Decolonising Education for Peace in Africa (DEPA)
Advisory Board Meeting
1 February 2022, 11am (UK GMT time)

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Topic: DEPA Advisory Board Meeting
Time: Feb 1, 2022 01:00 PM London
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AGENDA
Chair: Manu Lekunze

Advisory Board attendees:

Paul Ashwin	-	Lancaster University
Cihan Dizdaroğlu	-	Kadir Has University
Leon Moosavi	-	Liverpool University
Tali Nates	-	Johannesburg Holocaust & Genocide Centre
Mario Novelli	-	University of Sussex
Michalinos Zembylas	-	Open University of Cyprus

Project attendees: Alex Mbayo, Ashley Gunter, Barbara Moser-Mercer, Dotun Akanni, 'H' Patten, Jimmy Akoh, Jo Watts, Abubaker Umar-Kari, Lorna Christie, Manu Lekunze, Markus Breines, Melis Cin, More Panganayi, Mwazvita Dalu, Parvati Raghuram, Stephen McLoughlin, Tominke Olaniyan

Apologies: Pat Noxolo, University of Birmingham; Patricia Daley, University of Oxford; Tendayi Marovah (TBC), Catherine Langsford; Stefanie Kappler

	ITEM	NOTES	ACTIONS
1.	Introductions from the Advisory Board members	**Who you are and how your work overlaps with the DEPA project (1-2 minutes each)?** Manu advised the Board Members that the Minutes from the previous meeting had been circulated and if anyone had any comments/amendments to send these to Jo.	

2.	Update on the project position - Parvati	**Briefing note attached** Parvati gave an update to the group, advising of the tumultuous funding status over the past year, owing to the ODA budget cuts. As a result of the cuts, we were operating on the basis that the project would be ending in March 2022 but have recently been advised that we will continue until the end of the project (March 2024). However, previous reductions in funding will not be reimbursed. Despite these challenges, we were able to continue our Proof-of-Concept work in 4 countries and were able to run a round of project commissioning, whereby 4 additional projects were funding in Autumn 2021 and which will complete in June 2022.	
3.	Updates from the project teams	Each Proof-of-Concept team and Sierra Leone project provided a presentation to the group: **Nigeria** • The stories that we were using with participants meant some participants were in danger of being retraumatised. So, PADEAP took steps to approach the research in a different way. Working with elders • Important role in giving a voice to the elders **South Africa** • We've focused on two methodologies that have similarities. • Soundscapes – the sound environment. During the 2010 world cup, the sound was very specific and constant and vibrant, and we considered this when developing the Soundscape methodology. • We thought about the sounds of peace and conflict. • We gave carte blanch to our community researchers to suggest sounds that are evocative of peace and conflict. The research conversations were done via WhatsApp or on the phone – no face-to-face research. • PhotoVoice. One of our challenges is the slow way that UNISA move on administrative activities. • We're working with the Holocaust centre. • Developing the OER – we have a fully open platform as of today. • We want to target UNISA education students and we're developing a database of peace education materials and developing a peace education framework. • How do we communicate skills and values?	

Zimbabwe
- We are working in 4 districts and largely affected by Gukuranhundi
- Poor communities
- Local meanings of peace through storytelling
- Conflict resolution
- We used co-analysis of transcripts
- Collaborated with teachers to develop materials
- It was apparent that we should use values as the bedrock of teaching peace.

Sierra Leone
- Aiming to develop data by using the bottom-up approach
- Educational materials for Sierra Leone and across Africa
- Develop local knowledge
- We had storytelling workshops and theatre and videography
- We trained youths on how to document stories using mobile phones
- Using local knowledge to understand values of peace – so therefore, participant involvement is key
- DEPA had the potential to revive theatre and dance
- A challenge was the budget was not enough
- Lockdowns and unfamiliar terrains and unusual weather.

Kenya
- HE in emergencies context
- We started in the horn of Africa, but it's a continental context
- We hoped to be able to work in protracted and immediate crisis context. The Tigray response, but we have had to abandon this because of the increase in conflict in the area
- The two camps in Kenya are both very different to each other
- We had developed the integrated social emotional learning approach
- Looking at how the construct of peace could be deconstructed to develop a skill set for our students, how it would indirectly promote peace education.
- We combine sports and applied arts, and localised, community engineering
- We cover the different parts of the brain that are important in HE endeavours
- Our refugee researchers have received training and have deconstructed the concept of peace as it is in their context
- We will then come up with indicators across the 3 components (sports, arts, eng)
- There is significant outreach in the communities because the subjects respond to local issues.

