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Humanity Education as a School-Based Intervention for Healing

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Abstract

Violence is a large-scale public health concern that impacts the mental health of people all over the world. There is a critical need for early intervention strategies that prevent violence and foster humanity and well-being. Traditional approaches to violence prevention focus on inhibiting antisocial behavior, overlooking the benefits of promoting positive values, humanity, and prosocial behavior. Aegis Trust is an international organization dedicated to the prevention of future genocides and promotion of humanity globally through education. It developed an educational methodology that has shown evidence of effectiveness in recovering from trauma, promoting humanity, and preventing violence in post-genocide Rwanda and other countries that have experienced conflict. This program, known as Champion Humanity (CH), was found to increase positive behaviors and attitudes. The purpose of this article is to describe the core principles of Humanity Education, the CH program, and propose its utility as a school-based intervention.

Keywords: violence, Humanity Education, Rwanda, global prevention, mental health

Introduction

Violence is a global public health concern (World Health Organization, 2017a), propagating hate crimes and halting economic progress (World Health Organization, 2017b). The magnitude of repercussions is widespread and spans nearly every part of the human condition from political movements (e.g., genocide, civil conflict) to individual relationships (e.g., intimate partner violence, bullying). Every year an estimated 1.4 million lose their lives due to violence-related causes (World Health Organization, 2017b). During civil conflict, combatants often target schools to recruit soldiers and terrorize civilians (Kibris, 2015). It is important to note that prevalent acts of violence are not isolated to countries with political unrest. Human trafficking is one of the most rapidly growing criminal enterprises worldwide (Deshpande & Nour, 2013). Outside of organized crime, the rate of female victimization is nearly equivalent across all regions (World Health Organization, 2017b). Approximately one in three women experience intimate partner violence within their lifetimes (World

Health Organization, 2017b). At the school level, one in three adolescents report experiencing physical violence from their peers (United Nations Educational, Scientific and Cultural Organization, 2019). Although violence manifests on a spectrum, it generally leads to similar repercussions in poor physical and mental health. Marking an extreme end on the spectrum of violence, the 1994 genocide against the Tutsi devastated the physical and mental health of Rwandans (Aegis Trust, 2017). In order to prevent subsequent acts of violence, leaders in Rwanda developed a humanity education (HE) methodology within communities and schools. Current Rwandan leaders claim that HE has helped maintain political rest and faith in humanity in Rwanda. We propose that the methodology of school-based HE is both relevant and feasible worldwide.

Mental Health Risks of Violence

Violence is a leading cause of mental health concerns around the world (World Health Organization, 2017a). It leads to incalculable amounts of grief, intergenerational trauma, and perpetual violent behavior. Without adequate intervention, systemic violence can generate collective trauma within a society for an indefinite number of years (Kevers, Rober, Derluyn, & De Haene, 2016). After experiencing collective violence (e.g., natural disasters, war), survivors pass down to their descendants symptoms of traumatic stress including hypervigilance, anxiety, and mistrust of others (Bombay, Matheson, & Anisman, 2009). Mental health consequences of violence extend beyond symptoms of posttraumatic stress. Children who experience severe bullying are about five times more likely to develop symptoms of psychosis by middle school (Schreier et al., 2009). Both perpetrators and victims of adolescent peer violence are comparably at risk for developing clinical depression (Blosnich & Bossarte, 2011). The mental health community has developed efforts to combat the psychological stressors that result from violence. However, traditional counseling interventions may not apply to every incident on the spectrum of violence (de Jong, 2006). Models that apply “systemic social action” (de Jong, 2006, p. 24) to communities may affect a wider population than single counseling interventions. As epicenters of social learning and psychosocial development, schools are critical platforms in promoting peace and curbing violence in communities (Kibris, 2015; World Health Organization, 2017a).

Schools as Catalysts for Prevention

Around the world, schools implement intervention programs to stem violence in their communities with varying degrees of success (Spiel, Salmivalli, & Smith, 2011). Several governments support applicable violence prevention through anti-bullying programs in schools such as KiVA in Finland and ZERO in Norway. In Australia, the National Safe Schools Framework connects schools and student parents to address school-based violence and child abuse. However, most school interventions worldwide focus on only victims and perpetrators, missing a large portion of the adolescent population (Ttofi & Farrington, 2011). Schools provide an ideal vehicle for change when they speak on violence issues to the entire student body without stigmatizing at-risk youth (Walsh, Zwi, Woolfenden, & Schlonsky, 2018). Few interventions educate all adolescents to be agents of change and promote peace (Polanin, Espelage, & Pigott, 2012). Although some students may not engage in or suffer from violence, every individual plays an important role in promoting humanity in their societies. For instance, adolescent students generally engage in violence in front of bystanders. Students who serve as active bystanders have over a 50% success rate in stopping physical aggression (Craig, Pepler, & Atlas, 2000; O'Connell, Pepler, & Craig, 1999).

