Hacettepe University Graduate School of Social Sciences

Department of Peace Studies

Peace and Conflict Studies

BUILDING PEACE THROUGH THE YOUTH:

A PEACE EDUCATION CURRICULUM FOR SUDAN

Aalaa Taha

Master's Thesis

Ankara, 2016

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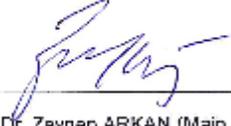Peace and Conflict Studies

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ACCEPTANCE AND APPROVAL

The jury finds that Aalaa Taha has on the date of 23.12.2014 successfully passed the defense examination and approves her master thesis titled "BUILDING PEACE THROUGH THE YOUTH: A PEACE EDUCATION CURRICULUM FOR SUDAN"

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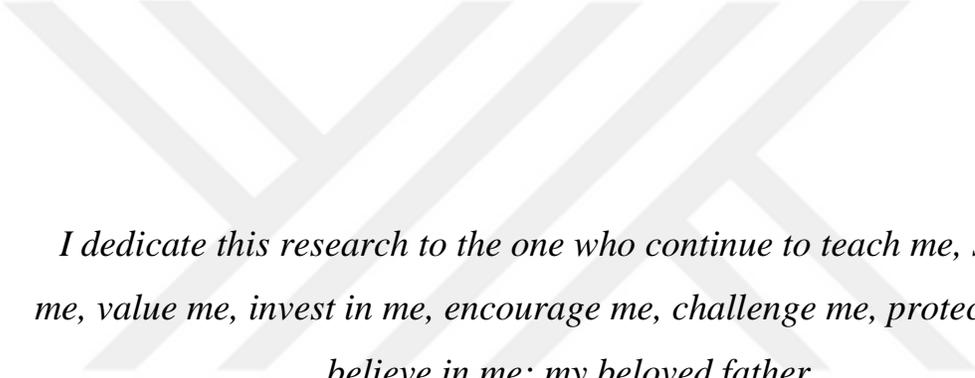
I dedicate this research to the one who continue to teach me, support me, value me, invest in me, encourage me, challenge me, protect me and believe in me; my beloved father.

ACKNOWLEDGMENT

I would like to express my deep gratitude to those who supported me throughout the course of this project.

I am thankful for my advisor, Jorgen Johnson for his endless support and guidance, to my co-advisor Dr. Zeynep Arkan for her valuable recommendations and support, and to my ex-advisor, Antonia Mandry for her guidance at the very beginning of this thesis.

I would like to express my warm thanks to all the department staff. S*pecial* thanks and appreciation goes to Assoc.Prf. Dr. Havva Kok for initiating and administrating such a program.

I am grateful for the sample of youth who participated in this study, I would always remember your enthusiastic words and impressions that had made me believe more and more in the value of educating people on peace.

I will always be thankful and grateful to Hacettepe University for the person I have become after attending the incredible Peace and Conflict Studies Master's Programme. My appreciation also goes to my outstanding professors whom I have benefited from during this master program, in particular Dr. Norman Finkelstein.

I would like to also thank my colleagues in Save the Children- Sudan Country Office (Peter, Manal, Amin, and Raheel), the Child Rights Institute (Yassir Saleem and Nassrin) for the support and encouragement they have provided me.

Finally, to my mother, Afra, Tafra and Huda, to my friends (Erwa and Shima), to the lovely Ava Maria and to *all* my classmates particularly Fatima and Vedat, not a single word can describe my appreciation for the endless support and kindness you have given me.

"Education is the most powerful weapon, which you can use to change the world"

<u>Nelson Mandela</u>

"The achievement of any social goal requires education"

Betty Reardon

"A large number of young people can be a tremendous asset to developing societies"

Jack Goldstone

"Education is a weapon whose effects depend on who holds it in his hands and at whom it is aimed".

Joseph Stalin

ABSTRACT

Taha, Aalaa. *Building Peace Through The Youth: A Peace Education Curriculum For Sudan,* Master's Thesis, Ankara, 2016.

This study attempts to examine the effect of applying Peace Education curriculum on a group of youth in Khartoum state, the capital city of Sudan.

The peace education curriculum applied for the purpose of this study does not address some peace education subjects such as environmental education and gender, but it incorporates some subjects relevant to the case of Sudan such as Islam and peace.

The PE curriculum used in this study was adapted from similar PE studies and guidelines.

This research attempts to answer the following question: *Does a Peace Education curriculum, adapted from similar studies and guidelines, implemented in Khartoum/ Sudan, impact youth's attitude towards Peace?*

Youth in conflict zone studies are lacking in Sudan. The youth constitute the fuel of war and are thus most affected by it. This is the reason why this study has chosen this sample only from the youth population.

Not denying the fact that youth could also be engaged in positive roles if they get good guidance they would positively contribute to their communities.

A total sample of twenty youth, fourteen have the origin in conflict affected zones and the remaining six were randomly chosen to act as a control group.

The PE curriculum was administered to the sample; sixteen PE presentations were administered in four days. Participants' discussion before and after each presentation was sound and written recorded. All recordings were then analysed. Analysis results indicated that PE curriculum content presented in this study has succeeded in creating a positive attitudinal change towards peace issues.

The impact of PE content was perhaps due to the methods utilized in the presentation including movies, songs, and images slide shows.

TABLE OF CONTENTS

ABBREVIATIONS

ACCORD: The African Centre for the Constructive Resolution of Disputes

FGD: Focus Group Discussion.

IDPs: Internally Displaced Persons

INGO: International Non-Governmental Organization

NGO: Non-Governmental Organization

PCA: Peace Comprehensive Agreement

PE: Peace Education

PB: Peace Building

UNESCO: United Nations Educational, Scientific and Cultural Organization

UNICEF: United Nations Children's Fund

SPLA: Sudanese People Liberation Army

SUDIA: Sudanese Development Initiative

INTRODUCTION

This introduction provides a general overview of the study. It describes the problem and the context of the research, the methods used and the challenges faced in the study.

1. THE RESEARCH QUESTION

In this study, the researcher seeks to provide answers to the following research question:

Does a Peace Education curriculum, adapted from similar studies and guidelines, implemented in Khartoum/ Sudan, impact youth's attitude towards Peace?

The aim of this study is to provide a working peace education syllabus that can be implemented as informal peace education curriculum in Sudan with few modifications according to the targeted age. The researcher hopes that through this work she can add to the ongoing debate on possible solution(s) to the conflicts in Sudan. The peace education curriculum implemented in this study is geared towards the promotion of tolerance and understanding among the various groups in the country. It also provides participants with alternative nonviolence ways of resolving conflicts rather than resorting to violence.

The participants in this research are mainly drawn from the Internally Displaced Persons (IDP) camps in Khartoum and refugee youth living in Khartoum. The researcher stresses the importance of working with the youth particularly those who have experienced either direct violence that resulted in their living in the camps or indirect violence such as the lack of basic services and government neglect. Six participants out of a total sample of twenty were randomly chosen from youth of similar age group to act as a control group.

The researcher also identifies the importance of working with this age group if they are expected to become useful members of society. According to Maxfield and Widom's "Cycle of Violence", childhood abuse and neglect has significant impact on the likelihood of adult delinquency, criminality, and violence (1996). Therefore the researcher finds that working with this group is not only important, but necessary.

2. DESCRIPTION OF THE PROBLEM

Just prior to and following the independence of Sudan in 1956, the country has experienced a series of internal wars and conflicts which have caused massive suffering, loss of lives and resources, and worst of all, these wars have ripped the social fabric of the nation. "Sudan considered to be as one of the countries of multi-cultural, multi ethnicity and multi tribal, there is about 570 tribes, 57 ethnical groups" (Bashir, 2014). Different tribes and groups used to coexist peacefully for thousands of years.

The conflict between Northern and Southern Sudan was mostly aggravated by the closed district policy then developed by the British administration in Sudan (1898-1956). Southern battalions composed almost exclusively of Southern soldiers staged a series of mutinies the last of which ranged from 1984 to 2005. Thus the Comprehensive Peace Agreement (PCA) between the government of Sudan and the Sudan People's Liberation Army (SPLA) in 2005 has ended the longest armed conflict in Africa's history that resulted in the secession of South Sudan in 2011. This secession led to Sudan losing about 30% of its territory, 70% of its oil revenue and moving from the largest African country to become the third largest African country and tenth largest in the world. Although the secession directly led to the end of the longest lasting armed conflict in Africa it did not resolve all armed conflicts in the region. The border demarcations as well as other outstanding issues, like the Abyei area, remain an obstruction to peace. "Abyei was scheduled to have a referendum on whether it would rejoin the southern states of Sudan (now South Sudan). The referendum never took place "because of disagreements over who was eligible to vote" (Survey, 2014).

In western part of the Sudan, the conflict in Darfur that erupted in 2003 is still ongoing despite peace efforts by many external actors such as the African Union (AU) and the Qatar Government that has resulted in the signing of the Doha Document for Peace in Darfur between the Government of Sudan and some of the rebel groups and Movements in July 2011. The Darfur conflict led to the death of 300,000 people and the displacement of more than two million and has negatively affected the social fabric of the nation (Thomson Reuters Foundation, 2014).

Most recently, in 2011, 2012 and 2013 armed conflicts erupted in Blue Nile state [southern east] and Kordofan state [southern west] in which cost the country thousands of lives and significantly affected the economy" (Save the Children Sweden Country Strategic Plan, 2012).

In the eastern part of the country, a peace agreement was signed in 2006 between the Government of Sudan and armed groups in eastern Sudan. Yet, this region is still threatened by armed conflicts and "according to a UN official, the three states in the east, that is, Red Sea, Kassala and Gedarif states are "a volcano waiting to erupt" (Enough, 2014).

As a direct result of these continuous conflicts many people have been internally displaced from their areas of origin to other states in the country. Among these different states, Khartoum State, where this study was conducted, is the largest recipient of IDPs. Moreover, Khartoum with its current situation represents the whole Sudan by receiving people from all over the country coming from different contexts, ethnicities and backgrounds. "Among the 157,000 refugees and asylum seekers Sudan is hosting, Khartoum state alone hosts 40,000 (Save the Children Sweden Country Strategic Plan, 2012).

According to the latest Sudan census 2008, which took place prior to the separation of South Sudan in 2011; the youth represents 34% of the total population of Sudan.[1]

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[1] All the figures and information in this paragraph are translated (Arabic to English) from Sudan Ministry of Culture, Youth and Sport, Youth Section. (2007). *the 25-year strategy*. Khartoum.

In Khartoum, the capital city, there are a total number of 2,019,679 youth, constitute 39.8 % of Khartoum population.

The youth in Sudan and in the region have historically and distinctly contributed to significant events and brought about significant changes despite the neglect they are subjected to in the society at large.

3. RESEARCH METHOD

This research applies a qualitative research approach in collecting and analyzing the data. It was essential when applying the curriculum to avoid close ended questions in order to enrich the discussion. Participants were continuously encouraged to give a full description of their own experience in each theme that includes their thoughts, feelings, perceptions and expectations.

Through the discussions that have been generated before, during and after the presented PE sessions, as well as the dialogue between the participants in the breaks, the researcher was able to gather the participants' responses to the applied PE curriculum, this is in addition to some other ways of expressions participants have presented e.g. drawing (see figure #6) and songs.

In chapter 4 "finings and discussion" each session of the presented PE curriculum was labelled as a theme in which a summary of the session and the participants' responses were presented under it. The analysis of the results in chapter 4 and 5 are direct description of the participants' responses to the applied PE curriculum.

4. CHALLENGES

Arabic language was used as the mean of instruction and discussion (being the formal language and the participants' spoken language); for the purpose of this study, the researcher had to translate all Sudan's related documents that have been used as references from Arabic to English e.g. strategy of the ministry of education, some

local organizations' profiles. On the other hand, the presented PE materials (presentations) were translated from English to Arabic, which is the participants' spoken language. The discussion during the workshop's sessions was in Arabic, the researcher had to translate again the findings from Arabic to English.

This study was initially targeting youth in Khartoum (capital of Sudan) IDP camps. The reason was that they are, in a way or another, affected by wars back in their areas of origin. However, due to permission restrictions, the workshop took place in the centre of the capital city, Khartoum. However, the researcher was able to invite eight participants (5 Females, 3 Males) from two different IDP camps in Khartoum. Four male participants were refugees from Eritrea as well as six participants (4 Females and 2 Males) living in relatively normal situations in Khartoum.

In the first two days, 20 participants attended the workshop. In day three, four of them did not make it to the workshop (two of them were newly coming from Eritrea, they could not cope with the language), the others (brother and sister) were saying that they were not able to afford the transportation fees. Note that the researcher provided transportation fees for some of the participants who were not able to afford them (IDPs & reufgees).

