

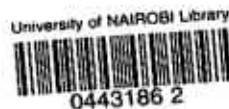
**THE ROLE OF PEACE EDUCATION IN THE  
PROMOTION OF PEACEFUL COEXISTENCE AMONG  
REFUGEES IN KENYA.**

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**Project Paper submitted at the University of Nairobi, institute  
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of the Requirements for the Degree of Master of Arts, in  
Diplomacy and International studies.**

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**UNIVERSITY OF NAIROBI  
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## DECLARATION

This thesis is my original work and has not been submitted for a degree in any other university.



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This thesis has been submitted for examination with my approval as a university supervisor.



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8<sup>th</sup> January 05

## **DEDICATION**

**This thesis is dedicated to my sister Alice.**

## **ACKNOWLEDGEMENT**

I wish to express my sincere gratitude to my family especially my sister Alice for enabling me go through the programme. My appreciation also goes to the lecturers in the institute for their commitment in shaping the training programme.

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## **LIST OF ACRONYMS**

**NCCK:** National Council of Churches of Kenya

**LWF:** Lutheran World Federation

**UNHCR:** United Nations High Commissioner for Refugees

**NGOs:** Non- Governmental Organizations

**UNESCO:** United Nations Educational Scientific and Cultural Organization.

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## **CHAPTER ONE**

### **BACKGROUND TO THE STUDY**

#### **1.0 Introduction**

The challenge to peace is an ancient concern. This is evident in the search for peace by religious and secular institutions around the world. Their preoccupation with matters of peace has yielded mixed results. Nonetheless, the quest for peace continues.<sup>1</sup> The world is overwhelmed with messages of peace buttressed by practical and empirical efforts aimed at establishing institutions and structures in a bid to create and sustain a tranquil society.<sup>2</sup> It is through the efforts of these institutions and the cooperation of states that various mechanisms for preventing violent conflicts have been proposed.

Paradoxically, however, some countries, which are proponents of peace and human rights, continue to manufacture tools of destruction and even fuel life menacing conflicts at the disadvantage of other countries and particularly innocent and vulnerable citizens. Interestingly, the holding of peace building conferences and conclusion of innumerable peace accords continue to take center stage in pursuit of the resolution of conflicts. Such efforts have been regularly confronted by more violence<sup>3</sup> especially in Africa where instability and internal conflicts has lead to a substantial increase in the number of refugees and internally displaced persons. This is clearly explains why definitive military solutions to conflict are unfruitful.

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<sup>1</sup> Howard P. Kainz in Marc Sommers, Peace Education and Refugee Youth. Paper prepared for presentation at the UNHCR workshop on Refugees Education in Developing countries: policy and practice.2001.

<sup>3</sup> Peacemaker: In the Face of War, I choose Peace; The Peace Education Newsletter.

It should be understood that violent conflict is considered a trauma in the life of the displaced people. Other than the humiliating and the dehumanizing<sup>4</sup> aspect of their status, fighting among the displaced especially the refugees damages their sense of unity and identity. People who once thought of themselves as members of a unified group are forced to identify with a particular faction within the community and others who were previously friends quickly become bitter enemies<sup>5</sup> and when this happens, violence is inevitable. Simply acknowledging this fact raises questions of utmost importance: can a future without war and violent conflict be conceived? Is there hope for a peaceful society after all if, refugees having tested the negative impacts of violent conflicts can fight among themselves?

The response to these questions can only be affirmative if some things are changed in order to shift from avoiding war to promoting peace.<sup>6</sup> This is because promoting peace is the best alternative to solving violent conflicts. It is not easy to promote peace though because 'peace' is a broad concept with spiritual and practical connotations, which should be put into serious consideration. It can simply imply a state of inner calm<sup>7</sup> or a comprehensive 'proactive' or 'positive' peace. It does not however presuppose the absence of conflict<sup>8</sup> but rather a state whereby conflicts are resolved constructively.

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<sup>4</sup> Craig Higson-Smith, "Supporting communities affected by violence. A Casebook from South Africa" Oxfam GB, 2002.

<sup>5</sup> Ibid.

<sup>6</sup> Herbert Hamsher & Harold Sigall. "Psychology and social issues". The Macmillan Publishers, London. 1993:487

<sup>7</sup> Marc Sommers. "Peace education and refugee youth. Paper prepared for presentation at a UNHCR workshop on Refugee Education in Developing countries: Policy and Practice".

<sup>8</sup> UNHCR, Peace education Programme: Abbreviated History p1

Despite the necessity of peace, there has been repeated ruthless killings and senseless destruction.<sup>9</sup> This has been a challenge to the existing mechanisms for preventing violent conflicts. The difficult task is therefore to work towards a shared vision of a life characterized by peaceful coexistence through the management of peace and transformation of conflicts. This inspired individuals to advocate the practice of peace education as an effective way of towards the vision. This is because peace education provides training in cross-cultural issues, interpersonal communication, and bias awareness with the belief that people must understand the nature of conflict and develops negotiating skills before other processes like mediation can be effective. Peace Education also concentrates on the internal resolution of conflicts by concentrating on the skills and attitudes that belong to the individual. Transformation, which is the highest level of mutual participation, is where there is a conscious decision by both parties to build new and better relationships.<sup>10</sup>

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The concept of peace education, representing as it does the rationale behind conflict transformation and peace management is nevertheless presenting tremendous academic and policy challenges. Peace education initiatives tend to teach about prevention of conflicts before they take place. This is a unique way of handling issues. It is a drift from the common practice of intervening after the negative impacts of violent conflicts has been felt. This means restructuring most of the mechanisms for enhancing peaceful

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<sup>9</sup> Young Seek Choue. "World Peace through Pax United Nation." Institute of International Studies: Korea. 1984: 22

<sup>10</sup> Peace Education Programme: Community Workshop Manual. INEE (Inter-Agency Network for Education in Emergencies) English Press Limited; Nairobi, Kenya

relations to incorporate training if the desirable results are to be achieved. This can be very expensive and not many NGOs would want to engage in the process. Similarly, Peace education is a component of education field as a whole. Education has been identified as a fundamental human right and not many governments have succeeded in offering this to their citizens. For these reasons and many others not mentioned, the study of this kind should be useful. This is because if the lessons learned from the peace education programme for refugees are made available to those working for peace building and conflict prevention in similar situations, perhaps communities experiencing conflicts will receive more effective assistance more swiftly.

### **1.1 Statement of the Problem**

The foregoing background brings forth the question: What is the role of peace education in the promotion of peaceful coexistence among refugees?

To answer the question, it must first be understood that instability and internal conflict especially in Africa has resulted in a substantial increase in the number of refugees seeking asylum in neighboring stable states. Kenya for instance hosts a great number of refugees. The UNHCR statistics shows that there are currently 240,000 refugees in Kenya most of whom are from Somalia, Rwanda, Burundi and Sudan although there is still a small group from Ethiopia.<sup>11</sup> Other than the problems that accompany giving sanctuary to refugees, a major challenge to Kenya is to sustain peace among these people who are displaced by violence. It is not easy though because refugees in camps are composed of different nationalities, tribes, clans and living together in harmony with each other may

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<sup>11</sup> UNHCR statistics

not be an easy task. This is evidenced by the fightings that have been so frequent. The mechanism that was thought suitable to enhance peace is peace education.

In Kenyan refugee camps peace education programme was introduced into primary schools in the late 1997 and 1998. The current programme reaches 42,000 children each week, with structured lessons on aspects of peace. In addition, more than 9,000 youth and adults have graduated from the community programme since its inception.<sup>12</sup> This raises three fundamental questions that form the subject matter of the study:

- How is Peace Education managed?
- If there exists a policy of encampment in Kenya, what role does the government play in managing the Peace Education Programme for refugees?
- What are the challenges to Peace Education among refugees?

## **1.2 Study Objectives**

Taking a multi-disciplinary approach, the proposed study aims to investigate the role of peace education in the promotion of peaceful coexistence among refugees.

Specifically, the study will aim to:

- Examine the structure, content and the philosophical approach to Peace Education for the refugees.
- Examine how Peace Education is conducted among refugees
- Discuss the issues and challenges to Peace Education

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<sup>12</sup> Ibid

### **1.3 Justification of the Study.**

As indicated in the introduction, most mechanisms for conflict resolution and peace building usually address conflicts in their course at the neglect of conflict transformation and peace management. The greatest contributor to the prevention of violent conflict and management of peace is an effective established mechanism for handling grievances, generally to be the practice of peace education. Peace education can reduce chances of violent conflict and can be an element in its successful conflict transformation in a number of ways.

First, Peace education creates a new kind of paradigm for perceiving the world. In this new perception, cooperation is encouraged, people are perceived to be equal and of the same universal life, a life in which individuals and groups are in a constant search for peace and justice. Peace education cuts across the socio-economic strata of the society in so far as it has community, school, youth and other social group focus. It ensures that the lessons of the programme permeate every fabric of the society at all levels to achieve the desired results.<sup>13</sup>

Secondly, Peace education is important especially in the life of refugees who because of a well-founded fear of persecution seek protection in another country. Some flee as a result of psychological, social and emotional affliction meted to them either by religious, ethnic, political and ideological differences. They will return home one day but they should do so without the hibernation of enmity or revenge against the background of all

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<sup>13</sup> Seid Stevenson T. "Peacemaker: The peace education." Newsletter. Article on peace and peace education.



past experiences, which prompted their ejection from their country. The agenda is that refugee students in particular learn from home and their previous experience in a violent society is to solve problems through violence.<sup>14</sup> Moreover, there tends to be a strong cultural bias towards responsibility belonging primarily to elders or leaders, within a refugee setting. Therefore when traditional problem solving approaches breakdown there is nothing to take the place of these methods except peace education.

#### **1.4 Formulation of Hypotheses,**

This research is based on three hypotheses:

- 1) That peace education provides new opportunities to create a cooperative relationship among individuals and groups. This hypothesis assumes that a clear commitment to achieving peace through education creates cooperative surroundings, which often enable the conflict to be resolved productively rather than destructively. This is because the attitudes of the conflicting parties and the pressures and resources of the cooperative system facilitate a cooperative rather than a competitive process.
- 2) Conflicts do occur in the course of cooperative interrelations. The assumption is that if peace education leads to the development of a cooperative relationship, this will in turn increase the chances of conflict. In other words, cooperative relations provide a greater opportunity for the occurrence of conflict than the absence of interaction.
- 3) That peace education explores and exploits options for peaceful coexistence. The assumption is that violent conflicts among refugees have many sources, characteristics, and configurations.

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<sup>14</sup> Pamela Baxter. The UNHCR. The Peace Education Programme: Skills for life.

## **1.5 Literature Review.**

The literature pertaining to this study is classified into three broad categories: that is literature on conflict and peace; literature on peace education and literature on refugees.

It has been argued that conflict is necessary because it is the best way of pushing someone to 'understand ones language' if diplomacy fails. However, in most cases, the end result has not been promising. The social, economic and political costs of conflicts are great. Learning and understanding how these conflicts can be reduced may help find solutions to conflict related problems at an early stage, which can assist, find techniques of defusing them. It is therefore important to identify causes of conflicts because this could be the pathway to finding and enhancing human security both for the refugees and the local people.

Many researchers on conflict agree that conflict is never static. Lederach for instance believes that conflict is expressive, dynamic and dialectical in nature.<sup>15</sup> By dialectic he means that humans who are involved in a relationship naturally create social conflict, yet once this occurs, it changes those events, people and relationships that created the initial conflict<sup>16</sup>. The general impact surrounds the disruption of lives and property and the end result is the creation of a population that is wholly dependent. A general characteristic that can be derived from the effect of violent conflict is that negative impacts are similar

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<sup>15</sup> Lederach John Paul. "Building peace: Sustainable reconciliation in divided societies" -United States Institute of Peace: USA 1997:63

<sup>16</sup> Conflict transformation and Peacemaking. [Http://www.colorado.edu/conflict/transform/jplall.htm](http://www.colorado.edu/conflict/transform/jplall.htm)

in the way they change lives of individual men, women and children, breaking up and destroying communities.

As is common with research in other disciplines, a split among peace and conflict researchers has created several concepts that are of significance to this research. Most important to peace education is the concepts of direct (personal) and indirect (structural) violence. In direct violence, the emphasis on conflict narrows the definition of peace to the absence of war or negative peace.<sup>17</sup> However, the definition of peace has developed over the years to emphasize violence that is indirect and structural in nature. This shift was directly influenced by scholars like Galtung<sup>18</sup> and Hick's among others.

In Galtung's view, conflict is always present and cannot be permanently resolved therefore peace cannot be achieved by attempting to eradicate conflict instead conflict must first be turned into a non-violent activity. It is only after creative transformation has taken place that peace can be said to have been achieved. He continues to argue that transformation from violent to non-violent conflict should be peaceful in itself; meaning low in structural and cultural violence.<sup>19</sup>

Galtung takes a different approach from Boulding. Where Boulding focuses on places where peace already exists, Galtung examines situations where it does not. Conflict is his starting point. While the ideas of Galtung and Boulding suggest the positive-negative

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<sup>17</sup> Hicks "Understanding the field" in David Hicks ed. *Education for peace: Issues, Principles and practice in the classroom*. Routledge: London and New York, 1988.

<sup>18</sup> Galtung J., "Violence, Peace, and Research" *Journal Peace Research*, 1969.

