixteen (16) females and seven (7) males in the age range of 15 to 18 volunteered to take part in the programme. The school educators and fellow learners endorsed the learners that eventually took part in the programme. The majority (96%) did not hold any leadership position in the school. However, they were considered to be responsible learners who would be committed to attending and actively participating in the programme. Many learners were drawn from the History class. One male History and Social Sciences educator, who had previously attended the Holocaust and Genocide centre's programme, accompanied the learners. Five participants missed the first few sessions owing to logistical challenges.

3.2.2 The Rwandan participants

Agahozo-Shalom Youth Village School was selected to pilot the programme in Rwanda because of its links with the Aegis Trust, one of the organisations that spearheaded the development and implementation of the CMP. For instance, Agahozo-Shalom Youth Village School is one of the schools Aegis Trust worked with to implement an education programmes called in Iwitness (Shoah Foundation Program).

The school is located in the Agahozo-Shalom Youth Village (ASYV), a residential area in Rwamagana District, Eastern Province of Rwanda, about one-hour drive from Kigali, the capital city of Rwanda. The village was established by Anne Heyman, a Jewish philanthropist, to provide shelter and free education to youths orphaned during and after the 1994 Genocide against the Tutsi in Rwanda, and by AIDS and other causes.

A major objective of the school is to transform vulnerable young people into healthy and self-sufficient individuals who will contribute to mending the world around them.

Agahozo-Shalom Youth Village School is a private boarding school consisting of over 500 Rwandan learners. The official language of instruction is English, although Kinyarwanda (the mother tongue spoken all over the country) is predominately used during informal interactions. The school is generally well resourced with modern infrastructure and the necessary teaching and learning materials.

Thirty-one (31) learners comprising twelve (12) males and nineteen (19) females volunteered to take part in the programme. The school authorities endorsed their participation. The learners were in Senior 4 (Grade 10), Senior 5 (Grade 11) and Senior 6 (Grade 12) in the age range of 16 to 21. All of them held leadership positions either in the school and the village governance structure or school clubs/associations. An English language and leadership educator in charge of informal education at the school also participated in the programme.

3.2.3 The programme developers and facilitators

The study also purposefully sampled 14 participants from South Africa, Rwanda and Austria (Salzburg Global Seminar) comprising the workshop facilitators and developers of the programme (See Appendix 11).

3.2.4 Summary of participants

In total, seventy-one (71) participants took part in the evaluation, broken down as follows:
• fifty-four (54) learners
• two (2) educators
• fourteen (14) developers and facilitators of the programme
• one (1) Aegis Trust evaluator

3.3 Data Collection Methods

The evaluation used the following data collection methods:

• Interviews and a focus group discussion with the programme stakeholders (Appendix 2)
• Questionnaires administered to the learners and educators before and after the workshop (Appendix 3,4,5,6,9)
• Non-participant observation of the workshop proceedings (Appendix 7)
• Post-workshop focus group discussions with workshop facilitators (Appendix 8)
• Interview with the evaluator from Rwanda (Appendix 10)
• Review of pertinent documents.

3.4 Ethical Clearance

Before the commencement of data collection, the evaluators obtained approval to conduct the evaluation through the Ethics Committee of the Faculty of Education at the University of Pretoria. Consent was also obtained from all participants before they took part in the evaluation through the school authorities, learners' parents/guardians and individual assent. Permission was also acquired to tape-record the interviews (see Appendix 12).

3.5 Data Collection

The table below (Table 1) summarises the data collection dates, the types of data collected and the participants who took part in the evaluation.

Table 1: *Collection of data: August 2017 – March 2018*

Date	Participant(s)	Institution	Activities	Main data collected
14 Aug 2017	7 developers & facilitators of the programme	Johannesburg Holocaust and Genocide Centre, South Africa	Interviews (about 45 to 90 minutes)	Objectives of the programme and how developers and facilitators of the programme anticipated achieving them
23 Aug.	1 developer of the programme	Cape Town Holocaust Centre, Cape Town, South Africa		
31 Aug.	1 developer of the programme	Cape Town Holocaust Centre, Cape Town, South Africa		
27 Sept	1 developer of the programme	Salzburg Global Seminar, Austria		
3 Oct.	3 developers & facilitators of the programme	Aegis Trust, Rwanda	Focus group discussion (about 1 hour)	
2 Oct.	23 learners & 1 educator	Thabo Secondary School	Administration of pre-workshop questionnaires (about 15 minutes)	Participants' expectations of the workshop; initial views on the aims of the CMP; motivation for participating and their levels of knowledge on the Holocaust, genocide against the Tutsi; apartheid and leadership
2–4 Oct.	23 learners & 1 educator	Thabo Secondary School	Observation of the workshop proceedings (All sessions)	Implementation of the programme in natural environment
4 Oct.	23 learners & 1 educator	Thabo Secondary School	Administration of post-workshop questionnaire (about 15 minutes)	Immediate outputs of learners' participation in the programme; views on/satisfaction with various aspects of the programme
9 Oct.	7 facilitators	Johannesburg Holocaust and Genocide Centre, South Africa	Focus group discussion	Views on/satisfaction with the implementation of the programme; facilitating and hindering factors in the implementation process; and key success factors for similar projects

Several documents were also reviewed throughout the data collection period and at the point of compiling the report. The documents included the programme materials (programme script and facilitation materials); the South African and Rwandan national curriculums; materials pertaining to the Salzburg Global Seminar; publications/reports on the role of history in promoting peace and preventing genocide and injustice in society and other documentation that had a bearing on the evaluation.

Along with interviews, focus group discussions and observations, field notes were also gathered. The notes included reflections captured during the interviews, focus group discussions, observations and casual interactions with participants during the training. The notes assisted the evaluators to address any unclear issues and stimulate new ideas during the data collection. The notes were also used to inform the analysis and interpretation of the findings.

3.6 Data Analysis

The quantitative data collected through questionnaires was analysed using Excel to obtain frequencies and percentages. The data collected through interviews and the focus group discussions was transcribed in readiness for analysis, while that gathered from the document analysis was appraised. An inductive approach was used to analyse all the qualitative data, including that gathered from the open-ended questions included in the questionnaire. The process essentially involved a comprehensive examination of the data with a view to identifying recurring themes relevant to the objective of the evaluation.

3.7 Limitations

The evaluation was limited to two sampled schools, therefore the results may not be applicable to other contexts. However, considering that the evaluation involved two different countries (South Africa and Rwanda), the results from the two settings provide a much broader perspective. In addition, the evaluators could not administer follow-up questionnaires to assess the impact of the programme on the learners that were involved in the programme due to logistical and funding challenges.

One of the limitations of questionnaires, which mainly affected the evaluation, was that some questions were not answered or were misunderstood. This could be attributed to language barriers considering that the questionnaires were administered in English, a second language some respondents appeared not to have been very competent in.

Despite these limitations, useful, sufficient and enlightening data was collected to address the purpose of the evaluation and propose meaningful recommendations.

4. FINDINGS

This section presents an analysis of the findings based on the results of the various instruments used in the evaluation, including the questionnaires administered to the learners and educators before and after the workshop; observation of the workshop proceedings; interviews and focus group discussions with developers and facilitators of the programme before and after the workshop, and a review of pertinent documents.

4.1 Theory of change

The theory of change (Rogers, 2014) was used to understand how the programme developers expected to achieve their intended impact through the implementation of the CMP. Through the theory of change, the evaluators were also able to identify the relevant data to be collected; how to analyse the data; and how to report the findings.

The theory of change endeavours to explain 'how activities are understood to produce a series of results that contribute to achieving the final intended impact in an event, a project or programme' (Rogers, 2014, p. 1). The theory refers to a process or a results chain that shows how selected inputs and activities lead to certain outputs and how these outputs lead to specific outcomes, ultimately leading to the intended impact as depicted in Figure 1.

In the context of the CMP, inputs include all the financial, human and material resources invested in the development and facilitation of the programme. Activities refer to all actions taken by stakeholders to implement the programme, including the development of the programme, all the preparations made towards the implementation of the programme, and the actual delivery of the workshops to the participants. The outputs refer to the immediate results of the programme – the increase in knowledge (facts in the histories of the Holocaust, apartheid and genocide) and acquisition of skills (growth in empathy, critical thinking and leadership abilities).

Outcomes refer to change in behaviour and attitude as result of the participants' participation in the programme, i.e. participants' growth in empathy; ability to identify and stand up against extremism and encourage others to do so. The impact refers to the intended end result of the programme which in this case includes a peaceful and democratic society that respects and protects human rights (global citizenship that opposes extremism). Impact is an abstract construct that is acknowledged to be challenging to measure in an evaluation (Kirkpatrick, 2006; McLean & Moss, 2003). The major difficulty lies in attributing the impact to the programme or the intervention. Therefore, this evaluation rides on the outputs and outcomes as steps or causal paths towards the achievement of the impact.

Inputs	Activities	Outputs	Outcomes	Impact
Financial, human & material investments	Development of programme Delivery of workshops – expose learners to three histories & leadership skills	Increase in knowledge, empathy, critical & leadership skills	Change in attitudes & behaviour, i.e. participants become more tolerant and encourage others to do so	Peaceful & democratic society that promotes respect & protection of human rights Global citizenship that opposes extremism

Figure 1. Theory of change in a results chain

4.1.1 Programme developers' theory of change

The developers and facilitators of the programme reflected clarity and consensus in regard to the objectives of the programme. The programme was mainly perceived as a 'cutting edge educational project by Africa and for Africa that would become a model for many countries in Africa' of how to use difficult pasts such as the Holocaust, genocide against the Tutsi in Rwanda and apartheid to promote diversity and counter extremism. It was also anticipated that the programme would help to build leadership skills among the participants – to encourage them to become 'the future leaders'.
Overall, the theory of change shared by all stakeholders was that once participants were exposed to the histories of the Holocaust, genocide against the Tutsi in Rwanda and apartheid in a critical and interactive manner (activities), the following would be the outputs:

Participants would be able to:

• critically identify and analyse how the abuse of human rights and extremism may lead to catastrophic events

• learn lessons from the past by understanding the impact of the various moral choices made by different people in the three histories

• use historical examples to critically reflect on how they can make ethical choices to constructively deal with present-day challenges such as xenophobia, racism and other human rights abuses

• develop leadership skills including empathy, resilience and critical thinking to empower them to detect extremism and become upstanders

• gain a deep reflection and understanding on 'humanity towards others' (ubuntu) and their responsibility towards others

• make personal commitments to stand up against intolerance, to embrace and celebrate human diversity, and protect and respect human rights

• share the information and skills gained, and lead others to build a culture of 'ubuntu' and respect for human rights and diversity.

The developers of the programme anticipated that the eventual change in behaviour and attitudes (outputs) among the participants would contribute to the overall impact of building a peaceful and democratic society that upholds respect and protection of human rights, thus linking the programme to selected Sustainable Development Goals.

A review of pertinent literature demonstrated that the programme was anchored on arguments advanced by scholars, educators and policy makers that education about the Holocaust and other difficult pasts can develop empathy, critical thinking and individual moral responsibility. This can contribute to combating extremism and violence; prevent the recurrence of genocides and various forms of human discrimination; and build a culture of peace, democracy and mutual respect between people of diverse religions, races and cultures (Bentrovato, 2017; Gasanabo, Mutanguha, & Mpayimana, 2016; UNESCO, 2017a).

4.2 Programme development and implementation

4.2.1 Development of the programme

The programme was collaboratively designed by teams from the Kigali Genocide Memorial (Aegis Trust, Rwanda), the Johannesburg Holocaust and Genocide Centre and the Cape Town Holocaust Centre (as part of the South African Holocaust and Genocide Foundation in South Africa) through a series of face-to-face and remote meetings between the two countries. The team from Rwanda was assigned to prepare materials on the genocide against the Tutsi in Rwanda, the Cape Town team developed the component on apartheid and the Johannesburg group developed resources on the Holocaust and leadership.

The process of developing the materials was largely effective, although deadlines were challenged by conflicting schedules among developing partners. Eventually, a programme script was developed covering four major components:
• The Holocaust
• The genocide against the Tutsi in Rwanda
• Apartheid in South Africa
• Leadership.

Each history component included a section on moral choices.
The script came together with other resources such as video clips, posters, textbook excerpts, handouts, puzzles and poems. The programme was structured in the form of in a three-day workshop (18 hours in total) for high school learners in South Africa and Rwanda, using various activities and methodologies that included short lectures, storytelling, PowerPoint presentations, short video clips, games, drama activities, sculpture modelling1, journaling and poster making (see workshop schedule – Appendix 10).

The programme was developed with close links to the national curriculums in both countries and thus complements what is taught in schools.

1 Sculpture modelling is an image theatre exercise used during the CMP, where learners were tasked to use one of their group members to 'mould' or shape into a statue to show a tableau or an image of a bystander,which was then later transformed into that of an upstander (see examples in Appendix 13).

In South Africa, the Holocaust, apartheid and the genocide against the Tutsi in Rwanda are topics that are taught in the Life Orientation, Social Sciences and History components (see Appendix 17). In Rwanda, the Holocaust is studied at Senior 4 (Grade 10) in a unit that compares a number of genocides that took place across the world. The genocide against the Tutsi in Rwanda is a standalone subject studied in all senior grades, i.e. from Senior 1 (Grade 7) to Senior 6 (Grade 12) as progressive topics: The concept of the genocide and its features; causes of the genocide against the Tutsi in Rwanda; consequences of the genocide; genocide denial and its ideology in Rwanda and abroad; and genocide prevention2.

4.2.2 Implementation of the programme

The next two sections discuss the implementation of the CMP presented as case studies of South Africa and Rwanda. The findings are based on the following: observations of the workshop proceedings; administration of questionnaires to the learners and educators before and after the programme; and focus group discussions with facilitators of the programme.

4.2.2.1 South Africa

The workshop programme – observation notes
The workshop was delivered as planned on three consequent working days – Monday to Wednesday from 2 to 4 October 2017 at the Johannesburg Holocaust and Genocide Centre (JHGC). The venue was spacious and equipped with the necessary equipment and materials to conduct the workshop effectively, including projectors, computers, videos, flip charts, posters, furniture, stationery, programme materials and other necessities. The learners were shuttled to the workshop venue on a daily basis and given breakfast on arrival. They also had lunch at the centre.

2 Gasanabo, J., Mutanguha, F., & Mpayimana, A. (2016). Teaching about the holocaust and genocide in Rwanda. Contemporary Review of the Middle East, 3(3), 329–345. Retrieved November 7, 2017 from cme.sagepub.com/content/3/3/329.full.pdf

The first day was dedicated mainly to the Holocaust. The learners were introduced to key concepts such as antisemitism, extremism, pluralism identity, stereotyping, perpetrators, bystanders, upstanders, victims, rescuers and resisters. These concepts were used to discuss moral choices taken by various people during the Holocaust.

The methodology included short lectures, storytelling, PowerPoint presentations, short video clips, drama activities, journaling and group activities. Journaling or reflective writing after every major session was predominately used to encourage critical thinking among learners. The bus stop3 method was frequently used to address learners' questions beyond what was discussed during the workshop. The bus stop provided evidence of critical thinking among learners. For example, one learner asked: What happened to Oscar (Schindler) after he saved people on the list? (see Appendix 15 for more examples).

On the first day, learners were generally reserved and mainly asked clarification questions on what was presented. Discussions were largely conducted during group activities and were mainly centred on the tasks given. What seemed to have caught most of the learners' attention were testimony films. This activity appeared to have stimulated empathy and critical thinking. Sessions in which the lecture methodology was applied do not appear to have appealed to some learners, especially after the lunch break. What 'woke them up' were hands-on activities and film clips.

At the end of day one, most learners appeared satisfied with the activities of the day. They expressed excitement, empathy and a will to take positive action. For example, when they were asked to share one word to summarise the activities of the day, they mentioned the following: 'happy; excited; challenged; encouraged'. Other words included 'sad; unhappy; touched'. Interestingly, a few learners also mentioned the words 'exhausted' and 'tired' – an indication that the content and/or activities of the programme may have been too overwhelming for some of them.

3 The bus stop is a tool whereby learners are given a flip chart sheet or an A3 size piece of paper to write down questions that were answered at the end of each day.

Notably, after learning about the Holocaust, one of the learners executed the 'Nazi salute' or 'Hitler salute'. The incident happened in one of the exhibition rooms where the learners were being shown pictures of Hitler's rise to power and life before and after the mass killings of the Jews and other targeted groups. The occurrence raised concerns among the facilitators about the intention of the gesture but also provided an opportunity for learning and reflection. The learners were counselled to learn lessons from the difficult pasts and avoid making fun of tragic historical events that took the lives of many people, including children, leaving others dehumanised. After the learners were counselled, there was a sombre and remorseful mood.

On the second day the main topics were apartheid and the genocide against the Tutsi in Rwanda. Learners arrived for the workshop earlier than expected and exhibited enthusiasm to participate. In fact, the educator who accompanied the learners confirmed that they were generally excited about the programme and as such they had all arrived early at their school in readiness to be transported to the workshop venue.

After a short introduction to apartheid, a series of individual stories were introduced to learners to demonstrate the impact of apartheid on different people and their reaction to it. The concept of ubuntu was introduced during the same session. The 1976 Soweto Uprising was also presented to the learners through PowerPoint presentations, storytelling and video clips. The learners were given an exercise to examine how apartheid laws affected different people. The exercise proved to be a bit complex for some learners as it involved too many activities and materials. Thus, some learners were uncertain of what was expected of them. This component was only accompanied by journaling.

In the component on the genocide against the Tutsis, the learners were captivated by the personal stories of victims, bystanders, perpetrators, resisters, upstanders and survivors. The most appreciated story was that of a young Hutu girl by the name of Grace who rescued a Tutsi baby even after she was sternly warned by her grandmother to abandon it. The learners applauded Grace's bravery and compassion and wished they could be as 'caring and courageous as her'.

Throughout the workshop, facilitators endeavoured to encourage learners to link the three histories to current issues. Learners made posters that depicted the important values of fostering peace and counter extremism in society today. The posters illustrated virtues of trust, love, care, ubuntu and family, among others (see Appendix 14). Besides journaling and drama/theatrical activities, poster making proved to be an engaging exercise for the learners.

On the third day, a number of sessions were dedicated to appreciating the moral choices made by different individuals during the three histories. Through various activities that included a peace puzzle, drama, sculpture modelling and journaling, learners were challenged to make ethical choices. A specific session referred to as 'making connections to today's world' was held during which learners were requested to suggest connections between what they had learnt during the workshop and the current occurrences in society. Learners identified interesting linkages. For example, one learner connected the xenophobic attacks against foreigners in South Africa (especially among refugees who were running away from conflicts) to the injustices experienced by the Tutsis in Rwanda during the 1994 genocide against the Tutsi in Rwanda.

In the session 'how was genocide possible', learners were divided into groups and given a number of handouts consisting of information pertaining to what may cause genocides. Each group was expected to select three top factors that could lead to a genocide. Learners identified stereotyping and socioeconomic instabilities among the significant factors that can lead to genocide. The materials and instructions given for this activity may have been too challenging for some participants. Also, not enough time was given for critical engagement with this topic.

The session that followed, 'More than me', focused largely on developing leadership skills. The specific purpose of the session was to encourage learners to use the skills and knowledge they had gained to influence their families, friends, community and beyond. Learners enjoyed the session and were particularly excited by the methodology that taught them to make workable projects through the SMART goals – Specific, Measurable, Achievable, Realistic and Time-bound goals.

Using SMART goals, they were also given a chance to propose projects they desired to implement using the knowledge and skills they had acquired through the programme. Examples of proposed projects included a sensitisation talk against substance abuse in school and helping girls to build their self-esteem.

At the end of the workshop, a ceremony was held to award all learners and the educator certificates of participation. Participants were excited and filled with gratitude as they received their certificates. In a vote of thanks given by one of the learners, the participants thanked the organisers of the programme for a well-organised event and pledged to become 'change makers' in their school and community. They also tendered an apology for the 'Nazi salute' made by of the learners, stressing that it was not intended to cause any harm or demean what they had learnt.

Observations on the methodology

The facilitators worked cooperatively in a highly coordinated manner throughout the training period. In all the sessions, they also appeared confident and knowledgeable on the content. By and large, the facilitators covered all the topics as planned (see Appendix 10 – workshop schedule). However, in some cases, they tended to rush through the content, thus providing little opportunities for learners' critical engagement and reflection.

Most of the sessions were delivered in English except one that was delivered by a facilitator who spoke the local South African language. Learners reacted well to the use of the local language and were more engaged in the discussion. In most group activities, learners code-switched between English and the local language(s).

Journaling was consistently used and indicated the change in attitudes and behaviour. In their reflective writing, learners who volunteered to share with the group what they had journaled posed thoughtful questions, expressed compassion and a resolve to speak and act against stereotyping, violence and injustice. For example, one participant stated, 'It is sad to learn that humans killed others like animals. This must never ever happen …' During the journaling, drama, poster making and other activities, learners used new terminology and appropriate language to describe their experiences, indicating the acquisition of critical thinking tools.

Pre-workshop questionnaire

The main aim of the pre-workshop questionnaire was to collect the learners' and educators' biographical data, including their age, sex, grade and leadership position held in the school and, in the case of the educator, the subjects taught (refer to 3.2 for participants' biographical data). The questionnaire was also used to assess the learners' and educator's preliminary understanding of the aims of the CMP; motivation for participating in the programme; expectations of the programme; their knowledge levels in the three histories (Holocaust, genocide against the Tutsi in Rwanda and apartheid); and leadership skills.

Participants appeared to have inferred the aims of the programme from the letter of invitation sent to the school. This was surmised because their responses echoed the major content of the letter (see Appendix 12). Their most frequent response regarding the objectives of the programme was 'learning from the past in order to bring change'. Their overall expectations of the programme were twofold – to understand the specific objectives of the programme and to acquire more knowledge on the Holocaust, genocide and apartheid. Some learners also expected their knowledge and skills in leadership to improve.

Interestingly, a few also anticipated being positively influenced by the programme, as indicated in the following quote: 'I am expecting my life to change; I am expecting to change my attitude.' The learners showed an awareness of what leadership is by identifying some of the traits of leadership such as decision-making, being an example/role model, respecting and listening to people's views, including making a difference in society and being 'in control'.

Overall, most learners indicated that they had moderate to high levels of knowledge on the Holocaust, apartheid and leadership – 'moderately knowledgeable' to 'very knowledgeable'. The genocide against the Tutsi recorded the least knowledge levels with more than 90 per cent of the learners rating their knowledge levels between 'not at all knowledgeable' to 'slightly knowledgeable' (see Figure 2).
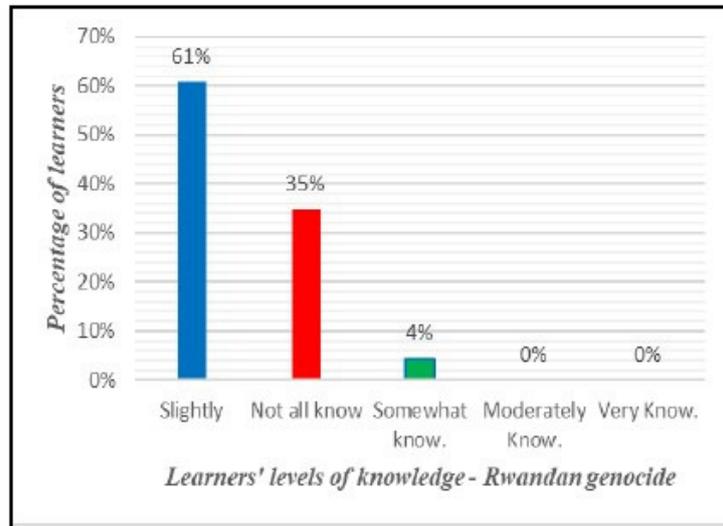
Figure 2: *South African learners' knowledge levels on the genocide against the Tutsi in Rwanda*

Post-workshop questionnaires

The aim of the post-workshop questionnaire was to assess the immediate outputs of the programme and the learners' views/satisfaction in regard to various aspects of the programme.

Overall, learners showed high levels of satisfaction towards the programme. The majority (79%) indicated that their expectations of the programme were met 'much more than expected'. The following are some of the reasons they gave: 'because I learnt more than I expected … I have been here for three days but when I look at the work … it's like two weeks; we were given chance to engage, ask questions and taught everything in detail … making us have unforgettable knowledge.'

Many of the learners also rated the general organisation of the workshop (90%), duration of the sessions (61%), methods used during the session (90%), the facilitation (71%) and the materials (80%) as 'excellent'. The learners were particularly impressed with the facilitators whom they described as knowledgeable, kind, patient and caring. They were also pleased with the hospitality of all the organisers of the programme.

For example, one learner stated, 'I was surprised at how we were treated … how facilitators were engaging with us; the love, support and patience from them; even the chefs were friendly'.

About half of the participants (52%) said that they were highly involved during the workshop. However, some of them (30%) graded their involvement as 'good' with a few (9%) indicating that their participation was 'average'. This could be attributed to the fact that the programme was highly structured to the tune of a 'packed' workshop programme. Time constraints provided limited opportunities for in-depth discussions and sufficient involvement by some participants.

Two aspects of the programme participants found most important were the notion of moral choices and the various video clips they watched. Overall, over 80 per cent of the participants indicated that they did not find any aspect of the programme less important. They also identified ethical choices and the SMART model as important values for leadership. Concerning the skills and knowledge they acquired to help them promote pluralism and tolerance, the one most frequently mentioned was the concept of ubuntu and the realisation that all human beings regardless of their 'colour, religion' deserved to be loved, respected and accepted.

The learners stressed that the programme was extremely relevant to the curriculum because it complemented what they learnt at school. They also found it relevant to their country and suggested: 'youths need to know their past to stop things like xenophobia … make the world united'. In addition, exposing learners to three histories helped to enhance and apply their critical thinking skills. For example, one learner stated: 'not only South Africa went through apartheid … even other people in other countries fought and killed each other.' Another learner added that the programme had enabled him/her to appreciate 'the side of each story and be able to analyse'.

Most learners indicated that the content of the programme did not cause them anxiety with the exception of one learner who described the video on the genocide against the Tutsi in Rwanda as '… very painful'. What seemed to have caused anxiety among the participants was being involved in a programme outside their familiar surroundings. Examples include the following 'I was nervous speaking in front of others; I was anxious to meet new people; it was my first time to come at the centre; I was anxious about the food they would give us'.

Overall, participants maintained that the programme was informative and inspiring and they would like to recommend it to other learners: 'so others can also learn; because it will make our world better; all learners must have such great and interesting information; it is educative.'

The post-workshop questionnaire indicated advancement in knowledge. For example, before the workshop, most them indicated that their levels of knowledge on the genocide against the Tutsi was 'slightly knowledgeable' to 'not at all knowledgeable' (see Figure 2). After the workshop, many indicated an increase in knowledge as one participant stated: 'I didn't have a lot of information about the genocide in Rwanda until I attended the CMP.'

The post-workshop questionnaires show that many learners picked up key vocabulary/concepts and knowledgeably discussed issues of human rights abuse and genocide. The following are some excerpts from the questionnaires: 'Two things I learnt through the CMP is not to be a perpetrator or a bystander but be an upstander; we do not need extremism …; do not stereotype.'

The questionnaire also indicated that the training had a positive effect on learners in terms of enhancing skills and change in attitudes and behaviour. Remarkable outputs included evidence of increased empathy, critical thinking and appreciation of leadership skills. This was corroborated by an anecdotal remark from the accompanying educator, who commented that '[he does not] know what button the programme pressed because [he] see[s] that there is a transformation – [his] learners have become more sensitive and caring to each other …'

Most learners also expressed personal desire and commitment to change and convey positive messages to other people (activists). For instance, some learners indicated that they would share the information with other people, endeavour to avoid stereotyping, become responsible leaders, respect others and strive to become upstanders as indicated in the following excerpts: 'never stereotype; be an upstander; love and respect people and treat them as your family; be a good leader; speaking out … to make the world a better place; pass the knowledge to others; bringing some children in the townships to come and learn more about the CMP.'

One month later – second post workshop questionnaires

One month after the workshop was conducted, a questionnaire was administered to the learners to assess the outcomes of the workshop – to what extent there was some evidence of change in behaviour and attitudes.

The findings revealed a number of positive outcomes: almost all the participants (96%) affirmed that the programme had a positive impact on their lives, 'it brought change to our lives; to become upstanders against wrong things' such as stereotyping, hate and discord. One of the learners also indicated 'after the programme, I was changed and I told myself that I want to be a change maker. I want to bring change so that everyone can change just like me'. Another learner acknowledged that the programme 'made me realise that I should try and help my school and make changes'.

Some participants also indicated that the programme had helped them to become more empathetic – 'It made me feel pity for people …' Others indicated that the programme helped them to understand why and how the mass killings and injustices had taken place in other countries and the role they could play to avoid similar incidences from recurring in their communities.

The findings also showed evidence of critical thinking skills. For example, one learner indicated the following: 'I started looking at the history of apartheid and the genocide with a different perspective … how it badly affected the people …' A few learners (13%) also stated that the programme motivated them to enrich their knowledge. For instance, one of them indicated watching a documentary about the genocide against the Tutsi in Rwanda in order to further his/her understanding.

Many learners (96%) also confirmed sharing the knowledge they obtained from the programme with their family members ('my mum', 'my brother', 'my grandmother'), friends and school mates. This outcome is best summarised in the following statement: 'wherever I go, I just can't stop telling   everyone my experience.'

Some of the major information shared included historical facts on the genocide against the Tutsi in Rwanda and the Holocaust, which according to the participants was new information to many. For example, one learner stated, 'I told them about the genocide in Rwanda because most people don't know about it'. The participants also reported sharing the importance of standing up against injustices in society and making their communities a safer place as indicated in the following quotation: 'It made us to encourage them not to do wrong things, to become upstanders if anyone needed help.'