5. CONTEXT

Sudan is the third largest country in Africa with a very diverse population of 35,482,233[2] (July 2014 est). It lay in northeastern of the continent, bordering six countries and the Red Sea cost. Even before its independence in 1956, Sudan has experienced political instability accompanied with internal conflicts. The prolonged war between north and south Sudan, that known to be the longest war in Africa, ended in 2005 with the Comprehensive Peace Agreement (CPA) that resulted to the independence of South Sudan in 2011. Armed conflicts that have erupted in Darfur (in 2003), kordofan and Blue Nile (in 2011) are still ongoing. With this instable situation, and despite of its natural resources, the country's economy considers to be one of the poorest economy in the world particularly after the secession of South Sudan where most of the oil resources located. Since 1997, Sudan is subject to US comprehensive economic, trade and financial sanctions[3].

In such circumstances, youth can easily be mobilized towards violence and crime courses, they often "turn away from the authority and ideology of older generations and seek to mobilize their own generation in search of solutions" *(*USAID, 2004).

According to (the World Bank, 2012) Sudan embraces one of the largest Internally Displaced Persons (IDPs) in the world as well as a very sizeable population of refuges. Khartoum state, the capital city, where this study is taking place, accommodates 20% of Sudan's total population and the largest number of refugees.

6. THE STUDY

This study aims at designing a PE curriculum and applying it on a group of 20 youth (10 Females, 10 Males) ranged from 15-24 years old, and to test its effectiveness in changing their attitudes towards peace.

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[2] https://www.cia.gov/library/publications/the-world-factbook/geos/su.html
[3] https://www.cia.gov/library/publications/the-world-factbook/geos/su.html

The curriculum contains the fundamental concepts of PE that includes the definition of positive and negative peace, violence, nonviolence, human rights, culture of peace, conflict analysis and transformation, peace in Islam, and youth and peace. The course aims to develop critical skills among the target group by increasing and promoting their knowledge, attitude and behaviour towards peace so they transfer what they earn out of this course to their communities and among their peers.

The course was implemented through presentations, lectures, focus group discussions, group work and arts teaching materials that include music and movies.

CHAPTER 1: LITERATURE REVIEW

This chapter attempts to explore the major themes and concepts this study aims to cover. At the top of these themes is PE, its definition and different forms. The situation of peace education in Sudan will also be examined.

1.1   PEACE EDUCATION

Conflict is a human phenomenon. The three religions of Abrahamic origin and their holy books, the Torah, Bible and Quran, have mentioned the story of Adam's sons Cain and Abel. It is believed that Cain has killed his brother Abel at the time where only six people inhabited the whole planet. The sacred books with slightly different versions of the story indicate that Cain had to live with a permanent sense of guilt for the rest of his life. Despite religions being used in recent times as a backing for terrorist activities, religious teachings arguably have aimed to enable their followers promote peace and avoid violence and conflict. Reardon claims that religions are essential forms of Peace Education (2000). At all events, and with no doubts, it can be said that religion is a form of education and that regular education in general have had its origins in religious institutions.

Education has been considered as a means to promote people's knowledge and values, and to satisfy the needs of communities who use it. Hence, PE has evolved to answer the growing human needs for peaceful coexistence to avoid miseries linked with violence, war and crimes.

It can strongly be argued that after the World War II, where "an estimated 72 million deaths were sustained worldwide" (Factmonsters, 2013), the international community had learned the lesson that neither victory nor benefit will be gained through wars, hence the future of the world started to change positively, at least theoretically, towards peace. The United Nations (UN) was established with the objective of keeping the world away from war and in favour of friendship and cooperation among

all the nations. The UN was designed and formed to save the future generations from the scourge of war by promoting international peace and security. Article 26 (2) of the Universal Declaration of Human Rights states that:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace (Universal Declaration of Human Rights, 1948).

PE has evolved as an academic field in the period following the World War II. Although previous informal practices and endeavours have also taken place, these have not been documented in a proper way. Following the World War II, as mentioned earlier, the UN was established in an attempt to prevent wars in the planet. The UN and other international organizations and agencies developed different approaches towards the definition of PE.

Naturally there is no single definition for PE, however, all definitions agree that it is a domain consisting of educating and training people on certain topics such as: Human Rights, Democracy, Conflict Resolution, Nonviolence, Environmental Education and what has been referred to as traditional PE; and that PE attempts to neutralize violent believes, attitudes and behaviours and replace them positively with non-violent ones.

Among the different UN agencies, the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the United Nations Children's Fund (UNICEF) are playing a significant role in advocating and promoting peace education all over the world.

According to UNESCO, whose primary area of focus is education for peace, PE is:

Education for non-violence and peace includes training, skills and information directed towards cultivating a culture of peace based on human rights principles. This education not only provides knowledge about a culture of peace, but also imparts the skills and

attitudes necessary to defuse and recognize potential conflicts, and those needed to actively promote and establish a culture of peace and non-violence (UNESCO, 2008).

On the other hand, UNICEF defines PE as:

the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully, and to create conditions conducive to peace, whether at interpersonal, intergroup, national and international level (Fountain, 1999, p.1).

In fact, Peace Education is now considered both a philosophy and a process. To put it in the words of Harris and Morrison PE involves:

Skills including listening, reflecting, problem-solving, cooperation and conflict resolution. The process involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches nonviolence, love, compassion and reverence for all life. Peace Education confronts indirectly the forms of violence that dominate society by teaching about its causes and providing knowledge of alternatives (Harris & Morrison, 2003, p.9).

According to Reardon, "who is internationally acknowledged as the founder of Peace Education" (Toledo, 2007)", Peace Education is:

A planned and guided learning that attempt to comprehend and reduce the multiple forms of violence (physical, structural, institutional and cultural) used as instruments for the advancement and maintenance of cultural, social or religious believers and practices or of political, economic or ideological institutions or practices (Reardon, 2000, p.6).

Ian Harris defines Peace Education as:

The process of teaching people about the threats of violence and strategies for peace. Peace educators strive to provide insights into how to transform a culture of violence

into a peaceful culture. They have to build a consensus about what peace strategies can bring maximum benefit to the group (Harris, 2011).

In light of all these definitions, it can be concluded that PE is a day to day practice, we see it at homes when parents forbid their children from using violence when interacting with each other, at work when firms install mechanisms to resolve conflicts between employees, within local communities when the leaders establish and follow mechanisms to resolve the disputes among the community members, etc.

Same as its definition, PE approaches vary from institution to institution and from scholar to scholar. However, the differences are not significant. According to Reardon, (2000) "three approaches could be categorized as essential peace education, human rights education, conflict resolution and traditional peace education. It is these three approaches which are becoming the integrated core of comprehensive peace education" (Reardon, 2000).

Harris states that PE has the following five postulates: "1. it explains the roots of violence; 2. it teaches alternatives to violence; 3. it adjusts to cover different forms of violence; 4. peace itself is a process that varies according to context; 5. conflict is omnipresent" (Harris, 2004, p.6).

The transformative learning, this study aims at realizing among the participants, happens when individuals change their frame of reference by criticizing their existing assumptions and believes and start defining their understanding. The transformative learning relies on the methods teachers use. It can be realized through generating critical thinking by encouraging students to question and develop dialogue as well as artistic activities and emotional processes (Mezirow, 1997). In accordance with what Jack Mezirow said and in an attempt to create critical thinking among them, participants in this study are being encouraged to conduct dialogues, generate questions and use emotional and artistic activities in order to reframe their reference towards peace.

1.2 PEACE EDUCATION IN SUDAN

PE can take place informally, within communities and through informal bodies such as NGOs. Formal form of PE can be carried out in learning institutions like schools, universities, institutes, etc (Harris, 2008). The status of formal and informal PE in Sudan shall be examined in this section.

1.2.1. Peace Education in Sudan's Education System

Reardon once stated that:

The achievement of any social goal requires education. Members of any community who are determined to bring about new social conditions have long realized that the community must come to understand the nature of the proposed changed conditions, the need for the changes and what will be involved in achieving them (Reardon, B. (2001) p.18).

The 25-year Education Strategy of the ministry of Education states that: "For the strategy vision to be realized, freedom, equality and peace should be achieved" (Education, 2002). As part of this, one of the goals to be achieved is to "enable the learner to properly absorb the concepts of: dialogue, democracy, just and comprehensive peace, sense of responsibility, freedom and understanding of human rights and responsibilities" (Education, 2002) . In the curricula's section of Sudan Education strategy, it is explained that the plan shall direct its work to "promote the value of peace and social integration in order to build a civilized nation" (Education, 2002). However, Sudanese schools' curricula do not directly address PE in the strict sense of the term, i.e. there are no specific units or subjects on PE, nonviolence, human rights, etc.

In terms of teaching methods, what has been referred to by the Brazilian educator Paulo Friere as "the banking concept of education" is applied in the entire education ladder. This term refers to the symbol of students as empty containers which teachers

must deposit knowledge detached from reality into. This term was used by Freire to describe and critique the traditional education system (Friere, 1993).

According to Freire, the banking concept of education results into "oppressed consciousness" that

Maintains a sense of fatalism, the resignation to the fate of being an object of domination by the oppressed, and the lack of awareness that the situation can be transformed. The oppressed are also likely to be attracted to the oppressor way of life, and to be self-deprecating and even violent to themselves or others of their group. The oppressed lack self-confidence, and have a "magical belief in the invulnerability and power of the oppressors (Freire, 1972, p. 64).

In order to transform the oppressed consciousness Freire suggests that educators use critical dialogue as a tool (Freire, 2005).

An appropriate implementation of the above mentioned strategy and the integration of PE lessons in the curricula as well as applying peace pedagogy in Sudan's education system is not only desperately needed, but it is essential and crucial in order to equip students with critical thinking skills and to build new generations free of oppressed consciousness.

Fortunately, at the post graduate level, there are peace institutes, centres or programs in some universities in Sudan; e.g. Khartoum University, Sudan University for Science and Technology, ELfshir University, Dalanj University and Ahfad University. Nevertheless "the subject has never been offered as a formal course of study for a bachelor degree" (Bishai, 2014). In comparison with the violence and armed conflicts that is continuing and spreading all over the country, the role of these institutes/centres needs to be expanded and altered from merely academic work to advocating for changing government policies and academic curricula towards peace in order to accommodate the status quo and its implications on the social fabric and the country.

Daniel Bar-Tal suggests that if a specific society would like to bring about change towards a culture of peace after war it is "of special importance is establishing

continuous peace education that can socialize the younger generation into the culture of peace" (Bar-Tal, 2008), which is certainly the case in Sudan.

1.2.2. Peace Education Within Organizations' Programs In Sudan

Daniel Bar-Tal stressed the role of the Non-Governmental Organizations (NGOs) on building peace in communities, he states that "spreading the message about the importance of constructing peaceful relations, helping establish cooperative and friendly relations with the past adversary, or providing economic assistance to the society members and thereby showing that peaceful relations have important benefits (e.g., Aall 1996)" (Bar-Tal, 2008).

The number of the organizations working in Sudan has dramatically increased after the Darfur crises in 2003. As the conflicts escalated and spread in the country, many organizations started to pay attention to building peace and integrating it through its programs, including governmental, local and nongovernmental organizations. Most of them address topics on peace education in one way or another.

In 2009, the government of Sudan had formed the National Commission for Human Rights. Article 9. (1) of the Sudanese National Commission for Human Rights Act states that: "the commission is responsible of protecting, promoting, raise the awareness and disseminate the knowledge on human rights..." (Sudan, 2009).

INGOs like Save the Children, AMPCOR and others do work on PB in different parts of the country. Local NGOs like SUDIA and the NIDAA Organization for development also work on PB and PE in different states of the Sudan[4].

With the increase of environment threats like the global warming, water shortage, etc. environmental education has emerged as a domain within the PE. The environmentalists argue that the environment destruction is the real threat that face the humanity not only the wars. To put it in T.S. Eliot words "This is the way the world ends, not with a bang but a whimper" (Eliot, 1936: 107). Although environment

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[4] http://www.sudia.org/index.php/our-work/peacebuilding

education as part of PE is known in places free of armed conflicts, yet in Sudan there is the Sudanese Association for Environmental Protection that considers as one of the local NGOs that work to raise the awareness on the environment related issues in the country.

1.3 PEACE BUILDING

The term 'peace building' has emerged over 30 years back "through the work of Johan Galtung, who called for the creation of peace building structures to promote sustainable peace by addressing the 'root causes' of violent conflict and supporting indigenous capacities for peace management and conflict resolution" (United Nations Guideline, 2010).

Furthering the United Nations' Secretary General Boutros Bourtors Ghali's report, an agenda for peace, that described peace building as "a major instrument for securing peace in post-war situations. More generally, as a preventive measure, it can be applied in all stages of conflict and in relatively peaceful societies. Peace building covers all activities aimed at promoting peace and overcoming violence in a society" (Beatrix and Bernhard, 2012).

Brahimi, in his report published in 2000, stressed more on the activities undertaken on the far side of conflict. He stresses that PB is not merely the absence of war. The term, however, continues to be modified in accordance to certain event, context and mandate.

