A CRITCAL ANALYSIS OF THE INVOLVEMENT OF SCOUTS

IN POST CONFLICT PEACE BUILDING:

A CASE OF THE SCOUT MOVEMENT

IN KENYA

BY

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DECLARATION

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DECLARATION BY THE SUPERVISOR

This thesis has been submitted as part fulfillment of the requirements for the Award of Masters of Arts Degree in International Studies of the University of Nairobi, with my approval as the University Supervisor.

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ROBERT MUDIDA　　　　　　　**SIGNATURE**　　　　　　　　　　**DATE**

DEDICATION

I dedicate this work to my only Son, Tito. I see beauty and Gods wonderful creation in your eyes. I know you will continue from where I will stop. You gave me a smile while I came home exhausted, and your calm and peaceful personality gave me adequate time in the night, while you slept, to work on this project.

1 also dedicate this work to Rose, Tito's Nanny and my house manager, who has taken full responsibility of our house, and who has proved what she told me when I hired her. that for every woman, bringing up a baby is not a job. it is a duty. God bless you Rose.

My sisters, my brother Allan and my mother, who all supported me in the hardest time of my life and made me feel like it was a small thing, while 1 know too well without them. I would not have faced ahead that easily.

And to my father who went to sleep. Baba, You were so proud of my achievements, and I can only imagine how you feel, when you see me going on, and when you see the arrival of Tito, who immortalises you, and reminds all of us of your expansive and eternal presence in our lives. Please rest in peace, and pass all our love to Ciiru. because I know God has kept both of you under his blossom, till we meet again. And most importantly, to the almighty God, from whom all good things come, you have given me a good thing! Good friends, good mentors, good health, and a wonderful son. I praise you name all the days of my life.

My next academic journey is just beginning.

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Mr. Miriti of Kenya Scout Association, and all your team at KSA for coordinating the data collection, sending out questionnaires and collecting them on my behalf. This was one time in my life that I was so proud to be a Scout myself, and to share in the values of a world brotherhood!

[a]

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God Bless you all, and bring you face to face with your dreams.

ABSTRACT

Scholars have argued that conflicts are endemic in society. They have further argued that conflicts are not necessarily a negative occurrence as they help people to understand themselves and their relationship better. It provides the chance to re-examine relationships, and try to make them better and stronger. It is therefore important to learn how to manage it properly. There are many actors who are trying to contribute in the efforts to manage different conflicts in Africa. Although governments play the major role in conflict management in the region, a lot of non-governmental organizations have also entered the scene, with varying contributions to the problem.

As much as there are multiple actors in conflict management, so are there multiple approaches to conflict management. Peaceful approach to conflict management nests on Article 2(4) of the United Nations Charter that negates the use of force in conflict management. In Article 33(1), the Charter specifies the methods of peaceful settlement of disputes as; negotiation, enquiry, mediation, conciliation, arbitration, judicial settlements, resort to regional agencies or arrangements, or any other peaceful means of their own choice. At the same time, the Organisation of African Unity (OAU) now called the Africa Union (AU) specifies the methods in Article 3(4) as negotiation, mediation, conciliation, and arbitration. As multiple approaches to conflict management continue to be used in many conflicts around the world, such as in the great lakes conflict system, durable peace has proved to be elusive as has been the case in Rwanda and Burundi. Fresh waves of violence keep erupting.

The same can be said of the conflicts in Kenya, such as the post election violence in 1992, 1997, and 2007 with the one in 2007 reaching unprecedented heights. Debates have emerged as to alternative or additional approaches to conflict management that can realize durable peace. One such approach that is gaining ground especially among new actors in the conflict management such as NGOs and development agencies is peace building. This is based on the observation that once conflicts have been resolved, there is hardly any follow up, and so the combatants find themselves with no means of reconstructing their lives. With such hopelessness and sometimes frustration, and with no rehabilitation mechanisms in place, they often fall back to violence, and as expccted. violence begets violence.

This paper studies the peace building initiatives of the Scout Movement in Kenya, as a ease study of the importance of peace building as an alternative approach is seeking durable peace in society.

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CHAPTER ONE

1.1 Background to the study

Mwagiru[1] observes that conflict is endemic in society. Conflict is not necessarily a negative occurrence, as Mwagiru further argues; it can help people to understand themselves and their relationship better. It provides the chance to re-examine relationships, and try to make them better and stronger. It is therefore important to learn how to manage it properly.

There are many actors who are trying to contribute in the efforts to manage different conflicts in Africa. Although governments play the major role in conflict management in the region, a lot of non-governmental organizations have also entered the scene, with varying contributions to the problem. Each actor develops their own approach, and each has unique strengths and capabilities. A joint effort by these actors would be perhaps more than individual efforts. The Camegies Commission has argued that; "the prevention of deadly conflict is, over the long term, too hard-intellectually, technically and politically- to be the responsibility of any single institution or government, no matter how powerful. Strengths must be pooled, burdens shared and labour divided among actors. This is a practical necessity".

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[1] **Mwagiru. M. Conflict Theory, Processes and Inslitulionsof Management, PI.**

Conflicts in Africa are caused by a myriad of factors both direct and indirect. These range from the legacy of colonialism.[2] Ethnicity and religion, poverty and inequity and foreign interference. This list could be extended to include the resource wars that have emerged with the politics of warlords in the DRC. Angola and Sierra Leone. The legacy of colonialism is by far one of the most cited reasons for the frequency of conflicts in Africa', having divided ethnic communities, sometimes putting them together with traditional enemies observes that conflict is endemic in society.

As much as there are multiple actors in conflict management, so are there multiple approaches to conflict management. Mwagiru says that modem international relations and international law are preoccupied with the problem of conflict management using peaceful means. This peaceful approach nests on Article 2(4) of the United Nations Charter that negates the use of force in conflict management. In Article 33(1), the Charter specifies the methods of peaceful settlement of disputes as; negotiation, enquiry, mediation, conciliation, arbitration, judicial settlements, resort to regional agencies or arrangements, or any other peaceful means of their own choice. At the same time, the Organisation of African Unity (OAU) now called the Africa Union (AU) specifies the methods in Article 3(4) as negotiation, mediation, conciliation, and arbitration.

[2] **Kathleen Stephens (1997). "Building Peace in Deeply Rooted Conflicts: Exploring New Ideas to Shape the Future" INCORIi.**

[1] **World Bank. (2003). Breaking the Conflict Trap: Civil War and Development Policy Oxford Univ. Press.**

Debates have emerged as to alternative or additional approaches to conflict management that can realize durable peace. One such approach that is gaining ground is peace building. This is based on the observation that once conflicts have been resolved, there is hardly any follow up, and so the combatants find themselves with no means of reconstructing their lives. With such hopelessness and sometimes frustration, and with no rehabilitation mechanisms in place, they often fall back to violence, and as expected, violence begets violence. Peace building is a preventive instrument, which address the underlying root causes of conflict and which can be used before the actual outbreak of war. Peace building is also sometimes referred to as preventive diplomacy. Peaceful resolution of conflict and prevention of violence, whether interpersonal or societal, overt or structural, is a positive value to be promoted on a global level through education.

The disputed 2007 presidential elections in Kenya led to eruption of violence in various parts of the country. This violence led to displacement of more than one million people from their farms and more than 1000 people killed. While such violence had erupted in past general as in 1992, 1997 and partly in 2002 they were not of the magnitude witnessed in 2008 following the release of the disputed election results. Various organizations took it upon their mandate to restore peace in Kenya. These organizations included the international community, religious groups, civil societies and Non-Governmental Organizations, NGOs. This study focuses on peace building as a tool that has the long term potential of ensuring lasting peace.

1.2 **Statement of the Problem**

Civil wars have gained increasing attention from academics and policy makers alike in recent years '. This concern is understandable since civil conflict is the source of immense human suffering: it is estimated that civil wars have resulted in three times as many deaths as wars between states since World War II[5]. A major locus for civil wars in recent years has been sub-Saharan Africa, where 29 of 43 countries suffered from civil conflict during the 1980s and 1990s. In the median sub-Saharan African country, hundreds of thousands of people were displaced from their homes as a consequence of civil war during this period[6].

The long-term burden of disease and disability caused by war likely far out-weighs the number of deaths during fighting[7]. The recent 2007 disputed presidential elections in Kenya led to eruption of violence in various parts of the country that led to displacement of more than one million people from their farms and more than 1000 people killed. Despite conflict management initiatives put in place during past post election, or ethnic clashes in Kenya, the 2007 violence erupted with unprecedented magnitude, and led to the destruction of property, displacement of families, abuse of human rights and deaths.

[4] **World Bank. (2003). Breaking the Conflict Trap: Civil War and Development Policy Oxford Univ. Press.**

[5] **Fcaron. James D., and David D. t.aitin. 2003. "Ethnicity. Insurgency, and Civil War." *American Polil. Sci. Rev.* 97 (March): 75-90.**

[6] **Sambanis. Nicholas. (2000). "Partition as a Solution to Ethnic War: An Empirical Critique of the Theoretical Literature." *World Politics 52* (July): 437-83.**

[7] **Ghobarah. I la/em Adam. Paul Huth. and Bruce Russett. (2003). "Civil Wars Kill and Maim People—Long After the Shooting Stops." *American Polil. Sci. Rev.*97 (June): 189-202.**

This paper will focus on the deployment of peace building by the Scout Movement in Kenya, which is not a key actor in conflict management in Kenya, with a view to establishing if this approach holds a potential to ensure sutainalbe peace and to cushion the country again future recurrence of conflict.

1.3   Objectives of the study

The main objective of this study is to establish how the peace education program of the Scouts' movement in Kenya is contributing to sustainable peace in Kenya. Specifically the study seeks to:

(i)   To establish the involvement of scouts movements in peace education programs.

(ii)   To determine the nature and extent of use of peace education programs among scouts in Kenya

(iii)   To establish if the scouts movement members are trained on peace building

(iv)   To find out the strategies used by the scouts movement in peace building

(v)   To identify the challenges faced by scouts movements while conducting peace education programs

(vi)   To determine the attitude of members of the scouts movement towards peace education.

1.4 Research questions

The main question is; what is the extent of involvement of the Scout Movement in Kenya in post conflict peace building in Kenya?

The other subsidiary questions are:-

(i)   Are scouts movements involved in peace building programs?

(ii)   What is the nature of the Scout Movement peace building program?

(iii)   Are Scouts trained to handle peace building programs?

(iv)   What are the other strategies employed by the Scouts Movement in peace building?

(v)   What challenges does Scouts Movement face in peace building?

(vi)   What is the attitude of Scouts towards of peace building programs?

1.5   Literature Review

Several definitions for the term peace building have emerged for the last two decades. Scholars, while discussing peace building, often interchange this terminology with peacc education. In this section, the paper reviews the various scholarly opinions on the place of peace building a conflict management approach.

The landmark report for the UN Security Council by the then Secretary General Boutros Ghali, *An Agenda for Peace* places peace building at the end of a conflict cycle, as a process of repairing what has been damaged during violent conflict. It describes preventive diplomacy as peace making, peacekeeping and post conflict peacc building.

Wallensteen[8] holds a similar view and makes the case for peace building by pointing out how it complements other conflict management approaches. Me says that peace agreements are an integral part of conflict resolution. Without some form of agreement among the conflicting parties, it is hard to talk about conflict resolution. However, he argues, an agreement, even if implemented may not be sufficient to establish a durable peace. Peace requires more than an agreement among the parties. Peace building goes beyond the absence of war to incorporate co-operation, justice and integration.

According to these definitions, peace building is seen as an intervention at the end of the conflict cycle. This school of thought therefore restricts the role of peace building and in so doing implies that for peace building to work, other mechanisms must be put in place to bring conflict to a halt, in order to pave way for peace building. In a departure from this restrictive view of peace building, John Paul Lederach describes peace building as a comprehensive, integrated and interdependent process by which we identify root causes of conflict, manage crisis, build structures that will mitigate the likelihood of violent conflicts recurring, and facilitate the building of a new vision for post conflict societies." Lederach[10] opines that peace building hinges on the theory of change. In this respect, he puts forward two arguments;

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[8] Wallensteen, P., iTndcrstanding conflict resolution, war, peacc and the global system. London: Sage Publications Pg. 8-10
[9] Lederach, J.P. Building Peacc: Sustainable Reconciliation in Divided Societies. Washington D.C.: United Institute of Peacc Press, 1997.
[10]J.P. Lederach(1997) Op. Cit.,

*

First, that increased awareness about injustice and other sources of conflict translates into motivation for pursuing change. Hence, much effort is placed on publishing, speeches and campaigns aimed at increasing peoples' exposure to facts and information, to motivate them to make a response. Secondly, that solving problems is the key to constructive change. That if people increase their skills in the various aspects of conflict transformation such as communication and problem solving processes, there will be a corresponding increase in their interest in applying these skills to problems of real life. In this orientation, training often carries the day. The more the training, the greater the social change.