In order to apply their new learning, the learners created a group called 'Change Makers' to implement an 'anti-smoking project' in their school. Through the support of the school management, the group conducted an awareness talk to all the Grade 8 and 9 learners in the school. About half of the total participants (44%) also shared their ideas on how they desired to apply the knowledge and skills they had acquired, including conducting talks in their school and communities. For example, one learner proposed that the facilitators should gather all the learners in the school and 'teach them what we learnt from the CMP'. Worth noting is that about half of the learners proposed projects such as stamping out smoking in their communities, helping girls to boost their self-esteem and donating toiletries to disadvantaged girls, indicating leadership in areas beyond the aims of the CMP.

Going forward, a group on social media (Facebook) was also created for learners who participated in the CMP in South Africa and Rwanda to keep in touch and encourage each other. However, only a few learners from South Africa joined the group. In addition, joining the group and active interactions among the members who joined the group were constrained by lack or limited access to the internet and the necessary facilities.

Facilitators' views

A week after the workshop was conducted, a focus group discussion was held with the facilitators of the training to comment on the various aspects of the programme.

A week after the workshop was conducted, a focus group discussion was held with the facilitators of the training to comment on the various aspects of the programme.

Overall, all the facilitators held strong impressions that the CMP was effective in helping young people to become positive change makers. The facilitators expressed satisfaction with the general organisation of the programme as indicated in the following quotation: 'everything was so well collated; everything was there.' The consensus was that the programme was delivered as intended and achieved the expected outputs/outcomes: 'I think they got it … I feel like they left as empowered learners and that is a different way of saying that the intention and goal of the programme was achieved'.' Specifically, the facilitators were confident that they had helped to increase the knowledge levels of the learners in as far as imparting significant historical facts and the 'right language … like terminologies and understanding of concepts …'

The facilitators also asserted that they had enhanced critical thinking skills among the learners. In addition, they indicated that learners seemed to have become more empathetic and aware of right and wrong. Learners' positive reaction to the programme and their pledged commitment to be agents of change in their families, schools and communities at large were also highlighted as evidence for the achievement of the programme goals.

In terms of leadership skills, facilitators felt that they managed to create 'awareness about leadership' through sessions such as 'values and role models and the 21 icons'. However, they were quick to mention that they did not focus on giving 'full skills of leadership', emphasising that the CMP is not 'a leadership but a change maker's' programme aimed at shifting attitudes by 'moving their bystander behaviour to activists'. The facilitators also indicated that they had managed to help learners to link the past with the present, giving an example of a female learner who cleverly connected the injustices recorded in the three histories (Holocaust, genocide and apartheid) to the gender inequalities, racism and discrimination that exists in present-day South Africa.

Facilitators were pleased with the programme materials, asserting that they were diverse, appropriate and appealing for the target group. They were particularly satisfied with the programme script because it guided them during the workshop: 'the script was so easy to follow … we couldn't mess up.' The facilitators observed that the programme was crowded with one facilitator stressing that 'it was very jam packed; I mean we were under pressure to get things done'. Another facilitator added that although the facilitators managed to deliver all the programme content, most of the sessions were hurried and, as a result, learners never 'got adequate time to ask questions or give feedback'. Subsequently facilitators and learners were quite exhausted at the end of each day.

The content of the programme was deemed appropriate except for a few sections described as 'incredibly sophisticated, detailed and technical' for the age group. An example cited was the session on 'the ten stages of genocide' rated as 'university level content' by one facilitator. The sessions that involved moral choices were considered the most effective as they encouraged empathy and critical thinking among the learners. For example, a facilitator noted that 'moral choices at the end of each session helped in making them (participants) think critically. [We used questions such as] have you ever been a perpetrator, have you ever forgiven a perpetrator? … to get them to think all the time about the missed opportunity to be an upstander'. It was observed that learners were more engaged during interactive sessions, and the facilitators felt that some content (e.g. selected apartheid sections) could be reviewed to become more interactive.

Notably, facilitators indicated that they were not very 'comfortable to deliver some of the content'. For example, one facilitator said: 'I felt a bit more nervous on the apartheid section because it is not what we do; I mean we teach Rwanda and we teach Holocaust, we don't really teach apartheid.'

The methodologies used during the workshop were commended with facilitators attributing most of the success of the programme to them. The most appealing methodologies were those that demanded learners' creativity (poster making, drama, sculpture modelling) as one facilitator stated, 'I think anything creative was really liked'.

The facilitators also appreciated journaling as it gave learners an opportunity to consistently reflect on what they had learnt. The use of videos clips is said to have been 'really excellent' as it served to support the other methodologies, acting as stimuli to initiate conversations, debates and journaling. However, facilitators expressed reservations about the extensive use of lecture-oriented methods, stressing that they were less engaging and appealing to the learners.

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4.2.2.2 Rwanda

In Rwanda, the programme was conducted on three non-consecutive days (Sunday, Monday and Wednesday) on 12, 13 and 15 November 2017 at Agahozo-Shalom Youth Village School. This was because the programme was delivered during the examination period.

The workshop programme – observation notes

Four Rwandan facilitators under the Aegis Trust Peace Education Programme delivered the workshop. The venue for the workshop was roomy and equipped with the necessary resources for the event.

Rwandan participants during the CMP at Agahozo-Shalom Youth Village School

On the first day, topics on identity, definition of pertinent terms, leadership, values, stereotyping and the Holocaust were delivered. The sessions were presented through PowerPoint presentations, video clips, posters and group discussions. Learners were engaged in all the sessions through group activities and question-and-answer sessions to encourage critical thinking. Most questions were raised on the Holocaust with some participants probing the underlying causes of the mass killings of the Jews. Facilitators worked collaboratively to respond to the questions asked by the learners and frequently gave examples from what happened in Rwanda. The video on the Holocaust triggered some emotions among a few participants forcing the facilitators to give learners a break soon after watching the clip. Before they broke off, the facilitators took some time to explain to the participants that the videos were meant for teaching and not to cause any anxiety or discomfort.

Empathy was encouraged by helping learners to appreciate that all human beings have different identities and to realise that differences in religion, race and others should not be a source of stereotyping, hate and division, but an opportunity to complement and learn from each other. Sessions on values, leadership and stereotyping were equally used to encourage empathy. Leadership knowledge and skills were also imparted through the topic on role models during which each participant was requested to identify a role model and the values they stood for. This session was well received by the participants with many of them asking questions and reflecting on the values of a good leader.

The second day was full of activity as facilitators concluded the Holocaust and presented on apartheid. During the same day, part of the content on the genocide against the Tutsi in Rwanda was also delivered. All the histories were presented alongside moral choices. The facilitators utilised various methods to deliver the content including PowerPoint presentations, videos and question-and-answer sessions. During all the sessions, participants asked many interesting and thoughtful questions such as 'Why did educated people like doctors also make bad choices during the Holocaust'. Participants were generally excited to learn about apartheid because for most of them it was new knowledge. They also asked questions that were beyond the scope of the programme. For example, some of them wished to know theimpact of apartheid on South Africa today.

The facilitators endeavoured to link the three histories presented in the programme to what was happening around the world, especially in Rwanda. By requesting the participants to reflect on the choices they made in their daily lives whenever they were confronted by decision-making, they were encouraged to think critically. The stories and testimonies of upstanders (activists), perpetrators, bystanders, victims and rescuers also proved useful in helping the participants to think critically, develop empathy and decide to stand up against injustice and human rights abuse. None of the sessions on the second day stirred any notable emotions or discomfort.

On the third day, participants were exposed to a session on the moral choices displayed during the genocide against the Tutsi in Rwanda. Through this session, participants were given an opportunity to reflect on the characteristics and actions of bystanders, upstanders, perpetrators, victims and rescuers through drama. Most of the other activities of the day were hands-on, including group exercises where participants were tasked to analyse the causes and consequences of genocide, including values such as forgiveness, revenge and others. Participants were also tasked to create a poster highlighting the values of the people displayed in their exhibition panels (see Appendix 14). Notably, after watching the video about Grace and Vanessa, some participants 'were emotionally moved'.

All the activities were meant to encourage critical thinking and empathy, and to demonstrate the values good leaders and citizens should possess in order to create a peaceful society. Throughout the sessions, learners were actively involved in asking questions and commenting.

The session 'more than me' focused on individual and group commitment going forward. It gave the participants an opportunity to think critically about what they could and would do after the programme to implement the skills and knowledge they had had acquired. The session required participants to think critically and relate what they had learnt during the entire training to their personal lives and the world around them. They made practical commitments, including sharing what they had learnt with other people and being change makers themselves.

Observations on the methodology

The facilitators managed to deliver all the topics (see Appendix 10 – workshop schedule). However, there was insufficient time for 'deeper' learning and engagement with the content. Throughout the programme, facilitators engaged with the participants in English and Kinyarwanda.

Question-and-answer sessions were predominately used to engage learners during the sessions. The facilitators also used videos, group activities and other creative methodologies like drama and poster making to ensure interactive sessions.

Pre-workshop questionnaire

The main aim of the pre-workshop questionnaire was to collect the learners' and educators' biographical data, including their age, gender, grade and leadership position held in the school and, in the case of the educator, the subjects taught (please refer to 3.2 for participants' biographical data). The questionnaire was also used to assess learners' and educators' understanding of the CMP; motivation for participating in the programme; expectations of the programme; their knowledge levels in the three histories (Holocaust, genocide against the Tutsi in Rwanda and apartheid); and leadership skills.

Overall, participants appeared to have used the name of the programme to determine its objectives, as most of them used the word 'change' to define the aim of the programme: 'The CMP is meant to bring change …; To encourage people to be part of change; empowerment for positive change; changing wrong to right.' A number of them also related the programme to their context by indicating that it was meant to nurture peace in their country: '… to maintain peace after the 1994 genocide; peace building and unity in Rwanda.'

Participants anticipated learning many things as result of participating in the programme, including an in-depth understanding of leadership and the three histories. Most of them also expected to acquire tools that would help them 'become change makers; build peace and unity …' A few seemed to have also anticipated improving their critical thinking through their participation in the programme: 'to look at things in a positive way' and 'see things differently.' The learners showed some practical understanding of leadership. They described a leader as one who 'communicates and listens, identifies and solves problems; promotes peace and love; provides vision and unity; brings hope; understands society problems'; and is a 'good decision maker; empathetic and is risk taker; critical thinker; role model a voice to the voiceless/the least in society'.

The majority of the learners highly rated their knowledge on the genocide against the Tutsi in Rwanda (81%) and their knowledge on leadership (69%) as between 'moderately knowledgeable' and 'very knowledgeable'. This may be attributed to two reasons: First, as stated earlier, all learners in Senior 1 to 6 are taught about the genocide against the Tutsi in Rwanda through a stand-alone subject. Secondly, all the learners that participated in the programme held leadership positions in the school. On the other hand, the Holocaust and apartheid recorded low knowledge levels, with apartheid recording the lowest knowledge levels (see Figure 3), probably because it is not part of what is taught in the Rwandan curriculum.
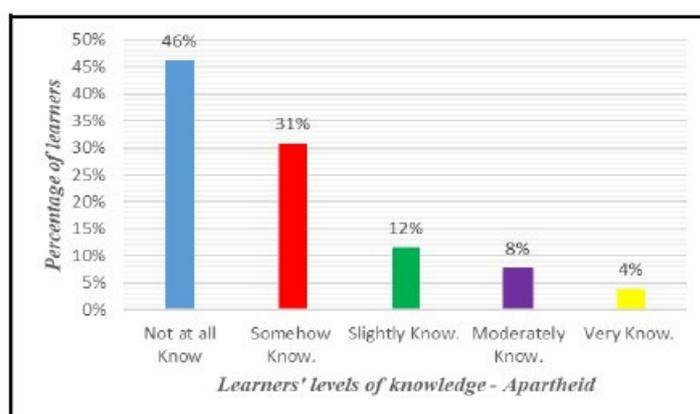
Figure 3: Rwanda learners' knowledge levels on apartheid

Post-workshop questionnaires

The aim of the post-workshop questionnaire was to assess the immediate outputs of the workshop and the learners' views on and satisfaction with the programme.

Data collected through the administration of the questionnaire to the learners and the educator after the conclusion of the workshop pointed to high levels of satisfaction among the participants about the programme. Particularly, over 80 per cent indicated that the programme had matched their expectations 'more than expected' with only 10 per cent indicating that it was delivered 'as expected'. A major reason, and one consistently highlighted by the learners, was that they had learnt more than they anticipated, citing a deeper understanding of the three histories, moral choices, the role and values of good leaders. Interestingly, one participant added that the programme exceeded his/her expectations because it changed his/her life – 'I expected a few things but what I got transformed me into a completely different person'.

Most participants rated the three histories, the values of a good leader and moral choices as vital aspects of the programme. Eighty (80) per cent of the participants deemed the content to be appropriate and very relevant, as shown in the following quotations: 'all aspects complemented each other and were critical; … because every single aspect taught me something; there is nothing I found boring and not important.' Some participants seemed to have also appreciated the manner in which the content of the programme was structured. For example, one learner indicated: 'I liked the way programme was arranged … we started from foreign countries and ended up in Rwanda, I loved the structure.'

Interestingly, participants expressed conflicting views on whether the programme should focus more on local or foreign history.

For instance, one participant felt strongly that more time should have been spent on the genocide against the Tutsi in Rwanda than the Holocaust 'because as Africans we have to study our own past like the genocide against the Tutsi; we didn't study it much'. The educator that was involved in the programme was in agreement, stressing that apartheid was more important than the Holocaust because it 'relates more to the participants as it is a black African story'. However, another participant held contrary views, stating that the component on the genocide against the Tutsi in Rwanda was the least important because the content was already familiar to him/her.

About half of the learners (56%) affirmed that the content of the CMP did not cause them any anxiety because 'it was expected …; educative; interesting'. However, it seemed to have triggered strong negative emotions for a number of learners as illustrated in the following example, 'I felt anxious when I saw the video on the genocide, my heart was like racing, I felt anger because of the torture that I saw'. Notably, the learner concluded by acknowledging that '… then I learnt from it' entailing that lessons were ultimately learnt from the experience. A few learners also classified some content as 'scary'. For example, one learner indicated that 'movies of the genocide against the Tutsi in made me scared … seeing people killing each other was so scary'. Two (2) participants were strongly of the opinion that a trip to the genocide museum would have complemented what was learnt.

All the learners (100%) also indicated that the CMP was relevant to school content because it added to what they learnt at school. Interestingly, one learner made the following comment: 'because schools mostly provide skills for the brain, but CMP teaches more about the heart'. This is an indication that the programme went beyond the mere imparting of skills and knowledge and touched learners' lives. Learners also felt that the CMP was relevant to their country because it could contribute to 'sustain peace in Rwanda for the development of the country; it shows how Rwandans should live'. Asked to comment on the relevance of the programme to other countries, learners had this to say, 'because it can remove discrimination; some countries also have stereotypes and prejudice which need to be addressed; it leads to peace and development; for all countries to remove discrimination'.

Learners also reported advancement in knowledge because of participating in the programme. For example, after the workshop, many confidently acknowledged that they had learnt many things, as stated in the following excerpt, 'I improved my skills and learnt different things'. Interestingly, participants also acknowledged learning a lot about their own history, 'I didn't know a lot about my country'; I didn't know that the Hutus, Tutsi and Twa were social classes before the genocide'. Participants also used key concepts and appropriate terminology to respond to open-ended questions, an indicator of advancement in knowledge. The following are some examples: 'A leader must have values and be an upstander; moral choices were important because they will help me to choose; learning about different histories can equip people with skills of fighting extremism, segregation and discrimination.'

The questionnaire indicated that a number of outcomes were achieved. It is evident that the training made a positive impact on the learners in terms of changes in skills, attitudes and behaviour. The following are representative examples, 'First I thought that the CMP was all about history but it taught my mind and heart for positive change; ... you have helped me in adding into my values and prepare to be a good leader'. An increase in empathy was noted through their commitment to treat all humans with respect and dignity, 'the main lesson I am taking with me is that I must have humanity, put myself in other people's shoes; value every human being; be an upstander; diversity must not bring conflict but motivate'.

Critical thinking skills were also noted in statements like 'as a leader, I must think critically, stand for what is right, process information before deciding; I was surprised that children were upstanders and so I can also be an upstander'. Many participants also showed evidence of an increase in leadership skills by frequently stating what good leadership is all about, pointing to empathy; standing up for the truth; having a vision; being role a model; thinking critically; being a voice to the voiceless; and love and respect for humanity, as some of the significant attributes of a leader.

In terms of the organisation of the programme, the majority (93%) rated it as 'excellent' with one participant stating that the organisers of the programme 'provided all necessary resources'. Almost all the participants (90%) also rated the facilitation of the workshop as excellent. Some of the reasons they gave for the high rating was that the facilitators were 'knowledgeable; skilled; knew how to convince; helped to understand the content; answered all the questions and helped us not doze off'. The programme materials were also highly rated, with 77 per cent indicating 'excellent', largely because they were adequate, appropriate and likeable.

Over half of the participants (61%) stated that the duration of the workshop was 'excellent'. However, there were some who were of the view that the time could have been increased in order to allow for more learning and engagement with the material, 'I think we could have more time …; we had many questions so time is required in next meeting'.

The methods used in the programme were ranked (84%) as 'excellent' because they were interactive, with phrases such as 'not boring' repeatedly expressed by the participants. Notably, only about half of the learners (48%) appraised their participation in the workshop as 'excellent'. The rest (48%) rated their involvement as 'good'. Video clips, especially the testimonies and stories of upstanders, were highly rated.

With regard to the outcomes, all the learners (100%) expressed a strong personal desire to be activists in their immediate and remote communities through sharing the 'positive message'; as one learner declared, 'we are now fully equipped and ready to be your messengers …' A few learners also pledged to hold debates and talks through the various clubs and associations they represented or led. Notably, many of them also indicated a desire to be the change they wanted to see in their communities, as indicated in the following excerpt: 'You instilled hope in me and I will fight to advocate for change in my community because the development of the country and Africa is in our hands'.

Asked if they would recommend the CMP to other youths, all of them including the educator emphatically agreed that they would because: 'it is important for others to know; youths must be prepared for the future; CMP can build peace; we need more change makers; it can easier to bring change if more people acquired the skills; if possible, try to reach all schools in Rwanda because this programme is helpful and productive.'

The facilitators' views

The Rwandan facilitators rated the CMP as an educative programme with enormous prospects for transforming youths to become 'change makers' who will seek peace and fight against injustices in society. The facilitators were also confident that the learners and the educator were extremely impressed with the programme considering the positive comments made about it during and after the training. Facilitators affirmed that many learners expressed strong personal and group commitment to share and apply the knowledge and skills they acquired. The facilitators also strongly felt that they had achieved the goals of the programme because the learners had become more aware of the important virtue of respecting and accepting all human beings regardless of their 'differences'. They also expressed their hope that the programme would have 'a bigger impact in future'.

The facilitators viewed the content as interesting and inspiring. However, they indicated that some content such as videos on the Holocaust 'were somehow too emotional …' In the light of this information, they strongly recommended the presence of a counsellor in future training. The facilitators also felt that 'time to discuss and deeply analyse …' the content (especially the component on apartheid, which was new to most of learners) was limited.

According to the facilitators, the most successful sessions were on moral choices because it 'gave us the feedback to show that they had learnt something new and decided to do things differently'. Another facilitator added that the sessions on moral choices including identity and leadership were also important as the 'CMP is not all about history but teaching them (learners) to be change makers'.

The programme was perceived to be suitable for the learners' age. The learners were engaged and cooperative, which was attributed the learners' leadership roles: 'They were … leading families and clubs' and were 'very committed to participate in the training'.

In terms of the general organisation of the programme, the facilitators felt that it went well with most of the success being attributed to the support they received from the school management. However, they indicated that it was challenging to secure dates on which to hold the workshop because the activity was scheduled to take place towards the end of the school calendar. The programme materials were appealing and valuable to learners; as one facilitator indicated, 'they were very much liked by the participants'. The facilitators added that the materials were handy in terms of supporting the efficient delivery of the sessions. One of the participants emphasised that 'having videos and testimonies was super … people testifying what happened'.

The facilitators reiterated that although the intended content of the programme was covered, more time was needed 'to dig deeper' into the content. According to one of the facilitators, 'the training was designed to took place in three days, at least 6 hours per day ... so one of the challenges that we met was to try to manage it, to fit the sessions into the planned time, sometimes it could go beyond the time planned'. The facilitators also felt that because 'the time was somehow short', it was difficult to allow for critical engagement and discussion among the learners.

The facilitators were satisfied with the methodology used during the programme because it was highly interactive and had every participant engaged. They stressed that learners appeared to have enjoyed all the group activities, discussions, drama, video clips, various games and the question and answer sessions. One major and frequent complaint was that there was not enough time to employ the methodologies satisfactorily.

Facilitators maintained that the facilitation went well. They attributed most of the success of the facilitation to the programme script that directed them. They also stated that having 'four facilitators worked well'.

However, it was challenging to teach on the Holocaust and apartheid because of their own lack of in-depth knowledge of these histories. They felt that they needed to be trained prior to delivering the CMP workshops. Despite this limitation, they expressed confidence that they had met the learners at their levels by 'allowing them to ask questions during the training'. The use of a local language during the facilitation is also said to have contributed to 'bring everyone on board'.

4.3 Facilitating and hindering factors: analysis

In this section we summarise the facilitating and hindering factors of the CMP implementation collectively on the basis of the data presented in the previous sections. These factors are divided into categories in terms of those that effect the organisation, the content, the material, the methodologies, the facilitation and the participants.

4.3.1 Organisation of the CMP

• Prior planning – the workshop organisers ensured that all the necessary resources and equipment (computers, projectors, videos, handouts, stationery etc.), including an appropriate venue, were secured before the event. The absence of these preparations could hamper effective implementation, considering that the programme model and its intensity require particular supplies.

• Adequate funds were also secured to implement the programme. As one workshop facilitator noted, 'CMP is expensive, you actually need proper funding for materials, feeding …' and other logistics. For example, in the case of South Africa, funds to pilot the CMP had to be secured from the Rosa Luxemburg Foundation because the activity had not been budgeted for by the implementing agency (JHGC). In the case of Rwanda, the programme could not be conducted within the intended time frame because of unforeseen delays in the release of funds from the sponsors.

School and teacher support was secured beforehand to ensure that the programme was conducted smoothly. School support is crucial for after workshop activities to provide opportunities for the learners to implement selected 'change maker' initiatives.

• Synergy between the timing of the workshops and the school calendar is important. For example, in the case of Rwanda, setting dates for the workshop was challenging because the activity was held during the examination period.

• It is also important to have synergy between the CMP and other programmes on similar topics in which both facilitators and learners have participated. In this regard, a Rwandan stakeholder stressed the need for developing a good strategy when incorporating the CMP in organisations that already have existing mandates. This comment was made in light of the fact that the CMP may create conflicts of interest and overburden staff.

• The organisers were sensitive to the physical needs of the participants. For example, in the case of the South Africa, where the workshop was held away from the learners' school, transport and meals were provided on a daily basis. Meals were particularly important to the South African learners who are dependent on the school feeding scheme.

• Considerable time was set aside for learners to engage with the facilitators and each other. However, there was still not sufficient time 'to dig deeper' into the content.

• Conducting the programme on consecutive days facilitated bonding between the learners and the facilitators, thus fostering effective communication and enhancing the learning experience. At the same time, the programme was intense and emotionally and physically tiring.

• The programme, including its content, materials, activities and methodologies was developed by individuals with vast experience and, therefore, the entire programme was generally suitable for the target group. Nevertheless, the collaboration experienced some challenges owing to different schedules, methodologies and perspectives. However, the programme did benefit from this variety.

4.3.2 Content

• The programme received the required national and school support, as its objectives and content were aligned to the goals and aspirations of South Africa and Rwanda. In this regard, one participant stated: 'The CMP is relevant because both of our societies (South Africa and Rwanda) are trying to rebuild our communities after conflicts, and we both want a peaceful society, a society that will not go back to destruction and murder and human rights abuse, and genocide in the case of Rwanda.' The three histories that were examined (Holocaust, apartheid, genocide) in the programme are topics that are part of the school curriculum in both South Africa and Rwanda, as one participant stated, 'it (CMP) sits within the curriculum'.

• Examining three case studies from the Holocaust, the genocide against the Tutsi in Rwanda, and apartheid in South Africa enabled learners to have a wider perspective and to think critically, as pointed out by one learner: 'not only South Africa went through apartheid … even people in other countries fought and killed each other'. There were conflicting views on whether emphasis should be placed on the local or foreign histories, and which history should be taught first in each country. While the programme can be flexible, it is important that the first history to be taught should include all the necessary concepts that are needed to provide learners with the thinking tools to critically engage with the programme.

• Overall, the content of the programme was appropriate for the age group. However, some parts were rated as 'incredibly sophisticated, detailed and technical' and 'somehow too emotional', and thus may require revision. A revision of these sections could benefit the programme.

• Notably, teaching young people difficult pasts can run the risk of them making fun of history. At the same time such occurrences can become an opportunity for further learning and reflection.

• Exposing learners to critical thinking, ethical choices and positive values such as love, forgiveness, respect and 'ubuntu' appeared to have worked efficiently in terms of contributing to attitudinal change and personal commitment to tackle extremism and promote pluralism. However, attempting to achieve the multiple purposes of the programme (imparting historical facts from three case studies, and developing skills including empathy, critical thinking and leadership skills) in a three-day workshop put pressure on the facilitators. Consequently, it this resulted in exhaustion, rushing through the content and constraining a deeper analysis of issues. This raises the question of whether the programme is too ambitious, trying to achieve too much in such a short time. On the other hand, watering down the programme could imply insignificance. A compromised solution might be to increase the duration of the programme from three to five days.

4.3.3 Materials

• The materials were generally diverse, appealing and age appropriate. However, in some instances, exposing learners to too many reference materials appeared to confuse some of them, particularly during certain group activities.

• Visual materials such as posters and videos clips facilitated effective learning and reinforced important messages, demonstrating ideas and creating attention.

• The script was an important tool in terms of directing the facilitators during the sessions. However, it is important to note that no script could replace a training programme for facilitators.

4.3.4 Methodology

• Diverse and engaging methodologies were employed, making the learning experience largely exciting and experiential. Important to note is that 'anything creative was really liked' by the participants. Videos and testimonies proved to be the most appealing to the learners and worked well in encouraging critical thinking and empathy and fostering positive values.

• Learners did not find methodologies that took the form of lectures either engaging or appealing
.
• Since three different teams prepared the programme, variations were noted in the methodologies and content. For example, some activities were too advanced for the learners.

• The choice of language of instruction is paramount to ensure that participants understood the content and expressed themselves fully and freely. This is especially applicable to Rwanda where a mix of English and Kinyarwanda was used throughout the sessions. In the case of South Africa, where most of the facilitation was done in English, the various levels of English competence seemed to have deprived some learners of the opportunity to actively take part in all the activities of the programme.

4.3.5 Facilitation

• Diverse, confident, experienced, friendly and sensitive facilitators facilitated the workshop. They were also role models of compassion and kindness. The learners were treated with respect which empowered them to emulate the facilitators' attitudes and values.

•However, lack of confidence among the facilitators in handling some of the programme content hampered effective delivery of the workshop. Notably, South African facilitators acknowledged having more expertise and experience in teaching the Holocaust than the other two histories. In the case of Rwanda, the facilitators were challenged to deliver the apartheid and Holocaust components.

•It is therefore imperative to conduct pre-programme facilitator training, as well as allow the various facilitators who conduct the programme to reflect on and share their experiences in a post-workshop session. This will ensure the constant development and improvement of the programme. This is especially important for the expansion of the CMP to other countries in Africa.

4.3.6 Participants

• The learners exhibited a commitment to and zeal in participating in the programme. They were self-controlled and therefore easy for the facilitators to manage. This could be attributed to the fact that they were carefully nominated by the school, and in the case of Rwanda, all of them held leadership positions. It was particularly important to have learners with the listed traits because indiscipline, lack of commitment and absence of interest can stand in the way of delivering the programme effectively. While initially the programme requested that learners should volunteer to participate in the CMP, the two schools used both merit and voluntarism to select the participants.

• Drawing learners from one school with similar characteristics limited the opportunity for learners to mix with diverse groups, thus hampering understanding and experiencing the concept of pluralism in a practical way. Mixing learners from different schools can pose challenges in the form of different social, cultural and economic backgrounds but can also provide a laboratory for global citizenship, understanding and empathy. The programme facilitators may want to consider trying such route.

• Based on their experience, the facilitators had a number of ideas on how to engage and motivate learners and educators. They recommended that participants should be awarded certificates of attendance as a way of motivating them. It is also important to find ways for meaningful follow up.

• It is important that more teachers be involved in the programme to help in the facilitation of the workshops and to continue empowering the learners after the workshops. In order to motivate the said teachers, an incentive could be given.

4.4 Critical success factors

The purpose of the evaluation was to provide insights into the possible critical success factors (CSF) that may contribute to the effective implementation of similar programmes using case studies of South Africa and Rwanda. CSF is a term for the elements (activities and processes) that are essential for an organisation or a project to achieve its mission or the desired outcomes specified by the organisation's or project's objectives or goals (Rockart, 1979).

The factors identified in this report may only be applicable to South Africa, Rwanda and similar contexts. 'Universal success factors' may be brought to light when the programme is implemented in different contexts. The next section, therefore, presents some of the CSF identified by this evaluation.

• It is important to have a core programme that is flexible enough to be expanded and adapted to other contexts. In this case, the CMP as a core programme is flexible and could be scaled up with its various aspects adjusted to suit specific situations. However, any change to the programme should be done through a consultative process involving experts with vast experience in History education and youth programmes.

• In the process of adapting the programme, care must be taken to avoid watering down the programme objectives and to set aside ample time for learners to engage adequately with the content. The developers of the programme also need to be realistic about what can be achieved in the amount of time dedicated to the programme.

• The entire programme (content, activities, materials, methodologies etc) should be age appropriate and engaging.

• The programme should be relevant to the curriculum and aligned to other school activities addressing similar issues. In addition, there should be synergy between the programme and the school calendar.

