THE ROLE OF PEACE EDUCATION IN CONFLICT TRANSFORMATION IN KENYA

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STUDENT'S DECLARATION

I, the undersigned, declare that this proposal is my original work and has never been submitted to any college or university for academic credit. Information from other sources has been duly acknowledged.

Signed: _____

Date: _____

October, 2015.

NAIROBI – KENYA

SUPERVISORS' APPROVAL FOR SUBMISSION

This proposal has been submitted with the approval of:

First supervisor:

Dr. Martin Atela

Signed: _____

Date: _____

DEDICATION

To my mom Justina Musau, who worked tirelessly and singlehandedly for my upbringing and education in both good and hard times, and to my sister and child, as well as all my extended family members, dead and alive and all my friends. Special dedications to my supervisor and all the students in the Institute of Diplomacy and International Studies of University of Nairobi

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My mother, Justina Musau who believed in me and encouraged me to dream and to pursue those dreams! May God bless every minute of her life.

I am sincerely grateful to my mom, sister and family members who assisted me to reach this far in my academic life. I am also grateful to all my friends for their support and encouragement in my life and studies from primary school level to this time. The support of all these can never be measured and only God shall reward them

Many special thanks to all my lecturers and my classmates. It was great meeting each other and to journey together in this academic exercise studying International Conflict Management.

ABSTRACT

Available literature postulates.

A relationship between peace education and conflict transformation does exist. In many instances, introduction of peace education into schools 'curriculum is viewed as a long-term goal of conflict transformation. In Kenya, the Ministry of Education as a way to foster peace and transform the warring communities to peaceful livelihood, introduced peace education in 2008 into the school curriculum. This move came after the controversial 2007/08 general election that left behind many deaths and displacements and other serious human rights atrocities, including violations on freedom of movement, assembly and opinion in several places in Kenya. It was envisaged that this move would prosper conflict transformation in the country. However there seems to be little progress in using peace education for conflict transformation in Kenya and available evidence is scant to robustly support the peace education-conflict transformation narrative. It is upon this premise that this study aimed to analyze the critical link between peace education and conflict. Specifically, the study examined the role played by peace education in school's curriculum in conflict transformation and investigated the potential pathways through which peace education has impacted peace in Kenyan schools.

The research findings are that peace education is very important and has positive impact to conflict transformation. Peace education creates a picture of the whole by bringing varying aspects of conflict to the immediate situation by comparing the past problems and having the relationship thus giving quick solutions for present and envisioning the same to create a platform to address the content, context and the structure of the relationship.

By creating awareness, natural discourse through education, conflict is avoided by looking things or situations at face value instead of deeper interpretation, positive thinking, perceptions and feelings that enhance love, understanding and clarity in human relationships. The approach of building new things generates creative platforms that simultaneously address the surface issues and change the underlying social structures and relationship patterns.

The study was informed by the conflict transformation model by Paul Lederach, who asserts that the potential for conflict transformation is in understanding conflict as evolving from and producing changes in personal, relational, structural and cultural dimensions of human experience. The target for transformation through peace education is therefore revolving around the above four pillars. The research employed a mixed methods approach, combining both critical review of the literature with in-depth interviews with key informants in the education sector. The study was limited to Nairobi County given its one of the counties where peace education curriculum has been implemented in schools.

This study was intended to elaborate on the fact that peace education can directly or indirectly lead to conflict transformation. In a direct way, students in schools gather knowledge on how to live peacefully while indirectly, through peace education there is interaction with other factors like political, economic, cultural and structural to foster conflict transformation. Conflicts in Kenya dates back from the structural imbalances inherited from the colonialists to the present generation. This trend is now seen through ethnic imbalance and unequal representation of ethnic groups on a political level. Among the factors that contribute to conflict transformation will be

an investigation into the incidences of school uprisings and strikes, as well as harmonious relationships among students from different ethnic background.

The research aims at contributing and recommending as well as lobbying for the mandatory implementation of its findings to the Ministry of Education in its periodical reviews of the peace education subject that it may suite the learners' needs. It is hoped that the study will make a theoretical contribution to the body of knowledge related to conflict prevention and transformation with a particular emphasis on the role played by peace education in ensuring a conflict free society.

LIST OF ABBREVIATIONS

INEE…………International Network for Education in Emergencies

LSE……………Life Skills Education

PEK…………...Peace Education in Kenya

PEP……………Peace Education Programme

MoE…………...Ministry of Education

TLPF………….Tegla Lorupe Peace Foundation

UN…………….United Nations

UNICEF………United Nations Children Education Fund

UNESCO……..United Nations Education, Scientific and Cultural Organization

UNHCR………..United Nations Humanitarian Commission for Refugees

UNICEF……….United Nations Children's Education Fund

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CHAPTER ONE

INTRODUCTION TO THE STUDY

1.0 Introduction

Conflict refers to a situation where there is more than one group of people who engage in a situation where they are in opposition to one another, have differing opinions or competition of interests that may lead to a struggle, tension violent or non-violent struggles or activities that are injurious to members of the opposite group.[1]There exist many varied definitions to conflict proposed by various scholars from different disciplines depending on their theoretical orientation. There is no one single overarching definition or theory to conflict. The 21st century has had many conflicts arising in various parts of the world and more evident within the African continent, some protracted some controlled for instance in Sudan,Somalia,Central African republic, Democratic Republic of Congo, Uganda and in Kenya after a contested election in 2008.

Conflicts have become more complex with time especially with Terrorism threats increasing rampantly. Many lives are lost, property destroyed, many people rendered homeless forcing others to flee as refugees and this gives less hope for development and prosperity for the young generation. It is for these reasons that there is a dire need for peace. One way to realize this need is through education focused on the importance of peace and peaceful coexistence among communities and with each other as well as how to respond in situations that may lead to conflict.

Education has been perceived differently by different people. Some people associate the term with classroom knowledge while others look at it as knowledge acquired through life for survival. According

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[1] Getui N.M. (2009) "*The Ethnicity factor in politics, religion and conflict:* In A. Tarimo and P. Manwelo (eds) Ethnicity, conflict and the future of African States, Nairobi: Pauline Publication Africa.

to Dewey, Education refers to the process of facilitating learning, knowledge, skills, values, beliefs, and habits of a group of people, through story-telling, discussion, teaching and training or research. Education may occasionally take place under the guidance of trainers and qualified educators, but learners may also chose to educate themselves. There exist other experiences which have formative effects on ones thinking, on how they feel or act. These experiences may also be considered educative.[2] On one hand, it plays a very key role in the lives of many people. It has empowered, informed, and in some cases transformed the lives of many, from humble backgrounds to respectable status in society. However, on the other hand, it has been misused to give misguiding doctrines in religious or political sense as observed in terrorist groups. For majority of youth suffering poverty and highly educated, this serves as a push factor and signals one's commitment to be prepared for an assignment involving mass destruction and suicide bombing[3]. This paper seeks to examine the impact of education in enhancing peace amongst people of different tribes, cultures, religion, race and beliefs while assessing the viability of tools and mechanisms in place for the realization of peace education.

1.1 Statement of the problem.

Education plays a key role in sustainable development and equips one with skills necessary in life. Similarly, the introduction of Peace Education Programme in the school curriculum is aimed at fostering peace and conflict transformation in Kenya in the long run. Tracing back since its inception in Kenya in 2008, PEP has experienced challenges in its implementation, provision of trained personnel and the nature of its implementation at the classroom level. Given the priority that was given by UNESCO and the Ministry of Education and the introduction of PEP, there exists a gap between the peace education curriculum and its impact in conflict transformation. A lot has been written on the introduction of peace

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[2] Dewey, J., 1944 Democracy and Education. The Free Press. Pp 1-4
[3] Krueger B, & Maleckova J., 2003. Education, Poverty and Terrorism: Is There a Causal Connection? Journal of Economic Perspectives—Volume 17, Number 4—Fall 2003—Pages 119–144

education curriculum in Kenya. However, little has been written on the evaluation of peace education in the school curriculum and its relevance in building a culture of peace in Kenya. This study therefore seeks to analyze and examine the role of peace education in the school curriculum in conflict transformation since its inception in Kenya and whether having peace education within other subjects taught in school has had an impact on conflict transformation in the country.

1.2 Objectives of the Study

The primary objective of this study is to analyze the role played by peace education in conflict transformation in Kenya. The secondary objectives of the study include;

  i.   To critically assess the significance of peace education in conflict prevention.
  ii. To analyze the impact of peace education taught within a subject in the school curriculum for conflict transformation.

1.3 Justification of the Study

It is envisaged that the study will make a theoretical contribution to the body of existing knowledge related to conflict prevention and transformation with a particular emphasis on peace education and the role it plays in conflict transformation. There is need to design Peace Education as a subject on its own to be taught from pre-school to post university life in Kenya. Such a programme is suitable for conflict prevention and transformation in the country. The input of every citizen is of utmost importance as it is key in designing mechanisms for conflict transformation and ensures social change within the society as a whole. The study will provide information that will be used in the future in Kenya as well as the region and hence provide useful knowledge to students and interested persons.

1.4 Theoretical Framework

This research employs the theories of conflict transformation with main focus conflict transformation model as expressed by Lederach. A distinctive theory of conflict transformation has emerged, that differs a great deal from the theories of conflict, conflict resolution and conflict management. as expressed by various theorists. Presently, conflicts have taken different forms and changes that have prompted various theories on conflict transformation. In Africa, conflicts have taken different directions, with traces of inequality of power and status, others are protracted, erupting into violence and thus defy most of existing conflict management cycles. Mwagiru[4] observes that protracted conflicts disrupt the societies, economies, and regions in which they occur, thus creating complex emergencies fueled by internal and external as internalization of conflict.

Various theories of conflict transformation have been advanced by different theorists and each is significant in its own way. Conflict Management Theorists view conflicts as an ineradicable consequence of differences of values and interests within different communities[5]. They see the propensity for violence as arising from present institutions and existing relationships and existing power distributions. To them, resolving such conflicts is seen as unrealistic, as they perceive the best way to resolve them is to manage and contain them and occasionally reach a compromise whereby violence is minimized and local politics resumed. In essence, conflict management is the art of appropriate intervention to arrive at settlements by powerful actors whom they refer to as mediators who possess the power and the resources to offset the conflict to appropriate channels.

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[4] Mwagiru, M. 2006. Conflicts in Africa: Theory, Processes and Institutions of Management. Nairobi. Centre for Conflict Research. P.3

[5] Miall, H., 2004. Conflict Transformation: A multi-Dimensional Task. Berghof Research Centre for Constructive Conflict Management. Berlin. http://www.berghof-handbook.net. (H. Miall 2004)

According to Bloomfield and Reilly, conflict management is the positive and constructive handling of differences and divergence. They advocate conflict management in terms of dealing with conflict in a constructive way, by bringing opposing parties to an agreement in a cooperative process, and design a practical, achievable and cooperative system in order to achieve management of differences[6].

Conflict Resolution theorists on the other hand differ from Conflict Management Theorists in the sense that they ignore the power-political view of conflict. They propose that in cases of communal and identity conflicts, people cannot afford to compromise on their fundamental needs. They argue that it is possible to transcend conflicts if only parties can be helped to explore, analyze and question and reframe their positions and interests.

According to Conflict Resolution Theorists, conflict resolution puts more emphasis on intervention by skilled, powerful or less powerful third parties, working under or without authority to foster new relationships in the conflicting groups. These third parties seek to unearth the root causes of conflicts and propose conflict solutions. Therefore, conflict resolution is about how parties move from zero-sum, destructive patterns of conflict to positive-sum outcomes. As Azar and Burton assert, the aim of Conflict Resolution Theorists is to develop a process of conflict resolution that appear to be acceptable to disputant parties, and that which is effective in resolving conflicts[7].

