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Civicness in South Sudan Secondary School Curriculum

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CONFLICT RESEARCH PROGRAMME

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The SSSA is a professional association of academics, students, activists and practitioners dedicated to the production, development, and promotion of knowledge on South Sudan. The SSSA has met on an annual basis since its founding in 2018 to consider various aspects of the research agenda for South Sudan, including the politics of humanitarianism, education and civicness, the political and social implications of the Covid-19 pandemic, regional dimensions of the conflict in South Sudan, and priorities for the newly established unity government.

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The Conflict Research Programme is a four-year research programme hosted by LSE IDEAS and funded by the UK Foreign, Commonwealth and Development Office. Our goal is to understand and analyse the nature of contemporary conflict and to identify international interventions that 'work' in the sense of reducing violence or contributing more broadly to the security of individuals and communities who experience conflict.

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Abstract

Throughout Sudan's, and later South Sudan's history, education has been used by successive governments to shape an official national identity and to promulgate an accepted concept of citizenship. One way education systems do this is through formal curricula, which aim to inculcate particular values and skills into the student body. This paper explores how the concept of "civicness" appears across the subject areas of History, Geography, and Citizenship in South Sudan's national curriculum, launched in September 2015 by the Ministry of Education, Science and Technology. The paper first reviews a range of interpretations of the concept of "civicness," grounding the argument in the work of Paul Dekker (2009) who sees civicness as values or behaviours such as tolerance, respect, and social concern. After a short historical overview of education in Sudan and South Sudan, the paper then goes on to analyse the curriculum and finds evidence that both civic values and skills inform the proposed learning outcomes and student competencies. In the subject area of Citizenship, course content such as Human Rights, Conflict Resolution, Community Work, and Environmental Conservation, clearly articulate commitment to civic values. In other subject areas, the commitment to civicness appears in the projected skills and values transmitted to the learner, such as 'critical thinking,' 'teamwork,' 'appreciation,' 'cooperation,' and 'tolerance.'

Introduction

This paper explores the concept of civicness in the secondary school curriculum of the Republic of South Sudan. It is particularly concerned with the subjects of history, geography and citizenship, as these three subjects articulate and in some sense help shape the relationship between the state and its subjects, and so have themes that touch on the concept of civicness. The assumption of educational systems and curricula is that they have the potential of transforming the learner. Since it is believed that people act in accordance with their perception of the world, and that education helps shape people's perceptions, many governments, such as those emerging from conflict like Rwanda and Liberia, use education to entrench their ideologies (Godwyll & Magadla, 2012). In another example, Malaysia uses education to support the assumption that integration is a planned, conscious effort to create a united society with a national identity and culture (Saidin & Rakan-Rakan, 1993).

Scholars have pointed out that during the colonial period in the Sudan, as in many similar colonial settings, the government saw formal education as a tool to transform the learner into a subject of the state, and, as was described in the introduction to this series of papers, coercion was part of the story of transformation. David Lloyd (1933) and others have described the ways the educational system was used to control the population, quell rebellion, domesticate subjects, and otherwise enforce law and order. In the case of independent Sudan, the government again used the educational system to transform; in this instance, to promote a sense of national unity through Arabic language and Islamic culture (Wawa, 2017). After South Sudan attained independence in 2011, officials again viewed the educational system as a tool for transformation, and, as in the case with independent Sudan, as a vehicle for integration, peace, tolerance, and patriotism (South Sudan Ministry of Justice, 2012).

The philosophical approach to South Sudan's curriculum is based on constructivism (South Sudan. MOEST, 2014). The South Sudan Education Act and educational philosophy are linked to the fact that the country was born after many decades of conflicts. The post-conflict context has given urgency to the idea that the state must cultivate civicness. Unless civicness is cultivated in people, the understanding is that the propensity of such countries as Rwanda, Liberia and South Sudan to revert back into conflicts is high.

