AN EVALUATION OF THE CHANGE MAKERS PROGRAMME PILOTED IN SOUTH AFRICA AND RWANDA

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

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<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASYV</td>
<td>Agahozo-Shalom Youth Village</td>
</tr>
<tr>
<td>CMP</td>
<td>Change Makers Programme</td>
</tr>
<tr>
<td>CSF</td>
<td>Critical success factors</td>
</tr>
<tr>
<td>SAHGF</td>
<td>South African Holocaust and Genocide Foundation</td>
</tr>
<tr>
<td>SDGs</td>
<td>Sustainable Development Goals</td>
</tr>
</tbody>
</table>
EXECUTIVE SUMMARY

How do you teach events that defy knowledge, experiences that go beyond imagination? How do you tell children, big and small, that society could lose its mind and start murdering its own soul and its own future? How do you unveil horrors without offering at the same time some measure of hope? (Elie Wiesel, 1978)

This report presents the findings of the evaluation of the Change Makers Programme (CMP) piloted in South Africa and Rwanda.

The Change Makers Programme (CMP)

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

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

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

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

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

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

The participating schools

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

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

<table>
<thead>
<tr>
<th>Inputs</th>
<th>Activities</th>
<th>Outputs</th>
<th>Outcomes</th>
<th>Impact</th>
</tr>
</thead>
<tbody>
<tr>
<td>Financial, human &amp; material investments</td>
<td>Development of programme</td>
<td>Increase in knowledge, empathy, critical &amp; leadership skills</td>
<td>Change in attitudes &amp; behaviour, i.e. participants become more tolerant and encourage others to do so</td>
<td>Peaceful &amp; democratic society that promotes respect &amp; protection of human rights Global Citizenship that opposes</td>
</tr>
</tbody>
</table>

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

The implementation of the CMP

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

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

Facilitating and hindering factors in the implementation of the CMP

- Prior planning and the availability of financial, human and material resources, including school and teacher support, contributed to the success of the programme.
• Materials were diverse, appealing and age appropriate, and reinforced learning. The content engaged the learners and was well aligned with the national curriculums in both countries. However, some of the content and materials used were considered too ‘sophisticated’ and ‘emotional’ for the learners.

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

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

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

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

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

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

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

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

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

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

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

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

- Adequate planning must be done to ensure that all logistics are in place before the workshops are conducted.
Sufficient capital and human resources must be secured to prepare and implement the programme. Appropriate facilities (venue, materials, stationery, equipment etc), including catering and comfortable amenities, must be provided in order to foster effective learning and participation. However, the programme is flexible enough to be delivered at different levels.

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

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

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

**The CMP as an educational tool for attaining the SDGs**

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

- Goal 4: Ensure inclusive and equitable quality education
- Goal 10: Reduce inequality within and among countries
- Goal 16: Promote peace, justice and strong institutions
- Goal 17: Strengthen the means of implementation and revitalise the global partnership for sustainable development.
While the CMP does not directly educate towards addressing poverty (SDG 1), hunger (SDG 2), health (SDG 3) and gender equality (SDG 5), it does aim to increase empathy for and understanding of the way conflicts, human rights abuse, colonisation, and other catastrophic events can cause such conditions.

**Conclusion and key recommendations**

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

1.1 Evaluation Purpose

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

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

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

1.2 Evaluation Questions

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

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

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

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

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

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

3.1 **Evaluation Design**

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

3.2 **Sampling and Sample**

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

3.2.1 **The South African participants**

The learners and educator who participated in the CMP were drawn from Thabo Secondary School. The school is a public school located in Naledi, Soweto, which is a township that falls within the municipality of the Johannesburg Metro Council, Gauteng province, South Africa. Soweto an acronym for South Western Townships was established in the 1930s and was designated a black area under the apartheid system. Soweto is a significant historic location as it is the site where the 1976 Soweto Uprising began – a series of demonstrations and protests led by black school children in South Africa against the government’s directive to use Afrikaans as the language of instruction.

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

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

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

3.2.2 The Rwandan participants

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

The school is located in the Agahozo-Shalom Youth Village (ASYV), a residential area in Rwamagana District, Eastern Province of Rwanda, about one-hour drive from Kigali, the capital city of Rwanda. The village was established to provide shelter and
free education to youths orphaned during and after the 1994 Genocide against the Tutsi in Rwanda, and by AIDS and other causes. A major objective of the school is to transform vulnerable young people into healthy and self-sufficient individuals who will contribute to mending the world around them.

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

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

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

3.2.4 Summary of participants
In total, seventy-one (71) participants took part in the evaluation, broken down as follows:

- fifty-four (54) learners
- two (2) educators
- fourteen (14) developers and facilitators of the programme
- one (1) Aegis Trust evaluator
3.3 Data Collection Methods

The evaluation used the following data collection methods:

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

3.4 Ethical Clearance

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

3.5 Data Collection

The table below (Table 1) summarises the data collection dates, the types of data collected and the participants who took part in the evaluation.
Table 1: Collection of data: August 2017 – March 2018

<table>
<thead>
<tr>
<th>Date</th>
<th>Participant(s)</th>
<th>Institution</th>
<th>Activities</th>
<th>Main data collected</th>
</tr>
</thead>
<tbody>
<tr>
<td>14 Aug 2017</td>
<td>7 developers &amp; facilitators of the programme</td>
<td>Johannesburg Holocaust and Genocide Centre, South Africa</td>
<td>Interviews (about 45 to 90 minutes)</td>
<td>Objectives of the programme and how developers and facilitators of the programme anticipated achieving them</td>
</tr>
<tr>
<td>23 Aug.</td>
<td>1 developer of the programme</td>
<td>Cape Town Holocaust Centre, Cape Town, South Africa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31 Aug.</td>
<td>1 developer of the programme</td>
<td>Cape Town Holocaust Centre, Cape Town, South Africa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27 Sept</td>
<td>1 developer of the programme</td>
<td>Salzburg Global Seminar, Austria</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 Oct.</td>
<td>3 developers &amp; facilitators of the programme</td>
<td>Aegis Trust, Rwanda</td>
<td>Focus group discussion (about 1 hour)</td>
<td>Participants’ expectations of the workshop; initial views on the aims of the CMP; motivation for participating and their levels of knowledge on the Holocaust, genocide against the Tutsi; apartheid and leadership</td>
</tr>
<tr>
<td>2 Oct.</td>
<td>23 learners &amp; 1 educator</td>
<td>Thabo Secondary School</td>
<td>Administration of pre-workshop questionnaires (about 15 minutes)</td>
<td>Implementation of the programme in natural environment</td>
</tr>
<tr>
<td>2–4 Oct.</td>
<td>23 learners &amp; 1 educator</td>
<td>Thabo Secondary School</td>
<td>Observation of the workshop proceedings (All sessions)</td>
<td>Immediate outputs of learners’ participation in the programme; views on/satisfaction with various aspects of the programme</td>
</tr>
<tr>
<td>4 Oct.</td>
<td>23 learners &amp; 1 educator</td>
<td>Thabo Secondary School</td>
<td>Administration of post-workshop questionnaire (about 15 minutes)</td>
<td></td>
</tr>
<tr>
<td>9 Oct.</td>
<td>7 facilitators</td>
<td>Johannesburg Holocaust and Genocide Centre, South Africa</td>
<td>Focus group discussion</td>
<td>Views on/satisfaction with the implementation of the programme; facilitating and hindering factors in the implementation process; and key success factors for similar projects</td>
</tr>
</tbody>
</table>
Table 1: Collection of data: August 2017 – March 2018 (cont’d)