Peace Building involves concepts of conflict prevention, management and transformation, all of which must be undertaken to address comprehensively conflicts that arise in post-conflict settings, but should also aim to transform the conflict system as a whole, preventing violent conflict from arising in the future… Peace Building thus aims to generate a range of measures that will create 'positive peace' conditions, with a view to avoid a lapse, or re-lapse into violent conflict (Cedric and Gustavo, 2013).

The international community's role in peace building is substantial; however, the involvement of the community actors such as civil society, women, youth, religious leaders, and local authorities in the Peace Building process should be taken into consideration to guarantee its sustainability and effectiveness.

Additionally, Georgi a former senior official in UNFPA Burundi emphasized the need to focus on youth, who in her opinion seem to "represent the biggest danger to peace consolidation, and who possess the energy and naturally optimism and innovative mind set" (United Nations, 2010).

1.3.1. Peace building/ Mediation in Sudan:

Very similar to many other African countries, reasons of conflict in Sudan include struggles for power, tribal, traditional and cultural disputes as well as competition over limited natural resources - oil, territory and water.

Sudan is a large country with a poor transportation infrastructure and a relatively small judiciary apparatus with limited distribution across the country. Thus, access to the official justice system is costly and time consuming. As such, historically, Sudanese people in distant regions of the country tended to resolve their conflicts by resorting to a local/tribal judiciary system called, in many parts of the country, Aljudeya, in which wise and respectable elders and religious leaders, named Al Ajaweed are assigned the authority to pass judgments without being disputed and resolve disputes with minimum loss. Ajaweed hand down judgements on three levels: on personal status such as marriage, divorce and debts. They also arbitrate on the conflicts from within a tribe such as lands disputes (which are very common in Sudan and Africa in general); they also adjudicate in disputes between different tribes - in this case, they coordinate with the Ajaweed in the other tribes. Aljudeya usually takes place under a big tree, where Ajaweed and disputed parties as well as some other elders and the conflicting parties gather to discuss and agree on a decision (AbuFas).

The government of Sudan was officially recognizing Aljudeya system, without interfering in its affairs. In the seventieth of the last century, the ruling military regime abolished Aljudeya system and replaced it by an official judiciary system. One of Aljudeya's advantages was that it used to adjudicate swiftly on a certain dispute before it involved more people and parties. Generally, in the tribal societies people in a certain area are aware more than the official individuals with the context and the nature of the conflicts. Thus demolishing Aljudeya was one of the reasons for the conflict's escalation in Darfur and other parts of the Sudan such as Kordofan (Darfur fact-finding committee, 2005).

1.4. YOUTH AND PEACE BUILDING

Although everyone's personality is influenced by what s/he experience throughout his/her different periods of life, yet, the youth period is known to be the age where the personality attributes and preferences started to be shaped.

In the contemporary era, the youth, in different parts of the world, have distinctly contributed to significant events and brought about large changes. Everyone was watching with excitement the Arab spring, the youth who determinedly changed strong and profoundly dictatorships' regimes that lasted for decades, in only few weeks. Those youth have organized themselves via the social media, Facebook was on the top of the media channels they have been using to communicate and organize themselves. Bearing in mind that Facebook itself was invented by a group of young students as well, it has now become a very strong, popular and essential social media website that shaped the world of relationships by opening a space for connecting, networking, sharing news and expressing views freely.

In many cases, youth can be mobilized to serve negative and destructive causes. The so-called Alshabab Movement represents the negative side of the youth organizations. Alshabab is an Arabic word that means "the Youth". In spite of their aggressive and violent mandate and agenda, those youth, in a way or another, and by the youthful energy and determination they possess, have imposed themselves as a strong and

influential actor in the region and the entire world and "still, security analysts warn that the group remains the principal threat in a politically volatile, war-torn state" (Masters, 2014).

Many reasons where behind the researcher choosing the youth as the research sample, the most important one being the energy that they possess which can be guided and mobilized equally towards peace or violence, and in both cases those young people will significantly be effective.

In agreement with Galtung who stated that "young people and women tend to be the shock absorbers of social change and are profoundly affected by the different forms of violence - direct, cultural and structural" (Galtung, 1969), yet, youth are being neglected by governments, organizations and media reports, who generally concentrate on children and women as victims of violence.

Dr. Roshan Danesh states, "It is an undeniable fact that youth are the prime life-blood feeding the machinery of war, and continue to play that role today" (Danesh, 2008). As such, youth can be described as both victims and active actors of violence. It is even more regrettable that research attention towards the study of youth and peace was minimum, as such studies on programs targeting youth as agents of peace-building are far less developed compare to other areas of peace building research. Roshan also states that "theorizing about youth and peace, and programs targeting youth as agents of building peace, remain underdeveloped aspects of the peace education field" (Danesh, 2008).

Finally, what needs to be repeatedly addressed is that the youth of today are the leaders of tomorrow, to aspire for a better future more efforts should be directed towards investing on youth PE and PB programs, shape their attitude and skills, encourage and engage them as key agents and actors in the PB process.

1.4.1. Youth Definition

According to UNESCO "age is the easiest way to define this group, particularly in relation to education and employment. Therefore "youth" is often indicated as a person between the age where he/she may leave compulsory education, and the age at which he/she finds his/her first employment". The age of the youth is affected by demographic and cultural aspects. However, "the UN, for statistical consistency across regions, defines 'youth', as those persons between the ages of 15 and 24 years, without prejudice to other definitions by Member States" (UNESCO, 2009).

In Sudan, and according to the strategy of Federal Ministry of Culture, Youth and Sport (MoCYS), youth age ranged from 15 to 34.

1.4.2. Youth In Sudan:

The MoCYS had signed and ratified many regional and international conventions and charters related to youth, such as the United Nations Convention on the Rights of the Child UNCRC, African Youth Charter, Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples. It also designed and endorsed a 25-year strategy (2007-2032) for youth in Sudan. Yet, and because of the lack of budget allocation for this ministry, the strategy is struggling to be implemented appropriately.

According to Sudan 2008 census, that has taken place prior to the separation of South Sudan in 2011, youth represents 34% of the total population of Sudan[5]. In Khartoum, the capital city where this study take place, there is 2.019.679 youth that is 39.8 % of Khartoum population. Similar to many other underdeveloped countries, youth in Sudan face many issues that negatively affect their development and empowerment, and accordingly their contribution towards the growth and betterment of their

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[5] All the figures and information in this paragraph are from Sudan Ministry of Culture, Youth and Sport, Youth Section. (2007). *the 25-year strategy*. Khartoum (translated from Arabic).

countries. On the top of these issues, and according to Sudan's Federal MoCYS strategy, is the illiteracy where the number of illiterate youth reached 5.969.190 (almost half of the youth number in Sudan).

Extremism is another big issue that is growing in Sudan parallel to its rise within the regions surrounding Sudan and the world in general. Although in Sudan relatively and comparing to neighbouring countries (e.g. Somalia) the issue of terrorism is not widely spread, yet it remains a serious threat.

HIV/AIDS is one of the risks that face youth in Sudan. Drugs also are one of the serious problems that is affecting and rising up among Sudanese youth as a result of the unemployment that reached 29% of the youth within the age of 15-24 only. Another new problem that is facing the Sudan as a whole is immigration, which started to rise up within the few past years.

Vagrancy is another big issue that involves many children and youth especially in Khartoum State. In a study that conducted in 2004, in Khartoum state only, around 34,000 children have been living in the streets (Samia al-Nagar, 2011), those children by now have probably become youth.

In Khartoum IDP camps, a gang group of teenagers and youth who call themselves "the Negros" emerged in the past few years causing many theft, killing and terrorization cases. The phenomena, however, is a result of unemployment and dropouts from schools as well as other societal and economic issues.

Despite their tough circumstances, limited opportunities and marginalization, youth in Sudan have many positive interventions and contributions towards social harmony. The emergence of the social media website "Facebook" informed the public about many major campaigns organized by youth such as working for children with cancer, children in reformatories, children born out of the wedlock, rehabilitation of schools… etc. these campaigns are lasting for more many years now and positively contributing to their respective targeted beneficiaries and positive social interconnection.

In early August 2013, Sudan had one of the worst flooding season in decades. "Khartoum State been considered the worst-hit by the floods, with 128,380 people estimated to be affected, whose houses were damaged or completely destroyed by the heavy rains and floods" (Save the Children, 2013). In few days, an initiative called Nafeer[6] that have been initiated by a group of youth took place through Facebook and got 50,000 likes as well as a large amount of money and materials. More than 10,000 youth volunteers arranged visits to the initiative premises and registered themselves; most of them are youth who volunteered to help on distribution of life saving materials and reconstruction of the damaged houses and institutions[7]. This particular initiative reflects the instrumental and influential role youth can play for their countries in and societies.

Youth is known to be a period of transition from dependency to independency and where one is willing to obtain and adopt new ideas. In countries like Sudan where youth represent large number of population and where conflicts continue to spread all over the country, the necessity of equipping this big and very important category with the knowledge, skills, attitudes and values to bring about positive changes towards peace and nonviolence through formal or informal PE courses is desperately needed, bearing in mind that a social change not easy to be achieved without education.

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[6] Nafeer in Arabic means: mobilize people and community to help and assist in any need related matters.
[7] [Personal interview]. February 2014. (this interview was conducted with Nafeer communication focal person)

CHAPTER 2: METHODS

In this study, a PE curriculum is administered to a sample of youth living in Khartoum/ Sudan with a view of evaluating its impact. This methodology chapter describes the content of the curriculum, its way of administration and explains the sample size and sample type. The methodology also includes a description of the phenomenological approach used in this study.

This study used qualitative analysis approach in observing, collecting and analyzing the data. No formula was used to collect and analyze the data.

2.1. THE CURRICULUM

The PE curriculum used in this study is adapted from a similar study that has been carried out in Ethiopia, namely Tigist's study (Tigist, 2009). Typist's study was chosen as a source in view of the fact that it has been successfully carried out in a sample in Ethiopia. Both Sudan and Ethiopia belong to the East African region, both countries consists of varieties of ethnic groups with similar types of conflict and social strive where competition over land and water are familiar: Conflict and dispute between agrarian and pastoral communities. Both Sudan and Ethiopia experience conflict between political parties all competing for power.

Tigist's curriculum was written and administered in English with topics on: Peace, Peace Education, the Role of education, Culture of Peace, Non-violent Struggle, Civil resistance, Non-cooperation, Conflict, Violence, Structural violence, Direct violence, Cultural violence, and Culture of violence.

Within the context of Sudan and the relevant research context, topics in this study are Peace, Peace Pedagogy, Positive and Negative Peace, Peace Education, Violence and Non-violence, Culture of Peace, Causes of Conflicts, Conflict Analysis, Conflict Resolution; Meditation and Reconciliation, Human Rights, Peace in Islam, and Youth and Peace.

Other manuals of PE and PB were used on designing the curriculum; those are Peace Education in UNICEF, ACCORD Peace Building Handbook, SIHA Training of Trainers (ToT) guide on Conflict Transformation and Social Peace in Post-Conflict Era[8] as well as Teacher without Borders from which the researcher utilized some topics[9].

The researcher put in place the first five stages listed below, out of the eight stages of changing behaviour that have been adapted from UNICEF Peace Education Handbook (Fountain, 1999. p13), in which an individual:

Becomes aware of the issue (peace and conflict);

Becomes concerned about the issue;

Acquires knowledge and skills pertaining to the issue;

Becomes motivated, based on new attitudes and values;

Intends to act;

Tries out a new behaviour (for example, peaceful conflict resolution);

Evaluates the trial; and

Practices the recommended behaviour.

The curriculum in this study was administered in Arabic and has been learner-centred with a special emphasis on the interactive relationship between instructor and learners. Thus the course was taught through fully participatory and teaching-learning methods, this included presentations, dialogue, focus group discussion (FGD), experience sharing, role playing, storytelling and display of movies/ songs followed by discussion.

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[8] SIHA is a Sudanese NGO working on gender and women and functioning in different African countries.
[9] Teachers Without Borders workspace (TWB) is a website that contains lessons on PE
:twbonline.pbworks.com/

2.2. RESPONDENTS AND PARTICIPANTS

The sample size was 20 youth (10 Females, 10 males) and their aging 15-25 years. The minimum level of education required was secondary school education.

The sample was chosen randomly and consisted of youth from different categories of the Khartoum society in Sudan which included 4 Eritrean refugees, 8 IDPs from Khartoum areas and the rest were youth who were neither refugees nor IDPs but residing in Khartoum for the purpose of control comparison.

Ten of them were university graduates, five were university students the rest were secondary education students.

Participants' names in this research were changed for confidential purposes.

2.3. EVALUATION

To measure the impact of the PE curriculum it was necessary to describe and evaluate the opinion changes of the participants before and after each theme/ presentation.

The impact of this PE curriculum was evaluated through the participants' responses to the pre and post questions before and after the sessions as well as through the observation, description and analysis of the attitude and peace values developed by the members of the study sample during the implementation of this curriculum.