The entire student body shares the responsibility to curb student violence. Under a multi-tiered system of support, school-based counselors would benefit working with a tier 1 level of support, which is implemented universally in the school system (Sugai, La Salle, Everett, & Feinberg, 2019). School-wide changes have the power to create a larger ripple effect in the community. More than a microcosm of larger social dynamics, schools have the capacity to make system-wide changes in their communities if they educate the youth population in promoting peace (Polanin et al., 2012). Studies have repeatedly shown that youth are capable of creating systemic changes in their families and communities in areas such as physical health and drug prevention (Durlak et al., 2007; Walsh et al., 2018). When individuals at a young age learn prosocial behavior in schools, they are able to apply it within their families and communities.

Combating Inhumanity with Humanity

Effective violence prevention requires shifting attitudes, values, and cultural norms that support violence (World Health Organization, 2010). Oftentimes during the aftermath of a violent event, political and social dialogue focuses on increasing legal consequences, employing safety measures, and enforcing punitive measures for violent offenders. In these moments, school administrators and community leaders take steps like installing metal detectors, creating security checkpoints, and developing weapon laws that are more stringent. These measures do have an impact on violent behavior (World Health Organization, 2010). However, this problem-focused emphasis on external influencers of behavior and punitive measures ignores the

influence of the values, beliefs, and attitudes related to compassionate prosocial behavior (World Health Organization, 2010). Similarly, the scholarship in this area has primarily been on how individuals refrain from behaving inhumanely and less about how individuals activate and actualize their senses of humanity (Bandura, 2016).

Alternatively, Smith and Sandhu (2004) suggested a positive approach to addressing school violence, where the goal is to mitigate anti-social and violent tendency by appealing to the humanity of individuals and facilitating a climate of emotional literacy, empathy, and respect for others. They argue that a comprehensive approach to addressing violence must not only seek to reduce negative behaviors but must also take into account the development of positive values such as compassion, caring, empathy, and socio-emotional competency. Along the same lines, Bandura (2016) reported that individuals who are capable of having an empathic connection with the humanity of others are less likely to morally disengage and commit inhumane actions.

Humanity Education

Humanity Education (HE) is a psychoeducational methodology that elicits critical thinking and reflection on positive values such as empathy, trust, forgiveness, and peace (Aegis Trust, 2017). HE is sometimes referred to as peace education, values education, and civic education. In this manuscript, we utilize Humanity Education as an all-encompassing term. The goal of HE is typically to help others develop resilience, find healing, and reverse dehumanization (Aegis Trust, 2017). Aegis Trust defines HE as "education that strengthens attributes of being human" (Mutanguha, 2019, p.1). Maslow described self-actualized individuals who display empathy, compassion, and prosocial behavior as getting "closer to full humanness" (1971, p. 28). Thus, it can be argued that, HE facilitates the process of becoming fully human while developing an awareness of the humanness of others. HE provides a strength-based approach as opposed to punitive approaches that many communities and schools implement (Smith et al., 2017). Smith and colleagues argue that punitive models have failed school systems and call for a model that fosters a positive and caring environment. Aegis Trust has established a framework built on principles of caring, cooperation, and humanity.

Background

Aegis Trust, a non-profit organization based in the United Kingdom, United States, and Africa, developed the HE methodology as part of its mission to prevent mass genocide and promote humanity globally. Over the past 30 years, they have employed this methodology in various forms throughout the world and most notably in areas of high conflict, such as the Central African Republic (Aegis Trust, 2015). The methodology originated to explore the use of

education to prevent pathways to inhumanity and violence (Mutanguha, 2019).