In agreeing with Lederach, Piet Dykstra" refers to peace education as education for

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attaining not only negative peace , but also positive peace . To him. peace education is action oriented and it is meant to make people active and more lively in order to enable them to struggle to continue to achieve positive peace. The purpose of peace education is therefore to prepare learners for peace action at all levels, local, national, and international. According to Faucon[14], peace education is important in phases of conflict latency, post conflict situations and in times of peace. Its purpose is two fold; first, to

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[11] **Piet Dykstra, in Yash Tandon. Militarism and Pcacc Education in Africa: African Association for Literacy and Adult Education, Nairobi, Kenya, 1989.**
[12] **Negative peace, according to ploughshares Monitor (Dec. 1995, Vol. XVI. No.4) is defined as the absence of war or direct physical violence. It is a condition in which armies are not engaged in violence against foreigners or against people at home.**
[13] **Positive peace, according to ploughshares Monitor (Dec. 1995, Vol. XVI, No.4) is a much more comprehensive concept, including the absence of direct violence but adding to this the absence of indirect forms of harm such as structural violence, and including the presence of social values and institutions which positively maintain a state of peace, it is peace in this much fuller, more complex sense that is implied by the concept of conflict transformation.**
[14] **Faucon, S.S Conflict transformation through educational and youth work programmes. Germany: Berghof Research Centre for constructive conflict management.**

prevent conflict and secondly, to encourage a critical reappraisal of the past as a step towards healing and reconciliation.

In emphasising the role of peace education in realising peace, Harbcr writes;

> *"Wars will not cease, either on the ground or in people's minds, unless each and everyone of us resolutely embarks on the struggle against intolerance and violence by attacking the evil at its roots Education offers us the means to this. Education is what will enable us to move from a culture of war. which we unhappily know only too well, to a culture of peace. "[1]*

Muntarbhorn believes that to promote preventive strategies through education at both national and local levels, different methods of conveying messages to different target groups need to be explored for example films, songs, posters, tapes, cartoons and games."[ ] In his concept of peace education, he believes that social change can be brought about without some of the vast costs in violence and other forms of social unpleasantness, which seems at the moment to be the frequent concomitant of change. He continues to argue that even in a very peaceful society, where there exists no violence in overt form, there can be injustice in the distribution of both political and economic resources. The aim of peace education in his view is to enable social change, sometimes of a very radical nature, to come about with the minimum violence.

[15] Clive Harber. "Educational Violence and education for peace in Africa', Article published in Peacebodv Journal of Education, Vol II. No.3, 1996.
[16] Muntarbon V. 'Legal dissemination: Interdisciplinary dimensions of development' in. Symbiosis: Legal dissemination in Rural Thailand Bangkok: Chulalongkorn University press, 1985

Lederach. Dykstra, Wallensteen, Faucon and Muntarbhorn agree in their views that peace building is an integrated approach to conflict management and its comprehensive nature renders it useful in all stages of conflict. According to them, peace building, if effectively deployed can provide total solution to solving conflicts, and laying a strong foundation for peaceful coexistence, sustainable peace and therefore eradicate the re-occurrence of conflicts.

The Role of the Scout Movement In Peace building

The Scout Movement, being an educational movement for young people has a mission to contribute to the growth and development of young people, by instilling in them values, principles and skills that prepare them to take part in the development process of their communities.[17] This can only be achieved in a peaceful environment, where everyone is free to move around, express their opinions and mix freely with each other. As such, the Scout movement champions a peaceful environment where the young people can learn and participate in decision-making. The role of the Scout Movement in promoting peace has evolved with time since it was created. From advocating and practicing peaceful coexistence, to discouraging war, and recently, by teaching peace education to communities that have just recovered from war, or where conflict is latent.

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[1] **For the Mission of the Scout Movement, see, www.scout.ore**

According to Jacques Moreillon, " Peace is not simply the absence of war. Peace is dynamic process of collaboration between all states and peoples. This collaboration must be based on a respect for liberty, independence, national sovereignty, equality, respect for the law, human rights as well as just and equitable distribution of resources."[18] In positioning itself as an actor in promoting peace, the Scout Movement observes, " The cause of peace has very many facets. It can be served in many ways. Some of them arc spectacular, while others very seldom attract the press headlines.

Scouting, by working on the human being himself, at grassroots level, and by striving towards an ideal of fraternity and understanding, plays a tremendous role in the promotion of peace at all levels. This role is performed in a quiet, unspectacular way. and in-depth, by creating a feeling of brotherhood - which is the true infrastructure for peace - among the youth who will be the citizens of tomorrows world.[19]

The Founder of the Scout Movement, Lord Baden Powell (B-P) wrote extensively on the importance of maintaining peace and avoiding war. Having been a military officer of the British army during the world I[s'] and 2nd World wars, he reflected on the misery that young people had faced because of lack of peace and presence of armed conflict, and he devoted the rest of his life, to forming and developing the Scout Movement, for young people through which they could learn in a peaceful and fun filled environment.
In his book. Rovering to Success (1992), he wrote:

" **World Scout Bureau,** *32nd World Seoul Conference.* **Paris, 23-27 July 1990. Report of Dr. Jacques Moreillon, Secretary General, pg. 28**
" **Ibid, pg.2**

" / think if every fellow studied a little of his own body and how it works, he would quickly gain a new idea of the miraculous handiwork of God and would realize how He is actually active in your body as well as in your mind. And when, as some of you have done, you see these wonderful bodies of His with all their complicated, beautifully fitted living mechanisms smashed, destroyed or maimed by man-made bombs and shells in man-made battles over man-made villainies, you will feel that there is something wicked and profane about war "[iv]

In designing the Scout Law and Promise which are the Scouts code of living, B-P factored in the essence of preventing wars and conflicts:

" it is the spirit that matters. Our Scout Law and Promise, when we really put them into practice take away all occasion for wars and strife between nations. "[21]

He found a clear link between the development of peace and Scouting's aim. In the October issue of the "Jamboree[22]" he wrote:

"our aim is to bring up the next generation as useful citizens with a wider outlook than before and thereby to develop goodwill and peace in the world through comradeship and cooperation, in the place of prevailing rivalry between classes, creeds and countries which have done so much in the past to produce wars and unrest. "[>]

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[20] **Ibid., pg.4**

[21] **Mario Sica. Editrice Ancora (ed.).** *Footsteps of the Founder - Lord Robert Baden Powell.* **Milano: 1981. pg. 140**

[22] **The Founder B-P published a newsletter called the Jamboree.**

[23] **Op cit.** *Footsteps of the Founder,* **Pg. 117**

He also expressed that;

" The first step of all towards international peace is to train the rising generations - in every nation, to be guide J in all things by an absolute sense of justice. When men have it as an instinct in their conduct of alt affairs in life to look at the question impartially from both sides before becoming partisan of one. then, if a crisis arises between two nations, they will naturally be more ready to recognize the justice of the case and to adopt a peaceful solution, which is impossible so long as their minds are accustomed to run to wars as the only rescue. "[U]

During the first World Scout Jamboree[25] in 1918, Baden Powell said the following words in relation to peace during his closing speech;

" The war has taught us that if one nation tries to impose its particular will upon others, cruel reaction is bound to follow. The Jamboree has taught us that if we exercise mutual forbearance and give-and-take, then there is sympathy and harmony. "[2tl]

The constitution of the World Organisation of the Scout Movement has heavy reference to peace. In Article 1.1. the Scout Movement is defined as

"...a voluntary non political educational movement for young people open to all without distinction of origin, race or creed, in accordance with the purpose, principles and method conceived by the founder..."[']

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[24] **Ibid. pg. 85**

A Scout Jamboree is a gathering of scouts from all over the world during which they share ideas and experiences, in an outdoor setting, in contact with nature, in a fun filled learning environment. Every Scout Jamboree has a theme, which the scouts interpret through their activities.

[26] **Tim Jeal,"** *Baden Powell.***" Ed. Hutchinson, London, 1989.**

: **World Scout Bureau,** *Conititution and By-Laws of the World Organisation of the Scout Movement.* **Geneva: World Scout Bureau, 1983. Pg.3**

Scouting's contribution to peace in the world has received international recognition. The UNESCO Price for Peace was awarded to the World Organisation of the Scout Movement together with Mrs Helena Kekkonen, and adult educator from Finland. In the declaration of the UNESCOs Secretary General when presenting the award, he declared:

> *"... what has earned the Scouts the prize that is about to be awarded to them is their important contribution to the education of young people in a spirit of concord, peace, friendship and fraternity. "[2]**

In 1999, the World Organisation of the Scout Movement organized a peace cruise which set sail from Alexandria, Egypt on 8th August, working its way around the eastern Mediterranean and ending in Greece on 22nd September. According to the organizers, it was an educational project.

> *" The 100 young leaders from 46 youth organizations in 27 countries were trained in techniques of mediation and conflict resolution in the unusual environment of a two-week cruise. "[2V]*

In its definition of peace mentioned earlier, the Scout Movement categories its contribution to peace in three facets. The first dimension. Peace as opposed to war, and conflict, is the political dimension, which covers areas such as international relations, disarmament, international politics, diplomatic conflict, conflict resolution, peacekeeping and other related subjects.[3]"

[28] **UNESCO,** *Unesco Prize for Peace Education 1981,* **Paris,.Unesco, 1982.**

[29] **Peace Sailors face the winds of diplomacy: an article under World Scouting by JRC Creations. July - October 1999, Volume 31, No. 4 &5, www.peacecruise.org**

[30] **World Scout Bureau,** *Scouting and Peace.* **Geneva: World Scout Bureau. 1992, pg 11**

The second dimension covers the broad area of personal, interpersonal and intercultural relationships. Peace is considered here in the light of the development of the individual and his/her relationships with others, including the relationships between cultures[31]. The third dimension encompasses the relationships between human kind and the available resources on earth/[2] While focusing on the Scout's Peace education programme in Kenya the study will seek to understand how the programme encompasses the three dimensions of peace in its content.

1.6 Assessment of the literature

Different scholars generally agree that peace building is an important intervention tool in conflict management. However, various opinions exist on when exactly, in the conflict cycle that peace building should be employed. Some scholars see peace building as useful immediately after a conflict has been resolved. Here, peace building is seen as a post conflict management approach, meant to ensure that violence does not recur.

While scholars have concentrated on other conflict management approaches such as peace keeping, mediation, arbitration as well as negotiations, peace building is a relatively new approach that is gradually gaining ground among scholars and debates are emerging on its importance as an approach to ensure sustainable peace. As such, while debates are starting to emerge, there exists very limited literature on this subject.

[31] Ibid., pg. 10

[32] Ibid., pg. 10

Those who have written on this aspect, have laid an emphasis that peace education promotes positive peace through behavior change that will enable children, the youth and adults to prevent conflict and violence. UNESCO lays a strong foundation for peace education by stating that war starts in the minds of people, and so it is in the minds of people that the defences of peace must be constructed. This is clearly the role of peace building. Writers have pointed out that peace building strategies are still evolving, and that many actors have realized its importance as a vehicle to achieving sustainable peace. As such, there is need for further research, to contribute to the knowledge on peace education. This study is a response to this identified gap.

The literature has further revealed that building, as part of track two diplomacy, as carried out by non governmental organisations, has its strengths, especially because NGOs are flexible, and are non partisan, thus avoiding the burden of government bureaucracy and the psychological loads or favouring any of the conflicting parties. The UN report by the Secretary General, Agenda for Peace, has entrenched the work of NGOs in conflict management, including peace building, as an integral part of conflict transformation. The literature has also emphasized the need of multi track approach to conflict management, and in so doing, pointed to the need to integrate NGOs as main actors in the conflict map.

By coming up with the critical role that the Scout Movement is playing in post conflict management through peace building initiatives, this study will aim at demonstrating that NGOs have an important place in delivering sustainable peace in a post conflict society.

1.7 Conceptual Framework

Conflict transformation theorists argue that contemporary conflicts require more than the reframing of positions and the identification of win-win outcomes. The very structure of parties and relationships may be embedded in a pattern of conceptual relationships that extend beyond the particular site of conflict. Conflict transformation is therefore the 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. People within the conflict parties, within the society or region affected, and outsiders with relevant human and material resources all have complimentary roles to play in the long-term process of peace building.

This theory therefore recognises that conflicts are transformed gradually, through a series of smaller or larger changes as well as specific steps by means of which a variety of actors may play important roles[3].