Conflict Transformation Theorists is a group that argues that modern conflicts need more than the reframing of positions and the identification of win-win outcomes. To them, the structure of conflict parties and relationships are interwoven in a conflictual relationship that extends beyond the present

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[6] Bloomfield, D. and Beilly, B. 1998.,The Changing Nature of Conflict and Conflict Management.in Peter Harris and Ben Reilly (eds) (Bloomfield 1998)

[7] Azar, E and Burton, J. 1986. International Conflict Resolution: Theory and Practice, Boulder: Lynne Reinner and Wheats Heaf (Azar 1986)

conflict in the eye[8]. The process of transforming relationships, interests, discourses as well as societal constitutions that continue to propagate conflicts is conflict transformation. In conflict transformation, conflict parties, members of the society affected by the conflict, outsiders with knowledge about the conflict also play a key role in the long term process of peace building. Conflict transformation theorists thus propose a comprehensive and wide-ranging approach which emphasizes support of groups within the society in conflict. These theorists are also aware of the fact that conflicts are transformed gradually through a series of smaller larger changes and through specific steps where a variety of actors play different roles.

There also exists Integrative Theory of Peace (ITP) which is based on the concept that peace is a psychological, social, political, ethical and spiritual state with expressions at intrapersonal, intergroup and international areas of human life[9]. This theory purports that all human states of being are the outcome of the human cognitive, emotive, and connotative capacities which determine the nature of our world view[10]. ITP draws from issues of psychological development and peace education and bears a developmental approach to conflict resolution. This theory further asserts that peace has its roots in satisfying human need for survival, safety and security, in a quest for freedom, justice and interconnectedness. To ITP theorists, peace is the ultimate outcome of transition from self-centered and anxiety ridden insecurities of survival to a universal and all inclusive state of awareness of our humanity. Critics of ITP theory see it as self-satisfying and egoistic and thus out to satisfy only the needs of the few warring parties, thus they deem it insufficient for conflict transformation in the long run.

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[8] Ibid, Mial, H

[9] Danesh, H. B., 2006. Towards an Integrative Theory of Peace Building. Journal of Peace Education. Vol.3, No. 1. Toutledge, International Education for Peace Institute. Pp. 55-78 (Danesh, Towards an Intergrative Theory for Peace Building 2006)

[10] Danesh, H. B., 1997. The Psychology of Spirituality: From Divided Self to Integrated Self.
((Danesh 1997)Wienacht, Landegg Academy)

The weakness of the conflict management theorists lies in the fact that they view conflicts as ineradicable and can better be resolved through managing and containment. They see use of mediators as the powerful people who possess the power to offset conflicts, which in most cases may fail considering the leverage on the side of the mediators. Moreover, these theories give limited attention to autonomous processes of change that transpires within the political system of the conflict-affected society. On the other hand, conflict resolution theories are ineffective in conflict transformation in the sense that they put more emphasis on the disputant parties. Lederach also criticizes[11] these theories in his argument that conflict transformation must actively envision, include, respect, and promote the human and cultural resources from within a given setting. He proposes that this would involve a new set of lenses through which we do not view the setting and the people in the conflict as the problem and the outsider as the answer. Rather, Lederach proposes that there is need to understand the long-term goal of transformation as validating and building on people and resources within the setting.

Considering the weakness of the discussed theories, this research adopts the conflict transformation model by Lederach as he presents the most comprehensive model of conflict transformation suited to this study. Lederach sees peace-building as a long-term transformation of a war system into a peace system, inspired by desire for values of peace and justice, truths and mercy[12]. Key dimensions in Lederach's model are the changes in the personal, structural, relational and cultural aspects of conflict, brought over different time periods, affecting different system levels at different times.

Peace building is thus seen as a structure process; an appropriate strategy that addresses issues of networking between leaders, embracing a vision of desired future and awareness of current crisis, addressing complementary changes at all levels.

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[11] Lederach, J. P., 1995. Preparing for Peace: Conflict Transformation Across Cultures, New York: Syracruse University Pre (Lederach, Preparing for Peace: Conflict Transformation Across Cultures. 1995)ss.
[12] Lederach. P. J., 1997, Building Peace: Sustainable Reconciliation in Divided Societies, Washington, D.C.: United States of Peace Press.

This model is strong as it widens its outlook from conflict and conflict parties and it indicates the scope for drawing peace-building resources from the wider society. Therefore, this model informs this study as it raises importance on sequencing, what type of action or intervention is appropriate, by whom and at what time. Therefore, conflict transformation is the comprehensive approach taken by this study as it addresses a wide range of aspect from micro to macro issues, local and global issues, grass-roots to elite, both short and long-term. It aims at developing capacity and structural development. Therefore, conflict transformation theories have to be integrated in space and time to support structural, institutional, economic, political and social changes in the society.

1.5 Definition of Key Words

Peace Education; this is the process of teaching people about the threats of violence and strategies for peace. The process may take place in a classroom or in a home environment.

Conflict Transformation; refers to the complete change of environment and attitudes to tolerance and love for all irrespective of social divide.

1.6 Literature Review

This section presents literature review for the study. Literature will be reviewed from books, journals, magazines, occasional papers, newspapers and the Internet. Literature will be reviewed under the following sub sections: Education and conflict, Understanding peace education, peace education and peace building, conflict and conflict transformation and the role of governments and civil societies in enhancing peace education

1.6.1 Education and Conflict

Education and conflict have come to be prioritized in many literatures reviewed before. The debate on the role of peace education on conflict transformation has not progressed very far, partly because scholars in Kenya have rarely employed evaluative measures on peace education. Education, as explored by Smith, could be a driver of conflict (fuelling grievances, stereotypes, xenophobia and other antagonisms), [13]but can also be a way of contributing to conflict transformation and peace building. 9Significantly, Smith et al argue that policies and practices at all levels within the education system could be analyzed in terms of their potential to aggravate or ameliorate conflict[14]. Some windows of opportunity for education innovation and reform may be linked to the specifics of a conflict or post conflict situation while others relate to improvements in access, quality and system management. Innovations or reforms like piloting a new curriculum may be undertaken and scaled up for an increasingly stable society. Other scholars enumerate that conflicts tend to be long lasting and even when thought to be over; it is rarely end of story as "around half of all civil wars are due to a breakdown in peace in their first post-conflict decade"[15]. Thus it is more important to support early and long-term efforts at recovery in post-conflict situations. The overall focus of a recovery approach[16] according to the UNDP has been to restore the capacity of national institutions and communities to recover from a conflict or a natural disaster, enter transition or build back and avoid relapses. However, there has been a new attention in recent years beyond merely ending war towards the question of building peace, the peace building commission defines the concept of building-peace as, "the reconstruction and

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[13] Paper commissioned for the EFA Global Monitoring Report 2011, The hidden crisis: Armed Conflict and education. (Unedited). Allan Smith 2010

[14]Smith, A., and Vaux, T. (2003) (Smith 2003)*Education, conflict, and international development*. London: Department of International Development.

[15]Collier,P .; Hoeffler, A. 2004. *The Challenge of reducing the global incidence of civil war*. Copenhagen Consensus Challenge Paper. Copenhagen Challenge 2004. Oxford: Center for the Study of African Economies, Department of Economics, Oxford University.

[16] UNDP

development processes that helps a country move from war to peace in post-conflict situations, making it the final component of the peace-making, peace-keeping, peace-building triad"[17]. It can take many activities made at different levels: individual's perceptions and behaviors, relationships between parties, and political, social and economic structures. The windows of opportunities available through education are increasingly recognized as a means to broader peace building and stability.

1.6.2 Understanding peace education

Peace Education for many years now has been seen as the foundation for a culture of peace[18]. To achieve peace therefore, there is need for peace among people at interpersonal, individual and communal as well as at national level. Peace Education therefore includes "all efforts to facilitate development of peaceful people"[19]. It may take place at schools, communities, churches, families and learning centers, clinics, workplaces. Learners of Peace Education may thus be anyone: children, youth, teachers, professors, doctors, ministers and even the president.

Harris[20] identifies five types of Peace Education. "Global Peace Education" includes international studies, holocaust studies and nuclear education. "Conflict Resolution Programs" rotate around medication, negotiation and conflict skills. "Violence Prevention Programs" emphasize on domestic violence, drug abuse, anger management and teaching violence. "Development Education" teaches human rights, environmental studies, and power and resource inequalities. "Non-Violence Education" is based on ideas of Gandhi and other peace makers. An incorporation of all this aspects is what constitutes a Peace Education Program geared towards Conflict Transformation. It is therefore important to assume

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[17]Peace building Commission, 2007. Retrieved 4 April 2015 from : www.un.org/peace/peacebuilding

[18] Wessells, M.G. 1994. The Role of Peace Education in a Culture of Peace: A Social-Psychological Analysis. Peace, Education and Environment 5(4), 39-54 (Wessells 1994)

[19] Psychologists For Social Responsibility: Building Cultures of Peace with Social Justice. Available on www.psyrs.org/about/committees/peace-education/overview/php. Retrieved on 10/07/2015

[20] Harris, I.M 1999. Types of Peace Education. In A. Raviv, L.Oppenheimer, & D. Bar-Tal (Eds); How Children Understood War and Peace: A Call for International Peace Education (pp. 299-317) San Franscisco, CA: Jossey Bass. (I. Harris 1999)

that the goals of Peace Education are to develop the dispositions within people that will influence them to behave peacefully[21]. Therefore, particular goals of Peace Education are to develop caring and non-aggressive individuals who relate peacefully to others in their own lives, promote others welfare, and prevent societal violence in the world.

1.6.2.1 History of Peace education in Africa

Peace Education is not a new discipline; by way of tracing its background, we shall see that, the discipline has been in existence for as long as humanity itself. Humanity has always found ways of coexisting peacefully with each other based on religious doctrines or laws and rules established to govern the Land. Since the creation of the United Nations in 1946, there have been increased efforts towards maintenance of peace in the international community. Treaties, Conventions, and at times ransom have been offered to foster peace. The United Nations has with time come up with initiatives that focus on peace education enhanced by the initiative of peace building. The formation of UNESCO by the United Nation saw the introduction of the six pillars of peace education, as a way of fostering peace and harmony amongst people. The proposed six pillars are: freedom, equality, tolerance, solidarity, respect for nature and shared responsibility[22].

Peace education in Africa has its origin in Burundi 1994. Other states followed suit the implementation of the same in their countries.[23] UNHCR HQ and UNICEF ESARO led regional workshops in 1996 and 1997 to encourage countries to take up Peace Education as part of School's curriculum. This was a way

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[21] Nelson, L.L, &Christie, D.J.1995, Peace in the Psychology Curriculum: (Nelson 1995)Moving From Assimilation to Accommodation. Peace and Conflict, Journal of Peace Psychology, 1,pp.161-178

[22] Gary Shaw, Peace Education in Eastern and Central Africa: The State of the Art, Lessons and Possibilities, (Paper on Conference Proceedings on 2nd – 3rd December, 2008, Nairobi).

[23] Burundi started a new peace education programme in 2009, inspired by the INEE peace education programme and, this time, clearly skills oriented

of encouraging schools to design Peace Education programmes[24].In Africa, peace education was designed to focus on structural violence, human rights and economic inequalities or development education. UNESCO designed a short-lived peace education program for Somalia in 1998 based on the 'culture of peace cognitive approach due to the nature of its conflicts.