<sup>19</sup> Galtung J., "Peace by peaceful means: Peace and Conflict, Development and Civilization". *International Peace Research Institute: Oslo*. 1996.

peace dichotomy, Reardon observed that many peace educators continued to emphasize the idea of negative peace because it was comparatively easy to teach. Most peace education teaching still focused on negative peace-that is on reducing the likelihood of war<sup>20</sup>.

Mwagiru introduces the relationship between structural conflict and structural violence where he argues that 'structural conflict is nested on structural violence'. Structural violence is embedded in the structure of relationships and hence the actors might not immediately recognize it.<sup>21</sup> He seems to be in agreement with Boulding when he asserts that the evolution and development of a conflict begins from peaceful conditions, which given certain circumstances develop into violence. Because of this, it is necessary to manage peace in the same way as conflict so as to have sustainable peace.<sup>22</sup> In this case, peace and conflict cannot be divorced.

Nazli argues that peace systems are not devoid of conflict. Conflict emerges whenever individual groups or nations come into contact.<sup>23</sup> Similarly, in reference to interaction among social groups, Mogenthau believes that 'peace among social groups within the nation rests upon the disinclination of the members of the society to break the peace and

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<sup>20</sup> Betty Reardon A., "Comprehensive Peace education: Educating for Global Responsibility." Teachers College Press: New York and London, 1988.

<sup>21</sup> Mwagiru M., "Conflict: Theory, processes and Institutions of management." WaterMark Printers Limited. Nairobi, Kenya. 2000.

<sup>22</sup> Mwagiru M., "Peace and Conflict management in Kenya. A Catholic Justice and Peace Commission-Nakuru Diocese Publication in Partnership with MISSIO Austria. Pann Printers: Nairobi p45

<sup>23</sup> Nazli Chouri and Robert North. "Peace war and numbers: In search of peace systems: Scandinavia and Netherlands 1870-1970." Edited by Bruce M. Russett. Safe Publications Increments Ltd.: London. 1972

their inability to break the peace'.<sup>24</sup>. Therefore according to Nazli, one distinguishing characteristic of peace system is institutionalization of non-violent modes of behavior and conflict resolution.<sup>25</sup>

Williams in a survey of research on inter-group relations, has indicated that the necessary conditions for conflict include contact, 'visibility' and competition. He quotes Young (1932 p 586) to this effect: 'that group antagonisms seem to be inevitable when peoples in contact with each other are distinguished by different characteristics either inborn or cultural and are actual or potential competitors. Only by eliminating the outward evidences of distinctions such as color, dress or language or by removing the competitive factor may antagonisms be destroyed.'<sup>26</sup>

A further general source of inter-group conflict that has been singled out by many scholars is social change. As Mack and Snyder have suggested, social change affects conflict in a number of ways. Changes constantly shift the bases potentially antagonistic interests and relative power positions of individuals and groups. Changing the value potentiality of the social environment shifts new demands, new frustrations, and new incompatibilities arise.<sup>27</sup>

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<sup>24</sup> Hans Mogenthau. "Politics among Nations: The Struggle for Power and Peace." 6<sup>th</sup> ed. Kalyan Publishers: New Delhi. India 2001: 506

<sup>25</sup> Nazli Chouri. Op cit.

<sup>26</sup> Williams R. M., Jr., "The reduction of intergroup tension. A survey of research on problems of ethnic, racial and religious relations". Social science research council Bulletin, 1947.

<sup>27</sup> Mack R. W. & Snyder R. C., The analysis of social conflict-toward an overview and synthesis. Journal of conflict resolution p 1957: 225-226

Cartridge, D.P and Zander argue there is need to resolve many conflicts constructively without eliminating the differences, which led to conflict.<sup>28</sup> Morton Deutsch contends that this is true at the interpersonal and inter-group levels where most people receive considerable training in waging or suppressing conflict. In contrast, there is little formal training in the techniques of constructive conflict resolution and the institutional resources for helping people to resolve conflicts are meager indeed.<sup>29</sup> Likert R. and Likert G in agreement with some scholars, believes that it would be 'unrealistic to resolve conflict by trying to turn the clock back and by denying newly legitimized rights. It would equally be unrealistic to seek to halt all improvement in the level of living in order to remove tensions created by social changes.'<sup>30</sup>

A common orientation toward conflict is to seek to handle the problems which conflict creates by reducing the tensions producing the conflict. This was the focus some years ago of a major project of UNESCO. This approach according to Rensis and Gibson Likert has serious limitations in its ability to cope with conflict for two reasons. One it is not likely to succeed and two, in many situations, more, not less differences and tensions are desirable.<sup>31</sup> Burton J. and Frank D. seem to support Rensis by claiming that none of the methods by which conflict is carried on necessarily ends the conflict unless; indeed the conflict is completely conventionalized as in a game. Even total defeat in war may not remove the causes of conflict and after a time, the defeated may revive and renew the

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<sup>28</sup> Cartwright, D.P. & Zander A.F. (eds.), "Group dynamics: Research and Theory" 3rd ed. New York: Harper & Row, 1968.

<sup>29</sup> Morton Deutsch, "The resolution of conflict: Construction and destruction Processes." Yale University press: London, 1973

<sup>30</sup> Rensis Likert & Jane Gibson Likert, "New ways of managing conflict." McGraw- Hill. Book Company. New York.

<sup>31</sup> Ibid.

conflict. A conflict is solved by definitive acceptance of a decision by all parties.<sup>32</sup> Deutsch and Russett propose 'cooperative processes of conflict resolution, non-adversarial, non-confrontational, non-zero-sum (positive sum), and win-win approaches to dealing with conflicts. For integration to take place, both processes must take place. Both processes are based on learning that the interactions with other societies or governments are beneficial creating mutual payoffs and the promise of more benefits in future.

It is not easy however to apply the proposals by Deutsch and Russett because modern culture is overloaded with games and play that have 'losers and winners'- a tradition that identifies enemies, losers and winners. Professional educators, counselors and testing officials who determine normal distributions and establish grading curves that condemn many students to mediocrity emphasize competition within schools. Birgit Brock-Utne points to this as structural violence built into the school system in which children learn frustration and violence at school through such authority structures.<sup>33</sup>

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Contemporary conflicts, which may be structural calls for innovation and development of ideas and practices that, go beyond the negotiation of substantive interests and issues. Relationally based conflict is born in the world of human meaning and perception. It is constantly changed by ongoing human interaction changing the very people who give it

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<sup>32</sup>Burton J. & Frank Dukes (eds.), "Conflict: Readings in management and resolution. Center for conflict analysis and resolution." George Mason University, USA 1990:28

<sup>33</sup> Birgit Brock-Utne, "Disarmament Education: The European Evolution" in peace education. Edited by D.Ray Third Eye: London, 1988

life and social environment in which it is born, evolves and perhaps end.<sup>34</sup>The innovation pushes researchers to probe into the realm of subjective-generationally-accumulated perceptions and deep-rooted hatred and fear.

Morton stresses the importance of the opportunity to learn effective techniques of conflict resolution through the observation of how conflict is actually resolved in ones environment. Possibly, styles of conflict resolution can be cultivated systematically through special techniques of training. If so, it may well be that many of the pathological consequences could be prevented through carefully planned educational efforts.<sup>35</sup>

Education as a field of vast potential has developed new methodologies to cater for different target groups. It is restricted not only to formal academic courses but also reach out to those beyond the school system, in particular adults, out-of-school youths and the handicapped.<sup>36</sup> Section 1 (d) of the 1989 convention on the Rights of the Child addresses one aim of education that applies to this research. 'The preparation of the child [and the whole society at large] for responsible life in a free society in a spirit of understanding, peace, tolerance, equality of sexes and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin...'<sup>37</sup>

It may be said that 'peace' cannot be taught but it can certainly be learned. The components of a peaceful behavior can therefore be learned if the child has the

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<sup>34</sup> Lederach Op cit.

<sup>35</sup> Morton Deutsch, 1973. Op cit.

<sup>36</sup> Education in Asia and Oceania: A challenge for the 1980s.UNESCO: Bangkok, 1980

<sup>37</sup> Convention on the Rights of the Child 1989.



opportunity to develop and practice the behavior through sequential, structured activities and see this behavior modeled.<sup>38</sup> Since it is in the mind of men that wars begin, then it is in the mind of men the defenses of peace must be constructed.<sup>39</sup> Peace, understanding and global progress should be encouraged for all to replace the present stratification between the highly industrialized countries as against developing nations.<sup>40</sup>

Muntarbhorn argues that to promote preventive strategies through education at both national and local levels, different methods of conveying messages to different target groups need to be explored for example, films, songs, posters, tapes, cartoon and games about human rights.<sup>41</sup> In his conception of peace education, Michael Nicholson believes that social change can be brought about without at least some of the vast costs in violence and other forms of social unpleasantness, which seems at the moment to be the frequent concomitant of change. He continues to argue that even in a very peaceful society in a sense that there is no violence present in overt form, there can be injustice in the distribution of both political and economic resources. The aim of peace education in his view is to enable social change, sometimes of a very radical nature, to come about with the minimum violence.<sup>42</sup>

Piet-Dykstra views peace education as education for attaining not only negative but also positive peace. He asserts that peace education is action oriented and it is meant to make

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<sup>38</sup> Peacemaker: the peace education newsletter issues no 7 April/june 2003.

<sup>39</sup> UNESCO constitution.

<sup>40</sup> Peace studies; institute of international peace studies: Kyung Hee University Press

<sup>41</sup> Muntarbhorn V., 'Legal Dissemination: Interdisciplinary Dimensions of Development' in V. Muntarbhorn (ed.) "symbiosis: Legal Dissemination in Rural Thailand". Bangkok: Chulalongkorn University Press, 1985: 38-186

<sup>42</sup> Michael Nicholson in David Carlton & Carlo Schaerf, "International Terrorism and World Security". Biddles of Guildford Ltd. Great Britain, 1975.

people active and livelier in order to enable them to struggle to contribute to achievement of positive peace. The purpose of peace education therefore is to prepare 'learners for' peace action at all levels, local, national and international.<sup>43</sup>

Horace Campbell believes that the only lasting peace calls for the establishment of an equitable international order, which will preserve future generations from the scourge of war.<sup>44</sup> In this light, Birgit Brock-Utne expounds the definition of peace to mean the non-violent results of the equality rights, by which every member of the society through non-violent means participates equally in decisional power, which regulated it and the distribution of resources, which sustain it. This is in line with the call made by women for a culture of peace at the 1999 meeting of Pan African Women held in Zanzibar.<sup>45</sup> Education for equality between men and women is a threat to militarism. This education teaches men to respect women and adopt their set values. Boulding believes that the purpose of Peace Education is to 'free people from such beliefs that support militarism.'<sup>46</sup>

Betty Reardon adds that 'militarism is a belief system founded on the basic assumption that human beings are by nature violent, aggressive and competitive and that social order must be maintained by force and power. Warfare is not genetically programmed. It is

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<sup>43</sup> Piet-Dykstra in Yash Tandon, "Militarism and Peace Education in Africa" African Association for Literacy and Adult Education. Nairobi, Kenya, 1989

<sup>44</sup> Horace Campbell. 'The Peace Narrative and Education for peace in Africa' in the "Political Economy and Peace Security in Africa: Ethnocultural and Economic Perspectives". Edited by Jinadu L. Adele. AAPS books, Harare Zimbabwe. 2000

<sup>45</sup> Ibid.

<sup>46</sup> Elise Boulding (ed.), "New Agendas for peace research: Conflict and security reexamined". Lynne Rienner Publishers, 1992

learned behavior.’<sup>47</sup> Similarly, Yash Tandon writes that militarism is the result of a process whereby military values, ideology and patterns of behavior achieve a dominating influence over political, social, economic and foreign affairs of a state.<sup>48</sup> Therefore, there is necessary to elect leaders who lead by example-leaders who because of their moral and intellectual attributes are able to instill the knowledge about peace in the minds of the young people.

Stomfay –Stitz observes that the tone of peace education in some countries like the United States has been ‘embodied in a philosophy of hope in the future’ in which education is an instrument of [peaceful] change<sup>49</sup>. Such optimism is also central to the education philosophy of Peace Education International where Peace education curricula generally include instruction in conflict resolution; cooperation and interdependence; global awareness; and social and ecological responsibility.<sup>50</sup>

Anatol Rapoport believes that the content of Peace Education cannot be confined to objective analysis. Like humanistic Education, Peace Education must be at least in part be directed towards sensitizing students to basic human values like survival. Peace Education should somewhere along the line direct attention to eloquent and passionate celebrities of life, of love and of peace.<sup>51</sup> The emphasis on transforming the behavior and attitudes of individuals is also widely mentioned as a central objective of peace education

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<sup>47</sup> Betty Reardon. “Sexism and the war system.” New York. Teachers college press, 1985

<sup>48</sup> Ibid.

