



Peace Education Programme (PEP) Evaluation Report

Department of Social Development

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1. Purpose

This report is the culmination of an evaluation of the Peace Education Programme (PEP) carried out with the aim of assessing the following:

- (i) The perceptions of participants on the programme and its effectiveness;
- (ii) Behavioural and mental transformation;
- (iii) Areas for improvements and adjustments.

The PEP was organized by the Department of Social Development, specifically Targeted Beneficiary Unit (TBU) pursuant to the objectives of its monitoring and evaluation framework.

2. Introduction & Background

South Africa is a country that struggled against apartheid system anchored on racism and social exclusion, and to this day, the issues of inequity and intolerance are still on the development agenda. To this extent therefore, PEP is considered a necessary step, along with other peace building efforts, in post-apartheid South Africa and reflects a strong commitment to the education system as one of the primary means to promote sustainable and lasting peace in South Africa.

The primary objectives of PEP are therefore fourfold:

- Re-orientation of personal values and attitudes including tolerance, love, non-violent conflict resolution and peaceful co-existence;
- Empowering participants with knowledge about their role in creating peaceful societies;
- Equipping participants about how they can be at peace with themselves and others;
- Leveraging the power of education towards building lasting and sustainable peace.

3. Methodology

3.1 Research design

The assessment tool employed was composed of the following:

- Likert scale type, and
- Closed and open-ended questions.

3.2 Target Population

The target population for the evaluation of PEP was comprised of participants from all age groups—from youth, to adults, to the aged (retired) people of both sexes. Questionnaires were distributed to all, and a total of 24 responses of completed questionnaires were received.

3.3 Data analysis and presentation

3.3.1 Statistical data from the survey was processed and analysed with the help of Statistical Package, Stata.

3.3.2 Quality data from the open-ended interviews was processed and analysed using constant comparison technique.

3.4 Research limitations

Limitations for this evaluation research were twofold:

- (i) Small sample size limited in producing generalizable findings, although this was offset by the use of efficient and effective data collection and analysis instruments to solicit the right information.
- (ii) Audio tapes were not used to capture data for onward transcribing and process. Instead, reliance was on immediate processing using constant comparison techniques in order to reduce data loss.

3.5 Ethical Considerations

To meet the objectives of informed consent and voluntary participation, the following measures were taken:

- The use of translators in relaying consistently the content of the informed consent and the questionnaires or interview questions
- Providing participants with appropriate information on research purpose and intended uses of the research and avoiding creating a sense of expectation which would have biased responses.
- Reiteration of the participant's right to refuse participating in the process, including the right to pull out even when the interviews have begun, without the need to give reasons.

4 Analysis & Findings

4.1 Demographic profile of participants

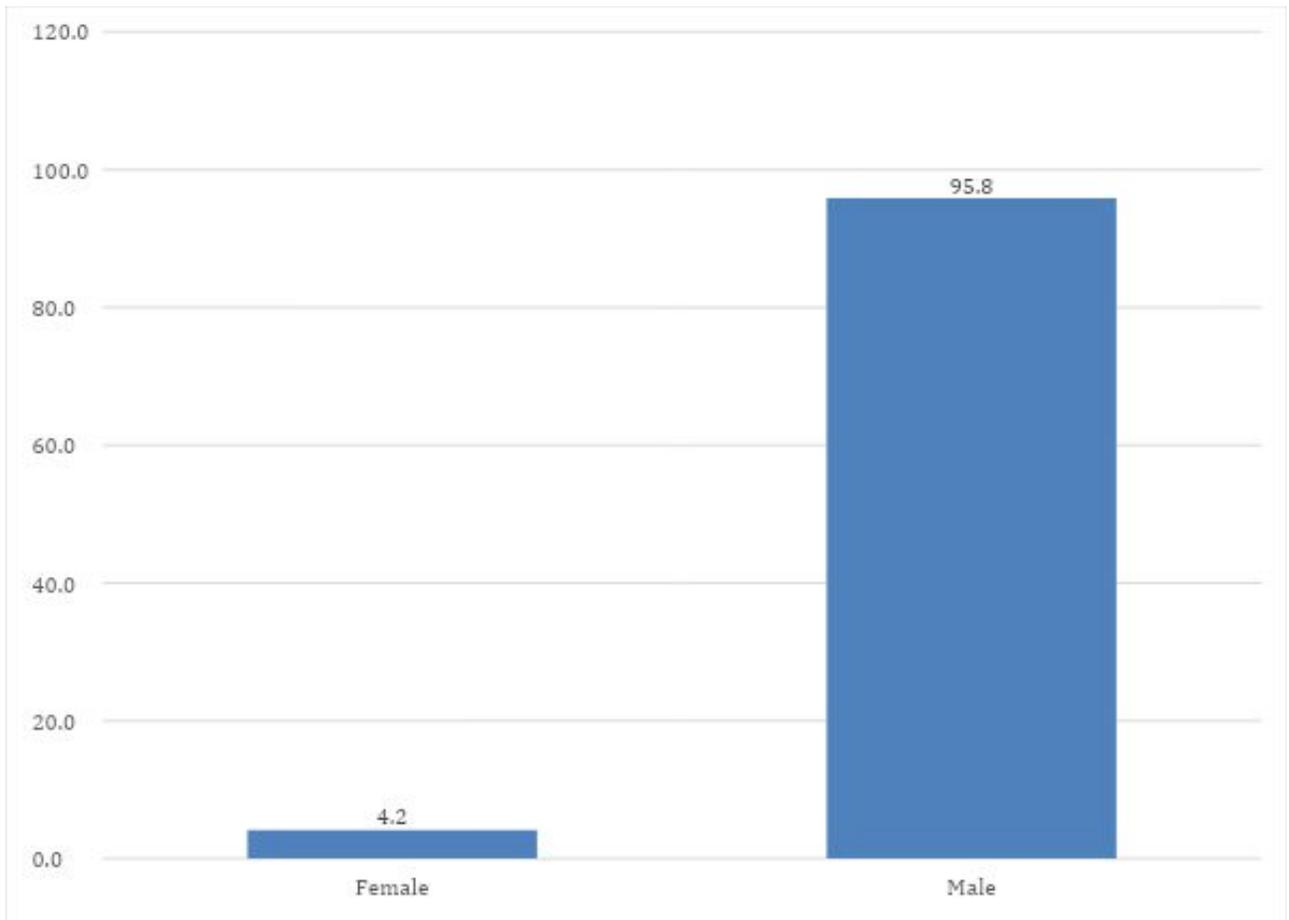


Figure 1: Respondent Distribution by Gender

Data analysis reflects a disproportional gender representation, the majority being males with over 95% and females with only 4.2%.

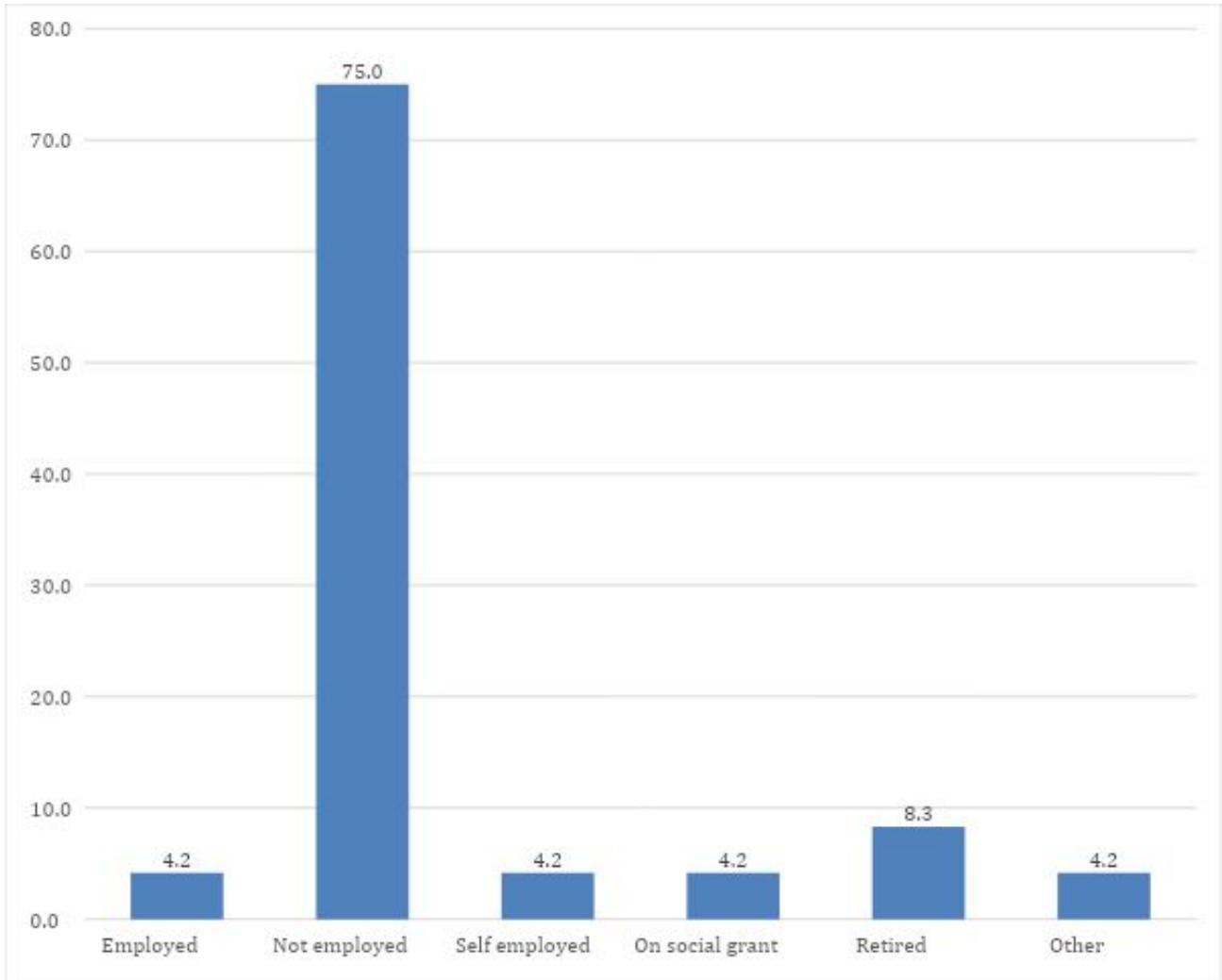


Figure 2: Respondent Distribution by Employment Status

Data processing showed that the majority of the participants, about 75%, are not employed, with only 4.2% employed, with another 4.2% self-employed and 4.2% on social grant and 8.3% retired.

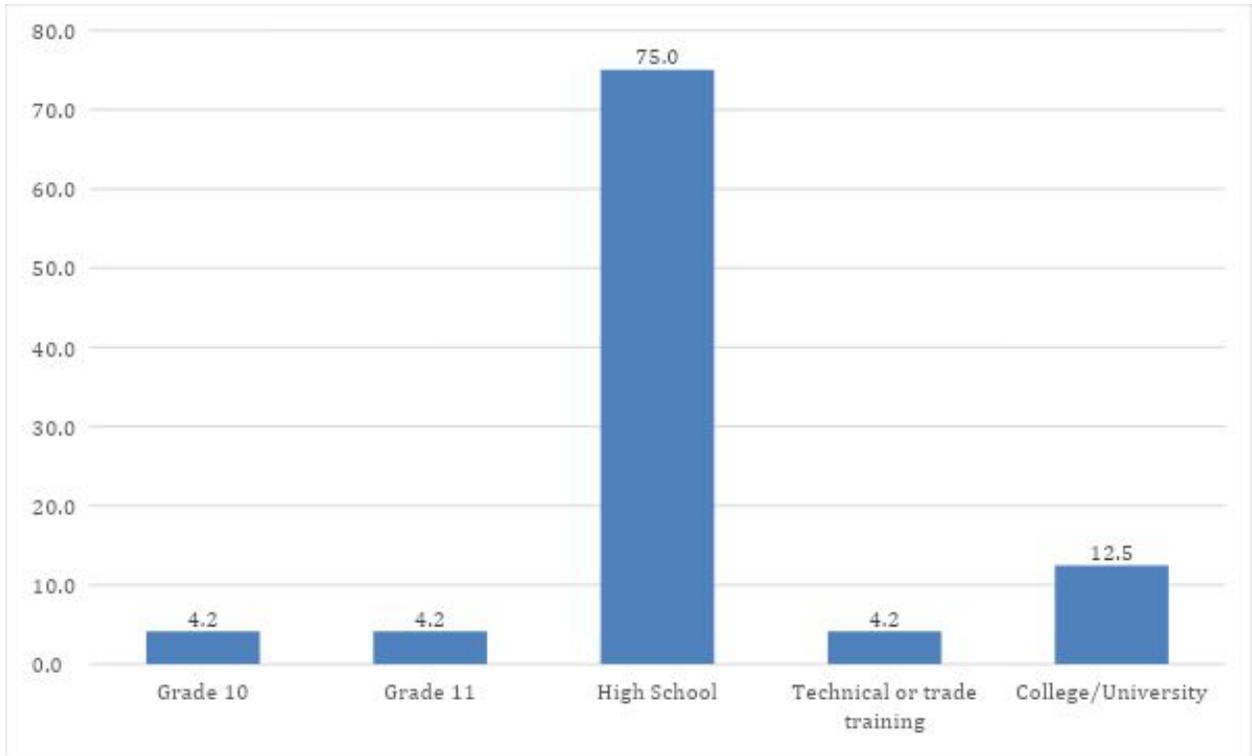


Figure 3: Respondent Distribution by Highest Level of Education

The majority of the participants have reached high school, about 75%, followed by 12.5% of those who have received college or university education and 8.4% having attained grade 10 and 11.