According to Lederach. "conflict transformation must actively envision, include, respect, and promote the human and cultural resources from within a given setting. This involves a new set of lenses through which we do not primarily see the setting and the people in it as the 'problem', and the outsider as the 'answer'. Rather, we understand the long term goal of transformation as validating and building on people and resources within the setting."[34] Elsewhere in his work. Lederach observes that peacebuilding is a long term transformation of a war system into a peacc system, inspired by a quest for the values of peace and justice, truth and mercy. The key dimensions of this process are changes in the

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[33] **Michael Doyle and Nicholas Sambanis. "Building Peacc: Challenges and Strategies After Civil War." The World Bank Group:**
[34] **J.P Lederach, Preparing for peace: conflict transformation across cultures. New York: Syracuse University Press, 1995**

personal, structural, relational and cultural aspects of the conflict, brought about over different time-periods (short, mid and long term) and affecting different system levels from particular issues to key relationships in conflict to subsystems and systems within which conflict is embedded) at different times. '[5]

According to Sambanis'[◇], conflict transformation must actively envision, include, respect, and promote the human and cultural resources from within a given setting. "ITiis involves a new set of lenses through which we do not primarily see the setting and the people in it as the 'problem' and the outsider as the "answer'. Rather, we understand the long term goal of transformation as validating and building on people and resources within the setting.   Sambanis further stipulates peace building as a long term transformation of a war system into a peace system, inspired by a quest for the values of peace and justice, truth and mercy.

The key dimensions of this process are changes in the personal, structural, relational and cultural aspects of conflict, brought about over different time-periods (short, mid and long term) and affecting different system levels (from particular issues to key relationships in conflict to subsystems and systems within which the conflict is embedded) at different times[37]. He further argues for a comprehensive, eclectic approach

[35] **J.P Lederach, Building Peace: Sustainable Reconciliation in divided societies. Washington DC: United Institute of Peace Press, 1997.**

[36] John Paul Lederach (1997). *Building Peace: Sustainable Reconciliation in Divided Societies.* (Washington. D C.. United States Institute of Peace). 75.

[37]
    Rouhana. N. & Bar-Tal. D. (1998) Psychological dynamics of intractable cthno-national conflicts: the Israeli-Palestinian case. *American Psychologist.* 53(7). 761-770.

to conflict transformation that embraces multi-track interventions. He proposes building peace constituencies at the grassroots level and across the parties as the civil society level, and also creating peace alliances with any group able to bring about change such as business groups and the media. He sees conflict transformation as a broad approach incorporating conflict resolution training.

Peace building programmes are the core values to a long lasting peaceful coexistence that help learners develop constructive non-violent behaviours, including co-operation, peaceful approaches to resolution of problems, respect for human rights and responsibilities, and active democratic citizenship. To ensure that learners develop the skills and values to consciously avoid negative behaviors such as violence, intolerance and discrimination[38]. Figure 1 summaries the vices that ensures peace building and stability in all aspects of life i.e. social, economic, political and human development.

[31] **Bush. K.D; Saltarclli. D. (2000/** *The tuo faces of education in ethnic conflict. Towards a peacebuilding education for children.* **Florcncc: Innocenti Research Ccntrc-UNICEF.**

Figure 1: Sustainable and enduring peace
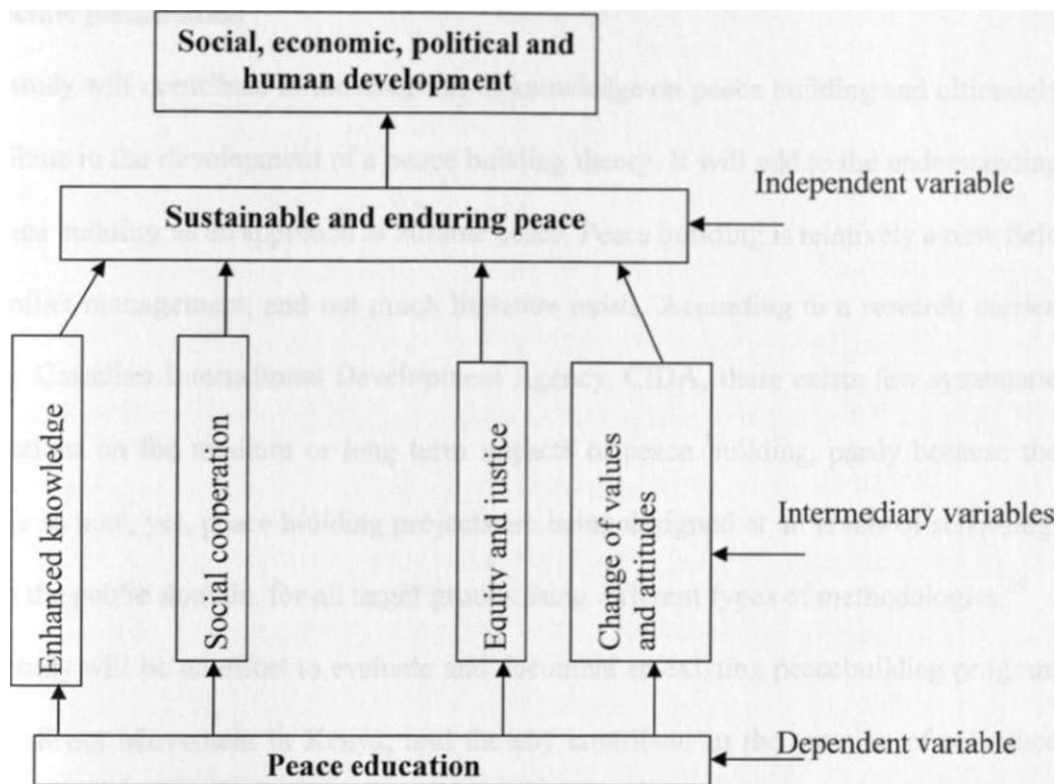
For peace to be attained which is the base of development in all spheres of life be it socially, economically and politically there should be knowledge about peace building, people coexisting through ensured equity and justice that will change peoples values and attitudes towards each other. Extent of use of peace education to build peace is the independent variable while the resultant sustainable peace or lack of it is the dependent variable. This study will focus more on the intermediary variables that must be achieved first as result of the existence of the independent variable before the ultimate dependent variable is achieved.

1.8 Justification of the Study

Academic justification

This study will contribute to the reservoir of knowledge on peace building and ultimately contribute in the development of a peace building theory. It will add to the understanding of peace building as an approach to durable peace. Peace building is relatively a new field in conflict management, and not much literature exists. According to a research carried out by Canadian International Development Agency, CIDA, there exists few systematic evaluations on the medium or long term impacts of peace building, partly because the field is so new, yet, peace building projects are being designed at all levels of schooling, and in the public domain, for all target groups using different types of methodologies.[39] This study will be an effort to evaluate and document an existing peacebuilding program by the Scout Movement in Kenya, and thereby contribute in the creation of reference material for future research work.

Policy Justification

Peace-building accomplished through international intervention has little success in achieving sustainable peace. There must be in place mechanisms and institutions through which future conflict in the society can be managed without resulting to violence. This study points to some solid directions in search for more effective ways to help build peace and prevent widespread and mutating violent conflicts. The study will set out substantive, development-related needs for conflict prevention and peace-building: concrete, tested ways in which development cooperation can respond; and some of the things it needs to do to respond most effectively. The findings will contribute to the

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[39] **CIDA, Education and Peacebuilding; a Preliminary Operational Framework. CIDA, 1999.**

already existing body of knowledge of peace building, and will particularly inform the Scout Movement, as well as other NGOs and development agencies, in developing their peace building policies as part of the development work in conflict management.

1.9 Scope and Limitations of the study

The study seeks to establish how the peacebuilding program of the Scout Movement in Kenya is implemented to contribute to sustainable peace in Kenya. The Scout Movement has peacebuilding initiatives in almost all countries in the world but the focus of this study is on the activities of the Movement in Kenya in relation to peacebuilding.

The study will concentrate on peacebuilding education as being implemented by the Scout Movement in an informal setting, and will not focus on the formal peacebuilding offered in schools. The study will be carried out in four regions that were affected by the 2007 disputed general elections. Theses areas will be Nairobi which is in Nairobi District, Nakuru, Eldoret which is the headquarters of Uasin Gishu District, and Kisumu the headquarters of Nyanza District. This study will be carried out just a few months after the violence thus reflecting a true picture of the study. This study limits its self to the information volunteered by the members of the Scouts Movementin Kenya and the period for data collection.

1.10 Methodology

The study will adopt an expost-facto survey study design that will seek to investigate the study variables without manipulating any of them or tampering with them in an attempt to understand, describe and explain how well the Scout Movement is involved in peacebuilding. According to Mugenda. [40] this design is a systematic inquiry' into which the researcher does not have direct control of the independent variables because their manifestation has already occurred.

1.11 Study Population

The study will target the Scouts members in the selected areas. The study will seek to elicit information on the contribution of the Scout Movement in promotion of peace particularly during the post election violence. The study population will consist of Scouts that arc not in formal education institutions. In particular it will consider members of the Movement who are active despite being outside the school system

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[40] **Mugenda O.M and Mugenda A.G (1999) Research methods. Quantitative and Qualitative Approaches. Nairobi African Center for technology Studies. (ACTS).**

1.12 Sample Determination

Warwick[41] argues that, "The main factor considered in determining the sample size is the need to keep it manageable enough. This enables the researcher to derive from it detailed data at an affordable cost in terms of time, finances and human resource further suggest that for descriptive studies, 10% of the accessible population is enough[42].

A stratified random sampling and purposive sampling techniques were used to identify the Scouts, who participated in the study. The study considered 50 respondents (40 Scouts and 10 Scout Leaders) in each of the selected areas. These were selected through random sampling. The selected Scouts were be required to furnish the researcher with their contribution in promotion of peace during and after the post election violence, through a questionnaire, a sample of which is appended to this study..

1.13 Data Collection

This study used questionnaires to collect the required data. Two questionnaires were developed, one for the Scout Leaders and the other for the Scout per appendix (A) and (B) respectively. The questionnaires had both closed and open-ended items. They were used to get data from a large selection of the population who would have been virtually impossible or too costly to carry out meaningful interviews.

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[41] **Warwick, and l.cninger. C A M975).** The sample survey Theory ; Theory and practicc. **New York: McGraw - Hill**

[42] **Mugenda O.M and Mugenda A.G (1999) Research methods. Quantitative and Qualitative Approaches. Nairobi: African Center for technology Studies. (ACTS).**

1.14 Operational definition of terms

Peace- Harmonious coexistence of people in a heterogeneous population, through maintenance of law and order

Peace education - educating of members on vices that ensure that people relate in a way that every member of community feels appreciated the way they are and their rights are taken into account.

Peace building/ preventive diplomacy- the process of instilling the vices of peace to people before or after war to ensure that people live together or forgive each other after conflicts.

Conflict- struggle or opposition between two or more communities that feel that their interests are looked down upon by the others.

Conflict management - this is a process of planting in the vices of peaceful coexistence before conflicts erupts and also preaching peace after conflicts

War- armed conflicts where two or more communities or nations are fighting over something of their key interest

War torn area- areas that are prone and mostly affected by conflicts for a very long time

Attitudes: It is the predisposition towards a situation or an object that means one respond in a certain manner. They are a person's feelings about objects

Scouts : Young people who are below age of 25 years who are members of the scout movement

Scouts Leaders: Adults above 25 years who mentor scouts through educational programs embedded into the core values of scouting

CHAPTER TWO

2.0 CURRENT DEBATES ON PEACE BUILDING

2.1 Introduction

As multiple approaches to conflict management continue to be used in many conflicts around the world, such as in the great lakes conflict system, durable peace has proved to be elusive as has been the case in Rwanda and Burundi. Fresh waves of violence keep erupting. The same can be said of the conflicts in Kenya, such as the post election violence in 1992, 1997, and 2007 with the one in 2007 reaching unprecedented heights. The recurrent nature of conflicts, despite the efforts put in place to ensure durable peace, has put a challenge to the actors in these conflicts to re look their conflict management approaches. Peace building is increasingly gaining importance, especially among new actors in the conflict management such as NGOs and development agencies as a topic of debate among conflict management actors, as a possible approach to bring about enduring peace in conflict prone communities. However, not much literature has so far been documented on this subject.

