PEACE EDUCATION AND SOCIAL TRANSFORMATION: AN ANALYSIS OF KENYA'S POST ELECTION VIOLENCE SITUATION

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DECLARATION

This research project is my original work and has not been submitted for the award of a degree to any other University.

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This research project has been submitted for examination with my approval as the University supervisor.

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MR.PATRICK MALUKI   **Date**

DEDICATION

To my mum and my late dad and to the peoples of the east and horn African sub-region

and beyond with the hope that we shall become instruments of peace that we so desire for

a safe place in our land and generations to come.

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

CHAPTER ONE

INTRODUCTION

CHAPTER TWO

THE NATURE, CONTENT AND SUBSTANCE OF PEACE EDUCATION

CHAPTER THREE

THE STATE OF PEACE EDUCATION IN KENYA

CHAPTER FOUR

CRITICAL ANALYSIS OF THE TRANSFORMATIVE IMPACT OF PEACE EDUCATION IN KENYA

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

LIST OF TABLES

LIST OF FIGURES

ABSTRACT

Since war begins in the mind of men, it is in the minds of men the defences of peace must be instructed. It is only when our minds are transformed we can move toward a culture of peace. This research project, sets to investigate whether Peace Education in Kenya, has been fully utilized to transform societies from a culture of violence to a culture of peace given that Kenya is a post conflict society where aspects such as fear, hatred, and mistrust exists after the 2007/2008 post election violence. The objectives of this study are to examine the content of peace education in relation to the state of peace education in Kenya and its transformative impact in Kenya since the post election violence. The research questions that the research seeks to examine are, if the Kenyan education system does promote a culture of peace through its curriculum and if peace education has transformed the Kenyan society. This research is guided by the integrative theory of peace that holds that peace is psychological, social, political, ethical and spiritual which is an outcome of human cognitive, emotive and conative capacities that determine the nature of our world views. This means that human beings can learn to be peacefully by changing their world views to that of a culture of peace through peace education. In addition, the United Nation supports that the ultimate tool for achieving a culture of peace would be through peace education, where people are socialized to be peaceful and envision peace in their mind. With an understanding that conflict will always be a part of our society, we should therefore adopt norms that are geared towards cooperation, respect of other people's culture, respect of human rights and non- violence means of achieving incompatible goals. To achieve the objectives and examine the research questions, the research adopted a methodology that is descriptive which uses both primary and secondary data by using books, interviews, questioners and focus group discussion hence allowing use of both qualitative and quantitative research methods. The main finding of the study from the collected data is that peace education in Kenya has not been effective in addressing issues of equality, respect of cultural diversity and addressing fears to allow Kenyans live anywhere without fear. This implies that peace education should be made more effective in order to transform the Kenyan society in all aspects and nature a culture of peace. Peace education should as well be made part of every learning institution to impact knowledge and nature attitudes such as respect of human rights, peacefully ways of conflict resolution, cooperation and patriotism.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Conflict is always a part of our interaction and will always be within societies since people must interact. Conflict in itself is not always a bad thing it becomes an issue when conflict turns violent.

The events of 2007/2008 general elections in Kenya will forever be in most Kenyan's minds as the announcement of the electoral results triggered violence in various parts of Kenya for instance Kisumu, Eldoret, Nairobi, Kericho, Taveta, Kakamega, Busia and Bungoma and other areas[1]. This violent conflict in Kenya left over 800 people dead and over 300000 displaced from their homes. This however, was not the first time that Kenya had experienced post election violence since in 1992 there existed violence during and after the poles in some areas even thou the magnitude was not as immense as that of 2007. Looking at the trends of electoral related violence cases in Kenya, it is clear that the root causes of the conflict had not been addressed since 1992. If issues of the post election violence had been addressed, the situation in 2007 would have been different. It is also true that most areas that had experienced electoral violence in 1992 were the same that had experienced a great magnitude of violence in 2007.

This then shows that conflict has a history that is passed over down to coming generations and it becomes part of their memory. It is this memory that brings about the recurrence of

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[1] The standard,1 January,2008,p.1,3.

conflict and hence should be addressed. Memory as well brings in better past which forms negative perceptions of hate. When an opportunity arises for communities to deal with the issues "a trigger events", communities will not hesitate to turn against each other. With the understanding of the role of memory in any given conflict, it is important to address these memories that would later nature violence and this can only be done through impacting of knowledge towards peaceful coexistence. Since war begins in the mind of men, the defences of peace must be instructed in the mind[2].

This statement appreciates the fact that it is through impacting of knowledge that we are able to change communities to adopt a culture of peace and this can only be achieved through an education that encourages values that seek peaceful relationships and coexistence. Communities are responsible for the peace they desire and to achieve it, they need to change their mindset where these wars begin. It is only when peoples' minds are transformed they can move toward a culture of peace.

The United Nations acknowledges that the ultimate tool for achieving a culture of peace would be through peace education, where people are socialized to be peaceful and envision peace in their mind understanding that conflict will always be a part of every society. Communities can achieve desired peace when they adopt norms that are geared towards cooperation, respect of other people's culture, respect of human rights and adopt non-violence means of achieving incompatible goals which cause conflict[3].

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[2] UNESCO, *Work on Education for Peace and Non-violence: Peace Building Through Education* (UNESCO 2008)

[3] See United Nation, *Culture of Peace Resolution* 52/13. Geneva (1998)

According to Utterwulghe (1999), peace education is an important tool to change the hearts and mind of people. This is because, psychological aspects such as fear, hatred and concrete differences in communities are a major tool in prolonging conflicts. He suggests that the psychological aspects of conflicts should be dealt with for a change of mindset which can only be possible through transformative education, which is peace education.[4]

1.1 Statement of the research problem

After the post election violence in Kenya, it was crystal clear that negative peace exists in Kenya. This was due to historical injustices and structures that were oppressive to the masses. Kenyans resulted to violence as an expression of their needs. This clearly revealed that there was no a culture of peace in Kenya and peace education if surely existed, had been underutilized.

The 2007 post election violence was not the first electoral violence that Kenya had experiencing however; it was unique in its magnitude and outcome as compared to the other election violence that had occurred before. This shows that the root causes of the violence have been ignored or partially dealt with. Kenya is now in the category of post conflict societies facing challenges faced by most post conflict societies.

Kenya has however been very instrumental on the reconstruction aspect of the conflict where significant changes have been made. There had been an effort by the government to institute reforms that have addressed different aspects of the judicial system, economic reforms and

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[4] S. Utterwulghe., 'Rwanda's Protracted social conflict': *Considering the subjective perspective in conflict resolution strategies,* Vol 1, 1999 pp 38-62:

notable the new constitution. On the other hand, the psychological aspects of the conflict have not been fully addressed as most communities cannot trust each other, relationships are still strained and trauma has not healed especially to those who were directly involved in the violence as they lost their loved ones and their property had been destroyed. Peace education becomes an important tool to deal with the psychological aspects of the conflict.

This then queries the fundamentals of the Kenyan education systems which most people have proudly passed through. Does the Kenyan education system promote a culture of peace? Do these institutions create progressive education which promotes self reliance, respect of human rights and sustainable development?

1.2 Objective of the study

1.2.1 General Objective

The general objective of this study is to examine the transformative nature of peace education in societies where negative peace exists.

1.2.2 Specific Objectives

 These research specific objectives are as follows:

1) Examine the content of peace education

2) Examine the state of peace education in Kenya

3) Examine the transformative Impact of peace education in Kenya since the 2007 Post election Violence

1.3 Research Questions

1) Does the Kenyan Education promote a culture of peace?

2) Does the Kenyan curriculum include peace education?

3) How has peace education transformed the Kenyan society since the 2007 post election violence?

1.4 Justification of the study

The events that followed after the 2007 general election in Kenya proved that Kenya was not as peaceful as it was always assumed. It brought to light that what existed in Kenya was negative peace with different underlined issues. Kenyans turned against each other. The events of 2007/2008 divided the country under tribal lines which manifested recently during the 2013 election.

There also exist mistrust among different communities due to different negative stereotypes and perceptions. This study will attempt to explore the place of Peace Education in Kenya and how it can be instrumental in transforming world views towards peaceful coexistence hence a culture of peace.

At the academic level, this research will add to the existing body of knowledge which would be useful for other academicians as they research on the area of conflict. At the policy level, this research seeks to contribute in strengthening the education policy in Kenya, by attempting to fill in the missing link between theory and practice in examining how peace education can be contextualized in Kenya.

This research will also be instrumental in adding to the existing knowledge in the Kenyan education system curriculum as well to different institutions.

Finally this study equally seeks to justify that peace education has the capacity to transform societies from a culture of conflict to that of peace through strengthening relationships and emphasising on unity in diversity.

1.5 Literature review

The literature review is divided into six subheadings: Culture of peace, Conflict, an overview of Peace Education, Debates on peace education, Peace Education and international Institutions, and finally Peace Education in Africa.

1.5.1 Culture of Peace

A culture of peace is the vision of the world and every community; it is that culture that is against all forms of violent conflict, physical, structural and even physical. It is basically an alternative to the culture of war where communities settle their differences using violence or perceive the only way they could achieve their incompatible goals is through harming the other party[5].

The culture of peace is widely based on the establishment of the united nation where it seeks to promote respect of human rights, democracy, tolerance, free flow of information, approaches to preventing violence and finally efforts based on the creation of conditions of peace[6]. The Culture of peace was first described at Yomoussoukro in 1989 after this concept had been developed for ten years by the United Nation[7].

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[5] United Nation; Culture of Peace (Resolution 52/13) 1998 Geneva

[6] See United Nation. Culture of Peace Resolution 52/13. Geneva 1998

[7] ibid

As highlighted by Adams (2005) there can never be a war without an enemy, this is because; human beings will always want to eliminate their enemy. The enemy image of others brings mistrust and establishes a ground for always having incompatible goals. The parties involved can never be positive while dealing with incompartible goals because they always view the other party as an enemy. The enemy image creates a culture of violence as parties will always want to compete. To abolish the enemy perceptions so as to create a culture of peace, peace education becomes essential as it deals with enemy image through encouraging peaceful ways of dealing with incompatible goals without labelling others as enemies[8].

From the above explanation, it is evident that the culture of peace does not only refer to the absence of war but also must be geared towards human security which promotes open communication, gender equality and democracy[9].

The culture of peace is based on the set values, attitudes and modes of behaviours based on non-violence, sustainable development, participatory communication, participation in democracy and international peace and security[10]. The culture of peace therefore; becomes an approach to peace education since peace education aims at changing attitudes and world views from a culture of war to a culture of peace.

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[8] Adams,D: *Non Violence*. http://www.culture-of-peace.info/copoj/nonviolence.html2005

[9] Wagner,R. V. *Distinguishing between positive and negative approaches to peace*. Journal of social issues 44, 1-5(1998)

[10] De Rivera,J. *Assessing the Basis for a Culture of Peace in Contemporary Societies*. Journal of peace Research, 41, 531-548 2004

The concept of culture of peace may be seen to refer to either empirical facts or imaginative constructions. The empirical concept can be used to refer to the anthropological facts, such as culture. These cultures are peaceful and do not engage in warfare and have very few cases of homicides, rape and theft[11]. The empirical concept can also mean that there is a possibility of culture of peace among societies even when they may co-occur with a culture of war[12].

Culture of peace is one key proponent of peace education as it is education that will help communities change their mind set. However, the culture of peace can be absent especially where there exist forms of violence in societies as examined below.

1.5.2 Conflict

Conflict is endemic in society, this means that conflict will always be an important part of human life and as long as human exist there will always be conflict[13]. Conflict arises between parties who have incompatible goals due to different perceptions, goals and idea[14]. The parties to conflict with incompatible goals perceive the other party as a barrier to achieve their goal.

Conflict is also as a result of social construction since it does not just happen but it is created through a process of social knowledge where meaning is attached to events and issues hence affecting the response taken and actions towards it[15].

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[11] Fry, P Beyond war: *The Human Potential for peace* (New York: Oxford University Press 2007)

[12] Boulding, E. Culture of peace: *The hidden side of human history* (Syracuse,NY:Syracuse University press. 2000)

[13] Mwagiru. M, *Conflict in Africa: Theory, processes and institutions of Management* (Nairobi, Centre for Conflict Research 2000 P. 6)

[14] Mitchelle C.R, *The Structure of International Conflict* (London Macmillan, 1998 p. 1.5)

[15] Lederach J. P, *Preparing for Peace: Conflict Transformation Across Cultures(*Syracuse University press 1995)

Conflict is not necessarily always bad, it plays an important role in our societies and it becomes a necessary component in human relationship as it brings change which achieves social values, welfare, security, justice and opportunities for personal development[16].

Conflict becomes bad when there is violence involved. Violence occurs when parties to conflict address conflict in a way that harms or destroys relationships by frustrating or denying the needs of others to be satisfied[17]. This can be a result of one party involved having a sense of superiority over the other and forces their opinion, view, argument and material possession to the other party hoping to achieve its means[18]. While a party attempts to achieve its goal through violence means, they end up physically damaging or destroying property, high value symbols, psychologically and physically injuring or worse even eliminating one another.

When violent conflict occur, it brings in great harm as it becomes hard for parties to see opportunities for a better future due to destruction of infrastructure and livelihood, breakdown of trust and suffering caused by bereavement, trauma, grieve and anger[19].

In addition violent conflicts affect political, social and economic aspects causing far reaching impact than would have been expected by the party.[20] In violent conflict, there are no victories rather victims who find themselves in complete economic and social collapse[21].

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[16] Burton J.W., *World Society* (Cambridge University press, 1972 PP. 137-138)

[17] L.Schirch, *Little book of Strategic Peace building* (Peace Prints: South Asia Journal of Peacebuilding, Vol. 1 : Spring 2002)

[18] Ibid

[19] Rachel Blackman,: *Peace Building within Communities*, (Tear Fund 2003 p. 9)

[20] Galtung, J : *Conflict Transformation by Peaceful means the Transcend method* (New York: United Nation Disaster Management Training programme 2000)

[21] UNICEF*, Annual Report* (United Nation Children's Fund 2002)

Conflict is dynamic in nature making its management complex especially if the root causes are not understood the conflict can recur.

Eric Brahm (2003) acknowledges that conflict is dynamic and that it forms a cycle stating seven stages that conflict undergoes which are; latent conflict, followed by emergence, escalation, stalemate, conflict de-escalation and ending with settlement and the post-conflict peace building[22]. The first stage known as the latent is characterised by the parties to conflict having incompatible goals, this however does not cause alarm since none of the parties act. At this stage only the parties to conflict know or feel that there are issues in the relationship though not great enough for either side to take action[23].

The second stage which is the emergence stage is important in the conflict. At this level, the underlying grievances or frustration are strong and can be seen clearly even by those who are not party to the conflict. Parties to the conflict start mobilizing resources at all levels preparing to deal with the situation at hand. There is a lot of name calling and dehumanizing of the perceived enemy by the parties to conflict. At this level, what is needed to usher in the next stage of conflict is a "trigger events"[24].

Escalation stage makes the conflict to have far reaching effects than expected. It draws a large number of those involves hence making it more complex to resolve. The major characteristic is the emergency of violence which involves destruction of properties and lives.

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[22] Brahm, Eric, *Conflict stages*, in Guy Burgess/Heidi Burgess (eds.), Beyond

[23] Antony Garant and Robin Carlson, *Stages of Conflict* www.conflictresolution101/unit-one/the -five -stages -of conflict. Accessed on 12/June/2013

[24] Ibid

Relationships are broken and so are the channels of communication. The violence and fighting results to the next stage which is the hurting stalemate[25].

In the hurting stalemate stage, the parties to violence resources are diminishing and the both parties are losing since there is great destruction that is being experienced. However none of the parties to conflict is willing to give up despite the loss but both parties hope that a third party would intervene to stop the violence[26].

De-escalation follows where the violence has reduced and people affected can see the outcome of the conflict. At this stage there is cease fire where parties have stopped direct fighting awaiting for a way forward in the next stage. Conflict settlement: this state targets to settle disputes that may have led to the violence. Grievances underlying the conflict are often reduced but this does not mean that the conflict has been solved. In this stage, parties come up with a peace agreement which as an agreement that stipulates the main causes of conflict and how parties to the conflict and other parties involved will deal with the conflict ensuring that it will not recur[27].

Post conflict peace-building: this becomes an important stage of the conflict, it is the implementation of the peace agreement. At this stage it involves different activities as capacity building, reconstruction and recovery. Peace Education would also be instrumental as a tool to help communities move towards a culture of peace. This can be through trauma healing and building the broken relationship.

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[25] www.ehow.com/info_8070222_five-stages-conflict.html Five stages of conflict: Accessed on 8/April/2013

[26] Ibid

[27] http://www.beyondintractability.org/bi-essy/conflict-stages *Conflict Stages:* Accessed on 18/April/2013

The post-conflict peace building is of great importance and should be well implemented, if not so, communities will go back to the feared conflict[28].

1.5.2.1. Kenya 2007 post election violence

The 2007/2008 post election violence drove Kenyans to the water's edge as no other previous conflict in Kenya had the magnitude it had. Over the past years Kenya had experienced conflicts such as the political assassinations of the 1960s and 1970s, attempted coup d'état 1982, land clashes and post elections violence but still none had the magnitude which drew even international attention as the 2007/2008 post election violence[29].

The violence left Kenyans shocked of what their country had turned to be, the bloodshed and destruction made Kenyans realise that their nation was not an island of peace and tranquillity as always thought for it had been deeply divided along tribal lines.

The effects of this violence were widespread its scale unprecedented, it affected all provinces in Kenya except two[30].The post election violence lasted for a period of two months, with an estimated number of 1,133 people killed, thousands assaulted and raped, hundreds of thousands more displaced from their homes, and property worth billions of shillings destroyed, It was one of the darkest episodes in Kenya's post-independence history[31].

The place of memory in any conflict plays a key role and so was the 2007 post election violence as it was not the first post election violence in Kenya. Kenya in 1992 and 1997 experienced electoral violence which took a form of ethnic killings and displacement. The

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[28] Op cit Conflict Stages 2013

[29] Makumi M, *The Waters Edge: Mediation of Violent Electoral Conflict in Kenya (*Institute of Diplomacy and International Studies 2008)

[30] Kenya Truth, Justice and Reconciliation Commission Volume 1 px

[31] Ibid

governments in place during those years had opted to use military power to deal with the violent conflicts[32].

The Kenyan 2007 post election violence did not just happen as there were warning signs which were clear as the period leading to the 2007 general election was characterised by violent activities from different groups such as the Mungiki sect and Sabaot Land Defence Force (SLDF) and the government had responded using excessive force. In effect to the events, the 2007 election was conducted in a volatile environment where it had taken an ethnic dimension and relationships had been strained[33]. These signs though ignored had laid a fertile ground for the 2007 post election violence.

The trigger for the 2007 electoral violence was the announcement of the 2007 presidential pools, when Mwai Kibaki of Party of National Unity was declared the winner over his competitor Raila Amolo Odinga of Orange Democratic Movement. The people supporting PNU were celebrating as their preferred candidate had won while those supporting ODM raised aims against those they perceived as supporters of PNU. Violence broke, gross violation of human rights where innocent civilians belonging to certain ethnic groups perceived to support the opposition party were killed, women and children raped, bodies mutilated, houses burned and people displaced[34].

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[32] J.B Barkan, *Kenya After Moi* (foreign Affairs, vol.83,No 1, Jan-Feb,2004 pp87-100)

[33] Op cit Kenya Truth, Justice and Reconciliation Commission p 3

[34] Kenya National Commission on Human Rights, on the Brink of the precipice. A Human Right Account of Kenya's post-2007 Election Violence Pre-minary Report, Daily Nation,23rd January,2008, pp 23-31

The security personnel took sides and forgot their motto service to all, instead of protecting civilians, they participated in committing atrocities by either watching violence being committed and doing nothing or using extra force to a point of killing unarmed civilians[35].

The events leading to the 2007 violence had a deep rooted historical background dating back from the colonial period, and these unresolved issues had piled up with subsequent governments who have done little or nothing to address the issues. As a result, this had brought great division among communities and established foundations where Kenyan communities were deeply divided on tribal lines and great mistrust.

The Kenya truth justice and reconciliation Commission (2013) critically analysed root causes that have led to different violence including the 2007 in Kenya which need to be addressed, it categorised these events into four historical events.

The British colonial era of (1895-1963), President Jomo Kenyatta's era (1963 -1978), president Daniel arap Moi's era (1978-2002) and President Mwai Kabaki's era (2002-2008).

The British colonial era of (1895-1963) was involved with great violation of human rights which ranged from massacre, torture, arbitrary detention, unspeakable sexual violent acts and massive displacement of thousands of people from their lands. More than 5 million acres of land were taken away from the original inhabitants which has been a drive of conflict and

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[35] Kenya Television Network (KTN), " *The police kill unarmed civilians"*KTN, 16th January 2008, retrieved 25/10/2010.

ethnic tension in Kenya today. In addition, the British government used the strategy of divide and rule which led to deep segmentation of Kenyan communities along tribal lines[36].

The President Jomo Kenyatta's era of (1963 -1978) came after Kenya gained independence in 1963 from British rule. Independence brought great hope and expectation for communities in Kenya, this to them would bring an end to oppression, torture, massacres and unlawful killings. In addition, independence meant the return to their land which they had been forcibly evicted from to pave way for the British settlers. It would bring a beginning to political and economical stability[37].

However, these expectations did not materialize as President Kenyatta's government embarked on consolidating power and using it to punish anyone who spoke against ills taking place in the government. Many people fled to exile for fear of assassination. The "shifta war" on the Northern part of Kenya against the desire of the residents to secede to Somali took place during this era. There was massive human rights violation where an estimated number of 7000 people died[38]. The government did not address the issues of land which remained important not only to the remnants of Mau Mau and central province people but also residents of Rift valley and coast province which remains up to date.

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[36] Sanger C., John Nottingham, *The Kenya General Election of 1963, Journal of modern Africa studies*, volume 2, No 1,(March, 1964) pp 1-15

[37] ibid

[38] Op cit Kenya Truth, Justice and Reconciliation Commission volume 1

President Daniel arap Moi's era of (1978-2002) was not exceptional, as the status quo remained for a couple of years but become even worse after the attempted coup of August 1982. After the attempted coup the government tortured those perceived to have participated. The Kenya Air Force as they were perceived to have a great hand in the coup were imprisoned, tortured and subjected to inhuman treatment. The government stepped up operation and beefed up measures to consolidate power by amending the constitution making Kenya a de jure one party state in June 1982. In addition President Moi filled government position with loyalist mainly from his own tribe.

The security officials were involved in great atrocities as they tried to control Kenyans by torturing, ill treating, sexual violence and looting of property. Those who opposed the government faced detention without been tried and unspeakable torture in the infamous Nyayo house torture chambers which had specifically been built for the purpose of punishing those who would not cooperate and questioned the Moi regime. [39].