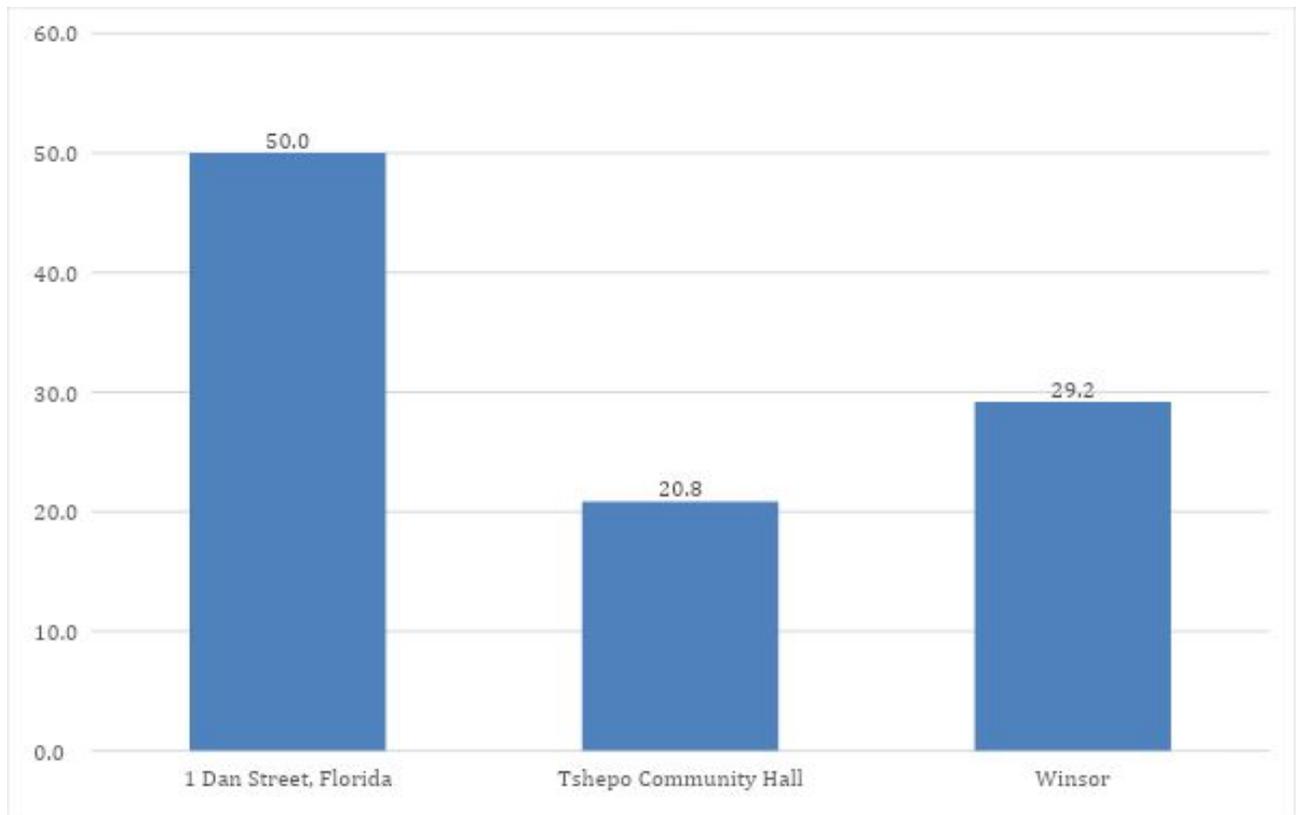


Figure 4: Respondent Distribution by Shelter/ Centre

The majority of the participants, about 50%, were drawn from 1 Dan Street, Florida, 29.2% from Winsor and lastly, 20.8% from Tshepo Community Hall.

4.2 Understanding of peace before and after attending the programme

Position on the possibility of being at peace with oneself before programme

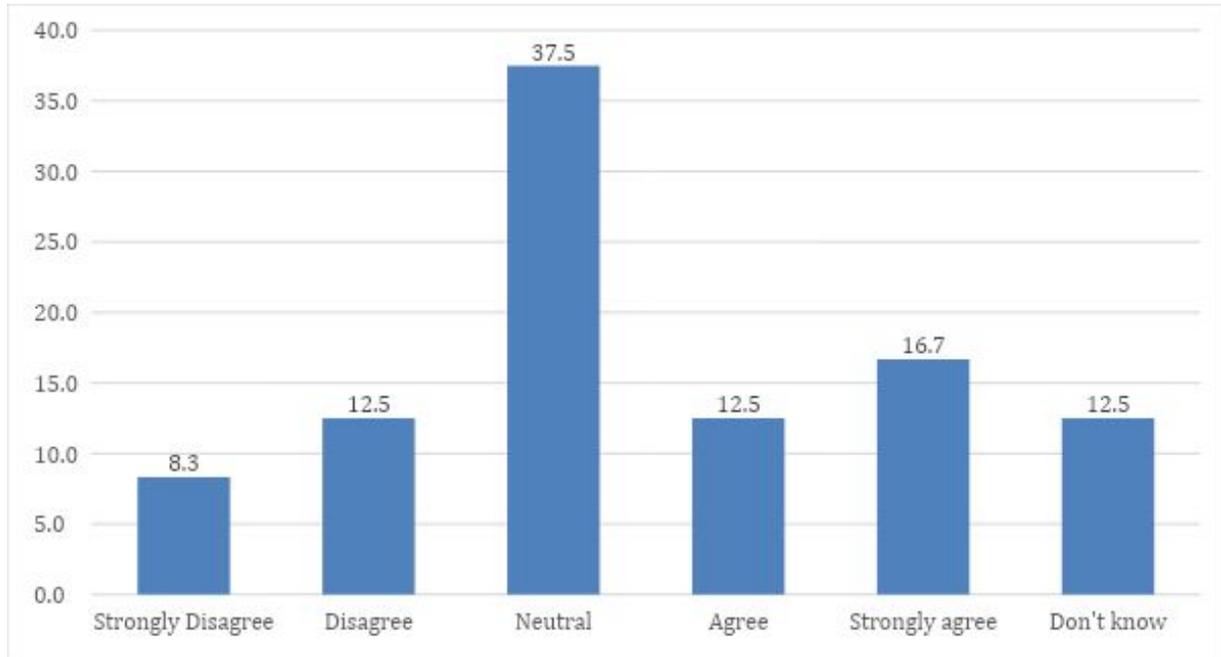


Figure 5: I know that it is possible to feel peace in my life (before program)

A reasonable proportion of participants (37.5%) either didn't know or were simply unsure about the possibility of being at peace with oneself in his or her life, with slightly over 20% disagreeing with the possibility and slightly below 30% agreeing with the prospect of being at peace with oneself.

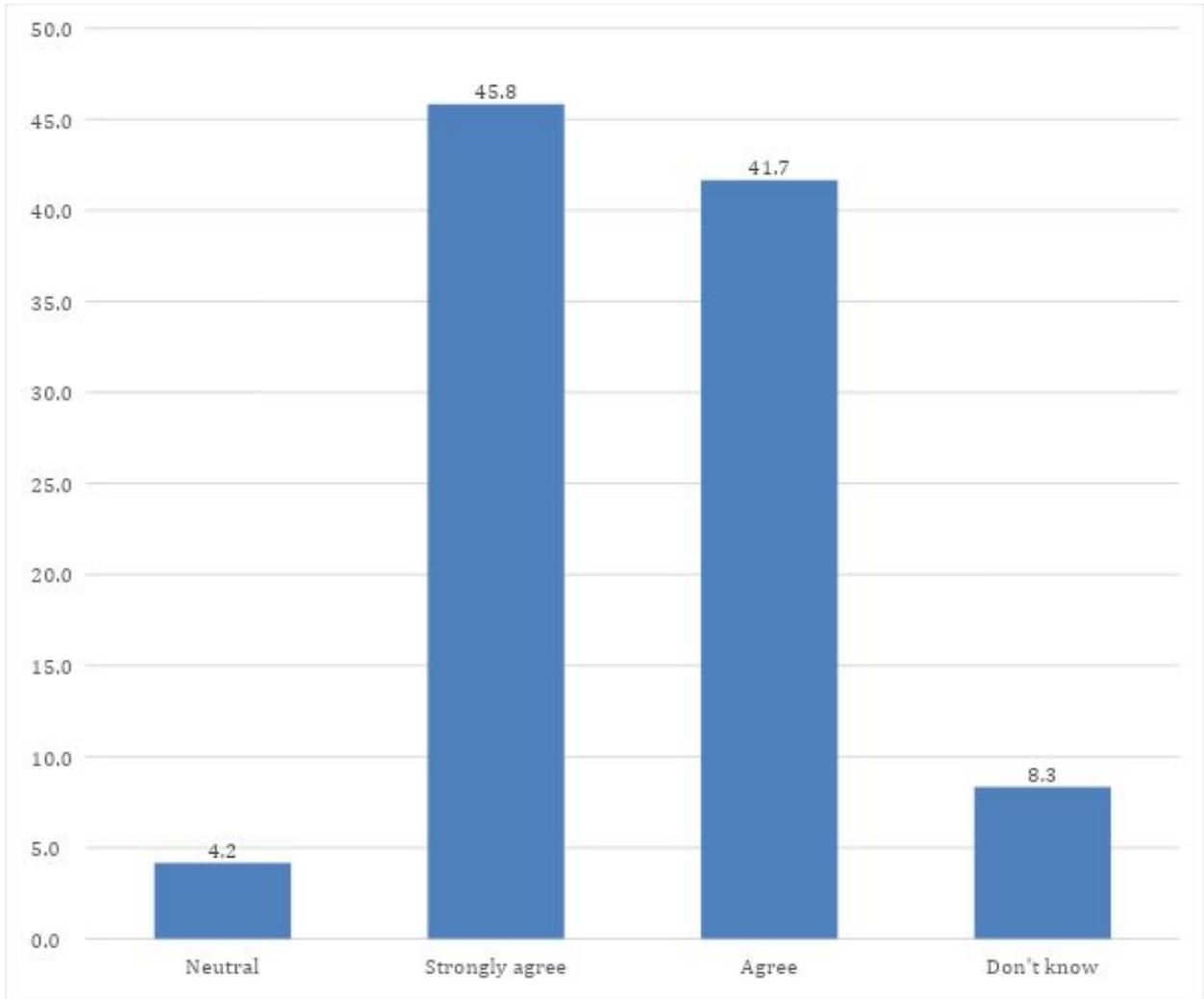


Figure 6: I know that it is possible to feel peace in my life (after program)

After the programme, an overwhelming majority, over 85%, agreed with the possibility of being at peace with oneself, with only 12% either neutral or simply don't know about the prospect.

4.3 I know that one of my inner resources is the ability to appreciate and enjoy life (before and after program)

It was seen necessary to ascertain the positions of the participants on their willpower and ability to influence their personal enjoyment or lack thereof, and the following graphs capture both initial and after programme position as follows:

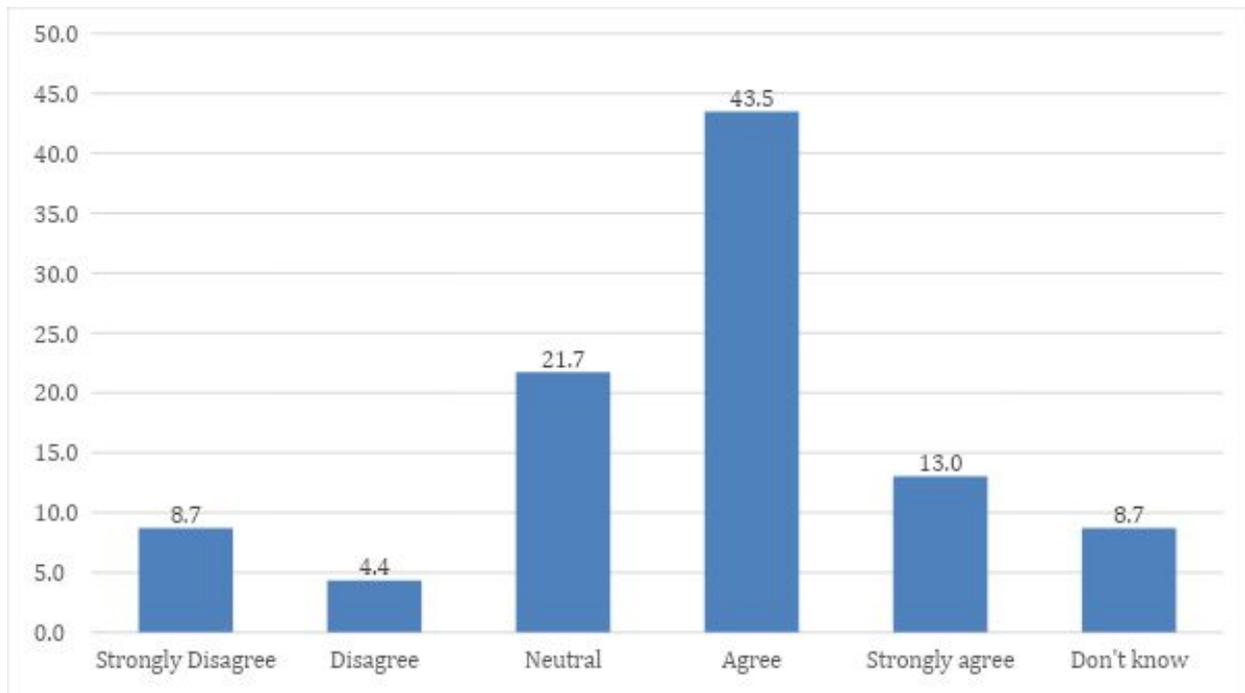


Figure 7: I know that one of my inner resources is the ability to appreciate and enjoy life (before program)

Over 50% were agreeable with the fact that the power was vested in them for them to choose to be happy or not with over 12% disagreeing and 8.7% who did not know.