This chapter explores some of the ongoing debates on the role of peace building in conflict management. In doing so, this chapter will also highlight some of the shortcomings with conventional conflict management approaches, that have occasioned the recurrence of conflict. Negotiation[43], which is one of the often used conflict management tools has been faulted on account of its setback of re-entry where the

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[43] **Mwagiru. in his book: Conflict Theory, Processes and Institutionsof Management, p 113 defines ngotiation is defined as ".. a process by which the parties in a conflict sit down by themselves and talk it out. It is a non-coercive method of conflict management because the parties decide to manage their conflict jointly. Negotiation is a voluntary process, and docs not give rise to the same sort of enforcement measures that judicial settlement or arbitration give rise to.**

negotiators are unable to sell the agreement they negotiated to their constituents.[44] This often renders the peace process ineffective and may lead to a new round of violence. With mediation[45], two main problems attending to this process are that of impartiality of the mediator, and that of identifying the ripe moment[46] for the mediation. If mediation takes place when the moment is not ripe, then it is bound not to succeed. These methods, referred to as track one conflict management approaches have for a long time been the most visible approaches to conflict management. Mwagiru says the problem with these approaches is that they are based on bargaining which entails a win loose game. This win loose framework accounts for the short life of outcomes.[47]

It has been generally observed that track one conflict management approaches do not take into consideration the root causes of the conflict, and rather concentrate on power relations. Issues such as lack of recognition of one group in the society, inequitable distribution of resources or access to services are often at the heart of the conflict, and track one approaches do not concentrate on these fundamental issues. Current debates regarding peace building reveal several schools of thought. There arc those who believe that peace building is a continuous process that should be deployed through out the conflict cycle and that it should be an integrated process.. Another school of thought opines that peace building is necessary at the end of the conflict cycle.

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[44] **Mwagiru, M. Conflict Theory, Processes and Institutionsof .Management, Op. Cit P 115.**
[43] **Mwagiru, in his book: Conflict Theory, Processes and Institutionsof Management, p 115, defines mediation as the continuation of negotiation by other means. He further says that the need for mediation arises when the parties to a conflict have attempted negotiation, but have reached a deadlock.**
[46] **According to Zartman: I.W Zartman. '** *Alternative attempts at Crisis Management: Concepts and Processes* **'in G.R. Winham (ed). New Issues in International Crisis Management (Boulder, C.O: Westview Press, 1988) pp 199-223.**
[47] **Mwagiru, M. Conflict Theory, Processes and Institutionsof Management, Op. Cit P 115.**

Peace, and peaceful coexistence, is an important pillar of the United Nations Charter, as stipulated in Article 2(4) which negates the use of force in conflict management. Article 33(1) specifies the methods of peaceful settlement of disputes as negotiation, enquiry, mediation, conciliation and arbitration, judicial settlement, resort to regional agencies or arrangement of any other peaceful means of their choice. By this definition, the role of peace building has not been clearly defined. However, several UN bodies have moved beyond this definition, and integrated peace building as part of their program activities.

Various Unicef policy documents UNICEF defines peace education as the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflict and violence, both overt and structural, to resolve conflict peacefully, and to create the conditions conducive to peace, whether at an interpersonal, inter group, national or international level. It is UNICEF's position that peace education has a place in all societies- not just in countries undergoing armed conflict or emergencies. [ix]

Because lasting behaviour change in children and adults only occurs over time, effective peace education is necessarily a long-term process, not a short-term intervention. While often based in schools and other learning environments, peace education should ideally involve the entire community.

[48] **UNICEF website: http://www.unicef.ora'uirlseducation/index focus peace education.html**

UNICEF further observes that there is yet no common understanding as to what constitutes peace education, neither is there a common strategy for implementing it. Related terms include peace building in schools, education for peace, education for conflict resolution, and values for life. Because of lack of consensus with the label of peace education, the ultimate description is determined by the culture and context of the country as well as the scope and objectives of the activity. UNESCO identified the year 2000 as the International Year for the Culture of Peace. This declaration was set within the framework of the UN's actions for peacebuilding, which embraces a number of conventions and action plans on education for peace, human rights, democracy, international understanding and tolerance. Education is seen as one of the cornerstones of this peace building process. Reflecting its fundamental purpose, to construct the defences of peace in the minds of men, a culture of peace requires that education be the principal means of accomplishing this task. This includes not only formal education in schools, but also informal and non formal education in the full range of social institutions including the family and the media (UNESCO, 1998).

In its operational framework for peace education, Canadian International Development Agency, CIDA, notes some concerns in regard to peace education. First, that the issue of political, social and economic factors at the national level which have contributed to wars and conflicts, and how peace education influences people and decisions at these higher levels is still to be explored in depth. Secondly, that there exist few systematic evaluations on the medium or long term impacts of peace education, partly because the field is so new, despite the fact that peace education projects are designed at all levels of

schooling and in the public domain, for all target groups using different types of methodologies[49]

Caritas International is a development agency that has development a programatica approach to peace building where they describe Peace building as a way to achieve societal reconciliation. It is a people centred, relationship building, and participatory process. Peace building occurs either before violent conflicts erupts (a preventative measure) or after violent conflict ends (an effort to rebuild a more peaceful society.) Peace building may take the form of activities designed to increase tolerance and promote coexistence, or activities may address structural sources of injustice or conflict.[5]" Peace building, which relies on the principles of relationships and participatory process, is characterised by four factors; it should be comprehensive, it should strengthen interdependent relationships, it should be sustainable, it should be strategic in its focus, and it should aim to construct an infrastructure for peace.[1]

The search to find new and more effective ways of resolving internal conflict is a major preoccupation in today's world. The massive toll that modern wars have taken on civilian populations has given great urgency to this search. The violence done to the population through terror, the destruction of personal property, physical injury and the loss of loved ones all point to the urgency to build peace in our world/[2] Peace building is about bringing change in human relationships and institutions.

[49] CIDA Op. Cit. 24
[50] 'Peacebuiding', A Caritas training manual, Caritas International: 2002, pg. 15
[51] ibid.: pg. 90
[52] 'Working for reconciliation' A Caritas Handbook. Caritas International, 1999 Pg. 1

Peace building techniques and approaches cultivate the positive, life giving forces that exist in every conflict system to enable people caught in the web of violence to see the potential for a different future. These approaches assume that there are sources of energy and capacities for innovation, passion, hope, imagination and transformation within the system, the people, relationships, groups and communities that if awakened can be a moving and powerful force for change. The fundamental desire that characterises the gathering of groups and individuals for peace building is to improve their individual lives and help their communities to move forward by reducing violence and resolving conflicts. This implicit link that binds people together from opposing sides of the conflict to be together for a few days is a strong positive force, yet it is underestimated and under utilised in many peace building processes[53]. Constructively tapping into the deep desire for more fulfilling relationships and a better future is the main challenge of peace building field.

The landmark report for the UN Security Council by the then Secretary General Boutros Ghali, *An Agenda for Peace,* places peace building at the end of a conflict cycle, as a process of repairing what has been damaged during violent conflict. It describes preventive diplomacy as peace making, peacekeeping and post conflict peace building.
In his 1995 Supplement to An Agenda for Peace, however, Boutros-Ghali. in a slight change of opinion about the place of peace building, stated that peace building measures could also support preventive diplomacy thereby implying that peace building should be defined broadly by its activities and objectives rather than by its sequencing in a peace

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[53] C. Sympson, Positive approaches to peace building; a resource for innovators. Pact, Washington, 2003. pg. 20

process. The supplement stated that the goal of both preventive and post conflict peace building is the "creation of structures for the institutionalisation of peace."[54]

According to Cockell[5\] peacebuilding should address basic human needs which when threatened can cause conflict. Social stability, internal security, economic opportunities, a reasonable standard of living, and recognition of identity and worth are all basic needs, which have been cited in this regard. Cockell stipulates four parameters for sustainable peace building strategies and programes as the pillars of peace building as a human security issue; an operational focus on root causes, attention to context specificity, sustainable peace building processes and mobilisation of indigenous resources. Cockell further opines that self sustaining indigenous regeneration is a practical objective of peace building and is what marks its difference from other peace operations.

He notes that Peace building understood in this manner is an associative process of engagement, rather than a dissociative external intervention. The process is associative because it is defined by the protagonists constant participation in these relationships of recognition and trust. The process is also dynamic because it engages the protagonists in the interactive adjustment of these relationship to respond to changing political and socio-economic realities in their society. It is through such associative society processes that peace will be best maintained, even in the face of institutional shortcomings, inadequacies and even provocation at government level.

[54] **Boutros-Ghali, Supplement on An Agenda for Peace, UN Doc. AQ/50/60-S/19951, 3 January 1995 Para. 49**
[55] **John G. Cockell,' Conceptualising Peacebuilding: Human Security and Sustainable Peace,' in M. Pugh (ed), Regeneration of War-torn Societies, London: Macmillan.**
[56] **Ibid, pp 30-32.**

With its specific recognition of the importance of political security, a human security perspective on peace building is perhaps the best approach to ensure the effective operationalisation of sustainable, multi sectoral peace building operations. Scholars such as Paul Lederaclv[7] holds a similar view to the development agencies who have embraced peace building as a conflict management approach. He opines that peace building hinges on the theory of change. In this respect, he puts forward two arguments; First, that increased awareness about injustice and other sources of conflict translates into motivation for pursuing change. Hence, much effort is placed on publishing, speeches and campaigns aimed at increasing peoples' exposure to facts and information, to motivate them to make a response.

Secondly, that solving problems is the key to constructive change. That if people increase their skills in the various aspects of conflict transformation such as communication and problem solving processes, there will be a corresponding increase in their interest in applying these skills to problems of real life. In this orientation, training often carries the day. The more the training, the greater the social change.

[57] **J.P. Lederach(1997) Op. Cit.,**

2.2 Conclusion

While there is need for more academic research on this topic, it is evident that peacebuilding is slowly gaining ground as an important tool in ensuring sustainable peace. Development agencies and NGOs are increasingly making peacebuilding a central theme in their development work as demonstrated by the issues reviewed above. By analyzing the work of the Scout Movement in Kenya, this paper will seek to contribute to academic debate on the role of peacebuilding in conflict management.

CHAPTER THREE

3.0 DATA ANALYSIS, PRESENTATION AND INTERPRETATION
3.1 Overview

This chapter reports the results of data analysis pertaining to the objectives of this study. The reporting of statistical results in this chapter follows a fairly consistent pattern, after which the pertinent descriptive statistics, inferential, and appropriate conclusions arc presented. Data is presented in the order of the following research objectives; to establish the involvement of scouts' movements in peace building programs, to determine the nature and extent of use of peace building programs among scouts in Kenya, to establish if the scouts movement members are trained on peace building, to find out the strategies used by the scouts movement in peace building, to identify the challenges faced by scouts movements while conducting peace building programs, and to determine the attitude of members of the scouts movement towards peace building.

3.2 Respondents Demographic Information

The researcher found it worth to establish the demographic representation of the respondents since the study intends to establish the contribution of scouts' movement in peace building. These effects have already occurred but are embedded on the general information of the respondents i.e. the years they have worked and their responsibilities in scouts' movement. The demographic information of the respondents will give the researcher insight of the reliability of the information collected from the respondents and thus was prerequisite to establish the respondents" background information.

3.2.1 Age of the respondents

Scouting is an educational program that delivers its program through age sections. Various documents found in the World Scout Movement website[58] mention the traditional system that categorizes scouts into three sections; the cub scouts are the youngest age bracket of between 7/8 to 11/12 years old, Scouts from 11/12 to 16/17 years and Rover Scouts from 16/17 to 21/22 years, in Kenya Scout Association, the Rover Scout section has been categorized up to 35 years, this therefore means that there is an overlap between Rover Scouts and Scout Leaders, and the difference lies in attaining the necessary training to move to the Scout Leader category. From the findings most of the Scouts leaders 20(38.5%) are aged between 26-35 and most of the Scouts 36(47.4%) are aged 16-20 years. The Kenya Scout Association Peace building program targets mainly Scouts and Scout Leaders, and not Cub Scouts.