The paper outlines a conceptual framework for understanding civicness and its presence in the South Sudan national curriculum. According to the literature reviewed, some of the words or terms closely associated with civicness are democracy, peace, harmony, trust, values, violence, identity, respect, tolerance, and honesty. Based on this conceptual framework, the paper investigates whether and how civicness as a concept is transmitted in the curriculum of the Republic of South Sudan. The research was carried out in Juba, the capital of South Sudan. It is based on extensive review of secondary sources, the South Sudan secondary school curriculum and several other government policy documents.[1]

1 In addition to review of secondary and archival data, data for this paper was initially planned to include fieldwork from selected schools in greater Equatoria, Bahr el Ghazal, and Upper Nile regions of South Sudan. Two secondary schools (one private and one government) were to be purposively selected in each region. Data was would have been obtained through classroom observation, closed and open-ended questionnaires, and focus group discussions, but COVID 19 caused the indefinite closure of schools and banned interstate travel, which nullified these plans. This paper relied on review of archival documents and secondary literature from South Sudan including the secondary school curriculum.

Civicness and Formal Education

Civicness is a contested word. Different people have different perceptions of it. This is because the term straddles different fields of study. From a legal perspective Gatti, Tremblay, and Larocque (2003) define it as a property of social fabric characterised by socio-political commitment, solidarity, and mutual trust. On her side, Kaldor (2019) discusses civicness in terms of consent generated voluntarily through shared deliberative processes of norms, rules, values, and respect for persons. Evers (2010, 2013) associates it with people's identities and roles as citizens, and their respective public institutions which foster such behaviour where it can be put into practice. For this paper, Dekker's (2009) definition that concerns the behaviour of the individual which include politeness, tolerance, care for others, and readiness to protest will be used. Dekker (2009) went on to argue that civicness includes the capacity of institutions, organisations, and procedures to stimulate, reproduce, and cultivate civility. Here, civility refers to virtues and manners of individual citizens and their commitment to other people, refraining from aggression, and mutual respect (Brandsen, Dekker, & Evers, 2010).

Civicness is associated with how to be and act as a subject in a society, and may become manifest in the everyday behaviour of people. Following the literature cited above, civicness is associated with social inclusion, good governance, and democracy, as well as values of tolerance, self-restraint, mutual respect, commitment to others, social concern, involvement, and responsibility (Evers, 2010). Skills associated with civicness include negotiation, creative thinking, problem solving, assertiveness, peer pressure, resistance, empathy, and conflict resolution, while behaviours exhibiting the antithesis of civicness would be aggression, greed, resentfulness, irresponsible behaviour, lack of cooperation, and lack of respect. Governments generally aspire to inculcate civicness values and skills through the formal education system. In this perspective, it is possible to investigate a linkage between formal schooling and civicness.

Formal education is the process of receiving or giving systematic instruction (Ngaroga, 2006). A learning activity refers to a task a learner is expected to perform during a lesson in order to achieve intended objectives, and they include observing, recording, ordering, listening, writing, drawing, and performing (Ngaroga, 2006). A school brings people of different ethnic, linguistic, social, and economic groups together and transmits a set of knowledge, values, and skills. It enables learners to know each other and coexist through the acquisition of skills and values such as self-respect, restraint, tolerance, mutual understanding, involvement, care, and responsibility for others (Evers, 2010). Besides those listed above, civicness skills include critical thinking, friendship, nonviolence, resistance, and cooperation, while its values also include trust, peace, unity, love, honesty, responsibility, and appreciation.

Through formal education, students can be instructed to think rationally, logically, and analytically, as well as be morally, economically, politically, and socially upright. In Rwanda, the curriculum incorporates such skills and values as resilience, identity-development, and respect for community, peers, government, and country, by instructing students to be responsible in their actions and decision-making (Ahmed, Mattei, & Zeiger, 2019). The attempt to change the behaviour of the individual students to that intended by government is the essence of formal educational and civicness linkage. In so doing, education becomes a vehicle for meeting the everyday challenges of society

(Omeje, 2005). According to South Sudan's vision 2040 (2011), historically both colonial and Khartoum-based governments did not focus on providing an education system characterised by relevancy for the people of South Sudan. The civicness values and skills those governments attempted to impart did not marry with the aspirations of the South Sudanese people.