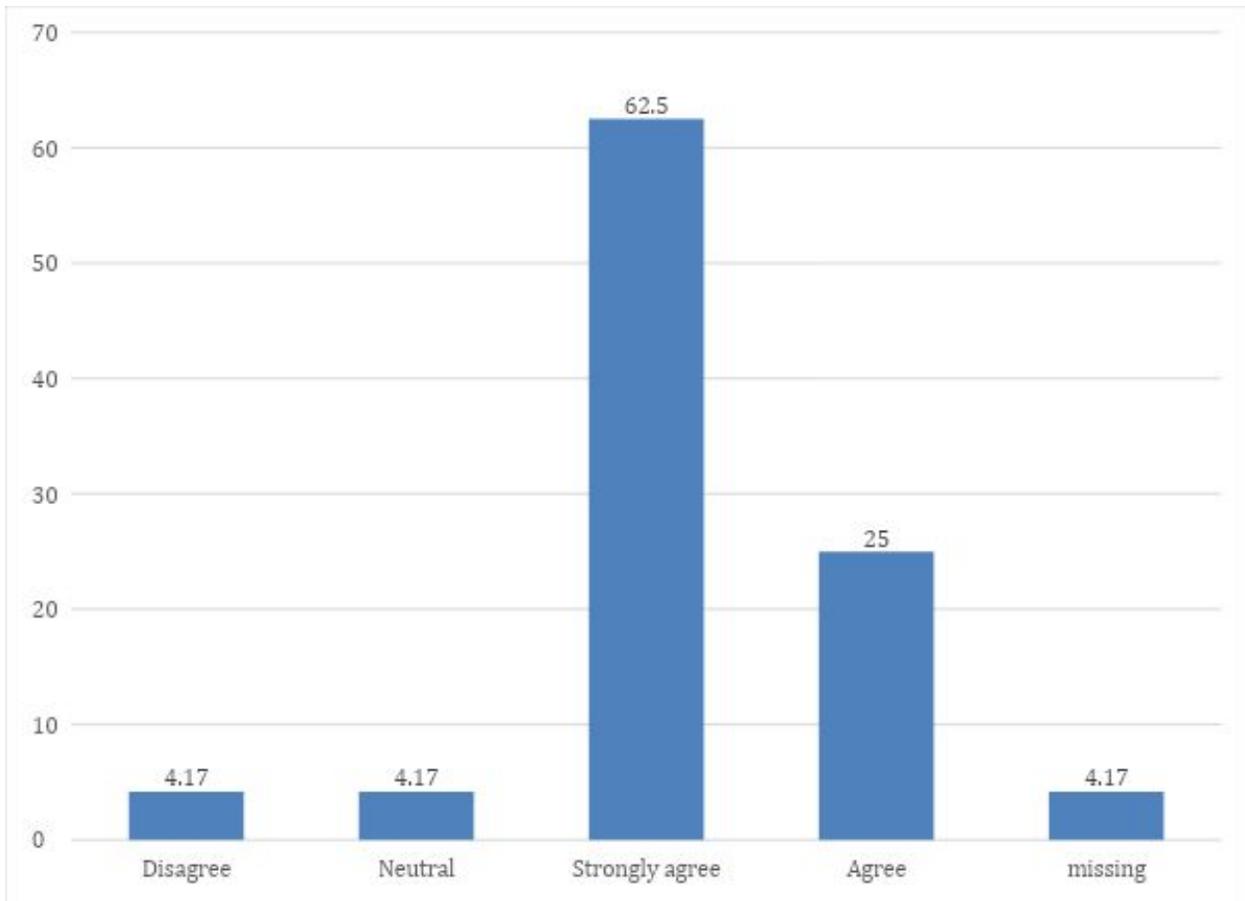


Figure 8: I know that one of my inner resources is the ability to appreciate and enjoy life (after the programme)

After the programme, the majority of the participants, over 80%, were agreeable with the fact that it was within their willpower and choice to decide to be happy or not. While a small group, below 15%, either disagreed with or were neutral or missing.

4.4 I know that I have inner strengths that I can use to help me in my life (before and after programme)

It was necessary to benchmark positions on participants' perceptions on the belief in inner strength and ability to leverage it for a difference.

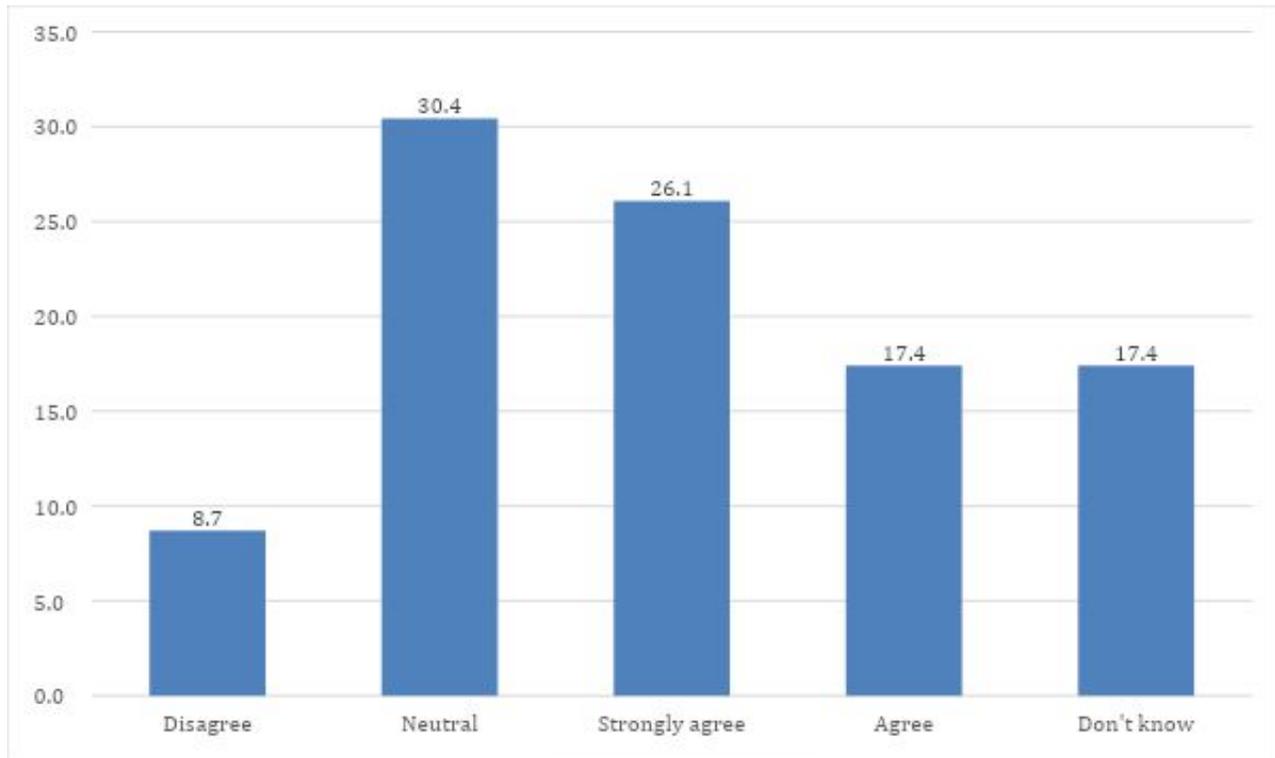


Figure 9: I know that I have inner strengths that I can use to help me in my life (before program)

Over 50% of the participants were either not agreeable or neutral to the position that they had inner strengths that they can use to address their state of peace and self-awareness, and only slightly over 40% were in agreement with this position.

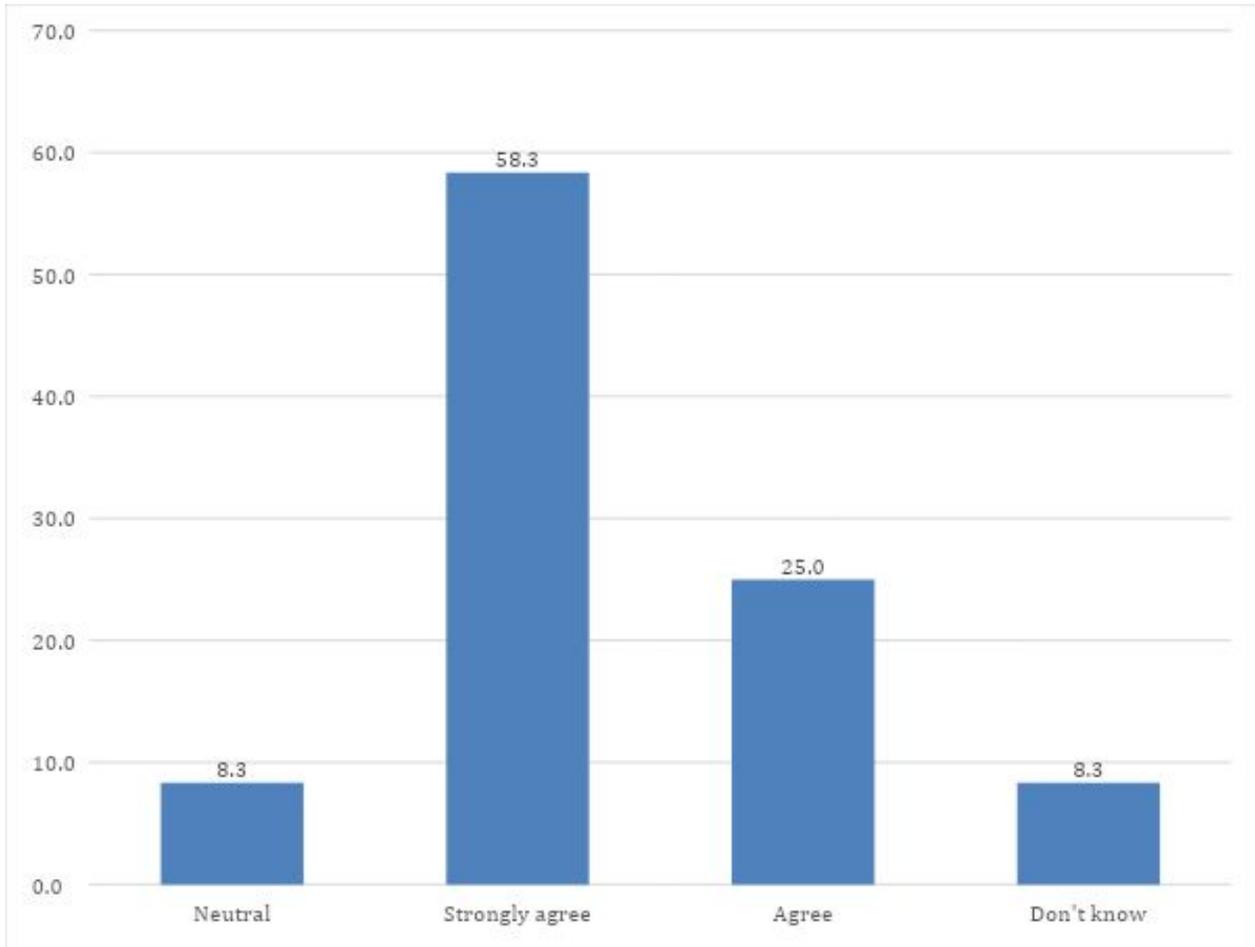


Figure 10: I know that I have inner strengths that I can use to help me in my life (after programme)

It is noteworthy that after the programme a good proportion, about 80%, was in agreement with the position that they had inner strengths that they can mobilize in order to address their peace.

4.5 As I become more self-aware, I can live my life more consciously (before and after programme)

The survey measured self-awareness and peace consciousness before and after the programme and the results are graphed below:

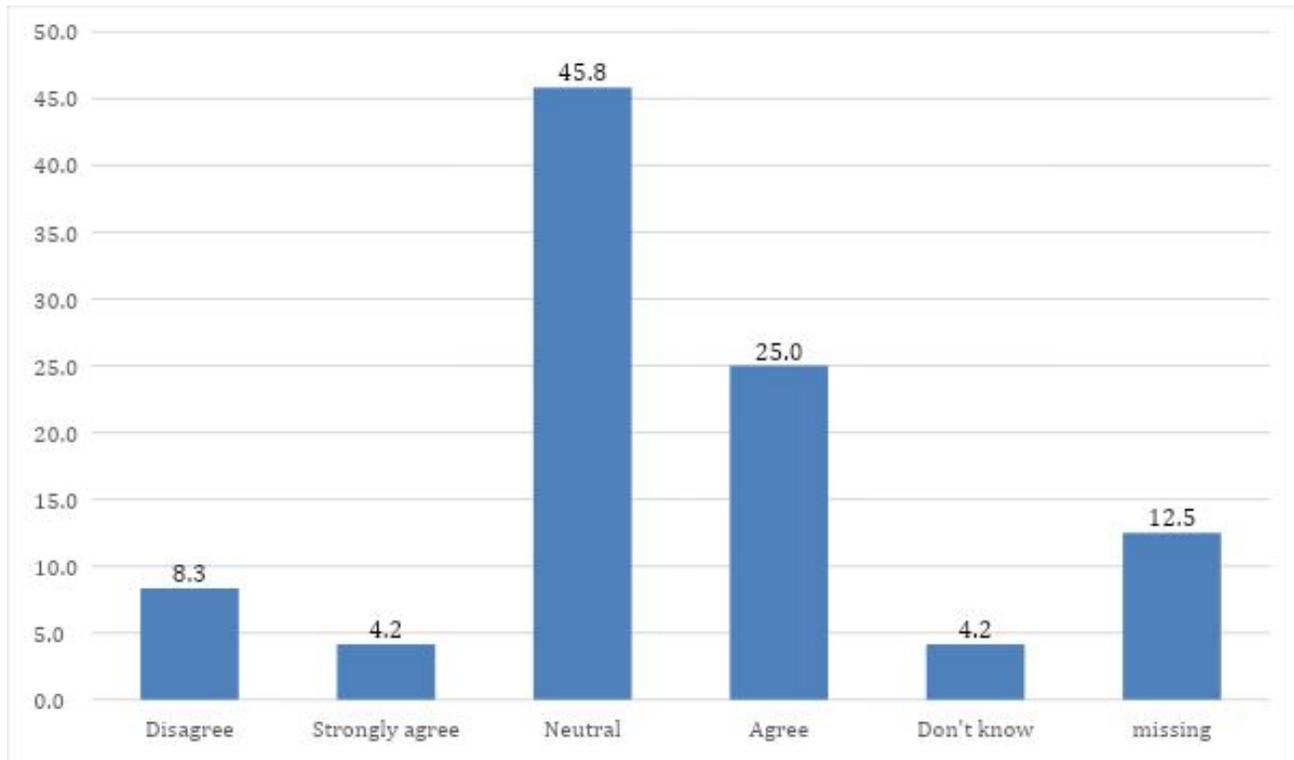


Figure 11: As I become more self-aware, I can live my life more consciously (before programme)

Less than 30% were either neutral or disagreed with the notion of self-awareness and consciousness as variables for behavioural change and peace.