In order to measure the participants' understanding of the curriculum concepts as well participants were asked prior to each session to describe concepts from their point of view. Then from the discussion, the researcher was able to see whether there was change on their understanding and their attitude.

The PE curriculum sessions were 16 sessions altogether. These sessions were arranged in the following order (as listed in the below table):-

Session 1: Introduction

Session 2: Peace Pedagogy

Session 3: Is War Worth It?

Session 4: Peace Education

Session 5: Conflict

Session 6: Conflict Analysis

Session 7: Reconciliation

Session 8: Mediation

Session 9: Violence and Positive and Negative Peace

Session 10: Peace Culture

Session 11: Nonviolence and Nonviolent Resistance

Session 12: Youth and Peace

Session 13: Islam and Peace

Session 14: Human Rights

Session 15: Participants' Feedback

Session 16: Every Day song

2.4. TABLE 1: LESSONS PLAN

	#	Topic	Objectives	Time/ Min	Description	Readings
Day 1	1	Introductions (see presentation #1/ Appendix)	Getting to know the participants and introduce the training purpose, instructor and content.	60	The researcher to introduce herself, the purpose of the training and why she had chosen PE. Presentation contains the results of Google search for the words "Sudan" and "Sudanese", which is "Sudan genocide", "civil war", and "Sudanese Civil War". It also contains different symbols of peace.	
	2	Methodology of teaching the course and introduction to peace pedagogy (see presentation # 2/ Appendix).	Students are made aware of different concepts of peace pedagogy; banking system, education for consciousness and the	60	Participants to role play and present the teaching methods in Sudan (in Eritrea for the refugees participants) Presentation on Paulo Freire's concepts of banking system, pedagogy of oppressed and critical consciousness.	Paulo Freire (Education for consciousness & pedagogy of oppressed (SUM).

		pedagogy of the oppressed		Discussion	Teachers Without Borders workspace (TWB).
	3	Is War worth it? (see presentation #3/ Appendix).	Draw the participants' attention to the importance of peace and ugliness of war	30	Presentation contains pictures from different wars followed by a discussion.	Collection of pictures by the researcher
	4	Why peace education? (see presentation #4/ Appendix).	Participants are made aware of the PE definition, concept and forms. Also why the researcher chosen PE.	30	The presentation contains UNESCO and UNICEF definition of PE. And what is formal and informal PE was presented to the participants.	What is Peace Education? Ian Harris and Marry Lee Morison.
Day 2	5	Conflicts (see presentation #5/ Appendix).	Participants are made aware of the definition of conflict, its causes, and the skills peace builder needs in order to intervene in its resolution.	90	The presentation contains the definition of conflict, difference between conflict and war and causes of conflict; psychological, limited resources and value differences. It also includes the skills one should acquire in order to intervene in a conflict resolution at a grass root level, different levels of reconciliation; political (negotiation, meditation … etc), and societal (changing the societal believes,	Teachers Without Borders workspace. (Bar-Tal, 2008); Reconciliation as a Foundation of Culture of Peace.

				collective memories… etc). The session also described in details how the societal beliefs can feed into hearted and inflame hostility between different groups.	
6	Conflict analysis (see presentation #6/ Appendix).	Participants are made aware of one of the conflict analysis tools and can apply it	90	A presentation on Jorgen Johnson's conflict analysis tool (ABC triangle) delivered. Participants to be asked after the presentation to choose any conflict and analyze it using the ABC triangle tool.	Jorgan Johanson conflict analysis (ABC triangle) tool
7	Transitional Justice: Reconciliation (see presentation #7/ Appendix).	Participants are made aware of the reconciliation from the psychological/ societal perspective.	30	A presentation on conflict resolution from societal perspective used. It also contains the skills the peace builder should be equipped with in order to intervene in conflict resolution. The session emphasizes the reconciliation from psychological perspective and at the societal level. Participants will be asked prior to the session what they think reconciliation should contain!	Reconciliation as a Foundation of Culture of Peace. (Bar-Tal, 2008)

	8	Conflict meditation	Participants are made aware of the mediation definition and processes		The presentation was adopted from the ACCORD training manual. The presentation contains definition of mediation, conditions of mediation, the role of the mediator, mediator power and influence, stages in mediation, how to help parties make offers, mediator checklists and mediators skills.	ACCORD training manual
Day 3	**9**	Peace (negative and positive) Violence (cultural, structural, physical, verbal) and Nonviolence. (see presentation #8/ Appendix).	Participants are made aware of the different forms of peace and violence	60	Pre questions to the participants: what is peace in your view? What should be absent in order for peace to come true? What elements should exist in order to realize peace? Participants to present their views. This is to be followed by a presentation on different forms of peace (negative and positive) and different forms of violence (direct, structural and cultural violence).	Galtung, J. (1990). Cultural violence. *Journal of Peace Research*, *27*(3), 291-305. Retrieved from http://www.jstor.org /stable/423472 Galtung, J., & Hoivik, T. (1971). Structural and direct

					violence: A note on operationalization. *Journal of peace research*, *8*(1), 73-76. doi: http://www.jstor.org/stable/422565
	10	Culture of Peace. (see presentation #9/ Appendix)	Participants are made aware of the meaning of culture of peace and culture of war.	60	Presentation on the meaning of peace culture and war culture, UNESCO's definition of peace culture and the UN declaration on a culture of peace are to be presented. Participants to be asked and to identify the elements of peace and war in Sudan's culture, and in Eritrea for the refugee participants.	UNESCO/ UN Declaration on a culture of peace/ Teachers Without Borders workspace
	11	Nonviolent resistance. (See presentation #10/ Appendix), (see movies and story/ Appendix #15)	Participants are made aware of the definition of nonviolent resistance, different methods and	120	Presentation on nonviolence, its definition and techniques and tools; nonviolent resistance, food strikes civil disobedience, boycott delivered. The presentation also contains some of the nonviolent resistance	Teachers Without Borders workspace. Movies.

			mechanisms used in nonviolent resistance, nonviolent movements and figures.		figures e.g. Gandhi, Rosa Parks and Martin Luther King, and their contribution to the nonviolent movements. The presentation describes the achievements those figures have made and how they have changed the world. A short movie on nonviolent movements around the world will be screened. (Movies and story are Appendixed). Presentation also includes pictures and description of the Arab spring's revolutions (Tunisia and Egypt) as well as Sudan's nonviolent revolution on 1964 and 1985. This will be followed by discussion and comments from the participants. The story of Mahatma Gandhi's grandson, *Dr. Arun Gandhi founder of the M.K.Gandhi Institute for Non-violence*, was shared with the participants where is shows the effectiveness of the nonviolence, the story brought tears to the eyes of some of the participants.	

Day 4	12	Islam and peace (See presentation #12/ Appendix).		60	A presentation on the image of Islam after September 11th delivered. The presentation contains different verses from Quran that urges Muslims to adhere to peace/ nonviolence and avoid violence; the presentation also contains prophet Mohammed's sayings that call for peace, nonviolence, evidences and events from his life that prove this. The presentation also shows the real meaning of Jihad that have been deformed and shaped as a holy war in the contemporary media.	Quran. Prophet Mohammed ahadeeth and history. (Khan، Non-violence and Islam)
	13	Youth and peace (See presentation #11/ Appendix)	Participants are made aware of the active role youth can play in both peace and conflict	60	Presentation contains the UN definition of youth and youth definition according to Sudan federal ministry of youth and sport. The roles youth can play in both peace and conflict context, and how does that affect youth's interests. The presentation also contains some of youth movements around the world, positive examples: Arab spring, the Sudanese youth initiative during the flood in Khartoum 2013 (Nafeer), and negative examples: Alshabab movement, Aldinder cell (Sudanese terrorist group).	Different online sources

				The presentation to be followed by a discussion.	
14	Human rights (See presentation #14/ Appendix)		90	The presentation contains the history of the human rights following the World War I & II, background of the declaration of human rights and some articles. The presentation also contains background about the International Committee of the Red Cross (ICRC), the Geneva Convention and the United Nations Convention on the Rights of the Children (UNCRC) and Sudan's endorsement status on the above-mentioned conventions.	Different online sources
15	Quotes on peace and nonviolence		90		http://www.eqtibas. com/author/258
16	Everyday song and discussion	Each day of the four days starts with a song that addresses war and/or peace and hope.	60	Each day of the four days starts with a song that addresses war and/or peace and hope. Day 1: is this the world you want? Day 2: we are all-human/ heal the world.	

				Day 3: tell me why? / Tomorrow is a new day. Day 4: Sudan my country/ a success story	

CHAPTER 3: FINDINGS AND DISCUSSION

In this chapter, findings from the 4 days workshop are presented with an in-depth description. This includes results from FGDs, observations, dialogue and role-plays. The findings are presented according to topics listed in the lesson plan and under the sub headings as listed below.

3.1. DAY ONE FINDINGS AND DISCUSSION

3.1.1. Introduction[10]:

First session was the Introduction where the researcher explained the reasons behind choosing PE. The presentation starts by showing the different symbols of peace, where participants were asked to identify the ones they know. Most of the participants (18 out of 20 participants) were familiar with the pigeon and the middle and index fingers symbols, none of the participants was aware of the first peace badge that had been made for the campaign for nuclear disarmament and became the Peace symbol later. (See below figure #1).
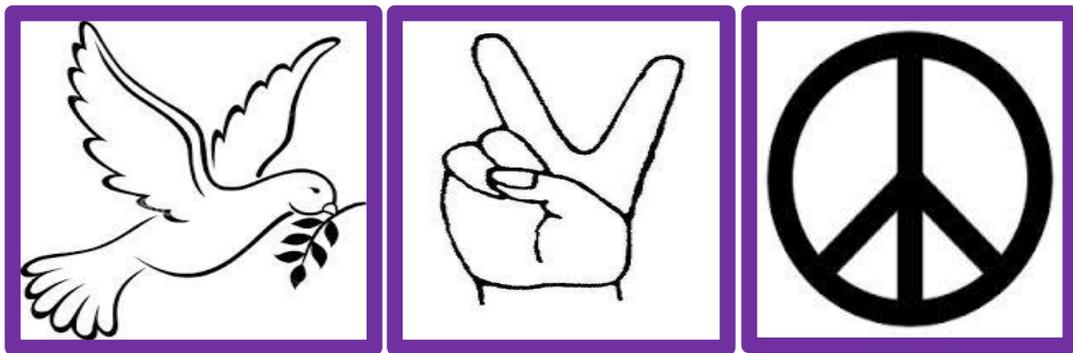
Figure #1: Peace symbols presented in session #1.

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[10] See presentation #1/ Appendix