• It is imperative to link the histories to present-day issues by increasing empathy, critical thinking and ethical choices.

•Critical engagement with the different atrocities is important, especially in cases where educators avoid teaching controversial issues related to their history, thus undermining critical thinking (Buhigiro & Wesserman, 2017).

• Monitoring and evaluation should become part of the programme for continuous improvement. Post-workshop meetings among the programme facilitators are imperative for this purpose.

• Adequate planning must be done to ensure that all logistics are in place before the workshops are conducted.

• Sufficient capital and human resources must be secured to prepare and implement the programme. Appropriate facilities (venue, materials, stationery, equipment etc), including catering and comfortable amenities, should be provided in order to foster effective learning and participation.

• Facilitators should be diverse (at least three in number), knowledgeable and confident to handle all the components of the programme. They should also be role models of empathy, critical thinking, reflectivity, sensitivity and caring. It is imperative that they are trained in all the histories and other aspects of the programme before the training is conducted.

• Suitable language(s) must be used during the training and all programme materials including evaluation tools should be translated into the relevant languages.

• Participants should be of an appropriate age group, be competent in the language used during the workshop, be committed and motivated to learn, and be willing to implement the acquired knowledge and skills.

4.5 The CMP as an educational tool for attaining the SDGs

A fundamental change is needed in the way we think about education's role in global development, because it has a catalytic impact on the well-being of individuals and the future of our planet. ... Now, more than ever, education has a responsibility to be in gear with 21st century challenges and aspirations, and foster the right types of values and skills that will lead to sustainable and inclusive growth, and peaceful living together (Irina Bokova, Director-General of UNESCO [UNESCO, 2017b, p. 7]).

The CMP can be considered an effective tool for educating youths toward the Sustainable Development Goals (SDGs), as it creates a new way to reflect and think about the world, past and present, and encourage individuals to become change-makers. It is an education tool that empowers youths to think about their own actions and possible contribution to sustainable development in their community or country. In addition, it is a programme that aims to foster the required values and skills to attain these goals.

The CMP can be explicitly recognised as a contributor to the attainment of the following SDGs:

Goal 4 – Quality Education – Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.

Goal 10 – Reduced Inequality

Examples of learning objectives (UNESCO, 2017b):
• The learner understands that inequality is a major driver for societal problems and individual dissatisfaction.
• The learner is able to feel empathy for and to show solidarity with people who are discriminated against.
• The learner is able to identify and analyse different types of causes and reasons for inequalities.

Goal 16 – Peace, Justice and Strong Institutions – **Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.**

Examples of learning objectives (UNESCO, 2017b):
• The learner is able to connect with others who can help them in facilitating peace, justice, inclusion and strong institutions in their country.
• The learner is able to debate local and global issues of peace, justice, inclusion and strong institutions.
• The learner is able to show empathy with and solidarity for those suffering from injustice in their own country as well as in other countries.
• The learner is able to critically assess issues of peace, justice, inclusion and strong institutions in their region, nationally and globally.

Goal 17 – Partnerships for the Goals – Strengthen the means of implementation and revitalise the global partnership for sustainable development

Examples of learning objectives (UNESCO, 2017b):
• The learner is able to experience a sense of belonging to a common humanity, sharing values and responsibilities, based on human rights.
• The learner is able to become a change agent to realise the SDGs and to take on their role as an active, critical and global and sustainability citizen.

While the CMP does not directly educate towards addressing poverty (SDG 1), hunger (SDG 2), health (SDG 3) and gender equality (SDG 5), it does aim to increase empathy for and understanding of the way conflicts, human rights abuse, colonisation, and other catastrophic events can cause such conditions.

Selected learning goals for these SDGs show the possible links to the CMP:

• The learner understands how extremes of poverty and extremes of wealth affect basic human rights and needs.
• The learner is able to show sensitivity to the issues of poverty as well as empathy and solidarity with poor people and those in vulnerable situations.
• The learner is able to feel empathy, responsibility and solidarity for and with people suffering from hunger and malnutrition.
• The learner understands the importance of mental health. The learner understands the negative impacts of behaviours like xenophobia, discrimination and bullying on mental health and emotional well-being and how addictions to alcohol, tobacco or other drugs cause harm to health and well-being.
• The learner understands levels of gender equality within their own country and culture in comparison to global norms (while respecting cultural sensitivity), including the intersectionality of gender with other social categories such as ability, religion and race.

Lastly, the CMP aims at fostering key competencies that are necessary when educating towards SDGs. These include critically engaging with a complex world, the ability to learn from each other, the ability to question norms, practices and opinions and to reflect upon one's own values and actions, as well as the ability to take a position as an upstander and a change maker.

We would like to suggest that learners could benefit from the inclusion of a short introduction to the SDGs and the related African Agenda 2063 (AUC, 2015) in the programme, to foster global and African awareness and citizenship.

5. CONCLUSION AND KEY RECOMMENDATIONS

As a whole, the evaluation obtained ample evidence to indicate that the piloting of the CMP in South Africa and Rwanda was tremendously successful in as far as achieving its aims. It is in the light of the findings that the evaluators conclude that the programme is a feasible project that holds enough potential to empower young people to use history as a tool to promote pluralism and counter extremism. It is also our view that the programme is flexible enough and could be scaled up and adapted to other contexts based on the same principles and methodologies. A training programme for facilitators is imperative and funding has to be secured to translate the material into relevant languages.

However, it is imperative that the programme is reviewed and improved before it is expanded nationally and internationally with an emphasis on simplifying some sections of the programme and incorporating more testimonies and other interactive activities. This will require the programme to be extended by a day or two to allow learners to engage and reflect on the material. The evaluators strongly recommend that a post-programme meeting between the developers and implementers of the pilot programme be held to refine the content, methodology, materials and other important aspects of the programme. Sections 4.3 and 4.4 provide details about how best to proceed and what may require attention. In addition, to ensure the continuous improvement of future programmes, it will be important to conduct periodic monitoring and evaluation of the programme.

6. ANNEXES

Appendix 1: Bibliography of documents reviewed

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Appendix 2: Interview Schedule/Focus Group Discussion Protocol

Interview Protocol (Programme stakeholders)
Evaluating a pilot study of the Change Makers Programme

Interviewer:

_____

Date:

_____

Place of interview:

_____

Time of interview: _____

Duration: _____

Pseudonym of interviewee: _____

Gender: _____

Age: _____

1. What is the name of the organisation you work for?

2. What is the major mandate of the organisation?

3. How long have you been working for the organisation?

4. What is your current position?

5. What are your major duties?

6. What is your understanding of the Change Makers Programme (CMP)?

7. Why was the CMP initiated?

8. How was the CMP initiated?

9. Did you play any specific role in the development of the CMP? (Outline role(s) played.)

10. How are you involved in the CMP?

11. What are your impressions of and comments on the CMP?

12. What do you think is the relevance of the CMP to:

a. You as an individual (personally)
b. You in your current position
c. Learners
d. Teachers
e. The curriculum – especially in relation to what is taught to learners in schools
 f. The South African and Rwandan contexts g. Other countries and the world at large

13. Are you aware of the 2030 Sustainable Development Goals (SDGs)?

14. How do you relate the CMP to the SDGs?

15. What are your expectations of the CMP?

16. What impact do you think the programme will have on the learners and the teachers? (Give reasons for your answer)

17. Do you think the CMP will manage to meet the objective of promoting pluralism and counter extremism among learners and teachers during the session? (Give reasons)

18. Why do you think that the CMP is an effective tool to encourage the learners who did not experience apartheid, the genocide against the Tutsi in Rwanda and the Holocaust to become active bystanders, leaders of change? (Please give reasons for your answers.)

19. What do you think will make the programme successful?

20. Do you have anything to add that you think is important to this discussion?

Thank you for your participation!

Appendix 3: Pre-workshop Questionnaire – Learners

Learner Questionnaire – Pre-Training

We understand that you have volunteered to take part in the *Change-Makers Programme* (CMP), an educational project to encourage learning from the difficult past through the Holocaust, the genocide against the Tutsi in Rwanda and apartheid in South Africa in order to promote pluralism and counter extremism. The organisers of the CMP, the South Africa Holocaust and Genocide Foundation (SAHGF), have requested the University of Pretoria to evaluate the programme in order to assess its effectiveness.

As part of the evaluation, we are asking you to kindly complete the questionnaire. We would be grateful if you could answer the questions honestly. Please note that your answers will be treated as confidential and will only be used for the purposes of the study. Also note that your identity will not be disclosed and that you have the right to withdraw from the study at any time.

If you agree to take part in this research, please proceed by filling in the questionnaire.

Thank you!

Instructions

Please answer all the questions.

Tick (√) your appropriate answer(s) in the space provided.

Write your answer(s) neatly in the spaces provided where you are required to.

1. Please state your gender? Tick () your answer in the space provided

a. Male ( )

b. Female ( )

2. How old are you? _____years

3. In what grade are you? Grade _____

4. How long have you been in the current school?

_____ years _____ months

5. Do you hold any leadership position in school?

	Not at all knowledgeabe	Slightly Knowledgeable	Somewhat knowledgeable	Moderately knowledgeable	Very Knowledgeable
Apartheid					
Holocaust					
Genocide against Tutsi in Rwanda					
Leadership					

a.Yes ( )

b.No ( )

6. If the answer to question 5 is Yes, please state the leadership position you hold in the school…………………………………………………………………………………………
……
…………………………………………………………………………………………………

7. What is your understanding of the role of a leader in a society?
……

8. What is your understanding of the *Change-Makers Programme* (CMP)?
………

9. Why did you decide to participate in the *Change-Makers Programme*?
………

10. What are you expecting to gain from participating in the *Change-Makers Programme*?
………

11. Please rate your knowledge of:

Thank you for your participation!

Appendix 4: Post-workshop Questionnaire – Learners

Learner Questionnaire – Post Training

We understand that you took part in the *Change-Makers Programme* (CMP), an educational project to encourage learning from the difficult past through the Holocaust, the genocide against the Tutsi in Rwanda and apartheid in South Africa in order to promote pluralism and counter extremism. The organisers of the CMP, the South Africa Holocaust and Genocide Foundation, have requested the University of Pretoria to evaluate the programme in order to assess its effectiveness.

As part of the evaluation, we are asking you to kindly complete the questionnaire. We would be grateful if you could answer the questions honestly. Please note that your answers will be treated as confidential and will only be used for the purposes of the study. Also note that your identity will not be disclosed and that you have the right to withdraw from the study at any time.

If you agree to take part in this research, please proceed by filling in the questionnaire. Thank you!

Instructions

Please answer all the questions.

Tick (√) your appropriate answer(s) in the space provided.

Write your answer(s) neatly in the spaces provided where you are required to.

Some questions will have more than one response; ensure that you tick all the appropriate answer(s).

1. Please state your gender? Tick () your answer in the space provided

a. Male ( )

b. Female ( )

2. How old are you? _____years

3. In what grade are you? Grade _____

4. What is your understanding of the *Change-Makers Programme* (CMP)?

………

5. Has the programme matched your expectations? Please tick one answer

a. Less than expected( )

b. As expected ( )

c. More than expected( )

d. Much more than expected ( )

Please give reason(s) for your answer

………

6. What are your specific comments on the following?

Please tick one answer and give a reason(s) for each response

	Excellent	Good	Average	Poor	Give a reason(s) for you answer
General organisation of the workshop					
Duration of the sessions					
Method used during the session					
The facilitation					
The CMP materials					
Your participation in the programme					

7. Identify two aspects of the programme that you found most important?

Please give reason(s) for your answer

8. Identify two aspects of the programme that you found the least important?

………

……

Please give reason(s) for your answer

………

……

9. Tell us about two things you've learnt in the Change Maker Programme that have improved your understanding of the role of a leader in society.

………

……

10. What did you learn from the CMP to help you to promote pluralism and tolerance and oppose extremism and xenophobia?

………

……

11. How important is the CMP in the areas listed in the table below?

Please tick one answer and provide a reason(s) for each response

	Not at all important	Slightly important	important	Very important	Provide a reason for your answer
In relation to what you learn at school					
The South African Context					
Other countries and the world at large					

12. What is the main lesson that you are taking with you from the programme?

13. Did any of the content of the CMP cause you anxiety? Explain

……

……

14. Name one thing that surprised you?

……

……

15. Can you give an example of how you may apply what you have learnt in the near future?

……

……

16. Would you recommend the CMP to other learners?

a. Yes

b. No

c. Not sure Please give a reason(s) for your answer

……

……

17. If you have anything else to add, please use the space provided below.

……

……

Thank you for your participation!

Appendix 5: Pre-workshop Questionnaire – Educators

Educator Questionnaire – Pre-Training

We understand that you have volunteered to take part in the *Change-Makers Programme* (CMP), an educational project to encourage learning from the difficult past through the Holocaust, the genocide against the Tutsi in Rwanda and apartheid in South Africa in order to promote pluralism and counter extremism. The organisers of the CMP, the South Africa Holocaust and Genocide Foundation (SAHGF), have requested the University of Pretoria to evaluate the programme in order to assess its effectiveness.

As part of the evaluation, we are asking you to kindly complete the questionnaire. We would be grateful if you could answer the questions honestly. Please note that your answers will be treated as confidential and will only be used for the purposes of the study. Also note that your identity will not be disclosed and that you have the right to withdraw from the study at any time.

If you agree to take part in this research, please proceed by filling in the questionnaire. Thank you!

Instructions

Please answer all the questions.

Tick (√) your appropriate answer(s) in the space provided.

Write your answer(s) neatly in the spaces provided where you are required to.

Some questions will have more than one response; ensure that you tick all the appropriate answer(s)

1. Please state your gender? Tick ( ) your answer in the space provided.

a. Male ( )

b. Female ( )

2. What grade do you teach? Grade _____

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3. What subject do you teach?

_____

4. How long have you been teaching at the current school?

_____ years _____ months

5. What is your understanding of the *Change-Makers Programme* (CMP)?

………

………

6. Why did you decide to take part in the CMP?

………

………

7. What are you expecting to gain from participating in the CMP?

………

………

8. What are you expecting your learners to gain from participating in the CMP?

………

………

9. Please rate your knowledge of the following:

	Not at all knowledgeable	Slightly Knowledgeable	Somewhat knowledgeable	Moderately knowledgeable	Very Knowledgeable
Apartheid					
Holocaust					
Genocide against Tutsi in Rwanda					
Leadership					

10. Have you attended previous workshop on

a. Teaching human rights Yes/No

b. Leadership training Yes/No

c. Genocide education Yes/No

d. Apartheid education Yes/No

e. Holocaust education Yes/No

11. If you have anything else to add, please use the space provided below.

……

……

Thank you for your time!

Appendix 6: Post-workshop Questionnaire – Educators

Educator Questionnaire – Post-Training

We understand that you took part in the *Change-Makers Programme* (CMP), an educational project to encourage learning from the difficult past through the Holocaust, the genocide against the Tutsi in Rwanda and apartheid in South Africa in order to promote pluralism and counter extremism. The organisers of the CMP, the South Africa Holocaust and Genocide Foundation (SAHGF), have requested the University of Pretoria to evaluate the programme in order to assess its effectiveness.

As part of the evaluation, we are asking you to kindly complete the questionnaire. We would be grateful if you could answer the questions honestly. Please note that your answers will be treated as confidential and will only be used for the purposes of the study. Also note that your identity will not be disclosed and that you have the right to withdraw from the study at any time. If you agree to take part in this research, please proceed by filling in the questionnaire. Thank you!

1. Please rate your overall satisfaction with the CMP programme:

	Excellent	Good	Average	Poor	Give a reason(s) for you answer
General organisation of the workshop					
Duration of the sessions					
Method used during the session					
The facilitation					
The CMP materials					
Your participation					

2. Has the programme matched your expectations? Please tick one answer

a. Less than expected ( )

b. As expected ( )

c. More than expected ( )

d. Much more than expected ( )

3. Identify two aspects of the programme that you find most important?

………

………

Please give reason(s) for your answer

………

………

4. Identify two aspects of the programme that you found the least important?

………

………

Please give reason(s) for your answer

………

……

5. Do you think the CMP is an effective educational programme to promote pluralism and tolerance and oppose extremism and xenophobia? a. Yes b. No c. Not sure

Please give reason(s) for your answer

………

………

………

………

…………………………………………………………………………………………………

6. How important is the CMP in the areas listed in the table below?

	Not at all important	Slightly important	important	Very important	Provide a reason for your answer
In relation to what you learn at school					
The South African Context					
Other countries and the world at large					

7. The programme had four components; please rate the relevance of each component to your learners:

	Not at all relevant	Slightly relevant	Somewhat relevant	Moderately relevant	Very relevant
Apartheid					
Holocaust					
Genocide against Tutsi in Rwanda					
Leadership					

Please give reason(s) for your answer

……

……

………

8. Are there any topics you feel could have been included in the sessions?
Yes/No

Please give a reason(s) for your answer

………

………

………

9. Do you think the programme has the potential to encourage learners to become active leaders?

Give reasons for your answer

………

………

……

10. Please make suggestions for ways in which the CMP could be improved.

………

………

………

11. Would you be interested in facilitating such a programme at your school? Yes/No

Give a reason(s) for your answer

………

………

……

12. If the answer to question 11 is Yes – What kind of training would you require?

………

………

………

13. If you have anything else to add, please use the space provided

………

Thank you for your time

Appendix 7: Non-participant Observation Protocol

Workshop Observation Protocol A

Evaluation of the *Change-Makers Programme*

Date of observation: …………………………………………………………………………………

Name of observer: …………………………………………………………………………………

Describe the physical environment within which the programme takes place. (Seating arrangements, size of venue etc.)

………

………

……

Give a general description of the participants.

Learners: (gender, race etc.)

………

………

……

Educators: (age range, gender, race)

………

………

……

Facilitators: (age range, gender, race)

………

………

……

General impressions

………

………

……

<u>Workshop Observation Protocol B</u>

Evaluation of the *Change-Makers Programme*

Date of observation: …………………………………………………………

Name of observer: …………………………………………………………

Name of facilitator: ……………………………………………………….

Session/topic: …………………………………………………………

Main issues tackled in the session

………
………
……

Methodology used and participants' reactions to it (level of engagement)

………
………
……

Materials used (language, content, bulk)

………
………
……

Pertinent questions, comments, debates raised and how facilitators deal with them

………
………
……

Reactions, emotions and discomfort raised and how they are handled by facilitators

………
………
……

How participants and facilitators link the topic to personal lives, school, community, country, other countries

………
………
……

How facilitators encourage empathy, critical thinking, discussions

………
………
……

How facilitators encourage/impart leadership skills/becoming upstanders

………
………
……

What was surprising/striking about the sessions?

………
………
……

Management of time

………
………
……

General comment(s):

………
………
……

Appendix 8: Post-workshop Focus Group Discussion Protocol

Post-Programme – Focus Group Discussion Protocol (Facilitators) Evaluating the *Change-Makers Programme*

Interviewer: ………………………………………………………………………………

Date: ……………………………………………………………………………………

Place: …………………………………………………………………………………

Time: …………………………………………………………………………………

Participants' names: _____

_____

_____

_____

_____

1. What are your general impression of the programme after conducting the workshop? a. Probe: What are your specific impressions and comments on the following areas?

 i. General organisation of the CMP workshops

ii. The participants (appropriate age? mix)

iii. Duration of the sessions (pace) iv. Methodology(s) used v. Materials

vi. The facilitation (any challenges?)

vii. Learners'/educators' reactions viii. Content of the programme (topics)

2. Which session(s) do you think were the most successful? (Why?)

3. Which session(s) were less successful? (Why?)

4. We understand that it was the first time you have taught about the genocide against the Tutsi in Rwanda. Could you provide us with some of your experiences? (Probe whether there were any difficulties in handling the session; challenging questions asked by the participants)

5. According to the pre-programme interviews with programme developers, facilitators and other key stakeholders, the intention of the CMP was to improve skills and knowledge and change the attitudes of the participants – to promote pluralism and counter extremism

among the youth through various activities. Did you manage to achieve your intentions in your session(s)? (Give reasons for your answer.)

6. In what specific ways do you think the whole programme had an impact on the learners? (Give reasons for your answer.)

7. Did you think that you managed to meet the participants where they were – level of knowledge and skills? (Justify answer)

8. Was there enough time for your learners to fully express their feelings/thoughts? (Justify answer)

9. What are the key factors that would make such programmes successful?

10. What in your view were barriers to the success of the programme?

11. Was the context (country/community/school-specific factors) taken into consideration when the programme was being developed?

12. What country/community/school specific factors should be taken into account in order to make the programme successful when it is rolled out?

13. Do you have anything to add that you think is important to this discussion?

Thank you for your time

Appendix 9: Post-workshop Questionnaire (administered one month after CMP workshop)

Learner Questionnaire

Thank you for taking part in the *Change-Makers Programme* (CMP). As part of the evaluation, we would be grateful if you would complete the following questionnaire.

Please note that your answers will be treated as confidential and will only be used for the purposes of the evaluative study conducted by the University of Pretoria. Also note that your identity will not be disclosed and that you have the right to withdraw from the study at any time.

Instructions

Please answer all the questions.

Tick (√) your appropriate answer(s) in the space provided.

Write your answer(s) neatly in the spaces provided where you are required to.

Some questions will have more than one response; ensure that you tick all the appropriate answer(s).

1. What did you learn from the *Change-Makers Programme* that you did not know before you participated in the programme?

……

……

2. Do you think the programme had any impact on you? a. Yes ( ) b. No ( ) c. Not sure ( ) Please explain

……

……

3. Have you shared some of the knowledge that you learnt through the programme with other people? a. Yes ( ) b. No ( )

4. If the answer to the question above is Yes, please tell us some of the people that you shared the information with and what you shared with them. If the answer is No, please explain why.

……

……

If you had an opportunity to put some of the values or skills you learnt during the workshop into practice, please tell us about it.

……

……

5. Do you have ideas about how you would like to apply the knowledge and skills you obtained through the programme?

a. Yes ( )

b. No ( )

c. Not sure ( )

If the answer is Yes, please explain your answer

……

……

Tell us how we can help you to apply the knowledge and skills you acquired in the CMP?

……

……

6. Have you had an opportunity to enrich your knowledge on any of the topics that you learnt during the CMP programme?

a. Yes ( )

b. No ( )

If the answer is Yes, please tell us what new thing(s) you learnt.

……

……

What is a moral choice? (Please explain using examples from history or your own experience.)

7. Please explain what the following terms mean to you and give examples from history or your own experience:

Perpetrator………
………

Bystander……
………

Upstander……
………

Victim……
………

Resister………
………

8. List three important values of a good leader?

a.……………………………………………………………………………………….

b.………………………………………………………………………………………

c.………………………………………………………………………………………

9. If you have anything else to add, please use the space provided below.

………
………
………

Thank you for participating

Appendix 10:Post-workshop Interview Schedule – Aegis Trust Evaluator

Interview Schedule – *Change-Makers Programme*

Post-Workshop Interview – Aegis Trust Evaluator

Name of data collector: _____

Date of interview: _____

Pseudonym of interviewee: _____

Pseudonym of institution represented: _____

Gender of interviewee: _____

Section A: Preamble

Following the analysis of data that was collected before, during and after the piloting of the Change Makers Programme (CMP) in Rwanda, a need was identified to conduct a follow-up interview in order to clear up any grey areas in the data.

Section B: General follow-up questions

1. In order to gain a thorough understanding of the context of the school that was sampled for the CMP in Rwanda, kindly provide more detail about the school (location, resource availability, teachers); the learners (socioeconomic background; performance) and other important facts.

2. In the observation checklist, you noted that the learners are either double or single orphans, yet they are at private school. Kindly tell us if they pay fees or are sponsored etc.

3. Was there any special reason why the school was selected for the CMP?

4. Please describe in detail how the CMP participants were selected.

5. Why was there a disparity between the pre and post-questionnaire respondents (26 against 31 respondents)?

6. Does the school have any peace-building programmes/clubs? If yes, what is the major content and focus and how do the programmes differ from the CMP?

7. The data also shows that there was a mix of language (local and English) during the programme: Please tell us why? Was this pre-planned or not?

8. Which of the two languages was heavily used during the workshop?

9. Did the use of language have any significant impact on the way the programme was delivered, the way it was received by the participants and the level of engagement of the participants?

10. The observation shows that on many occasions, learners asked questions and debated. Could you provide examples of significant/interesting questions and debates that were raised?

11. The data indicates that certain video(s) clips used during the CMP caused some anxieties among the participants. Are you able to identify the video(s) under discussion?

12. The data collected through observations, focus group discussion and questionnaires shows that some emotions were experienced by participants during the workshop. Could you share some specific examples?

13. Which history (Holocaust, apartheid or genocide against the Tutsi in Rwanda) triggered the strongest emotions and why?

14. In the data collected through observation, you indicated that time was well managed. However, facilitators thought otherwise – please comment.

15. Is the Holocaust taught in the curriculum? (If the answer is yes, probe the grade at which the topic is taught; the major focus and depth of content.)

16. A number of pupils indicated that they had learnt quite a lot from the CMP about their own history including the genocide against the Tutsi in Rwanda.

a. Why do you think the learners stated this?

b. Is the genocide against the Tutsi in Rwanda part of the school curriculum?

c. If yes, at what grade level is the topic introduced to learners?

d. Is the topic on the genocide against the Tutsi in Rwanda compulsory for learners?

e. What are the major issues that are taught?

17. One of the participants in the focus group discussion that you facilitated mentioned, and I quote: '… because some information

on Rwanda was somehow different from what is commonly known … so we need to sit next time …'

a. Could you comment on this quote?

b. What are some of the contents/materials in the CMP that may have deviated from the Rwandan national script on peace building and the genocide against the Tutsi in Rwanda?

Section C – Personal Reflections on the *Change-Makers Programme*

18. As an evaluator, could you reflect on the following:

a. The general development and implementation of the CMP

b. The key facilitating factors in the implementation of the programme

c. The hindering factors in the implementation of the programme

d. The key success factors when developing an education programme that draws on the difficult past (such as the Holocaust, genocide against the Tutsi in Rwanda and apartheid) to inform present challenges

10. Finally, do you have anything to add that you think is important to this discussion?

Appendix 11: Workshop Schedule

Course Outline *Change-Makers Programme*

Day 1

A. LEADERSHIP 08h00 – 10h00

Pre-programme Evaluation 08h00-08h30

1. Introduction 10 mins   Tali

2. Bus Stop, journaling, name exercise and contract

30mins Court

3. Values and role models

30 mins   Tali

4. Identity 20 mins   Court

Break 15 minutes

B. HOLOCAUST 10h15 – 16h00

1. Definitions, who were the Jews, antisemitism, film and journaling, Hitler's rise to power, targeted groups, life before and timeline

60 mins   Karyn & Rene

2. The racial state 45 mins   Mosa

Lunch 12h00 – 12h45

3. Ghettos, camps, Final Solution

60 mins   Arlene and Rene

4. Liberation 10 mins Rene

5. Nuremburg Trials 5 mins   Mosa

Stretch break 10 minutes

6. Testimony film and debrief

30 min   Karyn

7. Moral choices in the Holocaust

45 mins   Arlene

8. Pluralism and extremism exercise

35 mins   Court

Day 2

C. APARTHEID 08h30 – 12h00

1. Introduction 20 mins   Arlene

2. Activity 1 – Personal stories

45 min   Karyn

Break 15 minutes

3. Soweto Uprising 15 min   Court

4. State of emergency

15 min Rene

5. Moral choices 60 mins   Arlene

6. Ubuntu 15 mins   Karyn

Lunch 12h00 – 12h45

D. RWANDA 12h45 – 16h00

1. Introduction 45 mins   Tali

2. Stories from the genocide

60 mins   Karyn

Stretch break 10 minutes

3. Aftermath of genocide

60 mins   Court

Day 3 Starting at 08h30

D. RWANDA (cont'd) 08h30 – 10h45

4. Moral choices 30 mins   Arlene

5. Drama activity 30 mins   Court

6. Peace puzzle and film

30 mins   Arlene

Break 15 minutes

7. Connections to today's world

20 min   Arlene

E. HOW WAS GENOCIDE POSSIBLE?

1. Exercise 30 mins   Rene

F. MORE THAN ME

1. Leadership identity

30 mins   Rene and Arlene

Lunch 12h00 – 12h45

1. Continue – Leadership identity

45 mins   Rene and Arlene

2. Commitment going forward

60 mins   Court

G. SUMMARY AND CONCLUSION

10 mins   Arlene

Post-workshop evaluation

Finish no later than 16h00

Appendix 12: List of participants (developers & facilitators)

Appendix 12: List of participants (developers & facilitators)

SN	Name	Institution		Involvement
1.	Tali Nates	Johannesburg Holocaust and Genocide Centre, South Africa	Developer and facilitator	Interview /Focus group discussion
2.	Arlene Sher	Johannesburg Holocaust and Genocide Centre, South Africa	Facilitator	Interview /Focus group discussion
3.	Courtneigh Cloud	Johannesburg Holocaust and Genocide Centre, South Africa	Facilitator	Interview /Focus group discussion
4.	Mosa Leteane	Johannesburg Holocaust and Genocide Centre, South Africa	Facilitator	Interview /Focus group discussion
5.	Karyn Kadish	Johannesburg Holocaust and Genocide Centre, South Africa	Facilitator	Focus group discussion
6.	Rene Pozniak	Johannesburg Holocaust and Genocide Centre, South Africa	Developer	Focus group discussion
7.	Richard Freedman	Cape Town Holocaust Centre, South Africa	Developer	Interview
8.	Lesley W. Cushman	Cape Town Holocaust Centre, South Africa	Developer	Interview
9.	Freddy Mutanguha	Aegis Trust, Rwanda	Facilitator	Focus group discussion
10.	Appolion Gahongayire	Aegis Trust, Rwanda	Facilitator	Focus group discussion
11.	Janviere Uwase	Aegis Trust, Rwanda	Facilitator	Focus group discussion
12.	Innocent Nizeyiman	Aegis Trust, Rwanda	Facilitator	Focus group discussion
13.	Jean Nepo Ndahimana	Aegis Trust, Rwanda	Facilitator	Focus group discussion
14.	Olive Mukanyamurasa	Aegis Trust, Rwanda	Evaluator	Interview
15.	Charles E. Ehrlich	Salzburg Global Seminar, Austria	Developer	Interview

Appendix 13: Letters of consent

Letter to school

21 August 2017

Invitation: Salzburg *Change-Makers Programme*

Attention: Name of the school was inserted

The Salzburg Global Seminar is a non-profit organization that hosts programmes on global topics that are critical for the next generation and drives social change. In response to this objective, the participants of the Holocaust education and Genocide prevention programme from Rwanda and South Africa developed a common project to strengthen youth leadership, promote pluralism and counter violent extremism in Africa.