<table>
<thead>
<tr>
<th>Date</th>
<th>Participant(s)</th>
<th>Institution</th>
<th>Activities</th>
<th>Main data collected</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 Nov.</td>
<td>23 learners</td>
<td>Thabo Secondary School</td>
<td>Administration of post-workshop questionnaire (about 15 minutes)</td>
<td>Outcomes of learners’ participation in the workshop (change in behaviour and attitude)</td>
</tr>
<tr>
<td>12 Nov.</td>
<td>26 learners &amp; 1 educator</td>
<td>Agahozo-Shalom Youth Village School</td>
<td>Administration of pre-workshop questionnaires (about 15 minutes)</td>
<td>Participants’ expectations of the workshop; initial views on the aims of the CMP; motivation for participating and their levels of knowledge on the Holocaust, genocide against the Tutsi in Rwanda; apartheid and leadership</td>
</tr>
<tr>
<td>12, 13, 15 Nov.</td>
<td>31 learners &amp; 1 educator</td>
<td>Agahozo-Shalom Youth Village School</td>
<td>Observation of workshop proceedings (all sessions)</td>
<td>Implementation of the programme in natural environment</td>
</tr>
<tr>
<td>15 Nov.</td>
<td>31 learners &amp; 1 educator</td>
<td>Agahozo-Shalom Youth Village School</td>
<td>Administration of post-workshop questionnaire (about 15 minutes)</td>
<td>Immediate outputs of learners’ participation; their views on/satisfaction with various aspects of the programme</td>
</tr>
<tr>
<td>20 Nov.</td>
<td>4 facilitators</td>
<td>Aegis Trust, Rwanda</td>
<td>Focus group discussion</td>
<td>Views on/satisfaction with the implementation of the programme; facilitating and hindering factors in the implementation; and key success factors for similar projects</td>
</tr>
<tr>
<td>27 March 2018</td>
<td>Aegis Trust evaluator</td>
<td>Aegis Trust, Rwanda</td>
<td>Skype interview (about 1 hour)</td>
<td>Discuss the programme evaluation process in Rwanda following data analysis and prior to the writing of the report</td>
</tr>
</tbody>
</table>

Several documents were also reviewed throughout the data collection period and at the point of compiling the report. The documents included the programme materials (programme script and facilitation materials); the South African and Rwandan national curriculums; materials pertaining to the Salzburg Global Seminar; publications/reports on the role of history in promoting peace and preventing genocide and injustice in society and other documentation that had a bearing on the evaluation.
Along with interviews, focus group discussions and observations, field notes were also gathered. The notes included reflections captured during the interviews, focus group discussions, observations and casual interactions with participants during the training. The notes assisted the evaluators to address any unclear issues and stimulate new ideas during the data collection. The notes were also used to inform the analysis and interpretation of the findings.

### 3.6 Data Analysis

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

### 3.7 Limitations

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

One of the limitations of questionnaires, which mainly affected the evaluation, was that some questions were not answered or were misunderstood. This could be attributed to language barriers considering that the questionnaires were administered in English, a second language some respondents appeared not to have been very competent in.
Despite these limitations, useful, sufficient and enlightening data was collected to address the purpose of the evaluation and propose meaningful recommendations.

4. FINDINGS

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

4.1 Theory of change

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

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

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

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

![Figure 1. Theory of change in a results chain](image)

4.1.1 Programme developers’ theory of change

The developers and facilitators of the programme reflected clarity and consensus in regard to the objectives of the programme. The programme was mainly perceived as a 'cutting edge educational project by Africa and for Africa that would become a model for many countries in Africa' of how to use difficult pasts such as the Holocaust, genocide against the Tutsi in Rwanda and apartheid to promote diversity and counter extremism. It was also anticipated that the programme would help to build leadership skills among the participants – to encourage them to become 'the future leaders'.

Overall, the theory of change shared by all stakeholders was that once participants were exposed to the histories of the Holocaust, genocide against the Tutsi in
Rwanda and apartheid in a critical and interactive manner (activities), the following would be the outputs: Participants would be able to

- critically identify and analyse how the abuse of human rights and extremism may lead to catastrophic events
- learn lessons from the past by understanding the impact of the various moral choices made by different people in the three histories
- use historical examples to critically reflect on how they can make ethical choices to constructively deal with present-day challenges such as xenophobia, racism and other human rights abuses
- develop leadership skills including empathy, resilience and critical thinking to empower them to detect extremism and become upstanders
- gain a deep reflection and understanding on ‘humanity towards others’ (ubuntu) and their responsibility towards others
- make personal commitments to stand up against intolerance, to embrace and celebrate human diversity, and protect and respect human rights
- share the information and skills gained, and lead others to build a culture of ‘ubuntu’ and respect for human rights and diversity.

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

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

4.2 Programme development and implementation

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

The process of developing the materials was largely effective, although deadlines were challenged by conflicting schedules among developing partners. Eventually, a programme script was developed covering four major components:

- The Holocaust
- The genocide against the Tutsi in Rwanda
- Apartheid in South Africa
- Leadership.

Each history component included a section on moral choices.

The script came together with other resources such as video clips, posters, textbook excerpts, handouts, puzzles and poems. The programme was structured in the form of in a three-day workshop (18 hours in total) for high school learners in South Africa and Rwanda, using various activities and methodologies that included short lectures, storytelling, PowerPoint presentations, short video clips, games, drama
activities, sculpture modelling\(^1\), journaling and poster making (see workshop schedule – Appendix 10).

The programme was developed with close links to the national curriculums in both countries and thus complements what is taught in schools. In South Africa, the Holocaust and apartheid are topics that are taught in the Life Orientation, Social Sciences and History components (see Appendix 17). In Rwanda, the Holocaust is studied at Senior 4 (Grade 10) in a unit that compares a number of genocides that took place across the world. The genocide against the Tutsi in Rwanda is a standalone subject studied in all senior grades, i.e. from Senior 1 (Grade 7) to Senior 6 (Grade 12) as progressive topics: The concept of the genocide and its features; causes of the genocide against the Tutsi in Rwanda; consequences of the genocide; genocide denial and its ideology in Rwanda and abroad; and genocide prevention\(^2\).