<sup>49</sup> Stomfay- Stitz, Aline M., “Peace education in America 1828-1990.” Source book for education and research. Metuchen, NJ and London: Scarecrow press. 1993

<sup>50</sup> Eric Digests. Trends in Peace Education. The Educational Resources Information Center, 1998

<sup>51</sup> Anatol Rapoport, “The origins of Violence: Approaches to the study of Conflict. With a New Introduction by the Author.” Transaction Publishers. New Brunswick (USA) & London (UK), 1995

and peace building process. Boyden and Ryder consider it the primary underlying assumptions of peace education, which they state as follows. That 'conflicts are a result of learned attitudes and learned behavior and that it is possible to change both attitudes through educational interventions'.<sup>52</sup>

Hamsher H. (in reference to refugees) argues that there is more to life than just working to make the ends meet. Education therefore must make provisions for preparing students to be able to cope with the wide array of complex situations that they are likely to face, in life.<sup>53</sup> This statement of course, underlies the relevance of this study. That how does peace education help refugees to live together peacefully, to have meaningful interpersonal lives and to develop feelings of self- worthy?

To respond to the question, it should be noted that the assumption that it is possible to move trauma survivors to a safe place, which they may recover, is patently not true for most survivors of violence. Where these people are returning to the chaotic and threatening world of violent conflict, any intervention that disrupts coping strategies rather than strengthening them, no matter what they may be, is potentially extremely dangerous. While it would be critical to associate peace education with refugees, it may be correctly asserted that the large conflicts in refugee camps are 'driven' by the politics of the home countries. As such, many conflicts are a result of a long held bias and

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<sup>52</sup> Boyden, Jo & Ryder Paul, "The Provision of Education to Children Affected by Armed Conflict." Refugee Studies Centre. Oxford.1996: 51

<sup>53</sup> Hamsher H. Op cit.

history, which cause small incidences within the camps.<sup>54</sup> Recent reports of refugee camps as arms hiding points have alerted conflict monitors to the potential for further organized violence in these camps. Aside from these symptoms of organized violence, many reports are received of isolated revenge fightings. Much of violent conflicts that had been extensively reported in the media seem linked to former political violence. Therefore, to understand conflicts in refugee camps the history and conceptualization of these camps must be understood first.

It is true that many of the attitudes and behaviors, which created the conflict in the home countries of the refugees, have also created problems in the camp situation. The camps in Dadaab and Kakuma in Kenya for instance, are multinational but issues primarily arise from within the main nationality group in each set of camps. The three Dadaab camps mainly contain Somali refugees while Sudanese refugees predominate the Kakuma camps. Fighting mainly between various sub-groups and ethnic groups in these camps is thought to be particularly significant and security restrictions are numerous and strict.<sup>55</sup>

Thus while protection and other basic life saving services is being provided to the refugees, it is prudent that all efforts be exerted to bring them also in contact with peace education. They must be assisted to assume changed behaviors and attitudes to engender peace among them in the camps and also enable them fit again in their societies. But it is perhaps the behavioral attributes of individuals among the groups that are most critical.

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<sup>54</sup> Pamela Baxter of the United Nations High Commission for Refugees and excerpted from the October 2001 edition of "Forced Migration Review" - a publication of the Refugee Studies Centre, University of Oxford.

<sup>55</sup> UNHCR Refugee NewsNet: Internet news sources

That is, their knowledge, skills, values and attitudes that promotes peace, conflict transformation, conflict prevention and minimization.

Something that is extremely important to most refugees is the need to reconstruct their lives. Although this is never easy to achieve, it is fundamental to the rebuilding of communities in violent conflict. There is also a cultural aspect to story telling. Myths, fables, parables and other kinds of story are a part of a virtually every culture in the world. And so being able to teach and learn through stories may be an appropriate form of intervention for many cultures and may succeed in ways that the more direct and directive 'Western' style of communication may not.<sup>56</sup>

Since refugee movements have occurred in an entirely different economic, political, social and cultural context among others, the nature of the refugee groups has required new and original approaches.<sup>57</sup> A clear commitment to achieving peace by peaceful means would give renewed hope to them especially children whose lives are blighted and frozen in intolerable suffering, abject poverty and destitution in refugee camps. This is possible through Peace Education.

It is clear from the literature that Peace Education does not merely focus on the internal worlds of refugees. It is therefore necessary to look at other groups in their frustrating and disheartening struggle with seemingly insurmountable economic and social problems.

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<sup>56</sup> Oloka Onyango J., "The plight of the larger half: Human Rights, Gender Violence and the legal status of refugees and internally displaced persons. Paper presented to the UNIFEM/AFWIC Regional conference on the Legal status of refugee and internally displaced women in Africa. Addis Ababa Ethiopia August, 1995

<sup>57</sup> Louis W. Holborn, "Refugees: A Problem of our Time. The work of the United Nations High Commission for Refugees. 1951-1972." Vol. 11 .The Scarecrow Press Inc., Metuchen, N.J 1975:25

The basis is that peace education removes obstacles in the way of becoming aware of basic human values such as survival by directing people's attention to eloquent and passionate celebrations of life, of love and peace.

Most literature on peace education propose the involvement and active participation of the community, civil and religious leaders as well as school going children and various social groups in workshops, where they learn to decipher, depersonalize and tackle the causes of conflicts and methods of minimizing and preventing the conflicts. It teaches that upon their conviction, conflicting parties work toward the resolution of their conflict and then transform themselves for better, acceptable and harmonious community and national coexistence. However, the specific role of peace education has not been broached.

## **1.6 Theoretical Framework.**

Contemporary conflicts require peace building approaches that respond to the real nature of those conflicts. An innovation that responds to the transforms these conflicts toward constructive peaceful outcomes is essential. This study is therefore anchored on Conflict transformation theory.

### **Conflict Transformation**

A number of conflict theorists and practitioners including John Paul Lederach<sup>58</sup> advocate the pursuit of conflict transformation because it reflects a better understanding of the nature of conflict itself. Lederach's view is based on the theoretical approach of Adam

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<sup>58</sup> Lederach Op cit

Curle.<sup>59</sup> Ian Doucet<sup>60</sup> argues that the idea of conflict transformation raises an important issue regarding the meaning of sustainable peace as well as the causes and dynamics of conflict. Misunderstanding, wrong perceptions and lack of communication are often causes of conflict. At the same time if the main needs of a community as identified by Abraham Maslow (that is, physical needs, safety and security, love and belonging, self-respect and personal growth) are not met, conflicts cannot be avoided.<sup>61</sup> Conflicts causes change at several personal, relational, structural and cultural Levels. To ensure that those involved in a relationship consider one another in new ways, change in most cases requires a rebalancing of power. Such recognition among refugees increases their voice and participation in addressing their basic needs as well as legitimizing their concerns.<sup>62</sup>

Transformation does not imply control but the possibility of influencing the parties' perceptions of issues, actions, and other people or groups as well as conflict expressions. Conflict transformation theorists believe that conflict may be expressed competitively, aggressively, or violently. It may also be expressed through non-violent advocacy, conciliation or attempted cooperation. Such transformation as Lederach suggests must take place at both the personal and the systemic level. At the personal level, conflict transformation involves the pursuit of awareness, growth and commitment to change, which may occur through the recognition of fear, anger, grief and bitterness. At the systemic level, transformation involves increasing justice and equality in the social

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<sup>59</sup> Curle Adam, "Making Peace." Taristock Publications: London, 1971

<sup>60</sup> Doucet Ian, "Thinking about Conflict. Resource Pack for conflict transformation." International Alert. 1996

<sup>61</sup> Abraham Maslow, "Motivation and Personality" Harper & Row, New York

<sup>62</sup> Paul Lederach. Op Cit pg. 65



system as a whole. Transformation of personal relationships facilitates the transformation of social systems and systemic changes facilitate personal transformation.

Conflict transformation recognizes the fact that conflicts will always be part of human life and society and that people themselves can strive for a process through which conflicts are transformed from being destructive to having a positive and constructive outcome. As conflict transformation focuses on human beings as agents of change it is an instrument, which can make people more self-reliant.

The central objective of Peace Education as widely mentioned is transforming the behavior and attitudes of individuals. This is in agreement with Lederach's view and also Adam Curle's<sup>63</sup> belief that Education is needed to generate awareness of the inferior position of the low-power party. It will also help the low-power party identify its interests and needs in the conflict. Awareness to then lead to a desire for change that often can be attained only through confrontation with the oppressor. Through confrontation, a balance of power might be achieved as well as legitimization of the weaker party's needs and interests. Only then can negotiations (or mediation) have a desired change in the relationship.

### **1.7 Methodology.**

This study will be based on both primary and secondary data. Primary data will involve interviewing peace education advisors from the UNHCR, peace education facilitators from LWF and NCKK and other NGOs dealing with peace and peace education issues,

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<sup>63</sup> Curle Adam, "Tools for Transformation". Hawthorn: Stroud, 1990

government officials from the ministry of home affairs-refugees division. The views of individual refugees will also be sought.

Secondary data will include published texts, journals, periodicals, magazines and seminar papers and internet.

### **1.8 Definition of Concepts**

**Conflict:** .A relationship between two or more parties (individuals or groups) who have or think they have incompatible goals. Underlying the situation is a conflict of visions, and often an inability or unwillingness to see the other person's point of view. This incompatibility of goals also defines more complex conflicts be they organizational, communal or international.

**Conflict Transformation:** The possibility of influencing the parties' perceptions and conflict expressions.

**A Culture of Peace** implies a global effort to change how people think and act in order to promote peace. It means transforming conflict; preventing potentially violent conflict and rebuilding peace and confidence among peoples emerging from war.

**Peace:** The absence of violent manifestation of conflict.

**Peace Education:** The process of promoting the skills attitudes and values needed to bring about behavior changes that will enable children, youths and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an interpersonal, intergroup, national or international level.

**Peaceful Coexistence:** A mutual desire to cooperate. It entails a blend of cooperation and conflict

**Negative Peace:** Absence of direct violence.

**Positive Peace:** The absence of structural violence, or the presence of social justice including harmonious relationships between parties that are conducive to mutual development, growth and the attainment of goals.

**Structural Violence:** situations where injustice, repression and exploitation are built into the fundamental structures in society, and where individuals and groups are damaged due to differential access to social resources built into a social system

**A Refugee:** A person who owing to a well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion is outside the country of which that person is a national and is unable or owing to such fear, is unwilling to return to it.

## **1.9 CHAPTER OUTLINE**

### **Chapter One: Background to the study.**

The chapter will state the study statement problem, objectives, research questions, working assumptions, and methodology, theoretical framework, and literature review.

### **Chapter Two: Peace Education and peaceful coexistence.**

The chapter will focus on the structure and content of Peace Education among refugees. Peace education in the school curriculum will also be consolidated.

### **Chapter Three: Peaceful Education: Issues and challenges.**

### **Chapter Four: Peace education and peaceful coexistence: A critical analysis**

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### **Chapter five: Conclusion and recommendations.**

## **CHAPTER TWO**

### **PEACE EDUCATION AND PEACEFUL COEXISTENCE**

#### **2.0 Introduction**

This chapter focuses on peace education and peaceful coexistence. An overview of the origin of peace education and its development to its implementation camps has been examined. The legal framework to the programme and the importance of peace education for the refugees has also been discussed. Similarly, the content, structure and approach to peace education that enhances peaceful coexistence have been explored.

#### **2.1 The origin of peace education**

The genesis of Peace Education can be traced back to the work of England educators, writers, and thinkers who shared a vision of the world without war or violence. It has since the nineteenth century been promoted in the United States. Still, whatever the generation focus, peace education has consistently reflected the desire to improve the condition of human society. Peace education has moved well beyond the dreams of its nineteenth century founders to realize very practical applications. This is evident among people affected or displaced by violent conflicts more so in the horn of Africa and the Great Lakes region of Africa. The fact is that war and violence is an expensive (in terms of life, money, environment), ineffective (often it does not achieve a lasting peace) and often a disastrous tool to bring peace. It is because of these negative impacts of violent conflicts that Peace Education was implemented for the refugees in some refugee camps in Africa.

Kenya is one of the countries in Africa that have been host to a substantial number of refugees. In Kenya, there exists the policy of encampment that gives the UNHCR the responsibility of manning the camps with little or no interference from the Government. This policy has largely influenced effective implementation of the PE and many other programmes in the camps. Together with providing relief to the refugees (food, medical supplies among others), the UNHCR decided to offer Peace Education at the request of the refugees themselves following the 1996 conflict in Kakuma where many people were injured and at least {five} people died.<sup>64</sup> This called for an immediate solution to violent conflicts in the camps. The solution was to come from the refugees themselves. It is due to this that participatory assessments involving all segments of the refugee community were carried out in the 1997 and 1998.

The initial idea of introducing peace education into primary schools was soon extended to include communities at large. At first, there was joint Peace Education, which involved creating staff awareness among the police and the chiefs. The programme does not only focus on content, but it is a process--a way of life that promotes personal and societal well being.

## **2.2 Refugee children: a policy priority**

Refugee children remain a policy priority for UNHCR. UNHCR's 1993 Policy on Refugee Children and the 1994 Refugee Children: Guidelines on the Protection and Care provide the overall protection and assistance Framework for meeting the needs of children under the age of 18. The 1951 United Nations Convention and the 1967 Protocol

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<sup>64</sup> Interview with Anne Musomba (UNHCR National Peace Education Advisor).

relating to the status of Refugees and, the 1989 convention on the Rights of the Child {CRC}, and its Optional Protocols on the involvement of Children in Armed Conflict and on the Sale of Children, Child Prostitution and Child Pornography, constitute an important normative framework for UNHCR's actions relating to protection of, assistance to and in seeking durable solutions for Refugee children.<sup>65</sup>

Other than from the provisions in the UN and other instruments relating to the protection of the child, the organization of elementary schooling or basic education generally offered in primary schools presents only few problems. This is practical at least in cases where refugees population includes persons who are suitably qualified to work as primary school teachers.