The "*Change Makers*" leadership pilot programme will work with learners and educators in Rwanda and South Africa. The objectives of the programme are to build resilience, to encourage resistance to extremism and to inspire the new generations that have not lived through the atrocities that impacted both countries to become upstanders and leaders of change. The change-makers programme engages with 16 to 18 years old youth, self-chosen or educator chosen to develop their leadership skills by using the lessons of the past, from case studies of the Holocaust, Apartheid in South Africa and the genocide against the Tutsi in Rwanda.

The Johannesburg Holocaust & Genocide Centre would like to invite 20 Grade 10 /11 learners as well as one or two teachers to participate in this pilot programme. Learners will be involved in a three-day workshop at the Centre (18 hours), where transport, catering and educational resources will be provided. This is a prestigious international

programme and all participants will receive an end of course certificate.

Learners and educators will also be expected to participate in a research conducted by the University of Pretoria. The purpose of this research is to evaluate the programme in order to assess its effectiveness. As part of the evaluation, the workshops will be observed, and participants will also be expected to fill in a questionnaire and take part in a short interview. This evaluation process is not mandatory but if agreed, your learners' and educators' participation will provide valuable insights to taking the process forward into Africa. An invitation letter to participate in the study as well as a consent letter from the University of Pretoria are attached.

For more information, contact Mosa at Mosa@jhbholocaust.co.za or call (011) 640 3100

Looking forward to seeing you at the Johannesburg Holocaust & Genocide Centre.

Letter to parents

21 August 2017

Dear Parent/Guardian

RE: PERMISSION TO CONDUCT RESEARCH

Your child has volunteered to take part in the *Change-Makers Programme* (CMP), an educational project to encourage learning from the difficult past through learning about the Holocaust, the genocide against the Tutsi in Rwanda and apartheid in South Africa in order to promote pluralism and counter extremism. The CMP will be delivered to high school teachers and learners in Grades 10 and 11 in the form of extra-curricular workshops by the South Africa Holocaust and Genocide Foundation (SAHGF) at the Johannesburg Holocaust and Genocide Centre.

The SAHGF has requested the University of Pretoria to evaluate the programme in order to assess its effectiveness. As part of the evaluation, we will be observing the proceedings of the workshops in which your child has volunteered to participate. Apart from your child, other learners, teachers and the facilitators of the programme will be part of the observation.

As part of the evaluation, your child will be asked to complete a questionnaire that will take approximately 10 minutes as well as participate in an interview that will take between 15 to 25 minutes. The purpose of the interview and questionnaire is to gather information about your child's expectations of the CMP; the information he/she would have gained from the workshops, his/her reflections on the programme and what could be done to improve future CMP programmes.

The study will be conducted under the ethical guidance of the University of Pretoria. Please note that your child's participation in this study is voluntary. If your child decides to take part in the

study, he/she will be asked to sign a consent form. Please note that even when the consent form is signed, your child will still be free to withdraw from the research at any time without giving any reason(s). In addition, your child has the right to decline to answer any questions posed in the interview or questionnaire.

All the information that will be collected in this study will be kept completely confidential and only used for the study. Also note that the name of your child will not appear in any report resulting from this study. In addition, no pictures or recordings will be made public.

If you agree to allow your child to take part in this research, please fill in the consent form provided. If you have any questions, do not hesitate to contact us on the numbers given or via E-mail.

Yours sincerely

Signature

Charity L. Meki-Kombe (Post-doctoral Fellow)
Contact number: +277 376 14751
E-mail: charity.combe@up.ac.za
Prof Chaya Herman (Supervisor)
Contact number: 012 4205 665
E-mail: chaya.herman@up.ac.za
Consent form

I, _____ (your name), agree/do not agree (delete what is not applicable) that my child takes part in the research project titled: **"An evaluation of the** *change-makers programme* **piloted in South Africa and Rwanda".**

I understand that my child will be among the learners that will participate in the CMP workshops that will be observed. The role of the researcher will remain objective and non-invasive. The observations and interviews will be audio taped.

I understand that the researcher subscribes to the principles of:

✓Voluntary participation in research, implying that the participants might withdraw from the research at any time.

✓Informed consent, meaning that research participants must at all times be fully informed about the research process and purposes, and must give consent to their participation in the research.

✓Safety in participation; put differently, that the human respondents should not be placed at risk or harm of any kind e.g., research with young children.

✓Privacy, meaning that the confidentiality and anonymity of human respondents should be protected at all times.

✓Trust, which implies that human respondents will not be respondent to any acts of deception or betrayal in the research process or its published outcomes.

Signature: _____ Date: _____

Letter to educators

21 August 2017

Dear Sir/Madam

RE: PERMISSION TO CONDUCT A RESEARCH

We understand that you have volunteered to take part in the "C*hange Makers* Programme" (CMP), an educational project developed by the South Africa Holocaust and Genocide Foundation (SAHGF) to encourage learning from the difficult past through the Holocaust, the genocide against the Tutsi in Rwanda and Apartheid in South Africa in order to promote pluralism and counter extremism. The CMP will be delivered to high school teachers and learners in Grade 10 and 11 in the form of extra-curricular workshops by the South Africa Holocaust and Genocide Foundation (SAHGF) at the Johannesburg Holocaust and Genocide Centre.

The SAHGF has requested the University of Pretoria to evaluate the programme in order to assess its effectiveness. As part of the evaluation, we will be observing the proceedings of the workshops in which you have volunteered to participate. Apart from the teachers and the learners, facilitators of the programme will be part of the observation.

You can also volunteer to complete a questionnaire that will take approximately 10 minutes as well as participate in an interview that take between 30 to 45 minutes. The purpose of the interview and questionnaire is to gather information about your expectations of the CMP; the information you would have gained from the workshops; your reflections on the programme and what could be done to improve future CMP programmes.

This study will be conducted under the ethical guidance of the University of Pretoria. Please note that your participation in this study is voluntary. If you decide to take part in the study, you will

be asked to sign a consent form. Please note that even when the consent form is signed, you will still be free to withdraw from the research at any time without giving any reason(s). Withdrawing from this study will not have any affect. In addition, you have the right to decline to answer any questions posed in the interview or questionnaire.

All the information that will be collected in this study will be kept completely confidential and only used for the study. Also note that your name will not appear in any report resulting from this study. In addition, no pictures or recordings will be made public.

If you agree to take part in this research, please fill in the consent form provided. If you have any questions, do not hesitate to contact us on the numbers given or via E-mail.

Yours sincerely

Signature

Charity L. Meki-Kombe (Post-Doctoral Fellow)
Contact number: +277 376 14751
E-mail: Charity.Kombe@up.ac.za
Prof Chaya Herman (Supervisor)
Contact number: 012 4205 665
E-mail: Chaya.Herman@up.ac.za

Consent form

I, _____ (your name), agree/do not agree (delete what is not applicable) to take part in the research project titled: **"An evaluation of the** *change-makers programme* **piloted in South Africa and Rwanda".**

I understand that I will be part of the teachers that will participate during the observation of the CMP workshops. The role of the researcher will remain objective and non-invasive. The observations and interviews will be audio taped.

I understand that the researcher subscribes to the principles of:

✓Voluntary participation in research, implying that the research participants might withdraw from the research at any time.

✓Informed consent, meaning that the research participants must at all times be fully informed about the research process and purposes, and must give consent to their participation in the research.

✓Safety in participation; put differently, that the research participants should not be placed at risk or harm of any kind e.g., research with young children.

✓Privacy, meaning that the confidentiality and anonymity of the research participants should be protected at all times.

✓Trust, which implies that the research participants will not be respondent to any acts of deception or betrayal in the research process or its published outcomes.

Signature: _____ Date: _____

Letter to developer/facilitator of the programme

3 July 2017

Dear Sir/Madam

RE: PERMISSION TO CONDUCT A RESEARCH

The South African Holocaust and Genocide Foundation (SAHGF) in partnership with Aegis Trust, a genocide and crimes against humanity prevention organisation working at the Kigali Genocide Memorial, an Interdisciplinary Genocide Studies Center in Rwanda and the Salzburg Global Seminar developed an educational project called "*Change-Makers Programme*" (CMP) to encourage learning from the difficult past through the Holocaust, the genocide against the Tutsi in Rwanda and Apartheid in South Africa in order to promote pluralism and counter extremism.

The SAHGF requested the University of Pretoria to evaluate the CMP. As part of the evaluation, you will be expected to take part in an interview that will last for about an hour. The purpose of the interview will be to gather information about your understanding of the CMP's objectives; your expectations of the CMP; how you hope to achieve the objectives of the CMP and your reflections on the programme.

This study is conducted under the ethical guidance of the University of Pretoria. Your identity will not be disclosed. In addition, no pictures or recordings will be made public. You will also be expected to sign a consent form which will ensure that you understand your right to withdraw from the study at any time.

If you agree to take part in this research, please fill in the consent form provided below. If you have any questions, do not hesitate to contact us on the numbers given below or via E-mail.

Yours sincerely

Signature

Charity L. Meki-Kombe (Post-Doctoral Fellow)
Contact number: +277 376 14751
E-mail: Charity.Kombe@up.ac.za
Prof Chaya Herman (Supervisor)
Contact number: 012 4205 665
E-mail: Chaya.Herman@up.ac.za

Appendix 14: Examples of sculpture modelling images

Sculptures of bystanders

The same sculptures transformed into upstanders

Appendix 15: Examples of posters made by South African and Rwanda learners
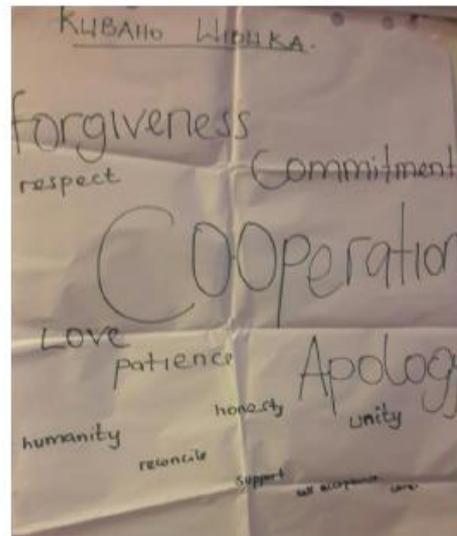
Live to remember – Rwanda learners
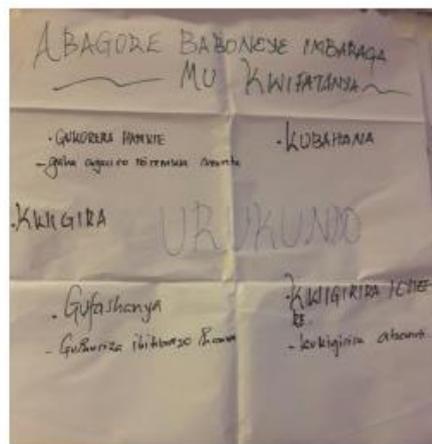
Women became strong through togetherness – Rwanda learners

Sharing lives – South African learners

Youth overcome the past – South African learners

Appendix 16:Examples of questions asked by South African learners through the Bus Stop
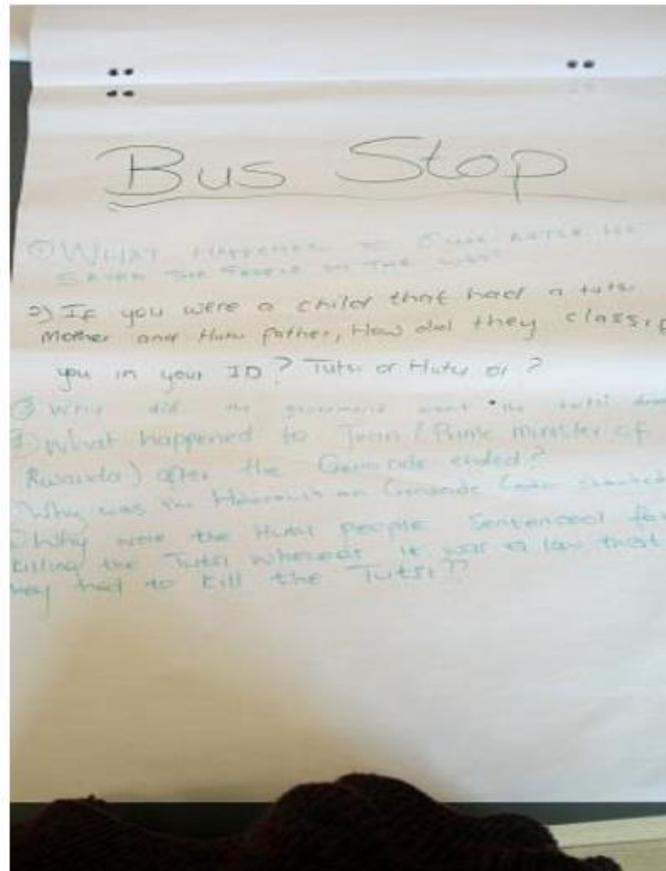
Appendix 17: Curriculum and Policy Statement – CAPS History Grades 9 and 11

GRADE 9: SENIOR PHASE HISTORY TERM 1	
Topic:	**Suggested contact time:**
World War II (1919 - 1945)	**One term/ 15 hours**
This content must be integrated with the historical aims and skills and the associated concepts listed in Section 2	

Focus: Why the Weimar Republic failed as a democracy, the rise of Nazi Germany, the outbreak of World War II in Europe and in the Pacific and people's experiences.

Content and concepts

- **The rise of Nazi Germany**   5 hours
  - End of World War I; Weimar Republic; Treaty of Versailles 1919 and brief summary of German punishments
  - Hitler and the Nazis 1920s
  - The Great Depression of 1929 and effects on Germany
  - Failure of democracy in the Weimar Republic
  - Reasons for public support for Nazi Party and the 1932 and 1933 elections
  - Enabling Act 1933 and dictatorship (including concentration camps for opponents)
  - Nuremberg Laws and loss of basic rights of Jewish people 1935
  - Persecution of political opponents; Jehovah's Witnesses; Roma (gypsies); homosexuals; Slavs; black people; disabled people
  - Nazi Germany as an example of a fascist state (compared with democracy)
- **World War II: Europe**   5 hours
  - Nazi's aggressive, expansionist foreign policy for lebensraum (very briefly)
  - Outbreak of World War II: Axis vs. Allies
  - Extermination camps and genocide, the Holocaust, and the 'Final Solution'
  - Examples of resistance to Nazism in Germany
    - o Sophie Scholl and the White Rose Movement
    - o Dietrich Bonhoeffer and the Confessing Church
    - o Warsaw Ghetto Uprising
  - End of World War II in Europe
- **World War II in the Pacific**   2 hours
  - America in the War vs. Japan: Pearl Harbour
    - o Japanese Americans forcibly moved into internment camps in USA
    - o Japanese expansion and atrocities in China
    - o Japanese prisoner-of-war camps for Allied soldiers
- **Revision, assessment (formal and informal) and feedback should take place on an ongoing basis**   3 hours

Learners should read and write for part of every lesson.

Evidence of learner's work, including assessments, should be kept in the learner's notebook.

Part Three
Change-Makers Programme Roll Out Through 'Train the Trainer' Workshops

Mozambique and Nigeria

July and September 2018

December 2018

This report was prepared by Prof Chaya Herman and Dr Charity Meki-Kombe, University of Pretoria

CONTENTS

List of Figures

ABBREVIATIONS

AUN	American University of Nigeria
CEDE	Centre for Democracy and Development Studies
CMP	*Change-Makers Programme*
JHGC	Johannesburg Holocaust & Genocide Centre
RLS	Rosa Luxemburg Stiftung
SAHGF	South African Holocaust and Genocide Foundation
SDGs	Sustainable Development Goals
TTT	Train The Trainer
UP	University of Pretoria

EXECUTIVE SUMMARY

This report is an evaluation of a programme designed for training facilitators in Nigeria and Mozambique to present the *Change-Makers Programme* (CMP) in their respective countries.

Prof Chaya Herman and Dr Charity Meki-Kombe from the University of Pretoria (South Africa) were contracted to evaluate the delivery and outcomes of the CMP TTT workshops held in these countries.
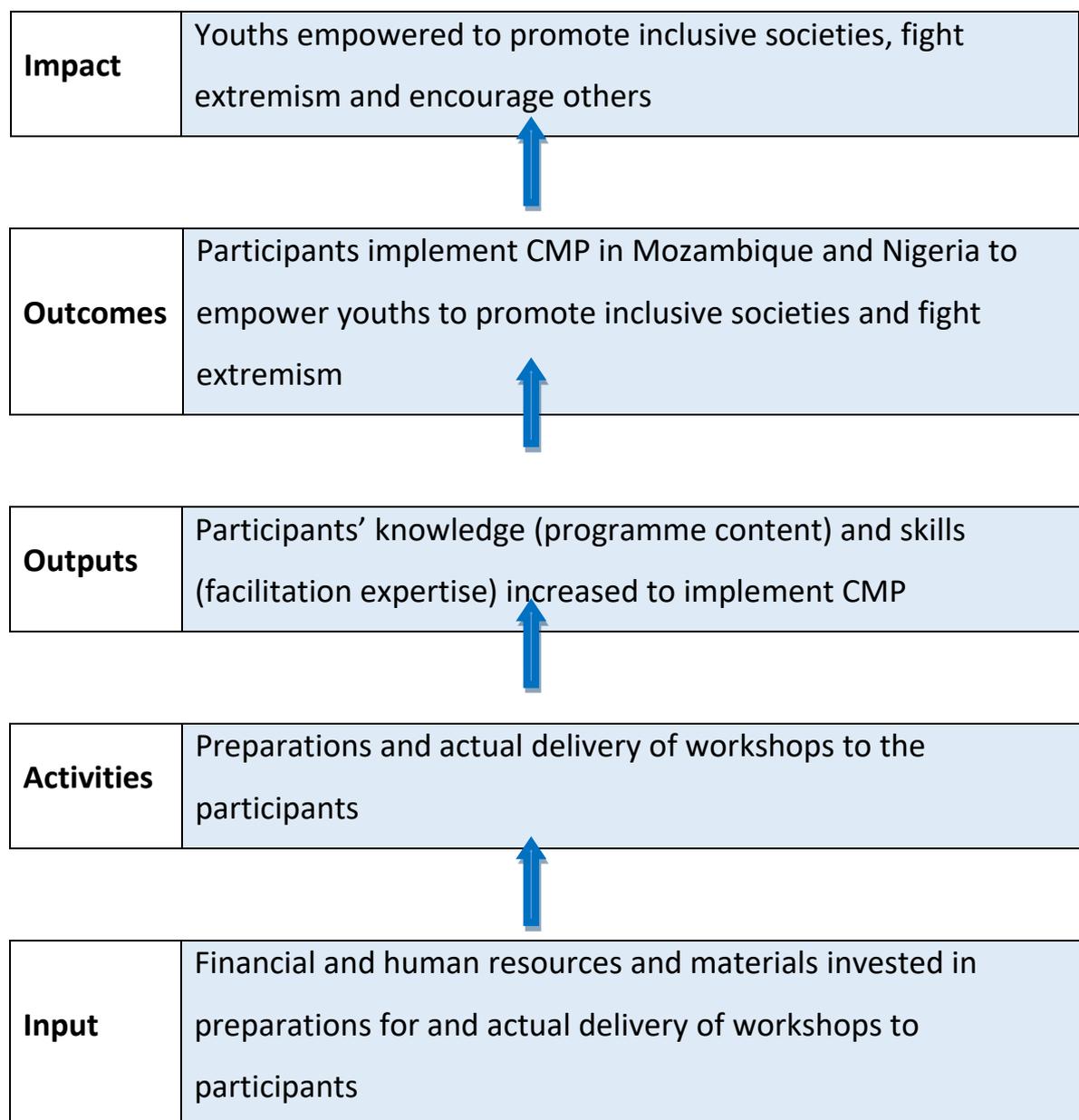
The following key questions guided the evaluation:

1. What theory of change guided the implementation of the *Change-Makers Programme* (CMP) Train The Trainer (TTT) in Mozambique and Nigeria?
2. How did the participants experience the TTT workshops?
3. To what extent did the TTT workshops prepare the participants to deliver the CMP?
4. What are the key success factors for implementing the CMP TTT?
5. How can the theory of change be used to achieve the desired impact of the CMP TTT?

The evaluation used the following data sources: observation of the workshops delivered in Nigeria and Mozambique, as well as observation of the preparatory meetings held in Rwanda and Nigeria; the pre- and post-workshop questionnaires administered to the workshop participants in both countries; focus group discussions with the developers and facilitators of the programme, and a review of relevant documents.

Theory of Change

The figure below summarises the theory of change that guided the implementation of the CMP TTT.

Impact	Youths empowered to promote inclusive societies, fight extremism and encourage others

Outcomes	Participants implement CMP in Mozambique and Nigeria to empower youths to promote inclusive societies and fight extremism

Outputs	Participants' knowledge (programme content) and skills (facilitation expertise) increased to implement CMP

Activities	Preparations and actual delivery of workshops to the participants

Input	Financial and human resources and materials invested in preparations for and actual delivery of workshops to participants

The Implementation of the Workshops in Mozambique and Nigeria

In July 2018, the CMP TTT workshop was successfully delivered in Mozambique to 25 participants drawn from various institutions.

This was despite the various challenges encountered in the implementation of the programme, including logistical challenges, power outages and language barriers, as all the materials were developed in English instead of Portuguese. Overall, the majority of the participants expressed satisfaction with the manner in which the programme was delivered. The data also showed that the participants felt that they had been given the tools required to implement the CMP among youths in their country.

In September 2018, 26 facilitators, drawn mainly from the American University of Nigeria (AUN) Academy, participated in the CMP TTT workshop in Nigeria. The programme was effectively delivered following the initial evaluation and recommendations that emanated from the implementation of the TTT in Mozambique. Overall, participants indicated high levels of satisfaction regarding the delivery of programme and attested to acquiring the knowledge and skills required to deliver the programme in their country.

Post-workshop monitoring has indicated that the new facilitators have delivered the CMP programme in a number of schools in both countries.

Key Success Factors for Implementing the CMP TTT

Based on the evaluation, a number of key success factors were identified that are likely to contribute to the effective implementation of the CMP TTT workshop. These include the following:

Inputs:

1. It is important to ensure that the programme has all the required financial, human and material resources to prepare and deliver the programme effectively.

2.   In view of the power outages and technical challenges that characterise many African countries, it is of the utmost importance to have two versions of the CMP – a low-tech model and a hi-tech model. A travelling exhibition is likely to be a useful resource especially for the low-tech model.

3.   An appropriate venue and the availability of other facilities can support successful learning and participation.

4.   The programme facilitators must be knowledgeable and capable of handling all the topics in the programme. They must also be flexible enough to adapt to the prevailing situation.

5.   Facilitators must be familiar with the local context to ensure the relevance of the programme for the participants.

6.   Participants must have a shared objective for participation and be willing to learn and implement the acquired knowledge and skills.

Activities:

1.   Pre-workshop planning and communication among the programme facilitators are essential. During this phase, it is also important to clarify the training objectives, the language to be used and the timing of the sessions.

2.   Provide detailed guidelines to support the development of a local case study and the actual implementation of the programme. This will necessitate the participation of local experts.

3.   Provide programme materials, specifically the script, in advance so that participants have time to

form ideas about the objectives and content of the programme.

4.   Depending on the country and the situation, use the local spoken language to deliver the programme, and where applicable, all materials should be translated.

5.   The facilitators should use adult education principles which consider the experiences, needs and skills of the participants.

6.   The workshops should use interactive methodologies that encourage thought, experiential learning and involvement.

7.   Adequate time for in-depth engagement with the content should be allocated during the workshops. It is critical that facilitators provide the participants with both the knowledge (programme content) and skills (facilitation expertise) required to deliver future workshops. The participants must also be given skills to adapt the programme to their context. However, care should be taken to ensure that the programme objectives are not watered down.

8.   An enrichment programme should be made available to facilitators through additional web seminars or/and an online course. New CMP facilitators require constant support when they start to implement the programme.

9.   Monitoring and evaluation should be conducted to ensure the continuous improvement of the programme.

Using the key success factors identified from the monitoring and evaluation of the implementation of the CMP TTT in Mozambique and Nigeria, a diagram illustrating the way in which the theory of change can be used to achieve the desired goals of the programme was developed (see Figure 2 in section 3.5).

Conclusion and Recommendation

Overall, the evaluation collected enough evidence to conclude that the TTT is an effective means of providing participants with the knowledge and skills required to deliver the CMP to youths and empower them to counter extremism and promote pluralism. However, there is a need to find opportunities for enriching the content knowledge and skills acquired. In addition, regular monitoring and evaluation should be incorporated in the programme to ensure its continuous improvement.

1. **PROJECT BACKGROUND**

1.1 Background

This report is an evaluation of a programme for the training of facilitators in Nigeria and Mozambique to present the Change Makers Programme (CMP) in their respective countries.

The CMP was initiated during a session of the Salzburg Global Seminar, whose mission is to challenge current and future leaders to solve issues of global concern. The December 2016 session, 'Learning from the Past: Promoting Pluralism and Countering Extremism', aimed to encourage collaborative work and the elaboration of cross-regional strategies to empower institutions and individuals. During the meeting, participants from South Africa and Rwanda decided to develop an educational project aimed at the African continent that would encourage learning from history's difficult past through the case studies of the Holocaust (as a global case study), the 1994 genocide in Rwanda and apartheid in South Africa (as a local or continental case studies) in order to promote pluralism and counter extremism. The development of the programme was led by the South African Holocaust and Genocide Foundation (through its 3 centres), Aegis Trust, Kigali Genocide Memorial and the Interdisciplinary Genocide Studies Centre in Rwanda. In 2018, the JHGC and Aegis Trust became the institutions tasked with launching the programme in Africa.

1.1.   Programme Objectives and Plans

The CMP is a 20-hour youth leadership programme which is ideally offered as an extracurricular activity for student leaders and their teachers. The programme targets in particular 15 to 19-year-old high school students but has been proven suitable for any age group.

The pilot programme was delivered to high school students and teachers in Johannesburg, South Africa (at the JHGC with Thabo Secondary School, Soweto) and Rwanda (facilitated by Aegis Trust at the Agahozo-Shalom Youth Village) in October and November 2017 respectively.

On behalf of the University of Leeds (United Kingdom), Prof Chaya Herman and Dr Charity Meki-Kombe from the University of Pretoria (South Africa) conducted an independent and objective assessment of the CMP pilot project and produced a comprehensive report.

The evaluation identified a number of challenges. The major ones included the following:

- The compactness of the programme, which put pressure on the facilitators and hampered learners' in-depth engagement with the content

- The knowledge gaps displayed by some facilitators, which affected the effective delivery of the programme content

- The delivery of the workshops in English, which deprived learners of an opportunity to actively engage with the programme content in their mother tongue.

In spite of the identified challenges, the evaluation concluded that 'the Change Makers Programme is a **feasible project** that holds enough **potential to empower** young people to use history as a tool to promote pluralism and counter extremism'. The evaluation also considered the CMP as an effective tool for educating youths toward the Sustainable Development Goals (SDGs), as it creates a new way of reflecting

and thinking critically about the world, past and present, and encourages individuals to become change-makers. It was suggested that these goals be made more explicit in order to foster both global and African awareness and citizenship.

The evaluation therefore recommended that the **programme** be **rolled out** through **'Train The Trainer' (TTT) workshops.** Some of the specific recommendations included the following: adequately train all facilitators through the TTT workshops; make the programme more interactive; translate all programme materials into relevant languages; and incorporate periodic monitoring and evaluation to strengthen the quality of the programme and improve outcomes. Before the roll-out, it was strongly recommended that the developers of the programme review and improve the CMP in line with the evaluation recommendations.

1.2. Train the Trainer (TTT) Workshop

Following the revision and adjustment of the CMP, other countries in Africa such as Kenya, Nigeria and Mauritius expressed interest in rolling out the programme.

In June 2018, the programme was launched in Dakar, Senegal to representatives of Ministries of Education from seven West-African countries (Senegal, the Gambia, Cote d'Ivoire, Niger, Mali, Burkina Faso and Guinea Bissau) in a half-day introductory session. The workshop was held under the theme 'Learning from the past: the case study of the Change Makers Programme (CMP) – promoting pluralism and preventing violent extremism'. The event was conducted as part of a UNESCO/IFEF initiative, From Policy to Practice: Capacity-Building Workshop on Prevention of Violent Extremism through Education (PVE-E), in West Africa and the Sahel.

In July and September 2018, a TTT workshop was conducted in Mozambique (with the Ministry of Culture and Tourism) and Nigeria (with the American University of Nigeria). Dr Meki-Kombe travelled to Mozambique and Nigeria to observe these workshops. This report is based on her observation of these workshops, as well as observations of the preparatory meetings held in Rwanda and Nigeria; the pre- and post-workshop questionnaires administered to the workshop participants in both countries; focus group discussions with the developers and facilitators of the programme, and a review of relevant documents. For details on the evaluation methods and limitations, see Appendix 1.

2. EVALUATION AND PURPOSE

2.1 Evaluation Purpose

The evaluation was conducted to assess the delivery and outcomes of the CMP TTT workshops held in Mozambique from 24 to 26 July 2018 and in Nigeria from 26 to 27 September 2018.