 President Mwai Kabaki's era (2002-2008) in power had brought hope to Kenyans as it seemed to unit communities who were hungry for change. The 2002 nation election, Kenyans united to remove the Moi government from power which many had perceived as impossible to remove as those who had tried to challenge it such as Kenneth Matiba and many other who never lived to tell the story faced it. The 2002 victory was a Kenyan victory under a coalition of different political leaders.

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[39] Op cit Kenya Truth, Justice and Reconciliation Commission volume 1

The people of Kenya were hopeful that the government was going to embark at some of the challenges faced in the previous governments and bring justice and reconciliation as they had promised[40].

Despite of the great economic developments that took place during the first term of President Kibaki government, the government was faced with great disagreements, broken promises which led to divisions and mistrust. The difference in opinion among the political group manifested with the vote for the constitution in 2005 as some supported while other opposed it. Politicians as they drummed up support from people to vote for or against the proposed constitution had managed to divide communities under tribal lines. President Kibaki made the same mistake that president Moi had made by aligning himself with members of the "Gema" communities where some were advancing their agenda and those of their region hence marginalizing the majority.

The Kibaki government was not able to deliver on its promises as fighting corruption as commissions established to deal with issues as golden scandal were never implemented. The government was as well compromise as it was involved on corruption acts[41].

The above historical issues led to structural violence, mistrust among communities, unfair competition, a sense of hopelessness, fear, marginalization, political exclusion, abuse of human rights, negative perceptions and stereotypes, ethnic tensions, formation of militia groups and a feeling of injustice. All these were cooking in one pot of despair and it was not long as the issues manifested as a violent conflict in 2007 as the election triggered them.

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[40] Op cite Kenya Truth, Justice and Reconciliation Commission volume 1

[41] ibid

As the 2007 post election brought in a coalition government, it is clear that there is a great need of initiating a culture of peace in Kenya as the historical background of Kenya brings to light that there is a lot that has to be dealt with as a nation so as Kenyans can walk toward a culture of peace. Perceptions need to be changed worldviews that promote coexistence be adopted and this can take place through an education that advocates for peaceful means and a culture of peace. There is hope as peace education has a place in communities that are deeply divided.

1.5.3 Peace Education

Peace education has been defined as the process of teaching people about the threats of violence and strategies for peace where its aim is transform a culture of war to a culture of peace[42], peace education is a planned and guided learning that attempts to comprehend and reduce the multiple forms of violence and an instrument to advance and maintain cultural, social, religious, political and economical practices[43].

Peace education therefore is about teaching individuals the information, attitudes, values, and behavioural competencies needed to resolve conflicts without violence and build and maintain mutually beneficial, harmonious relationships. The ultimate goal of peace education is for individuals to be able to maintain intrapersonal peace, interpersonal peace, intergroup and finally international peace.

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[42] Harris,I., & Morrison, M. *Peace education,* (NC: McFaland press ,2003. P.2)

[43] Reardon, B.A. Peace education: *A review and projection*. In B.Moon, S.Brown,&M.Ben Pe (Eds),*International companion to education* (New York: Routledge. 2000 P. 400)

Peace education theory is concerned with the study of violence, its root causes, its manifestation and educating ways in which the above could be counteracted to create a culture of peace at all levels[44]. This theory advocates for positive peace and not negative peace. Galtung (1969) has made a clear and important distinction between negative peace and positive peace; he states that negative peace exists when there is no direct violence but there exist structures that indirectly affect the wellbeing of a people[45].

On the other hand, Positive peace is a condition that exist when there is social justice, structures and institutions that promote an equal distribution of resources, human rights are respected and where people settle disputes in a peaceful manner. He supports that peace education is an important tool which natures a culture of peace hence positive peace which goes beyond conflict settlement to conflict transformation eventually eroding the culture of violence[46].

1.5.4 Debates on Peace Education

Peace education has evolved over time; leading to its purpose to change with the different forms that conflict has taken over time. In its purpose, peace education has been seen as one that:

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[44] L. Ardizzone, 'Generating peace': *a study of non-formal youth organization, peace and chance* Vol 1, (2003) pp 420-445 :430

[45] Galtung, J. *Violence, Peace, and Peace Research*, International Peace Institute Oslo, volume 6. No(3, (1969) pp167–191: 175

[46] ibid

"Promotes the development of an authentic planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing the social structure and the patterns of thought that have created it"[47].

Global issues have been changing as we are faced with new challenges due to new development that are taking place. This in the face of globalization has made it necessary to change so as we can adapt and solve the new challenges presented. Peace education has also had its development over time, according to Reardon (1988), peace education has taken three main phases which are, reform phase, reconstructive phase and transformation phase[48].

Reform phase picked after the end of World War II, this was a period where lots of lives were lost and the effect of the war was very clear from the destructions that had taken place. This then necessitated that a reform approach be taken which aimed at preventing war and control of arms. At this phase peace education aimed at changing peoples and individual behaviour using non-violence education as a means to change people's outlook for war. War and arms race had been the dominant way of achieving power and incompatible goals and it was important that states and people got other ways of addressing differences far from violence[49].

Reconstructive phase was the second phase which developed in 1960s. Reconstructive went beyond change of behaviour and advocated for reconstruction of international systems with the aim of abolishing war and achieving total disarmament. Peace education took the form of advocating for change of institutions and establishment of global institutions that would

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[47] Betty A.Reardon: *Comprehensive Peace Education: Education for Global Responsibility*, teachers collage Columbia University (New York and London. 1988 pp.9)

[48] Harris, I., and M. Morrison *Peace education* (2nd edition) Jefferson, NC: McFarland & Co (2003).
[49] Read, H. *Education for Peace*. (New York: C. Scribner's Sons 1949).

resolve conflict and bring peace back. It acknowledged the fact that there are institutions and structures that play a part in causing conflict and should be addressed[50].

Transformation phase is based on the idea that any form of violence should not be accepted. It is an inclusive approach which targets both people's behaviours and institutions. Peace education is used as a tool towards changing the people's way of thinking and formation of values that would prevent violence. It seeks the transformation of societies towards a non violent culture which is the culture of peace[51].

The multifaceted nature of peace education has raised academic issues among different scholars. To begin with peace education has many approaches, this has lead to arguments that peace education does not have a structure of its own hence cannot be a discipline.

Some scholars such as Nicklas and Ostermann (1996) have stated that peace education cannot be a genuine education discipline and not a subject that could be officially or unofficially taught in school since it lacks patriotic values[52]. Peace education is seen not to have patriotic values since it may be seen as one that forbids conflict. The notion that fighting for ones country is a show of patriotism had been passed by time. One can defend his/her state by preventing violence to occur in the first place which would prevent much destruction and suffering.

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[50] Op cit Read,H 1949

[51] Op cit Harris, I., (2003).

[52] C, Cox., and R, Scruton:. *Peace studies*: *A critical survey.* (London Institute for European Defense and Strategic Studies. 1984)

The sensitive topic of security as being a state affair has been challenged over time where human security that puts the populations insecurity as an important element in any stable government. Peace cannot be seen as a political affair only since we have seen governments unable to deal with internal conflict which have been as a result of not been able to offer its citizens human security such as good health and dealing with poverty[53].

There are some who are sceptical of the possibilities for the existence of peace education. Nicklas and Ostermann for instance, argue that one cannot be educated for peace since peace is a condition attained through social action[54]. This then brings in an important question, how can social action be achieved without education? For a social action to be obtained education which provides knowledge becomes very important. Therefore peace education is necessary for achieving a social action desired to transform people from cultures of war to a culture of peace. In response to the different critics of peace education, Miller acknowledges that people may face difficulties in comprehending peace education for the reason that it does not derive its subject directly from existing social realities[55].

Defenders of peace education have also highlighted concerns in response to the critics, in the response they state that over time peace has received minimal if any support from educational politics because it is considered as critical and radical which makes it hard to mainstream.

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[53] Emmanuela Gakidor, Christopher Murray, and Julio Frenk, *"A Framework for Measuring Health Inequality,"* (World Health Organization: Discussion Paper, 29 July 2000)

[54] Burns,R. J., & Aspeslagh, R. (Eds). *Three decades of peace education around the World: An anthology*.(New York:Garland. 1996 p.42)

[55] Gavriel Solomon and Edward Cairns (Eds). Toward a theory of Peace Education Handbook on peace Education. New York,Ny 100, 2002 16.p.p 54

Wulf (1994) in support to peace education states that peace education is a very important tool in every society; this is because it is relevant to different situation. This to him is an important quality in education since if education is not in touch with current realities it may not achieve the desired end. In addition Wulf believes that brings light to this education must be made reference to peace since peace is an object of social and individual development[56].

1.5.5 Peace Education and International Institutions.

Peace education had been a core mandate of the United Nation. In its charter stipulate that it aims at maintaining international peace and encouraging nationals to cooperate and look for other alternatives to settle disputes.

United Nations Education, Scientific and Cultural Organisation (UNESCO) has gone ahead and emphasised on the importance of education as a tool to solving conflict by recognizing in its preamble that since war begins in the mind then to deal with it will require transformation of the mind which can only be realised through education to achieve a culture of peace[57].

The culture of peace has widely been at the heart of united nation where it seeks to promote respect of human rights, democracy, tolerance, free flow of information, approaches to preventing violence and finally efforts based on the creation of conditions of peace[58]. The Culture of peace was first described at Yomoussoukro in 1989 after this concept had been developed for ten years by the United Nations[59].

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[56] Wulf, C. Education for peace. In the international encyclopedia of education (Vol 3, 2nd ed pp 1729-1733) oxford: Elsevier Science/Pergamon 1994

[57] UNESCO

[58] See United Nation. *Culture of Peace Resolution* 52/13. 1998 Geneva

[59] ibid

From the above explanation, it is evident that the culture of peace does not only refer to the absence of war but also must be geared towards human security which promotes open communication, gender equality and democracy on top of those mentioned above[60].

Peace education is based on the set values, attitudes and modes of behaviours based on non-violence, sustainable development, participatory communication, participation in democracy and international peace and security[61].The culture of peace therefore; becomes an outcome of peace education since peace education aims at changing attitudes and world views from a culture of war to a culture of peace.

The concept of culture of peace may be seen to refer to either empirical facts or imaginative constructions. The empirical concept can be used to refer to the anthropological facts, such as culture. These cultures are peaceful and do not engage in warfare and have very few cases of homicides, rape and theft[62].

The empirical concept can also mean that there is a possibility of culture of peace among societies even when they may co-occur with a culture of war[63]. Nations International Children's Emergency Fund an agency of the United Nations, recognises that a culture of peace is very important for a safe environment for children and to achieve this, education that

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[60] Wagner,R. V. *Distinguishing between positive and negative approaches to peace*. Journal of social issues 44, 1-5(1998)

[61] De Rivera,J. *Assessing the basis for a culture of peace in contemporary societies.* Journal of peace Research, 41, 531-548 2004

[62] Fry,P *Beyond war: The Human Potential for peace* (New York: Oxford University Press 2007)

[63] Boulding, E. Culture of peace: *The hidden side of human history.Syracuse,(NY:Syracuse* University press. 2000)

prepares children to be responsible people who are able to understand peace and respect other people's cultures, ethnic, nationality and religion background would be building on important foundations[64].

In 1999 an international civil society peace conference was started at the Hague, the Netherlands and it is regarded to have been the largest civil society meeting. This meeting came up with the Hague appeal for peace which states that:

"A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international Standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace."[65]

In this conference the efforts to enhance peace through education were clear. The organisational together with those present nearly 10,000 agreed on fifty points for abolishing war. Among the first points of importance to note is the importance they placed in instituting systematic education for peace which would held in achieving and supporting the UN agenda for a culture of peace[66].

This shows a great appreciation of peace education global, nations of the world have realised that education is an important tool in nurturing peaceful coexistence among citizens of the world. There are different places peace education had been taught taking different shapes to meet the need of that community.

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[64] http://www.unicef.org/education/23929.html

[65] Hague Appeal for Peace Global Campaign for Peace Education in 1999

[66] Ibid

For instance in Lebanon, there was a programme incited with different activities where the core target was to train on living together, image of ourselves and others. Activities involved children understanding their rights as they aired their views on what they feel as children they should have in terms of rights as they compared their views with those of United Nation Declaration on the Right of Children[67].

Monte Sole Peace school is a good example of peace education being used to unite parties in conflict, one of its main agenda is to recognise the place of memory in conflict and help parties to be able to deal with the past for a great future. It is done in summer camps where children who are aged 15-18 and have been in places with violent conflicts are targeted to be trained. This programme has been to promote reconciliation and non-violence among the groups involved. This idea, stemed from a project developed at the beginning of the 1990s by the *Laboratorio Nazionale per la Didattica della where* international youth exchanges, was designed for Israelis. Later on, this has changed since other groups such as Serbs, Albanians, and Palestinians e.t.c have also been incorporated in the program. This programme uses historical approaches where groups are opened to the realities of their history so as to enable healing[68].

1.5.6 Peace education in Africa

Africa has been at the heart of the most deadly civil war in the world, these conflicts have been responsible for millions of deaths of civilians which have contributed to the low levels of human security in the region.

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[67] http://www.haguepeace.org/index.php?action=pe

[68] Nadia Baiesi, Marzia Gigli, Places of Memory as a Tool for Education: The "Peace in Four Voices Summer Camps" at Monte Sole: The Public Historian, Vol. 30, No. 1 (February 2008), pp. 27-37 University of California Press

Conflicts in Africa presents themselves in different forms, ethnic conflict, resource based conflict, electoral conflicts, political conflict, structural violence and many other forms. Most African children in Africa have experience violence and this has left them with memories of wars and trauma. Some children have even been forced to participate in wars as child soldiers where they were either instructed to even perform great atrocities towards their families.

It is for this reason that peace education should be part of every African nation so as to achieve future safety by healing memories to prevent conflict from recurring. Efforts have been made by different governments and nongovernmental organisation in an effort to not only post conflict reconstruction but also recovery which deals with the personal aspects such as trauma healing and capacity building where such efforts are at the core of peace education.

Sierra Leone is a good example. The war in Sierra Leone is said to have had great effect on the country, over five thousand child soldiers were involved in this conflict[69]. This showed a great violation of the 1989 UN convention of children rights. There was a great need for response and this was seen when different aid agencies responded by setting up rehabilitations programs for the affected children so as to demilitarize them and incorporate them in society. This education targeted on trauma healing and vocational training to the youth so as to help them to get alternative in earning a living rather than the power of the gun[70].

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[69] UNESCO Sierra Leone 1999.

[70] Shepler C. *The Culture Transformation of Western Africa in Sierra Leone*, Africa 62 (2) 1992.

Angola is another example of a country in Africa which has had its share in conflict. The civil war which took place from 1975 to 2002 was characterised by human rights abuses[71]. The Angola peace education specifically targeted the issue of human rights since it was so prevalent in that society. In March 1998, the Angolan National Police is said to have committed human rights violation where there was unlawful detention, torture and killing of innocent civilians[72]. An education for human rights was very important in Angola where people are taught to respect other people's rights and to develop a culture of peace in the presence of a culture of war.

In Burundi, a country which had been faced by ethnic conflict peace education has taken a different angle. The conflict was among two ethnic communities who were Hutus and Tutsi. This has led adjustments in the education curriculum which seeks to promote unity and emphasis in cooperation and respect of others culture.

In Rwanda, after genocide the people of Rwanda lived in fear and mistrust as most had witnessed or faced cruel treatment done to people they knew, children were dramatised as the memories of their relatives death still existing in their mind. To rebuild the country the government formulated an education sector strategic plan (2006 -2010) in April 2006 which aimed at promoting healing and unity for all people. Due to the high levels of poverty that was as a result of the war, the education was as well geared toward poverty eradicable and economic development.

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[71] http://www.refworld.org/pdfid/48aa82ed0.pdf Global Survey on Education in Emergencies Angola Country report Accessed on 12/June/2013

[72] UN Security Council Report, March 13,1998

Sub-regional organisations have equally taken up the challenge of ensuring peace and security in their respective areas such as Intergovernmental Authority on Development (IGAD)has come up with early warning systems that are able to detect and address conflict before they become violent. Through economical integration it has made it necessary for neighbouring countries to actively participate on ensuring peace and security of their own and neighbours.

1.6 Theoretical Framework

This research will be informed by the Integrative Theory of Peace. This theory as Danish (2006) states, views peace from the perspective of *psychological*, social, political, ethical and spiritual state[73]. This theory holds that all human states of being, including peace, are the outcome of the main human cognitive (knowing), emotive (loving) and conative (choosing) capacities which, together, determine the nature of our worldview[74].

Within the framework of a peace based worldview, the fundamental elements of a culture of peace, such as respect for human rights and freedom, assume a unique character. Integrative Theory of Peace draws from the existing body of research on issues of psychosocial development and peace education, as well as a developmental approach to conflict.

Scholars such as Hogg,Turner Reicher agree that conflict can be caused by social psychological aspects, where people categorize themselves among groups and divide the

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[73] H.B Danesh: *Towards an Intergrative theory of Peace education* International Education for Peace Institute, Journal of Peace Education vol 3, No.1, March 2006, pp 55-78

[74] Huitt, W. *Conation as an important factor of mind. Education Psychology interactive* (Valdosta state University 1999)

world in form of "us "and "them" where they form perceptions and behaviours towards others[75].

Integrative Theory of Peace consists of four sub theories which are; Peace is a psychosocial, political as well as a moral and spiritual, secondly Peace is the main expression of a unity-based worldview; thirdly peace is a unity-based worldview, the prerequisite for creating both a Culture of peace and a culture of healing.

Finally peace is a comprehensive, integrated and lifelong education within the framework of peace is the most effective approach for a transformation from the conflict-based methods of survival-based and identity-based worldviews to the method of unity-based worldview[76].

Integrative Theory of Peace states that once human needs are satisfied, peace will be the ultimate outcome. This theory will be appropriate in this research since it supports the fact that peace education is a tool towards a culture of peace and social transformation.

1.7 Methodology

1.7.1 Research Design

This research is informed by descriptive analysis which allows the use of questioners as a means of obtaining information from the respondents. This is instrumental as it combines use of qualitative and quantitative research methods to complement each other. The data collected has used numbers and narratives.

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[75] Turner J.C,Hogg, M.A.,Oakes. P.J., Reicher,S.D., & Wetherell, M.J: *Rediscovering the Social group: A self Categorizing theory* (Cambridge, MA: Blackwell 1987)

[76] Groff L. *A holistic view of peace education, social alternative* 21 (1) 2000 , 7-10: 7

The narratives have been used while examining the views of people on the topic of culture of peace in Kenya, their view on the education system in Kenya and how it promotes peace or violence.

1.7.2 Instrument and tools

The instruments used to collect data are questioners, these questioners contain open ended questions which help in examining peoples view on the Kenyan education system and how it has promoted a culture of peace. Structured Interviews were used to conducted interviews at the ministry of education , Kenya Institute of Education and Nongovernmental Organisations.

1.7.3 Study Site

This research was conducted in Nairobi the capital city of Kenya. This site was selected as it represents the mosaic of the people of Kenya. Nairobi as the capital city holds the ministry of education which becomes important in this research as it provided the needed information on peace education in Kenya. Most NGOs involved with conflict resolution and peace building have their headquarters in Nairobi where policy is implemented and later on applied to the rest of country. Most experts on peace education, conflict management and education have their offices in Nairobi and were important as informant in this study. Nairobi as well has the population needed for the study.

1.7.4   Study Population

The study population will be institutions that deal with conflict management, peace education and the ministry of education. It also involved institutions of learning such Universities head of department in institutions teaching peace and conflict related studies.

1.7.5 Sample Population

Nairobi has an estimated population of 3 million drawn from all the counties represented in Kenya hence it becomes an important site for this study. Nairobi being the capital centres of Kenya houses most Nongovernmental organisation and international institutions for instance the United Nation. It as well has the ministry of education an important reference to the study of peace education. There are institutions of higher learning which are key in the study as the students and lectures in those institutions who were instrumental in the study.

1.7.6   Sample size determination

The sample for this study consists of 70 respondents drawn from different fields. Ten respondents who were targeted to be interviewed while the other 60 respondents who questioners were to be administered to them. The structured interviews targeted respondents form the Ministry of Education, Kenya Institute of Education and nongovernmental organisations dealing with peace education at different capacities. The 60 questioners targeted 15 teachers drawn from primary, secondary and university. There were 35 students from institutions of higher learning at different levels and 10 correspondents drawn from institutions dealing with issues of peace and conflict management.

This sample size was arrived at after computations at 95% confidence level and 0.07 margin of error where 10 to 20 percent sample of the population is considered acceptable for survey studies[77].

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[77] Anderson, G:Basics of Educational Research. Montreal: Solar Publishing (1988).

1.8 Data collection

The data was obtained from primary and secondary sources. The primary sources included questioners, interviews; focus group discussions as well as key informants who were in the field of peace education. The secondary data was based on books, journals, newspaper articles, magazines, charters and documentaries.

1.8.1 Validity and reliability of data collection tools

To examine the validity of the data collection tools and their reliability a pre-test was conducted on the tools to find out if the tools would have the response expected. The tools were also be examined by the supervisor to find out if the tools were matching what the research was based on.

1.8.2 Ethical consideration

The information given by the respondents has been treated with great confidentiality as the respondents have not in any way been required to give their names. The respondents were as well given the freedom to answer the questions that they are comfortable with.

1.8.3. Data analysis

The narratives gathered was analysed using qualitative and quantitative methods. Using tables, pie chart and bar graphs. The tables and pie charts were analysed using SPSS software that simplified the findings making it easier to explain the data.

1.9 Chapters Outline

The research project has been structured into five chapters as outlined below.

Chapter one contains Introduction to the Study which covers on the statement of the problem, objectives of the study, research questions, Justification of the study, Literature review, theoretical framework and acknowledgement. Chapter Two, examines different content of peace education, its goals and objectives. Chapter Three, examines the state of peace education in Kenya and its content with different stake holders who take part in peace education. Chapter four contains a critical analysis of the transformative Impact of peace education in Kenya examining it from the collected data. Finally, Chapter Five deals with Conclusion and Recommendation

CHAPTER TWO

THE NATURE, CONTENT AND SUBSTANCE OF PEACE EDUCATION

2.1 Introduction

Peace education has a variety of programmes which fit in at different context and forms of conflict. Groff (2002) supports this by stating that the meaning of peace in itself is different in every culture therefore peace education would apply to different context[78]. The other reason that makes peace education diverse is the fact that there are different forms of conflict in society. These conflicts are addressed in different ways as they are unique in their management and in resolving them, this therefore necessitate peace education to take different forms and shapes in its content[79].