Different countries or governments have different educational aims. Generally, at lower levels of education, it is used to develop the physical and mental capacities of the child, giving it the necessary knowledge and skill needed for social living (Rao, 2005). At higher levels, some educational aims relate to civicness which includes civilising students, fostering rationality and autonomy, and developing students' sense of care, concern, and attitudes. It is therefore unsurprising that governments use education to strengthen national identity and inculcate citizenship values (Njeng'ere, 2014). As a vehicle for personal development and imparting knowledge, education can be deliberately used to bridge diversities in a country resulting in, among others, love, tolerance, unity, sympathy, peaceful coexistence, trust, and patriotism. According to Christopher Awi, Deputy Director, Directorate of Curriculum, Ministry of General Education, and Instruction the school curricula of the Republic of South Sudan is learner-centred, involves critical and creative thinking, collaborative learning, and promotion of peace and environmental awareness.[2] This is evidence of a link between the Republic of South Sudan school curriculum and civicness.

The South Sudan Context

The Anglo-Egyptian rule, 1898-1956, was responsible for introducing formal education to the South Sudanese. During the early part of this period, 1900-1926, education was largely left in the hands of Christian missions, notably the British Church Missionary Society, the American Presbyterian Mission, the Roman Catholic Verona Fathers' Mission, and the interdenominational Sudan Interior Mission (Sanderson, 1980). Missionaries worked mainly towards a spiritual objective. Although their language of instruction was English, each Missionary society had its own curriculum and education system. After all, Wingate had divided Southern Sudan into spheres of influence in order to reduce the possibility of rivalry between missionaries (Sanderson, 1962). Thus, the early British colonial education policy did not treat Sudan as one country that needed one education system with one curriculum. A unified education system can enable learners to know the history and geography of the country they call their own. Any such attempts could result in learners getting to know, love, or simply tolerate each other. But according to the first Director of Education in Anglo-Egyptian Sudan, James Currie, educational matters were outside of the government's priorities during the early colonial period due to economic exigencies and were therefore treated with *laissez faire* (Currie, 1934).

As part of Sudan's march to independence, a Sudanese minister of education was appointed in 1949. One of his first policy statements at the Assembly asserted that as the Sudan was one country sharing one set of political institutions, there should be one language propagated in the educational system and that language should be Arabic (Beninyo, 1996). This policy statement was followed by a spate of publications in Arabic by the Juba Publication Bureau, including *First Year Oral Arabic for the Southern Provinces of the Sudan1949; Learning Arabic in Southern Provinces 1950-1955; Simple Arabic guide book for Malakal Teacher Training Centre, and Lessons for Arabic language for Southern Sudan,* and led to a termination of the publication of books

2 Interview, Juba, South Sudan (1 August 2020).

in local languages such as *Jur Lose Yesu* and *Zande Arithmetic*. Teachers, students, and parents did not receive this change with pleasure. In December 1954, an international commission on education was appointed and endorsed the Sudan government's effort by recommending that education should deal with national problems like the unification of the people and the bridging of social, cultural, and economic differences (Beninyo, 1996). The aim of changing the language of instruction in Southern Sudan from English to Arabic was said to be for the achievement of national harmony and cohesion, but the opposite was true. Many South Sudanese read it from the vantage point of the politics of marginalisation and exclusion (Oduho & Deng, 1963).