Next slides in the first session (the introduction) Google search results were shown as stimulus to generate discussion by the participants (using Sudan and Sudanese as key words). It is noteworthy that the first and foremost in this search were the following titles: genocide and civil war. (See below figure #2 & 3).
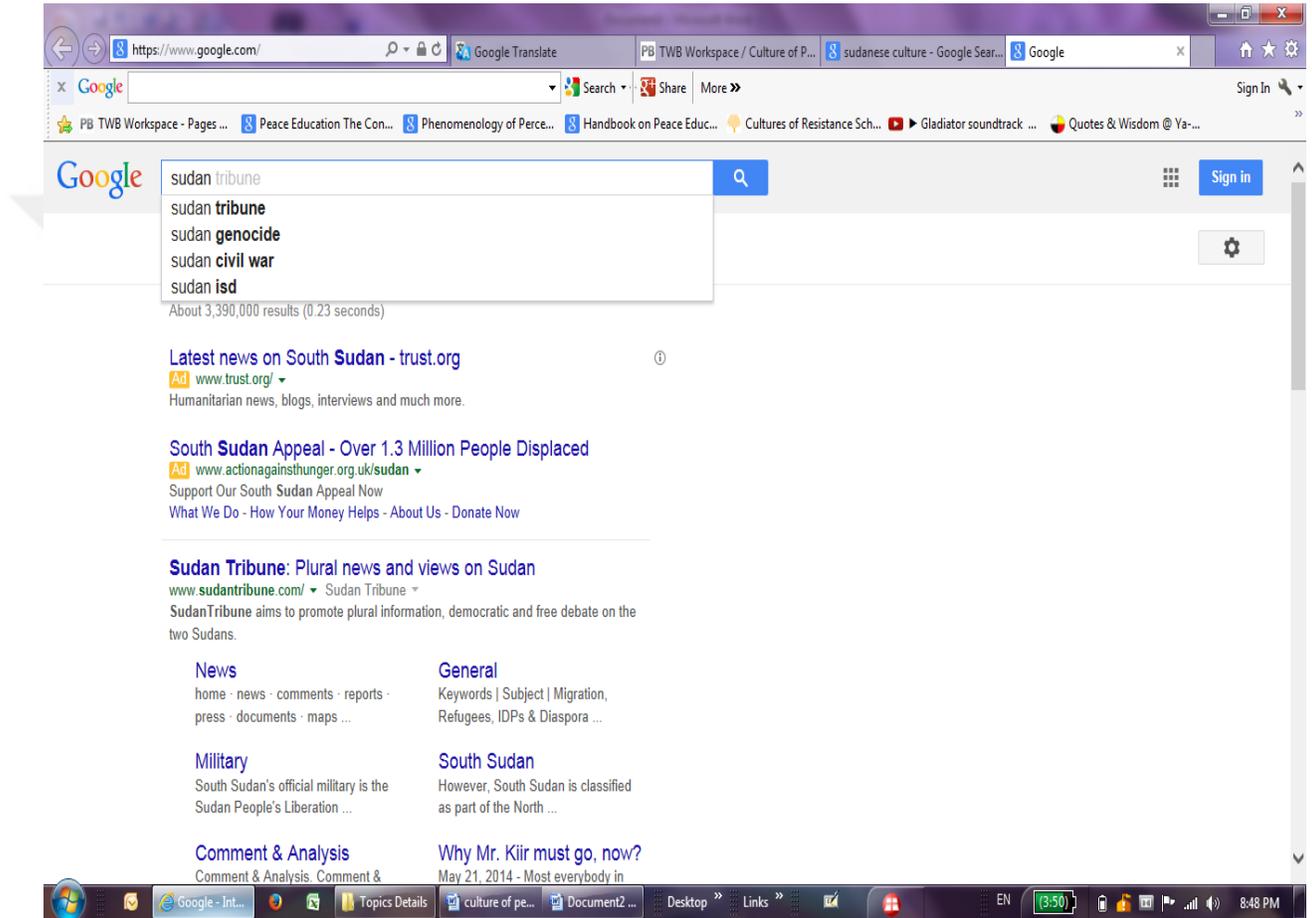
Figure #2: Google search result for the word Sudan, presented to the participants in the Introduction session.
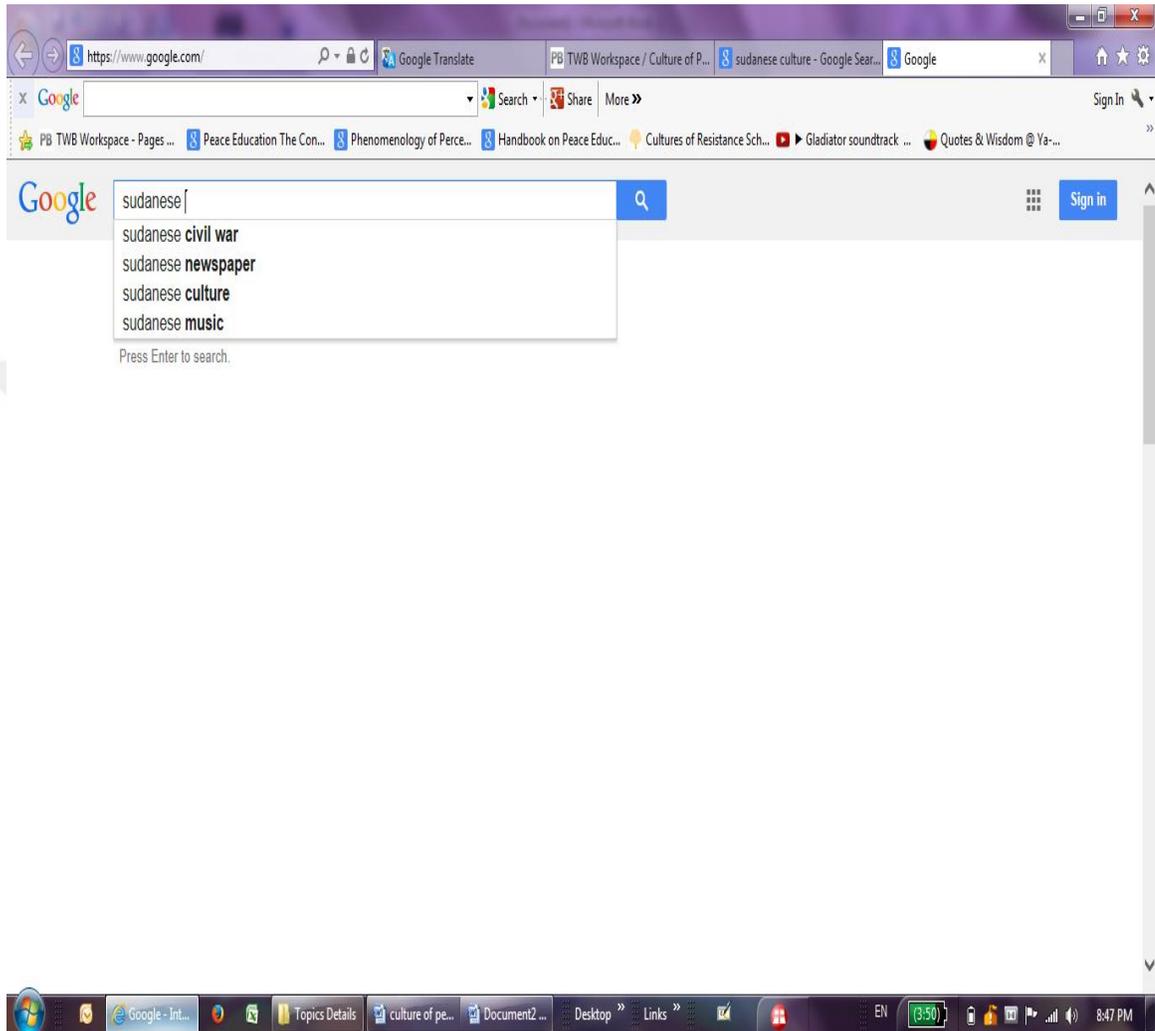
Figure #3: Google search result for the word Sudanese, presented to the participants in the Introduction session.

Many interesting results were obtained through the discussion of the participants.

Aya(17 year-old) stated that the search Google results *"are part of the international conspiracy against the Sudan"*. This particular participant does not deny the occurrence of war and conflict in the country. Her position is that there are no civil wars *per se* neither in

Darfur nor BN nor SK. What she also said that "*such wars cannot be defined as genocide*". Her view can be looked at as neutral because her place of origin is Khartoum State (capital of the country) and that she has no particular affiliation to any of the three mentioned regions.

Jalal (24 year old) born and living in one of the IDP areas and whose family is originally from Nuba Mountains, an area of ongoing armed conflict between the Government of Sudan and the SPLA was saying that he knows "*from the news and from his relatives that there is a conflict in his area of origin*", whereas two of his female neighbours (born and living in the same IDP camp) Fatima(17 year-old) and Hawa (18 year-old) were saying that they did not know there are people suffering from wars in Sudan. Hawa said, "*I will pray for them from now on and would strive to do something to help them*".

It can be said from the discussion during this session that the participants, including those who are originally from areas of ongoing armed conflicts, in general may have come across the news of armed conflicts in Sudan, however, they are not aware of the details e.g. reasons, parties, etc. This could be attributed to their surroundings and people they live with.

It is also worth mentioning that only four out of the twenty participants have participated in the discussion and shared their comments in this first session. It is understandable that students are not familiar with the dialogue and discussion with their school teachers; this can be attributed to the way students are taught in our schools. This indicates the lack of peace pedagogy in our schools' system.

3.1.2. Methods[11]:

In PE "how we teach is just as important as what we teach[12]". In such vein, the second session was to present and explain the methodology that has been applied throughout the

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[11] See presentation #2/ Appendix

[12] http://twbonline.pbworks.com/w/page/34116640/Peace%20Education%20Pedagogy

course; presentations, FGD and critical thinking with special emphasis on the interactive relationship between the instructor and learners. Peace pedagogy and some of its theories developed by Paulo Freire were presented; the relationship between the oppressors and the oppressed, problem-posing education and the banking system theory were explained[13]. Participants were divided into four groups (one of which was entirely Eritreans).

Participants were asked afterwards to role play the education methods back in their schools. The plays of the four groups represented the aggression of the schoolteachers and the banking system theory applied in their schools. After this session, many of the participants requested to share their own experiences that they had had with their original teachers when they had been school kids (one of them is still at school), and how these experiences have negatively affected their interest on a specific subject or the school itself.

One of the Eritrean participants was actually a teacher; he asked for more information about peace pedagogy and Paulo Freire's theories, and asked the researcher to share some of his books and was saying that he is going to use the problem-posing education method and apply it in his classes from now on. Two other participants showed their interest to learn more about peace pedagogy.

The flow of the discussion showed the importance of peace pedagogy and peace education culture and that it is apparently very crucial to be part of the formal education system as well as within the community. Moreover, it also illustrated the influence and effect of aggression and violence on people and specifically children and that youth has its negative impact on shaping one's personality and the way people think and act.

3.1.3. Is War Worth It?[14]:

This presentation was meant to highlight the emotional aspects of wars by showing some images of the atrocities of war. Participants were asked before the presentation if they think

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[13] See the definition of education banking system above.
[14] See presentation #3/ Appendix

that war was worth it. Some of the males (3 out of 10 male participants) were saying that sometimes violence cannot be countered without violence and so war is a legitimate reaction against assault.

Obviously, the presentation had influenced the participants' views, because after the presentation same people were asked whether they still believed war was worth all these miseries, and they were responding in a complete different way by saying politicians should use another way to solve out the problems because war does affect civilians and children most.

3.1.4. Peace Education[15]:

The third and last session in day one was on PE. The participants were introduced to the meaning and definition of PE by the UNESCO, UNICEF and different PE scholars; they were also introduced to the different forms of PE e.g. formal and informal, and topics like human rights, democracy, conflict resolution, nonviolence, environmental education.

In view of the fact that PE was new for all participants, they were asked before the session started "what comes to your mind when you hear the term Peace Education?"

Answers were all around conflict resolution and mediation. After the presentation, most of the participants (17 out of 20) were saying that they never assumed that environmental education and human rights had something to do with peace and peace education. Participants were asked afterwards to identify any topic or form of PE they have experienced before, three of them have been trained on human rights in which two of them are already child rights activists and one of them is a member of Sudan Scout, where they

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[15] See presentation #4/ Appendix

normally come across human rights and peace. Two other participants (male, female) have attended peace building training before.

It is perceived as a general observation that PE and the in-depth knowledge are very important even in the day-to-day life. Having general knowledge on a term is completely different from being knowledgeable in its different forms.

In the last session of day one, the participants were asked to give general feedback on the first day's sessions, methodology, as well as meal services and workshop venue, etc.

Responses were all positive, participants showed their excitement to learn a new and interesting topic as well as their appreciation for having the chance to be part of the workshop. Responses also indicate how frustrated they were from the way the community dealt with them as young people.

3.2. DAY TWO FINDINGS AND DISCUSSION

Day two sessions were about conflict, conflict analysis and reconciliation from a societal perspective. The day started with a famous Arabic song called "we are all humans[16]". One of the participants asked to have more than one song a day and all participants agreed. The researcher asked the participants to choose peace related songs and bring them every day for others to listen to (See participants' songs, Appendix).

3.2.1. First session: What Was The Most Interesting Thing You Have learnt In Day One?

The day started with a small session on "what did you learn yesterday". Participants were asked to write down the most important thing they have learned in day one and were asked

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[16] See song 2/1 Appendix

to paste the paper on a flip chart and present what they have learned. For many of them this was not an easy task, to stand in front of people and speak out.

Despite differences of emphasis, all participants seemed to have developed positive attitudes towards both peace and PE, as indicated in their responses below:

Responses, in their words, were; (Amel 25 year-old*): "peace is important, I am eager to know how to achieve it in Sudan"*. (Tamirat24 year-old*): "peace symbol, we need peace in life especially for children"*. (Saga 19 year-old): *"conflicts should be solved without using violence, war is not worth it! Peace should be taught and disseminated among people"*. (Filmon 24 year-old): *"peace is non-violence, starts from smile, must start from our self and gradually expand it to families and communities"*. (Aya17 year-old): *"war is not worth it, youth can change if they are given a chance"*. (Nada21 year-old): *"I learned what peace education is"*. (Fatima17 year-old): *"I learned a new methodology called 'peace pedagogy' and Paulo Freire's theories"*. (Aya17 year-old) *"I learned that there is a man called Paulo Freire and I will read his books as they interest me. I came to know that the way we have been educated called banking system where we only receive deposit without thinking of it. I learned that we have so many songs that triggered violence and war and that when we sing for peace it can be realized"*. (Yonas 24-year-old): *"I have learned many things, conclusion: I promise to contribute to peace"*. (Jamela 23 year-old): *"peace could also be a curriculum; there are people who are concerned with disseminating peace by education"*. (Hiba27 year-old): *"my desire to achieve peace has increased since yesterday, we are all human beings as Samira Saed (singer of previous day's song) said, and everyone has the right to live in peace"*. (Barkat 28 year-old): *"I learned that peace can be taught to communities"*. (Salma24 year-old): *"I learned that war is one way to solve conflict"*. (Dina19 year-old): " I *learned that peace pedagogy is a method that aims at enhancing critical thinking, I was introduced to a philosopher called Paulo Freire and his term banking system, also I learned that conflict is not war"*. (Jalal24 year-old): "*peace is important in our lives*". (Yassir19 year-old: "*I did not know that there are many armed conflicts in Sudan, I also learned that conflict is not war*". (Ahmed25 year-old): "*I learned*

the different peace symbols; I was also shocked with the results on the internet about Sudan".