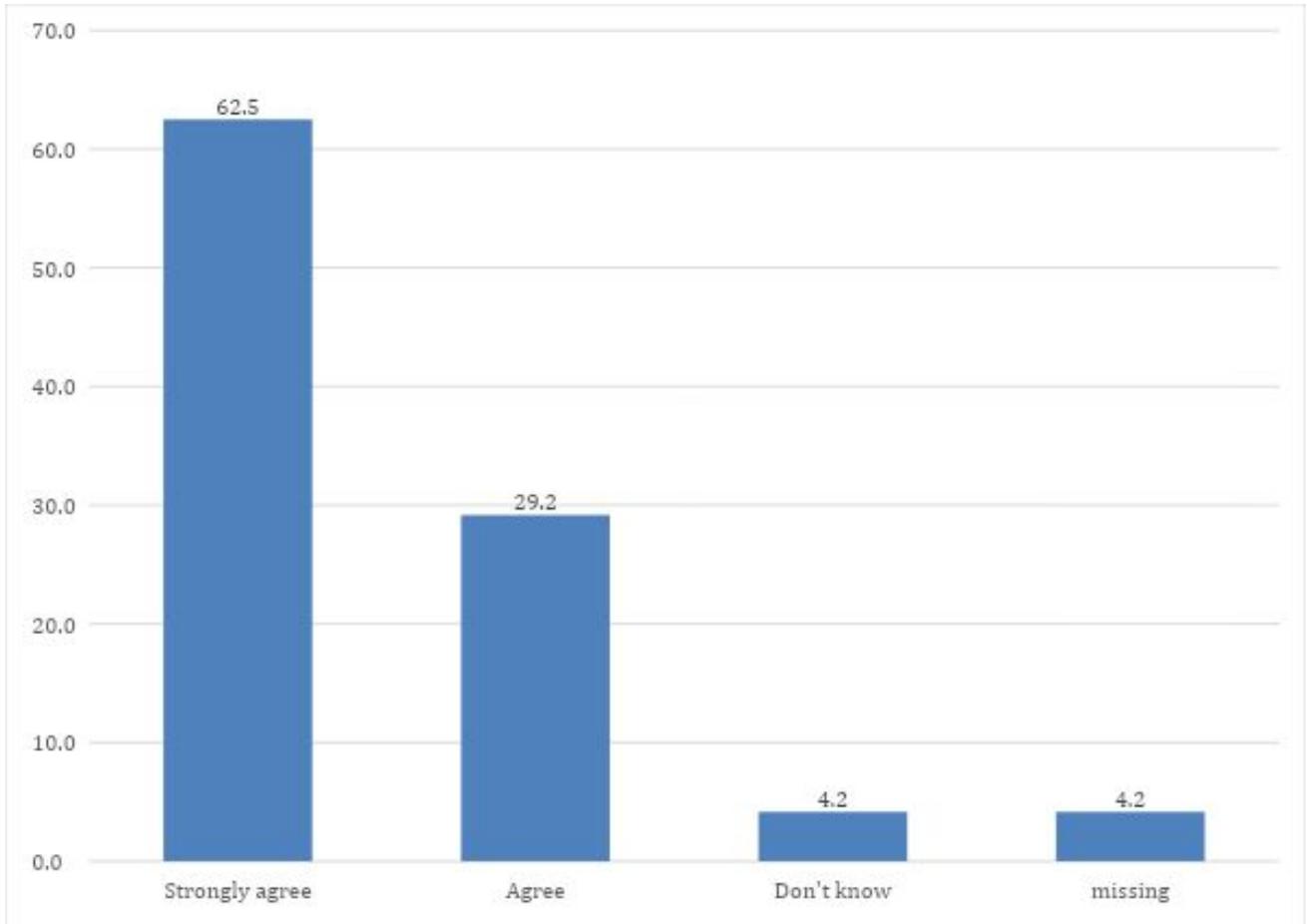


Figure 12: As I become more self-aware, I can live my life more consciously (after programme)

An overwhelming majority, over 90%, were relatively agreeable to the notion of self-awareness and consciousness as variables for behavioural change and peace, with less than 10% who still did not know after the programme.

4.6 I understand that turning to my inner resources of clarity can help me in my life (before and after programme)

Positions before and after the programme on leveraging inner resources of clarity for personal happiness and enjoyment are graphed below:

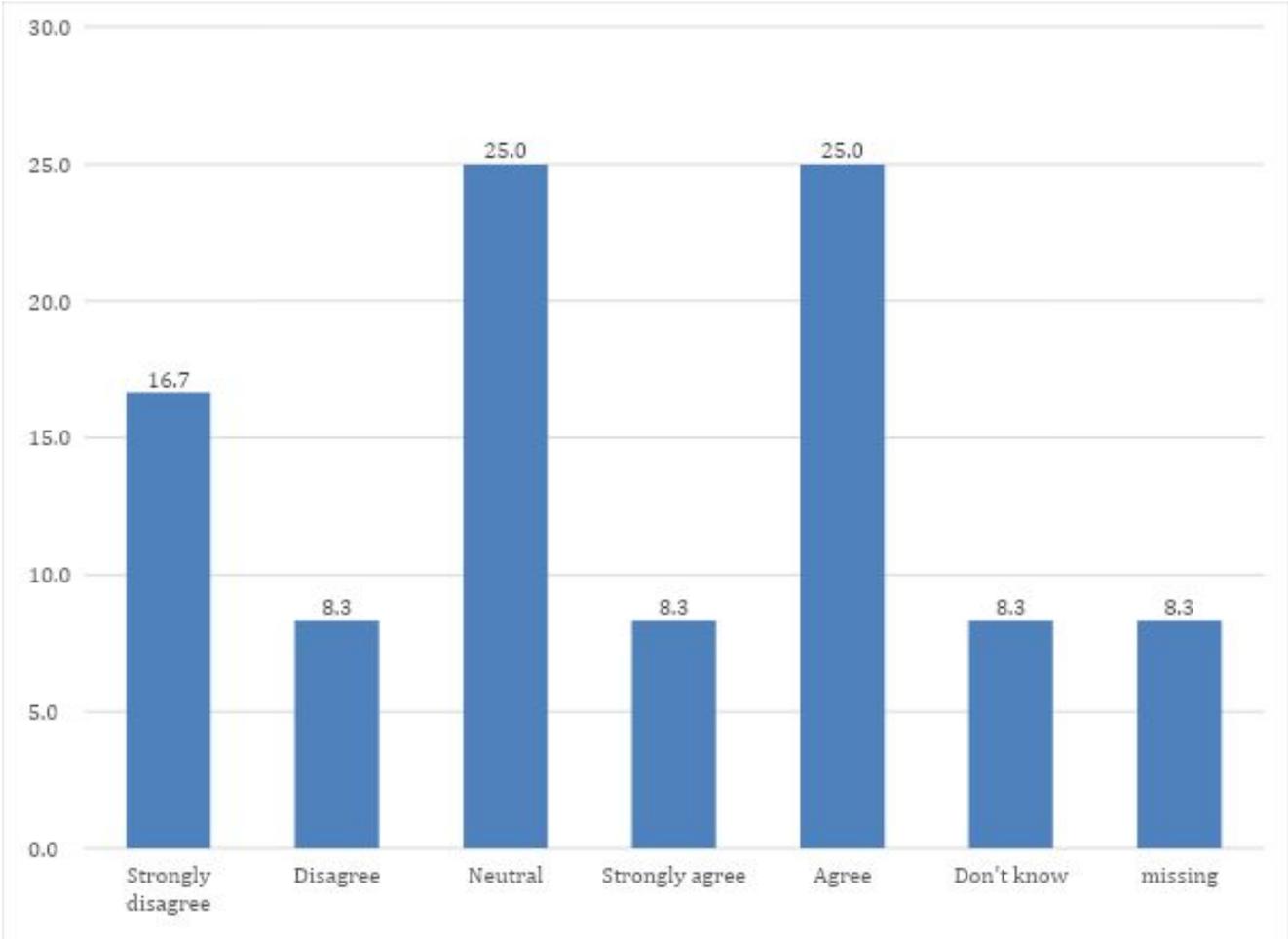


Figure 13: I understand that turning to my inner resources of clarity can help me in my life (before programme)

About 60% were not aware that turning to their inner strengths can help their state of peace, while a fairly sizable proportion, slightly below 40%, were aware.

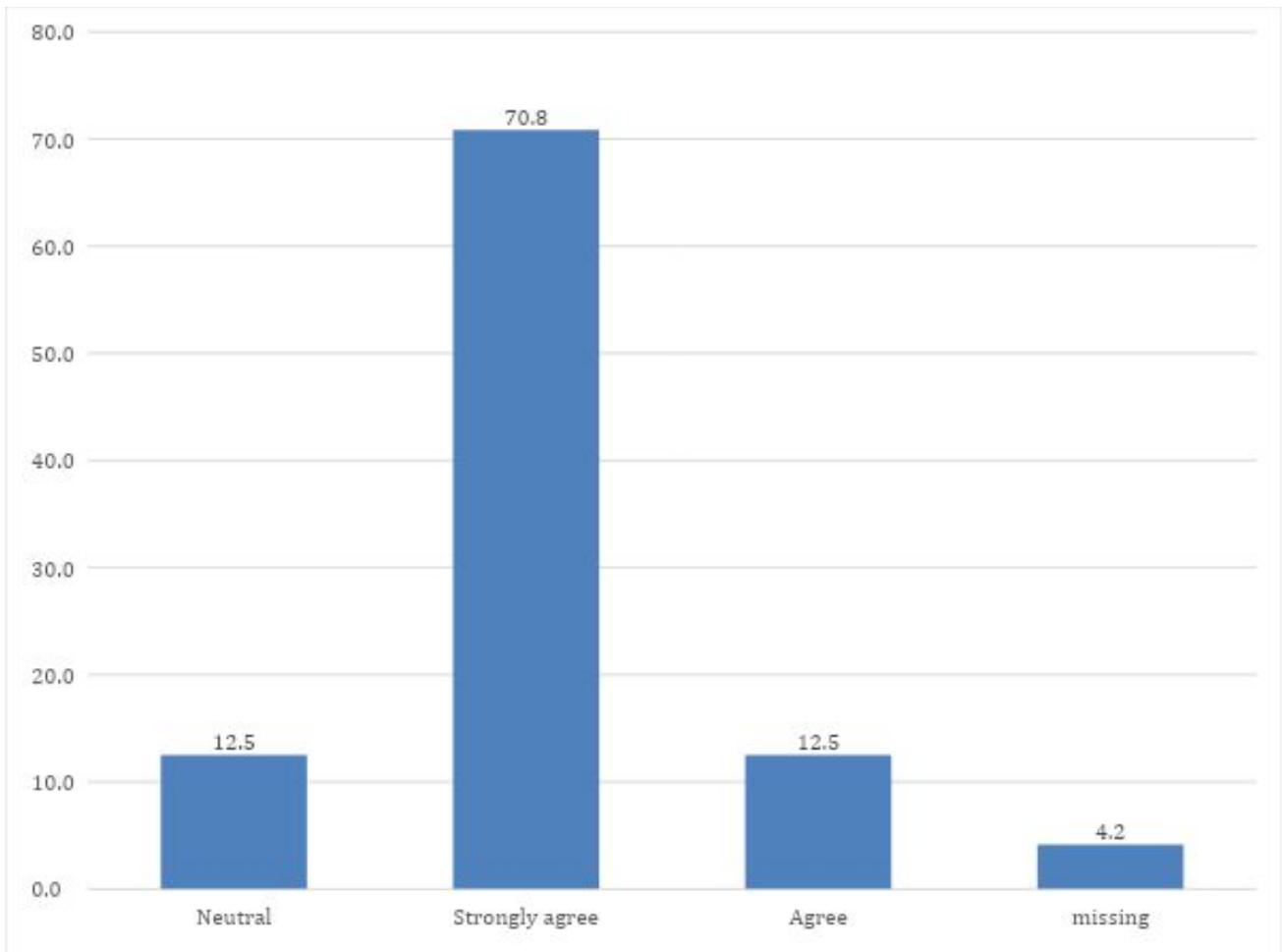


Figure 14: I understand that turning to my inner resources of clarity can help me in my life (After programme)

Slightly over 80% were aware that turning to their inner strengths can help their state of peace after the programme, with only slightly below 20% still unaware or simply don't know.