By 1January 1956, the elites of an independent Sudan who inherited power from the Anglo-Egyptians sought to implement an education system that was generally Arabicised and Islamised (Skaras, Carsillo, & Breidlid, 2019). The thinking was that national integration, patriotism, or civicness could be achieved through the Islamic religion and nationwide use of the Arabic language. At the headmasters' conference of Upper Nile Province on 29 December 1959, the Assistant Director for Education for Southern Provinces, Sirr Al-Khatim Al-Khalifa, stated that the school is one of the best means for the unification of the country where the same ideas and ideals are transmitted to the youngsters. This was to be done through a unified syllabus, songs, slogans, and other teachings. At that meeting, Al-Khalifa assured the conference that Upper Nile Province had made wide paces in this respect and he was confident that in the near future all the schools in the South would be Arabicised (Al-Khalifa, 1957). This Arabicisation policy did not result in national integration but guerrilla war and the abandonment of junior and secondary schools by students to augment the rebel ranks.[3]
Jaafar Muhammad Nimeiry came to power in May 1969 in a Communist-sponsored coup. To quell the Southern Sudanese resistance, he signed the Addis Ababa Agreement in 1972. Article 6 of the Addis Ababa Agreement states that Arabic should be the official language for the Sudan and English the principle language for Southern Sudan without prejudice to the use of any language or languages, which may serve a practical necessity for the efficient and expeditious discharge of executive and administrative functions of the region. Ignoring the Addis Ababa Agreement of 1972, the education planners of Sudan made Arabic a prerequisite to obtaining a Sudan School Certificate in 1974. Brilliant performance in any other subject was overlooked in favour of the mastery of Arabic regardless of whether one was going to study medicine, engineering, or Arabic language and literature. Some Southern Sudanese protested that the policy had an appreciable disadvantage to Southern Sudanese (Akau, 1979), and language continued to be a symbol and rallying point in the struggle for equality. In its manifesto in 1983, the Sudan People's Liberation Movement claimed that it was fighting to institute a common Sudanese identity, a Sudanese commonality, a Sudanese commonwealth, that embraced all Sudanese, and to which all Sudanese pledged undivided loyalty irrespective of their religion, race, or tribe, and many saw the issue of language as divisive (SPLM, 1983).

In 1990 President Omar al-Bashir announced that the country's national education system at all levels should be based on Islamic values (Breidlid, 2013). New curricula and textbooks at all levels of education were developed based on the Quran and Hadith. According to Beninyo (1996), primary school learners spent 30 percent of their time learning Arabic language. Al-Bashir saw education as a tool for constructing a unified Sudan, and this vision of unity implied homogeneity. His

3 Interview, Juba, South Sudan, (18 March 2020).

policies had a negative effect – there were violent protests in Juba and many students left the then-Southern Sudan for schools in Uganda or joined rebel ranks of the Sudan People's Liberation Army.[4] The Sudan People's Liberation Movement (SPLM) responded to the Islamic curriculum by its Secretariat of Education introducing its own curriculum in the liberated areas. Before this SPLM curriculum, learners used textbooks and curricula from Uganda, Kenya, and Ethiopia. Even as scholars such as Ali (2019) and Kaldor (2019) have posited that civil war and conflict destroy civicness by virtue of eliminating space for political debate, we can also see the way different groups contested over and championed different modes of civicness during the second Sudanese civil war.

When South Sudan seceded from the Sudan in 2011, there was euphoria among southerners. Education again became a tool for engineering unity, but this time from the perspective of a South Sudanese nationalism, inculcating the desired values and philosophy for national life (Opoh, Unimna, & Ogbaji, 2014). A review of official education documents of the new Republic of South Sudan reveal the embeddedness of the skills and values of civicness as a vehicle for building a sense of nationhood. *Vision 2040* aimed at having a united, free, just, peaceful, democratic, safe, and secure nation. The South Sudan General Education Act 2012, Chapter 2 (6) Principles of Education states that (b) Education shall foster the development of South Sudan through integration, peace, self- reliance, patriotism, respect and tolerance for other cultures, traditions, religions' opinions and beliefs and (d) Education shall inculcate in the individual awareness and respect for life, human dignity in general and human rights in particular, especially the child rights. Chapter 7 states that the Goals of Education (7) include efforts to (e) Promote national unity and cohesion. These pronouncements articulate the goals of civicness in education. *The South Sudan General Education Sector Policy Framework (*South Sudan Ministry of Education, Science and Technology, 2015), views quality education as one that transforms the learner into a good citizen who is responsible, honest, just, patriotic, rational, selfless, and able to demand his or her rights. In its *National General Education Policy 2017-27*, South Sudan views education as a tool that transforms each learner into a good citizen, patriotic and proud of his or her cultural heritage; active participants in society for the good of themselves and others; committed to unity, democracy, human rights, gender equity, peace and reconciliation, and ready to take their place as global citizens, proud of South Sudan's role and position in the world (South Sudan Ministry of General Education and Instruction, 2017)