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

4.2.2.1 South Africa
The workshop programme – observation notes

The workshop was delivered as planned on three consequent working days – Monday to Wednesday from 2 to 4 October 2017 at the Johannesburg Holocaust and Genocide Centre (JHGC). The venue was spacious and equipped with the necessary equipment and materials to conduct the workshop effectively, including projectors, computers, videos, flip charts, posters, furniture, stationery, programme

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

materials and other necessities. The learners were shuttled to the workshop venue on a daily basis and given breakfast on arrival. They also had lunch at the centre.

South African participants during the CMP at the Johannesburg Holocaust and Genocide Centre

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

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

On the first day, learners were generally reserved and mainly asked clarification questions on what was presented. Discussions were largely conducted during group

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3 The bus stop is a tool whereby learners are given a flip chart sheet or an A3 size piece of paper to write down questions that were answered at the end of each day.
activities and were mainly centred on the tasks given. What seemed to have caught most of the learners’ attention were testimony films. This activity appeared to have stimulated empathy and critical thinking. Sessions in which the lecture methodology was applied do not appear to have appealed to some learners, especially after the lunch break. What ‘woke them up’ were hands-on activities and film clips.

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

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

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

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

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

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

On the third day, a number of sessions were dedicated to appreciating the moral choices made by different individuals during the three histories. Through various activities that included a peace puzzle, drama, sculpture modelling and journaling, learners were challenged to make ethical choices. A specific session referred to as ‘making connections to today’s world’ was held during which learners were requested to suggest connections between what they had learnt during the workshop and the current occurrences in society. Learners identified interesting linkages. For example, one learner connected the xenophobic attacks against foreigners in South Africa (especially among refugees who were running away from conflicts) to the injustices experienced by the Tutsi in Rwanda during the 1994 genocide against the Tutsi in Rwanda.
In the session ‘how was genocide possible’, learners were divided into groups and given a number of handouts consisting of information pertaining to what may cause genocides. Each group was expected to select three top factors that could lead to a genocide. Learners identified stereotyping and socioeconomic instabilities among the significant factors that can lead to genocide. The materials and instructions given for this activity may have been too challenging for some participants. Also, not enough time was given for critical engagement with this topic.

The session that followed, ‘More than me’, focused largely on developing leadership skills. The specific purpose of the session was to encourage learners to use the skills and knowledge they had gained to influence their families, friends, community and beyond. Learners enjoyed the session and were particularly excited by the methodology that taught them to make workable projects through the SMART goals – Specific, Measurable, Achievable, Realistic and Time-bound goals. Using SMART goals, they were also given a chance to propose projects they desired to implement using the knowledge and skills they had acquired through the programme. Examples of proposed projects included a sensitisation talk against substance abuse in school and helping girls to build their self-esteem.

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

**Observations on the methodology**

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

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

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

**Pre-workshop questionnaire**

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

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

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

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

![Figure 2: South African learners’ knowledge levels on the genocide against the Tutsi in Rwanda](image-url)
Post-workshop questionnaires

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

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

Many of the learners also rated the general organisation of the workshop (90%), duration of the sessions (61%), methods used during the session (90%), the facilitation (71%) and the materials (80%) as ‘excellent’. The learners were particularly impressed with the facilitators whom they described as knowledgeable, kind, patient and caring. They were also pleased with the hospitality of all the organisers of the programme. For example, one learner stated, 'I was surprised at how we were treated ... how facilitators were engaging with us; the love, support and patience from them; even the chefs were friendly’.

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

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

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

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

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

The post-workshop questionnaire indicated advancement in knowledge. For example, before the workshop, most of them indicated that their level of knowledge on the genocide against the Tutsi was ‘slightly knowledgeable’ to ‘not at all knowledgeable’ (see Figure 2). After the workshop, many indicated an increase in knowledge as one participant stated: ‘I didn’t have a lot of information about the genocide in Rwanda until I attended the CMP.’
The post-workshop questionnaires show that many learners picked up key vocabulary/concepts and knowledgeably discussed issues of human rights abuse and genocide. The following are some excerpts from the questionnaires: 'Two things I learnt through the CMP is not to be a perpetrator or a bystander but be an upstander; we do not need extremism ...; do not stereotype.'

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

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

**One month later – second post workshop questionnaires**

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

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

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

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

Many learners (96%) also confirmed sharing the knowledge they obtained from the programme with their family members ('my mum', 'my brother', 'my grandmother'), friends and school mates. This outcome is best summarised in the following statement: 'wherever I go, I just can't stop telling everyone my experience.' Some of the major information shared included historical facts on the genocide against the Tutsi in Rwanda and the Holocaust, which according to the participants was new information to many. For example, one learner stated, 'I told them about the genocide in Rwanda because most people don’t know about it’. The participants also reported sharing the importance of standing up against injustices in society and making their communities a safer place as indicated in the following quotation: 'It made us to encourage them not to do wrong things, to become upstanders if anyone needed help.’

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

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

Facilitators’ views

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

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

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

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

Facilitators were pleased with the programme materials, asserting that they were diverse, appropriate and appealing for the target group. They were particularly satisfied with the programme script because it guided them during the workshop: ‘the script was so easy to follow … we couldn’t mess up.’

The facilitators observed that the programme was crowded with one facilitator stressing that ‘it was very jam packed; I mean we were under pressure to get things done’. Another facilitator added that although the facilitators managed to deliver all the programme content, most of the sessions were hurried and, as a result, learners never ‘got adequate time to ask questions or give feedback’. Subsequently facilitators and learners were quite exhausted at the end of each day.

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

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

The methodologies used during the workshop were commended with facilitators attributing most of the success of the programme to them. The most appealing methodologies were those that demanded learners’ creativity (poster making, drama, sculpture modelling) as one facilitator stated, ‘I think anything creative was really liked’. The facilitators also appreciated journaling as it gave learners an opportunity to consistently reflect on what they had learnt. The use of video clips is said to have been ‘really excellent’ as it served to support the other methodologies, acting as stimuli to initiate conversations, debates and journaling. However, facilitators expressed reservations about the extensive use of lecture-oriented methods, stressing that they were less engaging and appealing to the learners.

In terms of facilitation, the facilitators felt that working together as a team enabled them to deliver the workshop successfully. Having more than one facilitator was considered advantageous because learners were given the chance to listen to different people. Facilitators also observed that their facilitation was successful because the learners were disciplined, committed and eager to learn. They felt that they had managed to meet the learners at their level by encouraging them to ask questions during the sessions and utilising the ‘bus stop’ methodology. However, one of the facilitators noted the language barriers and maintained that the learners
seemed to have been more engaged when facilitation switched between English and SeSotho.