2.2 Evaluation Questions

The evaluation was guided by the following key questions:

10. What theory of change guided the implementation of the Change Makers Programme (CMP) Train The Trainer (TTT) workshops in Mozambique and Nigeria?
11. How did the participants experience the TTT workshops?
12. To what extent did the TTT workshop prepare the participants to deliver the CMP?
13. What are the key success factors for implementing CMP TTT workshops?

14.   How can the theory of change be used to achieve the desired impact of the CMP TTT workshops?
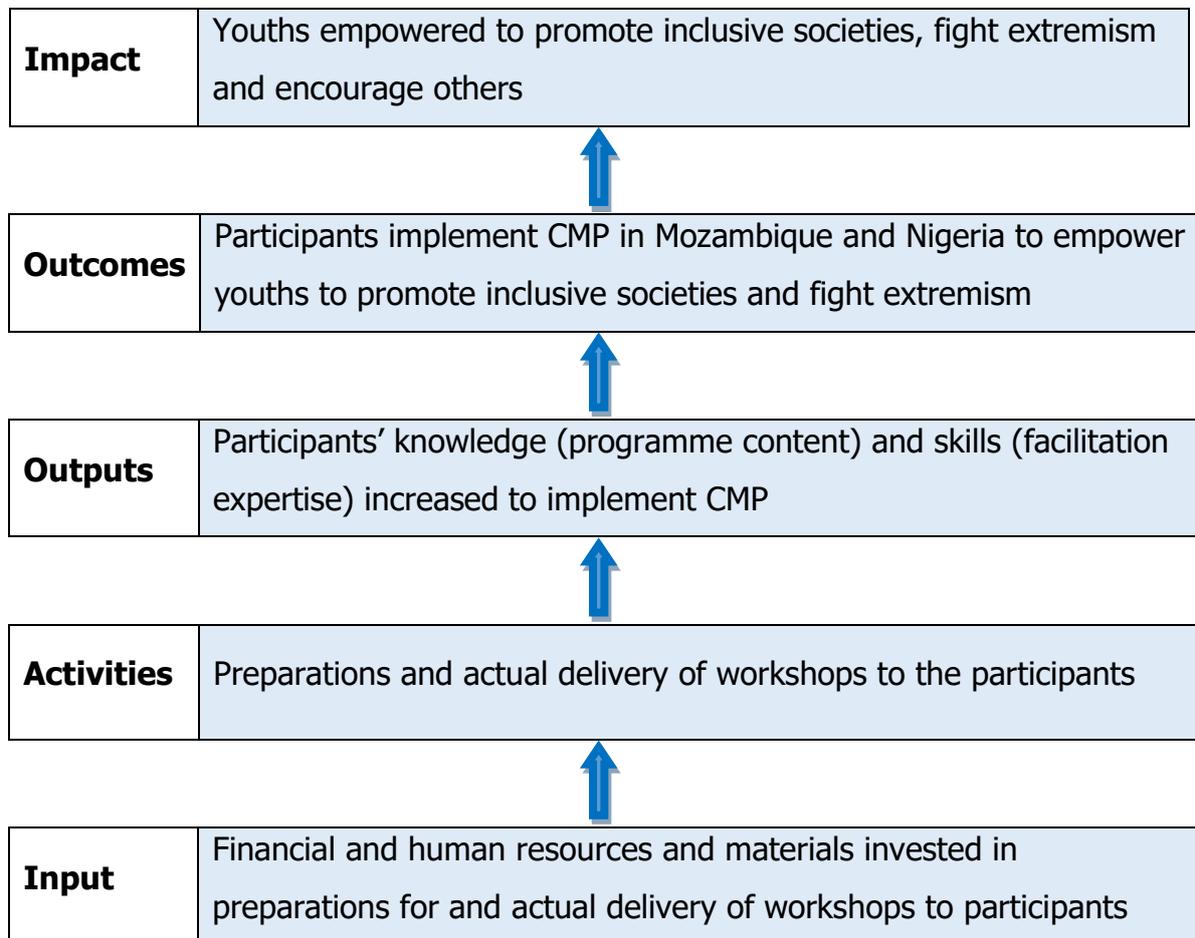
3. FINDINGS

3.1 Theory of Change

The theory of change endeavours to explain why we think certain actions will produce anticipated change in a given context (OECD, 2008; Rogers, 2014). The theory refers to a results chain which shows how **inputs** are used to carry out **activities**. Specific activities lead to particular **outputs**. These outputs bring about change or the **outcomes** that are ultimately expected to contribute to the impact (OECD, 2008; Rogers, 2014).

In the context of the CMP TTT, **inputs** include all the financial, human and material resources invested in the preparations for and actual delivery of the programme. **Activities** refer to all actions taken or work performed by stakeholders to implement the programme, including the preparations made for the implementation of the programme (planning meetings, refinement of the programme content, production of materials etc.) and the actual delivery of the workshops to the participants in Mozambique and Nigeria.

The **outputs** refer to the immediate products or changes resulting from the participants' participation in the workshop, including the increase in knowledge (programme content or subject matter expertise) and acquisition of relevant skills (instructional or facilitation expertise) to effectively implement the CMP with youths in their countries. **Outcomes** refer to the short-term and medium-term effects of the outputs of the workshops – the participants' actual delivery of the programme to the youths in their context.

In the context of the CMP, the **impact** of the programme refers to the intended effects produced by the outcomes of the intervention, including the empowerment of youths to resist extremism, promote pluralism in their societies and encourage others to follow suit.

Impact	Youths empowered to promote inclusive societies, fight extremism and encourage others

Outcomes	Participants implement CMP in Mozambique and Nigeria to empower youths to promote inclusive societies and fight extremism

Outputs	Participants' knowledge (programme content) and skills (facilitation expertise) increased to implement CMP

Activities	Preparations and actual delivery of workshops to the participants

Input	Financial and human resources and materials invested in preparations for and actual delivery of workshops to participants

Figure 1: *CMP TTT theory of change*

As acknowledged by scholars (Kirkpatrick, 2006; McLean & Moss, 2003) and leading organisations in the field of peace building (Chigas, Church & Corlazzoli, 2014), impact is an intangible concept that is challenging to measure in an evaluation. The complexity lies in clearly attributing the impact to the programme or the intervention amid multiple intervening factors. Consequently, this evaluation rides on the outputs and outcomes as causative paths towards the achievement of the impact.

3.2 Implementation of the CMP in Mozambique

3.2.1 Initiation of the CMP TTT in Mozambique

The decision to implement the CMP in Mozambique was initiated by face-to-face and remote meetings between the Mozambican Centre for Democracy and Development Studies (CEDE) and the JHGC, South Africa. Arising from the meetings, it was decided that the CMP TTT be held in Mozambique in July 2018.

Initially, the workshop in Mozambique was intended to train facilitators to guide a travelling exhibition produced by the JHGC, which included three main topics: a general introduction to genocide, the Holocaust and the Genocide against the Tutsi in Rwanda. The exhibition also includes a panel on apartheid in South Africa. The organisers of the workshop in Mozambique also requested the centre's help with enhancing leadership skills. The JHGC considered these needs and saw that they corresponded with the CMP and therefore saw it as an opportunity to introduce a coherent programme that would satisfy these needs. Eventually, the purpose of the training became twofold as follows:

To deliver the CMP TTT in order to provide participants with

- content and facilitation skills that would enable the facilitators to implement the CMP in Mozambique

- the content knowledge and guiding and presentation skills required to guide the JHGC's travelling exhibition.

In order to guarantee the quality of the key programme materials, specifically the exhibition panels, the Mozambican organisers preferred to have them printed in South Africa and sent to Mozambique before the training. Accordingly, over thirty exhibition panels were printed in

South Africa and sent to Mozambique. However, owing to logistical problems the panels only arrived on the last day of the workshop.

3.2.2 About Mozambique

Mozambique is a country located in southeast Africa bordered by the <u>Indian Ocean</u> and six other African countries (<u>Zimbabwe</u>, <u>Swaziland</u>, <u>South Africa</u>, <u>Tanzania</u>, <u>Malawi</u> and <u>Zambia</u>). The sole official language of Mozambique is <u>Portuguese</u>, which is typically spoken as a second language by about half the population. <u>Makhuwa</u>, <u>Sena</u> and <u>Swahili</u> are the most common native languages. The country has a projected population of about 30 million people.

Mozambique has experienced political violence for more than two decades (Haynes, 2009; Macamo, 2016). Shortly after independence in 1975, the country entered into a civil war, stretching from 1977 to 1992. The war was driven by tensions between Mozambique's ruling <u>Front for the Liberation of Mozambique</u> (FRELIMO[1]) and insurgent forces of the <u>Mozambican National Resistance</u> (RENAMO[2]), which <u>opposed FRELIMO's efforts to consolidate its rule under a socialist one-party state</u>.

In 1992, FRELIMO and RENAMO engaged in a peace agreement which paved way for the commencement of a process of reconciliation and culminated in the country's first ever elections in October 1994. Despite this development, true to Alden's (1996) statement, 'while the official establishment of a multiparty democracy in Mozambique appears to solve the outstanding political problems

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[1] The Mozambique Liberation Front (FRELIMO), from the <u>Portuguese</u> *Frente de Libertação de Moçambique*, is the dominant political party in <u>Mozambique</u> which has ruled Mozambique since its independence in 1975.

[2] The Mozambican National Resistance (RENAMO; <u>Portuguese</u>: *Resistência Nacional Moçambicana*) is a militant organisation and political movement in <u>Mozambique</u>. It is also Mozambique's main opposition party.

of the last decades, the inheritance of a brutal past and the failure to address its legacy threatens to subvert' the political gains.

For example, recently, the Armed Conflict Location and Event Data Project[3] (2016) reported that:

> More than two decades after civil war ended in Mozambique, and despite years of economic growth and relatively peaceful elections, the country continues to face political and security challenges. The general levels of political violence have continued to rise in 2016 as events have increased in intensity and in geography (68 events of political violence across 10 provinces have been recorded in 2016 up from 19 such events which were observed across 6 provinces in 2015).

Civilians have continued to bear the impact of the clashes between RENAMO and the ruling party, including violence, loss of lives and displacements.

3.2.3   The Workshop Participants

Twenty-five (25) participants consisting of nine (9) females and sixteen (16) males within a wide age range of between 20 and 60 years participated in the workshop. They included staff from the National Library of Mozambique, the Centre for Democracy and Development Studies (CEDE), and Ministry of Foreign Affairs and Cooperation. Students and lecturers from local universities (Eduardo Mondlane University, Higher Institute of International Relations, University of Sao Tomas of Mozambique) from different academic disciplines (political science, journalism, history and international relations) also participated in the workshop. The training was delivered by two facilitators from the JHGC, South Africa (Appendix 10).

[3]   https://www.crisis.acleddata.com/mozambique-october-2016-update/

Participants and facilitators of the CMP TTT at the Ministry of Tourism and Culture Maputo, Mozambique

## 3.2.4   Pre-workshop Evaluation

The pre-workshop questionnaire was administered to the workshop participants in order to gather the following data: participants' biographical data (refer to 3.2.3); levels of knowledge in regard to the content of the workshop; proficiency in English; understanding of the purpose of the training; motivation for participation; and expectations of the training (Appendix 6).

The findings indicated that the majority of the participants (77%) had moderate knowledge about apartheid in South Africa, as shown in Figure 1 below.
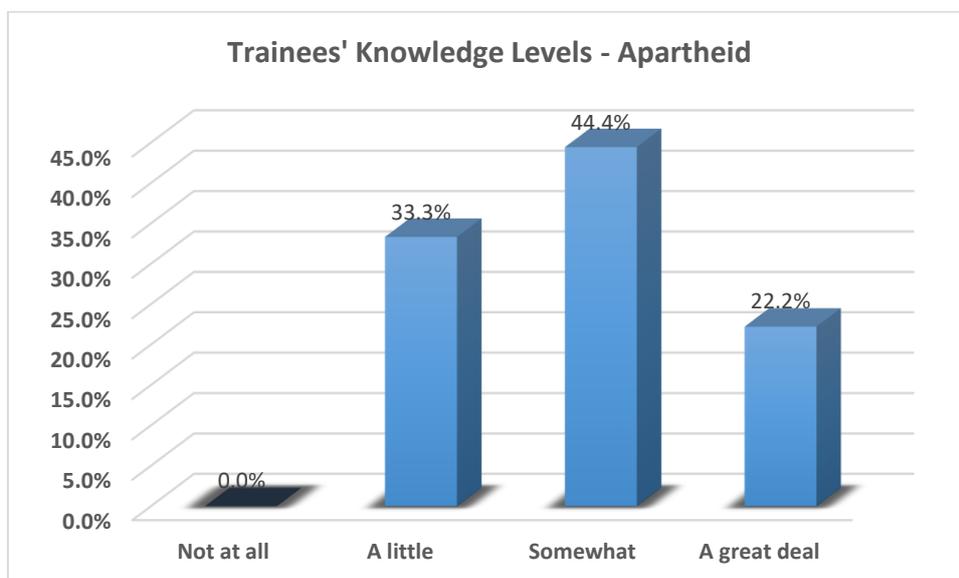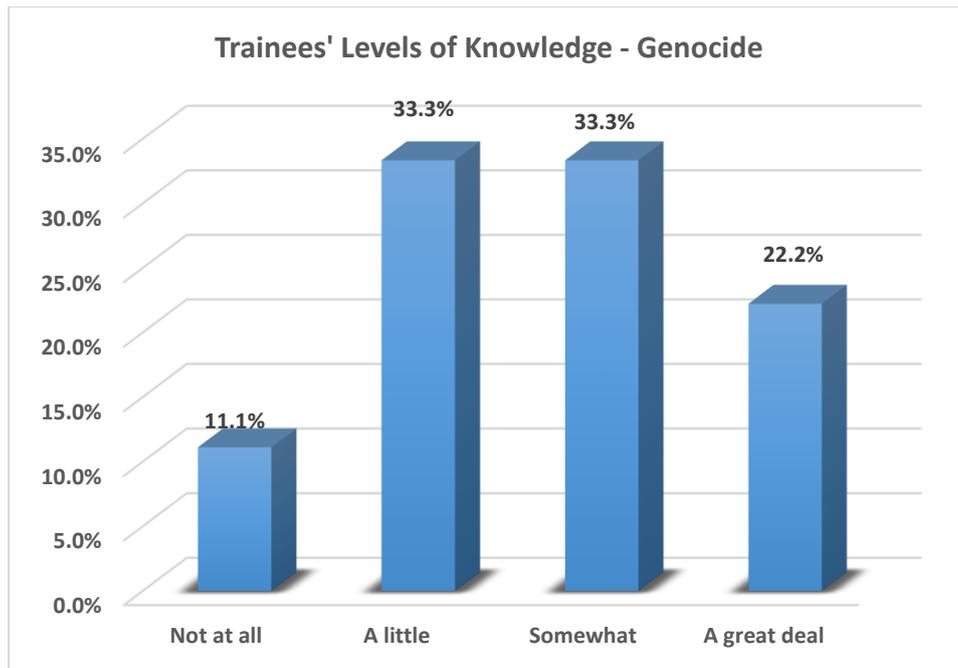

Figure 2: *Mozambican participants' knowledge levels on apartheid*

When it came to the Holocaust, more than half of the participants (61%) indicated low levels of knowledge (a little/not at all). As shown in Figure 3, only about a third (34%) of the total participants had moderate (somewhat) to high (a great deal) of knowledge on the subject. Notably, 5.6 per cent of the participants did not respond to the question (no response) while responding to all other questions. This raises the question: Could non-response to the questions indicate that the participants did not know what the Holocaust is? (Figure 3).
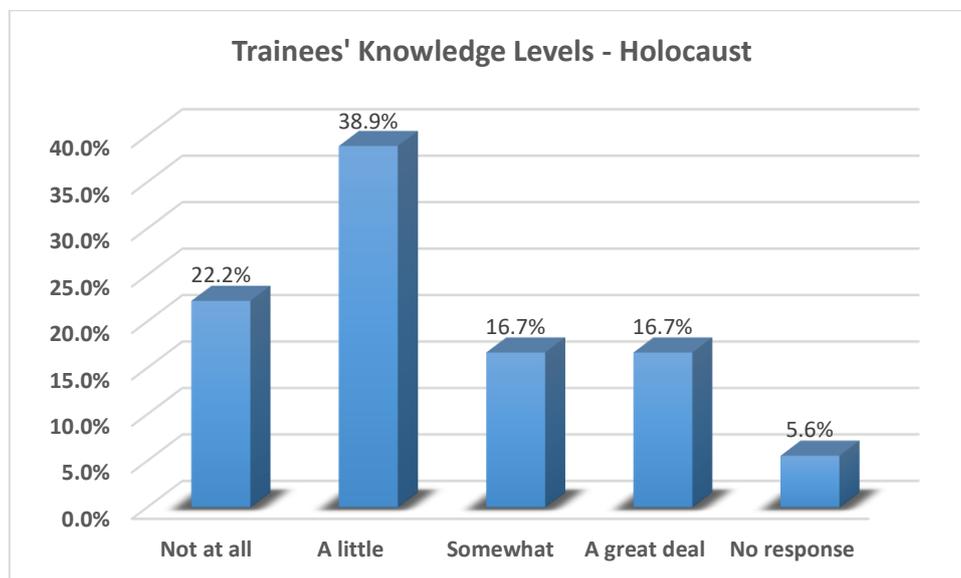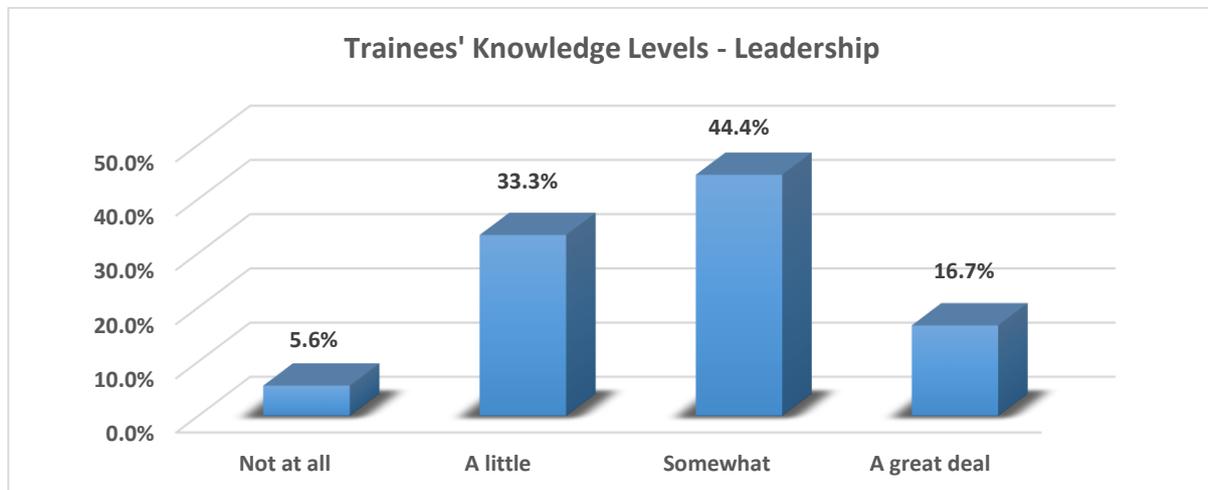

Figure 3: *Mozambican participants' knowledge levels on the Holocaust*

The majority of the participants (66%) maintained that they had reasonable levels of knowledge on the genocide against the Tutsi in Rwanda (a little/somewhat), with 11 per cent indicating 'not at all' knowledge levels (Figure 4).

Figure 4: *Mozambican participants' knowledge levels on the genocide against the Tutsi in Rwanda*

The data also showed that most participants (77%) indicated modest levels of knowledge on leadership (Figure 5).

Figure 5: *Mozambican participants' knowledge levels on leadership*

Overall, the data indicated that the majority of the participants had moderate levels of knowledge on apartheid, the genocide against the Tutsi in Rwanda and leadership. The least knowledge levels were recorded on the Holocaust.

As indicated in the figure below (Figure 6), the majority of the Mozambican participants (61%) had limited levels of proficiency in the English language.
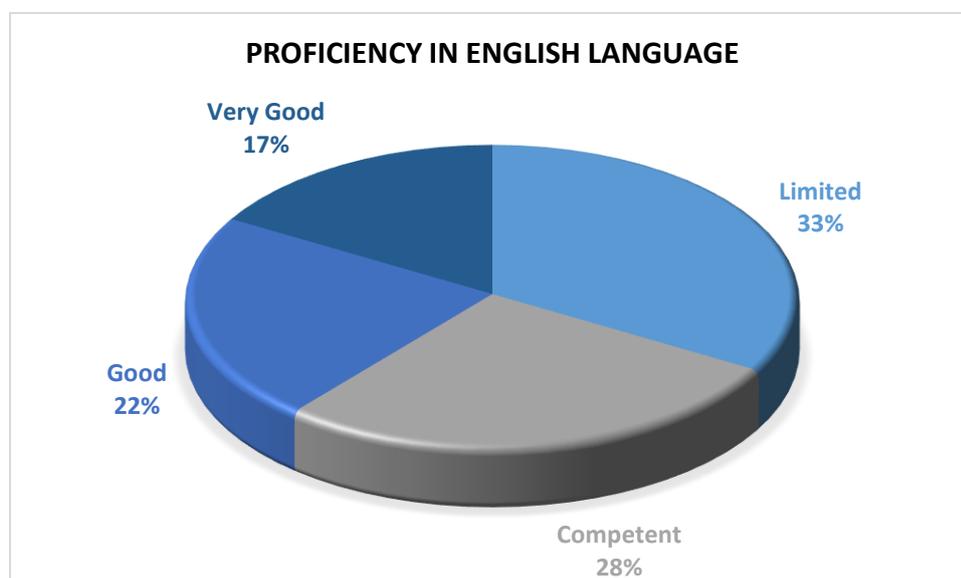
Figure 6: *Mozambican participants' proficiency in the English language*

In terms of the participants' understanding of the purpose of the training, the findings showed that the majority of the participants had a fair understanding of what the programme was trying to achieve. Participants gave responses that were aligned to the main objectives of the CMP. They had ideas that the CMP was a programme for young people: '*the role of youth leadership for non-violence; … uses history as a tool to counter extremism and violence; understanding genocide and the Holocaust and debate against violence*.

The participants also indicated that the programme was about encouraging participants to become upstanders against extremism: '*train activists on issues related on violence*'. Some participants also noted that the CMP focused on leadership and values: '*to help students in terms of leadership in situations of violence, political and social conflict; provide skills to people who show leadership during violence; be informed about leadership, values human beings*'.

Some participants indicated that the CMP centred on promoting pluralism*: 'living of mankind as one society without social* differences*, racial discrimination.* Further, that it was about changing the world for the better and spreading similar messages: *'trying to change the world; to provide … skills to political change makers with the view to expanding the network of people and imparting the message of peace/tolerance'*; and used lessons in the difficult past to address present challenges *'to enable participants to deal with current issues of global policy, conflict management and democratic processes; educate us on issues related to violence that often happens after elections and train us on how to avoid it before it reaches alarming levels'.*

Generally, participants' motivation for participating in the programme focused on three areas, including gaining profound understanding of the objectives of the programme and its contents: *'deepening the knowledge on the content that will be discussed at the workshop'*; acquiring more knowledge on the Holocaust, genocide, apartheid and leadership *'learn and improve knowledge on genocide …'* and using the skills and knowledge from the programme to make a contribution to peace building: *'it will help me to perform my main role in peace; to acquire training skills in this field of building peace'*.

Interestingly, the word 'violence' occurred frequently in the dataset with a number of participants suggesting that violence and conflict and their causes are of current concern. They also wished to know how to address violence: *'the knowledge that I will get here will be useful for me in dealing with conflict, political and social violence; to learn … electoral violence; to understand why such violence among humans begins; I don't understand how to avoid political violence; gain more knowledge about violence; acquire tools on addressing violence in a pluralist society;*

interested in researching on how past events … violence affects the life of people''.

Participants' overall expectations of the programme were to gain more knowledge about the issues and acquire the necessary skills to become active contributors to peace building and reconciliation: *'to be part of a network of peace makers; Understand the strategy used by the government for the reconciliation … in South Africa, Nazi Germany and Rwanda'* and spreading the knowledge to others *'have knowledge on the subject and replicate for others'.* One participant suggested that the workshop might help him in his profession *'… as a journalist … when I am obliged to report cases of violence … to consolidate peace and social harmony'.*

It is important to note that the pre-workshop questionnaire was prepared in English and was translated sentence by sentence by the evaluator before it was filled in by the participants in Portuguese. The answers were later translated back into English. Hence, some nuanced information may have been lost in translation.

3.2.5   The Workshop Observation Notes

The workshop was delivered as planned from 25 to 27 July 2018. The event was initially scheduled to be held at the National Library of Mozambique in Maputo. However, due to power outages, it was moved to one of the boardrooms in the Ministry of Tourism and Culture. As a result of the change of venue and the late arrival of some participants who used public transport, the training commenced later than expected. Participants were provided with lunch and snacks during the morning and afternoon sessions on a daily basis.

The **venue** was equipped with the necessary equipment and materials to conduct the workshop effectively, including projectors, computers, videos, flip charts, posters, furniture, stationery, programme materials and other necessities. However, some of the videos and PowerPoint presentations could not be used owing to power interruptions. The venue imposed a boardroom seating arrangement which created a formal atmosphere. Generally, the young participants sat on one side of the room while the elderly participants sat on the other.

All the **materials** for the training including the programme script, PowerPoint presentations, handouts and video clips were prepared in English. In order to facilitate communication, the organisers of the training hired two professional **interpreters** to translate all the training proceedings. To this effect, earphone devices, used for simultaneous translation, were also provided to all participants, facilitators and the evaluator to assist with communication.

The following content was delivered on the **first day:** an overview of the CMP in terms of its initiation, major tenets and plans to roll it out across Africa; the major methodologies usually used in the CMP (bus stop[4] and journaling[5], storytelling, drama activities, ice breakers, sculpture modelling[6], poster making, short video clips, games and a programme contract to help manage individual and group behaviour); the genocide against the Tutsi in Rwanda; and the concepts of moral choices, perpetrators, bystanders, upstanders, victims,

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[4] The bus stop is a tool whereby learners are provided with a flip chart sheet or an A3 size piece of paper to write down questions that were expected to be answered at the end of each day.

[5] Participants were encouraged to document their thoughts, experiences, connections and feelings after every major session; this is referred to as journaling or reflective writing. The tasks also serve as an important debriefing exercise.

[6] Sculpture modelling is an image theatre exercise used during the CMP, where participants are tasked to use one of their group members to 'mould' or shape into a statue to show a tableau or an image of a bystander, later transformed into that of an upstander.

rescuers and activists. Other topics included values, role models and stereotyping.

Generally, the sessions appeared to have been challenging for many participants. This could be attributed to the fact that the materials were not translated. Notably, the exercise on values, where participants were expected to select and prioritise values using a values grid, appeared to have been the most challenging for many. In the absence of the exhibition panels, the facilitators had to adjust the programme schedule ad hoc.

The sessions on the **second day** were generally efficiently conducted considering that most of the necessary equipment and materials were available. The following **topics** were covered during the sessions: a recap of the previous day's activities; moral choices made during the genocide against the Tutsi in Rwanda; the Holocaust (its causes, consequences and various moral choices made by different individuals); the concept of antisemitism; similarities and differences between the genocide and the Holocaust and the making of posters using values that foster peace and pluralism.

The sessions generated **discussions** that compared the historical events and the current situation in Mozambique. For example, one participant observed that just like in the case of Rwanda, civilians in Mozambique had been manipulated or 'brainwashed' to take the side of the perpetrators. Another participant added that similar to Adolf Hitler, Mozambican politicians had used ordinary citizens to 'instrumentalise' violence in order to achieve their agendas. Regarding stereotypes, one participant observed that albinos[7] in Mozambique were discriminated against, victimised and even killed because they

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7   A person having a congenital absence of pigment in the skin and hair (which are white) and the eyes (which are usually pink).

were considered bizarre and 'beings that attract bad luck'. Participants saw an urgent need to find ways of sensitising the public to such harmful mythologies. In particular, one participant who happened to be a journalist pointed out the role of the media in achieving this goal.

Day three comprised a number of activities. Most of the sessions were dedicated to discussions around what had been presented during the previous sessions, and providing participants with practical skills to guide the exhibitions and conduct future training. **Topics** covered on day three included apartheid (definition of the term and major events during and after apartheid); differences between the genocide and apartheid; leadership (leadership identity and setting SMART[8] goals); stages of the genocide and commitments to take the CMP forward.

The participants were also led into group activities where they were expected to discuss the **adaptation of the CMP** in their country. Owing to time constraints, however, the participants did not manage to exhaustively discuss and share the outcomes of the group discussions. They settled on committing to find a suitable time after the training to wrap up their considerations and share them with the facilitators and evaluator. At the time of writing this report, the coordinators of this event (CEDE) indicated that they had not yet held the meeting as they were still working with the CMP on a pilot basis.

Generally, **participants** were engaged in most of the sessions that showed videos, especially testimonies depicting moral choices. The videos elicited a number of reflective questions, comments and discussions centred on real-life situations in Mozambique. For example, some participants

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8   S   MART is an acronym used to guide goal setting which stands for **S**pecific, **M**easurable, **A**chievable, **R**ealistic and **T**ime-bound.

commented on issues pertaining to justice, focusing on the type of 'justice and reconciliation model' that would suit the Mozambican context.

The participants shared different views on whether their country should adopt the justice and reconciliation process used in Rwanda and South Africa. A number of them also recognised the need to build a 'spirit of tolerance' because it was 'a cornerstone for an inclusive country'. The South African reconciliation process was applauded by some participants who observed that it was a good model because it was democratic and welcoming to the perpetrators. Other participants also observed that the peace talks in Mozambique had to some extent failed to achieve a lasting solution to political violence because there was an absence of a local influential figure like Mandela to drive the process.