The core of an education process is the curriculum which provides a planned course of study with some learning experience (Ngaroga, 2006). Policymakers assume the curriculum will result in bringing about positive behavioural change within the learners. As stated above, the history of education of South Sudanese before 2011 was imbued with civicness either as a vehicle for respecting government or national unity. Vision 2040 of the Republic of South Sudan includes these goals but goes further to suggest that the national curriculum should (d) meet the needs of the people of South Sudan and enhance their international outlook. Faced with the need for national unity and to address a history of violence, the Republic of South Sudan's Ministry of General Education and Instruction (2016) came up with a school curriculum that is aimed at addressing ethnic diversity, national unity, patriotism, and the long history of conflict. The policymakers of the Republic of South Sudan expect the curriculum to play an important role in promoting civicness. According to Njeng'ere (2014) a good education system must make deliberate attempts to achieve a range of end goals.

4 Interview with a student protester, Juba, South Sudan (15 June 2020).

Subject Units and Civicness in the Curriculum

In the varying definitions of curriculum, the one that comes closest to civicness is what Wallace (2008) defines as a programme of learning applying to all pupils in the nation. Subject to how all-encompassing educators want to view it, a curriculum refers to skills and knowledge students are expected to acquire. Besides human development, nature of learning, and knowledge, the main bases of curriculum planning is society's conception of culture, cultural uniformity and diversity, and spiritual change (Parkay & Hass, 2000). To ensure that learning and knowledge acquisition are uniform across a nation, educationists use a shared curriculum. The curriculum of South Sudan was created through open interaction of universities, schools, State Ministries of Education, and the South Sudan Ministry of Education, Science & Technology, and international partners such as the United Kingdom Department for International Development and UNICEF. The resulting document was framed and implemented as an aspect of reconciliation and transformation for a country that still grapples with the effects of an ethnic-based civil war (Carsillo, 2017). It was launched on 8 September 2015 by Hon. John Gai, the former Minister of Education, Science and Technology.

One of the findings of this research is that the South Sudan Curriculum Framework (is based on the skills and values of civicness that are articulated as a commitment to human rights and gender equity, respect and integrity, peace and tolerance, compassion, social justice, democracy, and national pride. To gauge the South Sudanese educational sector's commitment to civicness, the *learning outcomes* and *student competencies* of secondary school Citizenship, Geography, and History curricula were analysed (see Table 1). A quick look at this Table shows frequent references to civicness skills and values. Some civicness terms such as environmental awareness and peace education appear in the *links to other subjects* section. Terms like critical thinking encompass many different civicness terms – able to resist peer pressure, ready to debate, and ready to demand one's rights. The mode of learning promoted by the curriculum is both collaborative and learner-centred, which also underscores civicness. Thus, the Republic of South Sudan curriculum is full of civicness.

The education system in the Republic of South Sudan is characterised by a common curriculum, common syllabus, and common examination. Below are the attributes of civicness in the Citizenship, Geography, and History subjects as stipulated in the learning outcomes. As the saying goes, 'the proof of pudding is in the eating.'