4.7 I understand the importance of knowing something from my own experience rather than just believing something (before and after program)

The positions of participants on the role of personal experience in shaping mind-sets and behaviour and results are graphed below:

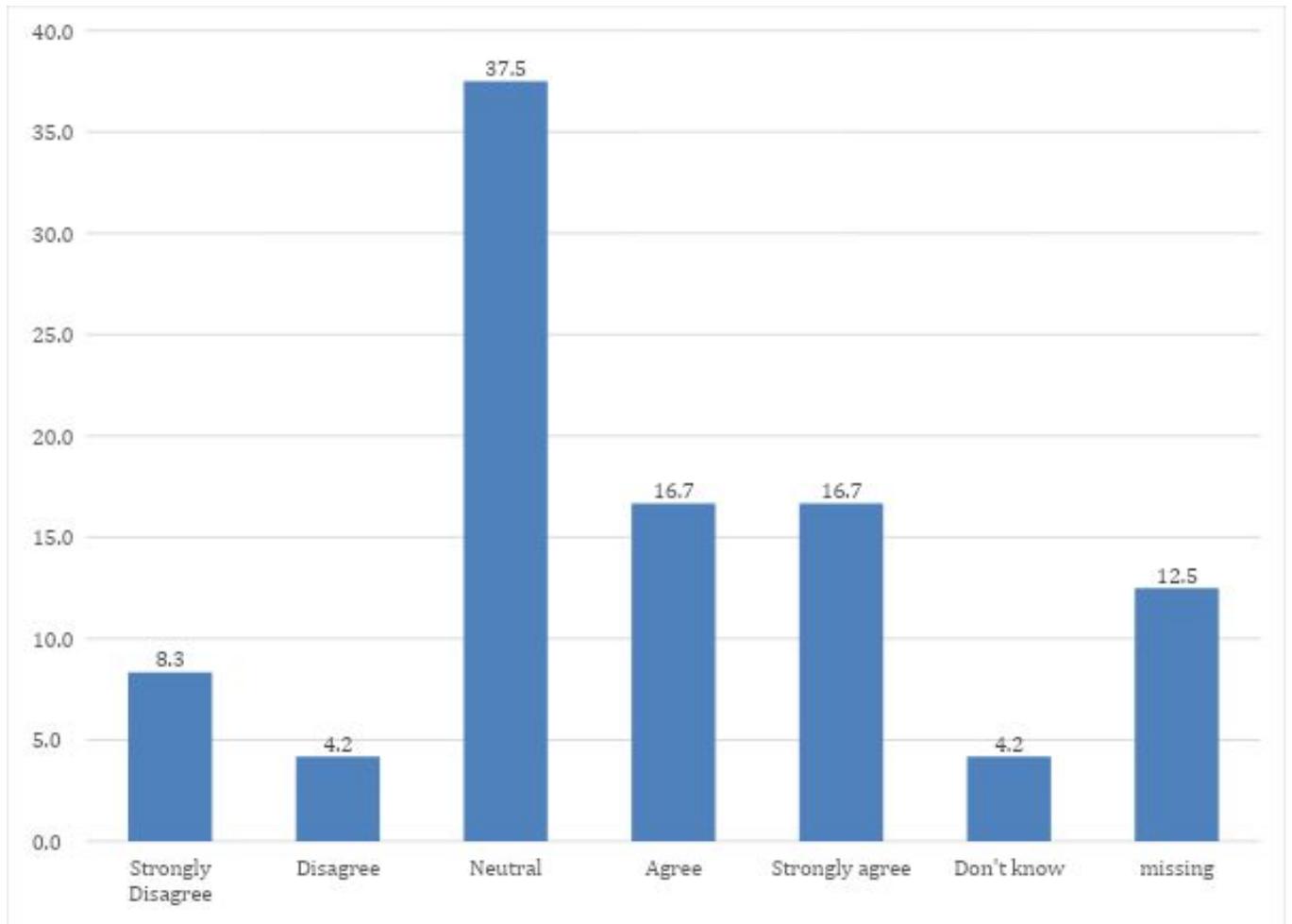


Figure 15: I understand the importance of knowing something from my own experience rather than just believing something (before programme)

About 32% believed in experiential learning, while over 60% were either neutral or did not agree with experiential learning as opposed to believing without experiencing the issues in question.

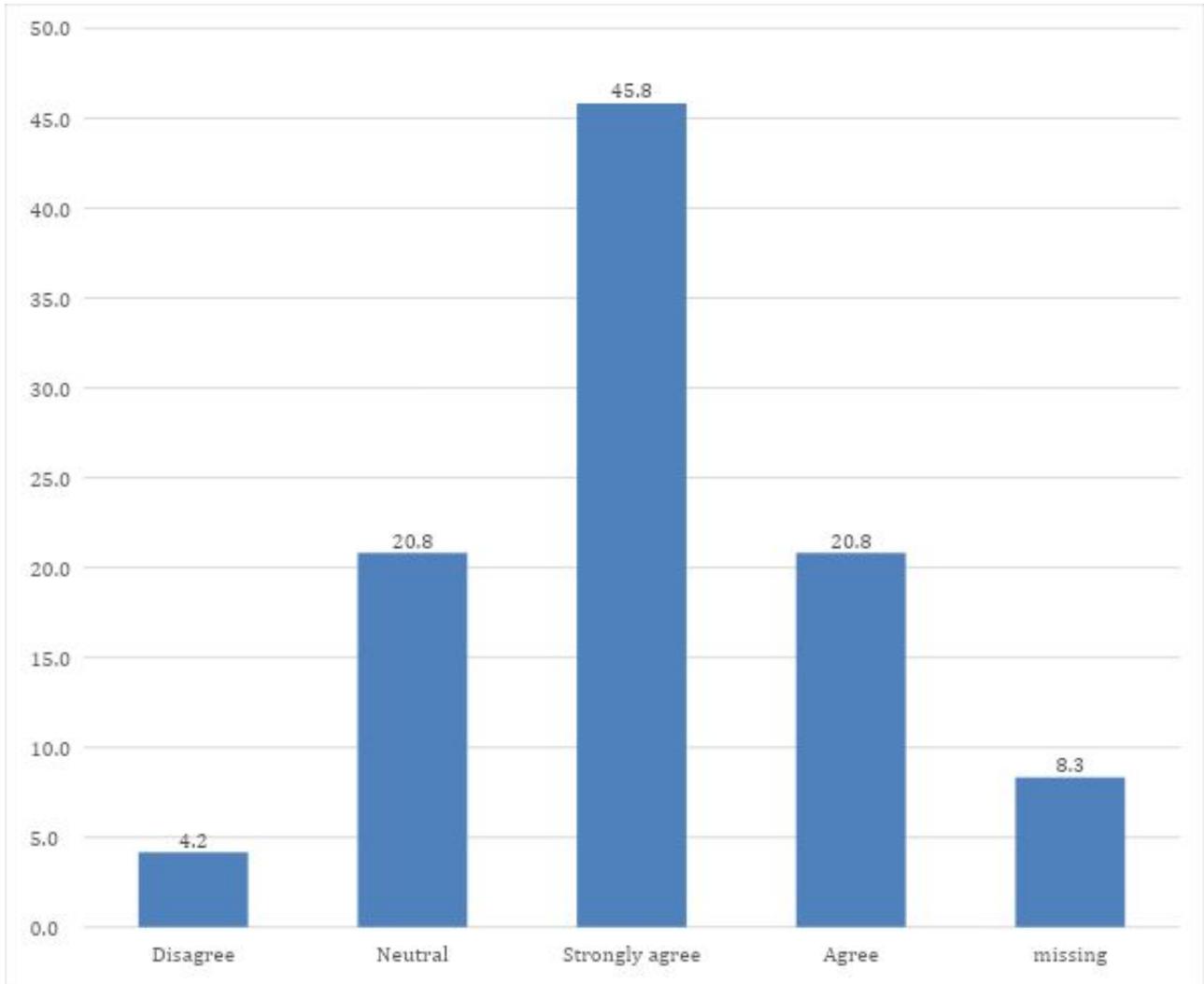


Figure 16: I understand the importance of knowing something from my own experience rather than just believing something (after programme)

Over 60% believed in experiential learning, while over 30% were either neutral or did not agree with the experiential learning as opposed to believing without experiencing the issues in question.

4.8 I recognize that as a human being I have an innate dignity, regardless of my circumstances (before and after programme)

The positions of participants on their knowledge of inner dignity that should be regarded irrespective of situations before and after the programme are tabled below:

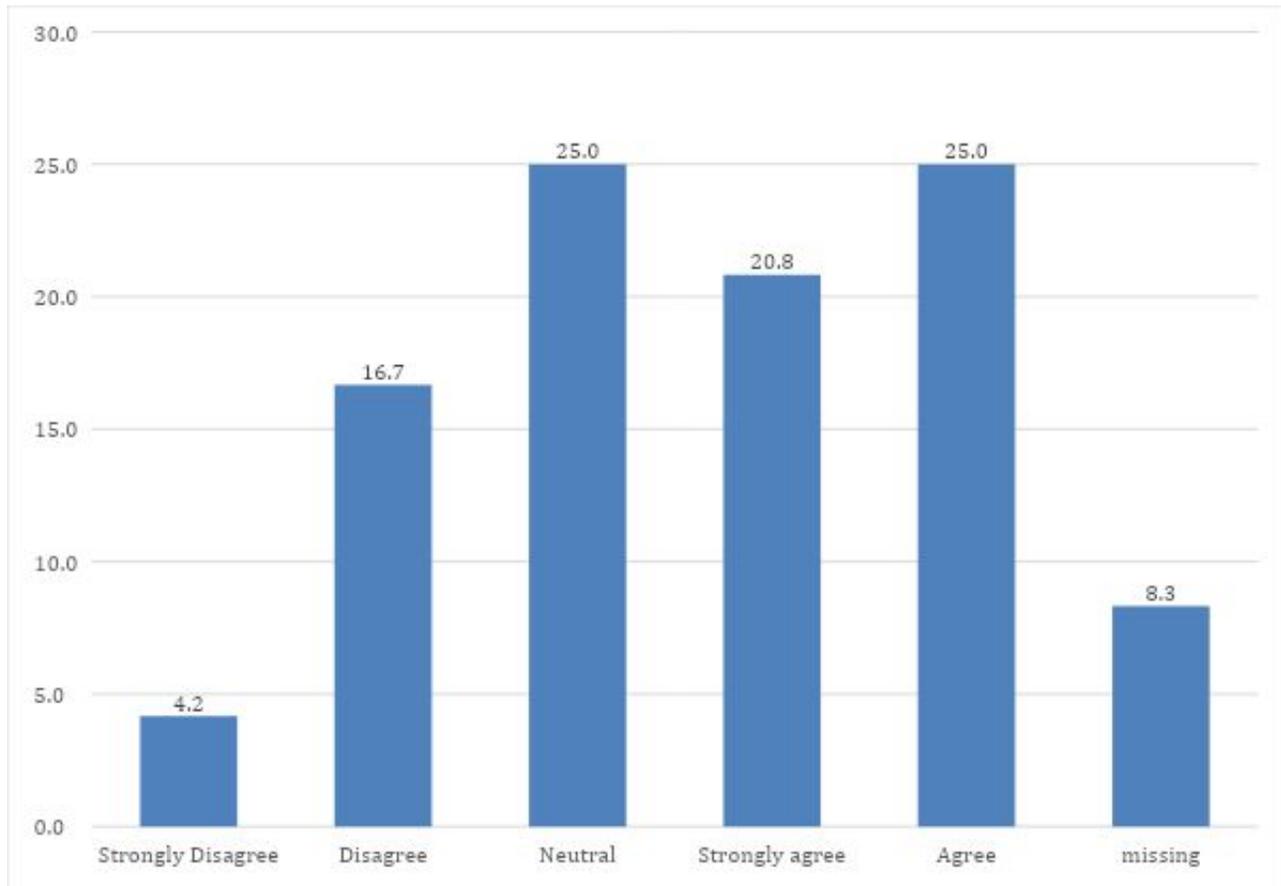


Figure 17: I recognize that as a human being I have an innate dignity, regardless of my circumstances (before programme)

Over 50% believed in their innate dignity as a source of strength in all situations, while slightly above 40% did not share this understanding of dignity as an innate pillar of strength.

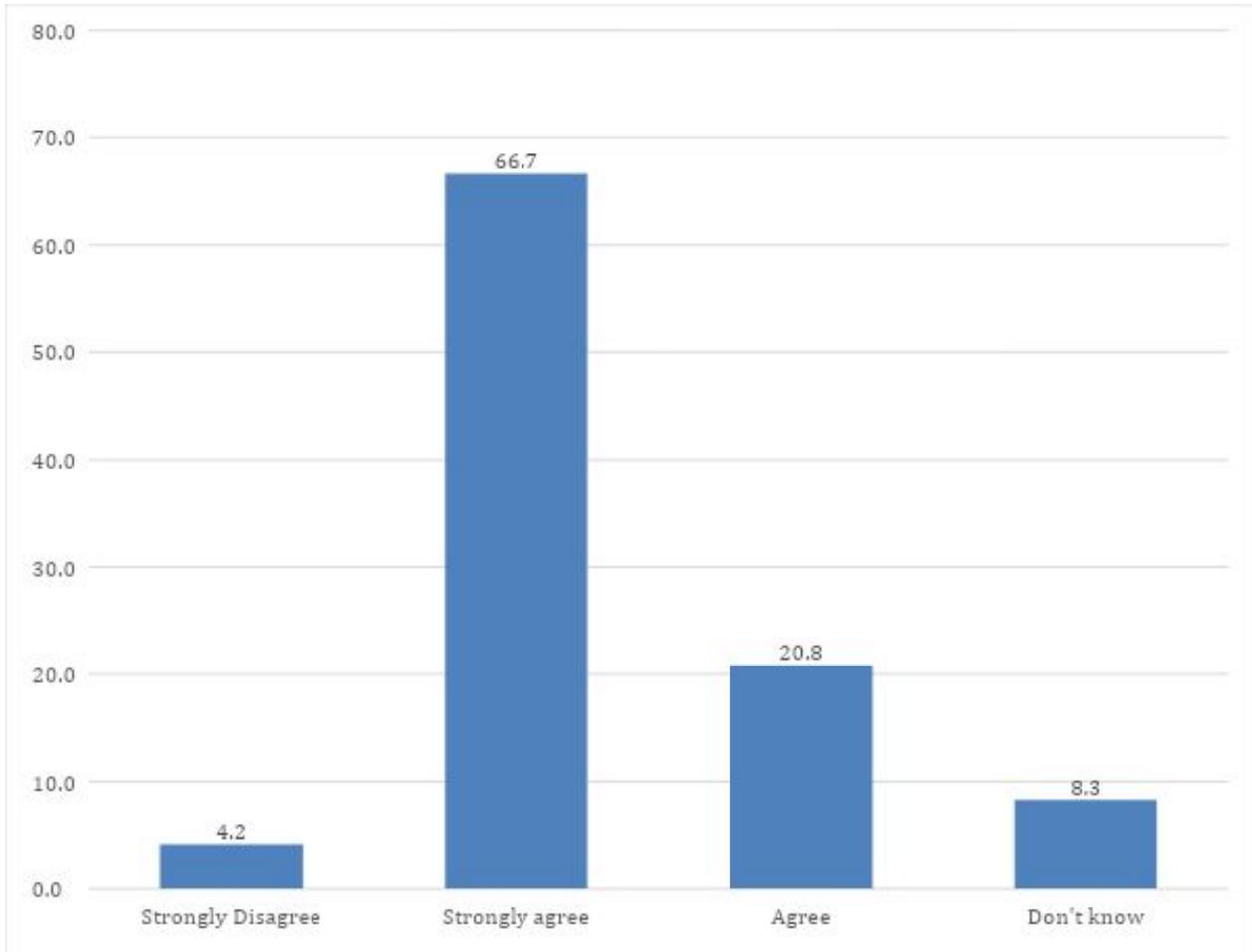


Figure 18: I recognize that as a human being I have an innate dignity regardless of my circumstances (after programme)

Over 80% believed in their innate dignity as a source of strength in all situations after the training, while slightly above 10% did not share this understanding of dignity as an innate pillar of strength even after the programme.