Peace education is based on three related elements in its content which impact on each other. These three are skills, knowledge and attitude. Peace education should provide skills that nature attitude of peace. These can only happen when knowledge on different elements of peace affect the way we think and act toward others. Below is a diagram that explains the relationship between, knowledge, skills and attitude in peace education and how they influence the content of peace education.

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[78] L.Groff: *A Holistic View of Peace Education, Social Alternative volume* (21)1 2002 pp. 7-10:8

[79] Bar-Tar,D., *The Elusive nature of Peace Education: In G.Solomon and B.Nevo (eds), Peace Education*. The concepts, principles, and practices around the world Mahwa,NJ: Lawrence Erlbou associates 1999 p.28

Figure 2.1 Relationship between Skills, Knowledge and Attitudes in Peace Education

SKILLS
Communication, active listening and reflection
Cooperation
Empathy and compassion
Critical thinking and problem-solving
Artistic and aesthetic
Mediation, negotiation and conflict resolution
Patience and self-control
Responsible citizenship
Imagination
Leadership, vision

KNOWLEDGE
Self-awareness, recognition of prejudice
Issues relating to:
Conflict and war
Peace and non-violence
Environment/ecology
Nuclear and other weapons
Justice and power
Theories of conflict analysis, prevention, and resolution
Culture, race, gender, religion
Human Rights, responsibilities
Globalization
Labor
Poverty and international economy
International law and Criminal Court
United Nations, international system, standards and instruments
Healthcare, AIDS
Drug trade

ATTITUDES
Ecological awareness
Self – respect
Tolerance
Respect for human dignity and difference
Intercultural understanding
Gender sensitivity
Caring and empathy
Non-violence and reconciliation
Social responsibility
Solidarity, world-mindedness
 resolution

Source: Peace Organisation.blogspot.com

Peace education should bring in a link between skills, knowledge and attitudes as indicated above. This brings in a very important link and relationship. Skills as indicated above should enable one to have knowledge which will in turn bring in attitudes of a culture of peace. Skills needed for a culture of peace are those skills that enables people coexist and be able to resolve their incompatible goals. Skills such as communication, active listening, empathy and compassion are important in conflict resolution as ineffective communication is one main cause of conflict. Communication skills should therefore be enhanced. Knowledge on issues like conflict, war and non violence should be enhanced so that people get the necessary skills they need to deal conflict.

As a result of knowledge, skills which help in bringing positive attitudes that enhance a culture of peace are impacted. Attitudes such as tolerance; non-violence and social responsibility come about as a result of knowledge on issues such as human rights and non-violence.

Peace education exhibits different characteristics as it takes different forms. To begin with, peace education is an education that is problem centered as targets solving different forms of conflict in the societies that exist, be it structural, political or even ethnic based. Peace education as well is value based and ecological as it takes the form of system approach[80].

2.2 Aims of Peace Education

Peace education evaluates all avenues that can be used to bring about peace. It aims at self awareness, helping communities understand the nature of conflict and peace, be able to identify the root causes of conflict and resolve them in a non violent way, be able to understand rights and responsibilities, cultural acceptance, to recognize prejudice, effective communication through teaching active listening, paraphrasing issues, reframing issues, value or cooperation and ability to live with change, self respect, positive self image, tolerance and social responsibility[81].

Galtung (2008) argues that the form which peace education takes is as important as the content as the form must be compatible with and represent the idea of peace. It must be one that excludes all forms of violence and specifically do away with any form of inherent violence. The content of peace education therefore, should be one that is in relation with

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[80] Op cit Bar- Tar D 1999

[81] Susan Fountain; *peace education working paper education section programme division* (UNICEF New York June 1999).

peace research, peace education, and peace action. It should be analytical, goal formulated, critique, make proposal and take action[82].

The goals of peace education are to help communities recognize that peace is more than absence of war and be able to deal with all forms of violence. Peace education educates communities to realize that the different inequalities present in the community which can lead to conflict. With the understanding of peace education communities are able to resolve conflicts amicable as they develop effective communication skills, empathy and ethics that will be toward a culture of peace[83].

Peace education as well, aims at reducing prejudice among communities. Prejudice exist especially when communities judges without full information about the other party[84]. Prejudice becomes an important target of peace education as it is a common source of conflict. This is because; prejudice makes communities form negative attitudes toward either an individual or a group which bring about stereotype. Stereotype influences the way people act toward others due to the perceptions they have formed against them. Prejudice gives people a moral obligation to distance themselves from the other groups hence making it easy for them to discriminate them, oppress them or even eliminate them without a feeling of mercy as they have already dehumanized them through naming them[85].

Peace education in pursuit of addressing prejudice, advocates for tolerance. Teaching people on tolerance make them sympathetic with others realizing that all people are different in their

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[82] Johan Galtung, *Form and content of peace education: Encyclopedia for Peace education* (Columbia University (www.tc.edu/centers / EPE, 2008)

[83] Ian Harris; *Peace Education* (Mcfarlands company 1998)

[84] Merriam Webster's Collegiate Dictionary

[85] Susan Opotow; *Moral Exclusion and Injustice: An introduction.* Journal of Social issues, 46 (1) 1990

own way and people need to understand and not prejudice them just because they are different. As Corbett (1982) acknowledges, all people have a right to have their persons and identity which should be respected by all[86]. Vogt (1997) supports that tolerance is something we learn and make an intentionally decision to put up with others even when they sometimes possesses some elements that we are not comfortable with, feel threatened or even have a negative attitude towards us.

This helps in promoting harmony and coexistence by acknowledging that other people's rights and liberties[87]. Without tolerance, it is almost impossible for human beings to deal with issues without prejudicing others hence causing of conflict as there will always be misunderstanding. Tolerance helps people to coexist leading to a culture of peace[88].

The content of peace education varies as indicated before, various peace education scholars view it from different perspective. Some define peace education content in terms of international and global problems while others state that the content of peace education focus on individuals[89]. In 1979, UNESCO recommended that all education should promote human rights, and should be directed to the development of human personality which strengthens respect of human rights through understanding, tolerance and friendship among all nations[90].

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[86] Corbett, M. *Political tolerance in America: Freedom and equality in public attitude* (New York: Longman 1982)

[87] Vogt, P.; *Tolerance and Education, Learning to Live with diversity and difference* (Thousand Oaks, CA:Sage publication 1997)

[88] Reordon, B. *Tolerance the threshold of peace* (Paris: UNESCO publications 1997)

[89] Magnus Haavelsrud, *conceptual perspective in peace education (*Norwegian University of Science and Technology in Trondheim, Norway)

[90] http://english for peace.blosport.com

United Nations International Children's Emergency Fund (UNICEF) explains that the above values can be achieved through peace education which should be inclusive of an education that promotes behavioural change by addressing values of the entire community[91].It is important to understand that peace education over time, has taken different shapes and meaning to different people and cultures. This is because the word 'Peace' has different meanings within different cultures, as well as different connotations for the spheres in which peaceful processes are applied, this would mean that peace education would be different in different context and it is best practiced when it is applied in the context[92].

Bar-tal (1999) supports that peace education is contextual by stating that it takes different forms since there exists different forms of conflicts in societies[93]. For instance, in the context of Australia it focused more on an education against ethnocentrism and promoting cultural diversity. In Japan, it targets nuclear disarmament and militarism, in America it was concerned with issues of prejudice. This shows that peace education is shaped by a certain context and it is best applied in that context. With this understanding of peace education we see that it has been practiced by different states from the twentieth century up until today[94].

2.3 Peace Education as Disarmament Education

The disarmament education is one important element in peace education as proliferation of arms pause a great danger to peace. When people have arms, they become a threat to peace.

[91] www.unicef.org/ education / files peace education pdf

[92] L. Groff; *A holistic View of Peace Education, Social Alternatives* vol (21) 1(2002) pp 7-10: 8

[93] Bar-Tal, D., *The Elusive Nature of Peace Education*. In G. Solomon & B.Nevo (eds), *peace education. The concepts ,principles, and practices around the world*   Mahwah,NJ: Lawrence Erlbau Associates 1999) p. 28

[94] Aspeslagh,R., & Burns, R.J. *Approaching Peace Through Education: Background, concepts and theoretical issues (*New York1996. Pp. 35)

The disarmament education as Burns& Aspelagh 1983 indicate, takes different categories which are idealistic, intellectual and ideological approach.

The idealistic approach focuses on individual with an aim of social cohesion. It is commonly driven by NGOs and international initiative. It looks at peace education as an important element that help transform the mind of an individual who will reflect that to the society and to the whole world at large[95].Intellectual approach focuses on education to build knowledge against disarmament within an education content. Ideological approach on the other hand focuses on education for disarmament outside formal education as it argues that sometimes schools may not be the best to offer peace education as some institutions embody violence hence cannot promote peace[96].

Political approach is the other approach, it focuses on social change and concentrates more on bringing a close link between research, education and action it seeks to promote peace education at all aspects[97]

Japan is a good example of a state thee has been has been vanguard on issues of disarmament and non-proliferation education. It has made it clear to all nations that it is dedicated to peace through a safe world free of nuclear weapon. This is drawn from its devastating experience of atomic bombs in Hiroshima and Nagasaki. To this effect Japan invites diplomats from all over the world in a fellowship programme where participants get educated on non-proliferation and disarmament policies in Japan as they are encouraged to join in the

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[95] Haavelsrud,M. *Education in development* (Norway: Arena publishers 1996)

[96] Harber,C*: Schooling as violence* (London, UK: Routledge Falmer 2004)

[97] Freire P., *Padagogy of the oppressed* (New York, Ny Continuum 1970)

campaign for disarmament. The programme moreover, includes a visit to the Hiroshima and

Hagasaki to learn about Japan experience of atomic bombs[98].

2.4 Peace Education as Conflict Resolution

Conflict will always be part of every society as long as human beings interact. Communities

should be taught how to resolve conflict without causing harm to others and this can only be

realized through peace education advocates for conflict resolution.

"Martin Luther King Jr, once said that compassion and non-violence help people see the
enemies point of view, to hear their questions, to know their assessment on ourselves. For
from the enemies' point of view people are able to see the basic weakness on our own
condition"[99].

Peace education an education against all forms of violence, this means that peace education

acknowledges that conflict is a part of human relations but there are ways in which it can be

resolved to prevent it from being violence. As Deutsch and Coleman 2000 indicate, conflict

can be destructive but at the same time it can be constructive as it depends on the manner in

which it is handled to either make it destructive of constructive[100].

Peace education teachers on an understanding of different ways in which conflict manifest so

as to come up with ways of dealing with it before it turns violent. Conflict manifests in

intrapersonal, interpersonal and global. To address these levels of conflict requires an

understanding that personal conflict is where an individual does not have peace within them

and it would be difficult for them, they cannot be objective while dealing with other people

hence bringing in the aspect of group conflict.

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[98] www.disarm.emb-japan.go.jp/statements/0704-05-1NPT.htm

[100] Deutsch and Coleman; *Peace Education: the handbookof conflict resolution: theory and Practice*(San
Francisco: Jossey-bass 2000)

Conflict easily internationalize, in its management or even scope. Changing the attitude of a person can go far in helping resolve conflicts as when a person is at peace with themselves they will reflect the same to others. Peace education seeks to change attitudes of violence at all levels hence bringing about a culture of peace[101].

Peace education would as well teach on different sources of conflict, which ranges from economic, value, power and miscommunication. Economic conflict sets in where there is competition of scarce or perceived scarce resources which brings in competition and strives. values that people hold in that communities have with different ideologies and world views can as well be a cause conflict especially one group become assertive and a feeling of having superior views. Power conflict manifest where different groups want to have or maintain influence by controlling others by being on the top and even miscommunication which may result to feelings of anger and confusion a fertile ground for conflict[102].

Peace education sees conflict is not seen as an integral part of society which is on-going. Peace education teaches that communities should be transformed and this transformation should go beyond seeking to contain and manage conflict but seeking to find out the root causes of conflict so as to bring in sustainable solutions. It focuses on the structures that can breed conflict behaviours and attitudes that are violent. In addition, it addresses different actors in the conflict at different context understanding that context in which conflict exist is very important while dealing with the conflict[103] In conclusion, students and communities are also taught to understand conflict dynamics and are empowered with skills such as;

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[101] Op. Cit Deutsch and Coleman (2000)

[102] Katz.D, *Nationalism and Strategies on International Conflict Resolution.* In H.C. Kelman (eds), International behavior, A social Psychological analysis (New York; Holt, Rinehart and Winston, 1965, pp. 356-390)

[103] Mark, R.W and Snyder,R.C; *The analysis of social conflict- Toward an overview and synthesis.* Journal of Conflict Resolution 1957,1,212-248

communication skills to manage peaceful relationships, non-violent ways of addressing conflicts, cooperation, respect of other peoples religion and even respect of human rights. In addition conflict resolution teaches on human relations skills such as anger management, impulse control, emotional awareness, empathy development, assertiveness and problem solving skills[104].

Peace education therefore encourages people to have personal peace by reflecting on personal traits that may encourage violence. It also targets the larger community encouraging them to solve their differences peacefully.

2.5 Peace Education and a Culture of Peace

Education is a very important tool towards a culture of peace as it becomes very necessary to propagate values such as love, respect for humankind in a world where culture of violence is more dominant. Peace education therefore should aim at an education that would enhance a culture of peace which establishes a comprehensive and effective cultural system that promotes a culture of peace[105].

2.6 Caring for others an Element of Peace Education

Peace education should more importantly nurture our children towards a culture of caring, this brings in an important element of the environment in which we choose to bring up our children in their socialization. Teachers, parents and community have a great responsibility of demonstrate genuine care towards children for peace education to be effective as peace education should start from the basic levels of socialization such as family, school and

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[104] Sandy, S., *Conflict Resolution in Schools: 'getting there', Conflict Resolution* Quarterly vol19 issue 2,(2001) 237–250: 342

[105] Ada Ahoroni, *Peace Education and Cultural System for the Middle East and Beyond: Encyclopedia of peace education, teachers college* (Colombia University 2008)

church. These will help children pick up caring values as part of their normal life. Children should equally learn from their socialization on how to deal with conflict by learning effective ways or resolving their differences and living with strangers[106].

The Swedish national curriculum is an example of a curriculum that targets to focus on an education that promotes care for others. The curriculum prescribes that all schools should endeavour teaching on the important aspect of understanding others and enhancing the ability to be empathetically of others. This is done to influence and encourage students to hold close values that are common and shared by all communities where they learn to respect and care for others genuinely. Values such as understanding, kindness, and forgiveness are some of the values that are common to all communities that encourage cohesion[107].

2.7 Coexistence Education

With the recognition that conflict will always be part of every society, coexistence becomes an important element towards a culture of peace. Skills of coexistence should be core in peace education; people should be taught how to live with other despite their differences. To coexist, effectively, one should recognize that rights of other people are equally important and one should accept others as a legitimate and equal partner with whom disagreements have to be resolved in a peaceful manner[108].

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[106] Ruddick, S. *Maternal Thinking; toward a politics of peace* (Boston, M.A. Beacon press 1989)

[107] Rosenberg; *Nonviolent communication: A language of compassion* (2nd ed.)Chicago:Puddle Dancer press 2003)

[108] Garthoff, R.L, Détente and confrontation :American-soviet relations from Nixon Reagan (revised eds) (Washington DC: The brooking institute 1994)

People must understand that non coexistence begins at the lowest level of negative inter group relations, where there is miscommunication and small disagreement that are not resolved therefore forming negative perceptions and straining relations. Ethnocentric beliefs which lead to behaviours such as exploitation, mass killing, discrimination and even ethnic cleansing should be discouraged as people must always be taught that no culture is superior to others[109].

For Peaceful coexistence, Peace education help groups recognize the existence of other groups despite their differences on goals, values, ideology, religions, race, nationality, ethnicity and cultural orientation and respecting them by viewing them as human beings with legitimate needs, aspirations and goals[110].Effective coexistence is a process, where members in the society acquire beliefs, attitudes and behaviours that enable them to coexist by transforming their mindset to comfortable accommodate those they perceive different from them and acknowledge them as equals for the fact being they are human beings[111].

 World views that hold discrimination, conflict and exploitation are a threat to coexistence and should be replaced with values that encourage people to appreciate others. This can be realized when people are taught that acts such as discrimination and ethnocentrism can be a good ground for violence[112].

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[109] Staub, E, & Bar-Tal, *Genocide and Intractable conflict: Roots, evolution prevention and reconciliation*. In D.O Sears, L.Huddy and R.Jervis(Eds) Oxford handbook of political psychology pp710-715 Oxford University press

[110] Kriesberg L. *Coexistence and the reconciliation of communal conflict,* in E. Weiner (eds). The handbook of interethnic existence (pp 182-198) New York continuum 1998.

[111] Hertz-Lazarowitz, R., Zelniker, T.Stephan,C.W,& Stephan W.G, *Arabic coexistence programs*, Journal of social issues, issue No2, 2004

[112] Solomon, G*; A narrative-based views of coexistence education.* Journal of Social issue, 60(2) pp 237-287

Bosnia and Herzegovina unit based education for peace is one example of coexistence education, this education targets students, teachers and parents, and is based on the concept of unity as the primary law of every relation.

These education engages students in a process of searching for unity among them by helping them focus on their own world view and how it affect their thoughts, feeling, actions and relationships. These unit based education for peace is an important element in Bosnia and Herzegovina as it is represented by Muslims, Catholics and Serbs (orthodox Christians) who have had conflict due to their difference in their religion to coexist[113].

2.8 Peace Education and Human Rights Education

Human rights are very key to peace as peace cannot exist if the rights of human beings are not respected. Human rights education should be taught at all levels to help people understand that all human beings are born free and equal in dignity and right. They are endowed with reason and conscience and should act towards one another in a spirit of brother hood[114]. Human rights belong to all individual irrespective of their gender or age as long as they are human, this set standards which are very important as they bring forth the inherent human dignity. Human rights are not earned or deserves as they are inalienable and one cannot lose these rights or be denied these rights just because someone else decides[115].

Human rights should be part of every system of education to teach children and create awareness among students[116].

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[113] Smith, A., &Robinson, A; *Education for mutual understanding*(1996) http//www.ccruni.gov.uk/research/csc/mutual.htm

[114] Article 1, Universal declaration of Human Rights

[115] Gonzalez, Susan. *WE: Lessons on Equal worth and Dignity*, the United Nation and Human Rights-Primary edition.Minneapolis,MN:United Nation Association of Minnesota 1999

[116] Claude, R.P. *Education for Human Rights*; The Philippines and beyond Quezon City,(Philippines: university of the Philippines press 1996)

As Eleanor (1958) once said, universal rights begin in small places, close to home and until these rights make meaning at home, and human rights education is embraced in our levels of socialization then its progress will be in vain[117]. Eleanor recognized that there was need of human right education from the basic level of socialization.

As acknowledged in the Universal Declaration of Human Rights, it is the duty for every organ of society to strive by teaching and educating on human rights so as to promote respect for these rights and freedom[118].

Violation of human rights is one of the main root causes of conflict and war. These conflicts can be due to denial of economic, social, political, cultural and civic rights[119].Human rights education promotes awareness about rights accorded by the universal declaration of human rights and its related human rights convention, as well as the consequences of not respecting the human rights[120].

An education toward human rights should go beyond providing information but should as well be a comprehensive long-life process where people in different communities learn and develop values that are of respect and dignity of others[121].

Human right education is based on principles as equality, non discrimination, indivisibility, interdependence and responsibility. These principles are those that indicate that there is respect for human rights and where human rights are respected people live peaceful and solve their differences peaceful bringing in a culture of peace[122].

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[117] Eleanor Roosevert, "In our Hands" address delivered at the UN on the tenth anniversary of the UDHR,1958

[118] Preamble Universal Declaration of Human Rights, 1948

[119] The Hugue Agenda, Themes, p5

[120] Amnesty International: Human Rights Education strategy 1996.

[121] General Assembly Resolution 49/184,23 December 1994.

[122] www.unesco.org/new/en/education/themes/leading-the-international-agenda/human-rightseducation

Finally under human rights is gender studies, gender rights remain an important element in socialites as they can cause conflict leading to violence. Gender education, should focus at stopping stereotypes against gender orientation and promote activities and values that are non- discriminative in nature[123].

Human rights education was important in Northern Ireland as it emerged from decades of political conflict. Human rights education in this case was used as a tool to preventing violent conflict to recur and in pursuit of promoting a culture of peace[124]. Human rights education in Northern Ireland is taught in schools, youth service and training in programmes for all who work in different situation. These is done with an objective of bringing in equality at all lever and teaching people how to respect others (NIHRC 2001,126) [125]. In addition, the curriculum is based on concepts such as diversity and inclusion, equality and justice, human rights and social responsibilities, democracy and active participation[126].

In the Philippine, human right education is incorporated as a subject taught in school at the elementary level and college level in subject such as social sciences courses which aims at bringing awareness of human rights to students and enhances unity[127].

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[123] UNICEF ROSA, *Ending Violence against women and girls in South Asia*: meeting report 21-24 October 1998 Kathmandu.

[124] Reilly, Jackie; Niens, Ulrike; Mclaughlin,R.; *Education for a Bill of Rights for Northern Ireland*. In: Osler ,Audrey, ed. Teachers, Human Rights and Diversity-Education Citizens in Multicultural Sociaties. Trentham: Trentham Publication 2005.

[125] Northern Ireland Human Rights Commission(NIHRC) Making of a bill of rights in Northern Ireland-A Consultation by the Northern Ireland Human Rights Commission. Belfast (2001)

[126] Northern Ireland Council for the Curriculum, Examination and Assessment(CCEA)2003

[127] The State of Human Rights Education in the Philippines: Issues, Concerns and Directions, Paper presented at the 7th National Congress on Good Citizenship Forming the youth into Good Citizens: Contemplating, Articulating, Operationalizing Values. Commission on Higher Education 8th December 2012.

2.9 Peace Education and Development

Development education is an element of peace education, as it deals with those aspects in a community that helps communities move towards a desired level. Fountain (1995) views education for development as one that builds commitment to global togetherness, respect of diversity, social justice and even environmental awareness[128].

Development should be one that focuses on the people themselves by expanding peoples choices in different aspects of life. When people have different options in sustaining their needs, the scarcity perception is dealt with. Scarcity is one cause of bad competition as people will always fight over the perceived scarce resources. Development should be one that is directed to dealing with issues that threaten human security. Aspects that threaten human security are such as poverty, unemployment, health care, insecurity, food security and education. It should be a development that is people oriented that is bottom up approach, a development that does not create dependency but that which enables communities to deal with their issues by giving them options. It should be a development that does not cause harm but which is sustainable[129]. Sustainable development is one that meets the need of the community now without compromising the future generation's needs. This is development that is sensitive to the environment[130].