Article 29 of the Constitution of the Republic of South Sudan states the right to education and guarantees access to education for all citizens without discrimination. This is a basis for introducing civicness to all secondary school students in the country. Table 1 indicates that the designers of the South Sudan curriculum dominated it with critical thinking, appreciation, peace, and cooperation. The curriculum is learner-centred. According to Britton, Schweisfurth, and Slade (2018) the barriers to learner-centred-learning are large classes, poor facilities, poor teacher preparation, and limited teaching and learning materials. This means that that it is only highly qualified and experienced teachers with a range of teaching resources who can adequately introduce all aspects of civicness in the classroom. In South Sudan, the curriculum may not be adequately implemented because only about 51.9 percent of the secondary school teachers are trained and there is very low pupil to textbook ratio (South Sudan Ministry of General Education and Instruction, 2019).

Table 1: Civicness in South Sudan Secondary School

Subject	Subject Unit	Civicness	
		Skills	**Values**
	Secondary 1 and 2		
	Human rights	Critical thinking	Appreciation
	Parliamentary Govt	Governance	Appreciation
	Local Govt	Critical thinking	Cooperation
	Government priorities	Critical thinking	Appreciation
	Community and Environment	Friendship	Love
	Electoral system	Governance	Respect
	Community work	Problem solving	Cooperation
	Conflict resolution	Nonviolence	Peace
	Citizenship	Negotiations	Cooperation
	Advocate Nonviolence	Negotiations	Peace
	Informed argument	Critical thinking	Tolerance
	Parliament/Courts	Critical thinking	Responsibility
	World community	Friendship	Tolerance
Citizenship	**Secondary 3 and 4**		
	Social change	Friendship	Cooperation
	Legal/human rights	Critical thinking	Respect
	Media significance	Critical thinking	Responsibility
	Community projects	Teamwork	Cooperation
	Environmental conservation	Critical thinking	Respect
	Systems of Govt	Critical thinking	Peace
	UN and AU	Critical thinking	Appreciation
	Peace making	Critical thinking	Peace
	Organising communities	Teamwork	Responsibility
	Function of economy	Critical thinking	Cooperation
	Consumers rights	Critical thinking	Responsibility
	Sustainable development	Critical thinking	Responsibility
	Secondary 1 and 2		
	Land forms	Critical thinking	Appreciation
	Hazards	Critical thinking	Respect
	Physical features	Critical thinking	Appreciation
Geography	Population & settlement	Critical thinking	Appreciation
	Natural resources	Critical thinking	Appreciation
	Map reading	Critical thinking	Appreciation
	River Nile	Critical thinking	Appreciation
	Ecosystem	Critical thinking	Appreciation

Geography	Economy	Critical thinking	Appreciation
	Climate change	Critical thinking	Appreciation
	Environment	Critical thinking	Appreciation
	Secondary 3 and 4		
	Transport	Critical thinking	Appreciation
	Global challenges	Critical thinking	Appreciation
	Urbanisation	Critical thinking	Appreciation
	Tourism	Critical thinking	Appreciation
	Forestry use	Critical thinking	Appreciation
	Physical and economic geo	Critical thinking	Appreciation
	Rural economy	Critical thinking	Appreciation
	Globalisation	Critical thinking	Appreciation
	Seas, oceans, and coastal areas	Critical thinking	Appreciation
	Global energy	Critical thinking	Appreciation
	Minerals and mining	Critical thinking	Appreciation
	Development	Critical thinking	Appreciation
	Trade	Critical thinking	Appreciation
History	**Secondary 1 and 2**		
	Pre-colonial Africa	Critical thinking	Appreciation
	Colonial rule	Critical thinking	Love
	Societies in South Sudan	Critical thinking	Appreciation
	Turko-Egyptian rule	Resistance	Freedom
	Regional bodies	Critical thinking	Appreciation
	Slave trade	Problem solving	Respect
	Christian missions	Assertiveness	Respect
	French Revolution	Problem solving	Freedom
	Congress of Vienna	Problem solving	Peace
	The world at war	Resistance	Peace
	Addis Ababa, Anyanya, CPA, SPLM	Negotiations	Peace
	Liberal Democracy/ Nationalism	Assertiveness	Patriotism
	Cold war	Critical thinking	Peace
	Post-colonial Africa	Growth	Freedom
	Secondary 3 and 4		
	Early civilisation	Critical thinking	Appreciation
	African empires	Critical thinking	Appreciation
	Colonialism	Resistance	Freedom
	Ottoman Empire	Critical thinking	Appreciation