After the exhibition panels had arrived and were set up, the facilitators took time to explain each panel. Later, participants were accorded opportunities to practise guiding the panels as displayed in the pictures below. However, owing to time constraints, only a few volunteers had the chance to do so.

A facilitator showing participants how to guide the exhibition

A participant guiding the exhibition

Observation on the facilitation and methodology

The training was collaboratively **facilitated** by two facilitators from South Africa. The facilitators displayed confidence and expertise on all the topics they delivered. As all the sessions were presented in English, a language most participants were not fluent in, the translation process took up a lot of time therefore prolonging the sessions. This situation appeared to have put pressure on the facilitators to strike a balance between sticking to the programme schedule and achieving the goal of imparting the necessary skills and knowledge.

A number of **methodologies** were used during the sessions including PowerPoint presentations, short lectures, question-and-answer sessions, paired/group discussions and videos (testimonies). However, as a result of technical problems (on the first day of the training), the facilitators predominantly used short lectures, question-and-answer sessions and discussions. PowerPoint presentations and videos were only used when the projector became operational. The absence of a Portuguese script meant the facilitators had to adjust the programme schedule a couple of times.

The absence of the programme materials in Portuguese (especially the script) also appeared to have made it difficult for the facilitators to deliver the workshops effectively to the participants. In addition, in most cases, facilitators merely explained to the participants theoretically how they were expected to deliver the sessions. Thus, there was little hands-on experience.

3.2.6   The Facilitators' Views on the Mozambican Workshop
One month after the training was conducted in Mozambique, a focus group discussion was held with three members of staff for the JHGC (Appendix 4). The three included the two facilitators who had

delivered the training in Mozambique and the Director of the JHGC, who was actively involved in the initiation and planning stages of the workshop.

The facilitators described the **participants** as '**too diverse'** in terms of their occupation, age and expectations of the programme, thus making it difficult for them to accommodate all the groups. For example, there were a number of youths who were largely university students, whose main objective was to gain knowledge and skills in order to implement the CMP in their institutions. The more senior participants included university professors and civil servants (mainly librarians) or staff from CEDE whose main aim was to acquire the necessary knowledge and skills to guide the exhibition.

In terms of the general **organisation of the programme**, the facilitators felt that it could have been better had they not encountered what they called 'circumstantial challenges' such as the lack of some of the critical materials (exhibition panels); language barriers; the type of venue and its set up; time constraints and technical problems.

Furthermore, participants who had a chance to guide the exhibition expressed confidence and presented *'precise facts'.* Facilitators were also aware that the participants had been hosting schools and teaching the CMP using the said JHGC exhibition following the training. In describing the success of the programme despite the challenges encountered, one facilitator stressed *'something went wrong and right'* because the participants were able grasp the major tenets of the programme and implement them in their country.

The facilitators maintained that as a result of the various challenges the **facilitation** did not go as expected. For example, the absence of translated materials, the time constraints and the

setup of the venue constrained them from using the **CMP methodologies** effectively and this slowed the programme down. The facilitators also thought that the facilitation would have been better if the participants had received the programme scripts in advance to lay a foundation for the training. They attributed most of the success of the facilitation to their experience and flexibility.

According to the facilitators, the **most successful sessions** were on moral choices; guiding the exhibition and the short videos clips (especially testimonies) that preceded group discussions. In to the words of one facilitator, the participants commented enthusiastically and their discussions were 'meaty … deep comments'. For example, they frequently commented on their country's justice system, indicating that unlike the South African and Rwandan justice systems that promoted 'truth and reconciliation', their system hampered reconciliation and forgiveness. Consequently, many perpetrators of violent acts during the civil war and afterwards opted to live in the diaspora.

The leadership and apartheid sessions were considered to be the **least successful** sessions, largely because less time was spent on them. The session on 'values' was identified as the least effective as most participants struggled to do the exercise.

Overall, the facilitators felt strongly that despite the various challenges they encountered they had managed to **achieve their goal,** as the participants *'did connect with the programme'* and many volunteered to guide the exhibition in the last session. They noted that the participants were very impressed with the programme, as evidenced by the positive feedback they gave. The facilitators also noted that participants expressed a strong commitment to share and apply the knowledge and skills they had

acquired. In one instance, one participant revealed to one of the facilitators that the programme changed his/her *'perspective'* so much that he/she took it upon himself to share the information he/she had acquired from the programme with his family. Students (especially those studying journalism) were also enthusiastic about using the knowledge gained and applying it in their work.

3.2.7   Outputs of the Workshop

At the end of the workshop, a post-training questionnaire was administered in order to evaluate the immediate outputs of the training and participants' views on and satisfaction with the various aspects of the programme. The questionnaire was also used to gather data on how the participants anticipated adapting the CMP to their context, any additional skills and knowledge they required going forward and aspects of the training that could be improved (Appendices 7 and 8).

Generally, the **levels of knowledge** of the Mozambican participants increased between 'somewhat' and 'a great deal', with apartheid scoring 77 per cent; Holocaust 95 per cent; the genocide against the Tutsi in Rwanda 100 per cent and leadership 76 per cent. Based on the statistics, it is clear that participants felt more empowered in the Holocaust and the genocide components compared to the leadership and apartheid components (see Figures 7 to 10 below).
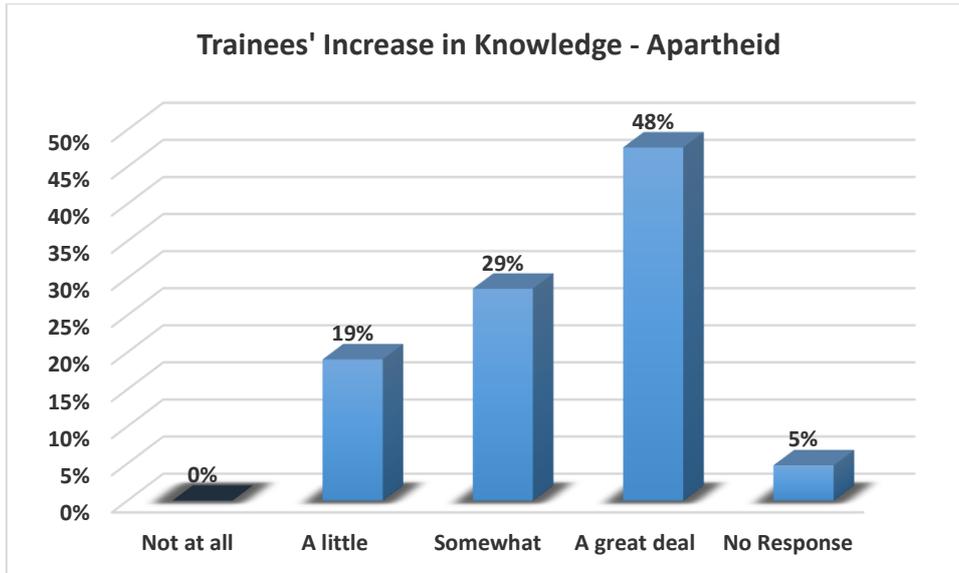
Figure 7: *Mozambican participants' increase in knowledge – apartheid*
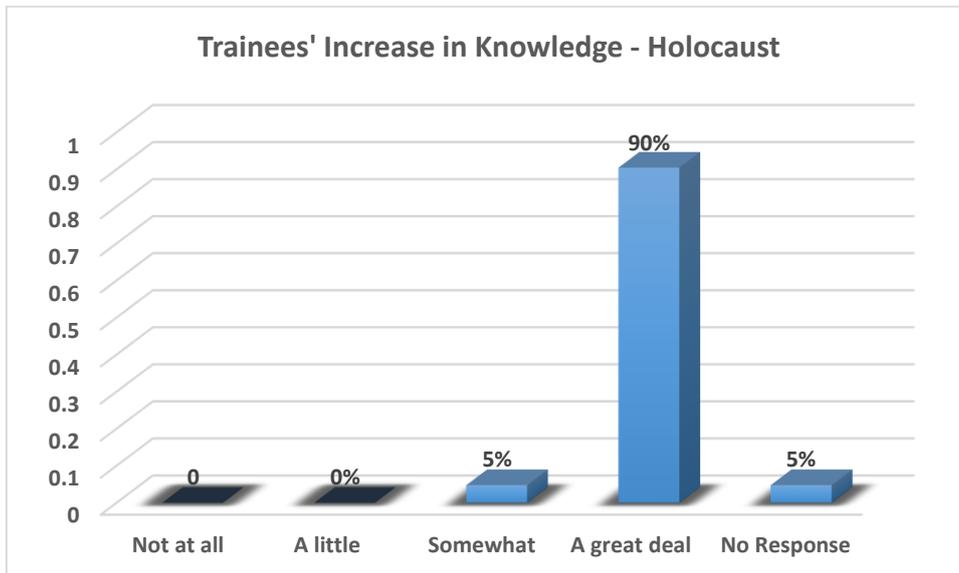
Figure 8: *Mozambican participants' increase in knowledge – Holocaust*

Trainees' Increase in Knowledge - Genocide

	Not at all	A little	Somewhat	A great deal
	0%	0%	10%	90%
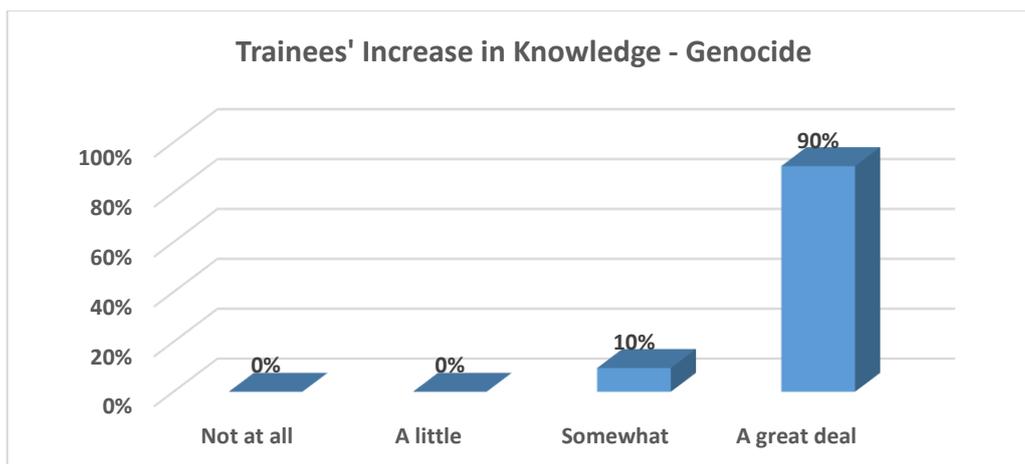
Figure 9: *Mozambican participants' increase in knowledge – genocide in Rwanda*

Trainees' Increase in Knowledge - Leadership

	Not at all	A little	Somewhat	A great deal
	0%	24%	38%	38%

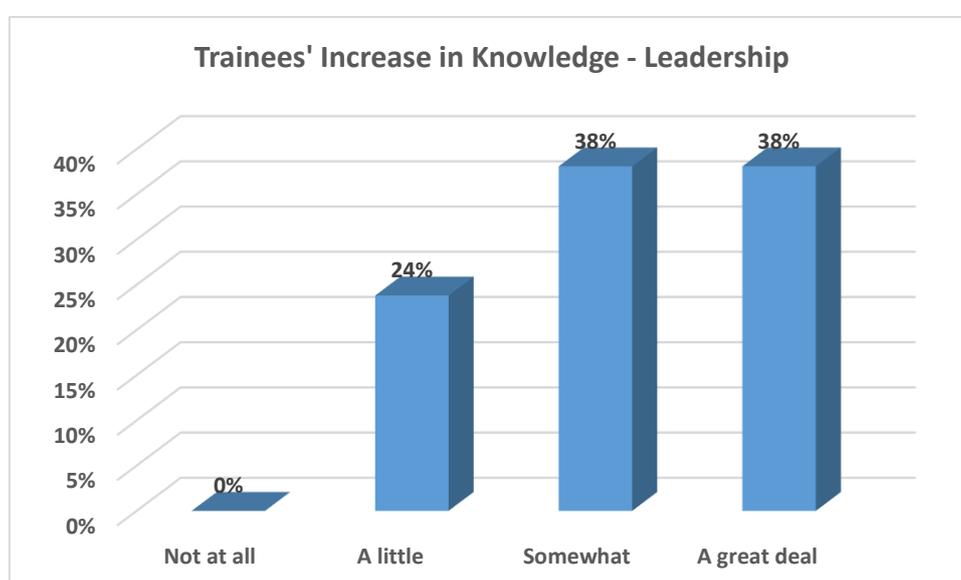**Figure 10:** *Mozambican participants' increase in knowledge – leadership*

Participants were asked to rate their **satisfaction** in terms of the following: The manner in which the information was presented; the time provided for each section of the training; and the relevance of the information to their training needs and training facilities. Notably, almost all the participants indicated that they were 'satisfied' to 'very satisfied' with all the aspects listed above.

The following quote represents participants' positive comments: '*very happy with this training in all aspects especially on videos presented; I think the training was very good, since it allowed us to learn more*

about holocaust, genocide … and through this training there were lessons learnt such as events that should not happen again'.

However, most participants also felt that the **duration of the workshop** could have been extended and more time spent on the apartheid and leadership component, as noted in the following quotation *'we should have learnt more about leadership and apartheid in South Africa; training was good although I believe that the time was short and was not enough to discuss some aspects deeply; we need to improve the content of the leadership and apartheid in South Africa'*. Other participants also felt that **more time** could have been spent on discussing solutions to **local challenges:** *'the training was good but it could be better if it could bring current problems of our society and discussion on how to put an end to these problems'*.

Some participants also pointed out that **language** was a **barrier** to the success of the workshop: *'I am very happy with this training in all aspects especially on videos presented. However, next time it could be better to translate the manuals to allow better understanding of the context'*. One participant also noted that making the script (translated in Portuguese) available to the participants in advance could have made the training even more effective: *'I think … materials should be available beforehand so that we can follow … be at the same level'*.

The majority of the participants (over 70%) indicated that they were **confident** that they had acquired the necessary **knowledge** and **skills** to train others. However, they felt that they needed to read more in order to gain an in-depth understanding on the programme content: *'the training … gave me a willingness to continue researching about Rwanda; I feel confident and obliged to deepen my knowledge on topics studied; I think with handouts and more reading, I will be well prepared'*.

Other participants also raised the issue of language, stating that they would be confident to train others if the materials, especially the exhibition panels, could be translated: *'I am prepared but I would like that information on the panels to be translated so that I can speak with confidence because I know a little bit of English; I am comfortable with my skills but I would like translation of the panels into Portuguese because I have limitations in English language'.* The aspect of time was equally mentioned with one participant stating that *'yes I am confident in … although the days were short but it was worth …'.*

Notably the majority of the participants (over 70%) also said that they would be **likely to train others** on all the **four components** of the programme because they had acquired the basic knowledge and skills to do so. However, for them to perform the tasks effectively, they stressed the need to read more on the subject matter: *'I feel that I have basic and necessary tools for that reason … it could be an issue of deepening a little bit of the knowledge.'*

Participants noted the following obstacles that would make it difficult for them to train others: difficulties in accessing the participants, particularly in schools and lack of time, finances and necessary facilities. Participants also observed that it would be challenging to create a local case study: ' *the difficulties would be to find exhibition material on conflicts related to our Mozambican context'* and *'how to convey the information without making mistakes and taking position on certain issues'.*

The participants listed the following as the main additional skills and knowledge they would require going forward: public speaking; information on conflict in Mozambique; more knowledge on the programme content; *'a little bit more of reading …'* and *'specialisation in one historical case study'.*

Markedly, most of the participants were of the view that the CMP was a useful educational tool that could be used to challenge the various social and political ills in their country and contribute to the promotion of peace and reconciliation. They also indicated that they could use the lessons from the historical case studies to address political violence in their country. Some participants also indicated that they *'had many practical examples in Mozambique that can be used'* to create a local case study. However, the problem would be *'how to get official information about that (historical facts)'* and *'showing impartiality on how it happened'*.

Participants suggested that the following aspects of the training be improved: make the training more practical in order to foster appreciation of the programme content; *'inclusion of the practical exercise for better understanding on the content could be welcome';* make more practical, broaden and deepen the leadership components of the programme; *'I think on issues of leadership we should have more exercises and also concrete examples; speak more about leadership; the issue of leadership and apartheid in South Africa';* translate all materials and make them available to participants in advance; extend the period of the training in order for *'more time to discuss'*. One participant also proposed that participants should be followed up in order monitor their progress – *'make follow up on participants'*.

In the light of the *'many challenging experiences'* encountered with the TTT workshop in Mozambique, the **facilitators** also strongly **recommended** the need for **ample communication** and **collaborative planning** between the host country and the facilitators of the training. They also asserted that the Mozambican experience helped them to reflect on a number of issues they needed to urgently attend to before conducting the

next training in Nigeria. Based on this experience, the following were suggestions were made:

15. Develop detailed **guidelines for the implementation** of the programme that clearly stipulate the roles and responsibilities of the organisers of the programme, especially in the host country. This includes prescribing the required venue and facilities, as well as the recommended seating arrangements.

16. Consider developing **two versions** of the CMP: a **low-tech** model involving low technology including exhibition panels, posters and the like, and a **hi-tech** model comprising equipment such as computers, projectors and videos.

17. **Language** used should be **clear** and the materials **translated** into the appropriate language.

18. Make the programme materials available to the participants before the training (especially the script which serves as the backbone of the programme).

19. Ensure that the participants have a **shared objective** for participation.

20. There should be clarity with the **timing of the sessions** and agreement on the start and end time of the training.

21. The **duration** of the training should be **increased** to ensure adequate coverage and participants' appreciation of the content.

22. While it is important to adapt the programme to the specific contexts and include a **local case study**, it is important to note that in some contexts the conflict has not been resolved and its impact lingers on. In such contexts, participants may feel more comfortable dealing with

examples from other places and using the three existing case studies.

Despite all the challenges, it seems that the CMP TTT had a positive impact on the participants. At the time of writing this report, the CEDE is using the travelling exhibition and two videos on the history of the genocide against the Tutsi in Rwanda and the Holocaust to deliver lectures on political extremism, violence and discrimination to high school students. Although this is still at the pilot stage, more than 10 schools consisting of 60 students per school have so far attended these lectures. The lectures focus on helping students to understand the consequences of discrimination and derogatory statements about the other, which could be used to legitimise violent political protests against specific social groups. The Mozambican Minister of Culture and Youth, accompanied by the Brazilian Ambassador, have also visited the exhibition.

In the next phase, CEDE plans to translate the exhibition into Portuguese and use it to launch the CMP in schools. In addition, plans are underway to take the exhibition and the CMP to central Mozambique, an area of the country beset by political violence.

3.3   Implementation of the CMP TTT in Nigeria

3.3.1   Initiation of the CMP in Nigeria

The decision to implement the CMP in Nigeria was initiated by discussions between Prof Obioma Uche of the American University of Nigeria (AUN) and the developers of the programme during the 2017 Salzburg Global Seminar 'Learning from the Past: Sharing Experiences across Borders to Combat Extremism'. Prof Uche, together with the developers of the CMP,
held further discussions with the management of the AUN to
launch the programme in Nigeria through that institution.

Eventually, a decision was made to implement the CMP by means of a TTT workshop with educators from the AUN Academy. The aim of the workshop was to train these educators in the skills and knowledge required to implement the CMP among Nigerian youths. Notably, the AUN management was supportive throughout the preparations of the event in Nigeria.

3.3.2 Preparations for the implementation of the CMP in Nigeria

Based on the review and the evaluation of the Mozambican case study, as well as the previous CMP evaluation, the facilitators spend two days preparing and discussing the workshop programme for Nigeria.

The first meeting was held on 22 September 2018 at the Kigali Genocide Memorial Centre in Kigali, Rwanda. It was attended by two facilitators from South Africa (JHGC) and three facilitators from Rwanda (Aegis Trust and Kigali Genocide Memorial).

The second preparatory meeting was held on 25 September at the AUN Hotel Conference Center and Spa in Yola, Nigeria. It was attended by all the Rwandan and South African facilitators, including the Programme Manager, Youth and Politics in Nigeria, Rosa Luxemburg Stiftung (RLS) West Africa, who sponsored the printing of a local set of the JHGC's 'Holocaust & Genocide' travelling exhibition.

In these meetings, the facilitators discussed the logistics of the programme, the content to be delivered and the sequencing of the sessions. The script was reviewed and clarifying questions and as gaps in knowledge were addressed. The facilitators reiterated the need to be clear on the goal of the CMP; that is, a programme that uses history to empower youths to counter extremism and to encourage inclusive societies. At the same time,

they agreed to emphasise that the CMP is a flexible programme that could be adapted to suit specific contexts. For instance, one of the case studies used in the pilot programme could be changed to a local case study according to the needs of the country using the model of the existing three case studies.

Following the review, minor changes to the script were proposed and adopted. For example, the facilitators agreed to use real stories to facilitate the session on '*the ten stages of genocide'* as a way to make the session more practical and easy to follow.

A concern was expressed that the two days allocated for the TTT might not be adequate to satisfactorily deliver the content of the programme and develop the necessary skills among the participants to effectively facilitate future workshops. In view of this concern, the facilitators decided to spend more time delivering the programme content so that the participants could become 'subject experts'.

It is important to note that a CMP workshop was scheduled to be conducted with youths soon after the TTT. In that workshop, the TTT participants would be expected to co-facilitate the programme with the Rwandan and South African facilitators to help them gain experience and confidence. It was therefore envisaged that more hands-on experience would be gained during the actual delivery of the CMP to learners.

Facilitators at a preparatory meeting in Nigeria held at the AUN Hotel Conference Center and Spa

3.3.3   About Nigeria

Nigeria is the most populous country in Africa. It has an estimated population of 186 million inhabitants roughly divided between Christians in the south and Muslims in the north, as well as a small population consisting of followers of traditional African religions. The country has the third-largest youth population in the world after India and China. It consists of 250 ethnic groups which identify with different cultures. Over 500 languages are spoken in Nigeria with Hausa, Igbo and Yoruba as the principal languages. English is the official language of the country (Abdulwaheed, Adebiyi & Bakare, 2018).

Nigeria has had its share of conflict. For instance, between 1967 and 1970, the country went through a civil war fought between the government of Nigeria and the secessionist state of Biafra. This war, popularly known as the Nigerian-Biafran War, claimed the lives of an estimated one million people. Since the 1960s, the country has also witnessed persistent religious conflict between Christians and Muslims, fundamentally triggered by religious intolerance.

Recurrent religious clashes and insecurity continue in recent times (Onime, 2018). For instance, Yola, the city where the CMP TTT was launched, is one of the cities in Nigeria that has suffered

suspected Boko Haram[9] terrorist attacks which have resulted in numerous casualties.[10] Other causes of conflict in Nigeria include land disputes, tribalism and resource control.[11] For example, according to Akujobi, Ebitari and Amuzie (2016), the conflict between the Fulani herdsmen and indigenous farm owners resulted in the destruction of lives and crops.

3.3.4 The Workshop Participants

Twenty-six (26) educators (teachers) of the AUN Academy attended the CMP TTT in Nigeria. Six (6) of the participants were females while the rest (20) were males in the age range of 25 to 49 (Appendix 10).

The AUN Academy is a private secondary school located in Yola, the capital city of Adamawa State. Adamawa is a state in north-eastern Nigeria. The school was founded by the former vice-president of Nigeria, Atiku Abubakar, in 2002 with the vision of providing quality education, especially in the northeast of the country. The Academy was originally called the ABTI Academy. In the course of time, it became a part of the AUN, which happens to be Africa's first development university. The AUN Academy works in close collaboration with the university, making many of its resources available to the Academy students. The official language of instruction for the school is English.

The workshop was delivered by two facilitators from South Africa (JHGC) and three facilitators from Rwanda (Aegis Trust and Kigali Genocide Memorial).

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9 Boko Haram is an Islamic sect that believes politics in northern Nigeria has been seized by a group of corrupt, false Muslims. It seeks to wage a war against them, and the Federal Republic of Nigeria generally, to create a 'pure' Islamic state ruled by sharia law. • Since August 2011 Boko Haram has planted bombs almost weekly in public or in churches in Nigeria's northeast (Walker, 2012).

10 https://www.independent.co.uk/news/world/africa/nigeria-blast-yola-suicide-bombing-blamed-on-boko-haram-kills-32-and-wounds-80-a6738626.html

11 https://connectnigeria.com/articles/2013/01/discover-nigeria-5-causes-of-conflict-in-nigeria/

Participants and facilitators of the CMP TTT at the AUN Academy in Yola, Nigeria

3.3.5   Pre-workshop Evaluation

Most of the Nigerian participants (72%) indicated **that** they had moderate to high levels of knowledge about apartheid in South Africa (see Figure 11 below).
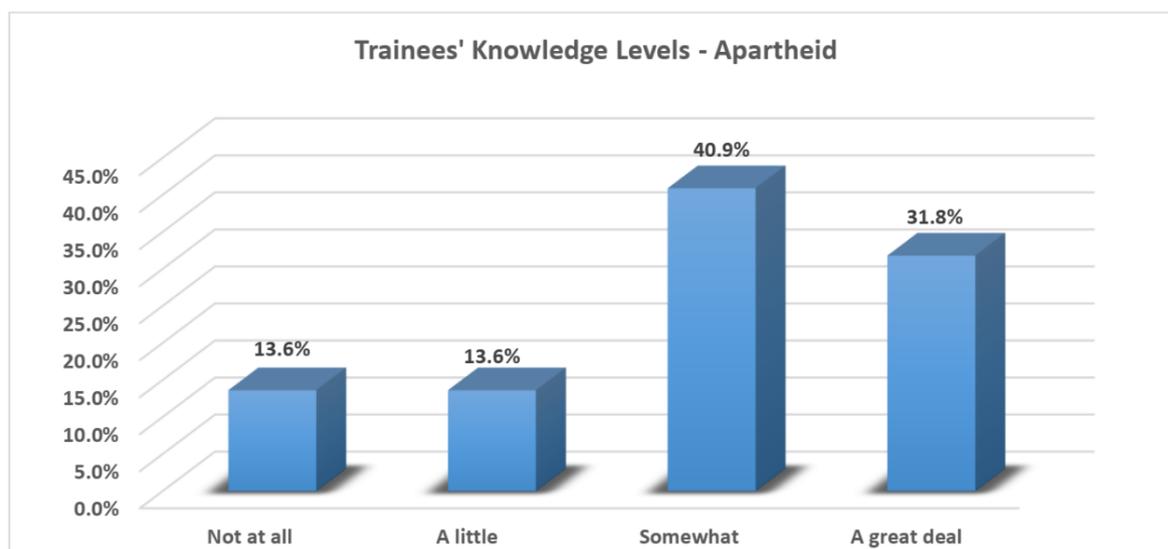
Figure 11: *Nigerian participants' knowledge levels on apartheid*

Notably, about a quarter of the participants (27%) indicated that their knowledge levels on the Holocaust were low or 'not at all'. In addition, slightly over half of the participants (64%) had 'a little' to 'somewhat' knowledge, an indication that participants' overall

knowledge levels on the topic were generally low (Figure 12). In addition, as in the Mozambican case, 4,5% did not respond to this item.
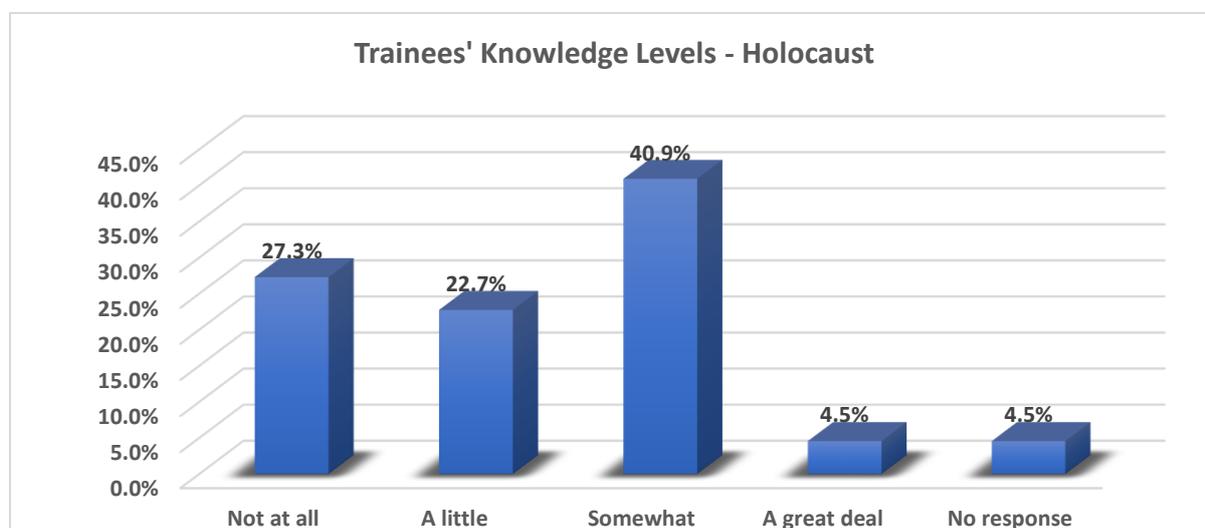
Figure 12: *Nigerian participants' knowledge levels on the Holocaust*