Development should involve people and be able to meet their needs. As Julius Nyerere stated, development is the participation of people in a mutual learning experience involving themselves, their local resources, external change agents, and outside resources. People cannot be developed, they can only develop themselves by participating in activities which

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[128] Fountain S., *Education for development a teachers resources for global learning* (London: Hoddle&Stoughton 1995)

[129] http://www.ibrd.gov.nl.ca/regionaldev/cd.pdf

[130] http://www1.umn.edu/humanrts/edumat/hreduseries/hrhandbook/part3A.html

affect their well-being. People are not being developed when they are herded like animals into new ventures.[131]"

Peace education teaches on development where people are taught to address the root causes of their own oppression in order to meet their human needs[132]. The development that peace education support is sustainable development, this development focuses on communities felt needs and facilitates communities to solving their problems instead of giving them handouts which create dependency. In addition, it is interested in promoting an active democratic citizenry interested in equitably of the world's resources, and a bottom up approach of development[133].

Peace education as well addresses development issues in communities with a realization that most communities are unable to achieve their potentialities due to existence of structural violence in our communities. This structural violence has structures that oppress and marginalize some groups to a point that they are not able to achieve their livelihood. Peace education becomes an important tool to eliminate this form of violence by teaching people how they would earn a living and discouraging structures that make it hard for communities to achieve their livelihood.

Environmental issues become very important and a core element of development as Peace education addresses Environmental issues through Environmental education. This is of great importance especially now, when there is global warming, rapid species extinction and

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[131] Julius Kambarage Nyerere, *Freedom and development*; (Selected writings and speeches 1968-1973)
[132] Freire, P., *Pedagogy of the oppressed* (New York, Seabury1970 P.58)
[133] Pilisuk, M. *The hidden structure of contemporary violence, Peace and Conflict: Journal of, vol* 4 (1998), 197–216:

adverse effects of pollution. The values that peace education promotes are based on ecological security; here humans are protected and nourished by natural processes[134].

 This education makes students and communities aware of the fact that if environment is not well taken care of, can be a source of conflict especial if resources nature has made available to us are depleted. This education tries to prevent resource based violence with the understanding that, if resources were available for all, and was equally distributed, then human beings would not have resource based conflicts.

Environmental and sustainable education in Democratic Republic of Congo(DRC) has been of great importance to the people of Congo who the vast majority in the rural area rely on the forest for their livelihood. They use the forest for medicine, energy where 80percent of all domestic energy is through burned charcoal. With this high reliance on the forest, an education on environmental and sustainable development has been taught to the DRC Congo people making them aware of how the environment can be a main source of conflict due to scarcity[135].

2.10 Peace Education as Global Citizenships Education

Global citizenship education has been seen as one important element of peace education as it focuses on international awareness. It implies that every person should have an active role as global citizen and be a person who respects value and diversity and is willing to act towards making the world a more equitable and sustainable place[136].

[134] Reardon, B. *Comprehensive peace education: educating for global responsibility(* New York,Teachers College Press 1988)

[135] Oyono,R. *Profiling Local-Level outcome of the environmental decentralization: the case of Cameroon's forest in the Congo Basin*.The journal of of Environmental and Development 14(3): pp. 317-337

[136] United Kingdom, Oxfam Curriculum for Global citizenship 1997 P. 1

A global citizen should be concerned with what is happening elsewhere in the world by taking action against injustices. A good example of a good global citizen is that of Iraq war, where people against it participated in massive marches to oppose it and even signed petitions in an effort to stop it even thou they did not belong to that particular country[137].

A global citizen will understand that injustice committed somewhere is injustice committed everywhere and action should be taken by all. These is related to peace education as it advocates for a peaceful would where people can be involved in understanding the world as a system and global village. This means that values such as interdependency become important because all have to gain from each other. If there is instability in one area, it does not only affect one country but the effect is felt by the others. This is because we trade with each other and there are interrelationships in the whole global system[138].

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[137] Osler, A. and Starkey, H. Citizenship, human rights and cultural diversity in Osler (eds) citizenships and democracy 2009
[138] Ibid

CHAPTER THREE

THE STATE OF PEACE EDUCATION IN KENYA

3.1 Introduction

The chapter will elaborate and offer an overview of development of peace education in Kenya. It will seek to find out different aspects of peace education that are present in different forms of education. It as well establish efforts that have been made on peace education after the post election violence in relation to its content all over the world.

3.2 Education

Education takes different shapes and forms as it is geared towards achieving certain goals in every society and setting. It is a route to economic prosperity, key to scientific and technological advancement, a means to combat unemployment, foundation to social equality, equal distribution of resources and the spear head of political socialization and cultural diversity[139]. Education therefore, becomes a process of acquiring and developing desired knowledge, skills and attitudes[140]. Education can as well be a powerful political tool for ideological development since it can be used in the development of liberal ideas towards nation building and in extreme cases; it can be used as a way of indoctrination[141]. From this perspective, the power of education to transform cannot be under rated as education is a powerful tools that nature's society towards development which will lead to eradication of poverty and national cohesion. This can only be achieved by an education that is not

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[139] George Psacharopolous, *Education and Development: A review* (Washington DC: world Bank,1988)

[140] Oluach G.P, *Essentials for curriculum development for schools* (Nairobi Elimu bookshop, 1982)

[141] Smith,A.,*Education in the twenty first century: Conflict resolution and reconciliation* journal of comparative education 2005,35: pp. 373-391

formulated toward manipulation but one that nature's skills that will enable children live with others peacefully.

As Lewin (2000) states, education is also a means by which social and cultural values are transmitted from generation to generation and depending on the values concerned, these may convey negative stereotypes or encourage attitudes that explicitly or implicitly condone violence or generate conflict[142]. The above type of education would prevent communities from appreciating their diversity and encourage ethnocentrism where communities view their culture as superior to others. These negative stereotypes passed from one generation to another, forms a very fertile ground for conflict. This type of education should be replaced with an education that seeks to transform communities from stereotyping but seeing others as human beings.

3.3 Peace Education In Traditional Kenya

In the Jomtien declaration of 1990, peace education was highlighted and grounded in the vision of education, this was as well an important element in the rights of the child which targets to eliminate all forms of violence against children be it structural or any other form that violence can take. Peace education therefore becomes a right to every child where they can learn to coexist not only in the war torn areas but even in those areas that are not in war[143].

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[142] Lewin,K.M 2001. *Knowledge matters for Development Professorial lecture*(University of Sussex Centre for international Education. www.sussex.ac.uk/education/documents/knowledgematters accessed: 10 August 2009

[143] www.unesco.org

The importance of peace education cannot be underestimated as it has a great role to play in societies. Fredrick Mayor- Secretary General of UNESCO, could not have put it any better when he emphasized that;

"If education is the only defense against human catastrophe, peace education is the soul of education that can create the shield for human survival on the planet earth. It is only through peace education that peace can be installed in human mind as an antidote to war is in the minds of men"[144].

The Kenyan education system has taken different forms and shape to meet different objects and accomplish different goals over time just as other places in the world with. It is important to note that in the traditional Kenya education was an important part of different communities, although not formal , there are important elements that indicated an education toward peace. This education had its purpose in helping communities' cope with different challenges and situations. It was toward religion, socio-political and economic aspects of life. Wango (2002) acknowledges that the then education was to assist communities' transit and conserve from one generation to the other as well as helping children adapt to their physical environment which was a very important aspect of survival and human interaction[145]. In the traditional set up, children were taught how to live with other people, to respect the elders and their role in the community was clear.

 Discipline was a major element in education as children grew up. They belonged to the community where any older person had the right to discipline them. Values such as sharing, respect of others property and living in harmony as brothers were very key and were taught as values to the communities through songs, stories, riddles and proverbs, which were geared towards eliminating any form of individuality and encourage togetherness.

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[144] UNESCO report 2005

[145] Wango, G.M : The legal framework for Kenya education system. Nairobi:Kenya Education staff institute (KESI) 2002

This was the Ubuntu culture of 'WE' which was one important aspect of the Kenyan traditional communities. A family burden was taken as a community responsibility and roles and responsibilities were distributed equally[146]. Peace education was an important element in traditional Kenya as indicated above, people we taught to respect each other and treat others as equal partners with compassion and love.

Conflicts were resolved with an objective of building relationships in the communities and as peace education advocates for effective ways of solving conflicts, so was traditional Kenya as mediation and dialogue was utilized when dealing with different disputes in society.

3.4 Peace Education in Education System

Kenya has not been left behind in promoting peace throughout its education system as preceding governments have been committed in offering quality education, with its objective being to reduce illiteracy by increasing access to education[147]. This is important as education should be accessible for it to achieve the intended purpose. It should as well be able to create opportunities for all and this can only be realized if it becomes accessible.

Education goals in Kenya put emphasis on national unity, social equality, moral and religious values and an education towards responsible citizens. These values in the education system help in promoting harmonious coexistence among the Kenyan communities. This fits well with the UNICEF 1999 commitment on education when it highlights that the learning process in education should help both human capital for economic growth and social capital which puts emphases on tolerance, equality and respect for human rights which would

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[146] Kevin Chaplin, *The Ubuntu Spirit in African Communities* (Amy Biehl foundation an Ubuntu foundation South Africa 2006 p.2)
[147] Kenya Vision 2030

enhance coexistence[148].The Kenya Vision 2030 gives great importance to the issues of peace building, conflict management and a culture of respect for sanctity of human life. These goals would be achieved in an education that is sensitive to issues of peace which is peace education[149].

The vision 2030 under the political pillar targets to bring in a democratic nation that is issue-based, people centred, result-oriented and accountable. Moreover this pillar recognizes that security, peace building and conflict management are of great importance to this nation. Specific strategies set to achieve security ,peace building and conflict management include promotion community involvement to issues of security and safety, improving legal and institutional reforms to improve on enforcement of law and order, build harmony among different ethnic groups, promote peace building and reconciliation to ensure sustainable peace and finally to inculcate a culture of respect for human life and restrain people from the use of violence as an instrument of resolving personal and community dispute. These efforts as it states, should be incorporated in all levels from family, schools, religious institutions and public institutions[150].

As indicated above, elements of peace education have existed in the education system and in different cultural aspects but it was not until 2008 that led to the realization that there was need to purposively develop a peace oriented education programme in Kenya. 2008 marked the beginning of initiating a peace education programme as the ministry of education initiated peace education as an emergency response to the post election violence. Their main goal was to come up with a programme that would assist in promoting peaceful co-existence among learners as the country had been divided along tribal lines and there was great mistrust among

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[148] UNICEF E/ICEF/1999/10
[149] Kenya Vision 2030
[150] ibid

communities. This programme would be instrumental in building national cohesion and healing in a country that had already been divided by the post election[151].

In addition the Peace education programme in Kenyan schools has been developed to enable students have necessary conflict management skills by teaching them to understand their own biases and address them, psychological care as well as emphasizing on national hood. To achieve these goals some of the important thematic areas that are addressed in the curriculum are and not limited to conflict management, environmental education, national hood and patriotism, disaster response, understanding biases, human rights education, conflict analysis, dealing with stereotype and respect for all[152].

Peace education policy is at the development stage however peace education has drawn from other documents such as the education policy, the Vision 2030 document international treaties such as the Universal Declaration of Human Rights (1948), the constitution of Kenya, sessional paper No1 of 2005, the children act No 1 of the 2001 as the process of drafting peace education policy is going on which is at the fifth draft[153]. The importance of drafting a peace education policy in Kenya is to bring in clear policy guidelines to facilitate effective implementation of the programme. The development of the peace policy in Kenya is in line with the 2008 communiqué agreed on by different Africa ministers for education during the Association for Development of Education in Africa (ADEA) conference on education in 2008 Mombasa[154].

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[151] http://deved.org/blog/the-peace-education-programme-in-kenya/ accessed on 22/05/2013
[152] Interview with the senior assistance director of education at the ministry of education 2013
[153] Op cit interview with the senior assistance director of education
[154] Education Sector policy on peace education(National Stakeholders Forum) held at Kenya Institute of Education 8th-9th February,2012

Peace education takes different forms and approach as it can take the form of knowledge based, skill and attitude based or both. For this reason, peace education can be taught differently in different situations. This is because, it address the different aspects of conflicts that are present in society. For this reason they argue, peace education should be taught as a subject in schools to enable learners not only identify the present conflict in their society but also realize that conflict is dynamic and can exist in different form[155].

Peace education should focus on promoting knowledge of peace and peace education through promoting attitudes of tolerance, empathy, cooperation, conflict avoidance and conflict resolution. Peace education would therefore target on individuals towards collective action of wanting to live a peaceful life in all aspects of life therefore cultivating a culture of peace[156].

It should be able to address both the overt and structural violence in society[157]. Galtung (1995) states that peace education should go beyond just the study of peace but as well ways of overcoming, reducing and preventing conflict. He however acknowledges that it is a challenge to reform cultures and social structures that are against peace and all measures should be taken to propagate peace education[158].

Peace education in Kenya has taken all the forms mentioned above at different levels to address different situations. Peace education has been integrated in the curriculum through subject such as life skills, religious education, social studies and history. It is as well equally

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[155] Consortium on Peace Research, Education and Development, 1986. 'Report on the Juniata Process'. COPRED Peace Chronicle, December 1986.

[156] Cremin, P., 'Promoting education for peace.' In Cremin, P., ed., 1993, Education for Peace. Educational Studies Association of Ireland and the Irish Peace Institute 1993.

[157] Reardon, B., ed., *Educating for global responsibility: Teacher-designed curricula for peace education*, K-12. (New York: Teachers College Press, Columbia University 1988)

[158] Galtung, J., and Ikeda, D*., Choose peace* (London, Pluto Press 1995)

integrated in co-curricular activities in the education such as drama, music and clubs activities[159].

The peace education in the curriculum integrates learning experiences in the education curriculum that would equip members of the school community with knowledge, skills, and attitudes for managing conflict. The programme   as well advocates for the culture of respect and sanctity of human life by encouraging and teaching other means to dealing with conflict such as dialogue and mediation.

 The peace education teaches students on how they can be useful citizens who are patriotic for their country and the world at large, to utilize the class room opportunity as an avenue in which positive values such as interdependence, social justice and participation in making important decisions and finally to foster positive values that enhance respect for cultural diversity which would enable them live peacefully in diverse communities in the world[160].

 As Bodine and Crowford (1998) highlight, peace education in schools can take different approaches and they highlight four main approaches for promoting peace education in schools. The first is the process curriculum approach; this basically focuses on designing a curriculum based on the principles of non-violence and teaching the content as a separate course to be studied by students just as they study other courses such as mathematics. This form of peace education takes place by way of structured activities such as simulations, class discussion and role plays[161].

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[159] http/Nairobi.wantedinafrica.com/news/4937/peace-education-enters-kenyan-curriculum.html
[160] www.un.org/cyberschoolbus/peace/frame3-1.htm
[161] Bodine, Richard J. and Crawford, Donna K. *The Handbook of Conflict Resolution Education: A Guide to Building Quality Programs in Schools,* (San Francisco: National Institute for Dispute Resolution, 1998 p.61)

The second approach highlighted is the mediation programme approach; this approach focuses on a number of students who are trained in a school set up on third party facilitation. The knowledge they get should be utilized in helping out their peers hence some people would refer to it as peer mediation. This method however has its advantages and disadvantage, the disadvantage is that it only focuses on a few selected people in school. The advantage is that the few students trained have deep understanding of the issues and mediation process and can even be very instrumental mediators in communities. The third approach is the peaceable classroom approach. This approach takes a different dimension as it deals with integrating or infusing conflict resolution principles and skills in different subjects. This approach will make use of already existing subjects such as social studies, language arts, history, mathematics and science to integrate peace education. Kenya peace education programme in school has taken this dimension where it has integrated peace education in the curriculum through different subjects such as social studies and life skills. Finally is peaceable school approach, this approach builds on the peaceable classroom approach where it allows the whole school to be part and parcel of the peace education programme and to benefit from the teachings and principles of peace[162].

3.5 Structure of Peace Education in Primary and Secondary schools in Kenya

Peace education programme in schools is coordinated by a unit in the national headquarters of the Ministry of Education. The unit is in charge of coming up with a national strategy together with other stake holders. It identifies gaps in the programme and coordinates activities at different levels national wide. The other level is the national steering committee on peace education; this committee is made up of members from different government

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[162] Op cit Bodine, Richard J. and Crawford, Donna K

ministries and departments. The national steering committee mandate is to develop partnership with different entities such as development partners and non-governmental organization. In addition, it maps different actors in peace building activities through education. Finally, it develops a coordinating frame work of different actors involved in peace building and peace education[163].

The other level is the county level; at this level, the Ministry of Education has placed an officer in each county who is the contact and focal person. The officer's role is to ensure that peace education activities are implemented at the county level, coordinate different partners involved in peace education programme at the county level and to gathering important data on peace education which is instrumental in the monitoring and evaluation process[164].

Finally, the school level, at this level, head teachers in the schools are the head of the programme. They are well conversant with the peace education programme as they have been sensitized and trained on the programme to serve as the overall coordinators. After the head teacher, there are teachers who are been trained on the programme and their role is to be in charge of implementing peace education in schools. Peace education is as well implemented through music and drama, therefore, teachers involved with music and drama have been trained to promote informal learning through integrating peace themes in music and drama pieces[165].

The Ministry of Education recognizes the importance of training all the stake holders involved in the implementation of peace education programme as indicated above. With the understanding that teachers are instrumental in implementing peace education at the school

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[163] Deved.org/blog/the-peace-education-programme-in-kenya
[164] ibid
[165] www.westfm.co.ke/index.php

level, 9 music and drama teachers per county were trained to implement peace education and incorporate it in the music festival[166]. These training is experimental oriented of which should be incorporated in different subjects such as religious studies, history and life skills.

Peace education in Kenya as indicated above is not taught as an independently subject but it is plugged in different subjects. The practicality of having peace education taught as a subject according to the discussion on focus group discussion may not be practical in our education system. This is because, our education system is result oriented and passing of examination is an important element of the education as it evaluated the understanding. In addition, the output of peace education should be toward changing students toward a culture of peace which cannot be measured using exams. However the best way to teach peace education would be in a non-formal set up where it is not examined[167].

3.5.1 The content of training manual on Peace Education in Kenya

The content of teachers training on peace education is very important as it dictates what the output and the result of their teaching will be. A training manual on peace education has been developed which aims at harmonizing peace education trainings, facilitate a reference point for facilitators and give guidelines on how to implement the goals of peace education[168].

This training manual is used as guide in all trainings to be undertaken while teaching on peace education at all levels both for trainers and for a guide on students.

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[166] Interview with the peace education coordinator ministry of education
[167] Focus group discussion 2013
[168] Interview with, Assistance Director on basic education/professional studies / guidance and counselling curriculum specialist at Kenya institute of Education. 2013

The Ministry of Education has managed to train about 8,837 education officers and teachers from all counties and is still training more[169].

The following are some of the key thematic areas that are addressed in the training manual;

To begin with the meaning of peace education is addressed; trainers explain terms such as peace education and help the students appreciate the need for proactive peace and its relevance in the education curriculum. It looks at issues such as objective of peace education and principles of teaching peace education. In addition, understanding conflict, through understanding the conflict cycle, conflict analysis and its management is taught with an objective to reinforce the understanding of conflict. These targets perceptions and bias, how it affect world views which can lead to destructive behaviours and create conflict is another important element that is addressed in the training manual. These helps the participants evaluate themselves and discuss different perceptions and stereotypes that exist in different communities[170].

Effective communication is the other important element that is incorporated in the training manual, here, participants are taught how to communicate effectively and how ineffective communication can be a source of conflict. In addition, issues such as effective listening, assertiveness and cooperation and their relationship to conflict and conflict management are taught. Participants are made aware that behaviours such as aggressive way of life may at some point display aspects of conflict such as belittling others through accusations and blame

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[169] Ministry of education Peace education Programme; proposed National Peace Education Campaign 2012/2013
[170] Peace Education Training Manual; Ministry of Education Kenya June,2008 (www.education.go.ke)

shifting. Assertiveness help people stand for their rights and at the same time acknowledge the rights of others and help them to cooperate with others for the agenda of peace[171].

Problem solving skills such as focusing on the solution to achieve a win-win outcome is encouraged. Different avenues of resolving conflicts are addressed where conflict and disputes are addressed. Conflict should be transformed and cannot be settled but dispute can. Participants are helped to understand these concept as it is important in conflict resolution. Skills such as negotiation and reconciliation, its process and important on peace building is addressed. National hood and citizenship behaviours are taught here, participants are taught on understanding and respect of human rights, respect for individual and public property, respect of other people's views and how to express one view in respect to others, integrity and honesty, environmental awareness on issues of damping and preservation of forest and finally how to express ones view peacefully and constructively[172].

3.6 Peace Education in Institutions for Higher Learning in Kenya

Major efforts have taken place in the area of peace study in institutions for higher learning in Kenya lately. This is demonstrated by the way universities and colleges have introduced various programme to deal with conflict in their institutions.

3.6.1 University of Nairobi

University of Nairobi is one of the known universities not only in Kenya but in the world. According to Webometric Ranking of World University, it is ranked 2nd in East Africa, 17th in Africa and 1,367 worldwide[173]. This shows that it is a very important institution of higher learning in the world whose impact is known and would be an important instruction to engineer peace. University of Nairobi has been in the forefront in implementing programmes

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[171] Op cit Peace Education Training Manual;2008
[172] Peace education Teachers Activity book-class 6,7,8 Ministry of Education 2008
[173] www.uonbi.ac.ke/node/367 University of Nairobi Leads in Web ranking accessed on: 2/July/2013

that are necessary for peace education and even holding conferences that ensure peace is taught. The following are some of the programmes it has been involved in.

At the University of Nairobi there is a master's programme on Peace education which was launched in June 2011. It was developed to address issues on peace and human security in the region. It targets to produce professionals who will later spearhead the training of teachers so as they can handle the peace education curriculum that was introduced in Kenyan schools. This programme collaborates with two other institutions of higher learning which are Makerere University in Uganda and Coventry University UK[174].

It has been involved in organizing of workshops on awareness of peace education such as "Non Violence action in Peace building" which took place on the 29th of June 2013 at Silver Springs Hotel Nairobi which aimed at teaching on non-violence means of solving conflicts to bring social change in East Africa Region. Some of the thematic areas that are handled in this programme are peace and human security and peace education[175].

Peace education is also taught at the Wangari Maathai Institute for Peace and Environmental Studies (College of Agriculture & Veterinary Sciences). The main focus of this programme is to educate students on how environment is important and can be a source of conflict if issues on environment are not addressed. The main focus of this programme is on issues of global climate church such as global warming and food security. It launched an important project "Stabilizing Kenya through Solving Forest related Conflict) on 2nd July 2013[176].