4.9 I recognize that I have the freedom and power to make daily choices and that these choices affect my wellbeing (before and after programme)

The positions of participants in their willpower to make choices and decisions in their lives before and after the programme are graphed below:

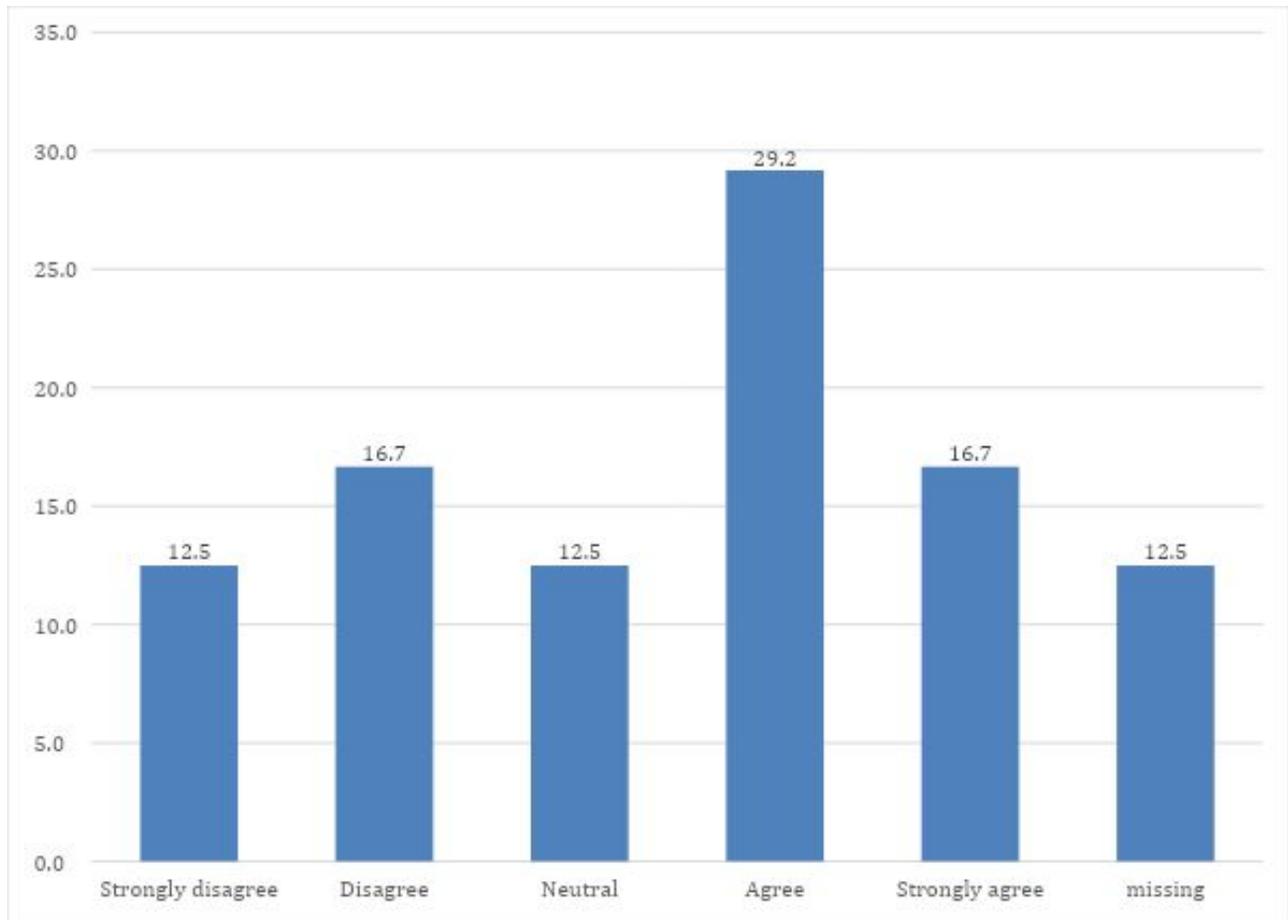


Figure 19: I recognize that I have the freedom and power to make daily choices and that these choices affect my wellbeing (before programme)

Over 40% were aware that they have the power to make choices and that these choices affect their lives, while over 50% were not conscious of this knowledge and understanding.

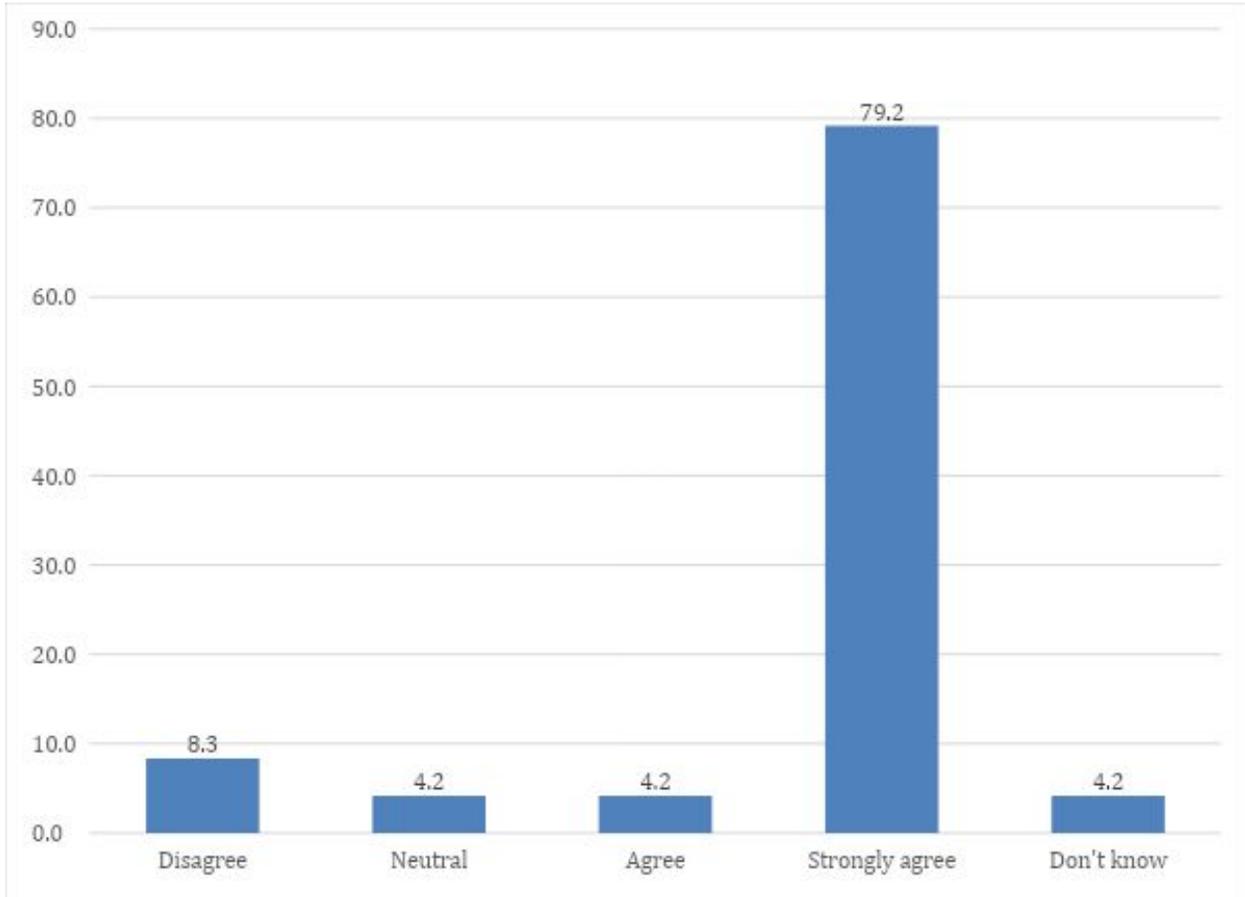


Figure 20: I recognize that I have the freedom and power to make daily choices and that these affect my wellbeing (after programme)

Over 80% were acutely aware that they have the power to make choices and that these choices affect their lives, while below 20% were not conscious of this knowledge and understanding even after the programme.

4.10 I understand that hope is an inner resource that can help me deal with challenging times in my life (before and after programme)

The different positions before and after the programme on the importance of hope when dealing with trying times were measured and graphed as follows:

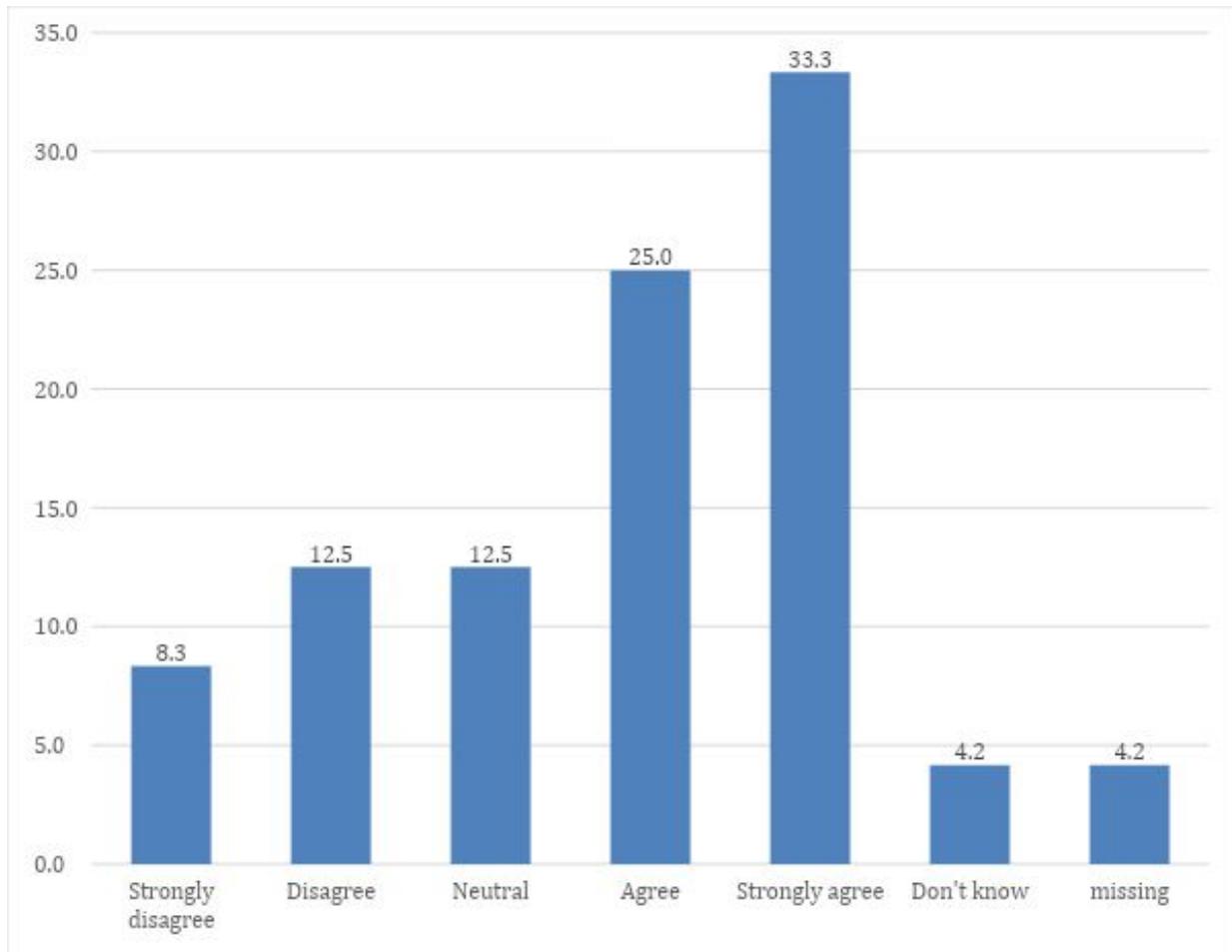


Figure 21: I understand that hope is an inner resource that can help me in dealing with challenging times in my life (before programme)

It is noteworthy that over 50% of participants believed in the power of hope in giving strength under trying times with less than 50% unsure or did not agree with the notion of hope and its power as an inner strength.