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

The workshop programme – observation notes

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

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

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

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

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

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

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

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

**Observations on the methodology**

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

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

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

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

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

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

![Graph showing learners' knowledge levels on apartheid](image)

**Figure 3: Rwanda learners’ knowledge levels on apartheid**

**Post-workshop questionnaires**

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

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

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

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

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

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

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

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

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

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

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

The **methods used** in the programme were ranked (84%) as ‘excellent’ because they were interactive, with phrases such as *not boring* repeatedly expressed by the participants. Notably, only about half of the learners (48%) appraised their participation in the workshop as ‘excellent’. The rest (48%) rated their involvement as ‘good’. Video clips, especially the testimonies and stories of upstanders, were highly rated.
With regard to the outcomes, all the learners (100%) expressed a strong personal desire to be activists in their immediate and remote communities through sharing the ‘positive message’; as one learner declared, ‘we are now fully equipped and ready to be your messengers ...’ A few learners also pledged to hold debates and talks through the various clubs and associations they represented or led. Notably, many of them also indicated a desire to be the change they wanted to see in their communities, as indicated in the following excerpt: ‘You instilled hope in me and I will fight to advocate for change in my community because the development of the country and Africa is in our hands’.

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

The facilitators’ views

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

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

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

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

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

The facilitators reiterated that although the intended content of the programme was covered, more time was needed ‘to dig deeper’ into the content. According to one of the facilitators, ‘the training was designed to took place in three days, at least 6 hours per day ... so one of the challenges that we met was to try to manage it, to fit the sessions into the planned time, sometimes it could go beyond the time planned’. The facilitators also felt that because ‘the time was somehow short’, it was difficult to allow for critical engagement and discussion among the learners.
The facilitators were satisfied with the methodology used during the programme because it was highly interactive and had every participant engaged. They stressed that learners appeared to have enjoyed all the group activities, discussions, drama, video clips, various games and the question and answer sessions. One major and frequent complaint was that there was not enough time to employ the methodologies satisfactorily.

Facilitators maintained that the facilitation went well. They attributed most of the success of the facilitation to the programme script that directed them. They also stated that having ‘four facilitators worked well’. However, it was challenging to teach on the Holocaust and apartheid because of their own lack of in-depth knowledge of these histories. They felt that they needed to be trained prior to delivering the CMP workshops. Despite this limitation, they expressed confidence that they had met the learners at their levels by ‘allowing them to ask questions during the training’. The use of a local language during the facilitation is also said to have contributed to 'bring everyone on board'.

4.3 Facilitating and hindering factors: analysis

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

4.3.1 Organisation of the CMP

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

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

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

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

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

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

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

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

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

4.3.2 Content

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

- Examining three case studies from the Holocaust, the genocide against the Tutsi in Rwanda, and apartheid in South Africa enabled learners to have a wider perspective and to think critically, as pointed out by one learner: ‘*not only South Africa went through apartheid ... even people in other countries fought and killed each other*’. There were conflicting views on whether emphasis should be placed on the local or foreign histories, and which history should be taught first in each country. While the programme can be flexible, it is important that the first history to be taught should include all the necessary concepts that are needed to provide learners with the thinking tools to critically engage with the programme.
Overall, the content of the programme was appropriate for the age group. However, some parts were rated as 'incredibly sophisticated, detailed and technical' and 'somehow too emotional', and thus may require revision. A revision of these sections could benefit the programme.

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

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

4.3.3 Materials

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

Visual materials such as posters and video clips facilitated effective learning and reinforced important messages, demonstrating ideas and creating attention.
• The script was an important tool in terms of directing the facilitators during the sessions. However, it is important to note that no script could replace a training programme for facilitators.

4.3.4 Methodology

• Diverse and engaging methodologies were employed, making the learning experience largely exciting and experiential. Important to note is that ‘anything creative was really liked’ by the participants. Videos and testimonies proved to be the most appealing to the learners and worked well in encouraging critical thinking and empathy and fostering positive values.
• Learners did not find methodologies that took the form of lectures either engaging or appealing.
• Since three different teams prepared the programme, variations were noted in the methodologies and content. For example, some activities were too advanced for the learners.
• The choice of language of instruction is paramount to ensure that participants understood the content and expressed themselves fully and freely. This is especially applicable to Rwanda where a mix of English and Kinyarwanda was used throughout the sessions. In the case of South Africa, where most of the facilitation was done in English, the various levels of English competence seemed to have deprived some learners of the opportunity to actively take part in all the activities of the programme.

4.3.5 Facilitation

• Diverse, confident, experienced, friendly and sensitive facilitators facilitated the workshop. They were also role models of compassion and kindness. The learners were treated with respect which empowered them to emulate the facilitators’ attitudes and values.
• However, lack of confidence among the facilitators in handling some of the programme content hampered effective delivery of the workshop. Notably, South African facilitators acknowledged having more expertise
and experience in teaching the Holocaust than the other two histories. In the case of Rwanda, the facilitators were challenged to deliver the apartheid and Holocaust components.

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

4.3.6 Participants

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

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

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

- It is important that more teachers be involved in the programme to help in the facilitation of the workshops and to continue empowering the learners after the workshops. This will require to conduct “train the trainers” workshops for teachers and other facilitators. In order to motivate the said teachers, an incentive could be given.

4.4 Critical success factors

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

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

- It is important to have a core programme that is flexible enough to be expanded and adapted to other contexts. In this case, the CMP as a core programme is flexible and could be scaled up with its various aspects adjusted to suit specific situations. However, any change to the programme should be done through a consultative process involving experts with vast experience in History education and youth programmes.
- In the process of adapting the programme, care must be taken to avoid watering down the programme objectives and to set aside ample time for learners to engage adequately with the content. The developers of the programme also need to be realistic about what can be achieved in the amount of time dedicated to the programme.
• The entire programme (content, activities, materials, methodologies etc) should be age appropriate and engaging.
• The programme should be relevant to the curriculum and aligned to other school activities addressing similar issues. In addition, there should be synergy between the programme and the school calendar.
• It is imperative to link the histories to present-day issues by increasing empathy, critical thinking and ethical choices.
• Critical engagement with the different atrocities is important, especially in cases where educators avoid teaching controversial issues related to their history, thus undermining critical thinking (Buhigiro & Wesserman, 2017).
• Monitoring and evaluation should become part of the programme for continuous improvement. Post-workshop meetings among the programme facilitators are imperative for this purpose.
• Adequate planning must be done to ensure that all logistics are in place before the workshops are conducted.
• Sufficient capital and human resources must be secured to prepare and implement the programme. Appropriate facilities (venue, materials, stationery, equipment etc), including catering and comfortable amenities, should be provided in order to foster effective learning and participation.
• Facilitators should be diverse (at least three in number), knowledgeable and confident to handle all the components of the programme. They should also be role models of empathy, critical thinking, reflectivity, sensitivity and caring. It is imperative that they are trained in all the histories and other aspects of the programme before the training is conducted.
• Suitable language(s) must be used during the training and all programme materials including evaluation tools should be translated into the relevant languages.
• Participants should be of an appropriate age group, be competent in the language used during the workshop, be committed and motivated
to learn, and be willing to implement the acquired knowledge and skills.