What had been illustrated reflects how genuine these reflections and thoughts are and that youth are strong agents of change and their significant influence as well as their energy to mobilize communities and peers. Dissemination of peace culture, peace building and application of PE can easily be achieved through youth after investing on them by equipping them with the right and appropriate skills and knowledge.

3.2.2. Conflict[17]:

The second session on day 2 was on conflict. The presentation started with the definition of conflict, difference between conflict and war, and psychological, social and economic causes of conflict. The presentation also included a discussion on the skills required for a person to get involved in conflict resolution at a grass root level as well as deliberation on different levels of reconciliation such as political (negotiation, meditation, etc) and societal (changing the societal believes, collective memories, etc) levels. The session also described in detail how the dogmas and bigotry could aggravate hostility.

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[17] See presentation #5/ Appendix

Figure #4: Participants listening to the presentation on conflict

3.2.3. Conflict Analysis[18]:

The second session was on conflict analysis. Participants were asked to identify the elements they needed to analyse before intervening in a conflict. Participants' responses were generic e.g. investigate the reasons of conflicts. The instructor used Jorgen Johnson's conflict analysis tool (Attitude, Behaviour and Contradiction (ABC) triangle).

After the presentation, questions and answers, participants were asked to conduct an analysis of a real or an imagined conflict situation using ABC triangle method. Different scenarios were presented by the participants that included:

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[18] See presentation #6/ Appendix

 1. Political conflict in the University of Khartoum that resulted in the suspension of the classes for months.

2. Conflict between farmers and nomads.

3. Conflict between two neighbours.

The researcher as the group instructor was able to evaluate the understanding of participants via the scenarios they presented. It can safely be said that the participants have benefited considerably as they showed competence in understanding the ABC technique in their own creative ways.

Figure #5: participants applying conflict analysis (role-play)

3.2.4. Transitional Justice And Societal Reconciliation[19]:

Third session in day two was on transitional justice and societal reconciliation. The presentation started with the definition of reconciliation and its four elements/ pillars; truth, justice, forgiveness and peace. Participants were introduced to the meaning of societal beliefs and collective memories that need to be changed as part of reconciliation.

The best theoretical frame for this theme was borrowed from Daniel Bar-Tal, where he emphasises on the role of societal believes and collective memories about the history of the conflict that form and frame the relationships between the past opponents and could stand as an obstacle towards realizing lasting peace. It was also outlined, in the presentation, the importance of working with past opponents towards changing negative believes and directs it towards peace via acquiring mutual knowledge, acceptance, understanding, respect differences, development of cooperation relations and valuing peace (Bar-Tal, D, 2009).

The presentation ended by a slide that was about the methods which can be used before signing peace agreement that includes; using the mass media, non-governmental organizations, peace education, publicizing meetings between representatives of both groups, joint projects of different kinds that can foster links between members of two groups at different levels of society, tourism, writing common history, truth and reconciliation commissions, apology, public trials of particular individuals charged for violation of human rights and payment of reparations.

After the presentation, Dina a young woman (19 year-old) was saying: "*Since this workshop started and since the presentation "is war worth it", I was thinking how reconciliation could take place between two parties after all the atrocities happened, now things started to be shaped in my mind*". Ahmed a young man, and who is working as movies director (24 year-old) said: "*We have learnt back in our studies at the college that media is very effective in changing attitude and behaviour, good media should work to bridge the gaps between the Sudanese, I will be working on this from now on*".

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[19] See presentation #7/ Appendix

From the above quotes of reflections of the participants, it is evident that, societal change to ensure peace and peace building can easily be achieved through effective peace education and media.

3.2.5. Conflict Meditation[20]

Last session in day two was on mediation, the presentation was adopted from the ACCORD training manual. The presentation contains definition of mediation, conditions of mediation , role of the mediator, mediator power and influence, stages in mediation, how to help parties make offers, mediator checklists and mediators skills,

3.3. DAY THREE FINDINGS AND DISCUSSION

Day 3 started with another song "tell me why?[21]" (Ahmed25 year-old) said: "*all songs displayed are touching and meant a lot to me*". He also said, "*I just started to think about the songs I already know I started to classify them and realized how effective they are*". (Ali14 year-old) said: "*I started to ask the same questions as in the displayed song; what's wrong with this world*?"

The researcher was encouraged by the effect of the introductory songs as means to prepare the participants in appositive way to deal with the intellectual component of the following themes of discussion.

Day three sessions were about peace, culture of peace and war, violence and nonviolence and nonviolent resistance.

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[20] See presentation #8/ Appendix
[21] See song 3/1/ Appendix

3.3.1. Positive and Negative Peace[22]:

Participants were asked at first to define peace and what in their opinion should exist in order for peace to be realized.

Their responses were of two types verbal and graphic. The verbal responses stressed the value of peaceful coexistence.

Ali (14-year-old male): "*peace is nonviolence*". Jalal (24 year-old male): "*living in love with soul, God and others without colour or religious discrimination*". Hawa (18-year-old female): "*living without war and help each other*". Ahmed (25-year-old male): "*equality and accepting others*". Fatima (17-year-old female): "*peace is security and forgiveness*". Hiba (27-year-old female): "*peace can be possible in a stable and secured life far from violence*". Amel (25-year-old female): "*peace is security; the word Salam in itself is peace, the one who says Salam to you gives you the reassurance. Peace includes unity and peaceful coexistence and reassurance*". Tamirat (24-year-old female): "*peace is essential and the right way one should live life. One should love everything around him*". Aya (17 year-old female): "*peace is accepting others, compromise in order for different groups to coexist peacefully and practice freely their beliefs*". Aya (17-year-old female): "*peace is economical, societal and spiritual stability*". Dina (19-year-old female): "*peace is peaceful coexistence without conflicts and wars. Understanding and acceptance of the others. In Sudan for wars to stop and peace to be realized conflict parties must value peace and be aware that it is the first step for the country to start the development as the other nations*". Salma (24 year-old female) "*peace is important and of value, different tribes to coexist peacefully. It also means not to violate others' rights*". Nada (21 year-old female): "*peace is a good relationship between people in the country, it gives the security and it should always be there*". Tesfay (28 year-old female): "*peace is the good atmosphere in the community despite the cultural, religious, political, geographical and historical differences, and to solve conflicts peacefully*".

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[22] See presentation # 9/ Appendix

The graphic response was equally instructive. Without taking part in the group dialogue Jamela opted for the graphic modality to show her response to the themes of this session (Peace).

Jamela (23 year-old) is an artist, and drew a painting (see figure 6 below) with four people with different colours who are holding each other's hands. She said peace means accepting each other and respecting differences. Another way of emphasizing peaceful coexistence.

Figure #6: Jamela (a young woman participant) understanding of peace.

Participants were asked to identify violence from their respective views; answers were all about the direct forms of violence e.g. fighting, insults, etc.

Getting to know the other forms of violence, cultural and structural violence brought up heated discussion. Amel (25 year-old female) who is living in one of Khartoum IDP areas, said that she did not know about cultural and structural violence before, but it makes sense for her that the racism is violence because of its harsh impact on the others. Participants then started to speak out about racism and brought up many examples of cultural violence and negative stereotypes in Sudan. Aya (17-year-old female) and Dina (19-year-old female) wanted to share a movie against stereotyping in Sudan[23] with the other participants in the following day. The movie was shown and everyone liked it. Some of the participants in the last day of the workshop brought their flash drives and copied the movie.

3.3.2. Peace Culture[24]:

Second presentation in day three was on peace culture and war culture. Participants were asked to identify or describe the culture of peace from their respective views. Answers were not straight to the point; mostly they were about the negative attitudes and practices in the community.

Then they were introduced to the meaning of culture, definition of culture of peace and war, UN declaration on a culture of peace[25] and UNESCO's definition of culture of peace[26]. Participants were asked after the presentation to identify the elements that contribute to the culture of peace and the ones that contribute to the culture of war in the Sudanese community, bearing in mind that Sudanese culture varies from area to area and from tribe

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[23] See Appendix under title: (day 3 movie)
[24] See presentation 10/ Appendix
[25] http://www.unesco.org/cpp/uk/declarations/2000.htm
[26] http://www.culture-of-peace.info/copoj/definition.html

to tribe. Eritrean participants were given a chance to identify the elements in their culture that contribute to peace/ war.

From the participants' responses after the presentation, it was obvious that their understanding to the content and the idea of peace culture became cleared clear.

Amel (25 year-old) said: "I think our culture of saying salam (greetings) everywhere is part of the peace culture". Jalal (24 year-old) said: "*we Sudanese gather in all societal event e.g. weddings, funeral, etc. this is part of our culture of peace. But we are also got angry easily and this could be a culture of war because when you become angry it is most likely that you can fight with people*". Ahmed (24 year-old) said: "*some of our traditional songs urge people to go for war and kill the enemies, songs could provoke people*". Aya (17 year-old) said: "*the stereotype we have here in Sudan from tribe to tribe is a culture of war.*" Hiba (27 year-old) said: "*the good relationship between the neighbours where neighbours use visit each other regularly and became like relatives is a culture of peace.*" Tamirat (24 year-old) said: "*in my country Eritrea we have lot of attitude and behaviours that could be identified as culture of peace such as respecting women*"

3.3.3. Nonviolence And Nonviolent Resistance[27]:

Third presentation in day three was on nonviolence and nonviolent resistance. None of the participants was able to identify an example of nonviolent resistance, as they were not familiar with the term. However, and as the presentation flow, participants' discussion was enriched with the information each one has about Gandhi, Martin Luther King and the Arab spring. Ironically, only one participant was familiar with the Sudan 1964 nonviolent resistant that resulted in overthrowing the then military government.

Participants, via the presentation, were introduced to the definition of nonviolence and its techniques e.g. nonviolent protests/ revolutions, food strikes, civil disobedience, boycott,

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[27] See presentation #11/ Appendix

etc. The presentation contained some of the nonviolent movements' figures; Gandhi, Rosa Parks and Martin Luther King, and their contribution to the nonviolent movements and the changes they have made in the world. A short movie on nonviolent movements around the world was shown. (Movies and story are Appendixed). Presentation also included pictures and description on the Arab spring's revolutions (Tunisia and Egypt) as well as Sudan's nonviolent revolution on 1964 and 1985; this was followed by discussion and comments from the participants. Also, a story of Gandhi's grandson[28], on the effectiveness of the nonviolence, was shared with the participants, the story, that was about the positive discipline of a father to his son, brought tears on the eyes of some of the participants. (The text of this story is in Appendix # 15)

Following all that there was a marked emphasis on the part of participants on the negative effect of media.

Aya (17 years-old female) started the discussion by saying: "*it is very good to hear successful examples and stories of nonviolent actions in today's world where children start to learn violence through toys, games and cartoon videos*". She added: "*nonviolence should be taught to children as a counter action to the violence they learn in their daily lives because what children learn in their childhood last in their minds forever, parents should watch out closely what their children are watching*".

Jalal (24-year-old female) said: "*I still remember when I was a child my father used to bring me a toy gun in every Eid and it was actually the same case for all my cousins and neighbours and so our favourite game was to make scenarios of battle and fight each other. Unfortunately, this is still the boys' favourite toy; I believe it has something to do with people being violent when they grew up*".

Hiba (27 year-old female) said: "*nowadays watching wrestling became a serious issue, I am so worried about my nephews who are addicted to this, they even memories the name*

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[28] Appendixes

of the wrestlers and try to simulate their walk, clothes and everything, I have noticed they even started to be violent".

Hawa (18 year-old female) said: "*stimulating heroes reached a point where one of my neighbours killed himself when he was trying to act like what he watched on a popular show*".

Amel (25 year-old female) said: "*nonviolent course has its power too, I remember when I was in the secondary school our teacher once came and was telling us that a person who had fight with him once over a serious issue was intending to kill him. He met that man on the street and it was dark where he did not figure his face out, so he said to him 'alsalam alykom'*[29]*, then the man cried and put off his knife, and told him that he was planning to kill him that day*".

Tamirat (24 year-old male) said: "*conflicts occur because of the wealth and authority, in my country Eritrea this is the case, my family flees to Sudan because of the conflict that caused poverty and suffering. Normally when you do not find the door's key, you will break it in order to enter, now the politicians and conflict parties do not know the key to solve their problems that is why they resort to violence and war. Nonviolence needs to be taught to politicians not only for the children*".

Dina (19-year-old female) said: "*now I have learned that people can live peacefully, and they should live non-violently*".

3.4. DAY FOUR FINDINGS AND DISCUSSION

Last day, day four contained presentations on youth and peace, Islam and peace/ nonviolence and human rights.