By 2000, the UNHCR came up with Peace Education Programme (PEP) which was being piloted in refugee camps across eight countries: Liberia, Guinea, DRC, Ethiopia, Eritrea, Uganda, and Tanzania and Kenya.[25] The program had a twofold approach, a school program and a community targeted program. As an ongoing exercise, the Global UNHCR continued to support the program in refugee camps until 2005.

1.6.2.2 Peace education in Kenya

Kenya has for the longest time been perceived as a haven of peace within East and Central Africa. However the post-election violence that rocked the country in 2008 and cases of terrorist attacks have questioned the capabilities of the country in sustaining peace. As of 2008, a conference held in Kenya led to the adoption of the Peace Education Programme (PEP) at school level as a form of fostering peace.[26]This set forth the genesis for Peace Education in Kenya. The Ministry of Education in Kenya through its permanent secretary in the ministry stated that the Kenyan Government is committed to peace building through its *vision 2030* initiative aimed at transforming the entire society including the education sector. The initiative encompasses an all-inclusive education curriculum goal that foster

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[24] The aim of the project approach was for teachers to plan with their class how each child's input might contribute in a practical way, weekly, to a community project or to helping one individual in their family or neighbourhood, in a modest way. This was to be the child's input to peace building in the community. Schools were also encouraged to link school children with out-of-school children in the community through games and sports so as to boost inclusion and cohesion in the community (Peace Education Workshop Reports 1996, 1997, UNICEF ESARO).

[25] Baxter, Pamela. 2006, A Decade of Lessons Learned in Peace Education Programmes: Paris, UNESCO.

[26] Ibid Gary Shaw

national unity, psychological intervention program peace education program and integrated co-curricular activities.

1.6.3 Peace education and Peace building in Kenya

The history and development of the term peace building has evolved over years to adopt various meanings from different scholars, policy makers and practitioners in different settings. The definitions have revolved around the purpose, the method, time, actors, process vs. actions and organizations. The concept of peace-building was popularized by Johan Galtung in 1975 in his pioneering work "*The three approaches to peace: Peace keeping, peacemaking and peace building*". As a sociologist, Galtung was interested in the causes of conflict in society and his work led to the conclusion that the root cause of all conflict is the nature of social and economic structures[27] and he used the term "structural violence" to describe the type of conflict that arises due to institutional structures. His work called for a structural change approach in creating a "culture of peace" in society. Lederach (1997), another sociologist arguing along the same lines, proposed a grassroots approach to pace-building, where local leaders, NGOs and international players take part in creating peace. He further emphasizes the importance of building relationships among the involved parties, thus encompassing the psychological, spiritual, social, economic and political aspects of a community[28]. In 1992, peace-building entered the United Nations language when the then Secretary General, Boutros Boutros Ghali[29] presented a report titled "*An Agenda for Peace*" in which he talked of the need of peace-building as a strategy to enhance the UN's peacemaking and peacekeeping efforts.

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[27] Galtung (1996) Peace by Peaceful Means: Peace and Conflict, Development and Civilization. International Peace Research Institute.(PRIO)

[28] Lederach J. P. (1997) Building Peace: Sustainable Reconciliation in Divided Societies (Washington, D.C.: U.S. Institute of Peace Press, 1997), 20, 75, 84-85

[29] UN Secretary-General (1992) An Agenda for Peace. Preventive Diplomacy, Peacemaking and Peace-keeping. Report of the Secretary-General, 17 June 2002, A/47/277-S/24111. *http://www.un.org/Docs/SG/agpeace.html*.

Following the contested 2008 elections in Kenya, the government, NGOs, and international actors felt the need to establish a culture of peace in Kenya in order to foster conflict transformation. Peace Building, a programme started by the National Cohesion and Integration Commission was put in place aims to strengthen conflict prevention, peace-building and social cohesion capacities both at the national and community levels in order to address potential risk factors and promote greater citizen and community participation in peace-building, as well as to mainstream conflict-sensitive development processes[30]. This program works with other programmes at the NCIC, to supports and/or coordinates a national reconciliation project whose goal is providing policy analysis and influence on a range of issues vital to national cohesion, peace-building and reconciliation in Kenya. The programme seeks to include gender in reconciliation processes and disseminate the lessons learned from the Kenya Truth Justice and Reconciliation Commission. The peace building programme adopts the strategies of Forgiveness in partnership with the Kenya Forgiveness Project, economic redress and reparations as a foundation for National Cohesion and Development in Kenya. Moreover, the initiative focuses on the role of culture and tradition in promoting reconciliation in Kenya, and the role of memorialization in promoting reconciliation in Kenya. Other strategies for the programme include capacity building and training for key stakeholders on strategies for addressing community reconciliation and promoting national cohesion, strategies for supporting trauma healing and empowering women and youth to actively participate in promoting coexistence between ethnic, religious and racial groups in Kenya.

According to INEE, the Peace Education Programme in Kenya developed and endorsed by UNESCO, UNHCR, UNICEF and INEE teaches the skills and values associated with peaceful behaviours[31]. The programme is has been tailored to capacitate and encourage people to think constructively about issues, both physical and social and to develop constructive attitudes towards living together and solving

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[30] *www.cohesion.or.ke/index.php.programmes/peace-building*. Retrieved on 10/09/2015.
[31] Peace Education. *www.ineesite.org/en/peace-education*. Retrieved on 10/09/2015

problems that arise in their communities through peaceful means. In Kenya, this programme allows for learners to practice skills and learn their outcome so that they own them. This is achieved through a structured and sustainable education programme beginning from a tender age all through to higher education. Peace education materials for the curriculum are therefore provided to accommodate this goal.

A manual on peace education[32] outlines the idea of creating a culture of peace-building in Kenya through the idea of creating peace clubs in both primary and secondary schools. This manual offers guidance on club activities to teachers and students directions on the peace club activities by motivating teachers, students and communities to perceive peace as tied to the curriculum through exploring the content at school and relate it to other settings like homes, school, and communities in the quest to establish a culture of peace in Kenya.

Other initiatives for peace-building in Kenya include the Initiatives for Nonviolence and Peace (INPEACE), an organization in Africa, an organization of peace education for peace in Africa. INPEACE conducts conflict transformation and peace-building workshops through people-focused, gender-sensitive human rights based and participatory action approaches especially for women. This organization has supported women in IDP camps in Kenya affected by the post-election violence in 2008 and has had partnerships with high school and college students to hold peace dialogues and create ways to sustain peace in individual lives, families, the community and the nation at large. Moreover, various organizations have been engaged in peace-building activities in Kenya not only through capacity building but also through community development programs aimed to foster peace-building and conflict transformation in Kenya.

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[32] Waihenya, N., 2004. Peace Building: Every Little Effort Count. A Manual on Peace Education and Peace Club Activities in Primary and Secondary Schools in Kenya. Patron's/Matron's Guide. Lari Memorial Peace Museum. Available at, *www.amanikenya.com/wp-content/uploads/2014/04/peacemanual.pdf*. Retrieved on 10/0/2015.

1.6.4 Conflict and conflict transformation

For a long period of time, conflicts have existed owing to incompatibilities in interests, differences in opinions, aims and beliefs, characterized by strains in the way parties relate to each other. Conflicts range from individual, communal, regional, national or interstate levels. Escalation of such conflicts cause irreparable impacts based on factors that fuel them[33]. Conflicts further arise when different parties bear incompatible goals and ideas about how to achieve them. Therefore, conflicts are inevitable aspects of modern complex society, especially in avenues where interests are organized and egoistic.

Holisti identifies various forms of conflicts. He states that Conflicts can be violent or non-violent. Most people discover that their ideas, preferences and their interests vary from those of their neighbors. Those ideas, preferences ad interests are in conflict but they are normally either sublimated or acted upon and resolved in peaceful ways.[34] The means of resolving conflicts include negotiation, mediation, compromise, third parties like institutions, states, etc. in most cases, violence may at times reflect the failure of institutions to allow for the pursuit of particular interests as seen in the case of South Sudan. Conflict therefore may continue without institutional response or transformation. Holisti further asserts that conflict, violent or non-violent may be restricted to local groups without wider intention or impact. At times, conflict may also aim at and involve national level parties or better yet, participants, actors beyond national borders are engaged indirectly, through proxies or indirectly.

In Africa, conflicts arise from human relations in these ways: in the first place, individuals or groups have different values, needs and interests. Secondly, most resources are not available in unlimited quantities and to access them, there is control, thus most resources are fought for. Competition for these

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[33] Mwagiru, M. (Mwagiru 2004), 2004. African Regional Security in the age of Globalization. Heinrich Boll Foundation, Nairobi

[34] Holisti, R.1972, International Politics: A Framework for Analysis (2nd Edition) New Jersey: Prentice Hall, Inc. Engelwood Cliffs, P.447 (Holisti 1947)

resources triggers conflicts and this accounts for power struggles in many African countries where power is seen as a means to acquire control over production[35].

Conflict Management is therefore one aspect of building peace. It is important before, during and in post conflict situations. It involves conflict resolution and transformation. It is a long term agreement that encompasses institutions regulative procedures for dealing with conflicts whenever they erupt.

Conflict Transformation refers to the transformation of conflicts to peaceful outcomes. It recognizes that "contemporary conflicts require more than reframing of positions and the identification of win-win outcomes[36]. It is therefore a process of engaging with and transforming the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict". The MoE's endeavor in Kenya is to transform the relationships that support violence.

The Transcend Method of Conflict Transformation forwarded by Galtung[37] revolves around conflict mapping, involving forgotten parties of the conflict, engaging in dialogues, accommodating forgotten goals, meeting the goals, and finally withdrawing from the conflict. This Transcend Method is based on religious thoughts of various backgrounds from Hindu, Buddhist, Christian, Daoist, Islamic and Judaist theories.

According to the Berghof Foundation[38], Conflict Transformation is seen as "a generic, comprehensive term referring to the actions and processes seeking to alter the various characteristics and manifestations of violent conflict by addressing the root causes of a particular conflict over the long-term. The term

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[35] Mwagiru, M. 2006, .Conflict in Africa: Theory, Processes and Institutions of Management, Nairobi. Centre for Conflict Research, P.3 (M. M. 2006)

[36] Miall, H., 2004. Conflict Transformation: A Multi-Dimensional Task. Berghof Handbook for Conflict Transformation, P.4

[37] Galtung, J., 2000, The Transcend Method at a Glance: Conflict Transformation by Peaceful Means (The Transcend Method) Participarnt's / Trainer's Manual. United Nations. (J. Galtung, The Transcend Method at a Glance:Conflict Transformation by Peaceful Means, Participant's / Trainer's Manual 2000)

[38] Faucon, S. S 2001. The Berghof Handbook Glossary: Conflict Transformation Through Education and Youth Programs., Berlin., Bergrof Research Centre for Constructive Conflict Management. (Faucon 2001)

refs to both the processes and the completion of the processes.as such; it incorporates the activities of processes such as conflict prevention and conflict resolution and goes further than conflict settlement or conflict management".

The Institute for Conflict Transformation and Peace building (ICP) outlines that Conflict Transformation does not seek to resolve the contradiction on a conflict setting, rather, it aims at addressing structural and root causes by challenging injustices and restoring human relations and it deals with the ethical and value-based dimensions. Conflict Transformation according to ICP needs to be comprehensive, compassionate and creative (3Cs approach).

Therefore, Conflict Transformation is seen as or characterized by long term horizons and interventions at multiple levels, aimed at changing perceptions and improving communication skills addressing the root causes of conflict, including inequality and social injustices.