Table 3.1: Age of the responcents

Scout Leacers			Scouts		
	Frequency	Percent			
	23	44.2	5-10	4	5.3
J26-35	20	38.5	11-15	21	27.6
36-44	7	13.5	16-20	36	47.4
45-50	1	1.9	21-25	8	10.5
Above 50	1	1.9	26-30	2	2.6
Total	52	100.0	31 and above	5	6.6
			Total	76	100.0

[8] **See for instance: www.scout.org/resourcecentre**

3.2.2 Sex of the Respondents

Scouting is co-educational. Although it was originally a boy scout movement, a policy decision was made to admit boys and girls in the movement, since 1970s, while most young Scouts show an increasing number of girls, the older generation, who are Scout Leaders are still more male dominated, with a smaller population of women. This was captured in table 3.2 below where from the study findings most of the leaders 20(38.5%) are male while most of the scouts 50(65.8%) are female as indicated in table 3.2. A Strategy[59] document for the World Organisation of the Scout Movement adopted by the World Scout Conference in 2002, one of the current seven strategies of the Scout Movement is on gender[60]

Table 3.2; The sex of the Respondents

Scouts leaders			Scouts		
	Frequency	Percent		Frequency	Percent
	22	42.3		1	1.3
Male	20	38.5	Male	25	32.9
Female	10	19.2	Female	50	65.8
Total	52	100.0	Total	76	Too.o

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[59] **A Strategy for Scouting, Geneva: World Scout Bureau, 2003.**

[60] **In the document cited above, the World Organization of the Scout Movement has a strategy framework with seven strategic priorities. Strategic priority No. 3 is** *called "Girls and Boys, Women and Men; respecting differences, promoting equality and sharing responsibility.   The strategy goes further to state that " Scouting in most associations has developed from a male organization. Although girls and women may have been members for many years, often, not enough consideration has been given to their needs, the programs, leadership opportunities and structures to enable girls and women to participate fully. This can often be seen in membership statistics in National Scout Organisations. The aim of this strategic priority is to identify the support and tools required to help national scout organizations offer equality of opportunity to girls and boys, women and men at all levels in Scouting. This should offer new opportunities for everyone and through an increase in youth membership and adult leadership, result in a more even balance in the male :female ration in associations.,* **pg. 21**

3.2.4 Location of the Respondents

The 2007 post election conflict erupted in different parts of the country. Some of the most affected areas included Nairobi, and the Rift Valley. This study therefore selected four areas in these regions being; Nairobi, Nakuru, Elderot, Uasin Gishu and Transzoia

Table 3.4 (a): Respondents location

Scouts Leaders			Scouts		
Districts	Frequency	Percent	Districts	FreFre Frequency Frequcncy	Percent
	23	44.2		2	
Nairobi area	6	5.8	Nairobi	21	
Trans nzoia	4	1.9	Trans Zoia	15	
Uasin Gishu	8	9.6	Uasin Gishu	19	
Nakuru	11	3.8	Nakuru	18	
Total	52	1.9	Total	76	

3.2.5 The respondents level of Education

The study sought to understand the level of education among the respondents. This is a crucial element, as peace building programs involve training in conflict resolution mechanisms, and this would require the respondents to be literate. The study findings revealed that most of the leaders 14(26.6%) are diploma holders and most of the scouts 42(55.3%) of the scouts are secondary school certificate holders.

Table 3.5: Level of Education

Scouts Leaders			Scouts		
	Frequency	Percent		Frequency	Percent
	31	59.6		1	1.3
Diploma	14	26.9	No education	1	1.3
Bachelors	5	9.6	Primary education	21	27.6
Post graduate	1	1.9	Secondary education	42	55.3
Masters	1	1.9	Middle level collage	10	13.2
Total	52	100.0	University	1	1.3
			Total	76	100.0

3.2.6 Language of the Respondents

As an international Movement, Scouts interact with various international languages, and this gives them an edge in participating, and even learning more on peacebuilding in international forums. In testing how well the Scouts are equipped in foreign languages, most of the leaders 20(38.5%) agreed with 54(71.1%) spoke an international language as shown in the table below.

Table 3.6 b): The languages trained

	Frequency	Percent		Frequency	Percent
	31	59.6		18	23.7
	1	1.9	English	37	48.7
English	10	19.2	French	20	26.3
French	8	15.4	Spanish	1	1.3
German	2	3.8	Total	76	100.0
Total	52	100.0			

Table 3.7: Number of years in scouts' leadership

The study sought how long the Scout Leaders had been in their positions. This was to test the level of their experience in mentoring and coaching the youth in Scouting, and especially in peace building. As a voluntary Movement, leaders don't earn any salaries or allowances for their work in Scouting, however, the study shows 10(19.2%) have been leaders for less than five years while the larger majority has been in Scouting for a period beyond five years.

	Frequency	Percent
	22	42.3
Less than 5 years	10	19.2
5-9 years	9	17.3
10-14 years	3	5.8
15-19 years	5	9.6
above 20 years	3	5.8
Total	52	100.0

Table 3.7(c): Number of years of being a scout before becoming a leader

Although adults can join Scouting and train to become leaders, there is a natural progression for Scouts to transit to Scout Leaders upon attaining the required age and training. This makes them more effective leaders for scouts due to their personal experience going though the scout program themselves. The researcher asked the leaders the years that they were scouts before being leaders and from the findings most of them 12(23.1%) were scouts for 5 to 9 years, thus giving them adequate experience to develop relevant peacebuilding programs for the Scouts.

	Frequency	Percent
Less than 5 years	9	17.3
5-9 years	12	23.1
10-14 years	5	9.6
15-19 years	3	5.8
Total	29	55.8
System	23	44.2
	52	100.0

Table 3.7(d): Years of scouts' membership

In order to establish the level of scouts' understanding of Movement mission the researcher asked them the number of years that they have been members of the Movement and from the study most of them 36(47.5%) have been members from 1- 5 years with other having been there for more than 20years.

	Frequency	Percent
	3	3.9
Less than 5 years	36	47.4
5-9 years	21	27.6
10-14 years	10	13.2
15-19 years	4	5.3
above 20 years	2	2.6
Total	76	100.0

Table 3.7(e); Countries visited

Scouts leaders			Scouts		
No of countries	Frequency	Percent	No of countries	Frequency	Percent
1.00	3	5.8	**1.00**	10	13.2
2.00	8	15.4	2.00	10	13.2
3.00	2	3.8	4.00	3	3.9
4.00	2	3.8	Total	23	30.3
5.00	1	1.9	System	53	69.7
8.00	2	8			
Total	18	34.6			
System	34	65.4			
	52	100.0			

Scout movement is a worldwide movement which brings together members from different nationality with the same educational goals. From the study most of the respondents have visited other countries with most of the leaders 8(15.4%) having visited three countries and most of the scouts 10(13.2%) having visited one or two countries as shown in table 3.7(e). this shows that the Scouts and Leaders have a wide exposure on international issues, including peacebuilding initiatives.

3.3 The involvement of scouts' movements in peace building programs

According to Jacques Moreillon, "Peace is not simply the absence of war. Peace is dynamic process of collaboration between all states and peoples. This collaboration must be based on a respect for liberty, independence, national sovereignty, equality, and respect for the law, human rights as well as just and equitable distribution of resources."[61] In positioning itself as an actor in promoting peace, the Scout Movement observes. " The cause of peace has very many facets. It can be served in many ways. Some of them are spectacular, while others very seldom attract the press headlines. Scouting, by working on the human being himself, at grassroots level, and by striving towards an ideal of fraternity and understanding, plays a tremendous role in the promotion of peace at all levels. This role is performed in a quiet, unspectacular way, and in-depth, by creating a feeling of brotherhood - which is the true infrastructure for peace - among the youth who will be the citizens of tomorrow's world[62].

3.3.1 Understanding of conflicts and involvement

Conflicts and its effects can best be explained by those affected and this is why the researcher asked the respondents if they have ever had conflicts in their locality and the study showed that most of the leaders 13(25%) and 39(51.3%) of scouts have ever lived in a community that had gone through conflicts, thereby giving them practical experience in conflict situations.

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[61] **World Scout Bureau.** *32ⁿᵈ World Scout Conference,* **Paris, 23-27 July 1990. Report of Dr. Jacques Moreillon, Secretary General, pg. 28**

[62] **Ibid, pg. 2**

Table 3.8(a): Conflicts in respondents localities

Scouts leaders			Scouts		
	Frequency	Percent		Frequency	Percent
	27	51.9		8	10.5
[Yes	13	25.0	Yes	39	51.3
No	12	23.1	No	29	38.2
[Total	52	100.0	Total	76	100.0

Table 3.8(b): Involvement in peace building

Both scouts leaders and scouts were asked if they are involved in peace building and from the findings most of the leaders 27(51.9%) agreed as well as most of the scouts 48(63.2%).

Scouts leaders			Scouts		
	Frequency	Percent		Frequency	Percent
	22	42.3		4	5.3
Yes	27	51.9	Yes	48	63.2
No	3	5.8	No	24	31.6
Total	{52	100.0	Total	76	100.0

3.3.2 Peace building Training

Peace building is vital in ensuring the harmonious existence of people and from the study findings most of the leaders 25(48.1%) and 61(80.3%) have ever attended peace building as shown in table 3.9(a).

Table 3.9(a): Peace building Training

Scouts leaders			Scouts		
	Frequency	Percent		Frequency	Percent
	24	46.2		5	6.6
Yes	25	48.1	Yes	61	80.3
No	3	5.8	No	10	13.2
Total	52	100.0	Total	76	100.0

Scouts leaders					Scouts				
Field	**Yes**		**No**		**Field**	**Yes**		**No**	
Survival techniques	13	25.0			Survival techniques	23	30.3	25	32.9
Guidance and counseling	24	46.2			Guidance and counseling	34	44.7	18	23.7
First aid	22	42.3	30	57.7	First aid	49	64.5	15	19.7
Medical training	12	23.1	40	76.9	Medical training	18	23.7	26	34.2
Negotiation	8	15.4	44	84.6					
Arbitration	12	23.1	40	76.9					

As indicated in table 3.10, when both leaders and scouts indicated the fields that they were trained in relation to peace building. The study revealed that they were trained on the survival techniques, guidance and counseling, first's aid, negation, arbitration and medical. But on both sides guidance and counseling and firsts aid was emphasized as supported by 24(46.2%) and 22(42.3%) respectively by leaders. The Scouts also indicated the same scope of training as supported by 34(44.7%) and 49(64.5%) respectively. This implies that although the other fields are taught, guidance and counseling is viewed as the basis of peace building. The leaders were also asked if they had attended seminars most of them 19(36.5%) agreed.

Table 3.10(b): The importance of training to leaders and scouts on peace building

scouts leaders and scouts Importance of training	**Yes**		**No**	
Gives insight of what is expected incase of conflict	18	34.6		
Prepares people psychologically	12	23.1		
Enable the teaching of scouts	13	25.0		
Enable the leaders to deal with unique situations arising	10	19.2	41	78.8

When asked the benefits of training the respondents indicated that it gives insight, psychological preparation and ways to handle certain unique problems that may be encountered as indicated in table 3.10(b).

3.3.3 Targeted groups in peace building

The researcher in quest to know who are target in peace building asked the respondents to indicate their targeted groups. The study showed that that the targeted groups are students, civil society, youth groups and religious organizations but as per scout leaders most of them 14(26.9%) and 20(38.5%) emphasized school students and youth groups respectively, while scouts emphasised their fellow scouts, school students and youth groups as supported by 25(32.9%), 24(31.6%) and 47(61.8%) respectively as shown in table 3.11.

Table 3.11: Targeted Groups

Scouts leaders					Scouts				
	Yes		No			Yes		No	
	Freq	*%*	Freq	*%*		Freq	*%*	Freq	*%*
Students in schools	14	26.9			Fellow scouts	25	32.9	21	27.6
Civil society	7	13.5			Students in schools	24	31.6	24	31.6
Youth group	20	38.5			Civil society	11	14.5	27	35.5
Religious organization	3	5.8			Youth group	47	61.8	13	17.1
					Religious organization	10	13.2	28	36.8

The finding shows that school students and youth groups are the best recipients of peace building since they are still in position to educate their peers and families while at the same time, they form the bulk of victims in conflict situations as they are mobilised to the front line in violent conflict situations, and they also suffer lost opportunities in their youthful years, arising from conflict.

3.3.4 Peace building Members recruitment

Peace building is a humanitarian program which is involving, and the members do not earn any income or allowances from participating in the program. From the study Scouts were asked how they recruit members to spread peace building, in the study it was found out the most of them 60(78.9%) are recruited on voluntary basis.

Table 3.12: Members recruitment for peace building promotion

	Frequency	Percent
	8	10.5
Advertisement	8	10.5
Volunteering	60	78.9
total	76	100.0

3.4 The Nature and Extent of use of Peace building Programs among Scouts in Kenya

Scouts are considered as agents of spreading peace and giving humanitarian help in times of war and conflicts, they have been known to help in times of accidents and giving other community helps. This is in line with the mission of Scouting.'"

3.4.1 Involvement in peace building before and after conflicts

Peace building is a continuous progress that needs to be promoted before and post conflicts and in order to establish if the Kenyan scouts were involved in peace building before the 2007 post election conflicts from the findings although peace building was there the level of involvement was very low as indicated in table 3.13(a).

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[63] **www.scout.org** states the mission of Scouting: " *The mission of Scouting, is to contribute to the education of young people, through a value system based on the Scout promise and Law. to help build a better world where people area self-fulfilled as individuals and play a constructive role in society*

Table 3.13(a) Involvement in peace building programs before the post election violence

Scouts leaders and scouts

	Frequency	Percent
	4	5.3
Yes	22	28.9
No	50	65.8
Total	76	100.0

This means that peace building was not fully carried out before the post election violence

although it was supposed to be ongoing as supported by findings in table 3.13(b).