Again, in the aftermath of war, children don't stop asking deep questions of themselves, about their parents, about what happened and whether war might start up again. Children always remember soldiers' parades and celebrations in their honor after war ends. Studies show that war's effects on children don't end either. War may become a negative memory of a scary time, or it may become a positive image that will prompt a child to embrace new heroes. It is important that the children be given helpful, honest, comforting answers. Peace education gives parents and teachers a chance to express to the child thoughts about peace and peace making. It is this time of crisis that a child may well be taught about God and spiritual things like prayer because during and immediately after

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<sup>65</sup> Summary note on UNHCR's Strategy and Activities concerning Refugee Children. Refugee Children Coordination Unit. Geneva 2002

war, a child thinks about prayer in new ways. This is the time prayer changes from a rote activity into a comforting time.<sup>66</sup>

### **2.3 Expansion of the programme**

During 2001, UNHCR and its partners expanded and consolidated the UNHCR Peace Education programme. The expansion may be categorized as horizontal and vertical. Horizontally, the Peace Education programme was extended to other countries in the region. The programme was implemented in five countries: Democratic Republic of Congo, Guinea, Kenya, Liberia and Uganda. An additional preliminary training and design planning workshops were conducted in Eritrea Ethiopia, Northwest Somalia and Tanzania as a pre-requisite for full implementation in 2002. The school and community programs are on going with nearly 200,000 school-going children learning through the Peace Education curriculum.

The Peace Education programme has also been extended to secondary schools as non-formal education (including adult literacy) in Kenya, Liberia, Guinea, Uganda, Tanzania, Ethiopia and Eritrea. The programme has since been replicated in seven other African countries with enthusiastic response from both the refugee and returnee populations.<sup>67</sup> In Liberia for instance, nearly two hundred schools are implementing the peace education programme. In Uganda in the refugee settlements of Arua, Adjumani, Moyo and Mbarara, the JRS has included the Peace Education into all community aspects of their

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<sup>66</sup> David Stoop and Stephen Arterburn, "The war is over but the children still have questions. Tyndale. House Publishers Inc. Wheaton, Illinois, 1991.

<sup>67</sup> Pamela Baxter 1998 UNHCR Magazine.



work. Vertically, the programme improved in content to include gender and human rights issues

## **2.4 Legal Framework**

There is a tripartite agreement between the Government of Kenya, the UNHCR and the implementing organizations.

### **2.4.1 The role of the UNHCR.**

The structure of the refugee protection needs to be understood in the light of the High Commissioner's Authority and responsibility to influence the decisions of states. The role of the UNHCR is to protect and assist in funding the Peace Education programme by signing agreements with NGO's and local organizations (NCCCK, LWF, among others). UNHCR's specific activities for children are not carried out in isolation but form an integral part of the office's general protection activities, which encompass and benefit refugee children as well as other categories of refugees. These general activities include enhancing the capacity of the government to receive and protect refugees, making representations to the government and other relevant actors on protection concerns, promoting national Legislation and asylum procedures, involvement in the national refugee status determination procedures, undertaking determination of refugee status, and providing advice and developing jurisprudence<sup>68</sup>.

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<sup>68</sup> Interview with Victor Ikobwa (UNHCR-Regional Peace Education Advisor),

#### **2.4.2 The role of the government of Kenya**

In a very real sense, Kenya is a donor country accepting the domestic and political consequences of shielding refugees and also providing land to enable them to stay and settle. Kenya bears a number of costs itself like administrative costs of maintaining a government bureaucracy, which may be hidden in other budgets.

So far the biggest achievement of the new government is the provision of free primary education programme, which has benefited nationals and some refugees. Positive references to improving the situation of refugees were made with the government intending to assume greater responsibility for their protection. Significant progress was made with the draft Refugee bill currently under discussion in parliament, which if passed will provide a legal framework for the assistance and protection of refugees.<sup>69</sup> Inadequate provision of basic needs and failure of the Kenyan refugee programme to meet the minimum standards has become the norm. Tension and insecurity give rise to conflict between the local population and the refugees in the camp.

#### **2.5 Necessity of Peace Education**

The displacement of large numbers of people both within and across borders (that is IDPs and refugees respectively) has come to be associated with conflict. As indicated earlier, the UN plays a major role in providing assistance and preventing renewed violence through the office of the High Commissioner for Refugees (UNHCR). Likewise, the provision of good quality education is essential for the refugees as it contributes to a democratic and participatory society. Failure to offer this aggravates violence whose end

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<sup>69</sup> Interview with Mr. Kimanathi- Ministry of Home affairs.

result is inconsequential insecurity. This is because for every person displaced by conflict, there's a story of fear, persecution and human suffering<sup>70</sup>, which in most cases is expressed violently. Peace Education has been offered to refugees to promote their knowledge base so that they can be able to solve their conflicts constructively.

Generally, Peace Education involves developing accurate knowledge and awareness of the nature and the causes of the real threats to peace and security. Originally aimed at eliminating the possibility of global extinction through nuclear war, Peace Education currently addresses the broader objective of building a culture of peace by providing children and adults with an understanding of the principles of and respect for freedom, justice, democracy, human rights, tolerance, equality and solidarity. It also entails learning the necessary pre-conditions for peace and the international organizations involved as well as developing the attitudes, knowledge and skills necessary to bring about collective peace and security. Similarly, PE develops a sense of empowerment in students- an attitude that as an individual, one can effect change and make a difference.<sup>71</sup>

The importance of Peace Education among refugees reinforces an issue of importance to the study: that refugees are not limited in ambition. They struggle to take advantage of new opportunities. The value they place on education also illustrates their willingness to learn new skills. It is important to recognize however that the general interest expressed in education is fuelled by several factors. First, refugees are destitute people who have left land, homes, belongings and other property due to insecurity and violence. Their

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<sup>70</sup> "Internally displaced people. A global survey", 2nd ed. Earthscan Publications ltd. UK & USA 2002

<sup>71</sup> Adapted from the Canadian Peace Educators Directory

immediate needs include shelter, food and health care as well as healing. They are dependent on the host governments and communities as well as external donors. Because it is often viewed as a step towards an improved future, most refugee populations considered Peace Education important. In many cases, it appeared that women were most prepared to take advantage of the chance to learn new skills. This may reflect their past marginalization regarding access to education, a general awareness of the need for better education to meet their new responsibilities or a more determined wish to change their social role and position. Similarly, the value placed on education demonstrates a shift of priorities of the youth and the corresponding concern among adults about the loss of other skills such as farming which would have been valuable for return.

Peace Education therefore provides an optimistic and realistic vision of the future where solidarity prevails among people and toward nature. As a result, the task of humans is to understand that they are only one of the organisms in the complex vulnerable ecosystem. They have to be aware of this basic bond between self and nature. In this process peace education has an important role. It enables people to act for their peace conviction.

## **2.6 Situation in camps**

A refugee camp is a place of hardship and struggle, a story of grief and loss, but also a powerful story of love and survival. The modern history of refugee camps is a story of more or less organized brutality and disastrous social divisions. Within these camps, the whole array of requirements for refugees comes into play. While refugees are provided for in terms of basic necessities, the sheer numbers of refugees is a strain on resources not

just of the government but also of the UNHCR. Also, related to the phenomenon of refugee movement is coming together of different groups with varying interests in the same geographical loci.<sup>72</sup> As the refugees live in these camps, they interact with other people including the local residents, aid workers and people employed in the camps to assist them. Proper mechanisms and appropriate measures for understanding each other are essential so that social and institutional breakdown that may lead to institutional breakdown leading to a state of instability and normlessness in the host countries<sup>73</sup> is minimized.

It should also be noted that refugee camps are not wastelands where crowds of victims who know no past drift to a haven. They are complex societies of politico-military movements. Over the years, certain refugee camps have become humanitarian sanctuaries and consequently a factor in the perpetuation of conflicts. Guerillas find political legitimacy in camps through their control over refugee populations- an economic base since the camps are supplied with aid and a ready reservoir of fighters. The realization of the limits and the perverse effects of the indefinite prolongation of a humanitarian status quo in refugee camps raise the crucial question in regard possible solutions beyond immediate aid.<sup>74</sup>

Refugees have many reasons for wanting to avoid a camp and thereby to remain unnoticed. Ignorant of their status and unawareness of the fact that they have UNHCR

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<sup>72</sup> Refugees, Africa: Innocence lost. UNHCR Vol. No. 2 1999.

<sup>73</sup> UNHCR Refugee NewsNet: Internet news sources.

<sup>74</sup> Francois Jean, "The plight of the World's refugees- At the crossroads of protection in 'World in crisis: the politics of survival at the end of the 21<sup>st</sup> century. Edited by Medecins sans Frontieres (doctors without borders). Routledge: London, New York, 1997

protection, many tend to avoid all contact with the official representatives of the host countries for fear of being deported to their home country. Other camp inhabitants with different ideological views may represent such a great threat that the refugees chose to renounce the protection offered at the camp because it often occurs that the former persecutors themselves ultimately become camp residents. Reservations vis-à-vis those belonging to other ethnic or religious grouping, are further motives for refugees to shun camps.

Conflicts in refugee camps are not only attributed to refugees themselves but also to the development agents, locals and the host country. The maintenance of the civilian and humanitarian character of refugee camps and settlements is critical to ensuring the physical safety of these displaced people especially refugee children. In practice, the very existence of refugees exacerbates interstate conflicts, influences international attitudes and thus moulds the direction of foreign policy. In line with this argument, Loescher makes it clear that refugees have been used both symbolically and instrumentally to serve as foreign policy interests.<sup>75</sup> In Kenya for instance, security is the dominant concern for refugees in camps. The central problem in Dadaab camps is violence between Somali refugees and Somalis who are Kenyan nationals. Violence within the Dadaab camps is thought to be particularly significant and security restrictions are numerous and strict. The stringent rules like confining refugees to some refugee camps is however a major cause of conflicts because isolation causes frustration, which is outwardly demonstrated through gender, based violence, inter-clan conflicts among others.

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<sup>75</sup> Loescher G., "Beyond Charity: International Cooperation and the Global Refugee Crisis." Oxford University Press: New York. 1993

It should also be noted that both Kenyan refugee camps are located in Arid and semi arid areas. The surrounding population lives in poverty. UNHCR does not supply them with food and firewood. This causes an imbalance. The locals become very agitated and more often than not, they invade the camps. The end result is fighting at the individual level, which explodes into violence for three to four days.<sup>76</sup>

## **2.7 Classification of Conflicts**

Most conflicts start within (a person) and become more complex and externalized if they are not dealt with. External conflicts are often those, which are managed rather than resolved. True resolution of a conflict can only come when internal elements of conflict are dealt with.

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It is clear from the causes of conflict that conflicts among the refugees can be classified variously<sup>77</sup>:

### **2.7.1 Individual or psychological**

This is the type of conflict where the individual is not at peace with him or herself. That is there is a contradiction or disparity between the individual's wants or needs and his/her means of achieving the needs. This may lead to stress.

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<sup>76</sup> Interview with Alex Nyago- Africa Peace Forum

<sup>77</sup> Kibisu-Kabatesi, "Peace Building Skills: A manual for Youth in Peace Building. A Publication of CJPC, NCKK and Diakonia, Sweden. 2003

### ***2.7.2 Group conflicts***

These are conflicts that take the dimensions of conflicts between institutions such as those between development agents in refugee camps or between a group of individuals and the group in which they are members.

### ***2.7.3 Community or Ethnic.***

This is conflict that occurs inside one country. It is between one group or community and another (inter-community conflict). For example conflicts between the Locals Somalis and the Somali refugees or indeed between subgroups of the same community (intra - community or ethnic conflict). For example, conflict between the Nuers and the Dinkas of the Sudanese origin in Kakuma.

### ***2.7.4 Symmetric relationship conflict.***

This is conflict that involves parties that are relatively similar in their outlook. The predisposing factors for such a conflict are jealousy and envy. For example, conflict involving clans of an ethnic group or groups in a country. The conflict between the Hawiyes and the Marehans from Somali in Dadaab is an example.

It is clear from the classification above that conflict may start at the individual level and become more complex and externalized if they are not dealt with. External conflicts are often those, which are managed rather than resolved. True resolution of a conflict can only be possible if the elements of conflict, which are internal, are dealt with.



## **2.8 Content, structure and approach to peace education**

Peace Education is fundamentally dynamic, interdisciplinary, and multicultural and grows out of the work of educators like Johan Galtung, Elise and Kenneth Boulding, John Dewey, Maria Montessori, Paul Freire among others. Anatol argues that ‘undoubtedly full use of established academic disciplines should be made in the organization of Peace Education programmes’.

### **2.8.1 Content**

Peace education is a broad concept concerned with anthropological and social issues of conflict in human society. It is action oriented and extends beyond and across the curriculum of all disciplines.<sup>78</sup> Peace education as designed for refugees is divided into two: the formal education (school programme) and the community education (informal or workshop programme). The content is similar for both programmes only that there is a difference in the method of approach. For instance, whereas the formal education makes use of the teacher activity book, the community workshop manual is the guide to informal education.