4.5 The CMP as an educational tool for attaining the SDGs

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

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

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

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

**Goal 10 – Reduced Inequality**

Examples of learning objectives (UNESCO, 2017b):

- The learner understands that inequality is a major driver for societal problems and individual dissatisfaction.
- The learner is able to feel empathy for and to show solidarity with people who are discriminated against.
- The learner is able to identify and analyse different types of causes and reasons for inequalities.

**Goal 16 – Peace, Justice and Strong Institutions** – Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.
Examples of learning objectives (UNESCO, 2017b):

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

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

Examples of learning objectives (UNESCO, 2017b):

- The learner is able to experience a sense of belonging to a common humanity, sharing values and responsibilities, based on human rights.
- The learner is able to become a change agent to realise the SDGs and to take on their role as an active, critical and global and sustainability citizen.

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

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

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

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

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

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

Appendix 1: Bibliography of documents reviewed


Appendix 2: Interview Schedule/Focus Group Discussion Protocol

Interview Protocol (Programme stakeholders)

Evaluating a pilot study of the Change Makers Programme

Interviewer: _____________________________________________________
Date: __________________________________________________________________
Place of interview: __________________________________________________________________
Time of interview: ______
Duration: _________________
Pseudonym of interviewee: ____________________
Gender: ______
Age: ______

1. What is the name of the organisation you work for?
2. What is the major mandate of the organisation?
3. How long have you been working for the organisation?
4. What is your current position?
5. What are your major duties?
6. What is your understanding of the Change Makers Programme (CMP)?
7. Why was the CMP initiated?
8. How was the CMP initiated?
9. Did you play any specific role in the development of the CMP? (Outline role(s) played.)
10. How are you involved in the CMP?
11. What are your impressions of and comments on the CMP?
12. What do you think is the relevance of the CMP to:
   a. You as an individual (personally)
   b. You in your current position
   c. Learners
   d. Teachers
   e. The curriculum – especially in relation to what is taught to learners in schools
   f. The South African and Rwandan contexts
   g. Other countries and the world at large

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

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

15. What are your expectations of the CMP?

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

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

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

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

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

   Thank you for your participation!
Appendix 3: Pre-workshop Questionnaire – Learners

Learner Questionnaire – Pre-Training

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

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

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

Thank you!

Instructions

*Please answer all the questions.*

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

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

1. Please state your gender? Tick (・) your answer in the space provided
   a. Male ( )
   b. Female ( )

2. How old are you? ____________ years

3. In what grade are you? Grade ____________
4. How long have you been in the current school?
   __________ years ______ months

5. Do you hold any leadership position in school?
   a. Yes ( )
   b. No ( )

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

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

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

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

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

11. Please rate your knowledge of:

<table>
<thead>
<tr>
<th></th>
<th>Not at all knowledgeable</th>
<th>Slightly knowledgeable</th>
<th>Somewhat knowledgeable</th>
<th>Moderately knowledgeable</th>
<th>Very knowledgeable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apartheid</td>
<td></td>
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<tr>
<td>Holocaust</td>
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<tr>
<td>Genocide against the Tutsi in Rwanda</td>
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<tr>
<td>Leadership</td>
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</tbody>
</table>

Thank you for your participation!
Appendix 4: Post-workshop Questionnaire – Learners

**Learner Questionnaire – Post Training**

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

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

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

**Instructions**

*Please answer all the questions.*

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

*Write your answer(s) neatly in the spaces provided where you are required to. Some questions will have more than one response; ensure that you tick all the appropriate answer(s).*

1. Please state your gender? Tick (•) your answer in the space provided
   a. Male ( )
   b. Female ( )
2. How old are you? ____________years
3. In what grade are you? Grade ____________
4. What is your understanding of the Change Makers Programme (CMP)?

5. Has the programme matched your expectations? Please tick one answer
   a. Less than expected ( )
   b. As expected ( )
   c. More than expected ( )
   d. Much more than expected ( )

Please give reason(s) for your answer

6. What are your specific comments on the following?

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

<table>
<thead>
<tr>
<th></th>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Poor</th>
<th>Give a reason(s) for your answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>General organisation of the workshop</td>
<td></td>
<td></td>
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<tr>
<td>Duration of the sessions</td>
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<tr>
<td>Method used during the session</td>
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<td></td>
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<tr>
<td>The facilitation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The CMP materials</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Your participation in the programme</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

Please give reason(s) for your answer
8. Identify two aspects of the programme that you found the least important?

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................................................................................................................................................................

Please give reason(s) for your answer

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

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................................................................................................................................................................

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

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................................................................................................................................................................

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

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

<table>
<thead>
<tr>
<th>In relation to what you learn at school</th>
<th>Not at all important</th>
<th>Slightly important</th>
<th>important</th>
<th>Very important</th>
<th>Please provide a reason(s) for your answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>The South African context</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other countries and the world at large</td>
<td></td>
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<td></td>
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<td></td>
</tr>
</tbody>
</table>

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

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

........................................................................................................................................................................
........................................................................................................................................................................

14. Name one thing that surprised you?

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........................................................................................................................................................................

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

........................................................................................................................................................................
........................................................................................................................................................................

16. Would you recommend the CMP to other learners?
   a. Yes
   b. No
   c. Not sure

Please give a reason(s) for your answer

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........................................................................................................................................................................

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

........................................................................................................................................................................
........................................................................................................................................................................

**Thank you for your participation!**
Appendix 5: Pre-workshop Questionnaire – Educators

Educator Questionnaire – Pre-Training

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

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

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

Instructions

Please answer all the questions.

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

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

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

1. Please state your gender? Tick (• ) your answer in the space provided.
   a. Male ( )
   b. Female ( )
2. What grade do you teach? Grade ___________
3. What subject do you teach? __________________________________________

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

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

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

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

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

9. Please rate your knowledge of the following:

<table>
<thead>
<tr>
<th></th>
<th>Not at all knowledgeable</th>
<th>Slightly knowledgeable</th>
<th>Somewhat knowledgeable</th>
<th>Moderately knowledgeable</th>
<th>Very knowledgeable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apartheid</td>
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<td>Holocaust</td>
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<tr>
<td>Genocide against the Tutsi in Rwanda</td>
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<tr>
<td>Leadership</td>
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</tr>
</tbody>
</table>
10. Have you attended previous workshop on
    a. Teaching human rights Yes/No
    b. Leadership training Yes/No
    c. Genocide education Yes/No
d. Apartheid education Yes/No
e. Holocaust education Yes/No

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

Thank you for your time
Appendix 6: Post-workshop Questionnaire – Educators

Educator Questionnaire – Post-Training

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

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

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

Thank you!