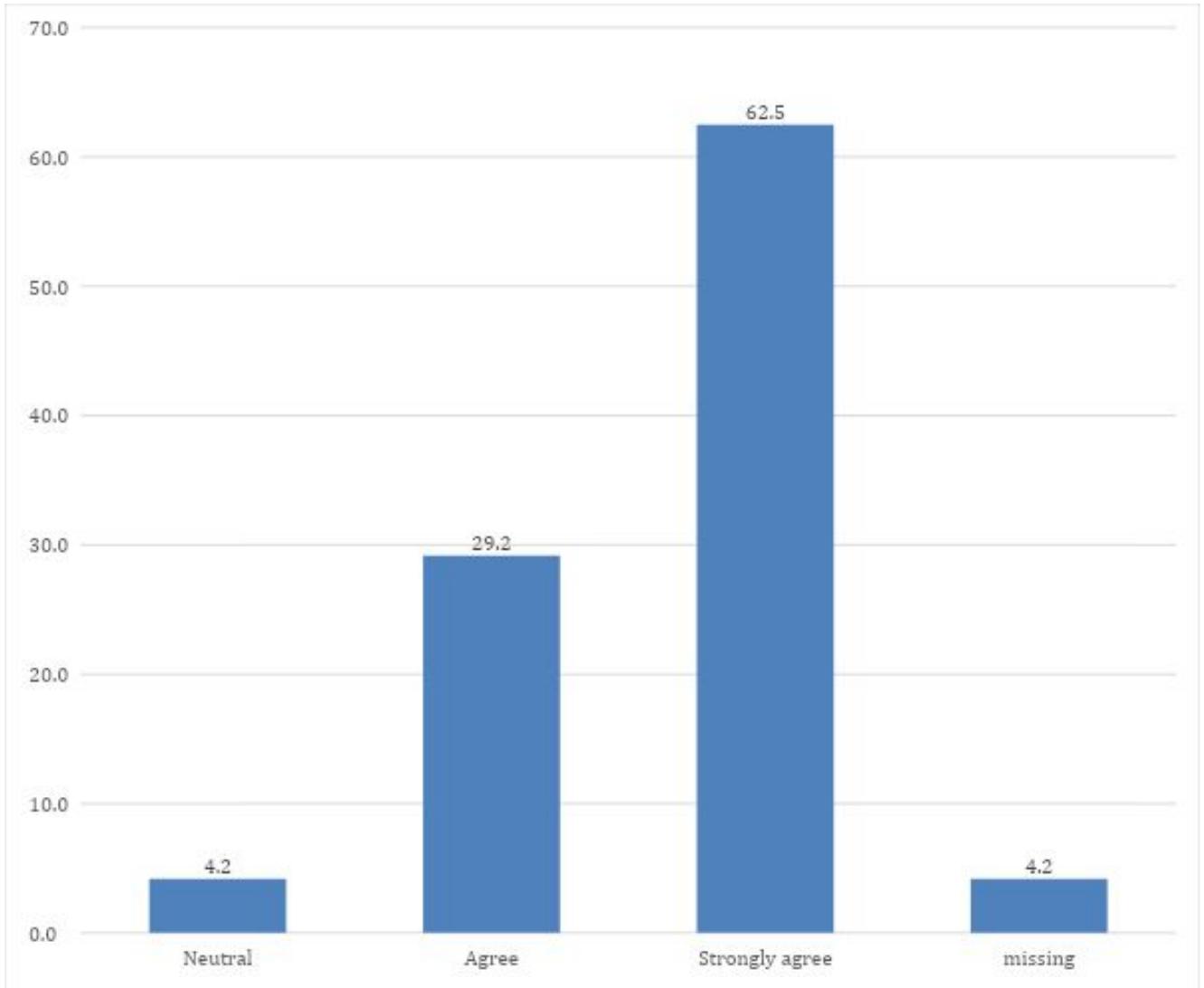


Figure 22: I understand that hope is an inner resource that can help me dealing with challenging times in my life (after programme)

It is noteworthy that over 90% of the participants believed in the power of hope in giving strength under trying times with less than 10% unsure or did not agree with the notion of hope and its power as an inner strength.

4.11 I understand that I can feel contentment no matter what is happening in my life (before and after programme)

The positions of the participants, before and after the programme, on their levels of contentment were measured and graphed as follows:

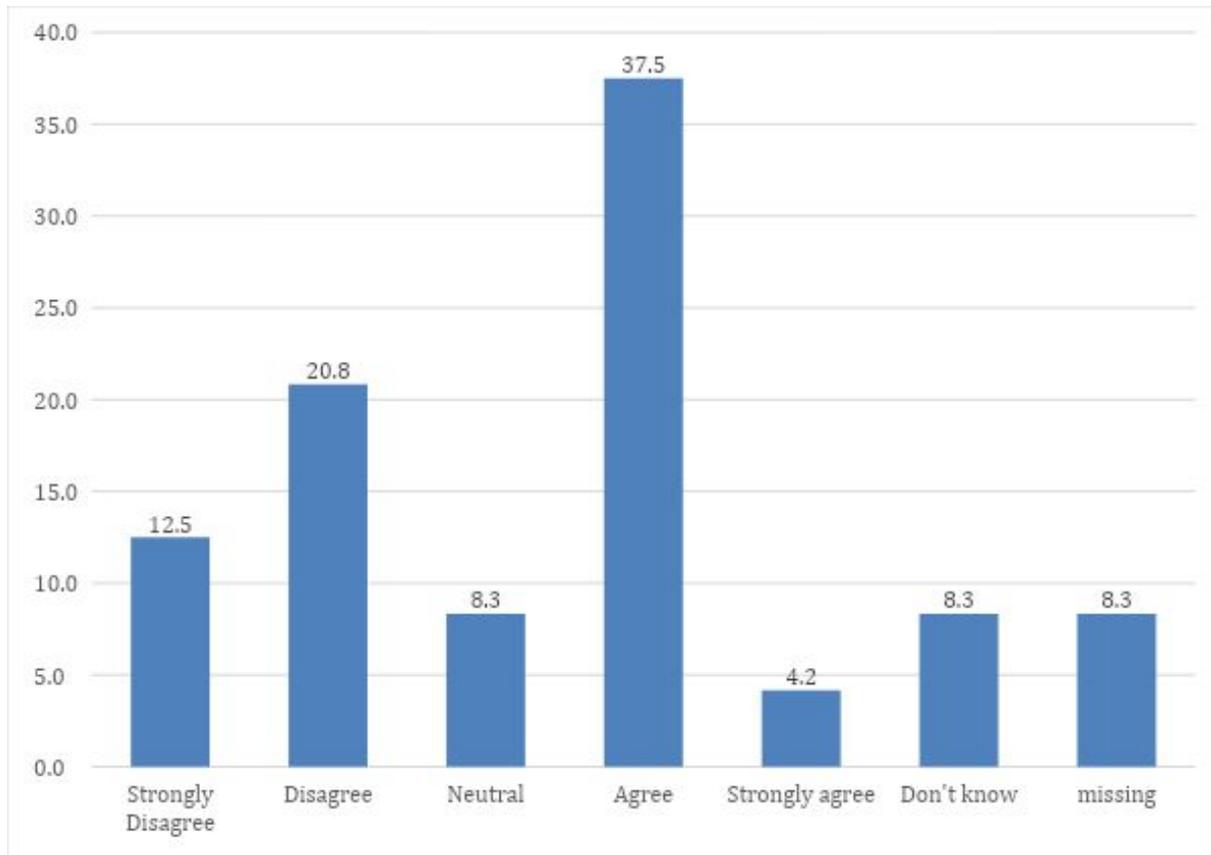


Figure 23: I understand that I can feel contentment no matter what is happening in my life (before programme)

Over 40% agreed with the position that they can be content irrespective of their situations, while over 50% were either unsure, disagreed with or did not know before the programme.

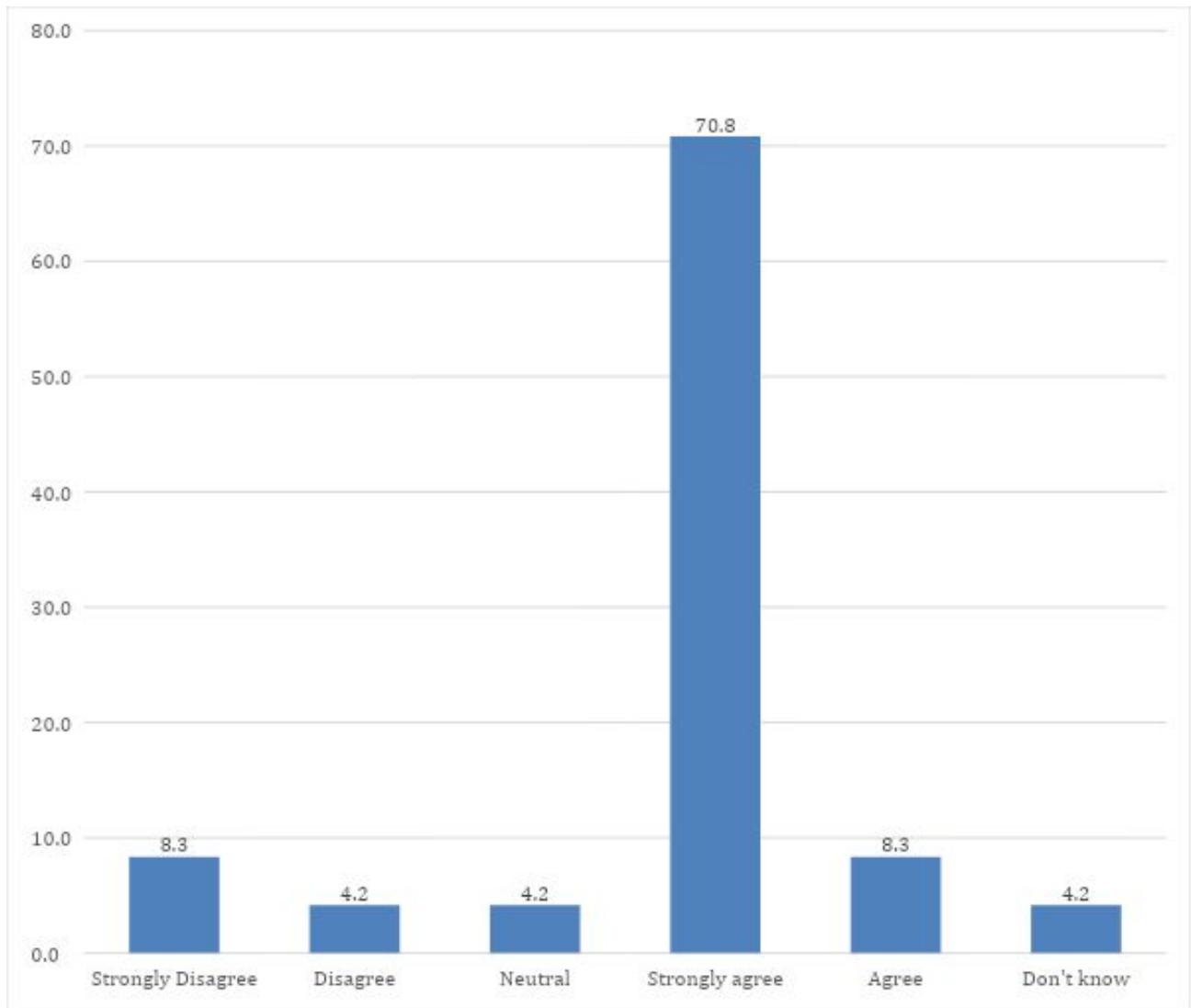


Figure 24: I understand that I can feel contentment no matter what is happening in my life (after programme)

Over 70% agreed with the position that they can be content irrespective of their situations, while less than 30% were either unsure, disagreed with or did not know after the programme.

4.12 Recommend PEP to someone

The position of the participants on their inclination to recommend PEP to other people after the programme was computed and graphed below:

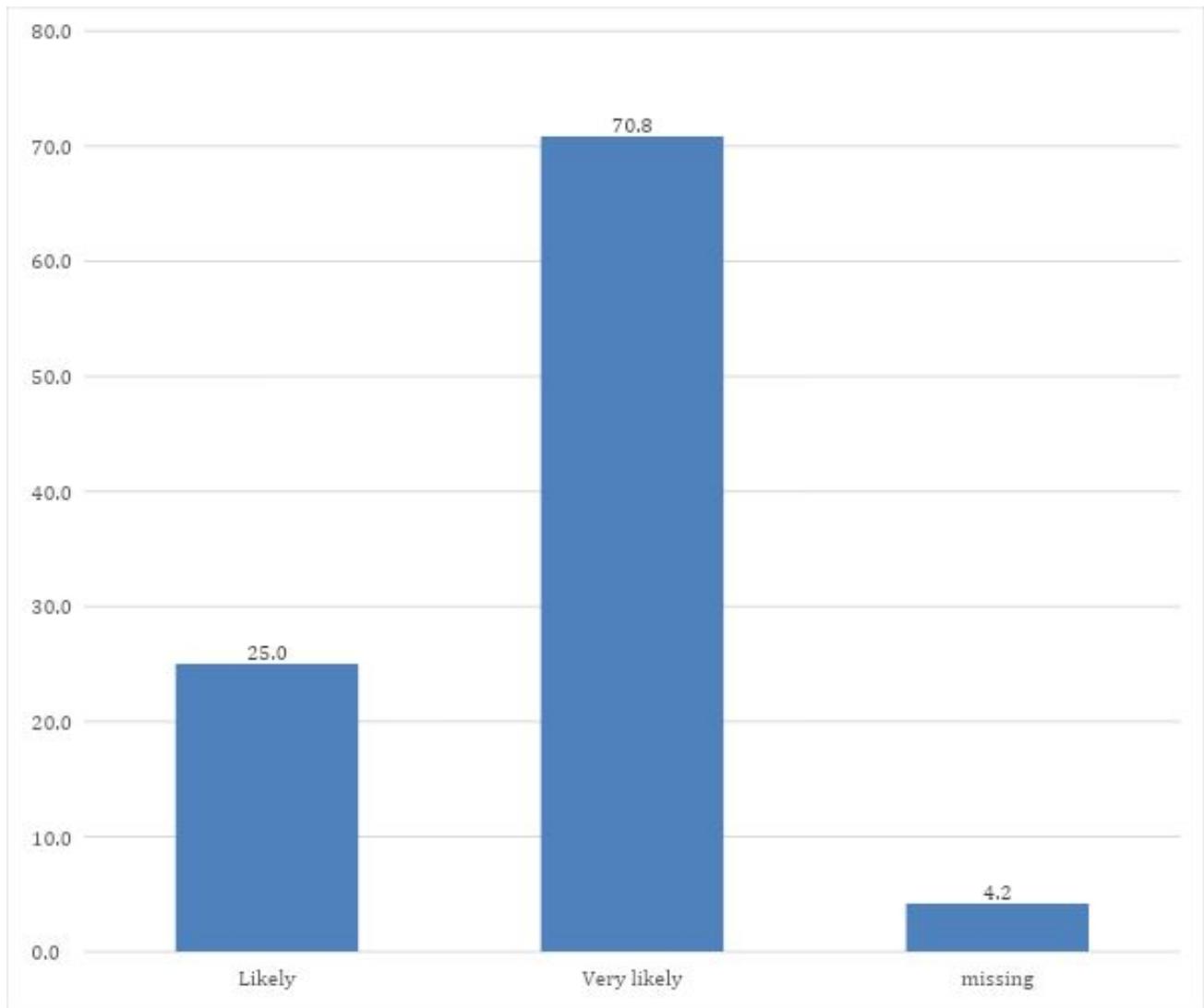


Figure 25: How likely would you recommend the PEP to someone else?