1.6.4.1 Role of peace education in conflict transformation

Definitions and forms of peace education place different emphasis on non-violent conflict resolution and conflict transformation.[39] The most influential ideas of relevance to the contribution of education to peace building are derived from Galtung's distinction between "negative peace (the cessation of violence) and positive peace (structural changes to address social injustices that may be a cause of violence)"[40]. Most important as well, is the importance of working simultaneously at policy, community and grassroots levels to achieve sustainable peace.[41] These scholars therefore posit that, it is therefore important to suggest that "most effective forms of peace education go beyond interpersonal and

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[39]Hopken.W. (2003), Textbooks and Conflict. Experiences from the Work of the George-Eckert-Institute for International Textbook Research. (World Bank Workshop. March 24-26th. Washington D.C)

[40]Galtung, J. (1990) Cultural Violence. *Journal of peace research*, 27(3), 291-305. (J. Galtung 1990)

[41]Lederach, J,P. (1997) *Building Peace: Sustainable Reconciliation in Divided Societies.* Washington. D.C. U.S. Institute of Peace Press. (P 1997)

intergroup encounter and address underlying causes and structural inequalities that can fuel conflict within societies."

In situations where violent conflict already exists, for instance in Kenya, education may have a protective role, for example, "by providing points of stability and daily routine for children if it is possible to keep schools functioning, by helping understand underlying causes of conflict and by strengthening messages within society about the negative impacts of violence" as noted by Lederach[42]. It is a means of educating people about other, non-violent ways of responding to conflict. In situations where peace processes are underway, he further points that, "education may also be a means of contributing to social transformation, for example, through reforms to the education system itself and by educating people about new arrangements for political representation, justice and policing. Education is the fundamental tool that makes institutional change in other sectors possible by educating personnel currently in post or those who will shape future institutions. Education is also the most powerful tool to develop the economic and social skills necessary to generate sustainable livelihoods for successive generations and post conflict development." Further studies have highlighted the role education has played towards reconciliation especially in Uganda and Sierra Leone by the introduction of history into the curriculum.

As agents of conflict transformation, schools are therefore set as pedestals that offer knowledge on combating inequality, environmental degradation, socioeconomic meltdown, ethnic tensions, and political adversary. In Kenya, very little has been set aside for community to engage in peace education and parents are left to the details of providing sustainability to their children under economically adverse conditions. Whether schooling or sites of education them can achieve this important task of the elimination of all forms of violence at all levels, is a constant tension in discussions of peace education

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[42] Ibid. Lederach.

and critical peace education. However, other scholars state that: "the belief in the promise and possibility of peace educational programmes to contribute to social change is a hope for a peaceful Kenya. In addition to transforming structures of violence, peace education also seeks to create new structures that advance peace, social justice, and human rights[43]efforts is largely shared among all peace educators". Conflict transformation skills therefore, as enumerate by Beckerman encompass exploring the roots of violence to understand ways to mitigate individual and group conflict, understanding how diverse individuals and communities approach conflict, dialogue, and peacemaking, and examining and attending to the historical roots, material conditions, and power relations of entrenched conflicts in educational interventions[44].

1.6.5 Role of governments and civil societies in enhancing peace education

As governments work to provide services and security, education is the particularly key since it is the most wide spread institution in the world. Since the end of the Cold War, a large number of countries affected by war and conflict have experienced transitions that led to rebuilding of their education systems through a review of existing educational policies.

In Japan and Germany after World War II, efforts towards reform were implemented and this was perhaps a form of the first modern day example of education in a recovery situation. This, according to Masako, was necessitated with outside actors[45] playing key roles in leading education innovation and reforms. He further asserts that Curriculum reform following a conflict is of significance in conflict transformation, to avoid reproducing contents that have contributed to conflict or have done nothing to

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[43] Bajaj M. 2014. Journal of Peace Education: 'Pedagogies of resistance' and critical peace education praxis. Routledge, CA. (M. Bajaj 2014)

[44]Bekerman, Zvi, and Michalinos Zemblyas. 2014. Teaching Contested Narratives: Identity, Memory, and Reconciliation in Peace Education and Beyond. Cambridge: Cambridge University Press. (Beckerman Zvi 2014)

[45] Masako, S. 2005. *Japan and Germany under the US Occupation*: a comparative analysis of post-war education reform. Studies of Modern Japan Series. Lanham: Lexington Books.

prevent it. However, some scholars warn that, "in countries where tensions remain, such reforms prove difficult to implement, like the reprinting of school text books in Iraq in 2004 and Afghanistan in 2003 which was done to eliminate material that endangered peace"[46].

In Sri Lanka, a case study on formal peace education introduced to settle political and socio-economic injustices fuelling protracted conflicts reveals education reforms introduced in several concepts relating to peace education into general education policies. According to Orjuela, in an article on the *Journal of Peace*, Peace education was introduced into all subjects as a part of a whole-approach by the Ministry of Education and the National Institute of Education to all students and teachers, in the 1997 education reforms approach[47]. However, a lack of attention was given to improving mindsets towards the "other" and limited attention to the promotion of peaceful relations and democratic values and attitudes. Success of peace education in Sri Lanka has thus been, dependent on the attitudes and skills of teacher. Such peace initiatives have been instigated by non-formal actors and only the first steps have been taken in the formal education sector'.

In Uganda, disparities among the 53 officially recognized ethnic groups; characterized by huge ethnic, religious, and linguistic divide, date back to pre-colonial times[48]. Other scholars cited that regional stability has been threatened by the 20-year-old war between the government of Uganda and the Lord's Resistance Army, which was officially settled by peace agreement in May 2007. The war is reported to have, "impacted negatively on schools, destroying education infrastructure in the affected districts, further widening the gap between the developed and well-educated South and the poor and less-educated North". Few authors and scholars have identified the need for peace education in its formal school curriculum. However, the non-formal sector has a number of international institutions active in the field

[46]Novelli, M,; Lopes Cardozo, M, 2008. Conflict, education and the global south: new critical directions. In: International Journal of Educational Development 28(4), 473-488.

[47]Orjuela, C. 2003. Building peace in Sri Lanka: a role of civil society? In: Journal of Peace Research, 40(2), 195-212.

[48]Broere, M.; Vermaas, P. 2005. *Uganda – landenreeks.* Amsterdam: Koninglijk Instituut van de Tropen (KIT) Publishers

of peace education, both in and outside of schools. For instance, UNHCR and UNESCO run a peace education programme in refugee settlements in the northern and north-eastern parts of Uganda.[49]

In its alleviation of the 1996 genocide, Rwanda has embarked on teaching of history as of 2006 through a history resource book as reported by Bijlisma in his article on teaching history for unity in Rwandan classroom[50]. "Genocide, peace and reconciliation, good governance, individual rights, gender issues and the environment are all covered in the Life skills handbook released by the Ministry of Education, Science, Technology and Scientific Research of Rwanda" as further reported.

However, different scholars concur that proposed large-scale education innovations often remain little more than ideas, eloquently crafted on paper. They thus need central support, top-down reform efforts matched up by bottom-up activity to support those changes at school and classroom levels otherwise it will be difficult for such reforms to bear fruit. Grassroots initiatives need support and endorsement at all levels to enable their integration into mainstream policies. Lack of resources and corruption from greedy officials hamper the scaling up of promising educational reforms. There exists very scanty literature on the evaluation of peace education and therefore there is dire need for evaluation on peace education worldwide.

Colonial rule is thought to have left a large majority of the population disempowered, with small urban elite oppressing the majority. While traditional associations exist, they have little space for participatory governance and usually succumb to manipulation by state apparatus. However, with the adoption of new constitutions and greater awareness of individual rights and wider democratic space, civil society has reengineered itself so that even traditional institutions are developing into strong civil society actors that are able to confront the state through judicial and quasi-judicial system. Recent examples from Kenya

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[49]Nicolai, S. 2009. Opportunities for change; *Education innovation and reform during and after conflict*. Paris. International Institute for Educational Planning.
[50] ibid

include the Mau Mau Veterans Association who won the right to sue the British government for human rights abuses during the past years of colonial rule, and the ruling by the African Commission on Human and People's Rights condemning the expulsion of the Endorois people from their ancestral land for tourism development around Lake Bogoria in Kenya. The involvement of civil society especially NGOs in peace building is attributed to the work of Lederach (1997)[51], who advocated for the prominent involvement of local civil society organizations in peace building exercises rather than international organizations as he believed that internal actors have the ability to find local, culturally applicable and long term solutions to their own problems. He supported this suggestion with his multilevel model indicating three types of actors and approaches to peace building. The levels range from top level leadership who have limited scope, middle level leaders who engage in problem solving activities and the grassroots level leadership who engage in local peace commissions and relationship building among the parties in direct conflict to build sustainable peace.

Examples of civil society organizations involved in peace-building include the Tegla-Lorupe Peace Foundation in Kenya which dedicates her track achievements, skills and connections to promote peaceful coexistence and socio-economic development of poor and marginalized pastoralists and agro-pastoralist in North Western Kenya, Uganda, Sudan and the Tana River Delta which have experienced inter-ethnic conflicts for many generations[52].

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[51] Ibid., Lederach (1997)

[52] Jepchumbakidombo., H., 2013. The Role of Civil Society in Peace-Building: Lessons from the Tegla Lorupe Peace Foundation. UoN. *https://www.ounbi.ac.ke/hkidombo/files/role_of_civil_society_in_peace_building_tlpf_essay_7.1.2013.pdf*.

1.6.6 Peace Education and government reforms

People all over the world are using educational tools to liberate themselves from human suffering caused by direct and structural violence. As posited by Ian, "Where there are conflicts, there are peace educators".[53]He further asserts that, "engaging with pedagogy of peace education which opens up the field of education practice from limited terrain of programmes, offers students a wider canvas on which to project and imagine their visions for the field, inspired by global examples that seek to transform individual and collective forms of equality". However, further questions that are barely answered in the Kenyan context suggest further questions that could be explored by educators, scholars and learners. For instance, does the pedagogical structure outlined by the Ministry of Education cultivate critical consciousness among learners and the community at large? And how may such educative practices orient towards social action against unequal socioeconomic and political conditions in Kenya? In what way can the core competencies of peace education be further developed and expanded and made to operate in practice? How do learners in different settings of the country understand and act upon the insights drawn from peace education in ways that are locally meaningful?

It is therefore of essence to understand that peace education is an inquiry-based endeavor and not about converging upon answers, but generating new questions and processes at each stage. Further, ethnic tensions and cultural practices embedded in every child born each day negatively stretch the cords of diversity among a growing generation. This project therefore aims to offer suggestions for peace educators and the Ministry of Education to engage global models of conflict transformation for a present and peaceful future. By highlighting how this engagement can inform peace education, it is hoped that scholars, educators and all students will continue to deliberate the role, purpose, and value of peace

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[53] Harris, Ian. 2013. *Peace Education from the Grassroots.* Charlotte, NC: Information Age Publishing. (Ian 2013)

education in connection to the lived experiences of diverse people in Kenya particularly and across the globe.

1.7 Research Assumptions

This study shall be informed by the following assumptions

i. Introduction of peace education within a subject in the curriculum is of minimal significance to conflict transformation.

ii. Poor linkage of peace education curriculum and conflict transformation hampers efforts towards conflict transformation.

iii. Evaluation measures on Peace Education curriculum taught within a subject are insufficient to foster conflict transformation in Kenya.

1.8 Scope of the Study

The study will review the Kenyan school curriculum. It will review peace education and the role it plays in conflict transformation in Kenya.

1.9 Research Methodology

This study took a mixed methods approach, by combining both a critical review of existing literature with in-depth interviews with key informants from the education sector. By employing qualitative approach in the study, the researcher carried out a thorough investigation into a wide range of secondary and primary data and further diminished instances of inadequacies associated with primary data collection.[54] Data was collected via the use of interview guide. An interview guide was the preferred mode of data collection as it allowed for the collection of a lot of data over a short period of time and

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[54] Kothari C. R, 2004. Research Methodology: *Methods &Techniques*. New Age International Publishers. New Dheli. P. 111

with minimum interruption to respondents schedules.[55] The study also relied on secondary data from textbooks, journals, and academic papers. For sensitive data collected, the researcher ensured the safety of informants was not compromised. The study did focus on existing literature in school curriculum and involved an exploration into the role of Peace Education syllabus in Kenyan schools in conflict transformation.