This programme is very important as it recognizes that the environment plays a very important role in fuelling conflict. As Kaplan states, "the political and strategic impact of

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[174] www.uonbi.ac.ke/node/220 Peace Education programme accessed on: 24/June/2013

[175] http://education4change.uonbi.ac.ke/news_events Education for Change accessed on 8/July/2013

[176] http://wmi.uonbi.ac.ke/node Wangari Maathai Institute for Peace and Environmental Studies Accessed on: 27/April/2013

surging population, spreading diseases, deforestation and soil erosion, water depletion, air pollution, and rising sea level are development that will prompt mass migrations and, in turn, incite group conflicts will be the core foreign-policy challenge from which most others will ultimately emanate"[177]

Courses offered in the institutes are geared toward environment governance for instance they offer Masters of Science in Environmental Governance and Doctor of Philosophy in Environmental Governance and Management[178].

 The Institute of Diplomacy and International Studies on the other hand specializes in studies on international matters[179]. Courses taught under this department include; international conflict management where students learn on conflict theories, post conflict peace building, gender and conflict, international negotiation and mediation, international political economy and sub regional organization role in conflict management. Other thematic areas are international relations, international law, international environmental law and policy, international economy, international policy system and diplomatic methods and practice. with the realization that the world is one global village with interaction and as people interact conflict is inevitable, all the above areas taught in IDIS become very important as it equips students with an understanding of International system and how they can be a source of conflict or a solution to the conflict[180].

3.6.2 Egerton University

Egerton University a public university offers a bachelor of arts in peace education with an objective of building a culture of peace through the education system. The objectives of this

[177]Steven A. Samson: The Coming Anarchy Study Guide, Liberty University 2006
[178] Ibid
[179] http://idis.uonbi.ac.ke/node/481 Institute of Diplomacy and International Studies University of Nairobi Accessed on 6/July/2013
[180] http//archive.uonbi.ac.ke/academics/degree-information

programme as stipulated is to strengthen peace education in Kenya, educate professionals who will engineer peace in their various areas of operation and to advance a culture of peace through education[181].

3.6.3 Daystar University Kenya

Daystar university is a private university in Kenya that is known to have taught peace and conflict transformation as a subject since 1995 as a minor under religious studies. In 2008 it introduced an under graduate programme in peace and conflict transformation. This program address different thematic areas such as human rights education, conflict transformation, peace and religious study, disaster management, international relations and diplomacy, peace building in societies, inter cultural communication and international refugee law. in addition to this programme Daystar as well runs an outreach programme that seeks to analyze root causes of conflict in communities[182].

3.7 Peace Education Through International Organization And Non-Governmental Organization In Kenya

International organizations and non-governmental organization have been very instrumental on issues of peace education and conflict management. They have participated at humanitarian level as well as a vehicle for educating communities toward a culture of peace.

These institutions have different focus on the area of peace and different audience. Some are very key in policy formulation. Most Kenyans rate NGOs as top implementers of peace education as they are visible in what they do. Their objective range from human security issues, formulating of early warning systems, conflict mapping and training[183].

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[181] www.egerton.ac.ke
[182] www.daystar.ac.ke Department of Peace and International studies accessed on 17/April/2013
[183] Interview with Senior research coordinator at the Institute of Security Studies

Others are involved with issues of human rights and advocacy to enforce different governments to take actions on protecting the rights of their citizens where they are being infringed[184].   Below are some of the international organization and non-governmental organization efforts on peace education.

3.7.1 UNESCO/UNHCR/INEE Peace Education Programme in Kenya (PEP)

The peace education programme initiative of UNHCR began in Kenya in 1997; it was developed as a response to the inflow of refugee in Kenya as they escaped from their countries as a result of conflict making peace education an education for emergency response. As the Norwegian refugee council 1999 puts it, education is a "central pillar" in humanitarian response in addition to the other important elements such as shelter, nourishment and health[185].   This is because the sudden onset of violence brings a lot of disruption in families and communities leaving them traumatized and it is only through education that the process of healing begins[186].

It was developed as when a baseline research was done, there was a realization that no such programme existed despite of its importance in such situations. The programme is carried out in refugee camps more outstanding in Dadaab and Kakuma[187]. The objectives of the problem is to create and enhance behaviours that are necessary in dealing with conflict and also reduce negative behaviours that may contribute to conflict; It is skill oriented and aims at behaviour change[188] .

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[184] Interview with Senior project coordinator crisis Action
[185] Norwegian refugee 1999
[186] UNHCR, *Refugee Children: Guidelines on protection and Care* 1994
[187] Anna P. Obura, *Peace Education Programme in Dadaab and Kakuma*,Kenya 2000.
     www.ineesite.0rg/uploads/files/resources/doc_1_63_peace-education_review_obura.pdf
[188] Baxter, Pamela: *The UNHCR Peace Education Programme: Skills for life in Forced Migration* Review 11, Oct, pp 28-30

The programme targets both children and adults and it is therefore designed both in formal and informal way. In addition, there is a separate programme designed to specifically train teachers and facilitators who later are used to facilitate the programme. It adopts a skill oriented aimed at developing behaviour and enhancing The formal programme targets school going children and peace education is taught as an individual subject one lesson per week. This is custom made to help children gain skills and values for conflict prevention and resolution[189].

The non-formal programme on the other hand targets the rest of the community and takes the form of acquisition of peace education knowledge but not advocacy or awareness. It is taught three hours per week with a specific consideration to the youth whose programme is done as part of recreation time. The training programme targets teachers and facilitators who are to implement the programme it is conducted during vacation so as to allow teachers to attend[190].

3.7.2 Sisi Ni Amani

Sisi ni amani is a non-governmental organization that promotes peace education through civic education using phone messages. It does this by engaging members of public with messages that are promoting peace such as qualities of a good leadership and the importance of integrity and respect for human rights. Sisi ni amani programme in the slams has proved to be very instrumental in helping communities excise tolerance on different political positions as different political opinion have led to violence[191]. In 2011 monitoring and response in kamukunji was instrumental as the community was given avenue as to where they could

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[189] Shawyer, R. Project Concept note: *teaching training for refugee in eastern Africa and the Horn* (Geneva:UNHCR 2000)
[190] ibid
[191] www.Sisiniamaniblog.wordpress.com Promoting Active Peace and Conflict Resilience in Kenyan Community Accessed on: 25/April/2013

report any signs of violence as well as any person involved in hate speech which would mobilize communities negatively[192].

3.7.3 Kenya Peace And Development Network (Peace Net)

Peace Net formed in 1993 under the name ethnic conflict network, it focuses on building capacity of communities through training for peace and sustainable development. It does this by having local peace committers who are development workers, teachers and religious leaders[193]. Peace net deals with human security and development issues as one of its programmes, it does this by linking with civil society, government and other NGOs to ensure effective training on issues of security is accomplished. It as well deals with peace and conflict research by establishing early warning strategies and helping communities' for instance Mai mahiu and pastoralist to give solutions on how best conflict can be mitigated. It has as well been instrumental with the issues of internally displaced persons since 2008 through building their capacity. It as well uses short messages services (SMS) to mobilize communities against violence. This was a very instrumental tool that it used during 2007 post election violence to give information on the much needed help[194].

 Amani people theatre is another organization that uses theatre as a means to teach on peace education. They have a programme   "Theatre for peace awareness programme who seek to provide communities with an avenue to evaluate different forms of conflict that are in the society by nurturing critical thinking. It teaches on non-violent way of resolving conflict sustainable development using the available resources[195].

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[192] www.insighttonconflict.org/2011/09/kenya-peacemapping Mapping Peace in Kenya Accessed on:07/March/2013

[193] www.wiser.org/organisation/view/72476fd395cf1e10940fa36b7504588 Kenya Peace and Development Network Accessed on: 5/June/2013

[194] www.kiwanja.net/database/project/project_peacenet_Kenya.pdf Peace Net Kenya Accessed on

[195] ibid

Ethics and Integrity Institute is one of the private sectors in Kenya that does peace education through advocacy on ethical and insecurity related issues. It targets training members of staff in different institutions on issues of corruption, human rights and work ethics. It addresses structural violence where it teaches on ethic awareness on issues of morality, integrity, norms and values. It makes participants aware of their role and responsibility in developing and promoting codes of ethics, leadership and integrity. Integrity issues such as corruption are sources of violence in community as they prevent some from attaining their full potential and should be checked at all levels[196].

3.8 The National Cohesion and Integration Commission

The NCIC is a statutory body established under the National Cohesion and Integration. The Commission was formed as there was a realization that sustainable peace and development would require deliberate move to enable national building, cohesion and integration. This was true especial after the post election violence that proved that Kenya was no longer peacefully as thought[197]. The commission was to ensure that measures were taken to ensure that agenda four that deals with taken long term measures and solutions such as constitutional, institutional and legal reforms; land reform; poverty and inequity; unemployment, particularly among the youth; consolidating national cohesion and unity; and transparency, accountability and addressing impunity. Dealing with the above issues, would help deal with underlying causes of social tensions which would lead to a recurrent cycle of violence. This in itself is key in peace education as peace education seeks to evaluate the deep root causes of conflict in society that would facilitate conflict or make it recur[198]The commission has as well been keen with the type of information that is published in media houses recognizing that

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[196] Interview with Executive Director of Ethics and Integrity Institute
[197] http://198.38.90.109/~cohesion/index.php/about-us/who-we-are?id=63#full
[198] Ibid

media was used as tool to propagate hate speech during the 2007/2008 post election violence through SMS, FM and TV[199]. It has put in laws and holds any media house accountable for any publication or words that amount to ethnic or racial contempt[200].

3.9 The National Peace Education Campaign

Hicks (1985) sees peace education to include activities that develop the knowledge, skills and attitudes needed toward peace, which involves both individuals and societies who study alternative ways to resolve conflicts in a just and non-violent way to create a culture of peace that is sustainable to the generations to come[201]. Kenya with this realization, peace education has taken the use of the national peace education campaign, which targets all ages and groups.

The National Peace Education Campaign is an initiative within the Peace Education Programme in Kenya aims at passing on peace messages to different communities by emphasizes harmonious coexistence before, during and after general election[202].

The recent one in 2013 general election had its theme as 'Education for Peace Making the Voices of Young Kenyans Heard' which went through the countries to preach peace. It as well used media as a tool to appeal to the youths not to be used by politicians to instigate violence before and after the election. It as well emphasized the importance of supporting and accepting the winning candidate as the candidate would be a representative to all Kenyans[203].

[199] Report of the Commission of Inquiry into Post-Election Violence, 2008http://wlstorage.net/file/wakireport-2008.pdf

[200] Act No. 12 of 2008
http//www.cohesion.or.ke/images/downloads/national%20cohession%20and%20intergration%20act%202008pdf

[201] F.N Hicks, D. Education for peace: issues, dilemmas and alternatives. Lancaster: St. Martin's College(1985)

[202] http://www.unicef.org/kenya/media_12355.html Children take the Lead in Preaching Peace amongst Kenyans Accessed on 18/March/2013

[203] Ibid

In the campaign for peace there were different activities help, peace torch was one of it where it went out to all the 47 counties in the country as a symbol of peace, love, respect and unity among all Kenyans. The then president of Kenya His Excellency the President Hon Mwai Kibaki was a key person in the campaign in its lunch at the Bomas of Kenya Nairobi August 2012[204]. Students from different schools were as well involved notable are students from Eldoret who made a peace procession through Eldoret town one of the towns affected heavily by the 2007/2008 post election violence. These students moved all over town preaching the message of peace in addition, students from special school in Eldoret conducted a peace presentation in May 2012 towards urging communities to stay in peace at the period of election[205].Students with the understanding that schools are used as polling stations during elections established peace zones by planting trees in the schools[206].

3.10 Peace Education Through Telecommunication And Internet

Media houses have been very proactive in promoting peace education by airing programmes that are educative to Kenya, for instance KBC airs programmes that gives out the views of the people in the rural areas on how they would want to see Kenya governed. The Kenya Information and Communication Act in section 29 is clear that it is an offence for any person to send messages that are offensive, false and which are intended to cause anxiety. It as well holds accountable telecommunications system liable if there are such messages send through their system[207].

Safari com is one of the major service providers that have been very instrumental in ensuring that there has been measures to guard against hate speech which would be used to propagate

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[204] http://www.dipad.org/index.php/en/joomla/joomla-components Kenyan Children and Youth for Peace and Non-violence in 2013 Accessed on 15/August/2013

[205] Ibid

[206] Ibid http://www.unicef.org/kenya/media_12355.html

[207] www.kenyalawreport.co.ke The Kenyan Information and Communication Act section 29 Accessed on 9/May/2013

violence. It has done this by ensuring that guidelines are given to political mobile advertising messages. It as well warned that it would not condone its platform to be used to spread hatred or incite populace to violence through sending hate speech messages via the mobile phone. Safaricom has worked hand in hand with NCIC, CCK and IEBC to ensure that such as hate speech is not used as a means to mobilize communities toward violence. Safaricom has as well funded NGOs, such as Sisi ni Amani with free data to use it to post messages of peace to the people[208].

Other initiative such as " Najivunia kuwa Mkenya" proud to be Kenyan are some of the initiatives that make Kenyans feel patriotic to the nation and want to maintain peace. The philosophy behind this campaign is to encourage young people to love their country and be patriotic despite their political affiliations. Slogan stickers before elections were distributed in different areas of the country via post offices to remind people that despite the outcome of the elections Kenya are greater than political outcome[209].

Kenyans for Kenya, was another initiative that showed that Kenyans care for each other, these was done when all Kenyans joined hand to support Kenyans in draught stricken areas by contributing money and foodstuff. It was started in July 2011 by corporate leaders and the Red Cross in response to media reports of famine and deaths from starvation in Turkana[210].

it highlights important questions such as what it means to be Kenyan, the characteristics that describes us as Kenyans, what we want for Kenya, what we are doing each of us to make Kenya even greater country than it is.

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[208] www.Kenyapolitical.blogspot.com/2012/06/safaricoms-guidelines-for-political.htm A political Kenya in 2013: Safaricom's guidelines for Political mobile advertising Accessed on:12/May/2013
[209] www.communication.go.ke/media
[210] standardmedia.co.ke

Kenya has well held international workshop on peace education, a good example is one that took place on 4th-6th December at Naivasha Lodge in Rift valley where ministers of education from 15 Africa countries such as Angola, Botswana, Cote d'Ivoire, Democratic Republic of Congo, Liberia, Mali, Mozambique, Rwanda, Somali, South Africa, South Sudan, Tanzania and Uganda meet to deliberate on how African countries can work together to promote peace through education. The theme of the workshop was "Fostering a community of practice in Africa to promote peace through education". This conference gave a forum of discussions where an opportunity was offered for discussions and an action plan on peace education was developed. In addition, a call to action document was signed which would be directed toward the operation of the regional action plan in different countries[211].

3.11 Success and challenges of peace education in Kenya
Success

First is the implementation of peace education programme which can be seen through different results that have been achieved. This has led to training of different trainers on peace education issues who are drawn from different department of ministry of education such as Teachers Service Commission, Kenya institute of education which deals with curriculum development[212].

There have been also development of training manual, different story books on peace education; teachers activity books that guide them on how to implement peace education and

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[211] www.education.go.ke/News.aspx?nid=1103

[212] op cit http://www.unicef.org/kenya/media_12355.html

social help booklet. In addition, there have been trainings going on where over 8,000 offers and teachers have been trained on peace education[213].

There has been an increase of peace education related programmes in the institutions of higher learning where decrees and masters programme are being offered as an independent programme. This can be seen in different universities both private and public such as University of Nairobi, Hekima collage, Daystar University and many other institutions.

Different non-governmental organizations have as well been involved in the areas of conflict resolution and peace education in different region of these nations such are peace net, Nairobi peace initiatives, institute for security studies and Sisi ni amani the list is endless.

Challenges

There have been challenges in implementation of peace education especially on the curriculum, this is because, the current education system in Kenya puts more emphasis on the intellecture development of the individual while ignoring some goals of the Kenya education policy which are, promoting sound moral, social equality and responsibility, respect for diverse cultures. These important skills which are towards processing of knowledge have been ignored as emphasis have been in performance where teachers are rewarded on the way their subjects perform[214].

The other challenge is the mainstreaming of peace education curriculum in primary and secondary schools. This faces a challenge as it has not been possible to integrate this

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[213] Ibid

[214] Mwaka,M.,Kegode G., & Kyalo B., *Choosing the Right School: Redefining performance in the contemporary Kenyan Education system.* Journal of African Studies in Educational management and Leadership (JASEML) Vol 1(1) pp 1-14, 2010

programme across the whole nation. There has as well been inadequate trained teacher on peace education and this as well brings in a challenge in its implementation and delivery[215].

Measurement of the impact of any life skill based education and its conceptualization is a big challenge as there are no quantifiable benchmarks in place therefore measuring results is difficult[216].

[215] http://deved.org/blog/the-peace-education-programme-in-kenya
[216] The EFA –EDA Report of 2012

CHAPTER FOUR

CRITICAL ANALYSIS OF THE TRANSFORMATIVE IMPACT OF PEACE EDUCATION IN KENYA

4.0 Introduction

The previous chapters have looked at different elements of peace education globally, in the regions and even in Kenya. Chapter four will concentrate more on the findings of the research; these findings will be presented using frequency tables, pie charts and bar graphs. The findings of this research will help in analyzing the situation as it is at the ground.

The first thing that this chapter seeks to establish is the awareness of peace education in Kenya. The awareness of peace education in Kenya is important to this research objective as it will help establish efforts on peace education in the country, and who has been instrumental in establishing peace education. It will as well assist in finding out if Kenyans are aware of peace education.

The second thing the research seeks to establish is the level of a culture of peace in Kenya. This will be done through questions that measure different elements of culture of peace such as respect of human rights, respect of cultural diversity, freedom of movement, freedom to work anywhere in Kenya, freedom to participate in the electoral process without discrimination, freedom to invest anywhere in the country and live freely without fear of intimidation and finally freedom to marry from a different community.

In addition to the above, the research seeks to find out the impact and transformative nature of peace education in Kenya. It is one thing for people to be aware of peace education but it is another thing for them to be transformed by peace education to a culture of peace. To find out if peace education has transformed the Kenyan community, the research will examine if the goals of peace education have been achieved in Kenya. One thing that will be examined is,

whether peace education in Kenya has helped Kenyans achieve positive peace in Kenya, has helped Kenyans appreciate cultural diversity given that there are many tribes in Kenya, if peace education has helped Kenyans be able to resolve their conflict peacefully without violence, if it has helped reduce open violence and in conclusion, if peace education has helped Kenyans heal from the trauma caused by the 2007/2008 post election violence.

4.1 Gender

The number of questionnaires administered to different respondents were 60 and 55 were returned. 28 of the respondents were Male while 27 were women. From the diagram below we see that gender equality was achieved as 50.9% of respondents were Male and 49.1% were female.

Figure 4.1 Gender
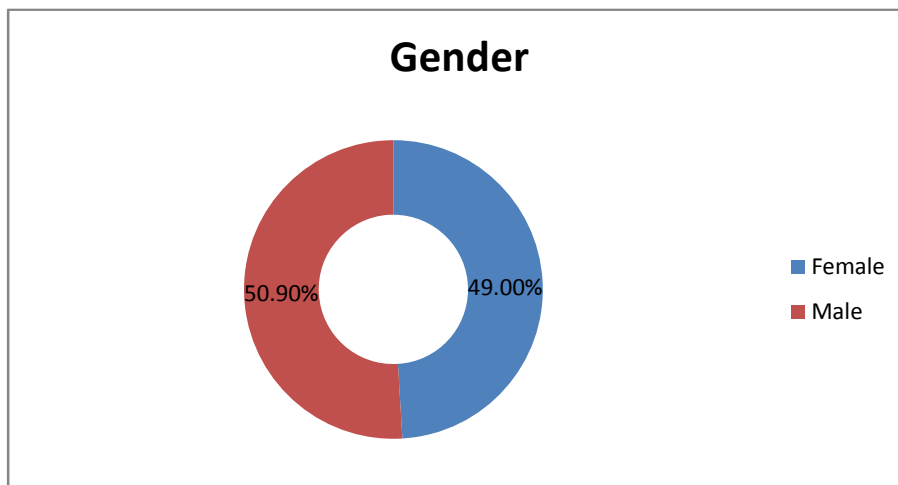
Source: Field data

4.2 level of education

Figure 4.2 below shows different respondents who were questioned and their level of education. This is of great importance to the study as the outcome of the research is dependents on the understanding and effective answering of the questions.

The respondents as shown below ranges from all levels of education. Those in the category of others are those who have attained certificate at different levels of education.

Figure 4.2: Level of education
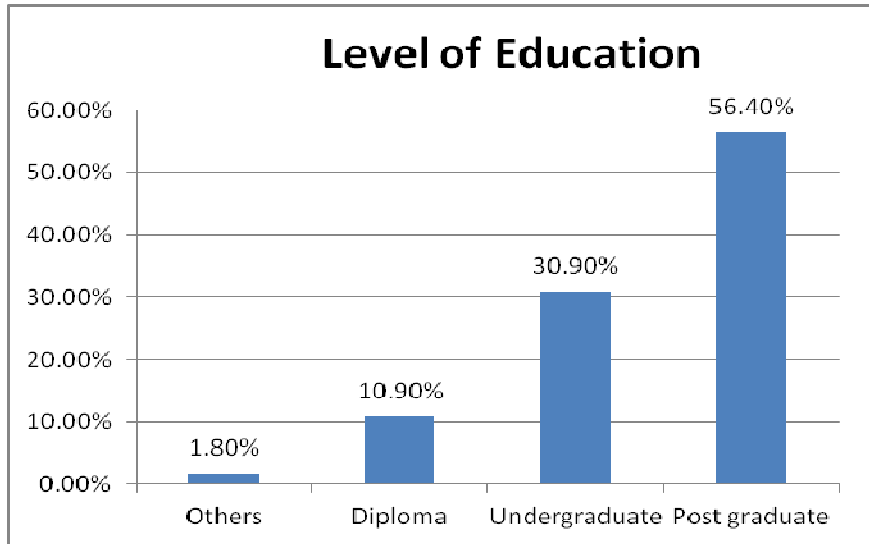
From the above figure we see that the respondents have attained education in different fields and are well able to participate on the issues of education. This research target those educated as it was important to find out if while studying they had come across peace education issues in institutions where they passed through. Some of these respondents are in different working areas of this nation and should give a clear picture of what is at the ground with an understanding.

4.3 Awareness of importance of peace education in Kenya

The awareness of peace education in Kenya is very important as it helps finding out what efforts has been put in place so far on issues of peace education . In the figure below, it shows that most Kenyans have heard of peace education as 85.5% said yes, while 8% said No.