		Cameroon • We want to talk about elders about how they used to talk about peace and how peace was maintained before conflict appeared • So that we have a context when we are thinking about peace education materials • Most Francophone African states copied and pasted their education systems and content from France and Europe in general • Education systems will say nothing about Cameroon for example, it will all talk about France or French-related issues • Aim is to have a fully developed course at HE level and one for teacher training, which will be similar to the undergraduate course as well is **Ethiopia** • We have had a lot of administrative challenges, but we are progressing the work that we are able to. **Uganda** •	
4.	Questions from the Advisory Board (following the presentations)	Advisory Board members to ask questions about the projects. • Michalinos – question about ethical issues of doing this research in Africa • Not from a Western point of view • Collaboration of researchers within Africa and the global north. To what extent do we reflect critically. • What does this decolonising peace education mean in these different places? • Barbara responded • Barbara can share a link to the WERK website • Dr Mbayo – we know from a peace perspective can not be defined in just totality. No one size fits all • We have to deal with the context – e.g. different tribes for example • Paul – What I would be tempted to do is to track across the different context, what are the diff mechanisms that it's assumed that peace education will make a positive outcome. Think about what they are and how that will work. That will then allow you to think about positive outcomes and peace education. The curricula will then be aligned to outcomes • Gives you the situated ways to think about different theories and then to think about the differences and similarities. • Manu – what do we actually mean when you are doing decolonisation? • Link from Tali –	

		• https://link.springer.com/book/10.1007/978-3-030-18807-8 New book on African Environmental Ethics • Leon's paper about the decolonial bandwagon • We are doing well, not necessarily decolonising well, because we are encountering the challenges and considering them. • Making peace education fit for purpose in the context (for the purpose that they desire it to be). • Mario – continuing these discussions. How does each project understand decolonial, what difference does decolonising make? Most projects are about listening to the local. We should also be entering into the big debates about anti-imperialism and …. • Peace education has historically been about pacification and making people accepting the status quo. A contrary position to hat would be to address these issues through peace education. How can peace education challenge these imperialism? We should be engaging with some of the bigger debates. How can we really transform peace education into something that removes the globally unequal system. • Dr Mbayo - Decolonising I see as African's writing their history from their perspective. • Manu – I don't share the same view – we need to tackle the world as it is now, not by looking back. • Leon – there are so many great projects. For me decolonisation is not one particular thing. Don't worry about having different understandings across the projects. There is a lot of great literature about decolonisation. I recommend acquainting yourselves with the literature. Indigenous studies. • We should be putting the participants/communities first, although I appreciate the tensions, versus the funder for example. We can be caught in a problem where we have the research parameters that • We should be honest about the issues – where the researchers is and isn't decolonial. **Ask Leon to share a proposed reading list.** •	
5.	Questions for the Advisory Board	**Questions raised by the team:** • **What is the best way to tie all the projects together when we have data from such a diversity of projects (specifically in the context of the OER)?** • **Mario** – to have a level of abstraction that allows all projects to talk to each other. To find something that has meaning that you can discuss across projects. E.g. decoloniality – what does it mean, what doesn't it do. Questions at an appropriately abstract level. • **How to plan and manage a research project when the administrative and ethical processes are highly unpredictable?**	

| | | **How do we make these exercises have a legacy in the community? (Concerts and art exhibits are fleeting)** Legacies within the community. If you do have a collective approach to developing research questions, working together to design things, then you have a greater chance of if having a legacy. The problem of international development is that much research is carried in, and the researchers don't have a relationship with the communities or a vested interest in the communities. How can we ensure the projects continue in the communities with funding? **Leon -** legacies within the community. The problem with research and researchers. WE have a history of thinking we're really important and think that we're going to have a legacy. **How hands off is too hands off in decolonial research?** **What does a decolonial OER look like and how do we involve communities in development in a 'closed' university platform?** **Phase 3 commissioning – number of projects, value and duration of those projects** | |
| 6. | Next steps | | |