1.10 Data Collection Instruments and Procedure

Data was collected using this method

1.10.1 In-depth Interview Guide

A series of in-depth interviews was undertaken with key informants. Interviews lasted about an hour and provided an in-depth discussion in regard to key research issues that developed framework for the research. A sample interview guide is provided at the Appendices with interview items for the respondents.

Interviews have several advantages. The respondents are given time and opportunities to develop their answers and the respondents have the opportunity to take control, to define properties and probe the interview into areas, which they see as interesting and significant.[56] This can trigger new and important insights for the researcher. If respondent feel free in the interview, they are more probable to open up and say what they mean. They are more probable to provide valid data. The researcher has more chance to pursue a topic, to investigate with any further questions, and ask the interviewee to qualify and

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[55] Cooper D. R. and P . S, Schindler, 2000. Research Methods (7the ed. New York: Irwin/McGraw-HiH, 2000) P. 112 2000) p.112

[56] Ibid

develop their answers. Interview data therefore can have a lot more depth than the information obtained from questionnaires.[57]

1.11 Scope of the Study

The scope of the study was the secondary schools in Nairobi City County. The study covered secondary school instructors of history and life skills.

1.12 Sampling Methods and Sample Size

The target population was instructors in Kenyan secondary schools. The study used purposive sampling to select the respondents. Purposive sampling was appropriate when the key informants had a specific type of knowledge or skill required in the study, when the researcher has adopted a case study research design and when the population is too small for a random sample.[58] The primary and secondary data was qualitative in nature. Content analysis was used to analyze the data. Content analysis is a methodology in social sciences for studying the content of communication.[59] Content analysis determines the presence of certain words on concepts within texts or sets of texts. Researchers quantify and analyze the presence, meaning and relationship of such words and concepts, then make inference about the messages within the text.

1.13 Chapter Outline

The chapter outline for the study is as follows:

Chapter One - Background to the Problem

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[57] Ibid

[58] Dolisca, F., McDaniel J.M. & Teeter L.D. Farmers' perceptions towards forests: A case Study from Haiti. Forest Policy and Economics, 9, 2007:p 704-712 (Dolisca 2007)

[59] Baxter, P & Jack, S. "Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers. The Qualitative Report, 13 (4)," 2008: p96-98 (Baxter 2008)

This chapter introduces the topic of my study, which is Peace Education Program and Conflict Transformation. It also gives the statement of the research study and objectives of the study. It also presents literature informing the role of peace education in conflict transformation. This chapter also states the theoretical framework, justification of the study as well as the research assumptions informing the study. Finally, it presents the methodology to be used in carrying out the research.

Chapter Two - Peace Education in Kenya

This chapter examines the emergence and the development of peace education as a discipline.

Chapter Three will provide a critical analysis of the role of peace education programme in conflict transformation in Kenya**.**

Chapter Four is the case study chapter and it looks at the role of peace education programme has played in conflict transformation in Kenya since its inception. This chapter presents arguments presented by different sources based on interviews and reports.

Chapter Five Is an evaluation of the study. It will give a summary of the key findings of the research, conclusion of the study and give recommendations.

CHAPTER TWO

THE HISTORY OF PEACE EDUCATION IN THE SCHOOL CURRICULUM FOR CONFLICT TRANSFORMATION

2.0 Introduction.

The previous chapter established the foundation of the study by giving an introduction to the study, statement of the research problem, objectives of the study and also providing the literature review of peace education and conflict transformation. The chapter also gave a theoretical framework, research assumptions, research methodology and the chapter outline.

This chapter will explore the various schools of thoughts on Peace Education and how they have shaped the present Peace Education Program in society. It will also trace the historical background of Peace Education and how it became part of education curriculum in most countries.

The human history is a history of how other people, tribes or nations have fought and overcome their so-called enemies. It is a history of conflicts that resulted into wars that never ended until the other is defeated or annihilated. As a result of this, people have been socialized never to give up in a fight with an enemy. This in a way can explain why most nations have the highest budgets on security, namely, to prepare to fight any intruder. Mahatma Gandhi of India stated that, an eye for an eye would leave the whole world blind. He saw that if conflict is not approached positively, the end result is that, violence means to resolve conflicts lead to the elimination of humanity from the planet earth. While people are socialized into fighting, the new school of thought focused on conflict reversal where opponents have to resolve issues amicably even at times with no blood shedding. This, to many, can be a dream that will never come true, but a trace into the introduction of peace education in the school curriculum can

demonstrate how effective this can be if the school curriculum embraces and introduces this as a course in education. This is so, because, "Students also learn in peace education, classes about peace strategies, that may be used at both micro and macro levels to reduce suffering caused by a multitude of different forms of violence." [60]

It is henceforth the purpose of this research in this chapter, to give a background to the emergence of peace education in the school curriculum as a way to conflict transformation.

2.1 Brief Historical Background to Peace Education

Many sciences like organizations have a long and eventful history through which their original vision and values emerged and took shape. This research, by embarking on the historical background, wishes to bring to attention that peace education started somewhere and has its values which cannot be mistaken or confused with somehow similar sciences. Peace Education like any other discipline or science started and developed through informal and various ways. Different people, cultures and nations embarked on it when they realized that extinction was inevitable, given the nature of violence in the world. The informal way of communicating for peace, developed and took a formal way later in the 20th century. Such a development led even to the formation of the League of Nations, where nations came up together and found means to resolve conflict in war torn nations. Ian Harris, a scholar on peace education, stated that, "At the beginning of the twentieth century in the United States and Europe, people concerned a lot about the advent of mechanized warfare began to educate the population in those countries about ways that wars could be outlawed through the League of Nations and other international agreements."[61]

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[60] Ian Harris., Peace Education: Definition, Approaches, and future Directions, p. 1.
[61] Harris, I.M. (April 2002). *Peace Education Theory*. Retrieved from
http://www.eric.ed.gov:80/RICDocs/data/ericdocs2sql/content_storag_01/0000019b/80/1b/3d/ob.pdf

This development came about in stages like, development education, human rights education, environmental education, and conflict resolution education. Hence all, "these forms of peace education have in common teaching and learning about the root s of violence and strategies for peace."[62] This was further acknowledged in one of the works of I. Anderson and companions, who stated that, "As a field, it consists of several multidisciplinary sub-fields, each with different perspectives and approaches." [63]

2.2 Schools of Thought on Peace Education

The field of Peace Education consists of several multi-disciplinary sub-fields. These are connected with other fields like history, social sciences, psychology, and literature. Therefore, peace scholars and educators experience trouble while defining the field. As stated earlier in the research, peace education took many forms depending on the field it was addressing the conflict. This is found in the following attempts to give a definition of what peace education was all about. The result of this exercise, gave a wide range of interpretation as to what peace education is.

2.2.1 John Dewey's School of Peace Education

Dewey's Peace Education was based on the view that teaching subjects like history and geography should be premised on the goals of promoting internationalism. Events between the two world wars convinced Dewey that schools could serve as basis for dynamic change through Peace Education as an effective instrument of promoting global understanding. He saw geography and history as enabling students to construct the past in order to cope with the present[64]. Dewey stressed for teachers in the curriculum to focus more on the social meaning of history…

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[62] Ibid, p.2
[63] Anderson, I., Peace Education, p.5.
[64] Dewey, J. (1939). Education and American Culture. In J. Ratner (Ed), Intelligence in the Modern World. New York. New Library (pp. 725-28

"History is not the story of heroes, but an account of social development; it provides us with the knowledge of the past which contributes to the solution of social problems of the present and the future"[65].

On Peace Education, Dewey contributed that in order to achieve international harmony, important changes in domestic institutional thinking would have to occur first. On the PEP, Dewey posits that "we need a curriculum in history, geography, and literature which will make it more difficult for the flames of hatred and suspicion to sweep over this country in the future, because when children's minds are in the formative period,, we shall have fixed in them through the medium of schools, feelings of respect, and friendliness for the other nations and peoples of the world"[66].

Following Dewey's insight, there was presence of a number of Peace Education and Peace Studies programs created in colleges and universities in the United States.

2.2.2 Maria Montessori's School of Peace Education

Maria Montessori is mostly associated with child-led learning. She argued that education was a means of eliminating war, once and for all. She advocated for values like global citizenship, personal responsibility and respect for diversity to be part of every child's and adults' education. She wrote that "peace is a goal that can only be attained through common accord, and the means to achieve this unity for peace are twofold: first, an immediate effort to resolve conflicts without recourse to violence – in other words, to prevent war - and second, a long term effort to establish a lasting peace among men"[67].

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[65]Dewey, J. Ibid
[66]Dewey, J. (1923), The Schools as a Means of Developing a Social Consciousness and Social Ideals in Children. Journal of Social Forces 1
[67] Montessori, M. (1949).Education and Peace. (H.R. Lane, Trans.)Chicago, IL: Henry Regerny.

For several pedagogical reasons, Montessori and Dewey emphasized on fostering of independent critical thought. Norwegian Peace scholar Johann Galtung[68] further developed the theory of peace by defining 'positive peace' as the presence of human values like justice, harmony, freedom, and equality. He further defines 'Negative Peace' as the absence of violence.

Montessori's approach to peace is practiced in most schools in the world. Her school emphasizes on self-discipline rather than discipline imposed from outside. Developing internal self-discipline is a vital outcome of Montessorian and other types of Peace Education[69].

2.2.3 Gandhian School of Thought on Peace Education

Gandhi has been a great teacher of peace education with non-violence as the central focus. In an article on Peace Education for the Millennium, he talks of school of non-violence in his vision based understanding life in three perspectives[70]. One, understanding life in its perspectives out of the belief that most violence occurs due to lack of understanding of men and matters, secondly, where there is real understanding there is appreciation of Life's diversities, and thirdly, action reaction factor where humans are quick to react on developments rather than act on them. He further posits that there is no system for the school of non-violence as system brews violence. However, anyone with a great care and attention may evolve a system that is time and content oriented in an appropriate way.

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[68]Galtung, J. (1969).Violence, Peace and Peace Research, Journal of Peace Research, 6(3):167-191 (J. Galtung 1969)
[69]Duckworth, C. (2006) Teaching Peace: a dialogue on the M. Montessori Method. Journal of Peace Education, 3(1) 39 – 53)
[70]International Workshop on non-violent struggles in the twentieth century, and their lessons for the twenty first century, Oct 5 – 12 1999, New Dheli. Available at www.mkgandhi.org/nonviolence/kulandhaisamy.htm retrieved on 9/3/2015.

2.3   Informal Peace Education Based on Communities.

According to I. Harris, Comenius another scholar had, in the 60s, discovered that universally shared knowledge could provide a road to peace.[71]   He made use of the written word to lobby for peace education. His approach was that of tolerance or understanding of each other, that is, amongst people of different backgrounds or affiliations. This later led to the birth of peace movements in the 19th century which were prompted by the Napoleonic wars while in Britain, and Belgium, communities rose up against politicians' move to amass war armaments. The move was tightened later in most European countries including Italy and Germany, after the First World War (WW I). It was then that, "As the nineteenth century drew to close, groups of teachers, students and university professors formed peace societies to educate the general public about the dangers of war."[72]

The newly formed peace movements would lobby their governments not to engage in wars at any cost. This was so because violence was becoming the order of the day. Simultaneously, the period was followed by the breaking out of the Second World War (WW II), were the results of such a war were devastating. As a result peace movements worked harder to stop the possibility of a Third World War which might sweep away the whole human race due to the current advanced arms of destruction weapons like, atomic bombs which are amassed by nations. It was in the 20th century that, "Bertha Von Suttner, an Australian who helped convince Alfred Nobel to establish a peace prize, wrote novels against wars and organized international peace congresses."[73]   Through these congresses, differences had to be resolved amicably and not through war weapons. Hence the congresses were meant to gain public opinion that wars had to be avoided at any cost. This gave birth to public demonstrations aimed at sensitizing people, especially the elite, to adopt more pacifist policies for their nations.