Core Elements

The uniqueness of HE is in the specific methodology. The HE approach consists of three main elements: method, attitudes, and content (Mutanguha, 2019). These distinct, yet overlapping, elements provide the foundation for HE and separate it from traditional approaches to values psychoeducation. First, HE employs a learner-centered critical thinking method of learning. Unlike traditional approaches to teaching that emphasize didactic instruction and the memorization of specific content, HE is based on a contemplative participatory model where students are challenged to use critical thinking skills to reflect deeply on the material and the educational experiences. This methodology places the emphasis on developing skills in problem-solving and critical thinking over knowledge acquisition.

The second element of HE is the attitude. Humanity educators are expected to be a model and example of compassion, empathy, and humanity. In Kinyarwanda, the native language in Rwanda, the term *Ubumuntu* (pronounced “oo-boo-moon-hoo”) is used to describe someone who demonstrates greatness of heart through their actions. Humanity educators should demonstrate *Ubumuntu*. Further, they should be able to apply what they are teaching within the groups, lead by example, and facilitate discussion in a way that fosters critical thinking.

The final element of HE is the content. The core topics covered in HE are critical thinking, empathy, and individual responsibility. The content of HE should also elicit reflectivity and critical thinking. The use of process questions and experiential activities are good examples of reflective activities that require critical thinking. The content should also be adapted for the cultural context. As noted by one leader when describing HE in Africa, “Please do not export peace to Africa. We would not understand it. Tell us not that conflict is like an iceberg but that it is like the ears of a hippo in the water” (Aegis Trust, 2017, p. 26). For example, it does not make sense to use the Kinyarwanda word *Ubumuntu* to describe humanity when teaching humanity in Ghana, Kenya, or the United States. Instead, HE should be adapted, and it should adopt a language that fits the environment and setting. Likewise, the values addressed in the HE curriculum should be contextualized locally and be relevant to the local area. As noted by Mutanguha (2019):

What is relevant and culturally appropriate in one area will not usually be the same elsewhere... what is a burning issue in one area and time, may not be so pressing elsewhere, or even within the same area but at a different time (p. 8).

Stories of Humanity

At the center of the HE methodology are personal, engaging, stories that inspire humanity (Mutanguha, 2019). The use of this narrative approach to healing stems from Holocaust education programs in the United Kingdom. In short, Humanity Educators share stories of survival and recovery from individuals who have overcome tragic circumstances. A qualitative evaluation of this approach demonstrated that sharing stories of humanity inspired hope and increased wellbeing of the listeners (Lala et al., 2014). Humanity educators culturally adapt and contextualize the stories for the specific audience, but in every case, the goal is to share positive messages that demonstrate the humanity, bravery, and resilience of those that have overcome hatred (Lala et al., 2014). As well as survivor stories of humanity, Aegis Trust has established a model (Mutanguha, 2019) of integrating other stories of humanity to avoid the unintended consequence of conveying collective guilt to groups associated with perpetrator communities. Alongside rescuer stories, the model incorporates stories from perpetrator communities who have regretted these crimes and made significant amends to rebuild trust with survivor communities.

Case Illustration - Champion Humanity Program

One good example of HE in action is the Champion Humanity (Aegis Trust, 2017) program developed by Aegis Trust. Ten years after the 1994 Rwandan genocide against the Tutsi, Aegis Trust helped develop the Kigali Genocide Memorial, not only to commemorate the loss of the over-one million lives during the genocide, but also to provide education to prevent future genocides, whether in Rwanda or elsewhere. The collaboration in Rwanda birthed the Champion Humanity initiative, an HE program adaptable using different modes, such as workshops, school curricula, and digital content.

Champion Humanity Workshops

Champion Humanity workshops vary in audience, content, and duration (Aegis Trust, 2017). The workshop in Table 1 is tailored for Rwanda, but the program is adaptable for other countries as well. For instance, Aegis Trust has trained local leaders in the Central African Republic to provide their own workshops for militia, religious leaders, and other groups. Table 1 presents the outline of a day long Champion Humanity workshop offered for three years for students and teachers in Rwanda. However, workshops can span several days. Added sessions include but are not limited to learning the roles of active bystanders and analyzing the nature of forgiveness. Workshop attendees initially analyze the historic dynamics that led to the 1994 genocide, dating back from early 20th century European colonization to 1990s extremist media. However, the curriculum also explores how acts of violence progress worldwide. The workshops present a model called the “continuum of violence” (Aegis Trust, 2017, p. 54), also known as the pathway of

inhumanity, developed by psychologist Ervin Staub. The continuum demonstrates ten political and social stages (e.g., dehumanization, discrimination, absence of active bystanders) that lead to major acts of violence, applicable to various countries or points of history. Attendees also examine the “continuum of benevolence” (Aegis Trust, 2017, p. 8), also known as the pathway of humanity, that showcases ten fluid stages (e.g. acceptance, empathy, community) that lead to social harmony.