A clear substance is precisely stated and incorporated in the daily activities of the refugees to suite their status. Peace education in this case aims to develop and adopt methods of life skills, peace and conflict prevention and resolution to reach refugee children, which are conducive to peaceful and constructive behavior. This is because building relationships is based on tolerance and solidarity between people distanced by cultural differences is critical and therefore it is critical to equip refugees with the

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<sup>78</sup> Yash Tandon Op cit.

capacity for dialogue and understanding. It is also necessary to make people aware of their human rights (economic, political, and social) and further educate them to take action to defend these rights where they have achieved and to take action where they are denied. It is education that will enable people to forge action oriented. It is therefore education for unity, and education for action.<sup>79</sup>

### **2.8.2 Methodological approach to Peace Education**

As mentioned earlier, peace education goes beyond the classroom and the school level to involve the masses. This is in agreement with Piet Dykstra's<sup>80</sup> proposal on the contents of peace education. The workshop programme targets the adults and drop out students while the school programme is designed for school going children. This arrangement is effective in as far as realizing the objectives of the programme is concerned. The various components of peace education give similar objectives. One of the objectives of peace education is to help people control their own conditions of existence as well as changing the relationship of violence into that of peace, democracy cooperation and development. Because of this, both the school and community components are interactive and activity oriented so that the participants have an opportunity to internalize the necessary attitudes.<sup>81</sup> However, the methodology differs in terms according to the target group. (*See Annex 1*)

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<sup>79</sup> Helena Kekkonen, "A window onto the future." Uudenkaupungin, Kirjapaino: OyUnsikanpinkki. 1983: 110-111

<sup>80</sup> Piet Dykstra. Op cit.

<sup>81</sup> UNHCR magazine. Op Cit.

The school programme is a series of activities, games, songs, stories and role-plays because the concept of peace is abstract to the school going children. The school programme is not teacher oriented. The community programme on the other hand is discussion and activity oriented as adults usually have the concepts associated with peace but the skills are not generally refined. Discussion in the community programme helps develop reconciliation and negotiation skills useful in problem solving. In dealing with peace education, it has to be understood that what is valid at the macro-level need not be valid at micro level although once the peace animator introduces the macro level dimension to the local conflict, the whole dynamic of the conflict changes into something else. This therefore affects the content and method of peace education.

In a summary of the concept and skilled areas, Pamela Baxter<sup>82</sup> lists the skills, values and attitudes and knowledge to be acquired through peace education namely communication, cooperation, critical thinking, conflict resolution, appropriate assertiveness, human rights, self-respect, and tolerance, empathy among others. (*See Annex 2*) Cooperation, communication and empathy are the most encouraged skills for peaceful coexistence.

### *Cooperation*

In addition to common goals and interests and a minimum of accepted values or standards of behavior, skills are needed for successful cooperation. Cooperation occurs so frequently in human society such that it may seem absurd to argue that effective cooperation requires expert knowledge and skills. The fact remains that effective cooperation even in a small group requires skills and leadership to coordinate efforts

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<sup>82</sup> Pamela Baxter, op cit.

toward common goals.<sup>83</sup> The mechanism of any cooperation process should provide ways by which differences and opposition could be expressed and answered without resort to violence. Cooperation is a value that needs to be constantly reinforced. Cooperation among refugees is encouraged through a variety of activities. The most important thing is not just to cooperate in class where the teacher is watching, but also to cooperate in their day-to-day life to make things a little easier<sup>84</sup>

### *Communication*

Communication is a necessary as a way of striving for peace. Misinformation, which in most cases result from poor listening skills, is a hindrance to effective communication. Sometimes communication is based on the assumption made by people about others. This can be due to other people's body language or their race, their level of education, their religion, their culture, their age and their sex. Not surprisingly sometimes this type of communication is very faulty and can lead to misunderstandings and resentment.

It is true that the nature of communication must be deeply influenced by the originator and by the audience. Changing a man's thinking may be hindered by the intuitive knowledge, which possessed about the wellsprings of human conduct adjusted to daily events. Men's responses to communication are shared not only by their reason, but also

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<sup>83</sup> Gross F., "World Politics and Tension areas." University of London Press Ltd. London 1966

<sup>84</sup> Peace Education Programme. Teacher Activity Book, UNHCR. English Press Limited: Nairobi 2000: 47

by the way they perceive events by their culturally implanted attitudes and predisposition by their values and by their expectations<sup>85</sup>

## Empathy

Empathy as a part of being a peacemaker is taking into account the reasons that make people to act as they do and therefore not responding to the emotions or behavior of the other person if these emotions affect their behavior or judgment. Empathy is a value rather than a skill. It has elements of skill such as listening and observation but it requires an open-heartedness and a willingness to like the group with which one is working with.

### 2.8.3 Approaches to Peace Education

#### Individual based approaches

Psychiatric theories of war emphasize the role of individuals both as leaders and personal participants. Sigmund Freud, the psychoanalyst argued that there is a direct link between aggression, behavior of individuals and the social phenomena that is war or violence in that both are manifestations of the same underlying drive system. He believed that much 'inhumane behavior' was in fact all too human deriving from the operation of 'thanatos' or death instinct which he saw as opposed to 'Eros' the life instincts.<sup>86</sup>

Individual work in the Peace Education school programme encourages students to focus their attention on the gloomy reality of separation, hostility and mutual suspicion of the

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<sup>85</sup> Michelle Parlevliet, "Track Two: Constructive approaches to community and political conflict. Bridging the Divide; exploring the relationship between human rights and conflict management. Centre of conflict resolution 2002: 37

<sup>86</sup> Sigmund Freud in "Why War". Edited by James Strachey. Hogarth Press and Institute of Psychoanalysis; London 1959.

'other' through charts and drawings. The students are led into thinking about what could be done to break the wall of hostility from different personal, communal, ethnic cultural, religious and ideological perspectives especially utilizing sport and other activities.<sup>87</sup>

### *Group activities*

The philosophy of the community programme strongly emphasizes outreach to the entire community to avoid the traditional (and often very limiting) idea of 'trickle down' where only community leaders are trained, on the assumption that they will then pass on to the communities what they have learned.<sup>88</sup> Community group activities that form part of the peace education programme bring people from different backgrounds together and as such, they have served to help the refugees to reach deeper understanding of each other and their shared world.

### **Community based approaches**

- *Early warning mechanism.*

Early warning is the collection, analysis and communication of the relevant evidence and conclusion to policy makers to enable them to make strategic choices. The object of early warning is not primarily security for one's own self but security of another<sup>89</sup> Tackling the root causes of conflicts among refugees come to the fore as to prevent and alleviate conditions, which may lead to violence. Of note are the current attempts to develop early

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<sup>87</sup> Yangsheng Guo and Deanna Bindet, "The Truce Story: Teacher's Guide." International Olympic Truce Centre: Olympia. Jan 2004.

<sup>88</sup> Peace Education Programme: Community Workshop Manual. INEE (Inter-Agency Network for Education in Emergencies) English Press Limited; Nairobi, Kenya

<sup>89</sup> Howard Adelman et al., "The international response to conflicts and Genocide: Lessons from the Rwanda Experience. Joint Evaluation of Emergency assistance to Rwanda.

warning mechanism because in many recent refugee conflicts, information about impending conflicts was available but was routinely ignored.

Communal conflict such as those in refugee camps may follow a dynamic that differs from revolutionary violence. Some studies suggest for instance that several factors make intense communal conflict more likely. These are the presence of two or more ethnic groups with deep historically based hostilities, ethnic identifications such as those based on clans or other group associations among others. Such indicators, when coupled with an event that threatens to exacerbate inequalities or disrupt the status quo appear to be strong predictive factors.<sup>90</sup>

The early warning mechanism in refugee camps comprises elders in both clans whose task is to keep an ear to the ground to ensure all conflicts are resolved immediately. This mechanism extends up to the household level and does not require much prompting except giving recognition and official blessing to the elders' verdict where necessary.

- *Peace committees*

The pluralism of domestic groupings and conflicts tends to impress upon participants the relativity of their interests. The overlapping social roles played by different members of the society tends to neutralize conflicts as well as restraining them within such limits so

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<sup>90</sup>Krishna Kumar (ed) "Rebuilding societies after civil war: Critical roles for international assistance". Lynne Rienner Publishers Increment: London 1997:79

as to enable the members of society to play their different roles at the same time.<sup>91</sup> This is possible through role-play in refugee camps.

Peace committees among refugees have representatives from elders, women and youth committees. Meetings are made regularly to exchange information as well as respond to the potential crisis that is reported through the early warning system. The village or household elders identify themselves with the committees. This serves as an anchor in terms of experience and genuine search for sustainable peace.

- *Youth groups*

The initiation of the youth groups meets a major need among the young refugees. They provide activities and resources to engage the youth during school holidays and provide structured classes on topics on Peace Education. One of the goals of the group is to offer counseling to young girls and boys as a way of assisting them to make healthy lifestyle choices. Another goal is to help the youth especially girls to stay in school and attract those who are not enrolled in schools.<sup>92</sup>

- *Workshops*

The workshops adopt the traditional approach, which interactively seeks to provoke discussion on issues that affect refugees in the camps and naturally about conflicts back

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<sup>91</sup> Mogenthau Op cit. 527

<sup>92</sup> Hugh Delaney and James Stapleton (eds) Jesuit Refugee Service Annual report. Lluís Magrina SJ publisher: Lainer Camp, Guinea, 2003.



home. In Kenyan camps, workshops are held as often as possible to ensure that many refugee adults are given an opportunity to participate in the discussions.

In Uganda, Guinea, Ethiopia, northwest Somalia and Democratic Republic of Congo, initial training workshops have been implemented and materials distributed to those implementing the programme. More than 680 staff and opinion makers in the refugee communities have undertaken these workshops in these countries. All of these programmes were started between 2000 and 2001. In Liberia, more than 200,000 children have access to peace education programmes and almost 100 staff of implementing partners and refugee leaders have undertaken facilitator training so that the programme can be integrated into ongoing programmes.<sup>93</sup>

## **Alternative approaches**

### *Parish outreach*

The project by Jesuit Refugee Service (JRS) aims to restore the refugees' sense of being and dignity by providing support that reduces suffering encourages hope and empowers them in their lives. This is done by providing materials and financial assistance for basic needs of food, shelter, clothing, medical, food supplements for children under the age of seven and adults with HIV/AIDS. Pastoral care and counseling are offered to respond to psychological and spiritual needs, issues of advocacy and peace building are addressed. The programme is implemented in several parishes in close collaboration with parish priests and social workers. Overall nearly 2,500 individuals benefited from the project in 2003.

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<sup>93</sup> UNHCR statistics

### *Theatre, songs and dances*

Theatre create space for young people to come to terms with trauma of refugee life and enhance a commitment to peace building with a view to work from personal healing to community or societal transformation. Theatre also provides a resource built from refugee experiences and reflections that can be used for future training and peace building work in similar situations. Peace education includes the development of cooperative play and games in early childhood education and school education. Peace games and plays are created to counterbalance violent and competitive games

Song and dance is a good way passing messages of peace. It was significant that in Mozambique, the National song and Dance Company sought to develop dances for peace so that other means of education could be developed in communities battered by warfare and dispersal.<sup>94</sup> Through song, through dance, the body and music, it is possible to reach larger sections of the refugee population than normal institutes of learning would have reached.

## **2.9 Concluding Remarks**

The discussion in this chapter reveals that Peace Education is multi disciplinary and no one perspective conclusively explains the structure content and approach to the programme. This is because the dynamics on the ground reveals that Peace Education for

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<sup>94</sup> Horace Campbell, "The Peace Narrative and Education for peace in Africa in 'The political economy of peace and security in Africa. Ethnocultural and Economic perspectives.'" Edited by L. Adele Jinadu 2000. AAPS books, Harare Zimbabwe

the refugees cannot just aim to meet their psychological needs because other needs like food, security among others must be met if the objectives of the programme are to be achieved .It should also be pointed out that the approaches to Peace Education discussed in this chapter are not just from the UNHCR's point of view. The approaches of the implementing partners and other groups have been incorporated. Other than the NCKK and the LWF, other non-governmental organizations have become partners in the programme. As such the approach adopted by these organizations differ significantly with the structure originally adopted by the UNHCR. Of special note is the LWF in Kakuma, which incorporates other activities in the programme alongside the original proposal. This has attracted other partners who offer Peace Education through games and other activities as stated earlier in the chapter. With all these organizations in the field, and with the broadness of the Peace Education programme, various issues and challenges become a reality to the programme, the UNHCR, the implementing partners and most importantly to the refugees themselves.

## **CHAPTER THREE**

### **PEACE EDUCATION: ISSUES AND CHALLENGES**

#### **3.0 Introduction**

This chapter focuses on the issues and challenges to peace education. As a way of introduction to the issues, the chapter looks briefly at relevant UN instruments specifically the Convention on the rights of the child, the World Declaration on education for all, and the UNICEF 'Anti-War Agenda', set out in the state of the World's Children. Further, the issues and challenges to peace education will be discussed in detail.