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[71]Ian, H. Peace Education
[72] Ibid. P.2
[73] Ibid. P. 1

2.4 The Emergence of Modern Forms of Peace Education.

In the name of nationalism, most nations had hypnotized the youth, to sacrifice themselves and even to die for their national leaders, in the name of fighting for their nation or religion. Such doctrines to win the minds of the youth, was drilled into their minds through schools. On the other side, there was need to teach about peace as a way of countering the mind that violence or war was just. Hence the indoctrination process had to use the same path used by the proponents of violence, namely, through education under the banner of peace education and not war. Thus, Scanlon, another scholar, confessed that, "In 1912 a School Peace League had chapters in nearly every state in the United States that were, 'promoting through the schools…the interests of international justice and fraternity,"[74] Such an influential school of thought had the intention of acquiring over 500,00 teachers with the condition for peace.

Nobel Prize winner, Jane Addams, in 1931, urged schools to include immigrant groups, as early as 1907. She was known for her slogan that invited people to peace instead of war. "The slogan 'peace and bread' was central to her work and articulated a vision that poverty was a cause of war."[75] Jane called for women participation in reforms as a way to bring an end to child labor. To her child labor was a form of violence and had to be eliminated. Her influence led to the promotion and formation of the League of Nations and even further influenced other personalities like the Italian woman, Maria Montessori, who called for a total abandonment of authoritarianism to children. She called for a freedom amongst children, to choose their own subjects of interest at school. To her, "A teacher's method or pedagogy could contribute towards building a peaceful world."[76]

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[74]Jane, A. (1948). Modern Peace Education. Journal of Pace Education, 1(2), 10 - 15 (Jane 1948)
[75]Ibid.
[76] Ibid. Montessori, M.

2.5 Formal School on Peace Education

Ian Harris stated that, "The first academic studies program at the college level was established in 1948 at Manchester College …in the United States."[77]   This gave rise to talks aimed at peace as a way of resolving or countering to the science of war that had taken root in higher institutions of learning. Thus in the 1980s, the threat of nuclear wars, and other forms of wars, threatened the whole world. Scholars like Brigit Brocke-Utne (1985), Betty Readon (1988), and Ian Harris (1988), published their works on promotion of peace through education.

Brocke –Utne from Norway published his work, *Education for Peace*, while Harris published on *Peace Education* and Reardon wrote on *Comprehensive Peace Education*. In these works, a link was highlighted that exists between peace in the form of movements, research and education. Through their works, these conscientized people on the destructive nature of violence in any form whether through wars, environmental degradation or even organized forms of violence including racism, cultural or domestic violence.

Hence the field of peace education was developed and as a way of reaching all people and influence them, academicians would embark on teaching people in informal circles, publish newsletters, even sponsor peace demonstrations and hold public lectures. The result was that, Teachers observing these activities promoted peace studies, peace courses and peace programs in schools and colleges to provide awareness of the challenges of ecological sustainability, war and peace.

Conclusion

Thus from the above we can see that Peace Education, like any discipline or science, was first taught in an informal way and later took the formal way through some scholars and influential people. While

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[77] Ibid. Ian, H

people were taught and trained in most institutions on the advantages of winning wars and fighting for one's nation, the peace educators had to embark on a subject that was contrary to the generally accepted view. Their views were normally through lobbying influential people and organizing or sponsoring public demonstrations as a way of stopping any form of violence. Thus their way, was adopted by many and used as a platform for future studies on peace education. Can we rightly say that, what worked for the United States, Britain and other Western countries would work for the country in question to this research, namely Kenya. Given the influence and the sponsoring that took place for early peace education studies, can this be applicable in the Kenyan education Curriculum? Rome was not built in a day, many would say, while others assert to the fact that a journey of a thousand kilometers begins with the first step. The research will therefore focus on the way forward to peace education in the Kenyan Curriculum through the Ministry of Education.

CHAPTER THREE

THE ROLE OF PEACE EDUCATION IN CONFLICT TRANSFORMATION IN KENYA

3.0 Introduction

The previous chapter looked at a historical background on the development and emergence of Peace Education as a discipline into a schools' curriculum. It also looked at various schools of thought on Peace Education. This chapter will look at Peace Education in Kenya, its inception and critically analyze the role it plays in conflict transformation.

3.1 Understanding Peace Education

The history of mankind shows individuals, communities, and nations in strained relationships owing to conflicts. Conflict Transformation is therefore of essence if a lasting solution to such conflicts is to be found. The Kenyan education sector policy on Peace Education defines it as "the process of imparting knowledge, skills, values and attitudes necessary for enhancing peace"[78]. It also entails a conflict sensitive approach to the development of education, plans, policies, structures and its systems. (Ministry of Education 2014).As noted further by other scholars, "Peace Education embraces the physical, emotional, intellectual, and social growth of children within the framework deeply rooted in traditional human values. It is based in philosophy that teaches love, compassion, trust, fairness, cooperation and reverence for the human family and life on our beautiful planet"[79]. UNICEF an advocate of education for peace defines Peace Education as: A process of promoting the knowledge, skills, attitudes and values

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[78]Ministry of Education, Science & Technology: Education Sector Policy on Peace Education. January 2014. Available on *www.education.go.ke*.P.8.

[79]Fran Schmidt and Alice Friedman, 1988.

needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict Peacefully, and to create conditions conducive to peace, whether at intrapersonal, Interpersonal, inter-group, national or international level[80].

UNICEF definition of peace and peace education programme development makes the basic assumption that education can promote globally peaceful resolution and prevent violent conflict at all levels whether at interpersonal, societal, overt or structural. Education for Development is the term used in UNICEF to describe an approach to teaching and learning which builds a commitment to global solidarity, peace, acceptance of differences, social justice and environmental awareness in young people[81].

3.2 Brief History on Peace Education in Kenya

Peace Education was introduced in the school curriculum to strengthen peace initiatives implemented through the existing systems and structures in the training and education sector. Peace Education has been integrated into the basic education curriculum through life skills education (LSE), religious studies, and social studies, as one of the core values to promote peace at the personal, community, national and global levels[82].

Peace Education aims to employ participatory, interactive, experiential and transformative teaching approaches that enhance the learners' ability to internalize knowledge, values, skills, and attitudes for peace. Other avenues cited by the MoE as important opportunities for transmitting messages of peace, non-violence and respect are co-curricular activities such as art, music or drama, as well as peace clubs[83].

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[80] (www.unicef/educ.org).
[81] Fountain , S., (1995) Working Paper Education Section Programme Division UNICEF New York June 1999
[82] Ibid. MoE. P.10
[83] Ibid. P. 10

According to the Peace Education manual, peace education focuses on developing the strength of children. Peace education according to the book entails religious growth, security, trauma healing, education, environmental care, conflict transformation, leadership, space, human care and development[84]. These aspects are interdependent, each contributing to the other. These values support and promote human security and growth, thus, for holistic peace education, it is important that all these aspects are incorporated in the curriculum.

3.3 Rationale for Introducing Peace Education in to Schools.

According to Dr Obura A., the rational lies in the belief that behavior can be changed, that the skills of peace building can be learned and taught, and that it is a necessary part of childhood learning, particularly in post-conflict states, to acquire such skills[85]. Schools are therefore considered to be an appropriate institution for teaching peace since they are tasked with the sole role of educating children, and cannot avoid this curriculum area due to their prime education role. In summary, peace education program teaches conflict prevention skills, conflict transformation skills, and skills to promote intergroup inclusion and cooperation. In addition, general life skills like decision making, negotiation skills, promoting self-esteem, empathy, coping with emotion and stress etc.

3.4 Peace Education in Kenyan Schools

Since the skills learnt are taught in an exclusive manner, they are taught in a separate weekly lesson. Since the MoE envisages that peace education cannot be taught as a standalone subject but a standalone lesson, peace education is thus housed in an existing carries subject per week. These candidates are life

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[84]Waihenya Njoroge. 2014. Peace Building: Every Little Effort Counts. A Manual on Peace Education and Peace Club Activities in Primary and Secondary Schools in Kenya. Patron/Matron's Guide. Lari Memorial Peace Museum
[85]Obura A. 2013. Peace Education in Eastern and Central Africa State of the Art: Lessons and Possibilities. Conference Report. Nairobi (A. 2013)P. 92

skills or civic studies, social studies and history. This subject is introduced every second or third year of schooling.

The Kenyan peace education curriculum is a structured course of study introduced in primary and secondary schools in 2009[86]. In primary school, one period is taken from physical education while in secondary school, one period from history / geography curriculum to accommodate peace education.

The content is constructed towards the notion of promoting positive relationships, modeling peaceful behavior, and developing the problem solving skills required to reduce conflicts for instance; good listening and reflective thinking. The activities are developmentally sequenced, student centered, and interactive. They touch on the personal, social, and emotional aspects of students' lives. However, the program's effectiveness depends on the quality of the teacher and the learning environment.

3.5 Primary School Curriculum

Peace education is included in social study textbooks in the primary curriculum. However, it is in the texts of grades six, seven and eight. Chapter eight of each text has a topic on Law, Peace and Conflict Resolution, with further details on factors that hinder and promote peace and different ways of resolving conflicts. At the end of each chapter there are activity questions on the topic taught. Life Skills Education is allocated a session once a week and covers the content on how to handle oneself in life. However, little time is allocated for LSE owing to the fact that it is not an examinable subject or a career subject.

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[86] Ibid. MoE

3.6 Aims of Peace Education in Kenya

Since the introduction of peace education in the school curriculum in 2009 by the MoE, teachers have acquired new skills through training for peace education[87], expected to make schools more responsive to students' psychological needs, provide new tools for listening to students, new mediating skills for dealing with students' problems and new techniques for student-teacher and student-administration communication. The anticipated results for the program are better relationships across the school and improved conflict management and dialogue by all parties.

In his introductory remarks during the conference, Secretary General of GPPAC Mr. P. Tongeren spoke of the crucial role of pace education in helping students to learn the skills for dealing with conflict. He further hoped that peace education would in future become one of the mainstream, school subjects and be reflected in school ethos in all countries across the region. According to him, benefits of peace education include but not limited to

- Reduction of disruptive behavior in schools through learning conflict resolution skills in peace education program
- Student empowerment to develop students leadership and provide opportunities for practicing responsible behavior
- Personal development reflected through enhancing individual's social and emotional skills development
- Improved academic outcomes that make the school environment more conducive for learning

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[87]Ibid. MoE. P. 23

- Thus, the 2009 peace education program aims to create awareness among learners on the causes of conflicts and their resolution mechanisms. It further prepares them to become good citizens by equipping them with skills that promote peace and respect human dignity.

The Kenya's ministry of education has outlined the objectives of peace education as follows;

• To prepare learners to become responsible citizens and equip them with skills that

promote peace and human dignity at all levels of interaction.

• To make learners aware of causes of conflict and ways of resolving conflicts peacefully.

• To use the classroom as a springboard through which the global values of positive

Interdependence, social justice and participation in decision-making processes are learned and practiced by learners.