Figure 4.3 I have heard of Peace education
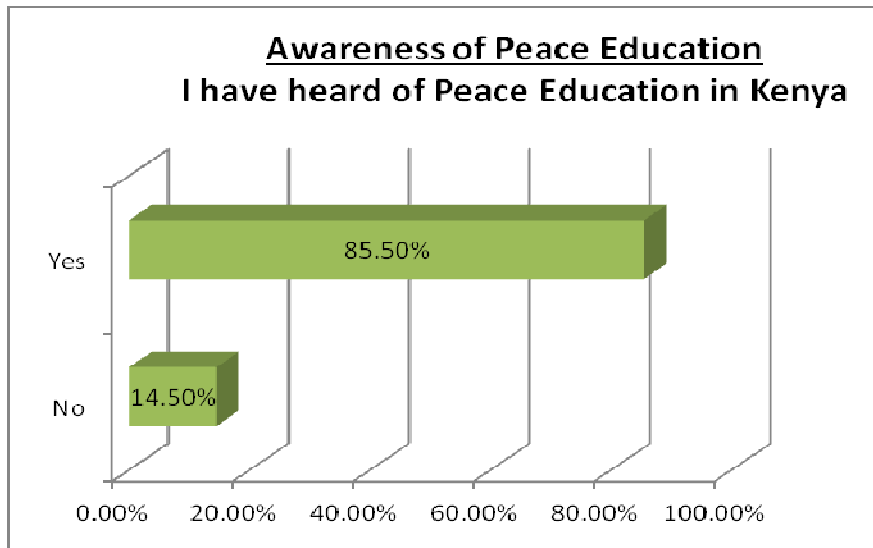
Source: Field data

This is a prove that great efforts have been put across in terms of awareness of peace education. When asked, 85.5% of Kenyans said they had heard of peace education on media though television and radio, in church, from the ministry of education, from institutions of higher learning such as universities and colleges, social media such as face book and tweeter, print media such as newspapers and magazines, from different concerts, from music and drama festival, chiefs barazas, from NGOs that deal with conflict resolution, from events and seminars organized by the government and different commissions formed after the post election violence such as truth, Justice and reconciliation commission.

The 14.5% of those who said No is equally important though small, since they represent some Kenyans. Those who said no would not clearly understand what peace education. To them they took peace education to only mean peace education as a subject in school and not other peace activities carried out to enhance peace.

The respondents while asked to mention who in their opinion had been instrumental in enhancing and teaching on peace education, the Non Governmental Organizations scored highly with 65.5% as indicated below. The government scored 25.5% and private Sector scored 9.1%.

Table 4.1 In your opinion who has been very instrumental in implementing peace education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Government	14	25.5	25.5	25.5
	NGOs	36	65.5	65.5	90.9
	Private sector	5	9.1	9.1	100.0
	Total	55	100.0	100.0	

Source: Field data

The above shows that the NGOs according to many have been instrumental in peace education awareness. This is because, most people have seen NGOs activities in the slams and how they took an active role during and after the post election violence. The NGOs have continuously held activities and trainings and most people perceive them as a neutral party who can be trusted in conflict resolution. The impact of the government cannot be ignored as well, 25.5% shows that few people are aware that the government is implementing peace education. The government has especially been involved in civic education on issues such as human rights advocacy, conflict, education and environmental issues. The government however needs to be more proactive in not only supporting peace initiative but by implementing policies that are toward peacefully coexistence. One of the major reasons that the government scored low is the fact that Kenyans perceive the government as the political

class and the major cause of division of Kenyans since when they campaign they use tribal politics to get support from the people.

Most Kenyans therefore would not really trust efforts by the government to implement peace education as they see the politicians as key in propagating not only structural violence but tribal violence as well.

Figure 4.4 Implementation of peace education
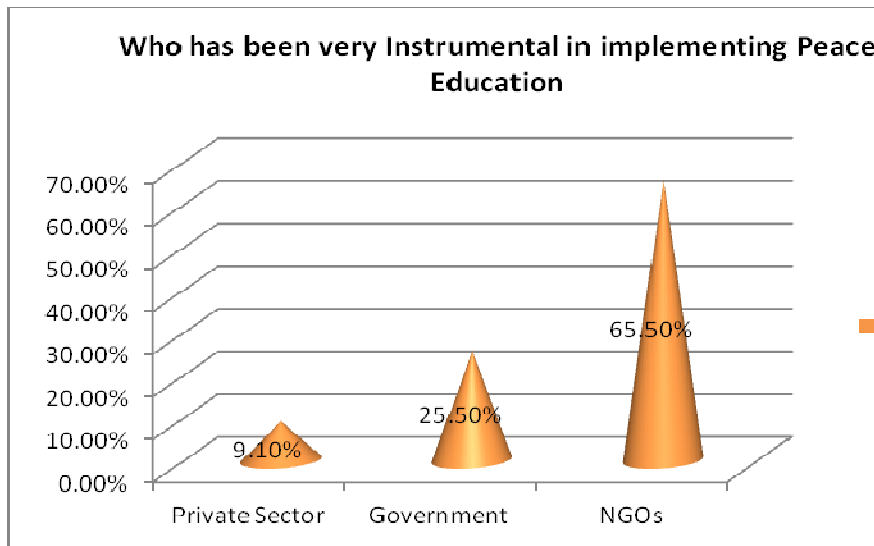
Source: Field data

Thirdly Private sectors percentage cannot as well be ignored as it is significant, the 9.1% explains that either there has been less conducted by private sectors to propagate peace education or most Kenyans are not aware of private sectors as they confuse them with NGOs. Peace education should be implemented in all sectors o and as it indicates much more needs to be done in private sectors.

Learning institutions are a great means of implementing peace education, given that education is one powerful tool in changing of world views and cultivating a culture of peace. As indicated previously by Smith (2005) education can be a powerful political tool for ideological development since it can be used in the development of liberal ideas towards nation building and in extreme cases, it can be used as a way of indoctrination[217]. It was of great importance to find out whether Kenyans are aware of any Peace education programs taking place in learning institutions.

Table 4.2: I am aware of peace education programs taking place in learning institutions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	33	60.0	60.0	60.0
	No	21	38.2	38.2	98.2
	do not know	1	1.8	1.8	100.0
	Total	55	100.0	100.0	

Source: Field data

The 60% of the respondents were aware of institutions teaching on issues of peace such as University of Nairobi, Egerton University, Kenyatta University, Daystar University and Hekima collage. Some said that peace education is now taught in Kenyan primary schools and secondary schools and even in training collages.

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[217] Op cit Smith A (2005), 35: pp 373-391

Figure 4.5 Peace education in learning institutions

I am aware of Peace Education programs taking place in learning institutions

- Do not know — 1.80%
- No — 38.20%
- Yes — 60.00%
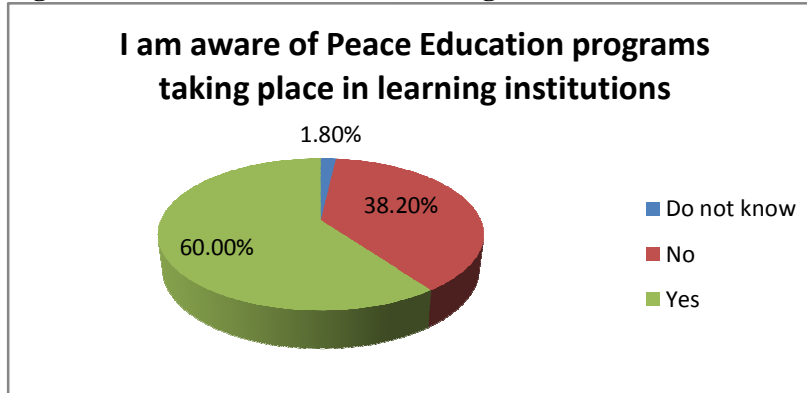
Source: Field data

There are still a number of those who still are not aware of peace education taking place in learning institutions, this would mean that in the learning institutions they have been, there are no efforts of peace educations taking place. There is need to integrate peace education in every learning institutions despite the training being undertaken as peace education is an important education to every individual.

4.4 The level of culture of peace in Kenya

Kenya has 42 native tribes with different languages[218]. All these tribes have a different culture and a way of life. These cultures shape their world view and how they perceive reality as people tend to see the world as they are. Respect of cultural diversity is one key element of a culture of peace, if people respect the way of life of others then there can be peacefully coexistence. If communities feel like their identity is being threatened, then they will rise to protect it and conflict will arise.

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[218] http//nakuruacademy.org/blog

Table 4.3: Is cultural diversity respected in Kenya

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	22	40.0	40.0	40.0
Valid No	30	54.5	54.5	94.5
do not know	3	5.5	5.5	100.0
Total	55	100.0	100.0	

Source: Field data

When Kenyans were asked if there was respect of cultural diversity in Kenya most of them a percentage of 54.5% said No. These shows that people felt that most Kenyans do not respect other people's culture. This was attributed to the fact that some of the largest tribes in Kenya have ethnocentric perceptions where they perceive their culture to be superior to others and want to impose their own identity to the rest. Others felt that there is tribalism in Kenya and most people want to be associated with their tribes only and do not trust working with other people from different tribes. Others referred to the post election violence saying that during that time, turned against each other on the basis of tribes. In addition others felt that most Kenyans do not take time to understand other cultures but they take the different aspect of other cultures and stereotype them without trying to understand them.

Figure 4.6 respect of cultural diversity in Kenya
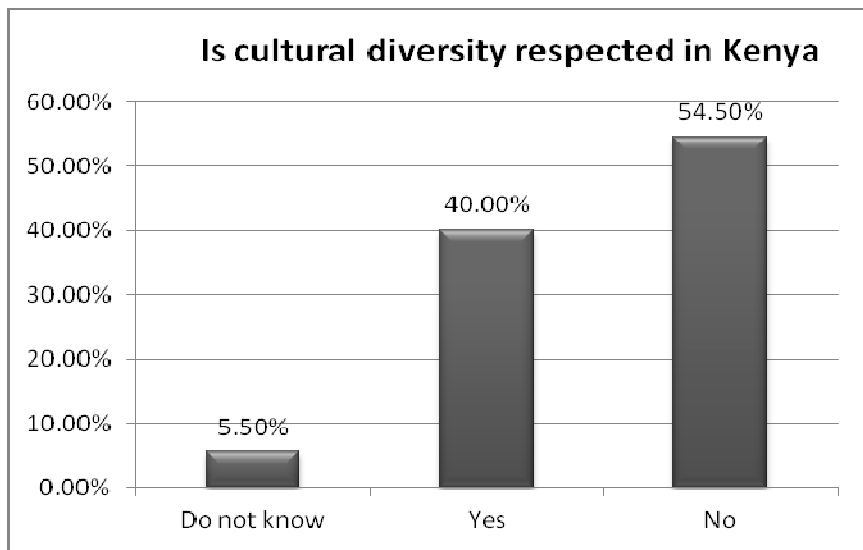
Source: Field data

The 40% who felt that there was respect of cultural diversity, 40% attributed their views to the following, first, most said that in Kenya one cannot be victimized for belonging to a certain tribe as the constitution is against it. Some said that different tribes are celebrated for being talented in different areas for instance the Kalenjin are good at athletics. The respondents also said that people are at liberty to communicate using their tribe language. In addition, others said that there are places set in Bomas of Kenya (a cultural Centre) where all tribes are respected and can show case aspects of their culture.

The other element was that, in institutions of higher learning, there is a cultural day set aside for students to educate others on their culture and their way of life. Finally others said that the minority communities are respected and nominated to participate in the decision making in the country.

The other indicator of a culture of peace is respect for human rights, respondents as indicated below were asked to give their opinion on whether there was respect of human rights in

Kenya. As shown in table 4.4 , 54.5% felt there was respect of human rights, 45.5% felt that there was no respect of human rights in Kenya.

Table 4.4: There is respect of human rights in Kenya

		Frequency	Percent	Valid Percent	Cumulative Percent
	Yes	30	54.5	54.5	54.5
Valid	No	25	45.5	45.5	100.0
	Total	55	100.0	100.0	

Source: Field data

From the percentages, the margin between those who said there was respect of human rights and those who said there is no respect of human rights is small. Those who said yes said that human rights in Kenya are respected as women unlike before have been nominated to participate in decision making. In addition most women are being given ministerial positions and are included even in different commissions. The other reason was that there is freedom of speech where Kenyans are free to express their views without fear of intimidation. Other felt that Media has as well been given freedom citing that investigative journalism is being aired on television to educate Kenyans on what is happening. Kenyans have been given freedom to demonstrate peacefully without being harassed by police men. In addition the judicial process has been reformed and most Kenyans are able to get justice fast as compared to before.

Figure 4.7 Human rights in Kenya

There is respect for human rights in Kenya

45.50%

54.50%

■ No
■ Yes
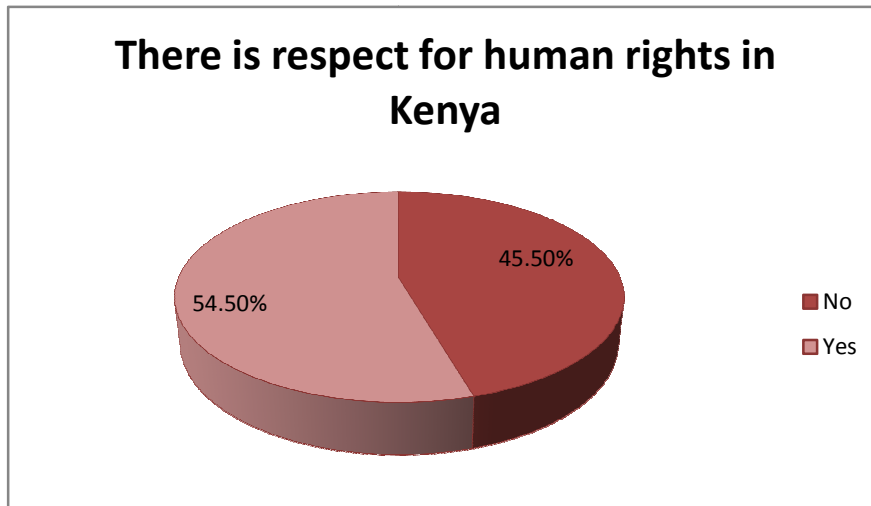
Source: Field data

The 45.5% respondents of those who felt that there was no respect for human rights cited different reasons. Some strongly felt that the rights that are respected in Kenya are for those who are rich as they can buy their way out of a court of law. Others felt that Kenyans are still not given the right to express their views and demonstrate peacefully as there is still harassment from policemen. Others said that there are still structures in place that are being misused by those in power to act against human rights citing that most young people suspected to committee crime are not given an opportunity to even appear in court of law as they are killed by policemen.

Equality is another important element of peace education and an indicator of culture of peace. Equality gives every individual an opportunity to exploit their full potential. Where there is on equality there is structural violence which prevents individuals and communities achieve their full potential as structures favours some at the expense of others. While respondents were asked if in their opinion they think there is equality in Kenya,63.6% said No, 32.7% said yes while 3.6% did not know.

Table 4.5: Equality is practiced in Kenya

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	18	32.7	32.7	32.7
	No	35	63.6	63.6	96.4
	do not know	2	3.6	3.6	100.0
	Total	55	100.0	100.0	

Source: Field data

The above percentages states that most Kenyans are of the opinion that there is no equality in Kenya. The reasons given behind this statistics as most indicated was that there was a clear demarcation between the rich and the poor where the rich are a few in Kenya and the poor are a majority. This they said is seen even in the lifestyles where the rich live in certain areas of the country and the poor in certain areas. Some attributed inequality to tribalism which they said was a great determine of getting opportunities in work places as people give opportunities to their tribe's men and merit is not considered hence creating inequalities. Other indicated that the percentage of women in the job market is still low despite there being education on gender equality. Others said that our cultures are still discriminative towards some genders which dictate where some can get and others can't. An example highlighted was that there was no single woman elected in the 2013 election in the senator or governor post. The other element highlighted was that there are still communities that are marginalized and the division of nation cake is not done equally. In regions perceived not to add much value on the countries GPD, the government does not invest much on that part of the such as building infrastructures.

Figure 4.8 Equality in Kenya

Equality is practiced in Kenya

Category	Percentage
No	63.60%
Yes	32.70%
Do not know	3.60%
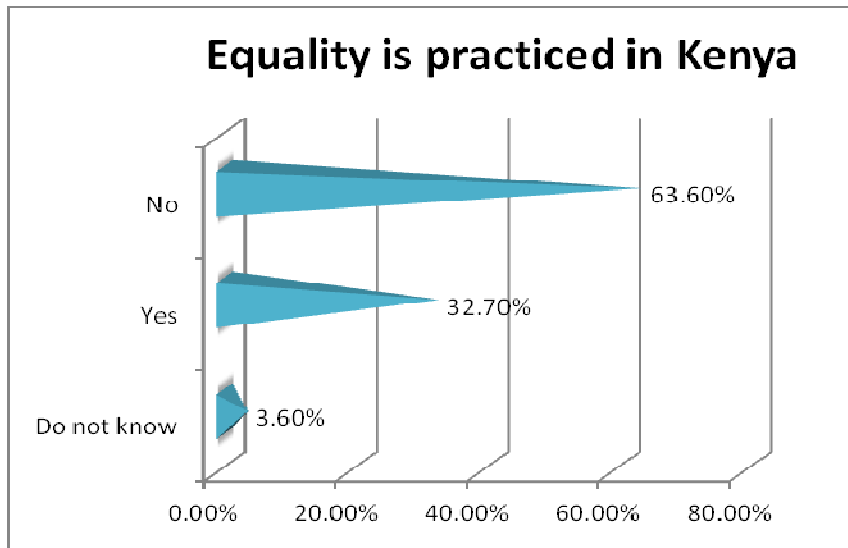
Source: Field data

The above statistics shows that peace education has not addressed issues of Inequality. Inequality is one source of conflict as when communities are not able to achieve their full potential it means that there are structures and procedures preventing them to do so hence structural violence. Peace education should be able to help communities practice equality since where there is no equality there is no peace and even if there may be no open violence, negative peace would be present which in due time brings in conflict. All communities should be given an opportunity to participate on national matters and resources found in various areas should benefit the locals first. To address inequalities peace education in Kenya should take the form of advocacy on economic, social and political equality for all. Peace education should advocate for opportunity for all regardless of their, age, gender or even background.

Table 4.6: Are Kenyans free to work anywhere in Kenya

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	40	72.7	72.7	72.7
	No	14	25.5	25.5	98.2
	do not know	1	1.8	1.8	100.0
	Total	55	100.0	100.0	

Source: Field Data

The freedom to work anywhere in Kenya is an important element to show national cohesion and acceptance of cultural diversity, when the respondents were ask if in Kenya there is freedom to work anywhere in Kenya 72% said Yes,25.5% said No and 1.8% were not sure to take any stand.

Figure 4.9 Freedom to work anywhere

Source: Field data

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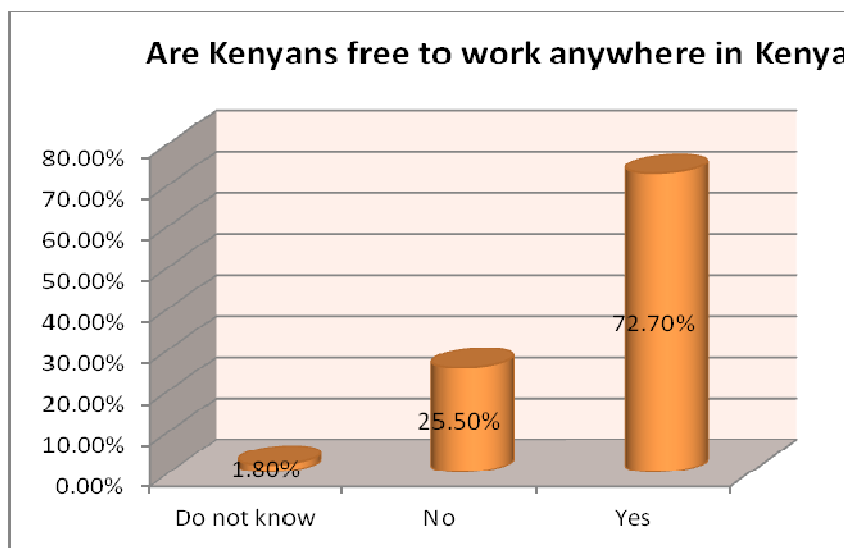
As indicated by the percentages above, it shows that the respondents agreed that Kenyans are at liberty to work anywhere in Kenya. This was attributed to the fact that the government of Kenya posts different people with different professions (Doctors, Nurses, Teachers, and Engineers) in every corner of the country where they are able to work and serve Kenyans. However 25.5% think otherwise where most state that initially people were able to work anywhere but after the 2007/2008 post election violence most people are sceptical about working in some areas for fear of violence and lack of acceptance.

Table 4.7: Are Kenyans free to invest anywhere in Kenya

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	36	65.5	65.5	65.5
	No	17	30.9	30.9	96.4
	do not know	2	3.6	3.6	100.0
	Total	55	100.0	100.0	

Source: Field data

The other element that shows there is a culture of peace is when Kenyans are able to invest anywhere without fear. As indicated below, 65.5% of the respondents stated that any Kenyan could invest in any part of the country. Most attributed this with the new constitution that allows and protect every Kenya to be able to invest in every part of the country.

Figure 4.10 Freedom to invest anywhere
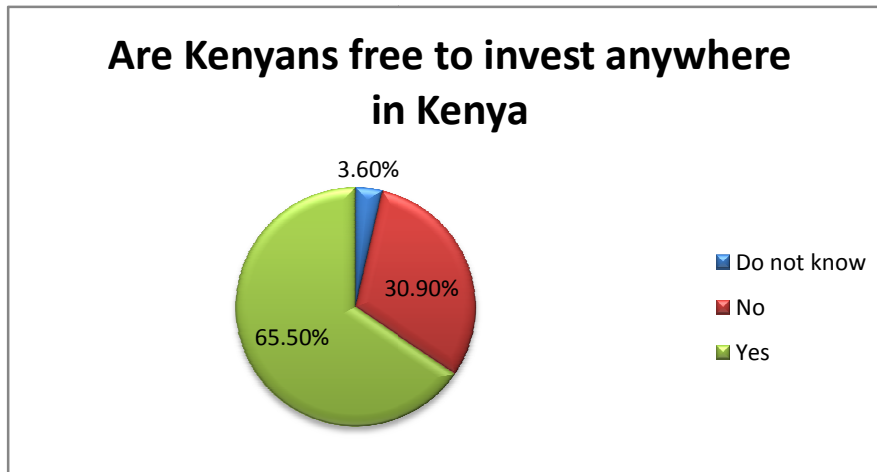
Source: Field Data

However there are quite a number of those who think that Kenyans are not free to invest in any part of the country. Most attributed this to the fact that Kenyans are divided under tribal lines and will only do business with their own.

Others cited the 2007/2008 post election violence as having made most Kenyans fear to invest anywhere as properties were destroyed in discriminatory where if one was perceived to be a supporter of a certain party and had a business in a region supporting a different candidate their property were destroyed.