Narrative approach. Through its workshops, Aegis Trust (2017) applies a narrative approach and uses testimonial stories to illustrate humanity in action. The stories used in the workshops vary depending on the local context. However, a story told with a universal theme is that of Vanessa and Grace. After the genocide, the tension between survivors (Tutsi) and perpetrators (Hutu) were persistent, and narratives of crossing social barriers had a profound effect on Rwandans. A 10-year-old Hutu named Grace risked her life to save a Tutsi child in 1994. The mother had died during the genocide, and Grace named the child Vanessa. Demonstrating her sense of humanity, Grace raised Vanessa on her own without the support of her Hutu family, who rejected her because of her choice. Using this story, through the Champion Humanity training, the humanity of Grace (who at a young age, demonstrated critical thinking, empathy and personal responsibility) is transferred in a way that resounds in any language or social context. If a 10-year-old girl can do this, then surely anyone can if they have the will?

Effectiveness of student workshops. In 2009, Aegis Trust (2012) launched Champion Humanity workshops aimed at students and teachers. Within the first three years of its launch, Aegis Trust reached nearly 9,000 Rwandan students. Previous research has provided evidence towards its effectiveness in affecting longitudinal change among students and their communities (Aegis Trust, 2014). In order to evaluate the effectiveness of the Champion Humanity workshops, Aegis Trust (2012) randomly selected 161 students from six different schools to complete measures of self-reported changes in attitude and behavioral motivation. The majority (95%, $n = 157$) strongly agreed to positive statements on the measures, which included items such as: “As a result of this workshop, I am more likely to get involved in my community and the world around me.” Major themes gathered from the participant feedback over the years include reconciliation with others, changed mindset, forgiveness, repentance, empathy, helping others, and emotional healing (Aegis Trust, 2017). Students indicated that the workshop deterred them from killing perpetrators who murdered their families. In one video-recorded testimonial (Aegis Trust, n.d.), a student who completed a Champion Humanity workshop stated:

There was a change in me in such a way that initially I thought that the Hutus and the Tutsis should never live together given what the Hutus had done. We mostly would come together and say, “This is not right, and that we should actually seek revenge.” But since the people

came and talked to us, we realized that we instead had to come together; and work in concert in order to build our nation.

The short-term workshops provide HE through a direct approach, resulting in major shifts among attendees. Aegis Trust claims that long-term methodology integrated in schools can produce a similar effect.

Competency-Based School Curriculum

In 2016, HE was nationally interwoven into the formal school curriculum in Rwanda (Aegis Trust, 2017). Children with backgrounds from genocide survivors, perpetrators, and returnees (those who returned from exile since the late 1950s) together learn values of empathy, social cohesion, and critical thinking. Textbooks include narratives of genocide survivors as sample illustrations. Outside of class, students can join anti-genocide ideology clubs. Champion Humanity also provides student workshops for children to specifically learn HE outside of their other regular curriculum.

The framework behind the Champion Humanity in school curricula is a competency-based model. Educators incorporate values of HE through the three pillars of methodology, actions, and course content (Aegis Trust, 2018). Rather than inserting HE as an extra course, the methodology of HE permeates all pre-existing course material and is a cross-cutting theme across the education system. Rwandan teachers receive formal training in HE to inform their lesson plans in courses ranging from history to physics. According to the methodology, students can practice life skills such as cooperation and critical thinking in groupwork. For instance, within a computer science course, teachers assign students to groups as part of the HE methodology. In this cohesive environment, students must practice cooperation and negotiation in order to complete their assignments. In any module, teachers give students the freedom to voice different viewpoints and consider opposing opinions. As part of the methodology, teachers themselves model empathy, acceptance, and caring through their own personal behavior. The experiential aspect of HE is fluid and, thus, able to integrate within established curricula. Implementing HE techniques, school-based counselors can facilitate an environment for students to explore viewpoints and practice communication skills.