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

<table>
<thead>
<tr>
<th></th>
<th>Very satisfied</th>
<th>Satisfied</th>
<th>OK</th>
<th>Dissatisfied</th>
<th>Very dissatisfied</th>
</tr>
</thead>
<tbody>
<tr>
<td>General organisation of the workshop</td>
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<tr>
<td>Duration of the sessions</td>
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<tr>
<td>Method used during the session</td>
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<tr>
<td>The facilitation</td>
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</tr>
<tr>
<td>Learners’ participation</td>
<td></td>
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<tr>
<td>The CMP materials</td>
<td></td>
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</tbody>
</table>
2. Has the programme matched your expectations? **Please tick one answer**
   a. Less than expected (  )
   b. As expected (  )
   c. More than expected (  )
   d. Much more than expected (  )

3. Identify **two** aspects of the programme that you find **most** important?
   ……………………………………………………………………………………………………………………………
   ………………………………………………………………………………………………………………..…………
   Please give reason(s) for your answer
   ……………………………………………………………………………………………………………………………
   ………………………………………………………………………………………………………………..…………

4. Identify **two** aspects of the programme that you found the **least** important?
   ……………………………………………………………………………………………………………………………
   ………………………………………………………………………………………………………………..…………
   Please give reason(s) for your answer
   ……………………………………………………………………………………………………………………………
   ………………………………………………………………………………………………………………..…………

5. Do you think the CMP is an effective educational programme to promote pluralism and tolerance and oppose extremism and xenophobia?
   a. Yes
   b. No
   c. Not sure
   Please give reason(s) for your answer
   ……………………………………………………………………………………………………………………………
   ………………………………………………………………………………………………………………..…………
   ………………………………………………………………………………………………………………..…………
6. How important is the CMP in the areas listed in the table below?

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

<table>
<thead>
<tr>
<th></th>
<th>Not at all important</th>
<th>Slightly important</th>
<th>Important</th>
<th>Very important</th>
<th>Please give a reason(s) for your answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>In relation to what you teach at school</td>
<td></td>
<td></td>
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<tr>
<td>The South African context</td>
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</tr>
<tr>
<td>Other countries and the world at large</td>
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</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Not at all relevant</th>
<th>Slightly relevant</th>
<th>Relevant</th>
<th>Very relevant</th>
<th>Not sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apartheid</td>
<td></td>
<td></td>
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<tr>
<td>Holocaust</td>
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<tr>
<td>Genocide against the Tutsi in Rwanda</td>
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<tr>
<td>Leadership programme</td>
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Please give reason(s) for your answer

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8. Are there any topics you feel could have been included in the sessions? Yes/No
Please give a reason(s) for your answer

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9. Do you think the programme has the potential to encourage learners to become active leaders?
Give reasons for your answer

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

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11. Would you be interested in facilitating such a programme at your school? Yes/No
Give a reason(s) for your answer

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

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

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Thank you for your time
Appendix 7: Non-participant Observation Protocol

Workshop Observation Protocol A

Evaluation of the Change Makers Programme

Date of observation: …………………………………………………………………………
Name of observer: …………………………………………………………………………

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

Give a general description of the participants.
Learners: (gender, race etc.)
………………………………………………………………………………………………………………
………………………………………………………………………………………………………………
………………………………………………………………………………………………………………

Educators: (age range, gender, race)
………………………………………………………………………………………………………………
………………………………………………………………………………………………………………
………………………………………………………………………………………………………………

Facilitators: (age range, gender, race)
………………………………………………………………………………………………………………
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General impressions
………………………………………………………………………………………………………………
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Workshop Observation Protocol B

Evaluation of the Change Makers Programme

Date of observation: ..............................................................
Name of observer: .............................................................
Name of facilitator: ...........................................................
Session/topic: .................................................................

Main issues tackled in the session
........................................................................................................
........................................................................................................

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

Materials used (language, content, bulk)
........................................................................................................
........................................................................................................

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

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

How participants and facilitators link the topic to personal lives, school, community, country, other countries
........................................................................................................
........................................................................................................
How facilitators encourage empathy, critical thinking, discussions

How facilitators encourage/impart leadership skills/becoming upstanders

What was surprising/striking about the sessions?

Management of time

General comment(s):
Appendix 8: Post-workshop Focus Group Discussion Protocol

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

Interviewer: ..............................................................................................................
Date: ..........................................................................................................................
Place: ..........................................................................................................................
Time: ..........................................................................................................................
Participants’ names: ________________________________
______________________________
______________________________
______________________________

1. What are your general impression of the programme after conducting the workshop?
a. Probe: What are your specific impressions and comments on the following areas?
   i. General organisation of the CMP workshops
   ii. The participants (appropriate age? mix)
   iii. Duration of the sessions (pace)
   iv. Methodology(s) used
   v. Materials
   vi. The facilitation (any challenges?)
   vii. Learners’/educators’ reactions
   viii. Content of the programme (topics)

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

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

5. According to the pre-programme interviews with programme developers, facilitators and other key stakeholders, the intention of the CMP was to improve skills and knowledge and change the attitudes of the participants – to promote pluralism and counter extremism among the youth through various activities. Did you manage to achieve your intentions in your session(s)? (Give reasons for your answer.)

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

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

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

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

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

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

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

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

Thank you for your time
Learner Questionnaire

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

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

Instructions

Please answer all the questions.

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

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

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

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

......................................................................................................................................................
..........................................................................................................................................................

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

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

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

   ...

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


5. Do you have ideas about how you would like to apply the knowledge and skills you obtained through the programme?
   a. Yes (  )
   b. No (  )
   c. Not sure (  )

If the answer is **Yes**, please explain your answer

   ...

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

   ...

6. Have you had an opportunity to enrich your knowledge on any of the topics that you learnt during the CMP programme?
   a. Yes (  )
   b. No (  )

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

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

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

**Perpetrator**

**Bystander**

**Upstander**

**Victim**

**Resister**

8. List three important values of a good leader?
   a. .................................................................
   b. .................................................................
   c. .................................................................

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

Thank you for participating
Appendix 10: Post-workshop Interview Schedule – Aegis Trust Evaluator

Interview Schedule – Change Makers Programme
Post-Workshop Interview – Aegis Trust Evaluator

Name of data collector:
_________________________________________

Date of interview:
_____________________________________________

Pseudonym of interviewee:
_________________________________________

Pseudonym of institution represented: _____________________________

Gender of interviewee:
_________________________________________

Section A: Preamble

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

Section B: General follow-up questions

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

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

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

4. Please describe in detail how the CMP participants were selected.
5. Why was there a disparity between the pre and post-questionnaire respondents (26 against 31 respondents)?