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[29] It is a Sudanese culture to say "Alsalam Alykom" which means "hello" even for strangers on the streets.

The researcher had a small discussion with Jalal (24 year-old Male) who is originally from Nuba Mountain who is living in one of Khartoum IDP camps. He was telling the researcher that he enjoyed very much the previous day's sessions and discussion. Yet he thinks some actions could provoke him and drive him into violence although he is now convinced with the values of nonviolence. The researcher asked him what kind of things could drive him into violence. He said once when he was doing his military service, an officer insulted him and other colleagues from the same ethnicity, "I promised if I met him in a battle I will kill him", he said.

Then the day started as usual with a song. Day four song was a Sudanese song[30] the clip contains pictures of all areas of Sudan and it was about the Sudan she aspires for. In the middle of the song Jalal said; "this country is very beautiful and should contain all of us with our all differences".

3.4.1. Islam And Peace[31]:

First presentation was on Islam and peace. Participants were asked to answer the question: What peaceful and nonviolence events/ quotes do you remember about Islam?

Jamela (23 year-old) said: "*I remember a story of the prophet Mohammed where he borrowed money from a Jew, the Jew came and insulted the prophet in front of his companions', one of his companions was about to fight with the Jew and the prophet stopped him and said he might be in need for his money although it is not yet due as they agreed (the prophet and the Jew)*". And that was the starting comment.

The presentation then started with slide shows the moment when the plane crashed into the World Trade Centre, an event that was largely considered as the beginning of the escalation of media campaign against Islam and Muslims. This was followed by a short movie of the

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[30] See day 4/1 song/ Appendix
[31] See presentation #13/ Appendix

USA's ex- foreign secretary[32] speaking about the role of the United States in forming the Taliban group, which turned into terrorists group afterwards.

The presentation then moved to the Quran verses that order Muslims to avoid violence actions and order to nonviolence courses. Then the presentation proceeded to the part about the prophet Mohammed; events of his life that illustrate how peaceful he was and how he was advising his companions' to avoid violence and adhere to mercy and peace. Last slide was about the Jihad and its deformed image in the eyes of the entire world.

Google search results were shown to motivate and generate discussion by the participants (using Terrorists as the keyword). It is worth mentioning that the results of this search show only Islamic groups' pictures. (See below figure #7).
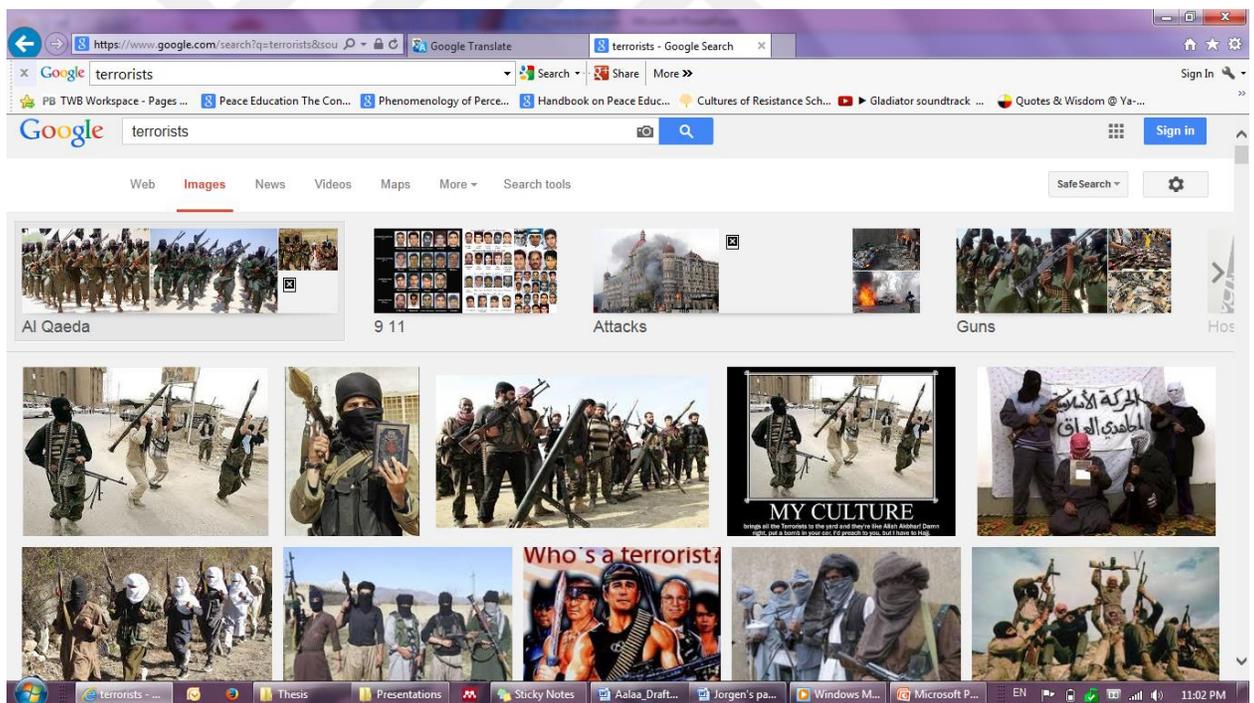

Figure #7: Google search results of the word terrorists

This presentation (Islam and Peace) generated active dialogue. Aya (17-year-old female) started the discussion by saying: "*the Muslim scholar Ahmed Dedat once said: the real*

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[32] Appendixed under the title: USA's ex- foreign secretary

*enemy of Islam is an ignorant fanatic Muslim who destroys the image of Islam and let people thinks that this is the Isla*m".

Ironically, the three Christians; Jalal(24 year-old male), Tamirat (24 year-old male) and Tefay (28 year-old male) started to tell their good examples of them coexisting peacefully and friendly with their Muslim fellows, neighbours and friends.

3.4.2. Youth and Peace[33]:

Second presentation in day four was on youth and peace. Participants were asked to answer the question: Why do you think that the youth is important for peace?

Amel (25 year-old female) started by saying: "*reaching the youth age means that one reached maturity and gained the knowledge that allows him/her to distinguish between the rights and wrongs*".

Jalal (24 year-old male) said: "*youth has the strength to achieve and would want to prove he can do something*".

Tesfay (28 year-old male) said: "*youth from a physical perspective are able to achieve a lot, by their age they would be able to obtain enough knowledge and most importantly they are in the middle of the age so they can communicate much better with the young people as well as the elders*".

Aya (17 year-old female) said: "*if youth being directed towards the righteous way they can make positive changes, nowadays the Sudanese youth lost their interest in the issues related to their country and everyone is planning to leave the country after graduation which is bad*".

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[33] See presentation #12/ Appendix

Tamirat (24 year-old female) said: "*one fresh example for the power of youth is yesterday's match between Chile and Spain[34], where Chileans have defeated the world football champions; Chile's team is a relatively younger team, they were playing with a youth spirit full of determination*".

Then the presentation started with the definition of youth according to the UN and Sudan Ministry of Youth and Sport. Followed by a session about the importance and the role youth can play in both cases (peace and war).

The session then proceeded with a review of the different movements and groups around the world that rely on youth to achieve their goals or whom are established by youth themselves. The presentation showed the Alshabab[35] Somali movement, Boko Haram the Nigerian movement who are famous for abducting girls from schools in northern Nigeria, the Sudanese Dinder Cell who have murdered an American diplomat in December 2008.

More movements that contributed to positive changes in their countries/ communities were shown, for instance Sudanese Nafeer who have initiated a movement via Face book to help the affected people during Sudan's flood 2013, as well as the role of youth in the Arab spring in Egypt and Tunisia.

Although none of the participants was able to identify any youth movement or group before the presentation, yet, whenever a picture displayed most of them were able to identify it, e.g. Boko Haram, Nafeer, Tahreer square.

Ayaa young woman (17 year-old) started by saying that she wanted to thank the instructor for choosing youth as the sample for such training, she said: "*the way community generally deals with youth deprive them from being productive and accordingly youth lose their affiliation to their community and prefer to adopt other cultures specifically the west*". This

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[34] Note: the workshop was carried out during the World Cup 2014
[35] Alshabab is an Arabic word means youth

comment stimulated most of the other participants who seemed to have concurred with the same view that the youth are discouraged with their conditions. Yasir a young man (17 year-old) said: "*both community and family do not allow youth to positively contribute to their country*". Amel (25 year-old) said: "*community does not value and respect youth*". Yonas a young man (24 year-old) said: "*what everyone was saying is absolutely true and almost the same back in my country Eretria, but we, youth, should do our best though*". Dina (19 year-old) said, "*I am really thrilled to be part of this training as I lost hope on this world but now I started to see a light*". Many of the participants were saying that were thrilled to learn about the Paulo Freire's theories and that what lacks Sudan's education system is peace pedagogy.

Nada (21 year-old) said: "*I never think that youth could be of this importance and that they can bring about changes*". Many of the participants were saying that they are now aware of the potential they have and that they are going to direct it towards the best of their societies.

It was of interest for the researcher to observe the close parallels between her findings on the youth's reflections and the findings of Hani's article on a Kenyan sample. Hanii (2014) mentioned in her article that "in situations of exclusion, marginalization and neglecting of youth and their capabilities have caused underdevelopment and excruciating suffering amongst this sector of society. Consequently, many young people have been forced to seek alternative means of survival…".

3.4.3. Human Rights[36]

Last presentation in day four was about human rights. The presentation contained the history of the human rights following the World War I & II, background of the Declaration of human rights and some articles. The presentation also contained background about the

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[36] See presentation #14/ Appendix

International Committee of the Red Cross (ICRC), the Geneva Convention and the United Nations Convention on the Rights of the Children (UNCRC) and Sudan's endorsement status on the above-mentioned conventions.

This international impact seemed to have added a new dimension to the thinking of the study group. The discussion, triggered ideas relating to the world institutional framework of peace movements among the discussants. For instance: Ahmed (25 year-old male) said he thinks the Declaration of human rights is something that can bring all people together despite their religious differences and ethnic backgrounds. Nada (21 year-old female) was saying that if one gets his rights he would never go into war or violence.

Aya (17-year-old female) said: "*if there is a just and fair mechanism that guarantee people's lives, people would never use violence to get back their rights from the abusers*".

Dina (19 year-old female) said: "*I did not know before that there is an international convention called the human rights declaration and that Sudan is responsible in front of the international community about maintaining the rights of its citizens, I think the essential part of having governments violating citizens' rights is the ignorance of the people, if one knows his right he would claim it*".

Jamela (24 year-old female) was saying that although she had come across human rights but she did not see the link between it and peace/ peace education before.

However, some members of the group expressed their doubts about the efficacy of these international documents. Tamirat (24 year-old male) said; "*you are saying that the United Nations and the human rights has come in order to stop the wars, I wonder can we say that the status had now improved comparing to what it was before the formation of the United Nations?*".

3.4.4. Quotes:

15 quotes from Gandhi and Martin Luther King were posted into a wall, participants were asked to go through each quote and note down the one they liked most, (See figure #3/ photo).

Surprisingly many of them have posted some of these quotes in their Facebook pages the following days.

Figure #8: participants looking at quotes from (Gandhi and Martin Luther king) and writing down their notes.

3.4.5. Final Session: Evaluation Of The Workshop

Last session in day four, participants were asked to write down the most two remarkable things they have learnt in the four days, responses were as follows:

Hawa (18 year-old Femal): "*war initiators are not necessarily strong. I have to disseminate what I have learnt*". Salma (24 year-old Female): "*I learnt from the nonviolent resistance movies that I can do something even if I am alone, I will not give up*". Nada (21 year-old Female): "*youth are essential actors in peace and the difference between war and conflict*". Fatima (17 year-old Female): "*I have learnt the meaning of conflict and how to intervene if it occurs*". Ahmed (24 year-old Male) "*peace starts with us. We the youth are the ones who should initiate peace and make it tru*e". Aya (17 year-old Female): "*confronting violence with nonviolence, Gandhi and Marting Luther King were strong people*". Dina (19 year-old Female): "*peace is a value and peace culture should be part of our culture. Nonviolent resistance is a greater power. The songs and movies displayed touched me. I even noticed that I started to change at home and stopped fighting with my brothers*". Jamela (23 year-old Female): "*I have attended many workshops on peace building but this one was the touchiest one. When I was looking at the pictures and listening to the songs I hardly was able to stop my tears as I was comparing my stable life with those ones who are suffering from wars and violence.* She went far to say: *"They deserve a better life and peace will be the message I will work to deliver all over the world*".