• To foster positive images that leads to respect for cultural diversity so that young people may learn to live peaceably in diverse communities around the world.

• To promote nationhood and citizenship among learners

The Ministry of Education has thus invested heavily on resources to implement this curriculum in the hope that conflict transformation will be achieved.

3.7 Peace Education Initiatives in Kenya

Since Kenya went into post-election chaos in 2007/2008, various peace movements and groups have sprung up in a bid to ensure peace and harmony. These initiatives are supported by the government through Ministry of Education and other civil society movements, NGOs and international organizations. Some of the peace initiatives are[88];

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[88]Coalition for Peace in Africa Schools. Peace Journal. (COPA 2008)

- The Coalition of Peace in Africa (COPA) – which has implemented peace education projects in Kenya since 2008, engaged in teacher training and student peace clubs in a number of districts.

- A collaboration between MoE and the Church World Service to initiate a School Safe Program in 60 schools

- UNICEF peace education programs

- The release of a Safety Standards Manual in July 2008

- The development of a primary and secondary school pace education curriculum released in 2009 (MoE 2008)

3.8 Implementation Challenges to Peace Education

Peace Education in Kenya has not gone without setbacks. Some of the major challenges range from building teacher capacity and confidence to deliver the program, maintaining consistency of delivery and time in the curriculum and collecting evidence of change and impact. This has been so in view of school unrests leading to scores of students injured and dead as well as terror attacks that have left displacements in various counties in Kenya. Cultivating a culture of peace and dialogue to learners who feel exams are a threat and at the same time feel 'imprisoned' in boarding schools is quite a challenge to many a teachers and parents.

Conclusion

The notion of peace education as a program that promotes peaceful ways of post-conflict is not widely understood. This can be attributed in part to problems defining what peace education is and what it is meant to achieve at the end of the day. While some view peace education as part of the broad suite of life skills that prepare young people for active citizenship, others view peace education as a tool to help students deal with particular situations / events like school strikes and unrest by teaching mediation

skills or running cultural events to break down tension. Generally speaking, it would be acceptable to describe peace education as an umbrella term to describe the process by which educators support young people to cope with heightened personal and social risks such as per pressure, violence and bullying, youth alienation, exam fever and prolonged hours of seclusion away from parents, peers and the outer world as well. Students can thus understand the weight peace education bears once they understand the life out of school and what it takes to be successful out here.

CHAPTER FOUR

CASE STUDY ON THE ROLE OF PEACE EDUCATION IN CONFLICT TRANSFORMATION IN KENYA

4.0 Introduction

Chapter three focused on the role of Peace Education Curriculum in Conflict Transformation in Kenya. It looked at the history of PEP in Kenya and the rationale for its introduction into the Kenyan school curriculum. From findings in chapter two and three, this chapter will focus on key thematic issues and debates arising from both primary and secondary data with regard to peace education and conflict transformation in Kenya. These debates will be related to PEP and the role it plays in Conflict Transformation and the emerging issues on the same.

4.1 Peace Education

Peace Education Program in Kenya was developed by the Ministry of Education, with support from UNICEF and other local partner organizations[89]. The aim of this initiative has been seeking to prevent further conflicts through the promotion of national unity and identity, and through peaceful relationships between communities. Peace Education seeks to enhance resilience of educational provision and strengthen the capacity to predict, prevent, and prepare for future emergencies. There has been teacher training on PEP delivery plus national, regional, and local capacity in the implementation of PEP. Peace Education offered at school level is envisaged to nurture peaceful relations in children that would later lead to a culture of peace among Kenyans.

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[89]UNICEF Kenya, Education in Emergencies and Post-Crisis Transition 2010, Report valuation (UNICEF, Education in Emergencies and Post-Crisis Transition 2010)

It is important to note that stories of educational change in conflict affected zones are as diverse as the countries are; for instance, peace education in Rwanda is different from that of Uganda and the one in Kenya. Therefore, "it is clear that there is no single path to successful education reform or transformation"[90]. Therefore, PEP, in most cases depends on various factors and dependencies, all working together for a common outcome; conflict transformation, prevention and peace-building as the expected outcome by the Ministry of Education, Kenya.

Pigozi[91] further elaborates "it is easier to introduce change into education systems as a result of an emergency, than in peaceful orderly times". This is a clear indication that emergencies can provide an opportunity for transforming education. This is clearly seen in Kenya's education reforms after 2008 to cater for peaceful needs of the country.

While peace education is carried in other subjects like history and social studies in the Kenyan schools, it is one way of teaching change and cultivating peace to the youth who are the future leaders. One interviewee asserts that a topic on peace education in the history textbook (form 1) is a sure way to introduce leaner to the concept of peace[92].

> *The topic on peace education at secondary level will equip our youth with skills necessary for peace-building in the post-conflict Kenya. However, it is worth noting that one topic in each textbook or subject is insufficient to foster peace needed for conflict transformation.*

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[90]S. Nicolai, Opportunities for Change: Education Innovation and Reform During and After Conflict. IIEP, France, UNESCO 2009.
[91]Pigozi, 1999, Education in Emergencies and Reconstruction: A Developmental Approach. P4. (Pigozi, 1999)
[92]An interview with a history teacher on peace education program in conflict transformation in Kenya on 06/07/2015.

Another interviewee discusses on the short and long-term goals of peace education[93].

> He posits that; *the long-term goals of the PEP is the desire to build in students' minds a commitment to non-violence and provide the youth with basic information about non-violent alternative. However, most of our students lack knowledge about strategies they can use to stop violence, thus l feel the PEP lacks short-term goals on how to equip learners or the youth with strategies to solve violent incidences like witnessed this year in most secondary schools by students allegedly said to be afraid of mock examinations.*

There exist other programs that promote integration and peace building in Kenya, often initiated by NGOs, civil organizations and individuals to overcome community divisions. The Talent Academy Project, implemented by the Ministry of Youth Affairs and Sports, and the Mo E is a project that seeks to engage the youth through a mentored process to gain skills towards personal development and livelihoods[94]. The first National Youth Talent Academy rolled out in March 2010 and focused on sports, film and theatre, and music and dance. The Ministry of Education has launched eight regional talent academies in Kenyan schools. These are also geared towards the promotion of peace education outside the classroom experience.

Other forms of Peace Education include a project in Nakuru County, an area most affected by post poll conflicts in Kenya. Life Focus Group is a community-based organization formed by teachers of primary and secondary schools to educate on reconciliation and transform tribes to a culture of peaceful coexistence[95]. The group is presently a community organization that aspires to spread peace through peace education in Kenya. Peace education program is also present in peace clubs that foster coexistence. However, it is worth noting that peace education introduced

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[93]An interview with a history teacher on PEP in secondary schools on 08/07/2015.
[94]Ibid., EEPCT – UNICEF., P.7
[95]*www.globalhand.org/en/browse/request/all/request/9184*. Retrieved on 08/22/2015.

at an advanced age in life adversely contributes to a culture of peaceful coexistence owing to deep rooted indifferences among tribes. One interviewee[96] is of the opinion that

> *Peace Education ought to be a stand-alone subject, examinable at every grade level and in the national exams, and that pace education should begin at grade four at primary school level all through to colleges and institutions of higher learning as a mandatory subject, given as much weight as we give to sciences and humanities. This will ensure peace is practical at a young age and this is a sure way to cultivate a culture of peace and prevent future generations form relapsing into conflicts.*

Further, one interviewee[97] is keen to observe that

> *The content of Peace Education Program lacks in depth. Learners ought to be exposed to a hand on experiences on instances of conflicts experienced regionally, and taught strategies to overcome the same. Peace Education in secondary schools is packaged generally in terms of National Integration, National Unity and Reconciliation. There is therefore a need to disseminate content and incorporate every-day to day experiences from conflict zones and peaceful strategies of resolution and mostly enact such instances so as to make peace part and parcel of a learner's development.*

The practice of Peace Education has grown over the past years with the belief in Peace Education as a valuable tool for decreasing the use of violence in conflicts and for building a culture of positive peace. However, educators and organizers implementing Peace Education lack the tools and capacities for evaluation thus pay little regard to its management and improvement. In the

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[96]An interview with a history teacher on Peace Education Program in secondary schools in Kenya on 02/07/2015
[97]An interview with the principal of a secondary school on Peace Education Program in secondary schools in Kenya on 03/07/2015

Kenyan experience, there exists little evaluation on the same owing to human resources and finance. One interviewee[98] notes that

> *The lack of skills and time to engage in a thorough evaluative strategy and absence of institutional support prompts the poor evaluation. in the end, Peace Education practitioners are forced to employ evaluation techniques based on standards for normal education programs, a condition that creates unfavorable environment for proper evaluation and analysis on the role Peace Education Program has played so far.*

Miller 2006 [99] acknowledges that "Peace Education is the broadest sub field of peace studies which involves teaching and learning about values, attitudes and forms of behaviors that reflect respect for life". Therefore, it is quite difficult to evaluate values and attitudes among learners. The best evaluation mechanism so far is to have Peace Education examinable so as to gage its reception and acceptance in learner's minds.

A study by Gbessoet al [100] outlines issues that may hinder Peace Education initiatives. Among them include "poor coordination among different initiators of PEP, poor goals and objectives, poor structural organization insufficient financial and human resources to run the Peace Education Programs". It is important to highlight that Peace Education is still a new subject to stakeholders, as well as teachers who are yet to undergo proper training by experts on the same. Building teacher capacity and confidence to deliver the Peace Education Program has been faced

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[98]An interview with a Peace Education Trainee on Peace Education Program in secondary schools in Kenya on 27/07/2015

[99]Miller. C., 2006, Teaching Model: Non – Violence Transformation Conflict. University of Peace, Africa Program, Switzerland.

[100]Abebe, T.T, Gbesso, A., & Nyawalo, P. A., 2006, Prepared by: Report of the Working Committee Meeting on "Peace Education in Africa. ADDIS 18 – 20. Addis Ababa, Ethiopia

with challenges of resource provision and commitment by teachers to a program that is non-examinable. One interviewee[101] notes that

> *The Ministry of Education has not rolled out the Peace Education Program effectively to schools and given proper guidelines on the same and cites current unrests reported in schools in this year. As teachers, we would rather focus on examinable subjects than waste time on Peace Education that is hardly examinable and contributes to excess workload in instances where there are insufficient teachers in some schools and a lot to cover.*

In other instances, Peace Education is viewed with skepticism as most teachers and people consider such terminologies as belonging to the UN and other NGOs[102] thus little attention is given to the same. Further fact that Peace Education cannot be graded means that methodology of instruction calls for further reforms. This is because Peace Education is not examinable, and compare to other existing subjects, it stands no chance at competition, marginalizing the subject further.

Peace Education's goal is to integrate the culture of peace among Kenyans. However, building support from various partners has challenged this endeavor. Parents ought to support their children and teachers in promoting this peaceful endeavor as it appears that the MoE has been running this task with the help of teachers and NGOs, while assuming parents role yet they have a lot to contribute to the same.

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[101] An interview with a Peace Education Trainee on Peace Education Program in Secondary schools in Kenya on 28/07/2015
[102] Chelule, E., Impediments to Implementation of Peace Education in Public Universities in Kenya., Journal of Humanities and Social Sciences (IOSR – JHSS) Vol. 19, Issue 3 (2014) p (Chelule 2014)p 174 - 185

In order to sustain Peace Education into the future, there needs to employ a value based approach incorporating all aspect of school's culture in commitment to Conflict Transformation. One interviewee[103] observes that *there is need to uphold consistency of delivery and time in the PEP*. This can only be attained when all other aspects of school culture are embedded in the Peace Education Program, thus promoting its sustainability into the future.