Most of the participants (68%) indicated that they had moderate to high levels of knowledge on the genocide against the Tutsi in Rwanda (Figure 13).
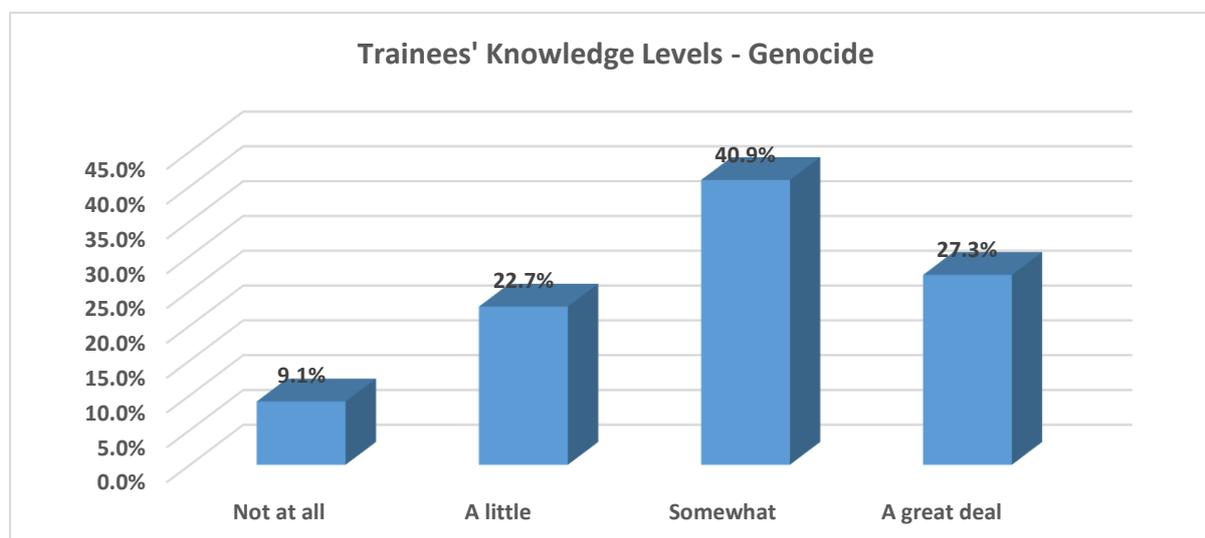
Figure 13: *Nigerian participants' knowledge levels on the genocide against the Tutsi in Rwanda*

A large share of the participants (86%) were knowledgeable on the topic of leadership (Figure 14).
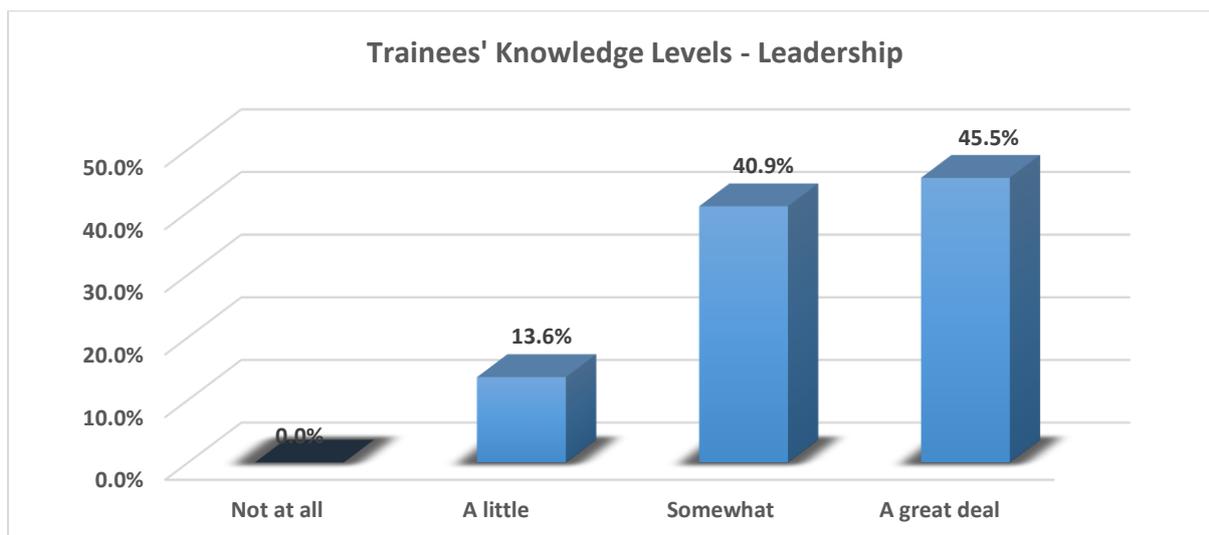
Figure 14: *Nigerian participants' knowledge levels on leadership*

Almost all the participants (95%) indicated that they were proficient in the English language (Figure 15). This proficiency was evident during the training where it was observed that most of them expressed themselves in English without difficulty. The high levels of competence were also evident in the participants' responses to survey questions that were largely intelligible.
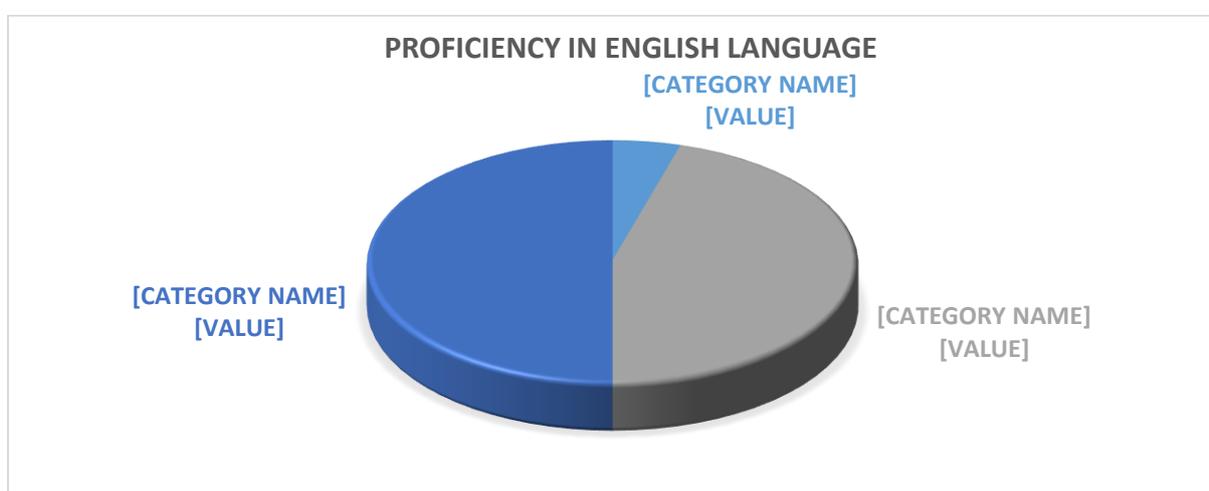
Figure 15: *Nigerian participants' proficiency in the English language*

Most participants had a reasonable understanding of the purpose of the training. For example, they understood that the workshop was meant to train them to educate young people on how to contribute to a peaceful society: '*teaching youths how to be the agents of change in their*

various communities' and using history as an educational tool to counter extremism and violence *'to educate on the Holocaust and genocide … how we can avert such occurrences in our present society'*. Notably, the participants frequently used the word 'change' to describe the CMP*: 'to be a change before changing others; to effect change in Africa starting with our community'.*

Generally, participants' motivation to participate in the programme focused on learning more about the programme, and acquiring the necessary knowledge to train others and become well-equipped agents of change*.* Other participants became involved in the project because they saw it as an instrument to address the present challenges in their society: '*I have seen the damage caused by religion and ethnicity in our time, my desire is to ensure that younger ones do not grow to hate each other because of extremism but to love inspire of differences'*.

Overall, participants were expecting to gain deeper insights into the objectives of the programme and understand the historical facts of the three case studies. A number of them also anticipated that their leadership skills would be enhanced and their characters changed for the better: *'… leadership skills, values, character and traits that will help me in developing others'.*

3.3.6   The Workshop Observation Notes

In Nigeria, the CMP TTT workshop was held at the AUN Academy in Yola from 25 to 27 September 2018. The workshop venue comprised a spacious room appropriate for group activities and all the exhibition panels were easily accommodated at the back of the room. This arrangement made it easy for facilitators, participants and non-participants (staff and students
at the academy and the AUN university) to access the exhibitions
at any point during the training period. However, the fact that the

room was so large caused an echo which at times distorted the sound and made it difficult to hear clearly what was being presented.

The venue was equipped with the necessary equipment and materials to conduct the workshop effectively, including projectors, computers, videos, flip charts, posters, appropriate furniture, stationery, programme materials and other necessities. The exhibition was used as a tool to deliver the programme. The participants came to the workshop venue on a daily basis and lunch and snacks during the morning and afternoon breaks were provided.

On **day** one, the following content was delivered: initiation and objectives of the CMP; methodologies predominately used in the CMP; values and role models; identity and stereotyping; moral choices focusing on the concepts of perpetrators, bystanders, upstanders/activists (rescuers and resisters and victims; the definition of the Holocaust and the genocide; and events before, during and after the Holocaust). The last part of the day focused on the apartheid component and the concept of Ubuntu. The participants observed that they did not have a single local word to describe the concept of Ubuntu in Nigeria because of the diversity of languages. During the course of the training, the participants coined the word 'Okonfo' as a term they would use for the CMP going forward to depict Ubuntu or humanity. The word was coined from a combination of phrases from the major tribes and languages of Nigeria.

On **day two**, the content on the 1994 genocide against the Tutsi in Rwanda, including the events before the genocide, what led to the genocide, the killing of the Tutsi and life after the genocide was delivered. The sessions also focused on moral choices, making connections between the three case studies and the current situation in Nigeria; causes of the

genocide; leadership identities and personal commitment to become change makers.

In the session where participants had to discuss the possibility of developing their own local case study for the CMP, questions on how to gather credible, indisputable and non-discriminatory information were raised. Some participants pointed out that some of Nigeria's difficult pasts had no closure or justice, therefore it might be difficult to use such histories. After lengthy discussions, the participants proposed the Nigerian Civil War, commonly known as the Biafran War, as one of the possible case studies. Other participants also thought that the prevailing conflict between the farmers and herdsmen would form a useful case.

Observation on the facilitation and methodology

Throughout the sessions, **all five facilitators** from both countries actively took part in the delivery of the workshop. However, as agreed during the planning meetings, the South African team did most of the facilitation on the Holocaust and apartheid component as they were the most conversant with the content. Likewise, the Rwanda team took the lead in the genocide component. The facilitation was done in English which most participants were conversant with.

A variety of **methodologies** were used to deliver the sessions including PowerPoint presentations, short video clips, ice breakers, journalling, group discussions and practical sessions on guiding the exhibition panels, which proved to be a highly interactive exercise. Some hands-on exercises included poster making and image theatre. Videos appear to have appealed the

most to the participants. After watching some of the videos, the

participants were given an opportunity to journal and share their thoughts with the large group.

Generally, the sessions had a great impact on the participants and elicited much discussion. For example, after watching the video on the Holocaust one participant shared: *'It is a sickening event to watch what happened to the Jews … an act that must never happen again'.* Another stated *'the Holocaust is the greatest tragedy … an example of brainwashing by the state to achieve their wicked agendas'.* Another participant added: *'The Holocaust centred on choice … if Hitler's choice were opposed, the Holocaust would not have been possible … evil triumphs when … good people keep silent or do nothing … evil will triumph … we must stand up against hate speech even in this country (Nigeria)'.*

During the discussions, participants highlighted their problems, touching on religious conflicts and clashes between farmers and herdsmen. Many of them stated that sometimes they were constrained from helping because of fear of becoming victims and interfering in other cultural and religious beliefs. For example, one participant narrated how he was unable to rescue a woman who was being beaten by her husband because, according to their religion, the husband had the right to beat a stubborn wife. The participants also extensively discussed stereotyping, total control, propaganda, education and laws as the major causes of discrimination and mass killings in the past and currently in Nigeria.

Facilitators also took time to address all the questions that were left at the bus stop. Some examples of these questions include the following.

- What role was played by the world bodies in handling the Holocaust?

- What could have been the story today if the Jews had reacted differently?

- When indoctrination is used as a way of education, does the learner really have a choice?

At the end of the sessions, two participants proposed a vote of thanks, stating they were *'inspired'* to take the message forward in order *'… to make change in Nigeria'*. Certificates of participation were awarded to participants.

3.3.7 Outputs of Workshop

Responses to the post-training questionnaire indicated that almost all the participants (80% and above) felt that their levels of knowledge in all the four components of the programme had increased tremendously ('a great deal'), even though they indicated that they had good knowledge on the topic in the pre-workshop survey. One participant stated *'compared to what I knew before now I have gotten much e.g. Ubuntu … I have better understanding of the Holocaust, apartheid in South Africa, genocide … to be an upstander and also making the right choices'.* The genocide component scored the highest percentage (96%) (see Figures 16 to 19 below).

According to the comments, it seems that a number of participants thought that the *'section on leadership was not deep',* which could imply that their expectations of this component were not met*.* Notably, four per cent of the participants also indicated that their knowledge levels in regard to apartheid had not increased at all (not at all). An additional eight per cent also indicated that their knowledge levels had only slightly increased (a little) (see Figure 16).
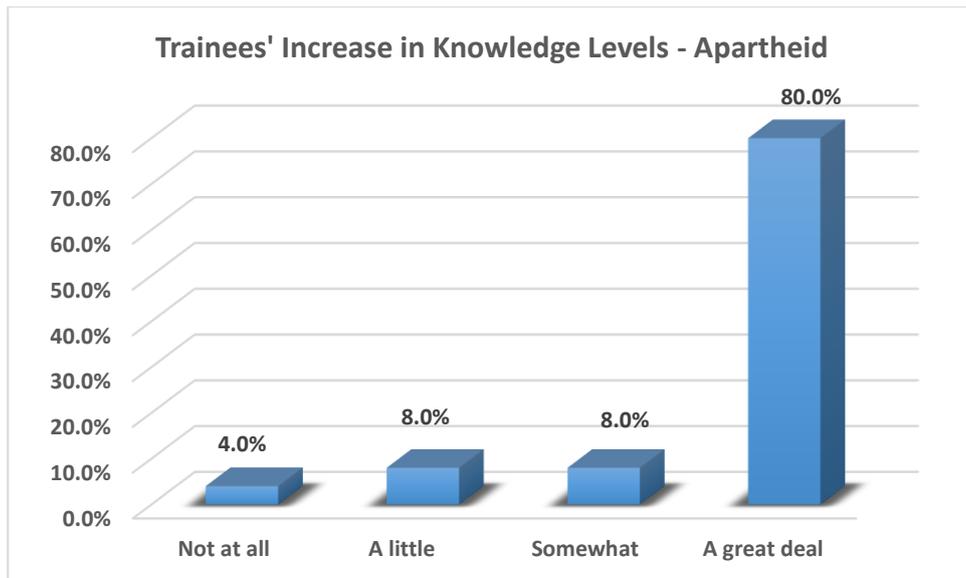
Figure 16: *Nigerian participants' increase in knowledge – apartheid*
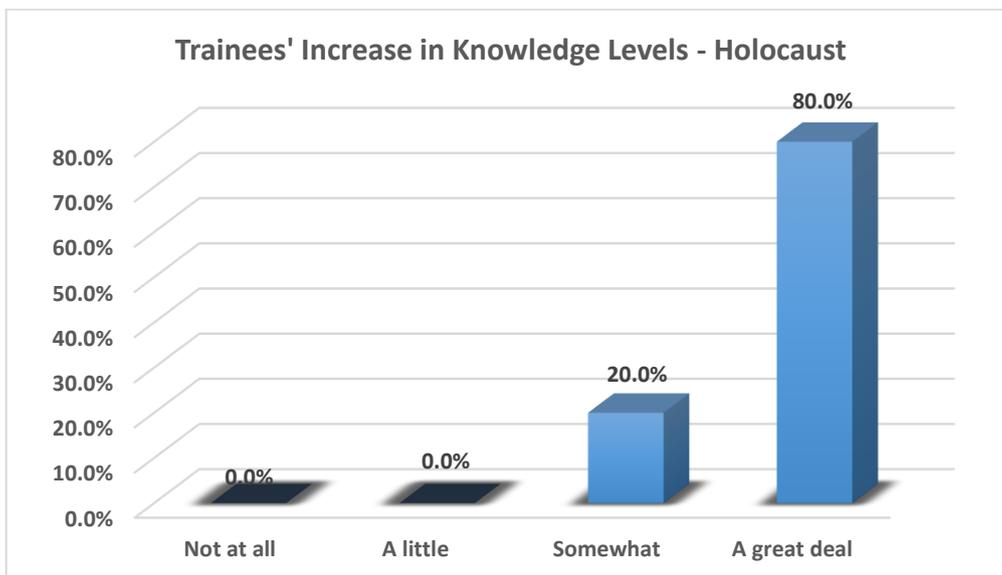
Figure 17: *Nigerian participants' increase in knowledge – Holocaust*

Trainees' Increase in Knowledge - Genocide

```
100.0%                                                          96.0%
 90.0%
 80.0%
 70.0%
 60.0%
 50.0%
 40.0%
 30.0%
 20.0%                    4.0%            0.0%
 10.0%     0.0%
  0.0%
        Not at all      A little      Somewhat    A great deal
```
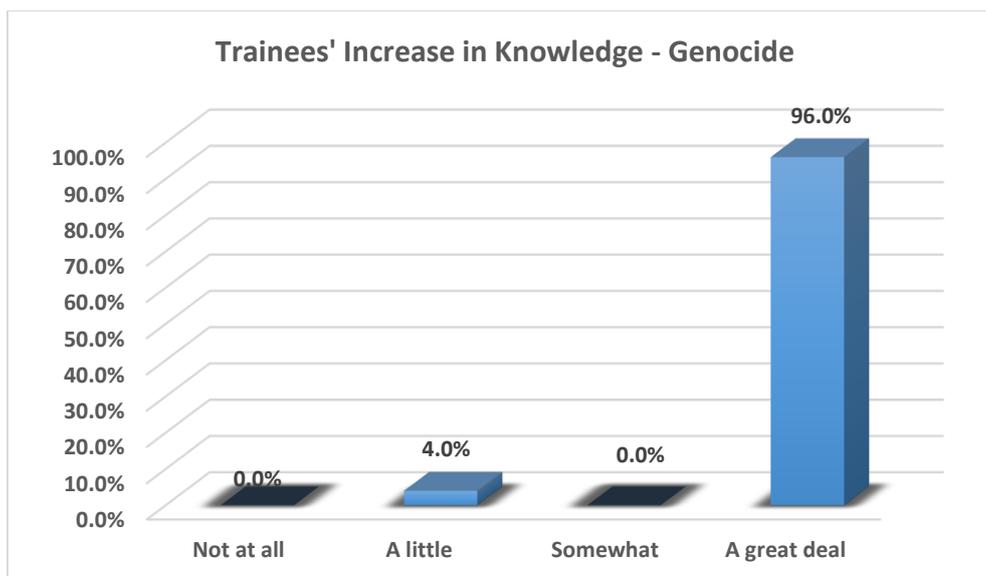
Figure 18: *Nigerian participants' increase in knowledge – genocide in Rwanda*