Table 3.13(b): Involvement in peace building when there are no conflicts or only after conflict

	Frequency	Percent
	22	42.3
Before	27	51.9
After	3	5.8
Total	52	100.0

When asked if they conduct peace building before or after conflicts most of them

27(51.9%) said that before conflicts, meaning that Scouts practice proactive peace

building since they have been trained to identify the early warning signals of a conflict.

The whole essence of the mission of Scouting is promotion of peace.

3.4.2 Programmes carried out during peace building

Peace building involves a lot of vices that promote and instil peace through various ways

and in this study peace meeting, tournaments, promotion and reconciliatory and giving of

awards were the main focus strategies.. The most used 13(25%) and 8(17.3%)

tournaments was the most emphasised as per scouts leaders, and as per scouts most of

them 11(14.5%) and 9(11.8%) supported the same respectively.

Table 3.14: Ways of promoting peace building

Scouts leaders					Scouts				
Programme	Yes		No		Programme	Yes		No	
	Freq	%	Freq	%		Freq	%	Freq	%
Peace meeting	13	25.0	1	1.9	Peace meeting	11	14.5	18	23.
Peace tournament	9	17.3	2	3.8	Peace tournament	9	11.8	19	25.
Promotion of Reconciliation	4	7.7			Promotion of reconciliation	8	10.5	19	25.
Giving awards	3	5.8	1	1.9	Giving awards	1	1.3	22	28.

3.4.3 Support by the government

Government support, whether material, or in terms of recognition to carry out peace building programs is an important success factor. In the study, most of the Scouts Leaders 26(50%) and 52(68.4%) of scouts agreed that government offers them support.

Table 3.15(a): Government support

Scouts leaders					Scouts				
Support by government					Support by government				
	Freq	%	Freq	%		Freq	%	Freq	%
Yes	26	*50.0*			Yes	52	68.4		
No	3	*5.8*			No	19	25.0		1

3.4.4 Appreciation by the government

To underpin the importance of the Scouts Peacebuilding program as assessed by the government, this study sought to establish the kind of support that the Scouts received from the government. The leaders 22(42.3%) said through material support and according to scouts most of them 40(52.6%) supported the same.

Table 3.15(b): Appreciation by the government

Scouts leaders					Scouts				
Way of appreciation	Yes		No		Way of appreciation	Yes		No	
	Freq	%	Freq	%		Freq	%	Freq	%
Support with material	22	42.3			Support with material	40	52.6	14	18.4
Give awards	5	9.6			Give awards	21	27.6	20	26.3
Awarding scholarships	1	1.9			Awarding scholarships	6	7.9	20	26.3

Table 3.15(c): Structured peace building training curriculum

	Frequency	Percent
	24	46.2
Yes	16	30.8
No	12	23.1
Total	52	100.0

The scouts movement have structured peace building training curriculum as supported by

16(30.8%) of the respondents.

3.4.5 Stakeholders supporting Peace building

Apart from government support other non-governmental organizations supports peace

building as indicated supported by most of the leaders 57(75%) and 29(55.8%) of the

scouts.

Table 3.15(d): Stakeholders supporting peace building

The study sought to know if the Scout peace program attracted support by other

stakeholders. This was crucial to establish since the Scout Movement is not a profit

making organisation and would require strategic partners in order to meet the financial costs of implementing the program.

Scouts leaders					Scouts				
Support by government					Support by government				
	Freq	%				Freq	%	Freq	%
Yes	57	75.0			Yes	29	55.8		
No	11	14.5			No	1.9	1.9		

Table 3.15(e): Other stakeholders supporting peace building

Scouts leaders				Scouts				
stakeholders	Yes		No		Stakeholders	Yes		No	
	Freq	%	Freq	%		Freq	%	Freq	%
NGOs	21	40.4			NGOs	28	36.8	24	31.6
Youth association	14	26.9			Youth association	28	36.8	17	22.4
Schools	8	15.4			Schools	16	21.1	19	25.0
Individuals/stakeh olders	8	15.4			Individuals/stakeh olders	15	19.7	21	27.6

The study findings illustrated in table 3.15(e) shows that non-governmental organization,

youth associations, schools and individuals supporting peace building pogramme.

3.4.6 Region covered during peace

The study sought to know the scope of the Scouts movement peace building program.

The respondents indicated that the program is a national strategy covering the whole

country; 36(69.2%) leaders and 48(92.3%) scouts said they cover nationally and conflict

prone areas as shown in table 3.16.

Table 3.16: Region covered during peace building

Scouts movement				
Region covered in peace building	Yes		No	
	Freq	%	Freq	%
Nationally	36	69.2	16	30.8
City centre	3	5.8		
Conflict prone	48	92.3	4	7.7
Schools	10	19.2		

3.4.7 The post lection violence

Kenya experienced violence after the 2007 disputed presidential election and various

regions felt the impact. The study asked the Scouts if they experienced the violence and

most of the 59(77.6%) agreed. This means that they were in a better position to make

peace building intervention, because they were living in the conflict prone areas and

combining this with their background training in peacebuilding, as well as knowing the

cultures and living patterns of their communities.

Table 3.17(a): Kenya 2007 post election violence

	Frequency	Percent
	4	5.3
Ves	59	77.6
No	13	17.1
Total	76	100.0

Table 3.18(b): Ways of promoting peace building by scouts

The study sought the various peace building approaches that the scouts used during the

post election crisis. As shown in table 3.18(b), several approaches were used with a heavy emphasis on reconciliation.

Scouts movement				
Actions taken by scouts	Yes		No	
	Freq	%	Freq	%
Promotion of reconciliation	38	50.0	12	15.8
Peace crusade and advocacy	12	15.8	24	31.6
Planning of settlement	12	15.8	24	31.6
Promotion of tolerance	17	22.4	24	31.6

Table 3.18(c): Responses by targeted people in peace building initiative

The study sought to understand the reaction of the target communities to the scout peace

building program. From the response, 23(30.3%) took peace building positively as shown

in table 3.18(c).

Response by people	Frequency	Percent
	44	57.9
Negative	6	7.9
Positive	23	30.3
Fair	3	3.9
Total	76	100.0

3.5 Scouts' training on peace building

Peace building especially after a violent crisis is a delicate process. It involves getting people to reconcile their already devastated emotions, and to focus on more constructive initiatives, as a way of fostering peace. To undertake this exercise without triggering emotional outbursts requires special people relation and communication skills.

3.5.1 Scouts movement members Competency

Peace trainers and conflict handlers require high level of confidence in their skills if they are to successfully implement peace building programs. This is because it involves convincing conflicting parties to abandon the conflict mentality and embrace a peaceful coexistence mentality. This study asked the Scouts about their confidence levels regarding their competence to handle peace building programs.

From the findings, the leaders 19(36.5%) and 35(46.1%) of scouts showed confidence in conducting peace building programs.

Table 3.19(a): Members competence

Scouts leaders			Scouts		
If competent			If competent		
	Freq	%		Freq	%
Yes	19	36.5	Yes	35	46.1
No	4	7.7	No	31	40.8

3.5.3 Peace building Seminars and Workshops

Seminars and workshops in peace building brings people together to share ideas and experiences on emerging strategies and promising practices. In the study. Scout leaders and Scouts were asked if they attended seminars. Most them 13(25%) and 18(23.7%) agreed respectively.

Table 3.20(a): Scout Seminars on Peacebuilding

The study asked respondents if they had attended seminars organized by the Scout Movement on peace building. 25% of leaders and 23/% of Scouts had attended. Although this reveals that the Scout Movement organizes specific seminars on peacebuilding. the number of those who have attended these courses is not large, but they could also serve as trainers for other leaders and scouts.

Scouts leaders					Scouts				
Seminars	Yes		No		Seminars	Yes		No	
	Freq	%	Freq	%		Freq	%	Freq	%
Seminars/retreats for peace building for scout members	13	25.0	9	17.3	Seminars/retreats for peace building for scout members	18	23.7	46	60.5

Table 3.20(c): Content of peace building seminars

Scouts leaders					Scouts				
Seminar content	Yes		No		Seminar content	Yes		No	
	Freq	%	Freq	%		Freq	%	Freq	%
Peace and conflict management	2	3.8	2	3.8	Peace and conflict management	10	13.2	7	13.5
					Social tolerance	6	7.9	25	32.9
					Conflict resolution	14	18.4	23	30.3
					Arbitration	5	6.6	23	30.3
					Human rights	12	15.8	20	26.3
					Sports	18	23.7	19	25.0
					Negotiations	11	14.5	22	28.9

In the seminars as illustrated in table 3.20(c) the audiences are taught on various fields that promote peace building i.e. social tolerance, conflict resolution, arbitration, human rights, sports and negotiations. This implies that seminars promote peace building process. The facilitator of these seminars are Scout trainers of the Kenya Scouts Association as reported by the respondents.

Table 3.20(d): Challenges facing Scouts' training on peace building

In seeking to find out the challenges that the Scouts movement faces in implementing their peacebuilding program, several issues were raised. The study points at the need to have reference books, a peace building syllabus, proper program planning, understanding of people culture and also counseling of members before going on a peace building program to avoid getting themselves into tramautic situations. This psychological preparation of the peacebuilding implementers was rated as very low. see table 3.20(d).

Scouts movement				
Statement	Yes		No	
	Freq	%	Freq	%
Books specially on peace building given to the scouts	6	11.5	16	30.8
code(syllabus) of teaching peace building in the scout movement	8	15.4	15	28.8
Laid down procedures for peace building	9	17.3	16	30.8
Planning before embarking on peace building	17	32.7	6	11.5
Understanding of Culture and norms of people before preaching peace building	16	30.8	8	15.4
Members involvement in peace building counseling before going to the field	19	36.5	4	7.7

3.7.1 Challengers encountered in the study

In the study peace building education there are various challenges, lack of funds as supported by most of the leaders 33(63.5%) and lack of enough materials 27(51.9%) were identified to be the main hindrances in spreading of peace building education as illustrated in table 3.23.

Table 3.23(a): Challenges faced by scouts leaders in peace building programme
Key : SD-Strongly Disagree; D-Disagree, U-Undecided, A-Agree, SA-Strongly Agree

	SD		1)		U		A		SA	
	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
mguage barrier slows down the arse	2	3.8	4	7.7			14	26.9	5	9.6
ck of funds	1	1.9	1	1.9	1	1.9	11	21.2	12	23.1
embers are not Cooperative	4	7.7	15	28.8			7	13.5	26	50.0
me communities are hostile to angers	1	1.9	2	3.8	5	9.6	18	34.6	3	5.8
Lmatic changes	2	3.8	9	17.3	2	3.8	12	23.1	3	5.8
me areas are very interior and there **to** means of communication			3	5.8	1	1.9	19	36.5	5	9.6
enough materials	1	1.9					21	40.4	6	11.5
sease prone zones Ebola and ilaria	2	3.8	5	9.6	1	1.9	18	34.6		
mbers fear for there security	1	1.9	5	9.6	6	11.5	13	25.0	4	7.7
ck of skill to affected members »se in need of terial/psychological help			2	3.8	4	7.7	18	34.6	5	9.6
ere is no structured education **t** examine	2	3.8	8	15.4	1	1.9	11	21.2	6	11.5

Table 3.23(b): Challenges faced by scouts in peace building programme after post election violence

The study asked the respondents to identify specific challenges that they faced during their peacebuilding campaigns during the post election violence in Kenya, both the Scouts and their leaders 39(51.3%) cited lack of materials to be a major hindrance with language barrier coming second as supported by 34(44.7%) of the scouts.

Scouts		
Challenges encountered	**Yes**	
Intolerance from members of the public	Freq	**%**
Insecurity	30	39.5
Tribalism	26	34.2
Lack of teaching materials	39	51.3
Displaced members	26	34.2
Lack of funds	24	31.6
Language barrier	34	44.7

3.8.1 Scouts own perception of their Peace building program

When the respondents were asked about their own perception regarding their peacebuilding programs, their responses show mixed reactions as shown in table 3.25 below. However there is a bias toward a positive perception that the Scouts feel that their program is important, and is contributing to building sustainable peace.