About 70% of participants indicated a high likelihood to recommend PEP to other people, with 25% showing potential to recommend.

4.13 Explain how PEP helped you

Evidence from the data suggests that participants are benefiting immensely from the programme in many ways which can be distilled to the following:

- Being at peace with oneself;
- Self-awareness;
- They are now hopeful;
- Tolerant;
- Open-minded

4.14 What did you like the most about the program?

Data analysis revealed the following programme features that participants seem to value most:

- New value system. Evidence suggests that participants seem to treasure value re-orientation most, especially the new values that the programme inculcates, including but not limited to, enhanced self-awareness, tolerance, love, inner peace, contentment and self-reliance. This paradigm shift in value system from anger, self-pity, and low esteem to a high level of self-awareness rooted in confidence and tolerance has created a fundamental difference among the participants who seem to look at their personal lives differently. A remark by one participant sheds more light on this: *“To walk with understanding. The wish to be content is there in us; it is the wish to feel full, not empty, to walk in this world with understanding.”* Corroborating this position is a remark by yet another participant that, *“Self-discovery, high moral values, humanity, equality & the precious gift of life. Respect & preserve human nature & self-reliance.”* The programme is therefore imparting new values that participants fully appreciate as they go through the programme.
- Transformation. Armed with a new value system, knowledge of peace and finding peace with oneself, participants are going through a marked transformation, becoming a whole new person ready for a difference at a personal and societal level. For instance, a remark by one participant reveals that: *“What I liked most about the PEP is that it gave me hope, courage and understanding about who I am.”* In the same vein, another participant indicated that, *“It can change a person’s perspective completely. There are things you can think of on a daily basis but then still wrong, but then PEP acknowledge us how to think and how to.”* It is therefore clear that participants feel born anew in terms of the way they look at things.

- Emotional peace. Evidence suggests that participants seem to welcome the new value system and way of looking at life that allows them to dump all feelings of hatred and anger towards one another and the encouragement to break away from anger connected with the past and face life with a new attitude free from emotional drawbacks. Reference is here thus made to a remark by one participant that, *“I have learned a lot that I am the one who can change my life and that I must not drag bad thoughts and emotions of the past to my life and that I must not dwell on stuff I cannot control.”*

4.15 Is there anything about the PEP that could be improved?

Evidence from the research on the areas in need of improvement can be distilled to the following 5 (five) key areas:

- Status quo. In-depth research findings suggest that some participants are content with the programme as is, that as it is currently run in terms of training schedules and scale of operations. They feel that changes are neither urgent nor called for and to this extent recommend that the programme should therefore operate as is. As this remark reveals, *“Nothing. It is good as it is.”* Concurring with this remark, another participant said, *“No. It is best the way it is.”* Status quo is therefore their preferred position.
- Programme scale and reach. Evidence from some participants suggests that the programme should, however, be improved with respect to its scale of operation, that is, reaching out to the widest possible groups of people, including targeting taxi ranks. This suggestion by one participant shows the need to expand the programme: *“There is nothing I think is missing, but I wish they can do it even in /locations/libraries even Taxi Ranks to open the eyes of taxi drivers.”* Adding further, this participant suggests that, *“if the programme could go nationwide and also encourage others.”* It is therefore apparently clear that there is a call to expand the programme. Some participants suggest that this programme should reach out to schools and therefore be part of the teaching curriculum.
- Advertisement. Pursuant to the need for the PEP programme to be expanded, reaching out to the widest range of community groups, there is an equally strong suggestion for the programme to be advertised and marketed. For instance, one participant suggested that, *“It must give out t-shirts to advertise.”*
- A busy training schedule. Participants feel that the programme as currently constituted in terms of days and hours for learning is not overly engaging and to this extent therefore

feel that the programme should be adjusted with a view to increase training hours and days in order to make it more engaging. This remark by one participant reveals this plight, “Yes, if only they can increase the time and days of the programme—everything else is okay.”

4.16 Has the PEP helped you in your life?

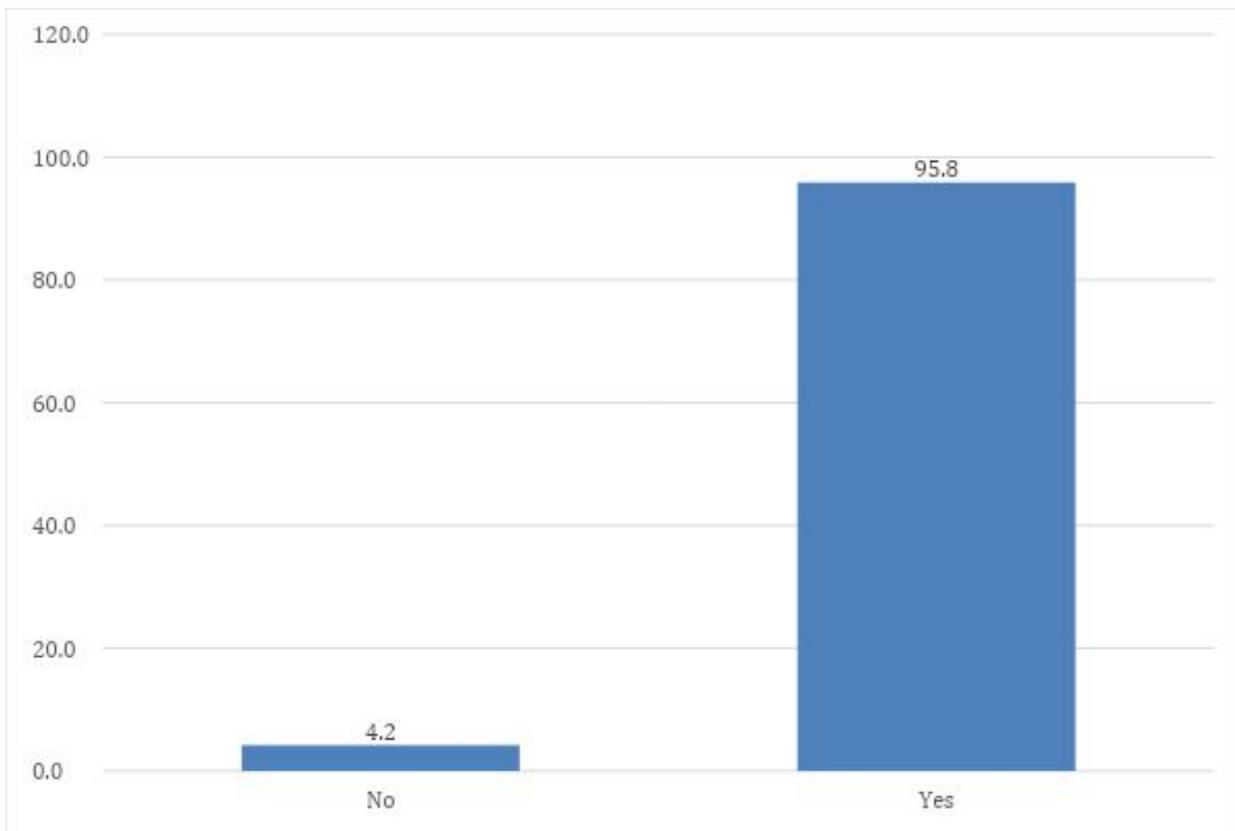


Figure 26: Has the PEP helped you in your life?

More than 95% of respondents indicated that PEP has helped them, whilst only few respondents (4.2%) believed that it has not helped them.

4.17 Do you have any other comments?

Further comments on the programme by the participants include the following:

Appreciation. They are grateful to this life-transforming programme that has been made available to them as this remark shows: *“Well done to the motivators. It’s an inspiration to me. It’s something that he would give an entire life thumbs up.”*

Education. They reiterated the need for rolling the programme out into schools as well as enlisting youth who might equally benefit from the programme.

Self-awareness. It is reiterated that the programme has enabled participants to become aware of their worth, that they are special, and that can make a difference in their lives and societies as these two remarks aptly capture: *“PEP has taught me that I am a Royal Highness; I am a special person and that in life every step is a journey”*; *“You are a human being; I am a human being. You have every right to be alive. You respect my right; I respect your right. Who can make this a better world? We can make a better future.”*

5. Discussion

In light of the evidence presented in the foregoing sections, the following observations deserve special attention:

- Gender: It is imperative to note that data for this research has been collected from a population that is male dominated, over 85% of the respondents. It is therefore necessary for these findings to be interpreted in light of this asymmetrical balance of gender representation as this has the potential to bias the findings of this research.
- PEP as a tool for socio-psychological transformation: Findings from this research suggest that the PEP programme has been very successful in re-orienting values and mindsets. Judging by the way of marked shifts in perspectives between the initial positions before the programme and the final positions after the programme, it is apparently clear that the programme is succeeding in changing values and perspectives towards oneself, society, peace and self-awareness. This programme therefore has created a difference among participants as they profess new ways of looking at their lives and their situation that is rooted in an acute sense of self-discovery, contentment and attainment of inner peace, including the ability to leverage on these inner strengths.
- Signs of indifference: While statistics suggest encouraging shifts in values and mind-sets, this should not, however, overshadow the fact that there is evidence to

suggest that some participants, although a small proportion, are coming out of the programme the same or at best neutral about the key issues and values of the programme. It is therefore important to institute follow-up procedures aimed at understanding the reasons why some participants are, in a large measure, indifferent or unchanged by this life transforming programme. To this extent, it is necessary to revisit teaching methodologies and media and see if it is specially tailored to different sexes, age groups and different levels of education.

- Programme improvements: In order to ensure a high long-term and sustainable impact, it is necessary, as evidence suggests, to make the programme as inclusive and far reaching as possible. To engender cultural and value reorientations, it is imperative to target societies which, in turn, have the role of reinforcing new behaviours and perspectives. It therefore necessary that efforts should be made towards expanding the programme, reaching out to many groups including youth, adults, vulnerable people and women.
- Education and schools: Educational institutions and schools, in particular, play a fundamental role in shaping the culture of people and nations, including the imparting of values and perspectives. Education has the potential to create a lasting, far reaching and sustainable impact in building and sustaining changes in culture, and, as such, rolling out this programme in schools will yield considerable benefits, including reaching a wide audience.
- Tolerance and peaceful co-existence: It is especially crucial to note that PEP is delivering immensely on its overall goal, building peaceful people, societies and nations through education value and cultural re-orientations. There is abundant quality and statistical evidence to suggest that participants have mastered the ability to let go of the past, tolerate one another, love one another and respect peoples' rights, being content and acutely aware of oneself and leaning on inner strength under trying times, all of which contribute to make South Africa a better place for all, where people live in harmony with one another and their environment.

6. Recommendation

In light of the research findings, it is instructive that the following be considered about PEP and its administration:

- Programme expansion: There is need to broaden the scope of the programme, making it more inclusive and far reaching to all sections of the society especially the youth, female children, the vulnerable groups, including striving for gender representation. As such, budgetary allocations should be made available for the expansion of the programme to cater for increases in human, material and financial commitments of the programme.
- Advertisement: It is necessary that the PEP be given a fair share of media presence, both online marketing and traditional media, including coming up with branded material for enhanced visibility and marketing of the programme. There should therefore be a budget allocation set aside for marketing PEP.
- Partnerships: It is not economically feasible for any organization, including the government itself, to carry out broad-based and all-inclusive nationwide PEP effectively and sustainably, and to this extent, it is advisable to revisit smart partnerships with NGOs or private companies and parastatals with a view to ease the financial, human, logistical and material commitments needed to undertake advocacy, training and marketing of the programme at a national scale.
- Education: There is a need to leverage the institutions of education and the education sector in order to make PEP a success. It is therefore worthwhile to consider how feasible and compatible PEP is with the education curriculum, with a view to introducing peace-building education from the lowest possible levels on up.³⁷

7. Conclusion

By and large, it is necessary to reiterate that PEP is performing considerably well in view of new value impartations, peace education, and strengthening self-awareness, contentment, tolerance and respect for human rights. There is a need, however, to expand the programme with a view to include many community groups and balancing gender. It is especially necessary to consider ways of partnering with government and civil and private sector organizations in order to effect a broad-based inclusive nationwide cultural change for peace. PEP should be marketed across all sections of society and, to this extent, media presence and branding will help to enhance programme visibility.