Circulation

Champion Humanity relies on the multiplier effect to affect widespread change through schools. A concept borrowed from macroeconomics, the multiplier effect suggests that a change in one component of a process can potentially create large-scale change (Soh, 2006). It is more efficient to educate one group of people (e.g., teachers, students) who have the greatest capacity of diffusing the gained knowledge elsewhere. Aegis Trust (2017) aims to reach different generations and communities through educating students

who will inform the future economic and cultural infrastructure of Rwanda. The Aegis model is based on the core belief that by “A small number of highly motivated people can have a much wider impact, saving lives, preventing violence, and transforming communities... by activating and enabling local people to be agents of change in their homes, schools, workplaces, and communities” (Aegis Trust, 2017, p. 3).

Aegis recently launched a digital platform that students and educators can use to interactively learn about peace and humanity. Narratives of acts of humanity are retold for children in story format with digital illustrations. The digital platform widens the scale of reach and creates an evidence base for developing research on the effectiveness of the program. However, beyond preventing violence in the distant future, Champion Humanity is leading to immediate results in current issues.

Cultural Adaptability

Although it has demonstrated success in Rwanda, the Champion Humanity program is a methodology that is adaptable to different countries and phases of conflict. Northwest of Rwanda, the Central African Republic (CAR) has been subject to violent civil turmoil since 2013. In 2014, faith leaders in Rwanda asked Aegis Trust to extend the Champion Humanity program to CAR, as they could see the pathway to genocide and regretted their own inaction in Rwanda during the early 1990s (Aegis Trust, n.d.). Since then, Aegis Trust has visited different communities in CAR, training teachers and leaders on the Champion Humanity program adapted for CAR (Mutanguha, 2019). After the trainings, the leaders go on to train a wider span of audiences in their country. Program adaptation includes translating the curriculum and collaborating with local leaders to address the unique needs in CAR. Instead of translating Rwandan testimonies that illustrate humanity, leaders in CAR identified local stories to convey similar messages of humanity to the audiences in CAR. Researchers from University College London and Palo Alto University evaluated the effectiveness of the culturally adapted Champion Humanity program in CAR. The results demonstrated profound change amongst the participants, including reduced symptoms of depression and anxiety among the people who attended the Champion Humanity workshops (Mutanguha, 2019). Moreover, the reduction in trauma symptoms was not statistically different from a traditional trauma healing psychoeducation program, indicating that the Champion Humanity curriculum had a similar or equal impact on trauma symptoms, in addition to the other effects of HE on attitudes and behaviors. Although culture and conflict vary by region, Aegis Trust rests on the foundation that the need for humanity is universal.

Discussion

HE has the potential of preventing violence and strengthening trust at individual, family, community and national and global levels. Bandura noted it is “difficult to mistreat humanized persons” (1999, p. 8). In many ways, HE helps connect individuals with their common humanity, which produces critical thinking, empathy and personal responsibility, which in turn prevents pathways of inhumanity, including violence and genocide. As conveyed by a phrase written at the Ntarama Church Memorial in Rwanda, “If you really knew me and you really knew yourself, you would not have killed me.” Subsequently, this empathic connection with the common humanity of others serves as a catalyst to proactive moral behavior (Bandura, 1999). Of course, we are not proposing that teaching HE alone would end violent atrocities across the world, but that it would reduce the risk and increase the chances of preventing such cataclysmic and tragic outcomes that are scars on all of humanity. Social and environmental factors also have an influence on violence. However, HE is often times ignored in violence prevention work, and yet, could be a powerful tool for reducing the incidence of global violence.

Young people are especially gifted at initiating change in their communities around issues of public health (Durlak et al., 2007); yet, when it comes to violence, a global public health concern, young people are often ignored. We believe that HE could be an especially fruitful tool when used by school-based counselors because it could reach all students with a positive message that increases compassion, healing, and kindness. Furthermore, schools could serve as a prime location for administering HE. As illustrated in the case of the Champion Humanity program in Rwandan schools, HE can fit into the academic curriculum vertically (as direct instruction in a single course) and horizontally (across all courses). Training young people in HE also has the added benefit of spreading humanity into local communities through the multiplier effect.