Table 3.25: Respondents attitude toward peace building
Key : SD-Strongly Disagree; D-Disagree, U-Undecided, A-Agree. SA-Strongly Agree

	SD		I)		U		A		SA	
	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
race building is a waste of time	21	40.4	3	5.8	1	1.9	1	1.9	1	1.9
i only the academically weak rjdents who join scouts movement	19	36.5	5	9.6			1	1.9		
am very committed to peace -uilding	2	3.8	1	1.9			9	17.3	15	28.8
is no need of peace building	18	34.6	3	5.8			4	7.7		
mi proud of the contributions I have -jde towards attainment of peace in ay country	1	1.9	1	1.9	1	1.9	16	30.8	10	19.2
eace building is well provided in the tout movement			3	5.8	4	7.7	13	25.0	5	9.6
am fond of peace building i would -ot feel complete without doing it	1	1.9	1	1.9	4	7.7	15	28.8	5	9.6
"he government has done well in .pporting scouts in peace building			5	9.6	4	7.7	16	30.8	3	5.8
•:out movement is a noble course					14	26.9			10	19.2
GOs support the peace building x gramme					1	1.9	16	30.8	10	19.2
'eace building should be .orporated into schools curriculum			2	3.8	1	1.9	13	25.0	13	25.0
vout movement has enough material :eded to conduct peace building	9	17.3	8	15.4	1	1.9	6	11.5	3	5.8
eace building is prerequisite to xaceful coexistence of communities aid countries.			1	1.9	4	7.7	15	28.8	10	19.2
'eace building should be made "randatory in school syllabus	1	1.9			4	7.7	12	23.1	13	25.0

CHAPTER FOUR

4.0 DISCUSSION OF FINDINGS
4.1 Introduction

This chapter presents a discussion of the role of Scouts in post conflict peace building, as analyzed in chapter 3. The discussion is structured according to the study objectives as set out in chapter 1.

4.2 Findings of the Study

From the past studies it was revealed that scholars have concentrated on other conflict management approaches such as peace keeping, mediation, arbitration as well as negotiations. The literature review in chapter 1 revealed that peace building is a relatively new approach in conflict management, and which is gradually gaining ground among scholars and debates are emerging on its importance as an approach to ensure sustainable peace. From the study, the researcher discusses the research findings in the following systematic manner; the involvement of the Scouts Movement in Kenya in peace building; the nature and extent of use of peace building programs among Scouts in Kenya; the scope of peace building training among Scouts in Kenya, the strategies used by the Scouts Movement in peace building; the challenges faced by Scouts while conducting peace building programs and the attitude of the Scouts towards peace building.

4.2.1 Background Information

The background information of the respondents revealed that most of the Scout leaders are aged between 26-35 while the most of the Scouts are aged between 16-20years old, with most of leaders 20(38.5%) being male which was contrary to Scouts most of whom 50(65.8%) were females. Most of the leaders 65(85.5%) are married, the total population of the respondents was drawn from various parts of the nation as shown in table 3.4(a). most of them have been living in the same locality for between 1-44 years. On their education level, most of the Scouts' leaders have attained diploma with Scouts having attained secondary certificates. Besides English being a national language, some respondents understood French. German and Spanish. Most of the respondents have been in Scouting for between 5-10 years and have visited one or two countries as supported by 10(13.2%) of the respondents.

4.2.2 The involvement of Scouts' movements in peace building programs

Review of past studies related to peace building shows that conflict management approaches do not take into consideration the root causes of the conflict, and rather concentrate on power relations. Issues such as lack of recognition of one group in the society, inequitable distribution of resources or access to services are often at the heart of the conflict, and track one approaches do not concentrate on these fundamental issues. Current debates regarding peace building reveal several schools of thought. There are those who believe that peace building is a continuous process that should be deployed through out the conflict cycle and that it should be an integrated process. Another school of thought opines that peace building is necessary at the end of the conflict cycle. From this study it was revealed that most of the 13(25%) of the leaders and 39(51.3%) of the

Scouts respondents are not only agents of spreading peace building but also have experienced conflicts in their lives

The study further revealed that most of the Scouts leaders and Scouts 27(51.9%) and 48(63.2%) respectively are actively involved in peace building. In education most of them 25(48.1%) leaders and 61(80.3%) of Scouts have been trained on peace building, thereby equipping them psychologically to handle conflicts and also enable them deal with unique situations that may arise during their peace building missions. Most members of the Scout Movement 60(78.9%) are recruited on a voluntary basis.

4.2.3 The nature and extent of use of peace building programs among Scouts in Kenya

Peace building initiatives among Scouts in the Kenya Scouts Association cover activities such as conservation of environment and natural resources, humanitarian response, peace building workshops, peace campaigns, and the use of songs, dance and sports to restore peace in conflict prone areas.

When the researcher asked them to indicate if they were involved in peace building before and after 2007 post election violence, most of them 27(51.9%) were involved in peace building before election violence, peace meetings and tournaments was the most used means of spreading peace.

According to study findings, it was revealed that government offers support to peace building initiatives, it also supports peace building by offering materials, giving awards and scholarships. It was also revealed that various organizations support the Scouts' peace building initiatives. Such organizations include NGOs, Youth groups, schools and individuals. Scouts' peace building efforts are local, regional and national initiatives. The respondents were asked the effects of election violence which revealed that people were displaced, killed, injured and houses burnt. The Scouts in their mission emphasized reconciliation among people after post election violence.

4.2.4 Training of Scouts in Peace building

Training prepares and exposes Scouts to the importance of peace building and ways to tackle challenges that may be encountered. The Scout Movement in Kenya has training courses on peace building for its members. The respondents who had gone through this training were confident to handle challenges that come with peace building. The scope of their training included conflict management, social tolerance, arbitration, human rights, negotiation and engage in sports as a way of bringing reconciliation, as part of the peace building process.

4.2.5 The strategies used by the Scouts' movement in peace building

Peace building is a long term procedure that requires slow and continuous process in order to achieve long-lasting peace. The most employed strategies in the study were peace meetings, equity and justice promotion and sports engagement. Peace meetings and peace campaigns were the most emphasized strategies. In the study, it was also revealed that Scouts movement partners with other organizations like educational institutions, government institutions, religious and youth groups.

4.2.6 The challenges faced by Scouts' movements while conducting peace building programs

The Scout Movement peace building programs is also faced with challenges in developing and implementing peace building programs. Some of the challenges identified in this study include, language barrier, lack of cooperation, hostile communities, accessibility; health risks while operating in communicable diseases prone areas and lack of a structured education program in the movement were seen to be major set-backs of the study. Although these were mentioned to be challenges, lack of resource materials was the major hindrance as supported by 33(63.5%) and 27(51.9%) of both Scouts leaders and Scouts respectively. These challenges can be overcome as per respondents through social integration and solicitation of funds to support in buying of materials needed for the implementation of peace building.

4.2.7 The attitude of the Scouts' towards peace building

Attitude is perspective towards certain phenomenon of which in this study is peace building. From this study, it was revealed that peace building is received with mixed reaction by its respondents. Most of them thought peace building is not a waste of time, and they are committed and proud of the outcomes of the Scouts peace building initiative. Most of them agree that peace building is well provided for in the mission and vision of the Scout Movement. The government has also recognized the contribution of the Scout Movement in peace building, and has been giving them financial and material support.

When asked their opinion on peace building most of them 71(93.4%) believe education should be integrated into schools curriculum because it promotes tolerance as shown by most of them 51(67.1%). Their opinions further revealed that Scouts peace initiatives promote peace 71(89%), promoted equity among people 65(85.5%), peace building averts conflicts 62(81.6%), promotes social integration 58(76.2%), should target all members of the public 58(76.4%) and peace building develops intercultural understanding 58(76.3%). The above findings indicated that peace building contributes a lot to the attainment of peace in the community.

CHAPTER FIVE

5.1 CONCLUSION AND RECOMMENDATIONS

This study has established the involvement of Scouts in post conflict peace building. The study focused on the work of Scouts following the post elections crisis in Kenya at the end of 2007 and the early part of 2008. to place the work of the Scouts into perspective, this study also explored, through research questions, how scouts contribute to peace building in Kenya, the nature of their peace building programs, the scope of training among the scouts, to equip them with the necessary knowledge, attitude and skills to handle peace building, the typology of strategies and tools used by the scouts in implementing their peace building programs, as well at the challenges the scouts face in implementing their peace building programs. The study also established the attitude the scouts hold about their own peace building initiatives.

The study has therefore concluded that the Scouts are playing an important and crucial role in peace building in Kenya. It has confirmed more strongly one of the current debates in peace building, that peace building initiatives should be a continuous process and that it should be deployed throughout the conflict cycle and that it should be an integrated process.

For instance, the study has proved right Unicefs policy position that peace building is the **process** of promoting the knowledge, attitude and skills and values needed to bring about behavior change that will enable children, youth and adults to prevent conflict and violence, both overt and structural, to resolve conflict peacefully, and to create the conditions conducive to peace, whether at an interpersonal, inter group, national or international level. [64]

The findings of this study have also proved right, in many ways, the conflict transformation theory which served as the conceptual framework of this study.

Some of the main tenets of this theory that the study has confirmed include: that conflict transformation is the 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. By using scouts from the same conflict region to implement peace building programs, the Scout Movement recognizes the need to engage with and transform relationships.

Lederach observes that peace building is a long term transformation of a war system to a peace system, inspired by a quest for the values of peace and justice, truth and mercy. The Scouts approach of engaging in peace building in non conflict zones, and in engaging in peace campaigns and training of communities on the need for peaceful coexistence, the scouts are essentially striving to create a peace system in society and therefore avert a war system.

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[64] UNICEF **website:** hnp://www.unicef.org/girlseducation/**index focus peace education**.html

The study validates Sambanis model of peace building (see figure 1 in chapter 1) where the intermediary variable in peace building as stipulated as enhanced knowledge, social cooperation, equity and justice, and change of values and attitudes, being the variable that will deliver sustainable and enduring peace, and ultimately lead to social, economic and human development. From the various strategies and approaches used by the Scouts as revealed in the findings, this model has been validated by their scope and execution of their peace building program.

By partnering with other stakeholders such as religious institutions, youth groups, NGOs. the Scout Peace building program further validates the theory's tenet that conflict transformation embraces multi-track interventions, building of peace constituencies at the grass root level and also creating peace alliances.

5.2 Recommendation for further research and policy development

In identifying the challenges and possible solutions toward the improvement of peace building program by the Scouts, this study has achieved its stated policy and academic justification.

On the policy level, the Scout Movement as well as the civil society as a whole can use the findings of this study to develop a peace building policy framework for NGOs.

On the academic front, this research paves the way for further research on the role of civil society in peace building, which will further inform the development of further peace building theory, with the ultimate goal of seeking to transform the society into a peaceful coexistence system that is not bedeviled by the ills of conflicts.

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APPENDICES

APPENDIX A: QUESTIONNAIRE FOR SCOUTS

The following questions will help understand the involvement of the scouts' movement in promotion of peace though peace education. Please answer them as truthfully as possible. Do not write your name anywhere on the questionnaire. All the information volunteered will remain confidential and anonymous. Tick **(V)** or fill in the blanks as appropriate

SECTION A: Respondents background information

1. Indicate your district
2. How old are you?_____Years
3. What is your sex?   Male [ ]   Female [ ]
4. What is your marital status? Single [ ]   married [ ] divorced [ ]   separated [ )
5. What is your highest level of education?

     No education   [ ]   Primary education   [ ]
     Secondary education [ ]   Middle level college   [ ]
     University   [ ]

6. Are you employed   Yes [ ]   No [ ]

     If yes what kind of job
     Self employed   [ ]   Casual   [ ]
     Contract   [ ]   Permanent   [ ]

7. How long have you been a resident of your current locality?
8. For how many years have you been a scout's member?

     Less than 5 years   [   ]   5-9 years   [   ]
     10-14 years   [   ]   15-19 years   [   ]
     Above 20 years   [   ]

9. How many countries have you visited as a scout member? [_____]
10. Are you paid by the scout's movement? Yes [ ]   No [ ]
11. Apart from your countries national language, are you trained in any other language?

     Yes   [   ]   No   [   ]

  If yes to above, please specify which one
   English   [   ] French   [   ] German   [   ]
   Spanish   [   ] Portuguese [   ] Spanish [   ]

SECTION B: Involvement of Scout Movements in peace education programs

12. Have you had conflicts in your locality that need external intervention? Yes [ ]No [ ]

13. Are you involved in peace education as a scout? Yes [ ]No [ ]

14. How long have you been involved in peace education? [_____]

15: Are scouts trained on peace education? Yes   [   ]   No [   ]

  If yes to above please specify what kind of training
     Survival techniques in war torn areas   [1
     Guidance and counseling to conflicts victims
     First aid process
     Medical training/ drugs administration   [   ]
     Any other (specify)

16. Who is your target group in the peace education?

Fellow scouts   [ ]   Students in schools   [ ]

Civil society   [ ]   Youth groups   [ ]

Religious organizations   [ ]

17 How do you recruit members for peace education promotion?

Advertisement   [ ]   Volunteering   [ ]

Others (specify)_

SECTION C: The nature and extent of use of peace education programs among scouts in Kenya

18(a). Were you involved in peace education programs before the post election violence?