History	Mahdist revolution	Resistance	Freedom
	Industrial revolution	Critical thinking	Appreciation
	Safavid, Mughal	Critical thinking	Appreciation
	Rise of USA	Critical thinking	Appreciation
	Russian revolution	Critical thinking	Appreciation
	The Middle East	Critical thinking	Peace
	China and Japan	Critical thinking	Appreciation
	World org, AU	Critical thinking	Peace

Interpreting a curriculum is the work of the teacher who must be adequately trained and equipped to deliver what has been planned. The teachers who implements the curriculum in the classroom need to be well trained and equipped because teaching civic skills and values falls outside the traditional method of instructing learners to know or memorise facts.

In the case of South Sudan, interpretating and delivering civicness will face many hurdles that include:

- Limited teaching and reference materials;
- Long exposure to violence which has normalised violence as a legitimate solution to conflict;
- Cultural narratives from parents, age sets, politicians, and elders that instigate revenge sentiments;
- The cross-cultural and international dimensions of South Sudan that necessitate a cross-cultural and international approach to curriculum design that takes into account the hybridity of South Sudanese communities themselves as well as the histories, cultures, and educational systems of neighbours such as Ethiopia, Central African Republic, Democratic Republic of Congo, and Uganda;
- Large, existing diaspora that will be exposed to and inducted into different educational systems;
- The problem of continuing conflict and internal displacement which leads to different access to formal schooling and a dissonance between civicness ideals and lived realities;
- Lack of adequate infrastructure and physical facilities that hinder teaching; and
- Qualification or experience of teachers – a high proportion of South Sudan's teachers have not had the opportunity or access to formal training.

Education can play a role in attempting to blend these different perceptions, habits, attitudes, and values. The educational system in South Sudan aims to inculcate a civic-minded worldview amongst its citizens and does so through its curriculum, beginning with (a) aims or objectives, (b) selection of learning experiences, (c) organisation of learning experiences, and (d) determining whether those experiences are being achieved – observation, interviews, and examination.

Conclusion

The relationship between a state and its subjects can be described as contractual. The theory of constructivism posits that national values or identities can be created and learned. According to Omeje (2015), peace is knowable through research, learnable through change of attitude, behaviour, social structure, social norms, and institutions of society, and teachable through values, knowledge, and skills. Many countries use education as a tool to bind different peoples into friendship, brotherhood, or sisterhood.

This paper has explored how various governments in the Sudan have employed civicness in the education sector as a tool for national unity, harmony, and respect for the government of the day. It also found that the Transitional Constitution of the Republic of South Sudan, The Education Act, Vision 2040, and The General Education Strategic Plan 2011-2017 have civicness embedded into them. The Republic of South Sudan is not the first country to use formal education to bring about patriotism, harmony, co-operation, and trust. There is no wonder therefore that the Republic of South Sudan's Citizenship, Geography, and History curriculum are specifically designed to orient the learners with civicness skills and values such as critical thinking, cooperation, peace, and appreciation. Since the new curriculum has just come to force, it is not yet time to evaluate it but mention that it is a positive step.

Generally, the secondary school curriculum of South Sudan is designed with the hope of equipping learners with skills and values for modern living, developing individual potential, helping learners become integrated members of their communities, transmitting cultural heritage, and curtailing conflict. This is the essence of the constructivism philosophy. The secondary school curriculum of the Republic of South Sudan can contribute to the upbringing of morally, socially, culturally, and politically upright learners who can promote national unity and cohesion. But curriculum is a formal document that outlines what learners are expected to experience, the rest lies in the hands of the teachers to interpret it to satisfaction of the curriculum designers.

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Disclaimer: This material has been funded by UK aid from the UK government; however the views expressed do not necessarily reflect the UK government's official policies.

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