Trainees' Increase in Knowledge - Leadership

```
90.0%                                                          84.0%
80.0%
70.0%
60.0%
50.0%
40.0%
30.0%
20.0%                                    12.0%
10.0%     0.0%            4.0%
 0.0%
        Not at all      A little      Somewhat    A great deal
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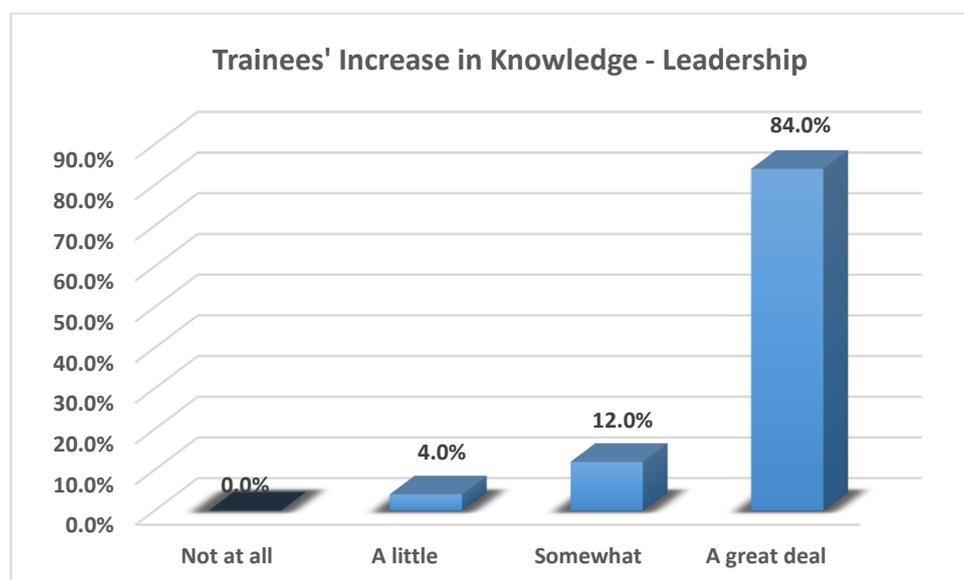
Figure 19: *Nigerian participants' increase in knowledge – leadership*

Markedly, almost all the participants indicated that they were 'satisfied' to 'very satisfied' about the manner in which the information was presented, the time provided   for each section of the training, the relevance of the information to their training needs, and the raining facilities.

The following represent some of the positive comments made by the participants: '*The best workshop I have attended this year; It was wonderful; I am overwhelmed; The overall quality of the training*

is awesome; It is informative, educative, inspiring, challenging … Wow!; the planning of the training was excellent; in my years of working for AUN, this training is the best thing that ever happened to me; Thanks for bringing the Change Makers programme to us; Truly impactful and inspiring; It is a great experience and it is worth attending; A recommended programme for every community and society not only to a pocket of schools and please extend to rural areas especially these affected areas.'

However, most participants felt that '*the training was rushed in some aspects*' and therefore called for the extension of the training period. One participant also thought that the facilitators could have allocated more *'time for us to share our problems with you as brainstorm on how to solve them and not just feed us with other people's stories'.* Another participant also noted that the facilitators should interact more with the participants *'I will suggest the trainers (CMP officials) mix with us the participants as interpersonal relationship is very important and it builds trust and healthy communication*'. One participant requested a more user-friendly manual (script) which *'[is] itemised more appropriately for ease of reference*'.

Over 80 per cent of the participants indicated that they were **confident** that they had **acquired the necessary knowledge** about apartheid, the Holocaust, genocide against the Tutsi in Rwanda and leadership to train others. '*The topics were well understood; I can now help my learners with most concise information; I am ready to train others; I am now much knowledgeable about apartheid, Holocaust and genocide which I will use to train my fellow youths to avoid stereotyping and discrimination'*.

Most participants (over 80%) also indicated that they were not only **comfortable** but **excited** with the **skills** they had acquired **to**

train others about apartheid, the Holocaust, genocide against the Tutsi in Rwanda and leadership: *'I am excited about these skills; It will be comfortable teaching any of the above topics'.* However, one participant indicated that he/she *'didn't get enough on leadership'.* The same participant further indicated he/she would only be comfortable to teach others *'once I am done with going through the materials'.*

However, some participants felt that they needed *'time to get familiar with and digest the materials'.* One participant also suggested that participants should be followed up – *'We need more follow up'* – in order to gain the confidence required to train others effectively. Another participant also saw the need to read more on the topics: '*I would be better, this is my area of study which I am willing to push myself …'.*

Notably the majority of the participants (over 70%) also said that they were **likely to train others** on all four components of the programme because they had acquired the basic knowledge and skills to do so: *'Teaching is what I do, so I would love to do that anytime I am called upon; Absolutely, I will teach others, it is important that we know all these things to avoid a repeat in Nigeria and Africa'.* Nevertheless, the participants indicated that they needed read more and practise the skills.

Participants observed the following as obstacles that would make it challenging for them to train others: lack of time and support from superiors and the government – '*Nature of my work or work schedule; Little or no support from my superiors; support from the local state government;* absence of finances and necessary resources*; knowledge gaps; 'insecurity in some areas';* language and culture barriers *'as Nigeria is a diverse and multicultural and lingual nation''* and distance to some areas. In

spite of these challenges, a number of participants affirmed that they would try to rise above the obstacles to ensure that the message of the CMP was spread: *'Even that, I will try to create time and space to teach others; Finance but I can start in my little way'*.

The following additional skills were proposed going forward: research skills/data collection *'in order to obtain more information on the history of the Holocaust and genocide'*; case study development; information dissemination; computer literacy; time management; emotional intelligence and public speaking.

Participants acknowledged that the CMP was relevant to their society and therefore the programme could easily be adapted to their context: *'What happened in South Africa and Rwanda is about to happen to Nigeria by Boko Haram; Nigeria needs this programme to stop the hate among people in our country … it will be very easy to relate …; Nigeria is literally sitting on a time bomb and the Change Makers Programme is a wake-up call to action; The programme has connections to Nigeria because of the crisis … currently happening … farmers and herdsmen …; Nigeria has several threats of violence, without justice or reconciliation and closure'*.

Many participants expressed concerned about how to develop *'good case studies'* in the process of adapting the CMP, indicating that *'there are no documents or data on recent happenings; To learn to tell the story of suffering from a positive angle or direction; Formulating a case study for my country Nigeria based on our complex situation and the complexity of compiling relevant data/information; documentation, interviewing affected people and sharing stories and experiences.'*

One participant also noted that adapting the CMP to Nigeria would be *'a long and difficult process …'*. However, the same participants expressed determination, stating that *'but I am committed to do that at any cost and will need time to strategies'*.

According to the participants, the following aspects of the training could be improved: '*More days for the trainers to exhaustively practicalise most activities; materials must be numbered; sequencing the training according to the booklet (script) in the programme*'. They also proposed adding more videos and shortening some sessions which were described as '*cumbersome*'. A few participants also suggested that the leadership component be '*improved*'.

After the TTT workshop, with the help of the Rwandan and South African facilitators, the TTT participants delivered the programme to 36 learners at the AUN Academy. According to one of the South African facilitators, most of participants enthusiastically volunteered to deliver the programme to the youths.

On the last day of the workshop, the new facilitators also guided the exhibition to some of the New Foundation students at the AUN, also known as the 'Chibok Girls'. The Chibok Girls are the female students who were kidnapped from a public secondary school in the town of Chibok in Borno State, Nigeria. Responsibility for the kidnappings was claimed by Boko Haram, an extremist terrorist organisation based in north-eastern Nigeria. The 'girls' have since been adopted and sponsored to continue with their education at the AUN.

In a report received from Nigeria at the time of compiling the current report, it was indicated that during the training, youths proposed a number of projects to implement the skills and

knowledge they acquired. Proposed projects included stamping out drug abuse and illiteracy among the youth, as well as helping the poor in their immediate community. Notably, as part of the proposal to address poverty and illiteracy, the trained youths initiated a voluntary donation of four thousand Naira (N4000.00) each to raise funds to pay school fees for less-privileged children in their community.

Soon after the workshop, the TTT participants also delivered the programme to other learners in the Academy. They also initiated a competition where learners wrote essays to express their experiences of the CMP (see sample of the essays at Appendix 9). The best essay was expected to be published in the AUN School journal and year book. There were also plans to launch the programme in other conflict prone communities in Adamawa State.

3.4   Key Success Factors for Implementing the CMP TTT

Key (critical) success factors represent elements (activities and processes) that are important for achieving the desired outcome and impact of a project's objectives or goals (Rockart, 1979).

The list below consists of some of the key success factors that are likely to contribute to the effective implementation of the CMP TTT workshops. The identified factors are based on the evaluation of the CMP TTT conducted in Mozambique and Nigeria.

Inputs:

- It is important to ensure that the programme has all the required financial, human and material resources to prepare and deliver the programme effectively.

- In view of the power outages and technical challenges that characterise many African countries, it is of the utmost importance to have two versions of the CMP – a low-tech model and a hi-tech model. A travelling exhibition is likely to be a useful resource especially in the low-tech model.

- An appropriate venue and the availability of other facilities can support successful learning and participation.

- The programme facilitators must be knowledgeable and capable of handling all the topics in the programme. They must also be flexible enough to adapt to the prevailing situation.

- Facilitators must be familiar with the local context to ensure the relevance of the programme for the participants.

- Participants must have a shared objective for participation and be willing to learn and implement the acquired knowledge and skills.

Activities:

- Pre-workshop planning and communication among the programme facilitators are essential. During this phase, it is also important to clarify the training objectives, the language to be used and the timing of sessions.

- Provide detailed guidelines to support the development of a local case study and the actual implementation of the programme. This will necessitate the participation of local experts.

- Provide programme materials, specifically the script, in advance so that participants have time to form ideas about the objectives and content of the programme.

- Depending on the country and situation, use the local spoken language to deliver the programme, and where applicable, all materials should be translated.

- The facilitators should use adult education principles which consider the experiences, needs and skills of the participants.

- The workshops should use interactive methodologies that encourage thought, experiential learning and involvement.

- Adequate time for in-depth engagement with the content should be allocated during the workshops. It is critical that facilitators provide the participants with both the necessary knowledge (programme content) and skills (facilitation expertise) to deliver future workshops. The participants must also be given skills to adapt the programme to their context. However, care should be taken to ensure that the programme objectives are not watered down.

- An enrichment programme should be made available to facilitators through additional web seminars or/and an online course. New CMP facilitators require constant support when they start to implement the programme.

- Monitoring and evaluation should be conducted to ensure the continuous improvement of the programme.

3.5 Using the Theory of Change to Achieve CMP Desired Goals

The following diagram is based on the key success factors identified from the monitoring and evaluation of the implementation of the CMP TTT in Mozambique and Nigeria. The diagram illustrates the way in which the theory of change can be used to achieve the desired goals of the programme.

Impact

Youths empowered to promote inclusive societies, fight extremism and encourage others

Outcomes

Online opportunities for participants to expand knowledge and skills

Monitoring and evaluation of the programme outcomes

Participants acquire skills to adapt the CMP to their context

Participants adapt CMP to their context

Participants implement CMP and empower youths to counter extremism and promote pluralism

Outputs

Participants acquire the knowledge (programme content) and skills (facilitation expertise) required to implement CMP

Activities

Monitoring and evaluation of the workshops

Workshop based on adult education principles (relevant, practical, acknowledge participants' experiences)

Clarification of goals and needs
Local language
Interactive methodologies
Adequate time for engagement with content

Collaborative planning and ample communication among facilitators; clarification of training objectives, language and timing of sessions; adaptation of programme to specific context; make programme materials available to participants before the workshops

Workshop delivery

Preparations

Inputs

Appropriate venue and facilities

Low-tech version of CMP: *Exhibition panels, posters etc.*

Hi-tech version of CMP: *Computers, projectors, videos, exhibition panels, posters etc.*

Facilitators (experienced and knowledgeable of all topics)
Participants (single workshop objective, competent in language used, motivated to learn and train others)

Material

Human

Finances

4. CONCLUSIONS AND RECOMMENDATIONS

The evaluation collected adequate data to conclude that the TTT is an effective means of providing participants with the knowledge and skills required to subsequently deliver the CMP to youths, and empower them to counter extremism and promote pluralism in their respective societies. While the impact of the CMP on the youth has not been evaluated, it is encouraging to note that the Mozambican participants are already conducting the CMP in a number of schools. In addition, the youths who were trained in Nigeria have been engaged in innovative projects such as the essay competition, an initiative that could be expanded to other schools.

While the TTT workshops provided the facilitators with basic tools to implement the CMP in their contexts, opportunities should be created to enrich the content knowledge and skills acquired, as was noted by several participants from both Nigeria and Mozambique. To this effect, web seminars or/and an online course such as a MOOC (Massive Open Online Course aimed at unlimited participation and open access via the web) may serve as important tools.

It is apparent that monitoring and evaluating the implementation of the TTT had a positive impact in terms of strengthening the quality of the programme. Notably, a number of recommendations that emanated from the evaluation of the implementation of the TTT in Mozambique were taken forward to improve the delivery of the programme in Nigeria. Based on this finding, it is strongly recommended that regular monitoring and evaluation be incorporated into the programme for its continuous improvement.

5. ANNEXURES

Appendix 1: Evaluation Methods and Limitations

Evaluation Design

The evaluation used a mixed-methods approach that combined qualitative and quantitative data sources to assess the delivery and outcomes of the CMP TTT workshops conducted in Mozambique and Nigeria. The evaluation involved the administration of participant surveys; non-participant observation of the workshops in both countries; focus group discussions with developers and facilitators of the programme; and a review of pertinent documents.

Sampling and Sample

The evaluation used purposeful sampling, targeting participants who took part in the CMP TTT workshops in Mozambique and Nigeria. The evaluation also purposefully selected developers of the training, organisers and facilitators. The section that follows describes the participants and the setting from which they were drawn.

Summary of participants

A total of fifty-four (54) participants took part in the evaluation as follows:

- Fifty-one (51) TTT participants in both Mozambique and Nigeria
- Three (3) developers/facilitators of the programme

Data Collection Methods

The evaluation used the following data collection methods:

- Questionnaires administered to the participants before and after the workshop (Appendix 6)
- Non-participant observation of the preparatory meetings (see 3.3.1 of the report)
- Non-participant observation of the workshop proceedings (Appendix 9)
- Post-workshop focus group discussion with programme facilitators and developers (Appendix 4)
- Review of pertinent documents

Ethical Clearance

The evaluators obtained approval to conduct the evaluation through the Ethics Committee of the Faculty of Education at the University of Pretoria. Consent was also obtained from all participants who were involved in the evaluation (see Appendix 5). Permission was also acquired to tape-record the focus group discussion.

Data Collection

The table below summarises the **data collection dates**, activities and the **type of data collected**, as well as the **participants** who took part in the evaluation. The collection of data took place between July and November 2018.

Table 1.

Date	Activity	Participants	Main data collected
July	Pre-workshop Focus group discussion	Programme facilitators from South Africa	Understand the purpose of the CMP TTT; preparations for the Mozambican and Nigerian workshops
Aug	Post-workshop focus group discussion	Programme developers and facilitators (South Africa)	Views on/satisfaction with the implementation of the programme; facilitating and hindering factors in the implementation process; and key success factors for similar projects
July & Sept	Administration of pre-workshop questionnaires	Programme participants (Mozambique and Nigeria)	Bio-data; participants' expectations of the workshop; initial views on the aims of the CMP TTT; motivation for participating; levels of competence in English, knowledge on the Holocaust, genocide against the Tutsi in Rwanda; apartheid and leadership

➡

Table 1. cont'd

Date	Activity	Participants	Main data collected
July & Sept.	Observation of the workshop proceedings	Programme participants (Mozambique and Nigeria) and facilitators (Rwanda and Nigeria)	Implementation of the programme in natural environment
July & Sept	Administration of post-workshop questionnaire	Programme participants (Mozambique and Nigeria)	Outputs of participants' participation; views on/satisfaction with various aspects of the programme; how they anticipated adapting the programme; additional skills and knowledge required; proposals for improvement
Sept	Observations of preparatory meetings held in Rwanda and Nigeria	Programme developers and facilitators (Rwanda and South Africa)	Understand the preparations and logistics of the training

A number of **documents,** including programme materials (programme script and facilitation materials), were also reviewed to inform the evaluation.

Data Analysis

The survey data (quantitative) were analysed using Microsoft Excel to generate frequencies, percentages, graphs and pie charts. The data collected from the interviews and focus group discussions were transcribed for analysis, while those gathered from the document analysis were reviewed. The evaluation made use of an inductive approach to analyse all the qualitative data, a process that involved a thorough examination of the data followed by the identification of themes relevant to the objective of the evaluation.

Limitations

The findings of the study may not apply to other settings considering that the programme evaluation was conducted in two countries only. However, the results from the two countries provide useful insights and lessons that could be useful for similar settings.

In the case of Mozambique, the questionnaires and responses of the participants had to be translated from English to Portuguese and vice versa. In addition, the organisers of the workshop secured the services of a translator to translate the post-training questionnaire into Portuguese (see Appendix 7). All the questionnaires (both pre- and post-training surveys) were left in the custody of the translator for translation, where after they were sent to the evaluators in South Africa for analysis. There is therefore a possibility that during the translation process, the questions and instructions in the questionnaire and the responses of the participants may have been misrepresented.

In order to match the pre-surveys and the post-surveys without identifying individuals, participants were requested to generate a unique identity number (ID) using the following: The first letter of their mother's first name; their age and the last letter of their father's first name. The purpose of this process was to confirm the outputs of the workshop such as participants' increase in knowledge after attending the programme. However, this objective proved challenging because a number of IDs subsequently did not match. One of the reasons could have been that the participants misread the instructions. In the case of Mozambique, in the process of translating the survey, part of the instructions for generating the ID was mistranslated.

Despite these limitations, valuable and enlightening data were collected to address the purpose of the evaluation, draw logical conclusions and make meaningful recommendations.

Appendix 2: Bibliography of documents reviewed

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Appendix 3: Training programme

Change-Makers Programme

Day 1

9h00–9h30   Registration, evaluation, ice-breaker
9h30–9h40   Intro to programme
9h40–10h15   Intro to methodologies
10h15–10h45 Values and role models
10h45–11h00   Identity

11h00–11h15 Break

11h15–11h45 Intro to Holocaust (PowerPoint Presentation, movie, journaling)

11h45–13h00 Panels – Holocaust

13h00– 4h00   Lunch

14h00–14h30 Testimonies and journalling
14h30–15h00 Moral choices

Day 2

9h00–9h30   Ice-breaker; Explanation for extremism to pluralism exercise

9h30–10h30   Introduction apartheid (ppt, video and panels) and debrief

10h30–10h45 Tea

10h45–11h45 Introduction to Rwanda (movie, mind maps, panels, journaling)

11h45–12h45 Talk through part 2 and do part 3

12h45–13h45 Lunch

13h45–14h45　　　Moral choices with drama activity
14h45–15h00　Peace puzzle, peace videos, connection to today's world,
　　　　　　　　　Mozambique context

Day 3

9h00–9h30　　　How was genocide possible　　　　　　　　　　　　?
9h30–10h30　　More than me (leadership identity, SMART goals, individual
　　　　　　　　　commitment)

10h30–10h45　　　Tea

10h45–15h00　Guiding the exhibition; debrief and evaluation

Appendix 4: Focus group discussion schedule – facilitators of the training

Focus group discussion schedule – Facilitators/organisers of the *Change Makers Programme***, Train the Trainer Workshop**

Interviewer(s): _____

Date: _____

Pseudonym of interviewee(s):

_____

1. What are the objectives of the training that is scheduled to be held in Mozambique in July?

2. How was the event initiated?

3. What type of participants are expected to attend the training? (Probe the occupation of participants, organisations/institutions represented, age group.)

4. Who are the main organisers of the training?

5. How have you been involved in the organisation of the training?

6. How would you describe the organisation of the training, focusing on the successes and challenges, if any, encountered so far?

7. (Proceed to ask the following question if participants identify any challenges.) How have the challenges been addressed?

8. What content (skills and knowledge) do you anticipate will be delivered during the training?

9. What are your expectations of the training? (Probe in terms of its impact on the participants/efforts directed at peace building in Mozambique.)

10. What methodology will be used to deliver the training?

11. Have you facilitated similar training previously?

12. Do you have any concerns about facilitating the training?

13. What do you think will make the training successful?

14. To what extent has the training been pitched to the Change Makers Train the Trainer Programme? (Probe in terms of the knowledge and skills.)

15. Has there been any discussion in terms rolling out the CMP in Mozambique after the training? (If the answer is 'yes', probe the details of the discussions and if the answer is 'no' probe why and if there are any plans for such discussions.)

16. Do you have anything to add that you think may be important to this discussion?

End of discussion: Thank the participants

Appendix 5: Consent form for workshop participants and facilitators/developers

a.   Consent form for workshop participants

I, _____ (your name), agree/do not agree (delete what is not applicable) to take part in the research project titled: **'An evaluation of the C***hange-Makers Programme* **implemented in Nigeria and Mozambique'.**

I understand that I will be one of the participants who will be part of the observation of the *Change-Makers Programme* Train the Trainer workshop. I will also be expected to fill in a questionnaire before and after the workshop.

The role of the researcher will remain objective and non-invasive. I understand that the researcher subscribes to th following principles:

✓   *Voluntary participation* in research, implying that the research participants may withdraw from the research at any time.

✓   *Informed consent,* meaning that the research participants must at all times be fully informed about the research process and purposes, and must give consent to their participation in the research.

✓   *Safety in participation,* in other words, that the research participants should not be placed at risk of harm of any kind, for example research with young children.

✓   *Privacy,* meaning that the *confidentiality and anonymity* of the research participants should be protected at all times.

✓ ***Trust,*** which implies that the research participants will not be respondent to any acts of deception or betrayal in the research process or its published outcomes.

Signature: _____ Date: _____

b. Consent form for workshop facilitators and developers

I, _____ (your name), agree/do not agree (delete what is not applicable) to take part in the research project titled: **'An evaluation of the** *Change-Makers Programme***implemented in Nigeria and Mozambique'.**

I agree to participate in the focus group discussion. I also give permission for the discussion to be recorded. I understand that the audio recording made of this discussion will only be used for the purposes of this study.

The role of the researcher will remain objective and non-invasive. I understand that the researcher subscribes to the following principles:

✓ ***Voluntary participation in research,*** implying that the research participants may withdraw from the research at any time.

✓ ***Informed consent,*** meaning that the research participants must at all times be fully informed about the research process and purposes, and must give consent to their participation in the research.

✓ ***Safety in participation,*** in other words, that the research participants should not be placed at risk of harm of any kind, e.g. research with young children.

- ✓ ***Privacy,*** meaning that the *confidentiality and anonymity* of the research participants should be protected at all times.

- ✓ ***Trust,*** which implies that the research participants will not be respondent to any acts of deception or betrayal in the research process or its published outcomes*.*

Signature: _____ Date: _____

Appendix 6: Pre-evaluation survey – Train the Trainer Workshop

Train the Trainer Workshop Pre-Evaluation Survey
Date: _____

The organisers of the training, working in collaboration with the University of Pretoria, South Africa, are always looking for ways to improve the quality of training. Please take a moment to complete this short survey by answering the questions honestly and to the best of your ability. Your responses will help us to know about you and your level of knowledge in the areas that are expected to be covered during the training.

For us to match the pre-surveys and the post-surveys without identifying individuals, would you please create a **Unique ID** made up of the following information:

·   The first letter of your mother's first name:
·   Your age:
·   The last letter of your father's first name:

```
┌─────────────────────────┐
│      Unique ID          │
│                         │
│   ____  _____  ____     │
└─────────────────────────┘
```

SECTION A
Please circle the appropriate number for your level of response
1.

Please rate your KNOWLEDGE in the areas listed below:	Not at all	A Little	Somewhat	A great deal
Apartheid in South Africa	0	1	2	3
The Holocaust	0	1	2	3
The genocide against the Tutsi in Rwanda	0	1	2	3
Leadership	0	1	2	3

2.

Please rate your PROFICIENCY in ENGLISH:	Limited	Competent	Good	Very good
	1	2	3	4

3. What is your understanding of the purpose of the training?

_____

_____

4. Why did you decide to participate in the training?

_____

_____

_____

5. What are you expecting to gain from participating in the training?

_____

_____

_____

SECTION B

These questions will help us understand who attended this training. Again, all responses are anonymous.

6. How   old   are you? _____

7. What is your gender? (Tick appropriate box)

      Male   ☐

      Female   ☐

      Other   ☐

8. What institution/organisation are you representing?

_____

_____

9. How long have you been working for the institution/organisation you are representing?

_____

_____

10. **Briefly state the goals of the institution/organisation you are representing:**

_____

_____

_____

11. **What is your current position in the institution/organisation?**

_____

_____

Thank you for your feedback!

Appendix 7: English and Portuguese versions: Post-evaluation survey – Train the Trainer Workshop

a. English Version

Train The Trainer Workshop Post-Evaluation Survey

Date: _____

Thank you for attending the training event. Please take a moment to complete this brief survey to help us improve future training. For us to match the pre-surveys and the post-surveys without identifying individuals, kindly repeat the **Unique ID** you created in the pre-survey.

· The first letter of your mother's first name
· Your age
· The last letter of your father's first name

Unique ID
_____ _____ ____

SECTION A

Please circle the appropriate number for your level of response

1.

To what extent did this workshop INCREASE your KNOWLEDGE about the following?	Not at all	A Little	Somewhat	A great deal
Apartheid in South Africa	0	1	2	3
The Holocaust	0	1	2	3
The genocide against the Tutsi in Rwanda	0	1	2	3
Leadership	0	1	2	3

Comment(s):

_____

_____

How SATISFIED are you with:	Not satisfied	Somewhat satisfied	Satisfied	Very satisfied
The manner in which the information was presented?	0	1	2	3
The time provided for each section of the training?	0	1	2	3
The relevance of the information to your training needs?	0	1	2	3
Training facilities?	0	1	2	3
The overall quality of the training?	0	1	2	3

Comment(s):

These questions have to do with how prepared you feel to train others on this topic

3.

Do you feel CONFIDENT that you have the KNOWLEDGE required to train others on the following?	Not at all	Slightly	Moderately	Very
Apartheid in South Africa	0	1	2	3
The Holocaust	0	1	2	3
The genocide against the Tutsi in Rwanda	0	1	2	3
Leadership	0	1	2	3

Comment(s):

How COMFORTABLE are you that you have the SKILLS to train others on the following?	Not at all	Slightly	Moderately	Very
Apartheid in South Africa	0	1	2	3
The Holocaust	0	1	2	3
The genocide against the Tutsi in Rwanda	0	1	2	3
Leadership	0	1	2	3

Comment(s):

_____

_____

5.

How LIKELY is it that you will TRAIN OTHERS on the following?	Not at all	Slightly	Moderately	Very
Apartheid in South Africa	0	1	2	3
The Holocaust	0	1	2	3
The genocide against the Tutsi in Rwanda	0	1	2	3
Leadership	0	1	2	3

Comment(s):

_____

_____

6. What obstacles, if any, will make it difficult for you to train others using the knowledge and skills you gained from the training?

_____

_____

_____

7. What additional skills and knowledge would you require going forward?

_____

8. The programme on which this training is based was initially designed for South Africa and Rwanda. How would you adapt the content of the programme to your context?

_____

_____

_____

9. What aspects of the training could be improved?

_____

_____

_____

10. Please share your name/e-mail address/phone number if you are willing to allow us to contact you for follow-up comments (**Optional**).

- Name: _____
- Phone number: _____
- Email address: _____

Thank you for completing this evaluation.
We appreciate your input as we make every effort to improve the training.

b. Portuguese version

INQUÉRITO PÓS- AVALIAÇÃO DO SEMINARIO DE FORMAÇÃO DE FORMADOR

DATA: _____

Obrigado por ter participado neste evento de formação. Leve algum momento para preencher este breve inquérito para nos ajudar a melhorar sobre as futuras formações. Para nós podermos equiparar pré-inquéritos e pós-inquéritos sem identificar os indivíduos, por favor repete a **Única ID** que fez no pré-inquérito.

· A primeira letra do nome da sua mãe:
· A sua idade
· A última letra do nome da sua mãe:

| **Unique ID** |
| ____ ____ ___ |

SECÇÃO A

Favor de colocar um círculo do número apropriado para o seu nível de resposta.

1.

Até que ponto este seminário AUMENTA o seu CONHECIMENTO sobre:	Não aumenta nada	Um pouco	De certa maneira	Melhor
Apartheid na África do Sul	0	1	2	3
Holocausto	0	1	2	3
O Genocídio contra Tutsi no Ruanda	0	1	2	3
Liderança	0	1	2	3

Comentário (s):

Como e' que está SATISFEITO com:	Não satisfeito	De certa maneira satisfeito	Satisfeito	Muito satisfeito
A forma em que a informação foi apresentada?	0	1	2	3
O tempo dado a cada secção da formação?	0	1	2	3
A relevância da informação segundo as suas necessidades de formação?	0	1	2	3
Facilidades de formação?	0	1	2	3
A qualidade geral da formação?	0	1	2	3

Comentário (s):

_____

_____

Estas perguntas têm haver como e' que está preparado para treinar os outros neste tópico.

3.

Será que sente CONFIANTE de que tem CONHECIMENTO necessário para treinar os outros sobre o seguinte:	Não	Ligeiramente	Moderadamente	Muito
Apartheid na África do Sul	0	1	2	3
Holocausto	0	1	2	3
O Genocídio contra Tutsi no Ruanda	0	1	2	3
Liderança	0	1	2	3

Comentário (s):

_____

_____

Como e' que está CONFORTÁVEL com as HABILIDADES que tem para treinar os outros sobre:	Não	Ligeiramente	Moderadamente	Muito
Apartheid na África do Sul	0	1	2	3
Holocausto	0	1	2	3
O Genocídio contra Tutsi no Ruanda	0	1	2	3
Liderança	0	1	2	3

Comentário (s):

_____

_____

5.

Como e' PROVAVEL que poderá TREINAR OUTROS sobre o seguinte:	Não	Ligeiramente	Moderadamente	Muito
Apartheid na África do Sul	0	1	2	3
Holocausto	0	1	2	3
O Genocídio contra Tutsi no Ruanda	0	1	2	3
Liderança	0	1	2	3

Comentário (s):

_____

_____

6. Que obstáculos, se algum, que lhe dificultaria no treino de outros usando conhecimento e habilidades que ganhou através desta formação?

_____

_____

7. Que habilidades e conhecimentos adicionais precisariam para avançar?

_____

_____

8. Inicialmente este programa de formação estava designado para África do Sul e Ruanda. Como pode adaptá-lo no seu contexto?

_____

_____

9. Que aspectos de formação poderiam melhorar?

_____

_____

_____

10. Partilhe o seu nome /email, endereço, número de telefone, se tem a vontade de nós lhe contactar para comentários de prosseguimentos (**Opcional**).

- Nome: _____

- Número de telefone: _____

- Endereço do email: _____

Obrigado por preencher esta avaliação.

Apreciamos as vossas contribuições enquanto fazemos todo o esforço para melhorar a formação.

Appendix 8: List of facilitators

SN	Name	Institution/Country
1	Tali Nates	Johannesburg Holocaust & Genocide Centre (South Africa)
2	Courtneigh Bernstein	Johannesburg Holocaust & Genocide Centre (South Africa)
3	Freddy Mutanguha	Aegis Trust/Kigali Genocide Memorial (Rwanda)
4	Nepo Ndahimana	Aegis Trust (Rwanda)
5	Marc Gwamaka	Aegis Trust (Rwanda)

Appendix 9: Sample of learners' essays submitted for the competition

Essay 1: My experience at the c*hange-makers workshop*

Okanfa: the greatness of heart! I am because you are. This is one of the many lessons I learnt from the *Change-Makers Programme* (CMP) 2018. It lasted for four days and those days helped to build my mind and the way I see the world.

I was slightly apprehensive at the beginning of the programme. I thought it was going to be just another boring seminar filled with long speeches and irrelevant information. I was gladly proved wrong. Change-Makers Programme taught me about the injustices towards humans in the past: the holocaust towards the Jews in Germany, apartheid in South Africa, and the genocide towards the Tutsis in Rwanda.

I also learnt about the moral choices you can make in situations like these. You can either be a bystander, an upstander or a perpetrator. This programme helped me to understand how to identify the signs of any of these things happening and how to make a change to prevent these things from happening again. In all, this programme was a great experience. I will never forget and will always cherish it.

I am proud to be a change-maker!

By: **Alexa-Xanadu Idusuyi,** AUN Schools, Nigeria

Essay 2: My experience at the change-makers workshop

The *Change-Makers Programme,* held at AUN Academy, was a very touching experience for me. First of all, the facilitators were very funny and enjoyable to be with. Their names were Courtney, Marc and Jean. They made the programme very interesting, engaging and exciting. I thought they were amazing. Mr Jean revealed himself to be a survivor of the Rwandan genocide, which I found very surprising and interesting. Hearing his story made me feel sad but motivated at the same time. I felt a strong urge to help people who were in the same situation as he was. Marc was also an activist, and Mrs Courtney was a trained actress, writer and director. What an awesome team!

I learnt a lot as well. For the days the programme lasted, we learnt about the Rwandan Genocide, the Apartheid in South Africa and the Holocaust. There was so much I never knew about these events, especially the Rwandan Genocide. I learnt about the methods used by the Germans to mistreat the Jews; the causes of the Holocaust; the role of the media in promoting the Rwandan Genocide; how the Tutsis and the Jews suffered; what it means to be a perpetrator, a bystander and an upstander, how I can help others and how I can facilitate change in my community.

Participating in this programme will certainly help me in the future to facilitate change in my community because I have been taught the necessary skills for leadership. With those skills, I will be able to show a good example to others and lead efficiently and diligently. This experience is definitely the one I will never forget.

By El-Miracle Idorenyin Akpan SSS 3, AUN Academy, Nigeria

Essay 3: My experience at the change-makers workshop

When I first heard about this programme, I wasn't interested in it and I didn't really see myself as one who could change the world; but as time went on, I got enlightened on things that happened in the past that most people did not even know. I felt heart-broken because I know for certain that many people in Africa do not know about what happened in Rwanda. When I learnt about the history of Rwanda, I did not know how to react because when they were in their hard time, they were abandoned by other countries.

In the history of Rwanda, the people were initially all living in harmony. They were the Tutsis, the Hutus and the Twas. But as they were living in peace, a Hutu who had authority decided that he wanted the Hutus to have more power and control over the Tutsis. So, he brainwashed the people saying that the Tutsis are bad and they have been controlling the Hutus for 400 years. The people believed this and they started killing and driving the Tutsis away. The people who killed the Tutsis were not strangers. They were neighbours, childhood friends, husbands and wives. This killing was called 'genocide' which means 'mass killing of a race or an ethnic group'.

In the course of the programme, I was schooled on the genocide that happened in Rwanda. I was also told about the Holocaust in Germany which was orchestrated by Adolf Hitler. When Adolf Hitler started this, he brainwashed the Germans saying that it was the Jews that killed Jesus and the Germans began to hate the Jews. Adolf Hitler stopped the Jews from going to school, teaching and having legal rights in Germany. He used storm troopers, protection squads and the police as instruments to terrorize the people. About six million Jews were killed and 1.2 million of them were children. I was also

taught about the apartheid that happened in South Africa. How the South Africans were segregated against by the whites.

I just want to appreciate the facilitators for taking their time to come and talk to us and enlighten us on these issues; at the same time, they showed us how we can fix them. I enjoyed the Change-Makers Workshop. I want to say a big 'Thank you' to all that contributed during the programme.

By Gabriella Chioma SSS 2, AUN Academy, Nigeria

Essay 4: My experience at the *change-makers workshop*

The *Change-Makers Workshop* was a life-changing experience. I was taught about the Holocaust which was the killings of the Jews by the Nazi because of the belief and hatred that Adolf Hitler had towards them. This caused or was one of the causes of the World War II.

I was also taught about the Genocide in Rwanda between the Tutsis and the Hutus. In all these events, the main cause of this feeling was 'hatred'. Adolf Hitler hated the Jews and brainwashed his people to hate the Jews, even though they were living together peacefully. They were friends, neighbours, etc. They lived together in perfect peace and harmony for centuries.

In regard to the Genocide in Rwanda, though the Hutus and Tutsis were living together and were only given the respective classification because of social class and not ethnicity, they still allowed hatred and jealousy in their hearts which made them to rise against their brothers and sisters.

People in life are meant to make choices on their own whether bad or good; whether that choices will hurt someone or benefit them. We all make choices regardless of the positive or negative

effect it will have on people or the society at large. This training was to change our mindsets; the way we think about people and to accept people the way they are. We were taught that people are different, and their differences should not be used to judge them.

I also learnt that it is the smallest fights that bring up a war. What do I mean by this? I mean when hatred and envy are stirred up in one's heart, what one will start doing, believing, talking and spreading is evil. When all you do is hate, the people around you start to hate too. Hatred is not good and is not healthy for people and the society.

I was also taught that we can change people's hatred to love; and not to be like some a certain victim of the genocide who decided that she will not forgive the perpetrators but simply wants to die alone. When people feed on beliefs like this, forgiveness is taken away from them and all people do is to continue to hate.

I was also taught about standing up for what is right, giving justice to the misjudged, the weak and to be an upstander. I should help those I can. Bystanders are people who are bad examples to our society. Once a bystander remains on the sideline, others follow and just stand there watching while people suffer. This is where my training comes in. I will be the change, an upstander, and help victims while ensuring that the perpetrators change their ways or face punishment.

This training has changed my mind-set on my society; and that I am not too young to make a difference in the society; that little things can make a change both positively and negatively. I hope that through

this training, I will be able to make my facilitators proud of me and put all their hard work to use.

I am a changemaker. I will make a change, a difference and make my country great and proud. I am certainly a changemaker!

By Yargawa Tadtifarta SSS 1, AUN Schools, Nigeria

Essay 5: *Changemakers workshop* **experience**

The workshop commenced with the introductions and we were told about all that we were going to do for the next few days. We then heard personal stories from Mr. Boris Diop, a well-known Senegalese writer, and we asked him a few questions. I chose to ask him what he thinks Senegal needs to improve on, and how tribalism is affecting the community. As a Gambian and Senegalese, I personally think tribalism is an issue in not only my home countries but throughout Africa. However, the issue of tribalism has abated a bit over the past decades, especially in Senegal.

After that, we talked more about the Holocaust, how it happened and how the killing of the Jews was entirely race-based. Hitler managed to create a mass genocide of minority groups in Germany. This includes: black people, homosexuals, Jehovah's Witnesses, Gypsies, etc. Then we talked about apartheid and how all coloured South Africans were denied citizenship rights and were forced to become third class citizens in their own country.

The connection between these two events in history is that they were all race-based and could have been avoided. People in power chose specific groups to target and blame for the issues in the country. This created a common enemy and allowed many citizens to buy into that notion. Aside from this, prejudices and stereotype also played a role. For example, in Europe, Jews were blamed for the killing of Christ; so, people associated all Jews with being evil. Even though this was not true, a stereotype about Jews was already created and many Christian Germans believed it. They then de-humanized the Jews, which then made it easy for the Genocide to unfold.

We then discussed the moral choices and the differences between a perpetrator, a bystander, an upstander and a victim. We each

gave our personal stories where we were either bystanders or upstanders. In cases where people were the bystanders, many chose not to speak up because of fear. This can also be a reason why many people did not speak up when things like apartheid were going on; they may have not agreed to it but were simply scared they would be trapped in the victims' position.

Later on, we watched a film on apartheid and we were told to write down what we felt about the whole thing. I personally think apartheid was a horrible thing. It was very similar to segregation in the US; only it was mostly meted on the indigenous people of South Africa. They were segregated against and had to move away from their homes in the cities. It was a horrible thing and was completely based on the notion that coloured people were inferior to white people.

Then we looked at Nelson Mandela, Yvonne Chaka Chaka and Desmond Tutu. In our groups, we were supposed to choose one of them as our role model. In my group, we chose Desmond Tutu because we loved what he stood for. He was a peace activist and very warm-hearted. I honestly saw some similarities between him and me because I love positivity and advocating for peace in the society.

The highpoint of the workshop was the making of the word "OKONFA". It was derived from the three major ethnic groups in Nigeria and it means, "You are because I am and I am because you are". I think this motto promotes unity and togetherness, and shows that we are all one regardless of our gender and race. That is something we as humans tend to forget and I think it was very important that we made this our motto.

On the last day, we picked an issue in the world and we identified the causes, effects, solutions, etc. My group chose drug abuse because it is a growing problem in Africa, especially in schools. We made posters

and presented them to everyone. As a group, we decided everyone should speak about a specific part of the presentation because we wanted everyone to contribute.

In conclusion, personally, I think this entire event has been really enlightening; not only did we go more in-depth into the world's history, but we also got to hear personal stories from those different experiences. Personally, I feel very privileged to have attended this workshop. It has inspired me to find new ways to be an activist and really get my points across.

Although our world has improved a lot from the past, we still have a long way to go. I intend to do my best to make a positive impact not only in my country, not only in Africa but the world at large. Although this may sound too ambitious, I honestly hope that one day, in the not too distant future, there will be a workshop like this one where students will be discussing the amazing things each and every one of us at the workshop has done to impact the world.

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