In the wake of modern levels of terrorism, and use of mass destruction weapons witnessed in Kenya in the past decade, effective Peace Education Program must be put in place using scientific evaluation methods that can differentiate between programs that work and those that do not work. Therefore, there's need for schools, communities, and government to adopt ad sustain Peace Education Program based on sound evidence.

Finally, there exists minimum data on evidence of impact of the PEP. This is attributed to the fact that tools of collecting evidence are unavailable since PEP teaches cognitive behavior patterns. These qualities are difficult to achieve and assess and in fact, take longer to perceive. Due to this fact, one may not deduce the results of the program, as seven years after its introduction and implementation; students are still engaged into restlessness and even violent strikes. There is need to train and set aside resources for annual evaluation of PEP in schools. This is further important, considering the fact that Kenyan education is results oriented and teachers emphasize on subjects that produce tangible results for a reward, unlike PEP whose goal is viewed as an initiative of NGOs promoting their policies.

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[103]An interview with a teacher of history on Peace Education Program in secondary schools in Kenya on 28/07/2015.

4.2 Conflict Transformation

The conflict transformation school by Lederach focuses on transformation of deep rooted armed conflicts into peaceful ones[104]. He sees the need to resolve the dilemma between short-term conflict management and long-term relationship building, and the resolution of underlying causes of conflict. He further proposes building of long term infrastructure for peace building by supporting the reconciliation potential of the society.

Further, Lederach observes that "a transformational approach inquiries about both the immediate apparent in the episode of conflict, and the potential for broader constructive and desired change. This is so in conflict arenas where parties need a quick solution to a problem or a long-term solution especially in situations where there are repeated and deep rooted cycles of conflict episodes that have created destructive and violent patterns, when avenues to promote transformational changes should be pursued"[105]. In line with this argument, the MoE ought to incorporate both long-term and short-term goals of PEP into the school curriculum for a wider impact.

Transformation is expected in relationships between parties, to address wider social, economic, cultural, and political arenas of conflict and seeks to transform negative energy and war into positive social change. Education is seen as the driver of such change globally since in most cases, education[106] is viewed as "the most important tool for human development and

[104]Lederach, J.P. 1997. Building Peace: Sustainable Reconciliation in Divided Societies. Washington D.C: United States Institute of Peace Press. (Lederach, Building Pecae: Sustainable Reconciliation in Divided Societies. 1997)
[105]Conflict Transformation essay Available at
http://www.beyondintracatability.org/essay/transformation/?nid=1223. Taken from New Routes. Conflict Transformation: Three Lenses in One Frame. (2009). A Journal of Peace Research and Action. Life Peace Initiative. (Routes 2009)
[106]UNICEF, 2011. Report on the Role of Education in Peace building: Literature Review. New York (UNICEF, The Role of Education in Peace Building 2011)

eradication of poverty, the means by which future generations develop the values, skills, and knowledge for future political, social, cultural, and economic development.. By introducing Peace Education Curriculum into Kenyan schools, it is hoped that society will be transformed to a culture of peace through the young generation who are future leaders and in turn this will impact in the Millennium Development Goals.

In most countries emerging form conflicts, the contemporary trend is to modernize the curriculum to define it in terms of "learning outcomes" where this refers to skills, attitudes, and values as well as factual knowledge[107]. Within the international development, there lies emphasis on life skills to help provide child protection, social, and health education geared towards peace building[108]. In the Kenyan context however, Life Skills Education is given little emphasis in the curriculum since it is un-examinable. Moreover, one lesson in a week is insufficient to cover all the content in the Life Skills manual. One interviewee[109] acknowledges that

> *A Life Skills Education lesson is close to an advice lesson. The content gives more attention to drugs and drug abuse, early pregnancies among the youth and HIV/AIDS. Very few students shy off in expressing views on the same issues in the presence of their teachers and peers. Life Skills also encompasses topics about relationships among the youth and some of us are slow at discussing such topics since it's a taboo in most cultures. Therefore, l feel Life Skills Education is not given the attention it ought to receive at school level.*

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[107]Education For All (Bank 2008, World Bank)– Fast – Track Initiative, Education and Financing Strategies for Fragile States, World Bank. Washington, D.C

[108]United Nations Educational, Scientific and Cultural Organization, Decentralization in Education: National Policies and Practices, UNESCO, Paris 2005.

[109]an interview with a Life Skills Education Instructor on Peace Education for Conflict Transformation in secondary schools in Kenya on 07072015.

Conflict Transformation encompasses all aspects of peace-building from political, social, cultural, and economic. However, there is difficulty in understanding the concept by teachers, and later transmitting this to learners is problematic. The lack of precise definition of Conflict Transformation means that it is difficult to set boundaries. This is reflected academic-wise to immediate program response and long-term goals reflected in the education system.

In teaching of PEP, early reconstruction and curricula may provide a sense of hope for the future. Education sector reforms therefore can support peace if "they focus on issues that may have fueled conflict, model participatory behaviors and facilitate change in learners' attitudes towards other groups"[110]. To ease this transformation, there is need to involve learners, parents, teachers, government, and other civil organizations for the success of Conflict Transformation.

Conclusion

This chapter has given an outline of views expressed by teachers of PEP in schools in Kenya. It has delved deeper into the feelings of teachers on the curriculum introduced by the MoE and concluded that Peace Education is not about converging upon answers to past conflicts and restoration. It is an inquiry-based endeavor, to generate new questions and processes at each stage. By highlighting this insight, there is hope that scholars, educators, and students will continue to deliberate and discuss the role, purpose and value of Peace Education in connection to the live experiences of Kenyans and the others going through conflicts to seek a transformational course. The next chapter will give a summary of the research and give recommendations on the findings.

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[110]Ibid., UNICEF 2011

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Summary

Chapter one presented the background to the study, statement of the research problem, objectives of the study, including the specific objectives, justification of the study, literature review and chapter outline. Chapter two presented an overview of Peace Education by looking at its development from the post WW1 to the contemporary Peace Education geared towards Conflict Transformation in most societies. Chapter three provided a description of Peace Education Program in the Kenyan context, by looking into the program that has been implemented for the purposes of Conflict Transformation in Kenya for a peaceful future. It looked at the curriculum changes put in place by the Ministry of Education in Kenya to cultivate a culture of peace.

Chapter four provided the case study of Peace Education Program in schools. It offered a critical analysis by displaying the debates on Peace Education and Conflict Transformation as noted from instructors of the same in schools. This chapter presents the summary, conclusion and recommendations. The overall objective of the study was to examine the role of Peace Education in Conflict Transformation in Kenya. Specifically, the study identified Peace Education Curriculum changes in the education sector put in place after the 2007/08 post poll conflict. It analyzed the program in relation to Conflict Transformation in Kenya.

5.1 Key Findings

The study established that the Ministry of Education, in collaboration with UNICEF and UNESCO, introduced the Peace Education Program into the Kenyan School Curriculum for

promoting peace in Kenya through education[111]. This is in line with Education for All (EFA) Initiative and the realization of Kenya Vision 2030 commitment. The organization of the PEP I disseminated in both primary and secondary schools. PEP is integrated into the basic education curriculum through Life Skills Education, Social Studies, and History as one of the core values to promote peace at the personal, community and national level.

The MoE has housed PEP in carrier subjects and is taught once in a week in primary schools and secondary schools. One period per week is taken from history/geography to accommodate peace education. The content is geared towards promoting positive relationships, model peaceful behavior, and develops problem solving skills required to reduce conflicts for a peaceful Kenya.

With the introduction of PEP, The MoE has trained teachers to facilitate the dissemination of the program to learners. The study established that as a country recovering from electoral conflict, there is need for Peace Education to educate on peaceful ways of dealing with conflicts owing to the facts that roots of the conflict were structural, political, economic, and social imbalance in Kenya.

The study found that there is need to settle deep rooted imbalances and transform the country to a harmonious environment. Moreover, the study established that PEP is not an examinable subject, but has been introduced alongside other main subjects. The study also identified laxity in teaching of the PEP due to a number of factors emanating from insufficient resources for training of teachers, poor understanding of the concepts Peace Education and Conflict Transformation as well as an education system which is results oriented.

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[111]MoEST, 2014. Ministry of Education, Science and Technology: Education Sector Policy on Peace Education. (MoEST 2014).

The study further observed that PEP focuses on cognitive development and behavior change, values that are impossible to measure or take long to assess. Tools for evaluating the progress of PEP are unavailable as well as the study found out that not all schools have implemented the PEP. The study discovered that based on the poor organization and target goals of the program, PEP have not yet borne the expected outcome. PEP is viewed with skepticism and a policy for NGOs thus teachers focus more on traditional career subjects. The study noted little liaison of stakeholders, parents, students, and teachers on PEP thus lack of support from the required parties.

5.2 Recommendations

The study recommends that the MoE should review the structure of the PEP goals, and its organization in order to bear fruits it is prepared for. Teachers, students, and parents are not familiar with the target goals and structure of the PEP. It is in this context that the program is still unpopular among these groups of people.

The study recommends that proper and timely training of teachers on the PP needs to be given priority so that teachers are competent enough to understand terms in the PEP and thus are competent enough to disseminate facts coupled with practice to learners.

The study also recommends that there is need for the government and the MoE to provide sufficient infrastructure and resources required to handle implementation of PEP in schools so that it receives the attention it ought to. Such resources will motivate teachers to spend more time on the subject. There is still the need to review the nature of education in Kenya; education in Kenya is results oriented and examinable. PEP also should have clear expectations and needs to

be taught as a stand-alone subject in primary school all through to colleges of higher learning to cultivate the culture of peace among Kenyans.

The study recommends the need to put more depth and incorporate day to day experiences of dispute resolution and strategies to settle the same. This will help learners acquire strategies to settle and resolution mechanisms to make peace part and parcel of their development.

More importantly, the study recommends that both long-term and short-term goals of Peace Education Program for Conflict Transformation need to be clear from the start to facilitate learning outcomes. Moreover, the government through the Ministry of Education needs to invest on evaluation mechanisms of PEP.

The study established that Life Skills Education focuses more on personal development rather than peace building. It also established that content in history textbook outlines the events of post-election crisis in summary during the mediation process. There is need to create a curriculum on negotiation and mediation based on learners needs, and what it entails rather than just focus on summarizing the events. This will facilitate learning of mediation strategies among learners. The study recommends a simplified PEP to cater for learners needs at all grade levels.

For Peace Education Program in Kenya to bear fruits, there is need for teaching methods that create a conducive school climate for learning, as most students learn more when active or when in a participatory environment of group activities like role plays and projects. Students also participate well in learn by doing activities like when they serve as peer mediators, debaters, negotiators especially in classroom activities that are cooperative, democratic and inclusive. To ease learning, curriculum should offer students a role in deciding what to study, how to study and how to carry out evaluation.

Appendix 1

Interview Guide for Key Informants

The items provide biographic information of the informants and provide answers and opinions in response to the interview items. The opinions and responses will be used in content analysis to enrich the research findings.

I.   Describe nature of peace education in the curriculum?

II.   How is it rolled out in a classroom setting?

III.   How would you describe learner's perception towards peace education within the curriculum?

IV.   Describe peace education implementation in the school setting?

V.   What challenges harbor its implementation?

VI.   How many times is it taught in a week?

VII.   Is peace education curriculum examinable?

VIII.   In your opinion, how relevant is peace education to conflict transformation?

IX.   What aspects of peace education do you wish changed?

X.   Does it build learners skill in crisis solving?

XI.   Describe the future of conflict transformation and peace education in Kenya.

XII.   In your opinion, what is the relationship between peace education and conflict

transformation?

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