#### **3.1 UN Instruments**

Peace Education for the refugees focuses on teaching the values, standards and principles articulated in fundamental UN instruments like the UN charter, Human rights documents, the Convention on the Rights of the Child (CRC), and its Optional Protocols... the World Declaration on Education for All, and many others. It is designed to make people aware of their history, how to make their own destiny and how to put matters in their own hands. Some of the goals established in the UN Charter, which are in line with Peace Education for the Refugees include:

to 'save succeeding generation from the scourge of war', to reaffirm faith in the... dignity and worth of the human person [and] in the equal rights of men and women', to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained' and 'to promote social progress and better standards of life in the

larger freedom...’ ‘to practice tolerance and live together in peace with one another as good neighbors,...’<sup>95</sup>

### **3.1.1 The 1990 World Declaration on Education for All**

The declaration states that every person-child, youth and adult –shall be able to benefit from educational opportunities to meet their basic learning needs. The satisfaction of these needs empowers individuals in any society and confers upon them a responsibility to further the cause of a social justice; to be tolerant towards political and religious systems which differ from their own, ensuring that commonly accepted humanistic values and human rights are upheld, and to work for international peace and solidarity in an interdependent world.

‘...Both the content and process of education should promote peace, social justice, respect for human rights and the acceptance of responsibility. Children need to learn skills of negotiation, problem solving, critical thinking and communication that will enable them to resolve conflicts without resorting to violence.’<sup>96</sup>

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<sup>95</sup> The Charter of the United Nations. The Avalon Project: United Nations Charter, June 26, 1945

<sup>96</sup>THE 1996 study by Graca Machel on The impact of Armed Conflict on Children reaffirmed the importance of education in shaping a peaceful future

**3.1.2 The UNICEF 'Anti-War Agenda', set out in the state of the World's Children 1996 declares,**

'.... Disputes may be inevitable, but violence is not. To prevent continued cycles of conflict, education must seek to promote peace and tolerance, not fuel hatred and suspicion.'<sup>97</sup>

**3.1.3 The Convention on the Rights of the Child states four guiding principles as follows: non-discrimination (article 2), best interests of the child (article 3), survival and development (article 6), and participation (article 12). The convention outlines in 41 articles the human rights to be respected and protected for every child under the age of 18 years and requires that these rights be implemented in the light of the Convention's guiding principles. Articles 42-45 cover the obligation of States Parties to disseminate the Convention's principles and provisions to adults and children; the implementation of the Convention and monitoring of progress towards the realization of child rights through States Parties' obligations; and the reporting responsibilities of States Parties. The final clauses (articles 46-54) cover the processes of accession and ratification by States Parties; the Convention's entry into force; and the depositary function of the Secretary-General of the United Nations.<sup>98</sup> In May 2000 two Optional Protocols to the Convention were adopted by the General Assembly.**

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<sup>97</sup> The UNICEF 'Anti-War Agenda' set out in the state of the World's Children 1996. 50<sup>th</sup> Anniversary Edition

<sup>98</sup> Convention on the Rights of the Child. Adopted and opened for signature, ratification and accession by General Assembly resolution 44/25 of 20 November 1989. Entry into force 2 September 1990, in accordance with Article 49.

Peace Education is therefore an integral part of the work of the United Nations. It is education that is directed to 'the development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It promotes understanding, tolerance and friendship among all nations, racial or religious groups' and furthers 'the activities of the United Nations for the maintenance of peace'.<sup>99</sup> Through a humanizing process of teaching and learning, Peace Educators facilitate human development. They strive to counteract the dehumanization of poverty, prejudice, discrimination, rape, violence and war. Such issues are taught at different times and different places in the timetable such, as is the case with the programme designed for the refugees.

## **3.2 Peace Education: Issues**

### **3.2.1 Content**

One of the most important issues that bedeviled the peace education programme is the content. On this issue, the general outline is that the programme emerged from the conventions. Some of the problems and prospects relate to the actions already considered. Others relate to issues, which have not been described but might take place at some time in the future. The questions of life, social transformation, emancipation and peace are all central to a formulated conception of peace and peace education.<sup>100</sup>

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<sup>99</sup> All Human Rights for All. Fiftieth Anniversary of the Universal Declaration of Human Rights 1948-1998. Universal Declaration of Human Rights. Adopted and proclaimed by the General Assembly resolution 217 (111) of 10 December 1948.

<sup>100</sup> Horace Campbell, War and Negotiation of Gendered Identities in Angola in National Identity and Democracy in Africa edited by Mai Palmberg Nordic Africa Institute and Human sciences Research council of Africa, 1999: 55

An important issue in the context of peace education is the extent to which the present education system reinforces and perpetuates ideas of enlightenment some of which are tied to the transformation of social values.

The greater participation of women in matters of peace is a welcome move. At the 1999 meeting of Pan African Women in Zanzibar, it was reinforced that women should be in the leadership for the struggle for peace and reconstruction. The women called for a new educational culture that would entail the reorganization of public education so that schools, colleges, university training colleges and kindergarten are equipped with resources to teach about peace<sup>101</sup>. It follows therefore that the active participation of women refugees in the peace education workshop programme embraces some of the issues discussed in the meeting. Their participation is a way of liberating them from the cultures and traditions that only limited them to housework chores. However, with limited involvement of governments in particular the government of Kenya in the Peace Education Programme within its territory, it is likely that the Peace Education programme may fail to achieve the desired results.

### **3.2.2 Peace education as opposed to peace studies**

Peace Studies is concerned with war and peace, violence and nonviolence conflict and conflict transformation. The concepts of justice and the ways in which people organize and wage conflict to achieve just ends forms the basis of peace studies. By focusing attention on problems of conflict, particularly of a violent nature, researchers attempt to improve on the methods of analyzing and dealing with these problems. Peace studies like

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<sup>101</sup> Horace Campbell Op Cit. 1999



peace education is an interdisciplinary field, encompassing subject areas from the Faculties of Science and Social Sciences as well as Humanities.

Peace education on the other hand is about teaching for peace and not merely about peace. A close relationship thus exists between ends and means content and form. The concepts of self-respect, appreciation of others, concepts of justice and nonviolence<sup>102</sup> among others, which are part of the process of learning itself, puts the teacher in the role of a facilitator rather than in authority, creating a person centered learning climate. This involves much more than just the intellect. Such a climate encourages participatory and experiential learning. Important values like democracy in action through the development of social and political skills take center stage.

A key issue in peace education is determining the effort made by the programme facilitators towards making a peaceful person. This includes feminine insights into peace theory as well as a certain orientation towards peaceful values, beliefs, and behaviors. In theory, a peaceful person is expected to display a certain 'groundedness' that implies not being in a constant state of anger and frustration. With this several questions cannot be avoided such as: What does peaceful mean in social skills and democratic participation? What kind of contribution can peace education make to building 'a culture of peace'?

An exploration of the elements of peace in peace education includes examining the language used. Tolerance, understanding, empathy, cooperation and respect for differences in others are the core to peaceful coexistence. These concepts may be

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<sup>102</sup> See Annex, Pamela Baxter's summary of the peace education programme.

interpreted differently based on cultural values, people's life experiences, and their beliefs. It is therefore important to share an understanding of these concepts in describing and analyzing situations related to peace or conflict.

### **3.2.3 Creating a culture of peace**

The consideration of a culture of peace that gained particular relevance during the year 2000, the international Year for the Culture of Peace<sup>103</sup> is of particular significance to Peace Education among the refugees. Given that violence in camps is the product of culture through a modification of basic cultural mindsets, human beings can work towards creating a culture of peace. A culture, which consists of values, attitudes and behaviors that reject violence, and attempts to prevent conflict by addressing its root, causes with a new view to solving problems through dialogue and negotiation between individuals and groups<sup>104</sup>

Education for peace is about the development of a range of attitudes and skills. The attitudes correspond to the definition provided by the General Assembly resolution establishing the Decade (Assembly resolution 53/25, preamble paragraph 5)<sup>105</sup> namely: knowledge, skills, values, attitudes and behaviors. This is a reminder that change begins with adults and children need their own peace of mind and self-respect before they can be concerned about others. The strong sense of fairness that many students have can, given

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<sup>103</sup> International year for the culture of peace 2000. Produced by UNESCO's office of public Information

<sup>104</sup> United Nations Educational, Scientific and Cultural Organization. Mainstreaming a culture of peace 2002

<sup>105</sup> United Nations General Assembly. International decade for a Culture of Peace and Non-violence for the Children of the World. Report by the Secretary General. Fifty Fifth Session. Agenda item 33.12<sup>th</sup> September 2000

appropriate learning experiences, become part of a commitment to justice, to caring for the planet, to becoming involved in political as well as personal change. However, together with the knowledge and attitudes it is the skills that are at the essential core of education for peace. It is essential that students develop the skill of critical thinking so that they are able to weigh up various arguments in order to make informed choices. Similarly, being able to co-operate and empathize in a classroom setting makes conflict resolution more possible.

### **3.2.4 Peace Education and Cultural Diversity**

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One of the remarkable features in refugee camps is the coming together of refugees who have a diverse cultural background. Culture contact results in acculturation, segregation and pluralistic society.<sup>106</sup> Cultural diversity is important because it keeps peoples traditions and history and also revives their heritage. Similarly culture makes people proud of themselves and makes them feel that they are part of something special. However, with this diversity (in terms of different nationalities, clans and tribes), there exists a variation for instance in the foods they eat clothes they wear and their daily occupation.

Peace education creates a platform where the importance of cultural diversity is experienced. This platform builds a community that is not only aware of different cultures, but also aware of their own cultural heritage, giving them the confidence they need to realize and accept that no culture is more important than others. The content and

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<sup>106</sup> Nancy Bostick et al. "The human adventure. The interaction of cultures. Learner –verified: Concepts and inquiry" 2<sup>nd</sup> ed. The educational research Council; social science programme prepared by the social staff of educational research Council of America. Allyn and Bacon Inc.

methods used in the programme focus on the impact of shared knowledge and cultural diversity and an exploration of how different cultures working together can create new ideas and solutions.

There is a tendency of some tribes in camps to think that they are pure and superior. This is not true because individuals are all the same although they live different lives. In connection with this, peace education asserts that none of the tribes or ethnic groups is inferior or superior to others. The ethnic groups are complimentary to one another and they share underlying common values and philosophies of life, which underscore their fundamental cultural unity.<sup>107</sup> With this assertion, Peace Education tends to diminish the arrogance and the bitterness of others. This education places emphasis on and revolves around curricular philosophical foundations, which are anchored on the assumption that diversity of culture is inevitable because culture reflects people's life experiences.

### **3.2.5 Peace and satisfaction of basic needs**

Peace to a greater extent implies a state of satisfaction. While research on Peace Education is gaining momentum, understanding the responses of people forcibly displaced requires more than just relief. It requires a change of attitude through education initiatives. Displaced people seek safety first and then they find food and shelter. If not displaced again, they start trying to rebuild their social life. Eventually, they may even

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<sup>107</sup> Akiiki B. Mujaju. "Education and a culture for peace in Africa, in the Political Economy of Peace and Security in Africa. Ethnocultural and Economic Perspectives." Edited by L.Adele – Jinadu. AAPS books, Harare, Zimbabwe 2000

start trying to adapt to reality.<sup>108</sup> Being clear about one's needs and able to relate assertively rather than aggressively is also at the heart of good education for peace. Such matters need to be pursued across the curriculum at both primary and secondary level as well as at the community level.

Nevertheless, it is very difficult to be satisfied when denied basics such as food, shelter, clothing, education, medicine and health<sup>109</sup> as is the case with displaced people. Although it is uncontested that refugees can be trained to cope with camp life, their future life and eventual place of settlement, the planning of such educational measures is extremely complex. Often, the education level of the refugees and the local population is low. The issue of utmost concern is whether refugees should be better or less trained than the local population or whether the same education opportunities should be envisaged for both in terms of the courses offered and the language of instruction.<sup>110</sup>

It should not be overlooked here that the origin of educational programmes could also lead to conflicts of interest. Whereas jurisdiction of medical care is generally accepted as resting with local authorities, government of control over refugee schooling and voluntary training remains controversial. It is not clear how closely the educational opportunities for refugees should be integrated into the national education system of the host countries and likewise still unclear is the extent to which the refugees are willing to

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<sup>108</sup> Marc Vincent & Birgitt Reiflund Sorensen (eds), "Caught Between Borders: Response strategies of the internally displaced." Pluto Press: London. In association with Norwegian Refugee Council, 2001:266

<sup>109</sup> Freire, "The pedagogy of the oppressed." Continuum publishing company. New York. 1993: 1

<sup>110</sup> Ernest E. Boesch/ Armin M. E. Goldschmidt eds. "Refugees and Development International Conference organized by the Development Policy Forum of the German Foundation for International Development (DSE) in consultation with the United Nations High Commissioner for Refugees (UNHCR), 13 to 17 September 1982 Berlin West, 1983.

allow the national authorities to supervise their schooling. Schools interest is indeed often more than pure pedagogic interest. This is because some refugees use it mainly as a means of maintaining their cultural identity abroad while others regard it as an instrument for political agitation and accordingly reject any supervision by national authorities.<sup>111</sup>

### **3.2.6 Peace education as a collaborative effort**

Peace education is not simply the concern of governments and NGOs. It also entails involving citizens in issues of creating a culture of peace as it stresses the issue of peaceful relations in every society. Many refugees perceive their sojourn in the foreign country as transient. This attitude must of course be seen as positive since it indicates the wish to return home and preparedness for voluntary repatriation when circumstances allow a safe return. Therefore a programme like peace education is necessary to ensure that they stay together in harmony with each other as they wait for their return home.