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

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

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

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

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

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

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

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

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

15. Is the Holocaust taught in the curriculum? (If the answer is yes, probe the grade at which the topic is taught; the major focus and depth of content.)
16. A number of pupils indicated that they had learnt quite a lot from the CMP about their own history including the genocide against the Tutsi in Rwanda.

a. Why do you think the learners stated this?
b. Is the genocide against the Tutsi in Rwanda part of the school curriculum?
c. If yes, at what grade level is the topic introduced to learners?
d. Is the topic on the genocide against the Tutsi in Rwanda compulsory for learners?
e. What are the major issues that are taught?

17. One of the participants in the focus group discussion that you facilitated mentioned, and I quote: ‘... because some information on Rwanda was somehow different from what is commonly known ... so we need to sit next time ...’

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

Section C – Personal Reflections on the Change Makers Programme

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

a. The general development and implementation of the CMP
b. The key facilitating factors in the implementation of the programme
c. The hindering factors in the implementation of the programme
d. The key success factors when developing an education programme that draws on the difficult past (such as the Holocaust, genocide against the Tutsi in Rwanda and apartheid) to inform present challenges

10. Finally, do you have anything to add that you think is important to this discussion?
# Appendix 11: Workshop Schedule

## Course Outline Change Makers Programme

### Day 1

#### A. LEADERSHIP 08h00 – 10h00

**Pre-programme Evaluation 08h00-08h30**

1. Introduction 10 mins Tali

2. Bus Stop, journaling, name exercise and contract 30 mins Court

3. Values and role models 30 mins Tali

4. Identity 20 mins Court

**Break 15 minutes**

#### B. HOLOCAUST 10h15 – 16h00

1. Definitions, who were the Jews, antisemitism, film and journaling, Hitler’s rise to power, targeted groups, life before and timeline 60 mins Karyn & Rene

2. The racial state 45 mins Mosa

**Lunch 12h00 – 12h45**

3. Ghettos, camps, Final Solution 60 mins Arlene and Rene

4. Liberation 10 mins Rene

5. Nuremberg Trials 5 mins Mosa

**Stretch break 10 minutes**

6. Testimony film and debrief 30 min Karyn
7. Moral choices in the Holocaust  
   45 mins  Arlene

8. Pluralism and extremism exercise  
   35 mins  Court

**Day 2**

**C. APARTHEID 08h30 – 12h00**

1. Introduction  
   20 mins  Arlene

2. Activity 1 – Personal stories  
   45 min  Karyn

**Break 15 minutes**

3. Soweto Uprising  
   15 min  Court

4. State of emergency  
   15 min  Rene

5. Moral choices  
   60 mins  Arlene

6. Ubuntu  
   15 mins  Karyn

**Lunch 12h00 – 12h45**

**D. RWANDA 12h45 – 16h00**

1. Introduction  
   45 mins  Tali

2. Stories from the genocide  
   60 mins  Karyn

**Stretch break 10 minutes**

3. Aftermath of genocide  
   60 mins  Court

**Day 3 Starting at 08h30**

**D. RWANDA (cont’d) 08h30 – 10h45**

4. Moral choices  
   30 mins  Arlene

5. Drama activity  
   30 mins  Court
6. Peace puzzle and film
   30 mins  Arlene

**Break 15 minutes**

7. Connections to today’s world
   20 min  Arlene

**E. HOW WAS GENOCIDE POSSIBLE?**

1. Exercise
   30 mins  Rene

**F. MORE THAN ME**

1. Leadership identity
   30 mins  Rene and Arlene

**Lunch 12h00 – 12h45**

1. Continue – Leadership identity
   45 mins  Rene and Arlene

2. Commitment going forward
   60 mins  Court

**G. SUMMARY AND CONCLUSION**

   10 mins  Arlene

**Post-workshop evaluation**

**Finish no later than 16h00**
### Appendix 12: List of participants (developers & facilitators)

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

Letter to school

Invitation: Salzburg Change-Makers Programme
Attention: Name of the school was inserted

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

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

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

Learners and educators will also be expected to participate in a research conducted by the University of Pretoria. The purpose of this research is to evaluate the programme in order to assess its effectiveness. As part of the evaluation, the workshops will be observed, and participants will also be expected to fill in a questionnaire and take part in a short interview. This evaluation process is not mandatory but if agreed, your learners’ and educators’ participation will provide valuable insights to taking the process forward into Africa. An invitation letter to participate in the study as well as a consent letter from the University of Pretoria are attached.
For more information, contact Mosa at Mosa@jhbholocaust.co.za or call (011) 640 3100
Looking forward to seeing you at the Johannesburg Holocaust & Genocide Centre.
21 August 2017

Dear Parent/Guardian

RE: PERMISSION TO CONDUCT RESEARCH

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

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

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

The study will be conducted under the ethical guidance of the University of Pretoria. Please note that your child’s participation in this study is voluntary. If your child decides to take part in the study, he/she will be asked to sign a consent form. Please note that even when the consent form is signed, your child will still be free to withdraw from the research at any time without giving any reason(s). In addition, your child has the right to decline to answer any questions posed in the interview or questionnaire.
All the information that will be collected in this study will be kept completely confidential and only used for the study. Also note that the name of your child will not appear in any report resulting from this study. In addition, no pictures or recordings will be made public.

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

Yours sincerely

Signature

Charity L. Meki-Kombe (Post-doctoral Fellow)
Contact number: +277 376 14751
E-mail: charity.combe@up.ac.za

Prof Chaya Herman (Supervisor)
Contact number: 012 4205 665
E-mail: chaya.herman@up.ac.za

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

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

I understand that the researcher subscribes to the principles of:

✓ **Voluntary participation** in research, implying that the participants might withdraw from the research at any time.
✓ **Informed consent**, meaning that research participants must at all times be fully informed about the research process and purposes, and must give consent to their participation in the research.
✓ **Safety in participation**; put differently, that the human respondents should not be placed at risk or harm of any kind e.g., research with young children.
✓ **Privacy**, meaning that the **confidentiality** and **anonymity** of human respondents should be protected at all times.
✓ **Trust**, which implies that human respondents will not be respondent to any acts of deception or betrayal in the research process or its published outcomes.

Signature: ___________________________ Date: ___________________
21 August 2017

Dear Sir/Madam

RE: PERMISSION TO CONDUCT A RESEARCH

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

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

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

This study will be conducted under the ethical guidance of the University of Pretoria. Please note that your participation in this study is voluntary. If you decide to take part in the study, you will be asked to sign a consent form. Please note that even when the consent form is signed, you will still be free to withdraw from the research at any time without giving any reason(s). Withdrawing from this study will not have any affect. In addition, you have the right to decline to answer any questions posed in the interview or questionnaire.
All the information that will be collected in this study will be kept completely confidential and only used for the study. Also note that your name will not appear in any report resulting from this study. In addition, no pictures or recordings will be made public.