Implications for School-Based Counselors and Policy Makers

Violence is a global public health concern with a rate of impact that surpasses most public health emergencies (Adler, Smith, Fishman & Larson, 2004). The need for effective preventative interventions that curtail rates of violence is clear. Under a multi-tiered system of support, HE methodology offers both a tier 1 and tier 2 level of support school-based counselors in addressing violence (Sugai et al. 2019). Aegis Trust (2017) developed formalized manuals that outline how educators can implement HE throughout the academic experience at a tier 1 level. At a tier 2 level, school-based counselors can help groups of students build communication and collaboration skills based on the competencies in the HE manuals. They can also share direct material from HE such as the continuum of violence and the continuum of benevolence (Aegis Trust, 2017). In addition, school-based counselors can also refer groups of students to

an online platform that Aegis Trust built to directly teach HE. The approach is relatively new and can be adapted for use in all communities where there is a will to do so because it is designed to be culturally responsive. Modelling after Rwanda, communities can offer HE workshops specific to students which serves as an off-site referral for school-based counselors. In this way, students can directly learn HE apart from parts of their school-based curriculum. The goal of HE is not to implement a curriculum but to use the methodology of appealing to the trait humanity in students. School-based counselors and other helping professionals can apply HE in schools or throughout the community to address the violence pandemic.

In order to prevent violence from spreading, policy makers (i.e., elected school board officials, ministers of education) should look closely at the HE methodology when developing legislation. Policy researchers may benefit from gleaning material from Aegis Trust for program decision makers to use for policy implementation. Aegis Trust teaches and distributes its methodology to other institutions, and they collaborate with schools and governing leaders across the world (Aegis Trust, n.d.; Mutanguha, 2019). The methodology does not aim at inhibiting behavior or increasing punitive measures like many other approaches to violence prevention (e.g., model of zero tolerance punitive discipline; Smith et al., 2017). Instead, creating a deep connection with shared humanity, the focus of the methodology harnesses the power of an empathic connection, critical thought, the power of individual action, and the power of collective action. Perhaps, officials and administrators could hold this ideal in mind when addressing violence from a policy perspective and make it difficult for inhumanity to be institutionalized and individuals to be dehumanized. As noted by Bandura, it “should be made difficult for people to remove humanity from their conduct” (1999, p. 17).

Future Research and Limitations

The preceding is a conceptual manuscript and intended to facilitate dialogue and academic discourse around the topic of HE. One of the limitations of this conceptual article is the lack of empirical support. The crux of this manuscript is to promote the concept of fostering humanity as a strategy to prevent violence and provide trauma healing, researchers need additional research to support specific strategies. The HE methodology is still in its early stages, although it has been developed extensively within Rwanda over the past 10 years and to a lesser extent elsewhere in Central and East Africa. We believe in the theory and conceptual underpinnings of the humanity approach, the findings from related research are still preliminary and should be interpreted with caution. Future researchers should examine the mechanisms of the methodology and conduct comparison trials to establish the best approach to fostering humanity in others.

Specifically, we recommend a between-groups study to examine the effects between student behavior in a school using HE methodology and student behavior in a school without it. If a comparison trial supports the efficacy of HE, we recommend further investigation through longitudinal research. A longitudinal approach would researchers to investigate whether or not students maintain changed behavior throughout a selected span of time. Since HE is a developing methodology, it would also a benefit from qualitative research through interviews with teachers and students who participate in HE.

Conclusion

HE is a unique approach to addressing the global public health concern that is violence. The approach illustrated here – Champion Humanity – is one approach to addressing violence using HE. Champion Humanity is already being employed in Rwandan schools with positive results. We suggest that school-based counselors and other helping professionals seriously consider employing HE with all students. Violence continues to spread throughout the globe, and we suggest that the best way to counter inhumanity is by spreading humanity through education. As Averroes stated in the late 12th century, “Ignorance leads to fear, fear to hate, hate to violence. That is the equation.” We deduce that the opposite is equally true. HE can counter ignorance, lessening fear, reducing hate and, therefore, preventing violence. That is the equation.

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Table 1

Agenda for day long workshop through Champion Humanity

1. A presentation and discussion on Rwandan history and the genocide
 2. A presentation and discussion on genocide in a global context: Steps and causes
 3. Group discussion and activities to promote critical thinking and problem solving, and values to support social cohesion
 4. Personal and optional visit to the mass graves
 5. A briefing by a staff counsellor to prepare students for the visit to the exhibition
 6. A tour that includes exhibition of 1994 genocide against the Tutsi and worldwide genocide
 7. A debriefing by the staff counsellor
 8. Closing and evaluation.
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