Free and fair elections is an element of democracy, it should be fair in its procedure and outcome. The outcome may not favour everyone but those who the outcome favours and who it does not should be comfortable as they should perceive fairness.

Democracy is a very important element in peace education as it gives people an opportunity to make their own choices and live with the outcome. When people are given freedom to participate in what concerns them then peace can be realized.

Peace education is an education that targets to educate people to respect others decisions for peacefully coexistence it teaches that people should respect other people's world views and give everyone an opportunity to choose and make decision. As the constitution stipulates, every Kenyan who has the credentials stipulated in the constitution is free to via for any elective post anywhere in Kenya.

Figure 4.11 Freedom to contest fairly
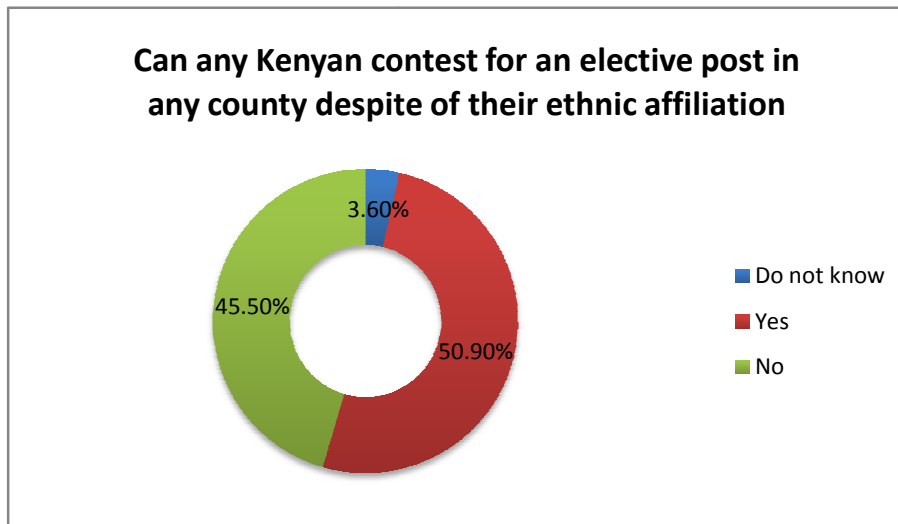
Source: Field data

While respondents were asked if any qualified Kenya has the freedom to contest for an elective post in any county despite of their ethnic affiliation 50.9% said yes,45.5% said No and 3.6% were not sure. From the above it is clear that there is a very slim difference between those who said yes and those who said no.

However most of the respondents are of the opinion that any Kenyan can contest for an elective post. Those who said yes attributed it to the constitution saying that the constitution is clear that any qualified Kenyan can contest for an elective post anywhere in this country.

Most people gave examples stating that the 2013 election is a good example where in Imenti North constituency Rahim Dawood a Kenyan of Indian origin was elected by the people of Meru despite the fact that Imenti is dominantly occupied by Ameru tribe. Others attributed this to the fact that there is civic education where Kenyans are taught to elect someone with leadership qualities not because of their ethnic affiliation.

Table 4.8: Can any Kenyan contest for an elective post in any county despite of their ethnic affiliation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	28	50.9	50.9	50.9
	No	25	45.5	45.5	96.4
	do not know	2	3.6	3.6	100.0
	Total	55	100.0	100.0	

Source: Field data

45.5% people as indicated above said No, this is equally a high number and they attributed this to the fact that each county is distinguished by a certain ethnic group. Nairobi may have people from all over the county but it is still segmented under certain patterns where for instance in Kibera a certain community may be more dominant. The fact that people live within their circles; they would prefer to be governed by one of them. Some said that there is tribalism in Kenya that dictates who will be elected. The other reason given is that after the 2007/2008 elections, Kenyans were filled with mistrust of others and would only want to give their own an opportunity to secure the perceived security. Others said that that giving ones tribe an opportunity is based in our cultures that encourage people to favour their own and not others. This is even stated in some of our cultural proverbs such as " *damu ni nzito kushinda maji"* (blood is thicker than water). This shows that peace education has to be aggressively implemented in all platforms to bring in trust among communities and to teach on important

elements that a good leader should have. As indicated in the integrative theory of peace that informs this study, peace informs what communities do and the decisions they make as peace is psychological, social, political, ethnical and spiritual. As much as democracy gives people the freedom to make their own choices, the choices communities make should be informed choices and not out of ignorance. Some choices may keep on maintaining structural violence which will be harmful to all.

Peace education in this case should be an education that promotes the element of informed and beneficial choices that people make.

Being able to live anywhere in Kenya without fear is an important indicator of a culture of peace. Fear is an element of violence as it brings in insecurity. Fear may come in as an element of lack of acceptance or uncertainty which can be caused by history of violence. As the integrative theory of peace states, peace can take a psychological form. This means that people should be free from destructive fear that prevents them to freely live anywhere.

Table 4.9: Kenyans are free to live anywhere without fear

		Frequency	Percent	Valid Percent	Cumulative Percent
	Yes	25	45.5	45.5	45.5
Valid	No	29	52.7	52.7	98.2
	do not know	1	1.8	1.8	100.0
	Total	55	100.0	100.0	

Source: Field data

When the respondents were asked if Kenyans can live anywhere without fear, as the it is shown below 52.7% said No. This they said is attributed by different reasons such as; after the 2007/2008 post violence where people of different ethnic groups were being driven away

from different areas, it showed that most Kenyans believe that some areas belong to some ethnic groups and hence Kenyans fear to live there. These they cited the issue of internally displaced persons who were driven away from land they owned and where they have lived all their lives because they belonged to certain ethnic groups. Others cited the issue of insecurity where they said that even if someone lives their community circles, there are still high levels of insecurity in Kenya where different vigilante groups have mushroomed and are destabilizing peace. This was attributed to unemployed among the young people who turn to crimes for lack of employment. Some said that the policemen who should be ensuring security are corrupt and collaborate with criminals and hence Kenyans do not know where to run to and they are not secure at all. Others said that no one is secure not only to live anywhere but to move around as robbery with violence is the in thing where people are being killed any time anywhere.

Figure 4.12 Freedom to live anywhere
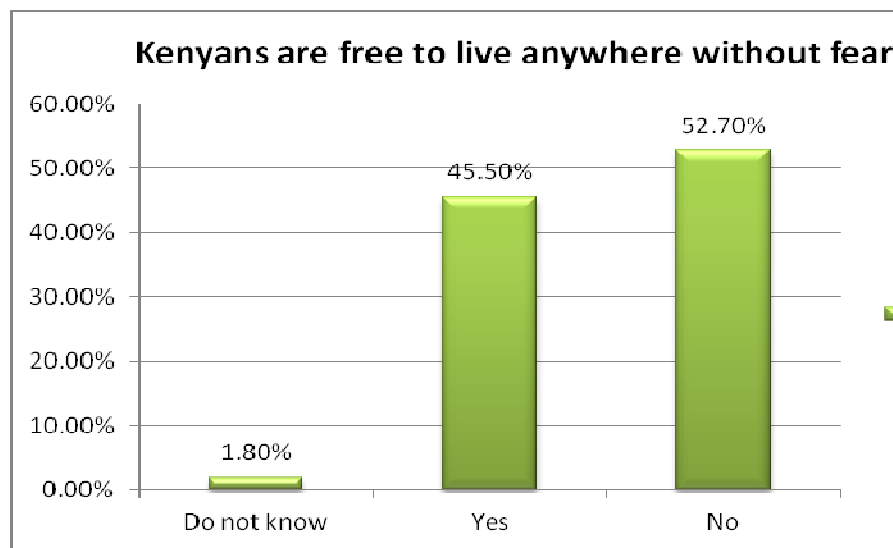
Source: Field data

45.5% however think otherwise, that Kenyans are free to live anywhere as the constitution is clear and protect them. Others attributed security to the fact that there have been security reforms that are taking place in Kenya and this has improved security as compared to what was there before. Others said that Kenyans are secure since they are protect from external enemy as was demonstrated by the Kenyan army who went to Somali to pursue alshabab in the quest to secure our borders and keep Kenyans free of fear and the threat of terrorism.

Intermarriage is one cultural aspect that is very important not only in Africa but in the world at large. When there is an intercommunity marriage it is a sign of togetherness, coexistence and acceptance. In African context, one important element that was used to bring together conflicting communities was through this important rite of passage that is marriage. The opposite is true where if there was hostility between certain communities, communities prohibited their sons and daughters to either marry or get married in that particular community. An important indicator of peace is when there is intercommunity activities and cultural exchange as it enhances friendship.

When respondents were asked if intercommunity marriages are easily accepted in Kenya 50.9% said Yes, 49.1% said No. The difference between the Yes and No as indicated below was one person which brings in an important aspect in this question.

Table 4.10: Are Intercommunity marriages easily accepted in Kenya

		Frequency	Percent	Valid Percent	Cumulative Percent
	yes	28	50.9	50.9	50.9
Valid	no	27	49.1	49.1	100.0
	Total	55	100.0	100.0	

Source: Field data

Those who said yes, may base their argument to the fact that there is modernization where people have formed one culture which is modernization. This has been attributed to the fact that people attend schools with people from different communities and the education system has cultured them to accept one another. Education has as well introduced different values system and cultural such as integrity, honesty as being important element of humanity. Education has equally reduced cultural enmity and stereotypes where element of personally have been introduced rather than that of community. This teaches people that different people have different personal traits and as much as it may be attributed to their upbringing education is able to change the negative attributes. Trade is another activity that has improved the way people perceive other communities, through trade people have been able to benefit and interact with each other where these relationships have led to marriages.

The national language has equally contributed as communities have a sense of being one especially because of the national language Swahili where in intercommunity people are able to marry and communicate among themselves.

Figure 4.13 Intercommunity marriages
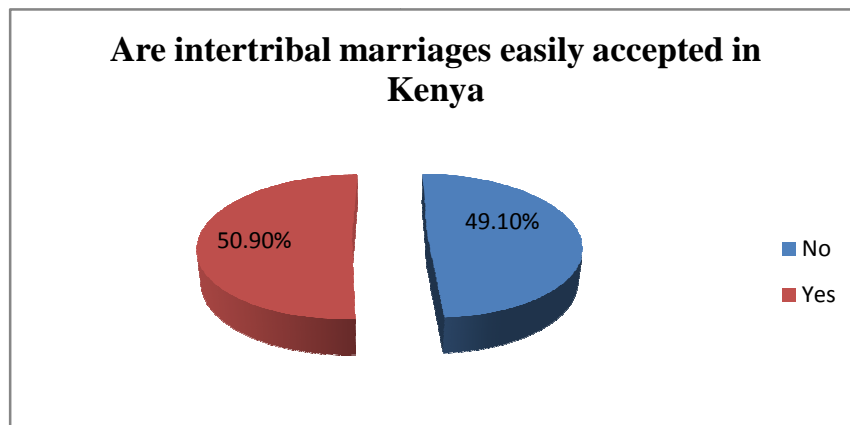
Source: Field data

49.1% however said that intercommunity marriages are not accepted. This was attributed to the fact that due to cultural differences people find it hard to either marry or get married to other communities for fear of not being accepted. Others said that after the 2007/2008 post election violence it was clear that marriage does not mean acceptance as some people were forced to choose between their husbands, wives or life. These went to the extent that some were forced to kill their own wives as they belonged to different communities.

Some said that there is ethnocentrism where most communities perceive their cultures as the best and do not want to marry from other communities. Others said that there exist different perceptions from different communities and parents pass on these perceptions where they will warn their children not to marry from certain communities.

4.5 Transformative nature of peace education in Kenya

Peace education is an important tool for enhancing peace in all communities as it addresses all forms of violence prevalent in communities. The transformative nature of peace education can be established when there is a culture of peace. Peace should be positive peace with an understanding that conflict is part of every human relation. Violent conflict is what should be discouraged and an education that teaches people to deal with their incompatible goals amicably be taught. This can only be possible through an education for peace. Positive transformation in communities that has been possible by peace education can be evaluated by the community capacity to deals with disputes and conflicting issues. To measure the transformative nature of peace education in Kenya respondents were asked if in their opinion peace education has been instrumental in enhancing peace in Kenya. From the statistics below, 72.7% said Yes, 9.1% said no and 18.2 did not know.

Figure 4.14 Peace education and Peace in Kenya
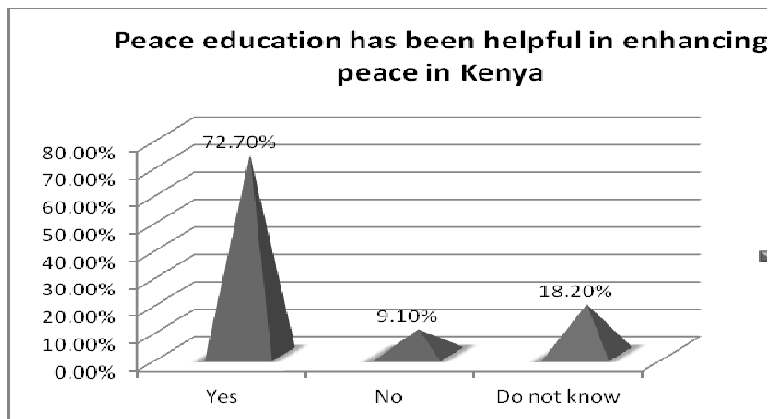
Source: Field data

Peace education should transform communities from a culture of war to that of peace. From the above respondents who said Yes said that, due to peace education Kenyans have been able to maintain peace. Most said that judging from the 2013 general election; it was peacefully in comparison to the 2007/2008 which was marked violence. Others said that communities that were perceived to be in conflict during the 2007/2008 post election violence united and supported one candidate. Others said that after the 2013 elections, there was calm and destruction of property. The other reason given was that most people in Kenya are now accepting and seeing the importance to coexist as they have been educated on being good neighbours. With the education on human rights most Kenyans have been able to respect others and will not violate their rights.

Those who said No indicated that in their opinion people were not at peace at all as they had not healed from the Post election violence. Others said that there was still tension between

Communities and unhealthy completion. The 18.2% of those who said they did not know, would not relate the education toward peace with its failure to bring peace or success in bring peace in Kenya.

When communities appreciate cultural diversity, they can coexist and live in peace. Peace education in its education encourages communities to accept others. One way that an education towards appreciating cultural diversity is enhanced in Kenyan curriculum is through cultural events such as drama and live skill education. This education help students learn about other communities culture and show case their own[219].Respondents while asked if Peace education has been key in helping communities appreciate cultural diversity 61.8% said yes,16.4% No and 21.8%were not aware.

Figure 4.15 Peace education and respect of cultural diversity in Kenya

Peace education has been instrumental in helping communities in Kenya appreciate their cultural diversity

- 16.40% No
- 61.80% Yes
- 21.80% Do not Know
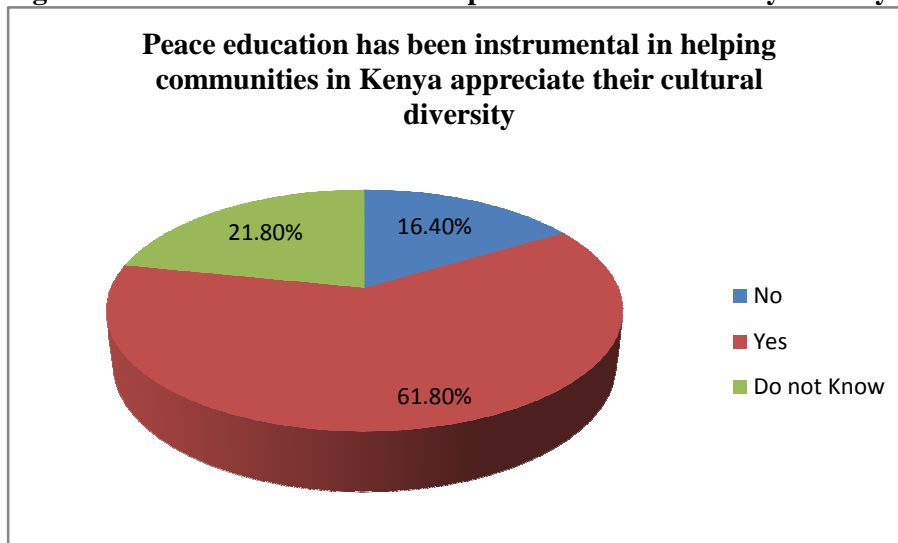
Source: Field data

Those who said yes stated that peace education has been very instrumental in Kenya as it has taught people know that there is no superior culture to others and only that some cultures different to others and that is what make people unique and therefore all cultures should be respected. Others attributed it to the fact that due to education, people are no longer ignorant on different cultures practiced by different communities and they have gained understanding.

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[219]Interview with Curriculum specialized KIE

Others attributed it to the fact that different cultures in Kenya are being celebrated according to what their strengths and what they do best. This can be seen as the government encourage different talents from different communities. In addition, respondents stated that the government post different people in different areas of Kenya to work where the host communities accept and work with them.

The 16.40% who said no stated that communities in Kenya have not yet appreciate cultural diversity as there are still high levels of tribalism where people only feel safe on their own tribes only. This they said manifested in the 2013 election where different communities voted under tribal lines and supported their own. Others said that there are still some communities who are still fighting among themselves for instance in Tana River where the Orma and Pokomo communities are fighting. The number of those did not know cannot be ignored these respondents were not sure of the impact of peace education which can be attributed to many factors, first they may not be aware of any efforts that are taking place to propagate peace education or rather they may not be sure what peace education should achieve all together

Peace education is an education towards effective conflict resolution, and tries to achieve effective ways of resolving incompatible goals toward a culture of peace. When communities are able to deal with their issues in an effective way they can live in peace with each other. When respondents were asked it in their opinion peace education had helped Kenyans to resolve their differences in an effective way. 52.7% said Yes,27.3% said No and 20% did not know as indicated in 4.11 below.

Table 4.11 Peace education has enhanced successful conflict resolution in Kenyan society

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	29	52.7	52.7	52.7
	no	15	27.3	27.3	80.0
	do not know	11	20.0	20.0	100.0
	Total	55	100.0	100.0	

Data Source: Field Data

Those who said yes attributed it to the fact that different communities who have been in conflict have demonstrated great progress by surrendering their guns and giving dialogue a chance. Others stated that the displaced persons in 2007/2008 post election violence; some have returned to their homes and have been assured security by their neighbours who have since reconciled with each other.

Figure 4.16 Peace education and Conflict resolution in Kenya
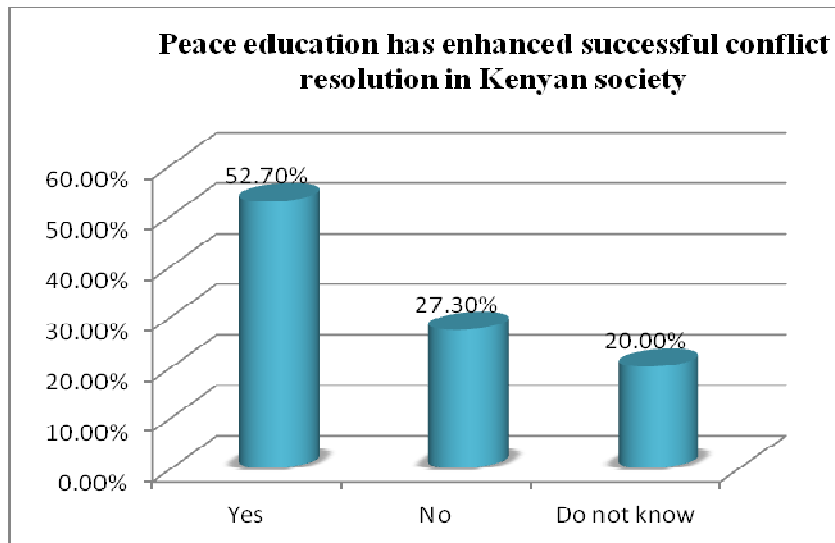
Source: Field Data

The 27.30% who said NO attributed it to the fact that some communities are still in violent conflict. Others said that there is still tension between communities.

107

Violence as stated above is destructive in nature, when violence sets in, all structures in the community be it economical, social and political is affected. Relationships between communities are strained and it takes time before normalcy returns. Successful peace education is one that transforms communities to a point that they are not reactive while dealing with incompatible goals but they become proactive. Peace education would be appropriate to deal with all aspects of open violence be it psychological or physical. This shows that peace education has effectively helped communities learn how to resolve their incompatible goals by practicing skills such as mediation, negotiation and cooperating with others.

Table 4.12: Peace education has helped reduce open violence in Kenya

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	36	65.5	65.5	65.5
	no	9	16.4	16.4	81.8
	do not know	10	18.2	18.2	100.0
	Total	55	100.0	100.0	

Source: Field data

When the respondents were asked if in their opinion peace education reduced open violence in Kenya 65.5% had said yes, 16.4% said No and 18.2 did not know as indicated above. Looking at the distribution of percentages most respondents believed that peace education had contributed a lot to the success of dealing with open violence in Kenya. Those who said yes attributed it to the fact that the 2013 general election had been successful as it was not violent compared to the 2007/2008 election.

Others stated that with the judicial reforms Kenyans trust to taking their disputes to courts of law which has help. In addition there have been peaceful demonstrations as opposed to past times where demonstrations have been violent.

Figure 4.17 Peace education and reduced open violence in Kenya
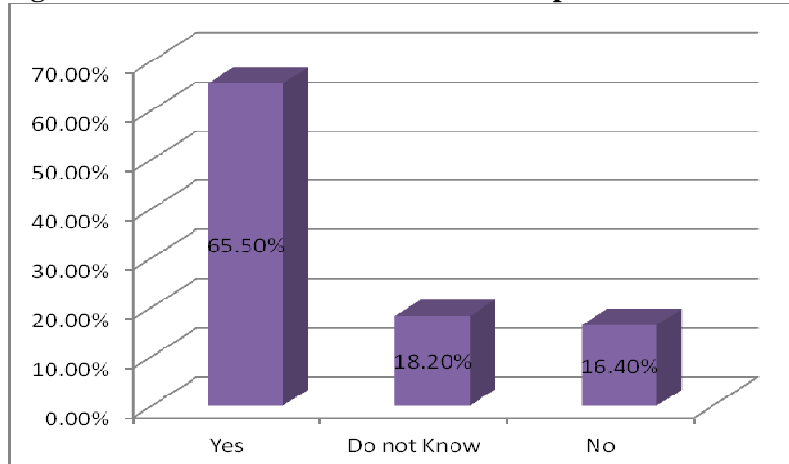
Source: Field data

Those who said No stated that Kenyans are still engaged in open violence first because they do not trust if they take the offender in police station justice will be served therefore they have turned to mob justice as the way of getting their own justice. Kenyans still demonstrate open violence when things do not go their way. An example given was that of football matches in Kenya where when supporters of certain teams are not happy with the outcome they cause violence. The 18.20% of those who did not know would not associate peace education as having helped Kenyans reduce open violence.