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

Yours sincerely

Signature

Charity L. Meki-Kombe (Post-Doctoral Fellow)
Contact number: +277 376 14751
E-mail: Charity.Kombe@up.ac.za

Prof Chaya Herman (Supervisor)
Contact number: 012 4205 665
E-mail: Chaya.Herman@up.ac.za

Consent form

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

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

I understand that the researcher subscribes to the principles of:

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

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

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

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

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

Signature: _____________________________ Date: __________________________
3 July 2017

Dear Sir/Madam

RE: PERMISSION TO CONDUCT A RESEARCH

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

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

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

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

Yours sincerely

Signature
Charity L. Meki-Kombe (Post-Doctoral Fellow)
Contact number: +277 376 14751
E-mail: Charity.Kombe@up.ac.za

Prof Chaya Herman (Supervisor)
Contact number: 012 4205 665
E-mail: Chaya.Herman@up.ac.za
Appendix 14: Examples of sculpture modelling images

Sculptures of bystanders

The same sculptures transformed into upstanders
Appendix 15: Examples of posters made by South African and Rwandan learners

*Live to remember – Rwanda learners*

*Women became strong through togetherness – Rwanda learners*
Sharing lives – South African learners

Youth overcome the past – South African learners
Appendix 16: Examples of questions asked by South African learners through the Bus Stop

1. What happened to Omar after he saved the people in the lake?
2. If you were a child that had a tutsi mother and a Hutu father, how old they classified you in your ID? Tutsi or Hutu or ?
3. Why did the government want the bush and land?
4. What happened to Jean (Prime minister of Rwanda) after the genocide ended?
5. Why was the dictator on the streets doing that?
6. Why were the Hutu people sentenced for killing the Tutsi whereas it was a law that they had to kill the Tutsi?
Appendix 17: Curriculum and Policy Statement – CAPS History Grades 9 and 11

<table>
<thead>
<tr>
<th>Topic: World War II (1919 - 1945)</th>
<th>Suggested contact time: One term/ 15 hours</th>
</tr>
</thead>
</table>

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

Content and concepts

- **The rise of Nazi Germany** 5 hours
  - End of World War I; Weimar Republic; Treaty of Versailles 1919 and brief summary of German punishments
  - Hitler and the Nazis 1920s
  - The Great Depression of 1929 and effects on Germany
  - Failure of democracy in the Weimar Republic
  - Reasons for public support for Nazi Party and the 1932 and 1933 elections
  - Enabling Act 1933 and dictatorship (including concentration camps for opponents)
  - Nuremberg Laws and loss of basic rights of Jewish people 1935
  - Persecution of political opponents; Jehovah's Witnesses; Roma (gypsies); homosexuals; Slavs; black people; disabled people
  - Nazi Germany as an example of a fascist state (compared with democracy)

- **World War II: Europe** 5 hours
  - Nazi's aggressive, expansionist foreign policy for lebensraum (very briefly)
  - Outbreak of World War II: Axis vs. Allies
  - Extermination camps and genocide, the Holocaust, and the 'Final Solution'
  - Examples of resistance to Nazism in Germany
    - Sophie Scholl and the White Rose Movement
    - Dietrich Bonhoeffer and the Confessing Church
    - Warsaw Ghetto Uprising
  - End of World War II in Europe

- **World War II in the Pacific** 2 hours
  - America in the War vs. Japan; Pearl Harbour
    - Japanese Americans forcibly moved into internment camps in USA
    - Japanese expansion and atrocities in China
    - Japanese prisoner-of-war camps for Allied soldiers

- **Revision, assessment (formal and informal) and feedback should take place on an ongoing basis** 3 hours

Learners should read and write for part of every lesson.

Evidence of learner's work, including assessments, should be kept in the learner's notebook.
PHASE: GRADES 10-12
TERM 2: GRADE 11

Topic 3: Ideas of Race in the late 19th and 20th centuries

*What were the consequences when pseudo-scientific ideas of Race became integral to government policies and legislation in the 19th and 20th centuries?*

**Background and focus**

This topic the theories of race and eugenics that were widespread in the 19th century, how these ideas developed and how different counties applied them. The unscientific bases on which these theories rested have been discredited by modern genetic research: there are no racial differences between people. The theories were a social construct. The danger of these theories when they became part of what was accepted as common sense knowledge, or accepted wisdom, needs to be highlighted: prejudice, stereotyping, loss of dignity, dehumanising of people and their use to justify colonialism, discrimination and genocide on the basis of race in many parts of the world.

Notions of race were applied in different ways, as the two case studies illustrate. We consider whether Australia applied eugenics policies towards indigenous Australians. Eugenics focuses on ‘breeding the best with the best’. In Australia there was a policy of assimilation, of ‘breeding out blackness’ in what were then termed ‘half-caste’ children. In Germany, on the other hand, racial laws and eugenics policies were intended to achieve a racially pure German master race. This raises issues of how ‘nation’ is defined. Who belongs to a nation and who is excluded? By which means are some people excluded?

**Theories and practice**

The following are included in this section:

- notions about the hierarchies of race in the 19th century;
- explanation of eugenics: positive (family planning) and negative eugenics (selective breeding);
- modern understanding of race: human genome project; and
- practices of race and eugenics in the USA, Australia, Namibia and South Africa (broad overview).

**Case study: Australia and the indigenous Australians**

The following are included in this section:

- background: the colonisation of Australia;
- race theories in Australia in the early 20th century: debates around ‘racial suicide and racial decay’;
- white immigration policies and children from Britain sent to Australia after the Second World War; and
- the stolen generation: treatment of ‘mixed race’ children: Dr Cecil Cook and A.O. Neville - assimilation programmes for ‘breeding blackness out’.

**Case study: Nazi Germany and the holocaust**

The following are included in this section:

- Hitler’s consolidation of power from 1933 to 1934;
- Nazi racial ideology: drawn from colonial anthropologists in Namibia and eugenics in the USA;
- The creation of a racial state in Germany:
  - defining the German nation in relation to the ‘other’; and
  - applying racial and eugenics laws and policies - purifying the nation;
- Groups targeted by the Nazis:
  - Jews, Roma and Sinti (gypsies), dark-skinned German people; and
  - Communists, Socialists, Social Democrats, and trade union leaders, Jehovah’s Witnesses and thousands accused of ‘asocial’ or criminal behaviour, as well as homosexual people; and
- Choices that people made:
  - perpetrator, bystander, resister, rescuer and the nuances between them - can a perpetrator be at the same time a rescuer; what makes a bystander become either a perpetrator or a rescuer?;
  - responses of persecuted: exile, accommodation and defiance;
  - from persecution to mass murder: the Final Solution;
  - the creation of labour and extermination camps; and
  - forms of justice: the Nuremberg Trials.