However any programme implemented without any reference to the local population, as is the case with Peace Education programme for the refugees risks separating refugees into 'isolated pockets,' and thus effectively barring them from economic and other forms of integration. This often causes resentment and hostilities build up especially where the host population is already in need of development assistance. As such, if refugees are to be protected, it is essential to make every effort to ensure that the programme serves as a bridge between them and the locals.<sup>112</sup> This is because there are obstacles to social

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<sup>111</sup> Ibid: 32

<sup>112</sup> Lina Payne, "Rebuilding communities in a refugee settlement: A casebook from Uganda", Oxfam, 1998.

relationships and partnerships between nationals and refugees largely because of cultural and religious factors.

Turning to the difficulties to be found among the refugees, it is true that most of them depend either on assistance from relatives and friends or on humanitarian aid. This is not interesting at all although there are healthy refugees who seem to be contented to survive on handouts. Refugees who do not know the language spoken around them are not only excluded from any meaningful communication but also to some extent stripped of their identity and dignity. They are reduced to helplessness, unable to explain their feelings and thoughts and are not frequently talked to like children or as if they were ignorant. Until all needs of the locals and refugees are considered while implementing the programme, the implementers and facilitators should forget about promoting peaceful coexistence, as violence is likely to ensue.

A pre-requisite to non-violent action is that the government and people towards whom it is directed are influenced by social conscience and this is reasonably objective and well informed.<sup>113</sup> Certain things have to be considered by the host governments in order to encourage peaceful coexistence. Most important is to have a common conception of values, of the rights of all individuals. Many of the refugees for instance are young, for whom life is still just beginning. They have had plenty of ambitions that if not achieved may produce various reactions. To some, it brings disillusionment, to others increased determination, some may recognize the necessity of more long term methods and others

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<sup>113</sup> Paul Hare A. and Herbert H. Blumberg (eds). "A search for Peace and Justice. Reflections of Michael Scott". Rex Collings Ltd., London. 1980: 15

may be led to resort to more drastic means and thus decide to implicate others in their decisions without their full knowledge and consent.<sup>114</sup>

### **3.3 Challenges**

Peace Education does not teach students what to think, but rather how to think critically. In the process, its holistic and participatory approach may conflict with more traditional curriculum design or strict standard based schooling. It consists of people 'consciously striving to educate their successors not for the existing state of affairs but so as to make possible a future better humanity'. And with this task comes significant opportunities and challenges for all involved.

#### **3.3.1 Challenge to the programme.**

Peace education programme in Kenyan camps is divided into the informal (workshop) and the formal programme. The workshop or the informal programme as discussed in chapter two is predominantly practical, which is a good thing. The overall programmes are relevant to the situation and it is cost effective. However the quality of what is produced is often low, and more attention and resources allocated to theoretical institutions, including an upgrading of the skills of the trainers could help to achieve a higher quality of products.<sup>115</sup> Also, the management of the programmes is some how loose , with no clearly formulated objectives and plans. There is a mix of economic and social objectives-on the one hand to transfer employable skills and on the other to occupy

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<sup>114</sup> Ibid.

<sup>115</sup> Learning for a future: Refugee education in developing countries. UNHCR evaluation and policy analysis Unit. Health and community Development Section .Jan 2002



the many out of school youths with little to do in camps. As a lack of consistent design, monitoring is limited to basic reporting and accounting of funds.

Fights at water pumps within the camps are common phenomena. The harsh environment, frustration and the general hunger witnessed by refugees occasion this. More often than not, it is a result of jumped queues or just lack of basic understanding and communication that bring about conflict. Coupled with issues such as harassment by local chiefs, police and marriage rights, fights pose a challenge to Peace Education programme.<sup>116</sup> A brief outlook at the workshop reports indicates a very interesting change of perceptions on the part of individuals when they were actually put in the shoes of protagonists.

Working with young refugees who continually hope that they shall return home is another challenge. In the face of escalation of conflict, it is very difficult to teach peace and reconciliation to them. Encouraging young people to keep their hope alive however bleak the future may seem is not an easy task. While the resettlement that is being carried out allows these young people to move on with their lives, acquire skills that will hopefully be beneficial in their peaceful countries, it also brings about a lot of disillusionment for it in effect diminishes the hope of ever returning home. Protracted refugees situation has therefore given refugees an uncertain future. This can lead to frustration and drop in motivation and morale, which might eventually result in poor performance by refugee teachers and pupils. Furthermore, the longer the refugees subsist on donated food and handouts, the greater the danger that the dependency could set on.

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<sup>116</sup> Interview with Susan Owiro Chege of Amani people's theatre.

Although the health and nutritional status of refugees is generally satisfactory, congestion in camps lead to various health problems. All these become an obstacle towards effective achievement of peace education objectives

### **3.3.2 Challenges to parties to the tripartite agreement.**

The signatories to the tripartite peace education agreement include the host state (government of Kenya), the UNHCR and the implementing partners.<sup>117</sup>

#### **The UNHCR and implementing partners**

The international community has shown solidarity in providing assistance to meet the physical needs of millions of refugees and has prevented a massive loss of life. Many countries have provided asylum to tens of thousands and sometimes millions of uprooted people bearing the great burden of accommodating them with a great degree of perseverance. The international community, particularly the international organizations have played a great role in dealing with refugee problems. However, their effort in helping the refugees is often curtailed by limited government support to address the root causes of conflicts among refugees. Their reluctance in paying the necessary attention to these causes delays to some extent the mitigation of this global problem.<sup>118</sup>

Similarly, recent large-scale refugee outflow has led to a new stage in the development of UNHCR-NGO relations. The need to improve emergency response systems, establish preventive networks, strengthen indigenous NGO's and ensure continuity between relief

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<sup>117</sup> See legal framework

<sup>118</sup> Peter Nobel, Op cit pg 19

and solutions are some of the challenges currently facing UNHCR and NGO's alike. A strong spirit of partnership and willingness to complement each others work by means of close, consultation are essential to both. This is lacking in the PEP. There exists a weak relationship between the UNHCR and beneficiaries. The weak relationship results from being overshadowed by implementing agencies in planning and implementing projects.

### **Challenge to the host state,**

A challenge that almost all host countries have to deal with at one point or another relates to integration. Most refugees seek asylum for a very long time (ten years or more, as is the case in Kakuma). Others are lucky enough to be resettled. Refugee camps can only exist for a certain period of time. They are not permanent settlements. Sometimes the camps are shut and it is the responsibility of the Host State to resettle the refugees in other areas within its territory.

Given the limited resources, harsh economic times, poverty and disease, the Host State's capacity to assist the refugees become limited. This to a great extent explains why the government of Kenya plays a very minimal role in the management of peace education in camps. The peace education programme in this case is not a priority to the ministry education thus the formulation and implementation of policies on peace education in refugee camps is not the mandate of the ministry.<sup>119</sup>

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<sup>119</sup> Op cit.pg 40

### 3.3.3 The language issue

Determining the language of instruction in camps in order to enhance communication is a priority issue. However, selecting either between the official language and the language of origin and that of the host country is a major problem since refugee camps are multinational. Even in early school period, problems arise which the normative didactics of the public school system can offer no patent responses, but may represent a rich source of pedagogical insight. Similarly, the capacity issue to select the language of instruction that tends to favor the majority tribes at the neglect of the minority as pointed out by Peter<sup>120</sup> to some extent breaches some recommendations as pointed out in the conference on the Situation of Refugees in Africa held in Arusha.<sup>121</sup> In recommendation 7.4, the principle reaffirmed that human beings shall enjoy fundamental rights and freedoms without discrimination, and the need to view the legal problems of refugees in the wider context of respect for human rights was emphasized.

The language difficulties pose a challenge to effective communication in Daadab and Kakuma camps. One of the challenges in dealing with some of the groups as Susan Owiro-Chege from Amani Peoples Theatre<sup>122</sup> puts it is brought about by the language barrier. The drop out girls who are actually grown up women have no knowledge of English. This is not only the case for the theatre but also to all peace education initiatives within the camps where the trainers or educators have had to make use of translators from

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<sup>120</sup> Interview with Peter Beyene- An Ethiopian refugee.

<sup>121</sup> Official records of General Assembly, 34<sup>th</sup> session, Supple No. 46 (A/34/46: The recommendations published in English and French by the Scandinavian Institute of African Studies, Uppsala, 1980, and in An analyzing Account of the Conference on African Refugee problem Arusha, May 1979 by the same publisher, 1981

<sup>122</sup> Interview with Susan Owiro Chege. Amani People's Theatre.

among the refugees themselves. This of course poses the challenge of distortion of the message in the chain of communication.

### **3.3.4 Teaching resources and qualified teaching staff**

One of the major challenges to Peace Education Programme in general is the unavailability of textbooks, not only because they can no longer be procured from the country of origin but also because their contents are not consistent with the curricula advocated by the ministry of Education.

The school component was first developed as a resource book but this was felt to be ineffective, as the teachers are often under-trained and the rigid syllabus make it more difficult for them to effectively integrate a special topic into their normal teaching load. As a result, the school component was re-designed as a series of activities covering 14 ~~concept~~ areas in a format that allows it to be used as a separate subject within the curriculum.

On the other hand, great weakness in refugee camps can be attributed to lack of qualified and experienced teachers. Volunteer 'teachers' recruited at the beginning of refugee emergency are 'unleashed' on the children even though they are under-educated, untrained and inexperienced. Their only qualifications are motivation and commitment. A major job of UNHCR is to help refugees improve the quality teachers by filling in gaps in their education and providing them with appropriate in service training. This contrasts

with the official situation in many developing and developed countries where teachers should normally be qualified, trained and registered before they can start teaching.

### **3.3.5 Syllabus integration and evaluation**

Time poses a challenge to the integration of the Peace Education programme, as there is the regular school programme to be taken care of. External evaluators of the peace education programme pointed out that the programmes structure does not fit neatly with other programmes whether UNHCR or NGOs.

### **Concluding remarks**

Peace education for the refugees is anti violence. It focuses on teaching values and principles articulated in the fundamental UN instruments. It is designed to make people aware of their human rights and need to live in harmony with each other regardless of their race, tribe or ethnic group and status in society. Peace education requires intelligence, patience and a strong and sustained commitment of all parties (groups and individuals). Generosity to refugees alone is not enough but it is still essential in contributing towards realization of the long-term goal of transforming people's attitudes.

## **CHAPTER FOUR**

### **PEACE EDUCATION: A CRITICAL ANALYSIS**

#### **Introduction.**

This chapter is an intended critical analysis. The concepts of peace, conflict and conflict transformation that forms the theoretical framework will be the center of focus. Similarly, the obstacles that may have prevented the success of the programme will be looked at. The analysis constitutes an evaluation of the extent to which the objectives have been met, and the extent to which the hypothesis have been demonstrated.

It can correctly be said that refugee movements are the products of violent conflict and disrespect for human rights. Peace education therefore aims at teaching young people and adults the attitudes and skills necessary to resolve conflicts non-violently and to live peacefully with others. These skills are especially important in refugee and returnee situations. By providing meaningful activities and learning opportunities for refugees, peace education contributes to preventing conflict, sexual exploitation and conscription of minors. It is therefore important to regard peace education as something which employs means that does not destroy ends.

Theoretically, the concepts of peace, conflict and conflict transformation that form the theoretical framework can easily be defined and discussed. However, the situation is far more complex because it is often quite difficult to define the moment at which conflict has been transformed into peace or vice versa. 'A clear progression from conditions of peace to heightened socio-political tensions culminating in violent conflict before

receding back again to peace is the exception rather than a norm'.<sup>123</sup> . The issues that initiate conflict in camps are not confined to conflicts for individual refugees but are the basis of community, national, and international conflicts that given a slight opportunity to continue may escalate into wars. The real and the perceived threat of violence in refugee camps blur the distinction between conceptions of conflict prevention and conflict transformation in peace education work.

The structure, content and methodological approach to peace education seems to indicate that peace, as a state of cooperation and harmony, can be realized through fair means and methods that do not impose disastrous conditions. With such a conception, it can also be argued that peace without freedom is not peace in the proper sense. This is because refugees are not free and therefore they may not stay at peace with themselves and with their perceived enemies. Rouchefolicauld summarizes this obstacle to peace education thus 'when a man finds no peace within himself, it is useless to seek it elsewhere'<sup>124</sup> This is clearly manifested in the refugees' effort to fight for freedom. Organized resistance groups in camps against the governments in power back home and a group antagonizing others in camps is a common feature. Similarly, there can never be peace where human rights are not respected, as has previously been the case in refugee camps where discrimination especially against women is still on the increase.

Peace Education as structured in the school and workshop programme is an attempt to change the refugees' attitude towards their perceived enemies. The structure also gives

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<sup>123</sup>Conflict, Peace and Development Cooperation on the Threshold of the 21<sup>st</sup> Century: Development Cooperation Guidelines Series. Organization for Economic Cooperation 1998

<sup>124</sup> Rouchefolicauld – Chinese Philosopher.



the refugees an opportunity to learn about human rights. Founding itself upon love, humility and faith, dialogue encouraged in the peace education programme stimulates mutual trust among refugees. Peace education is able to resolve contradiction between the teacher and students because it takes place in a situation in which both address their act of recognition to the circumstances that face them.<sup>125</sup>

The school programme discourages the teacher from using a 'stick' or cane because they are weapons and if the only motivation is fear, the children learn nothing about what peace really is.<sup>126</sup> This simply means that positive reinforcement is encouraged to replace negative reinforcement because positive reinforcement is more peaceful and encourages constructive behavior. The use of several teaching methods like discussion, role-plays and games is very relevant to peaceful coexistence. Discussions and role plays give the students the opportunity to air out their views as well as the grievances among themselves allowing the teacher only to act as a moderator when issues get out of hand.