Yes [ ] no [ ]

(b) If yes what kind of programs are you involved in during peace education

Peace meeting   [ ]   Peace tournaments   [ ]

Promotion of reconciliatory meetings [ ]   Giving peace awards   [ ]

19(a). Did your locality experience post election violence? Yes [ ]   no [ ]

(b). If yes please indicate to what extent

People displaced   [ ]   Houses burnt   [ ]

People injured   [ ]   People killed   [ ]

All of the above   [ ]

20 What steps did you take to promote peace during post election violence in Kenya?

Promotion of tolerance   [ ]   Promotion of reconciliation   [ ]

Peace crusades and advocacy [ ]   Planning of resettlement   [ ]

21. What was the response of your target group towards your peace initiative?

22(a). Does the government of Kenya recognise the efforts made by the movement in spreading peace education? Yes   [   ]   No

(b) If yes to above, how does it appreciate?

Support with materials   [   ]   Give awards to members   [   ]

Awarding scholarships   [   ]

23(a). Are there any stakeholders supporting Scout in peace education programmes?

Yes   [   ]   No

(b) If yes to above, which ones are they?

Government   [   ]   NGOs   [   ]   Youth Associations   [   ]

Schools   [   ]   Individuals/well wishers   [   ]

SECTION D: Scouts training on peace building

24. Do you feel competent to handle peace education?   Yes [ ]   No [J

25.. Have you had any training in peace education? Yes [ ]   No [ ]
     If yes, what was the content of the training?
     Social tolerance   [ ]   Conflict resolution   [ ]
     Arbitration   [ ]   Human rights   [ ]
     Sports   [ ]   Negotiations   [ ]
   Others (specify)

26. Are there seminars/ retreats for peace education for scouts members? Yes [ ] No [ ]
     If yes, where are they held?
     What were you taught in the seminars?

     After how long is seminars or retreats held?

     Who are the facilitators of the seminars?

27. Were you taught peace education in primary school?   Yes   [ ]   No   [ ]
28. Were you taught peace education in secondary school? Yes   [ ]   No   [ ]
29. Were you taught peace education in college?   Yes   [ ]   No   [1
30. Were you taught peace education in outside educational setting? Yes f   ] No   [ ]
31. Have you ever attended any training in peace building? Yes   [ ]   No
[   ]

I" s e c t i o n ! ^ Strategies used by the scout's movement in peace building

32. What strategies do you employ in peace education?
     One on one   [ ]   Peace meetings
     Peace campaigns   [ ]   **Promotion** of equity and **justice**
     Cessation of violence   [ ]   Sports   [I
     Exchange programs   [ ]

33. Do you partner with other organizations in peace building?   Yes [ ]   no [ ]
     If yes which ones
     Educational institutions   [ ]   Religious groups
     Youth groups   [ ]   Government institutions   [ ]
34. Are there any laid down procedures for peace education? [   ] No   [|
35. Does the movement plan before embarking on peace education? Yes   **f**   ] No [   ]
36. Do scouts find out the culture and norms of people before preaching peace education
     to them?   Yes   [ ] No   [ ]
37. Are the members involved in peace education counselled before going to the field?
     Yes   [ ] No   [ ]

SECTION F: Challenges faced by scout's movements while conducting peace education programs

38 (a) What challenges did you face in promoting peace education during the post election violence?

Intolerance from the members of the public [ ] Insecurity

Tribalism [ ] Lack of teaching materials [

Displaced members [ ] Lack of funds [ ]

Language barriers slows down the course [ ]

(b) How do you intend to overcome the above challenges?

Persistence in peace efforts [ ] Seek security beef up [ ]

Encourage social integration [ ] Solicit more funds

Others (specify)

39. Are you satisfied with the role you play in peace education   Yes [ ] No [ ]

SECTION G: Attitude of members of the scout's movement towards peace education

40. What is your opinion on the role of peace education as implemented by the scouts' movement. Tick where applicable.

Strongly agree (SA), Undecided (U), Agree (A), disagree (D), strongly disagree (SD)

Opinion	SA	A	U	I)	SD
Promotes peace					
Promotes equity and justice					
Should be integrated in school curriculum					
Achieves minimal results					
Avoids conflicts					
Promotes social interactions					
Promotes tolerance					
Should target all members of public					
promotes peace					
Develops intercultural understanding					

*****THANK YOU   VERY MUCH FOR FINDING TIME TO FILL   THIS QUESTIONNAIRE*****

APPENDIX B; QUESTIONNAIRE FOR SCOUT LEADERS

The objective of the survey is to provide the researcher with information for purely academic purposes. The particular purpose of this survey is to investigate the involvement of Scout Leaders in peace education programs and the scout's participation in peace building. You have been selected in the survey and we would like to ask for your honest response. All information provided by you will be kept strictly confidential. Do not put any name or identification on this questionnaire.

We tltank you for your support

Answer all questions as indicated by either Ticking (^1) or filling in the blank option that applies.

SECTION A: Respondents Background Information

1: What is your age?

    26-35yrs   [   ]   36-44yrs   [   ]

    45-50   [   ]   above 50yrs   [   ]

2: What is your Gender? Male   [   ]   Female   [   ]

3. What is your marital status? Single [ ]   married [ ] divorced [ ]   separated [ ]

4. Indicate your district

5. How long have you been a resident of your current locality?

6: Highest level of Education attained?

    Diploma   [   ]   Bachelors   [   ]

    Post graduate diploma   [   ]   Masters   [   ]

    Other Specify

8. Apart from your countries national language, are you trained in any other language?

        Yes   [   ]   No   [   ]

  If yes to above, please specify which one

    English   [   ] French   [   ] German   [   ]

    Spanish   [   ] Portuguese [   ] Spanish [   ]

9: How many scouts are under your leadership?

10: For how long have you worked as a scout leader?

    Less than 5 years   [   ]   5-9 years   [   ]

    10-14 years   [   ]   15-19 years   [   ]

    Above 20 years   [   ]

11: Are you employed?   Yes   [   ]   No   [   ]

  If yes which kind of job?

    Civil servant   [   ] Self employed   [   ]

    Casual   [   ]   Contract   [   ]

12: Are you paid by the Scout Movement?   Yes   [   ]   No   [   ]

13: How many countries have you visited?

14. For how many years were you a scout member before you became a leader?

    Less than 5 years   [   ]   5-9 years   [   ]

    10-14 years   [   ]   15-19 years   [   ]

    Above 20 years   [   ]

SECTION B: Involvement of scout's movements in peace education programs.

15: Does the Scout Movement get involved with peace education?

    Yes   [ ]   No   [ ]

16: Kindly indicate the scope of our leadership?

    Regional   [ ] National   [ ] Provincial   [ ]

    District   [ ] Division   [ ]

17. Have you had conflicts in your locality that need external intervention?

        Yes [ ]   No [ ]

18(a): Are scouts leaders trained on peace education? Yes   [ ]   No   ( ]

  (b)lf yes to above please specify what kind of training

    Survival techniques in war torn areas   [ ]

    Guidance and counseling to conflicts victims   [ ]

    First aid process   [ ]

    Medical training/ drugs administration   [ ]

    Conflicts resolution techniques   [ ]

    Negotiation   [ ]

    Arbitration   [ ]

    Peace keeping   [ ]

    Any other (specify)

19. Have you ever attended any seminars on peace education? Yes   [ ]   No [ ]

20. What is the importance of undertaking peace education training for scout movement leaders?

    It gives them insight of what to expect in cases of conflicts

    Prepares people psychologically   [1

    Enables them teach the scouts   [ ]

    Enable leaders deal with unique situations arising   [ ]

21. Who is your target group in the peace education?

    Fellow scouts   [ ]   Students in schools   [ ]

    Civil society   [ ]   Youth groups   [ ]

    Religious organizations   [ ]

22 How do you recruit members for peace education promotion?

    Advertisement   [ ]   Volunteering   [ ]

Others (specify)__

SECTION C: The nature and extent of use of peace education programs among _scoutsnn Kenya

23 (a). Do scouts spread peace education when there are no conflicts or only after conflicts?　　Before　[　]　　After　[　]

 (b) If yes what kind of programs are you involved in during peace education

Peace meeting　　　　　　[　]　　Peace tournaments　　　　　　( )

Promotion of reconciliatory meetings [　]　Giving peace awards　　　[　]

24 (a). Does the government of Kenya recognise the efforts made by the movement in spreading　peace education? Yes　[　]　　No

 (b) If yes to above, how does it appreciate?

Support with materials　[　]　　Give awards to members　[　]

Awarding scholarships　[　]

25. Does the scout movement have a structured peace education training curriculum?

Yes　[　]　　No

26. Which part of the country does the movement preach peace education?

Nationally　[　]　City centre　　[　]　　Rural areas　[　]

Conflicts prone areas　[　]　Schools　[　]

27(a). Are there any stakeholders supporting scouts in peace education programmes?

Yes　[　]　　No

 (b) If yes to above, which ones are they?

Government　[　]　　NGOs　[　]　　Youth Associations　[　]

Schools　　[　]　　Individuals /well wishers　[　]

SECTION D: Scouts movement members training on peace building

28. Do you feel competent to handle peace education?　　Yes　[　]　　No　[　|

29. Were you taught peace education in primary school?　Yes　[　]　　No

30. Were you taught peace education in secondary school? Yes　[　]　　No　I　1

31. Were you taught peace education in college?　Yes　[　]　　No　[　|

32. Were you taught peace education in outside educational setting? Yes I　] No　[　|

33. Have attended any training in peace building? Yes　[J　No　　[　]

34. Are there seminars/ retreats for peace education for scouts members? Yes [　] No I　]

If yes, where are they held?

What were you taught in the seminars?

After how long is seminars or retreats held?

Who are the facilitators of the seminars?

35. Are there any books specifically on peace education given to the scouts?

Yes [　] No [　]

36. Is there any code (syllabus) of teaching peace education in the scout's movement?

Yes　[　] No　　[　]

SECTION E: Strategics used by the Scout in peace building

37. Are there any laid down procedures for peace education? [   ]   No

38. Does the movement plan before embarking on peace education? Yes   [   ] No [J

39. Do scouts find out the culture and norms of people before preaching peace education
    to them?   Yes [   ] No   [   ]

40. Are the members involved in peace education counselled before going to the field?
        Yes [   ] No   [   ]

41. What strategies do you employ in peace education?

One on one	[ ]	Peace meetings	[ ]
Peace campaigns	[ ]	Promotion of equity and justice	
Cessation of violence	[ ]	Negotiation	[ ]
Arbitrations	[ ]		

42 (a) Do you partner with other organizations in peace building?   Yes [ ]   no [ ]

   (b) If yes, which ones?

Educational institutions	[ ]	Religious groups	[ ]
Youth groups	[ ]	Government institutions	[ ]

43. Would you recommend strategic partnerships with other stakeholders in implementing peace education?

        Yes   [   ]   No

If yes, please specify

SECTION F: Challenges faced by scout's movements while conducting peace education programs

Statement	Strongly Disagree	Disagree	Undecided	Agree	Str Ag
Language barriers slows down the course					
Lack of funds to conduct the study					
Members are not cooperative in conducting pcace education					
Some communities are hostile to strangers					
Climatic changes affect the member's ability to spread peace education					
Some areas are very interior and there is no means or communication					
There are no enough materials to conduct the peace education programs					
Some areas are disease prone zones i.e. Ebola and malaria					
Members fear for their security in war torn areas					
Lack of skills to handle affected members, those					

44. State in your own word the most severe challenge experienced in carrying out peace education by scouts movement in Kenya

45. Do you experience the following barriers while conducting peace education?

46. How do you intend to overcome the above challenges?
    Persistence in peace efforts   [ ]   Seek security beef up   [ ]
    Encourage social integration   [ ]   Solicit more funds   [ ]
    (specify)

SECTION G: Attitude Scouts Leaders towards peace education.
The statements below represent various views about peace education in scout movement.
Please indicate by a tick the statement that most closely agrees with your views.

47	Statement	Strongly Disagree	Dis-agree	Un-decided	Agree	StrongK
	Peace education is a waste of time					
	It is only the academically weak students who join scouts movement					
	1 am very committed to peace education					
	There is no need of peace education					
	I am proud of the contribution 1 have made towards attainment of peace in my country					
	Peace education is very well provided in the scouts movement					
	I am so used to and fond of peace education I wouldn't feel complete without doing it					
	Government has done well in supporting scouts in peace education					
	Scout movement is a noble course					
	NGOs support the peace education programmes					
	Peace education should be incorporated into schools curriculum					
	Political leaders support peace education					
	Scouts movement has enough materials needed to conduct peace education					
	Peace education is prerequisite to peaceful coexistence of communities and countries					
	Peace education should be made mandatory in school syllabus					1

**TIIAi\K YOU VERY MUCH FOR FINDING TIME TO FILL THIS QUESTIONS HRE*