The researcher asked the same participant "Jamela" what was so special and different in this workshop. She said: the simple methodology and the movies, songs and pictures. Hiba (27 year-old Female): "*from the picture of the soldiers who is holding his gun and crying I learnt that in each human being there is a good person but sometimes family and community could drive person towards wrong path. I learnt that there are some good Jews and that they are not all bad. I liked the presentation is war worth it*?" Aya (17 year-old Female): "*many things changed in my mind, I have learnt that there are some people who care about my opinion and I can change despite the disappointing situation. I now know the difference between conflict and war*". Tamirat (24 year-old Male): "*the Syrian child who, before dying, said that he is going to tell God everything[37] touched me. I have learnt that Islam is a*

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[37] See presentation #2; does war worth it?

peaceful religion and many Quran verses are about peace and nonviolence[38]. *Peace is not easy yet we have to bring it*". Barkat (28 year-old Male) "*peace can be realized via simple things like smiles and good communications between different people. I thank you very much for this chance*". Ali (15-year-old male): "*I learnt the three samples of peace and how to analyze conflict*". Amel (25 years-old Female): "*I did not know that there is something called nonviolence, one can get his right without using violence*".

In this study 17 participants (90 % of the sample) were not aware of any details of the conflicts in Sudan, for instance they were not aware of loss of lives, wealth or displacement resulting from this conflicts. They were defiantly not aware of the economic and social impact of these conflicts. This was rather unexpected because conflicts, particularly military conflicts, involve increase in military expenditure that will consequently affect the lives of all citizens. The explanation perhaps is that youth are more often alienated from serious issues facing the nation. Vast majority of youth tend to live in a relatively separate subculture whose primarily engagement pertain to worries of graduation, employment, joining the labour market abroad in the west and the gulf states, sports and music.

Except for two participants, the concepts of peace and conflicts, e.g. positive and negative peace, violence and nonviolence, civil disobedience, etc, were completely new. However, as the workshop continued, it was obvious that the participants were building their awareness, knowledge and even the skills on the peace related topics presented in the four-day workshop; this was clear from the dialogue and discussion and even their vocabulary. Via the conflict analysis exercise given to the participants in day two (see above the findings) it was obvious that the participants have been equipped with substantial knowledge and skills to analyse conflicts, they now thought about these conflict situations in terms of the intellectual theories and techniques they have learnt. Some of the participants have reported that the curriculum has helped them understand conflict situations even better and deeper than ever before and that they are now capable to intervene in conflicts resolution.

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[38] Note that Tamiratis a Christian Eritrean

It was also clear for the researcher in the four-day workshop that the participants have developed dialogue and presentation skills. The education methods used in Sudan and Eretria (where all participants belong to) deprive students from speaking out their thoughts. In day 1, only few participants were leading the discussion but as the workshop continued, everyone was speaking out, discussing topics' related issues and sharing their own related experience.

In agreement with what Jack Mezirow said about the transformative learning:

"Transformative learning occurs when individuals change their frames of reference by critically reflecting on their assumptions and beliefs and consciously implementing plans that bring about new ways of defining their worlds. This can happen through critical thinking, which teachers can encourage through dialogue and questioning and through more creative, emotional processes such as artistic activities" (Mezirow, 1997).

It can be safely said that the applied PE curriculum in this research, that used the critical dialogue and creative materials, was absolutely a transformative learning, where participants were building new frames of references and believes. It was clear from the responses of the final session (see above 4.4.4. Evaluation of the workshop) and other sessions' findings, that the participants have started to reflect critically on what they have learnt and plan to integrate and disseminate it for others. E.g., Dina (19 year-old Female) said: "I started to change at home and stopped fighting with my brothers". Hawa (18 year-old Female) said: "I have to disseminate what I have learnt".

From the participants' responses, it was also clear that the participants have developed a cognitive understanding and knowledge on PE, most of them went far and showed their interests to learn more about specific presented PE topics as well as adapting it in as an approach in their lives. For example, some of them as reported in the findings showed their interest in learning more about the peace pedagogy theories developed by Paulo Freire, they asked the researcher to share with them more materials. One of them who teach in Eritrean refugees' school said he is going to apply the problem-posing methods in his classes. Almost all the participants were astonished by the powerful of the nonviolent resistant and

movements, many of them asked the researcher to share the presented nonviolent movements movies with them, they were writing down the quotes of Gandhi and Martin Luther King. Additionally, some of them showed their interest in learning more about human rights and adopt it as their life approach.

Some of the participants have reported that the curriculum has helped them understand conflict situations even better and deeper than ever before and that they are now capable to intervene in conflicts resolution.

It can safely be said that the creative and emotional method developed and used in the applied PE curriculum in this study had positively affected the participants' attitudes towards peace. As reported in the sessions' findings, many have expressed their happiness that they liked the course and that they have certain preference to using art (songs, movies and pictures) in such program especially when audiences are youth or children. Many of them have broken into tears many times, as they were dealing with the presented materials e.g. presentation # 3 (is war worth it?).

CHAPTER 4: CONCLUSION AND RECOMMENDATIONS

This chapter attempts to conclude the findings and discussion of this research. Conclusion will be based on the participants' responses and the researcher observations during the four-day workshop.

4.1. CONCLUSION

Sudan, where this study took place, suffers from protracted internal conflicts even before its independence in 1956. It is well known that education is necessary to achieve a social change, and so the researcher suggested PE as a tool to seek positive change towards peace in Sudan.

According to Sudan Federal MoCYS strategy, youth in Sudan represent 34% of the total population; yet, this important and spirited category is facing marginalization from the community and authorities at large. Believing in the energy they possess and the positive role they can play to contribute to peace in their societies, youth were chosen as the target group for this study, with the aim of changing their attitude towards peace.

The applied PE curriculum in this study was adopted from similar PE study and guidelines. This study used a qualitative analysis approach in collecting and analysing the data. The PE course was taught through fully participatory and teaching-learning methods, this included presentations, dialogue, focus group discussion (FGD), experience sharing, role playing, storytelling and display of movies/ songs followed by discussion.

It is commonly held that the attitude components are three; the cognitive, emotional and behavioural (McLeod, Attitudes and Behaviour, 2009) the researcher was able to measure the changes in the participants' cognition through the pre-post questions as well as the discussions, as indicated in the findings above. It was clear that the participants have noticeably developed a new cognitive perspective from the applied PE curriculum.

It was also clear how the applied PE have emotionally impacted the participants. In many cases, as mentioned above in the findings, participants, including male, broke into tears. This is besides their emotional comments after some sessions and every song, story and movie.

In terms of the behavioural change, it was reported from the participants themselves that they have started to develop new behaviours, e.g. one of the participants said that she had started to improve her family relation back home.

Thus, that the overall evaluation of the participants' dialogue and discussion generated in the four-day workshop revealed most markedly the positive effect of the applied peace education curriculum on the participants' attitude towards peace.

It can also be said that the intellectual effect of the curriculum material is likely to stay much longer with these youth. As reported in their own words, they said that they are going to continue disseminating what they have learnt and apply it in their day-to-day lives. Many have said that disseminating peace shall be their message to the world.

Using arts (movies, stories, songs and pictures) and emotional materials in applying the peace education curriculum had proved its effectiveness on influencing youth views and attitudes. It had helped to capture their attention for hours and could easily direct their views towards specific topics.

This study was held in the Child Rights Institution premises in Khartoum. This institution is one of the strong bodies in Sudan that advocates for the children's rights. The director's daughter was one of the active participants. With her excitement on the PE curriculum, her father called the researcher in the last day and asked her to develop a scientific paper and proposal for integrating the peace education in the Sudan's school's curricula, to be presented to the minister of education.

The applied peace education curriculum in this study was borrowed by a Southern Sudanese local organization, who aims to modify it to South Sudan context and apply to a group of Students in Juba University and other active youth.

4.2. RECOMMENDATIONS

This study aimed at applying a PE curriculum on a group of youth in Khartoum the capital city of Sudan and asses its impact on the youth sample afterwards.

Two results come out from this study, the first is that the vast majority of the youth even in a country who bedeviled by social strive like Sudan are not adequately aware of the nature and scoop of the conflicts in their country. Another important conclusion is that PE for youth even in most simplified form can make a difference in improving youth attitude considerably, thus it can be recommended in the base of this finding that PE curriculum should be included in school syllabus.

The research also would like to recommend that a similar PE research should be carried out primarily in IDP camps with a larger sample of youth who have been affected directly and or participated in conflicts and assess the PE impact on them afterwards.

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APPENDIX 1

Ethics Board Waiver Form

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
ETHICS BOARD WAIVER FORM FOR THESIS WORK

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
PEACE STUDIES TO THE DEPARTMENT PRESIDENCY

Date 27.04.2016

Thesis Title / Topic: BUILDING PEACE THROUGH THE YOUTH: A PEACE EDUCATION CURRICULUM FOR SUDAN

My thesis work related to the title/topic above:

1. Does not perform experimentation on animals or people.
2. Does not necessitate the use of biological material (blood, urine, biological fluids and samples, etc.).
3. Does not involve any interference of the body's integrity.
4. Is not based on observational and descriptive research (survey, measures/scales, data scanning, system-model development).

I declare, I have carefully read Hacettepe University's Ethics Regulations and the Commission's Guidelines, and in order to proceed with my thesis according to these regulations I do not have to get permission from the Ethics Board for anything; in any infringement of the regulations I accept all legal responsibility and I declare that all the information I have provided is true.

I respectfully submit this for approval.

Aalaa Taha
27.04.2016

Name Surname:	AALAA TAHA
Student No:	N12126493
Department:	Pece Studies
Program:	Peace and Conflict Studies
Status:	☒ Masters ☐ Ph.D. ☐ Integrated Ph.D.

ADVISER COMMENTS AND APPROVAL

Dr. Zeynep Arkan
(Title, Name Surname, Signature)

APPENDIX 2

Etik Kurul İzin Muafiyet Fromu

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
TEZ ÇALIŞMASI ETİK KURUL İZİN MUAFİYETİ FORMU

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
BARIŞ ÇALIŞMALARIANABİLİM DALI BAŞKANLIĞI'NA

Tarih: 27.04.2016

Tez Başlığı / Konusu: BUILDING PEACE THROUGH THE YOUTH: A PEACE EDUCATION CURRICULUM FOR SUDAN

Yukarıda başlığı/konusu gösterilen tez çalışmam:

1. İnsan ve hayvan üzerinde deney niteliği taşımamaktadır,
2. Biyolojik materyal (kan, idrar vb. biyolojik sıvılar ve numuneler) kullanılmasını gerektirmemektedir.
3. Beden bütünlüğüne müdahale içermemektedir.
4. Gözlemsel ve betimsel araştırma (anket, ölçek/skala çalışmaları, dosya taramaları, veri kaynakları taraması, sistem-model geliştirme çalışmaları) niteliğinde değildir.

Hacettepe Üniversitesi Etik Kurullar ve Komisyonlarının Yönergelerini inceledim ve bunlara göre tez çalışmamın yürütülebilmesi için herhangi bir Etik Kuruldan izin alınmasına gerek olmadığını; aksi durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

Gereğini saygılarımla arz ederim.

27.04.2016

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APPENDIX 3

Thesis Originality Report

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
THESIS/DISSERTATION ORIGINALITY REPORT

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
TO THE DEPARTMENT OF PEACE STUDIES

Date: 27.04.2016

Thesis Title / Topic: BUILDING PEACE THROUGH THE YOUTH: A PEACE EDUCATION CURRICULUM FOR SUDAN

According to the originality report obtained by myself/my thesis advisor by using the Turnitin plagiarism detection software and by applying the filtering options stated below on 27/04/2016 for the total of 104 pages including the a) Title Page, b) Introduction, c) Main Chapters, and d) Conclusion sections of my thesis entitled as above, the similarity index of my thesis is 5%.

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I respectfully submit this for approval.

27.04.2016

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ADVISOR APPROVAL

APPROVED.

Dr. Zeynep Arkan

(Title, Name Surname, Signature)

APPENDIX 4

Yüksek Lisans Tez Çalışması Orjinallik Raporu

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
YÜKSEK LİSANS/DOKTORA TEZ ÇALIŞMASI ORJİNALLİK RAPORU

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
BARIŞ ÇALIŞMALARI ANABİLİM DALI BAŞKANLIĞI'NA

Tarih: 27.04.2016

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Yukarıda başlığı/konusu gösterilen tez çalışmamın a) Kapak sayfası, b) Giriş, c) Ana bölümler ve d) Sonuç kısımlarından oluşan toplam 86 sayfalık kısmına ilişkin, 27.04.2016 tarihinde şahsım/tez danışmanım tarafından Turnitin adlı intihal tespit programından aşağıda belirtilen filtrelemeler uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı % 5'tir.

Uygulanan filtrelemeler:
1- Kabul/Onay ve Bildirim sayfaları hariç,
2- Kaynakça hariç
3- Alıntılar hariç/dâhil
4- 5 kelimeden daha az örtüşme içeren metin kısımları hariç

Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tez Çalışması Orijinallik Raporu Alınması ve Kullanılması Uygulama Esasları'nı inceledim ve bu Uygulama Esasları'nda belirtilen azami benzerlik oranlarına göre tez çalışmamın herhangi bir intihal içermediğini; aksinin tespit edileceği muhtemel durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

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27.04.2016

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