Peace education however seems to be of significance to those who are actively involved in the programme both at the formal and the informal level. The limited participation of the marginalized 'drop out' youth in the programme limits the programme's potential to transfer needed problem solving skills to refugees. The 'drop outs' are marked by frustration and a tendency towards involvement in violent activities. In as much as peace education is necessary, the refugee youths need jobs and sort of productive activities that very few seem to be receiving.

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<sup>125</sup> Paulo Freire Op cit

<sup>126</sup> Peace Education. Teacher Activity book.

The proportion of the female youth staff in the programme is alarmingly small. Their problems and frustrations are as significant as those of their male counterparts are although their lives are a bit quiet.<sup>127</sup> The regular threats to rape and other forms of violence offered to this population are alarming particularly in Daadab. The gender programmes that are meant for women and girls only benefit a few. With a majority of women and girls as well as boys being excluded from active participation in these gender programmes, it is unlikely that the programme will achieve the desired results. Also, the 'new' role assigned to women as heads of homesteads bring about conflicts in homes because boys especially the Sudanese feel that girls are so rebellious and that they go against the dictates of their culture.

Turning to the management of peace education, it may be argued that while law provides the essential framework for safeguarding the rights of an individual and reducing the wrong, it has limitations. Law will never guarantee peace. The agreement between the UNHCR, the implementing partners and the government is just but any other document signed with no seriousness attached to it. 'Agreement after all, is nothing but a balance struck between opposing camps, a compromise between divergent interests'.<sup>128</sup> The role of the implementing partners in the programme has been overshadowed by the UNHCR. The role of the UNHCR, the government and implementing partners as stated in the agreement is not practically applied to the programme. The role of the LWF and the NCKK has been overshadowed by the UNHCR. In fact, the work done by other NGOs

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<sup>127</sup> Interview with Lavender Lutheran World Federation

<sup>128</sup> Kurt Waldheim. *The Challenge of peace*. Weidenfeld & Nicolson Ltd: London. Pg. 30

not party to the agreement is even more commendable. This is because some NGOs seem to have more autonomy than the LWF and the NCKK. Take for instance the case of evaluation. The Amani People's theatre evaluation reports of their activities in Peace building and peace education activities are very comprehensive and well documented. This is an example parties to the tripartite agreement should emulate. At the same time, the government has not performed its duties effectively as pertains to the programme. The reason being that the policy of encampment may have limited the government from taking control of the camps. Furthermore, ignoring key players (refugees) in any agreement is as good as signing a document whose relevance is questionable.

The study was based on four objectives, which have been fulfilled. The first aimed to examine the structure, content and the philosophical approach to Peace Education for the refugees discussed in chapter 1. The second objective was to examine how Peace Education is managed in camps. The findings show that there is a good spirit in the camps because the attitude of the 'actors' involved is very supportive towards the main objective of improving life for the refugees. Through Peace education, cooperation, sharing and team work is evident at all levels of the programme. The refugees themselves are willing to share their limited resources and learn from each other. Many refugee parents are also prepared to sacrifice their time, labor and even money to set up schools for their children and refugee teachers are often willing to give their services for little or no pay. Refugee pupils can work extra hard under difficult circumstances because they

thirst for education and realize that it is their only hope.<sup>129</sup> At the camp management level, the various agencies meet regularly both formally and informally to assist each other in solving their mutual problems. The third objective was to discuss the issues and challenges to Peace Education. This was discussed in chapter three.

The hypotheses of the study were also duly demonstrated. The first hypothesis suggested that peace education provide new opportunities to create a cooperative relationship among individuals and groups. This is true as demonstrated in the approaches to peace education discussed in chapter two. Finally promotion of peaceful coexistence through education has been discussed. It is true that peace education and development of peace education programmes for the refugees has demonstrated that peaceful resolution of conflicts and prevention of violence whether interpersonal or societal, overt or structural is a positive value to be promoted on a global level. The objectives and hypotheses facilitated development of the themes in the study. The goal of all these themes was to facilitate a critical analysis of the role of peace education in the promotion of peaceful coexistence among refugees.

Peace education appears to have a greater chance of success when incorporated into a comprehensive strategy for bringing peace into the wider society. For their own self-esteem, refugees through their advocacy for peace education and their commitment to the programme have shown the rest of the world that they are not completely hopeless. They may have lost most things in life but knowledge and skills once acquired can never be

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<sup>129</sup> Timothy Brown: 'Improving quality and attainment in refugee schools. The case of Bhutanese Refugees in Nepal.'

**taken away. Peace education is therefore a priceless commodity for refugees to cling on.**

**In deed it holds the future of their existence as individuals and community as a whole.**

## **CHAPTER FIVE.**

### **CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Conclusion**

Peace is indeed a fundamental precondition of and the key to finding a solution to violent conflicts without which rights cannot be realized. A search for peace is therefore evidently the greatest imperative and a task of human society today. Individuals need peace of mind, harmony and cooperation is required in family and social life and understanding and cooperation among individuals and nation is thus a necessary absolute condition for human beings to insure their survival with happiness in order to create a universal human civilization.

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It should also be noted that achieving peace is a choice entirely people themselves can make. This is because peace is a thing to be made, kept and maintained by conscious efforts. It requires intelligence, patience and sustained commitment by all parties. Simply opposing violence as evil is not enough in realizing true peace. True peace can be achieved only when people learn and teach peace as well as strive to realize it. The best choice offered is peace education as it transforms values, attitudes and behaviors that are indispensable for eliminating the deep roots of violent conflict.

Peace education necessitates a comprehensive approach; it is long and costly thus requiring considerable resources in the early stages and commitment over long term. It is based on a philosophy that teaches non-violence, love, compassion, trust, and cooperation among others. Communication, problem solving, critical thinking, conflict resolution and

social responsibility are some of the skills encouraged. For these values and skills to be effectively handled in the programme, cooperation of all parties involved in the programme is crucial. Policies adopted by the government and their development partners can help build and sustain peace. The government may resolve institutional breakdown through creation of a fully accountable, transparent and participatory system of government that protects the rights of ethnic, religious, and cultural minorities. Reducing individual insecurity may prove effective to the programme.

It is clear that when human beings live under a certain set of norms based on the law of nature; they would live in harmony and in the spirit of mutual aid. As is the spirit as well as the current trend, a strong sense of solidarity must be cultivated in order to make a right choice in averting violent conflicts. It all starts in the mind as clearly stated in the preface to the charter of UNESCO that as war originates from the minds of men, also the castle of peace must be built in the minds of men since distrust and animosity arising from excessive competition fuel hatred in the minds of men. Peace education provides a common basis upon which victims of violence from different countries can manage 'good-willed' lives in the atmosphere of trust. Through its transformative aspect in tackling issues of peace, peace education leads to peaceful coexistence and peaceful living especially for those plagued by violence.

Also, Peace Education through the methods mentioned and many others may help to develop reflective, critical and individual thinking. Reflective and individual thinking is important in various fields: in direct personal relationships, in vocational and professional

relations as part of the political involvement of the adult and with regard to influence of the mass media in shaping the perceptions of citizens today. Critical thinking can aid in opting for a process whereby war can be eliminated as a means to solve international conflicts. Reflective and critical thinking as one of the goals of Peace Education become a productive and positive activity<sup>130</sup> necessary for peaceful coexistence.

### **Need for More Research**

The original premise of this research was that despite significant increase in the awareness on the need for peace, there was little understanding of how peace education promoted peaceful coexistence among refugees. Like many other aspects of international response to refugee problems, there are significant gaps in research. The gap can be attributed to several factors. It is not easy to study the role of Peace Education in the promotion of peaceful coexistence among displaced people. The research must be conducted for a long period of time.

In other situations, students face hostile while carrying out interviews. Most international organizations involved in implementing the programme do not want to reveal the information about their activities. Furthermore refugees often fear that providing information for studies can compromise their security so they are not particularly welcoming to researchers especially those from outside their communities.

Another factor is that research on refugees has concentrated on the periods during which the humanitarian community is most involved. This is evident in the amount of research

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<sup>130</sup> Boulding. Op cit.



on refugees that focuses on how victims of displacement respond to exile and camp life or the appropriateness and impact of humanitarian assistance.

## **5.2 Recommendations**

Peace education among refugees is not a one party issue. The success and failure of the programme is attributed to the efforts of those involved in the programme. As such, the recommendations are not only for the programme, but also for the government, the facilitators of the programme, the UNHCR and the implementing partners.

### **Peace education programme**

- To reach those most in need of peace education in refugee communities, the issue of language of instruction is critical. The peace education programme in translated materials should be supported to address within reason the language needs of all refugees where the programme is implemented. Similarly, language learning aids are very important and could also be used to explain some of the cultural differences to be expected in the new surroundings. Also, randomly chosen interpreters from among the refugee community should not be used at all stages of determination process.
- It is often found that the major strengths of a refugee school are the motivation, commitment and social organization of the entire refugee community. These strengths are frequently lacking in local schools outside the camps, which are often in the poorest and bleakest areas of an underdeveloped country<sup>131</sup>

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<sup>131</sup> UN, 1999: 45. On the subject of poorly motivated local teachers. A Jesuit Refugee Service education manager. Nov 2000

Motivation is therefore the major driving force, which should be harnessed whenever possible to improve quality education in refugee schools.

#### **Peace education facilitators.**

- The leadership of the Peace Education programme is critical. It is not sufficient for the facilitators of the programme to be selected on the basis of general experience in emergency relief work or because they possess the requisite foreign language. They must have substantive knowledge of peace and as well as experience in areas their work involves. This is because the facilitators of the programme must be able to think and reason with institutions and procedures involved in. Also, the knowledge and experience of facilitators affect credibility of the programme with parties involved in the conflict, and also affects their ability to recruit and retain highly skilled and knowledgeable assistants.
- The facilitators must be familiar with the content of peace education and of major human rights instruments with humanitarian law so that they are knowledgeable about the applicable international obligations of the parties involved in the conflict. Persons who are familiar with the details of the programme should draft mandates for human rights field operators carefully.
- A training programme for peace education facilitators should be established that focuses on their operational responsibility. It should include instructions concerning the applicable international human rights instruments as well as information concerning the particular crisis.

## **UNHCR and Implementing Partners**

- There should be a clear chain of command. Overlapping reporting requirements should be avoided. Persons conducting and managing the Peace Education programme in the camps should be allowed to report to only one authority or be independent.
- The UNHCR and other peace education implementing partners should work to ensure access to Peace education for all refugee children regardless of their location within a host country and to the greatest extent possible given resource constraints.
- The UNHCR should try to appoint an implementing partner, which is a specialist in Peace education and has its own independent source of funds. This will ensure that the priority is given to Peace Education with the necessary expertise to back up volunteer international staff. This would be an added advantage because they are cost effective and are likely to be more motivated, strengthening the refugees own motivation.
- Organizations should make the voice of people heard in their annual reports to effectively reflect the impact of Peace education that is very visible on the ground.

## **The Government of Kenya**

Policies adopted by the government in its support of refugees need to be reassessed carefully since failure to balance could be disastrous to the effort. The government representation in the peace education programme should be enhanced in order to

provide proper representation and cut down on the bureaucratic red tape of the UNHCR. This is because the UNHCR has too many powers that need to be trimmed.

If outputs are to be sustained in the future, programme activities have to be integrated into the strategies and operations of relevant host government departments.

To address problems with camp confinement, government should provide the exceptions to the camp confinement policies in domestic law and legislation and should reuse its own policy on urban refugees.

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## **ANNEXES**

### **Annex 1**

#### **Contents of the Peace Education Programme. (*From the teacher Activity Book*)**

##### **Formal Education**

The Teacher Activity

Role-Play Cards

Proverb cards

Charts

Posters

The Story Book

The Teacher Training Manual\*.

Teacher Resource Notes\*

##### **community education**

The community Workshop Manual

Role-play cards.

Posters

Community Workshop Booklet

Facilitators Training Manual\*

Facilitators Resource Notes\*

### **Annex 2**

#### **A Summary of the Programme concept and skilled areas (*excerpt from Baxter, 1998:5*)**

##### **▪ Skills**

##### **Communication**

Better listening

Understanding perceptions and misperceptions

Understanding emotions and their effect on communication

Understanding the other person (empathy)

Being fair to all sides

Understanding of bias.

Understanding of stereotypes, discrimination and prejudice

Appropriate assertiveness

Understanding of self

Understanding of others

Similarities and differences

Assertion, aggression and submission

Cooperation

Understanding of own and others' strengths and weaknesses.

Trust

Critical thinking.

Analysis

Fact vs. opinion (impartiality and bias)

Problem solving

Conflict resolution

Negotiation

Mediation

▪ Knowledge

Understanding of:

Peace and conflict

Justice

Human rights and responsibilities

Gender issues



**Interdependence**

**Values and attitudes**

**Promotion of:**

**Self respect and respect of others**

**Trust**

**Social responsibility**

**Open-mindedness**

**Tolerance.**