Psychological aspects of conflict should be addressed; if not addressed, the violent conflict would recur. Kenya is a post conflict society having had experienced the 2007/2008 post election violence, measures taken in a post conflict society should not only be reconstructive but should as well bring in recovery.

Recovery is when all aspect of the outcome of the conflict is addressed. Peace education is very instrument as it looks at the root causes of the conflict not only the outcome.

Peace education helps communities build up broken relationships that had been broken by the violent conflict. This is a very important especially in Kenya as it is a post conflict society. Trauma is very common in every community that has experience violent conflict. Trauma makes communities bitter, as it brings back memories of war, this is because most watched their relatives being killed and their properties destroyed changing their means of livelihood. When traumas are healed communities are able to deal with the issues that affected them and objectively face the future with hope.

When respondents were asked if in their opinion peace education had helped communities heal from trauma caused by the 2007/2008 post election violence, the results were as follows, 56.4% said Yes, 34.5% said No, 9.1% were not aware is indicated below.

Figure 4.18 Peace education and trauma healing in Kenya
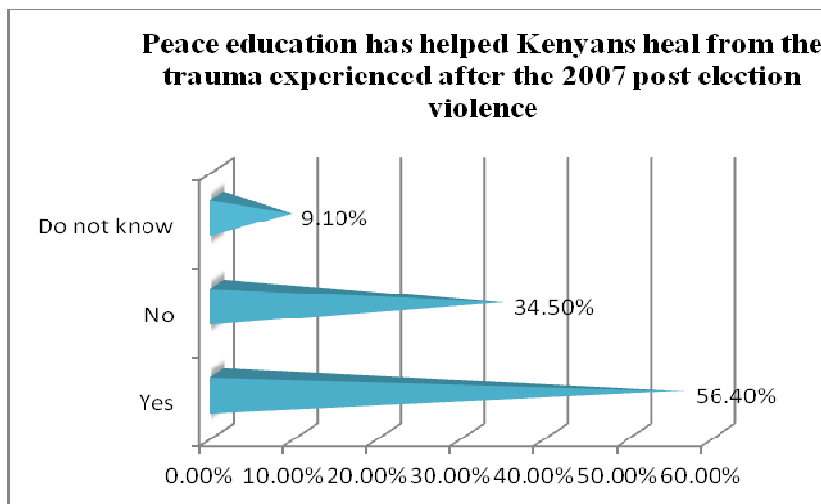
Source: Field data

Those who said yes gave reasons saying that Kenyans had moved on and the impact of the 2008/2009 post election violence had taught them that it is the common men who suffer more when there is violence. The other reason was that, Kenyans have slowly accepted their mistake and had apologized to each other and asked for forgiveness. In addition, communities that were majorly involved in the post election violence and perceived to be enemies had joined had and supported the presidency in the 2013 general election. Others said that the government took measures by setting a commission of truth, justice and reconciliation commission to facilitate national healing and cohesion.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

In chapter one, a historical background of the Kenyan post election violence brings to realization that the events of 2007/2008 post election violence causes were deep rooted. The election was a trigger to issues such as historical injustices, land issues, poverty and tribal politics that had not been dealt with by different governments that had been in power. The violence resulted to massive destruction of property, political instability, economical instability, psychological trauma and social aspects which left Kenyans divided under tribal lines and with deep mistrust of each other.

Conflict in itself is not but when it turns violent as indicated above, it becomes destructive and prevents communities to enjoy peace that is so desired. Conflict is usually as a result of incompatible goals where parties to it perceive that they cannot achieve their means with the other parties. It is this incompatible goals that should be dealt with to prevent conflict from resulting to violence. These can only be achieved when communities learn how to deal with their incompatible goals non-violently with respect of each party and understanding.

Peace education therefore, would be an important education that would change the worldviews of communities from those of violence to that of peace bringing in a culture of peace. Peace education based on set values and attitudes that encourage non-violence, democracy, respect of others promotes understanding and effective ways of dealing with incompatible goals.

Peace education has been very instrumental worldwide and has gained support even in the international organization such as the United Nation which supports that peace education is an important tool towards a culture of peace.

In Africa peace education has been used to bring unity and cooperation in countries that have been in war such as Sierra Leone, Burundi, Angola and Rwanda. In each of these countries, peace education has taken different forms and shapes in regard to the causes and dynamic of the conflict.

In Chapter two, we see that peace education has variety of programmes that fit in different context and forms of violence. Of importance is the link between the knowledge, skills and attitudes in peace education that seeks to impact in communities. There are necessary skills in peace education that allows communities settle their incompatible goals such as and not limited to cooperation, active listening, mediation and negotiation which become important in conflict set up. Peace education as well impact knowledge to communities that make them aware of what threatens their security such as environmental education, human rights, sources of conflict, poverty and sustainable development. The skills and knowledge makes communities adopt attitudes such as respect, empathy and social responsibility affecting in a positive way how they view conflicts and resolve them.

Peace education from the above is all rounded and takes different forms in different situation. This is because it seeks to evaluate all avenues that can bring about conflict and put up measures to bring in peace. Peace education will therefore take forms such as disarmament education, conflict resolution education, culture of peace education, coexistence education, human rights education and sustainable development education.

In chapter three, peace education in the Kenyan context is introduced. In one of the objectives of the study, it seeks to evaluate peace education in Kenya. Peace education has been taught in different aspects and forms, in traditional Kenya, there were elements of peace education taught in the informal set up. There was the Ubuntu culture where social responsibility was core in all human interactions. Aspects such as care of the environment, respect of other people's property were of great importance.

Peace education as seen in chapter three has also been part of the Kenyan education system where it has taken a formal form. The goals of education in Kenya emphasises on national unity, social equality, moral and religion values that are toward responsible citizens. In addition, there has been a deliberate move where peace education has been incorporated in the education curriculum in subjects such as history, social science and religious studies where issues such as respect to human rights, cooperation, disaster response, understanding biases and dealing with stereotypes are addressed. In institutions of higher learning subjects related to peace education have been introduced and are being pursued both at certificate level, diploma level, undergraduate to post graduate.

Peace education has also been part of some private sectors and nongovernmental organisations which have been involved in conflict management, environmental education, capacity building and human rights education.

In chapter four where there is a critical analysis of the collected date there are different findings on the transformative nature of peace education in Kenya. Peace education as the data reviles, has not been able to address important elements such as issues of inequality, respect of cultural diversity and fear of living anywhere in this country.

5.2 Summary of Findings

The summary of findings is composed of the findings from the field data in relation to the research questions and the objectives of the study. In addition it seeks to find out if the stated problem statement holds any truth in it.

The summary of findings seeks to find out the awareness of peace education in Kenya and its importance, the level of culture of peace in Kenya since 2007 post election violence by examining indicator of a culture of peace and the transformative nature of peace education in Kenya.

From the research conducted on the awareness of Importance of peace education, it is evident that great efforts have been put in place on issues of peace education. 85.5% of the respondents were aware of peace education programme in Kenya through the media, with the government, private sectors and even the non governmental organisations. Most respondents were of the opinion that the non governmental organisations in particular are the most involved on issues of peace education from all aspects as they have different programmes targeting different groups of people in Kenya. However there were issues arising on the implementation of peace education, respondents stated that peace education efforts are more visible in Kenya when the government anticipate a conflict mostly before, during and slightly after the elections then no emphasis is put on peace issues after that. The other issue was that there is need of peace education to be fully implemented on all learning institutions especially in primary and secondary school. However 60% of the respondents stated that they were aware of peace education taking place in learning institutions but mostly on institutions of higher learning.

To measure the level of the culture of peace in Kenya, some important elements were examined. To begin with, respondents were asked if in their opinion there was respect of cultural diversity in Kenya. 54.5% of the respondents stated that there is no respect of cultural diversity in Kenya as tribalism is deep rooted in Kenya. The other reason was that our cultural diversity is not celebrated as strength since communities compete to outdo each other especially in the political arena. People as well, dwell more on the negative stereotype of different communities than the truth at the ground hence preventing people from being objective when dealing with others. To make it worse, these negative stereotype bring mistrust among communities for instance a community that is stereotyped to be a community of "thieves", deny those people opportunity of being trusted and in case of robbery, they suffer misjudge by others even when investigations have not been conducted.

On issues of respect of human rights, 54.5% believed that there was respect of human rights. However the 45.5% of those who stated that there was no respect of human rights raised important issues they believed were indicating there is no culture of peace in Kenya. These issues were, people not been allowed the freedom of expression fully, right to live as police men commit extra judicial killings and right for a fair trial as justice is delayed or even sometimes denied where those with money buy justice.

Equality being one indicated of a culture of peace was as well examined, 63.3% of the respondent were of the opinion that there is no equality in Kenya. This they said is an attribute of the big gap between the have and the have not's which is displayed in all aspects of live in Kenya. The haves will have their children go to the best schools, live in the best places, get the best jobs and even enjoy the best food. The irony comes in as the haves formulate policies on education which affect negatively public schools where the children of the poor attend. This is a clear indication that in relation to equality there is no a culture of

peace in Kenya as systems and procedures put in place prevent most from exploiting their full potential.

Democracy is another important element of peace education and it can be evaluated on elements such as freedom to participate on elections without intimidation. The elections should be free and fair not only in the process but as well as the outcome. The outcome should not be questionable by both those who the election favours and those who it does not. 50.9% of the respondents stated that there is freedom for any Kenyan to contest for an elective post in any county despite of their ethnic affiliation. Most accredited this to the fact that the constitution protects everyone in Kenya to have this freedom. The 45.5% of those who said no raised important issues, most stated that is a dream to be realised as Kenyans are very tribal and would only allow their own to contest.

Freedom to live anywhere without fear as the 52.7% stated is not present in Kenya, this they said is to the experiences of the post election violence where communities living in areas believed to have a majority of certain tribes being displaced and even killed. This is an indicator that peace education has not been successful in addressing fears experienced in 2007/2008 post election violence.

Intercommunity marriages are an indicator of a culture of peace as marriage is an important union in the African set up. 50.9% of the respondents believe that in community marriages are easily accepted while 49.1% of the respondents believe that it is still a challenge to marry in other tribes.

Positive elements of a culture of peace noted in Kenya were on issues of freedom to work anywhere in Kenya where 72.70% of Kenyans agreed on, freedom to invest anywhere where 65.50% stated that this freedom exist.

Peace education should bring in a transformation in communities. As indicated previously, there is great awareness of peace education in Kenya but its impact can only be measured when there have been a transformation. To measure the transformative nature of peace education in Kenya, respondents were asked if in their opinion peace education had contribute d in enhancing peace in Kenya. 72.7% stated that peace education had been a very important tool that had contribute to peace in Kenya as Kenyans had learned resolve their incompatible goals peaceful. In addition, 61.8% stated that peace education had helped communities start to appreciate cultural diversity with the understanding that no culture was superior to the other and that cultural diversity is strength to be celebrated. Peace education as well had helped reduce open violence as Kenyans can address their issues without violence.

Peace education as 56.4% of the respondents stated, has been a very important tool that is helping Kenyans heal from the trauma experienced in 2007/2008. However, 34.5% raised issues stating that some Kenyans are still traumatised and psychological impact of the conflict should be given more attention as opposed to the reconstruction aspect.

From the objectives of the study, the findings show that there are peace education efforts in Kenya and its transformation is being seen in the Kenyan society. In review of the research questions, peace education in Kenya has however not been able to fully prompt communities toward a culture of peace since elements such as inequality still exist.

5.3 Conclusions

From the findings obtained in this study, it is concluded that:

Peace education has been part of the Kenyan education system since independent as the goals of education has always to been to bring in unity in Kenya. It has as well been part of Kenya vision 2030 under the political pillar where effective conflict resolution has and unity in diversity is key. However it was not until after the post election violence that serious measures have been taken to deliberately propagate peace education as part of the school curriculum in Kenya with an intention of dealing with the issues that led to the post election violence.

Despite of peace education being present in Kenya, it has not been effective in healing traumas among Kenyans as many felt that they are not free to live anywhere without fear. Most Kenyans feel comfortable living within their tribal settings and perceive and treat others with great suspicion and mistrust. Peace education has failed in addressing the enemy perception hence people feel they would not be safe living in some areas that are labelled to belong to certain tribes. These fears came up as a result of the trauma experienced in the 2007/2008 post election violence where those who had lived within certain tribes were displaced, killed and their properties destroyed. Peace education should be able to bring in healing among people and build relationships. Most Kenyans are living in fear of the 'other' as the truth justice and reconciliation commission has not been able to fully help communities come together.

In addition, peace education as well has not been able to address issues of inequalities in Kenya. This manifest itself with the clear line between the rich and the poor. There is inequality when it comes to employment, where merit is rarely considered but it is who

knows who. This has created a large number of knowledgeable but unemployed youths who have turned to vices such as drug abuse and crimes. These inequalities, have led to groups such as *Mungiki, Mombasa Republican council (*MRC) a secessionist group who argue that they have been marginalised for long and now want to be an independent country, *Sungu sungu* group which due to lack of security, civilians have taken security into their hands and Saboat Land Defence Force (SLDF) who state that they are defending their land from being taken by other communities. Looking at all those groups, they have taken up arms for various inequalities that they perceive and do not trust the government to solve them. In addition these groups comprises of young able men who are unemployed and must make a living.

Kenyans as from the findings feel like that cultural diversity is not respected at all. This has been attributed by the fact that tribalism and negative stereotypes have been part of most relationships in Kenya. This manifested in the 2013 general election where people voted with their tribe mentality at heart. Peace education should be able to address the key causes of ethnicity as it is one major cause of conflict. In Kenya it should address the root causes and reasons as to why most Kenyans are tribal and only feel safe in the hands of their tribe's men.

5.4 Recommendations

On the strength of the foregoing findings and conclusions, it is recommended that:

1. Peace education in Kenya should take a proactive measure and not a proactive measure. It should be part of government policy that measures be taken to address all forms of violent conflict amicable be it structural, ethnical or resource based conflict. This will bring in the need for peace research where all those aspect that would threaten peace should be addressed before they turn violence. Peace education should

not only focus at addressing the outcome of violence but should still go on even when there is stability. These according to the objective calls for an evaluation of the content of peace education as taught in Kenyan schools so as to address issues of inequalities and ethnicity.

2. Peace education and other conflict transformation activities should be mainstreamed not only in the school curriculum but as well in government institution where it should be a requirement to have a department in every institution that deals with peace education.

3. Peace education in Kenya should expensively involve both formal and non formal methods that allow different communities an opportunity to participate at different levels. This is with the understanding that if there have to be sustainability then people should be able to own the idea of peace education. Having already a platform of peace education in different cultures, where there were different ways to resolve incompatible goals, these should be promoted and community leaders such as elders should not be left out in the efforts of conflict resolution.

4. Peace education efforts in Kenya should as well be flexible to deal with emerging issues such as terrorism, human security and sustainable development.

5. These issues affect people at different levels. These should as well address issues such as sustainable development and underdevelopment. Structures and procedures that oppress people and prevent them from achieving their full potential should be addressed.

5.5 Recommendations for Further Research

1. Peace education should be a tool towards bringing healing and reconciliation in Kenya, efforts to achieve these goals should involve different actors at different levels. What would be the role of the government, private sector and NGOs in peace education?

2. An evaluation of different forms of structural violence present in Kenya and how peace education can be instrumental in addressing them.

3. With the issues of global warming threatening the environment and causing environmental conflict, how can peace education apply to the Kenyan context to deal with these global changes.

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APPENDIX 1

QUESTIONNAIRE

My name is Esther W. Kibe, an M.A student of International Conflict Management at University of Nairobi. I am carrying out a research on the topic: ***Peace Education and Social Transformation an analysis of Kenya's Post Election Violence situation 2007/2008.***

The objectives of this study is to examine the state of peace education in Kenya since 2007,determine the content of peace education in the Kenyan education system, examine the relevance of peace education in Kenya and to examine the transformative impact of peace education in Kenya since the 2007 Post election Violence. Kindly spare some time to fill in the information as requested in the questionnaire. I assure you that all information provided will strictly be used for the purposes of this research and will be treated with utmost confidentiality.

Thank you for taking your time.

God bless you.

PLEASE TICK WHAT APPLIES TO YOU.

1. Gender   Male [ ]   Female [ ]

2. Level of study   Diploma [ ] Undergraduate [ ]

                        Postgraduate [ ]   Others……………..

AWARENESS OF IMPORTANCE OF PEACE EDUCATION IN KENYA

(a) I have heard of Peace Education in Kenya

☐ Yes   ☐ No   ☐ Do not know

If yes to above, where have you heard it from

…………………………………………………………………………………………

…………………………………………………………………………………………

(b) In your opinion, who has been very instrumental in implementing peace education?

Government ☐   NGOs ☐   Private sector ☐

(c) I am aware of peace education programs taking place in learning institutions

Yes ☐   No ☐   Do not know ☐

If yes kindly highlight where

………………………………………………………………………………………….

………………………………………………………………………………………….

………………………………………………………………………………………….

(d)   In your opinion how is peace education being implemented in Kenya?

…………………………………………………………………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

2. **THE LEVEL OF CULTURE OF PEACE IN KENYA SINCE 2007 POST ELECTION   VIOLENCE**

(a) Is cultural diversity respected in Kenya?

Yes ☐   No ☐   Do not know ☐

If yes to above kindly explain

…………………………………………………………………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

If No to above kindly explain

…………………………………………………………………………………………

…………………………………………………………………………………………

…………………………………………………………………………………………

(b)There is respect of human rights in Kenya

Yes ☐   No ☐   Do not know ☐

If yes to above kindly explain

…………………………………………………………………………………………

…………………………………………………………………………………………

If no kindly explain

……

……

……

(c) Equality is practiced in Kenya

Yes ☐ No ☐ Do not know ☐

If yes to above kindly Explain

……

……

……

If no to above kindly explain

……

……

(d) Are Kenyans free to work anywhere in Kenya?

Yes ☐ No ☐ Do not know ☐

If No kindly explain

…………………………………………………………………………………………………….........

....

....

(e) Are Kenyans free to invest anywhere in Kenya?

Yes ☐ No ☐ Do not Know ☐

If No to above kindly explain

……..

……..

……

(f) Can any Kenyan contest for an elective post in any county despite their ethnic affiliation?

Yes ☐   No ☐   Do not know ☐

If No kindly explain

……

(g) Kenyans are free to live anywhere without fear

Yes ☐   No ☐   Do not know ☐

If no to above kindly explain

……

……

……

(h) Are intercommunity marriages in easily Kenya accepted?

Yes ☐   No ☐   Do not know ☐

If No to above kindly explain

……

……

……

3. TRANSFORMATIVE NATURE OF PEACE EDUCATION IN KENYA

(a) Peace education has been helpful in enhancing peace in Kenya

Yes [ ]   No [ ]   Do not know [ ]

If yes to above kindly explain

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

If No to above kindly explain

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

(b) Peace education has been instrumental in helping communities in Kenya appreciate their cultural diversity

Yes [ ]   No [ ]   Do not know [ ]

If yes to above kindly explain

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

If No to above kindly explain

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

(c) Peace education has enhanced successful conflict resolution in Kenyan society

Yes [ ]   No [ ]   Do not know [ ]

If yes kindly explain

…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………………………………………………………………………

If No kindly explain

…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………………………………………………………………………

(d) Peace education has helped reduce open violence in Kenya

Yes [ ]   No [ ]   Do not know [ ]

If yes to above kindly explain

…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………………………………………………………………………

If No to above kindly explain

…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………………………………………………………………………

(e) Peace education has helped Kenyans heal from the trauma experienced after the 2007 post election violence

Yes ☐   No ☐   Do not know ☐

If yes to above kindly explain

…………………………………………………………………………………………………

…………………………………………………………………………………………………

…………………………………………………………………………………………………

If No to above kindly explain

…………………………………………………………………………………………………

…………………………………………………………………………………………………

…………………………………………………………………………………………………

APPENDIX II

INTERVIEW GUIDE FOR THE KEY INFORMANT IN THE MINISTRY OF EDUCATION

Profession………………………………………………………..

Designation…………………………………………………….

1. Is there a peace education policy in Kenya?

2. How is peace education taught in schools?

3. What are the objectives of peace education programme in schools?

4. What are topics taught under peace education in schools?

5. Is there specific training given to teachers on peace education to help them implement its purpose?

APPENDIX III

PEACE AND CONFLICT RELATED NGOs INTERVIEW GUIDE

Name of organization……………………………………………………….

Area of intervention…………………………………………………………

1. Is your organization involved in peace education?

2. Who are your audience?

3. What is your focus and objective in your peace education programme?

4. How would you consider your peace education programme to have transformed Kenya since 2007?

5. What is the content of your peace education programme?

6. Are you aware of any National policy on Peace education in Kenya?

7. What areas on peace education do you deal with?

APPENDIX IV

FOCUS GROUP DISCUSSION QUESTION GUIDE

1. Is it realistic for peace education to be taught as a subject in Kenya?

2. In your opinion how best can peace education be taught in Kenya?

3. Have the government's efforts on peace education been successful in bringing national cohesion and healing after the 2007 post election violence?

RESEARCH PERMIT

PAGE 2

THIS IS TO CERTIFY THAT:
Prof./Dr./Mr./Mrs./Miss/Institution
Esther Wamaitha Kibe
of (Address) University of Nairobi
P.O.Box 30197-00100, Nairobi.
has been permitted to conduct research in

Location
District
County

On the topic: Peace education and social
Transformation: An analysis of Kenya's post
Election violence situation.

for a period ending: 31ˢᵗ December, 2013.

PAGE 3
Research Permit No. *NACOSTI/RCD/14/013/1669*
Date of issue *20ᵗʰ September, 2013*
Fee received *KSH. 1000*

Applicant's
Signature

For: Secretary
National Commission for Science
Technology & Innovation

142

APPENDIX VI:
RESEARCH AUTHORIZATION LETTER

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2241349, 20-267 3550,
0713 788 787, 0735 404 245
Fax: +254-20-2213215

Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke

9th Floor Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Date:

When replying please quote

20th September, 2013

Our Ref: **NACOSTI /RCD/14/013/1669**

Esther Wamaitha Kibe
University of Nairobi
P.O.Box 30197-00100
Nairobi.

RE: RESEARCH AUTHORIZATION

Following your application dated *9th September, 2013* for authority to carry out research on *"Peace education and social transformation: An analysis of Kenya's post election violence situation."* I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for a period ending **31st December, 2013.**

You are advised to report to **the County Commissioner and County Director of Education, Nairobi County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

SAID HUSSEIN
FOR: SECRETARY/CEO
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Copy to:

The County Commissioner
The County Director of Education
Nairobi County.