

**INFLUENCE OF SCHOOL SUPPORT MEASURES ON IMPLEMENTATION OF  
PEACE EDUCATION IN PUBLIC DAY SECONDARY SCHOOLS IN WEST  
POKOT COUNTY, KENYA**

**BY**

**SHADRACK KIPRUTO MOROGO**

**A THESIS SUBMITTED TO THE SCHOOL OF EDUCATION IN PARTIAL  
FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF DOCTOR  
OF PHILOSOPHY DEGREE IN EDUCATIONAL PLANNING.**

**UNIVERSITY OF ELDORET**

**NOVEMBER, 2019**



## **DEDICATION**

This work is dedicated to my late father Nathan Kipserem Morogo (RIP) and my mother Sarah Morogo for their invaluable support and input to my education. The work is also dedicated to my wife Alice and my children Eileen, Elvis, Edith and Evans.

## ABSTRACT

In the face of growing social and environmental challenges, issues on sustainability and how these problems are addressed are critical to organizations and institutions. Peace education is about empowering and equipping students with knowledge, skills and attitudes in relation to positive social change and to help them find new solutions to challenges. West Pokot County is a highly volatile region and is characterized by regular conflict between its inhabitants and communities in neighbouring Baringo, Elgeyo Marakwet, Turkana counties and northern Uganda region. The purpose of this study was to investigate school support measures on provision of peace education in public secondary schools in West Pokot County, Kenya. The study was guided by the following objectives; to determine how school plans and policies affect provision of peace education, to assess the role of school staff capacity building in promoting peace education, to identify school co-curricular activities that accelerate attainment of peace education in public secondary schools and to examine the school-community partnerships that promote peace education in public secondary schools in West Pokot county. Literature review indicates that when education is equitably available, of good quality, relevant and conflict sensitive, it can help promote peace and provide safe environments. However, when its delivery is characterized by exclusion and inequity, it can exacerbate conflict. This study investigated the influence of schools' support measures and its effect on provision of peace education. The study adopted a pragmatist research paradigm and a descriptive survey research design. The descriptive research design enabled an accurate description and assessment of knowledge related to school support measures in an effort to promote peace education. A sample size of 30% of principals and teachers constituted 24 and 198 respectively from a total population of 81 principals and 661 teachers in the County. Based on Yamane formula for sample size calculation, 385 students were sampled from a total of 10,035 students in West Pokot County. The schools were selected using stratified random sampling technique while purposive sampling was used to select the principals who participated in the study. Simple random sampling was used to select students and teachers. Data was collected using questionnaires for teachers' respondents, interviews for principals and focus group discussions, for student respondents. Quantitative data was analyzed using descriptive statistics and chi square test while qualitative data was analyzed thematically based on the emerging themes. The study established that; schools had put in place measures within their plans and regulations to promote the implementation of peace education in the county, that teachers generally had the capacity to handle conflicts in the student community thus promoting the implementation of peace education, school co-curricular activities promoted peace education and that school community networks had aided the peace process in the county. It is recommended that there should be enhancement of: parental involvement in the formulation of school plans and regulations, teacher professional development in the context of peace education, co-curricular activities with the theme of peace education as well as collaborative efforts between schools and communities within the county. In conclusion schools have put in place support measures within their plans and regulations, teacher capacity building efforts, co-curricular activities and school community partnerships that promote peace and coexistence.

## TABLE OF CONTENTS

<b>DECLARATION .....</b>	<b>ii</b>
<b>DEDICATION .....</b>	<b>iii</b>
<b>ABSTRACT .....</b>	<b>iv</b>
<b>TABLE OF CONTENTS .....</b>	<b>v</b>
<b>LIST OF TABLES .....</b>	<b>viii</b>
<b>LIST OF FIGURES .....</b>	<b>ix</b>
<b>ABBREVIATIONS .....</b>	<b>x</b>
<b>ACKNOWLEDGEMENT .....</b>	<b>xi</b>
<b>CHAPTER ONE .....</b>	<b>1</b>
<b>INTRODUCTION .....</b>	<b>1</b>
1.1 Introduction .....	1
1.2 Background of the Study.....	1
1.4 Purpose of the study.....	7
1.5 Research Objectives.....	7
1.6 Research questions.....	7
<b>1.7 Research Hypotheses .....</b>	<b>8</b>
1.8 Justification of the study .....	8
1.9 Significance of the study.....	9
1.10 Assumptions of the Study .....	9
1.11 Limitations of the study .....	10
1.12 Theoretical Framework.....	10
1.13 Conceptual Framework .....	12
1.14 Operational Definition of Terms .....	14
<b>CHAPTER TWO.....</b>	<b>16</b>
<b>LITERATURE REVIEW.....</b>	<b>16</b>
2.1: Introduction .....	16
2.2 School Plans and Regulations on Peace Education .....	16
2.3 Teacher Capacity building and Promotion of Peace Education .....	27
2.4 School Curricula and Peace Education .....	35
2.5 School Community Networking for Peace Education .....	40

2.6 Peace Education.....	52
2.7 Summary of Literature Review .....	70
<b>CHAPTER THREE.....</b>	<b>73</b>
<b>RESEARCH DESIGN AND METHODOLOGY .....</b>	<b>73</b>
3.1 Introduction .....	73
3.2 Research Design .....	73
3.3 Research Paradigm .....	73
3.4 Area of Study.....	75
3.5 Sampling Procedures .....	76
3.6 Sampling Methods and Sample Size .....	77
3.7 Research Procedure.....	78
3.8 Research Instruments .....	79
3.8.1 Questionnaire .....	80
3.8.2 Interview schedules .....	80
3.8.3 Focus Group Discussion.....	81
3.9 Validity of Research Instruments .....	82
3.10 Reliability of Research Instruments.....	83
3.11 Pilot Study .....	84
3.12 Data Analysis Techniques.....	84
3.13 Ethical Considerations .....	84
<b>CHAPTER FOUR .....</b>	<b>86</b>
<b>DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION</b>	<b>86</b>
4.1 Introduction .....	86
4.2 Demographic Information of Respondents .....	87
4.2.1 Gender of Respondents .....	87
4.2.2 Designation of Staff .....	88
4.2.3 Length of Service in West Pokot .....	89
4.2.4 Location of School .....	90
4.3 School Plans and Regulations and Peace Education .....	90
4.4 Teachers Capacity Building and Promotion of Peace Education .....	99
4.5 School Co-Curricular Activities and Peace Education .....	108
4.6: School Community Partnerships and Promotion of Peace Education.....	113
<b>CHAPTER FIVE .....</b>	<b>121</b>

<b>SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS....</b>	<b>121</b>
5.1 Introduction .....	121
5.2 Summary of Findings.....	121
5.3 Conclusions .....	126
5.4 Recommendations of the Study.....	128
5.5 Suggestions for Further Study.....	128
<b>REFERENCES .....</b>	<b>129</b>
<b>APPENDICES .....</b>	<b>138</b>
<b>APPENDIX I: TEACHERS QUESTIONNAIRE.....</b>	<b>138</b>
<b>APPENDIX II : STUDENTS FOCUS GROUP DISCUSSION GUIDE.....</b>	<b>146</b>
<b>APPENDIX III: INTERVIEW SHEDULE FOR PRINCIPALS.....</b>	<b>148</b>
<b>APPENDIX IV: MAP OF WEST POKOT COUNTY .....</b>	<b>149</b>
<b>APPENDIX V: INTRODUCTORY LETTER TO NACOSTI .....</b>	<b>150</b>
<b>APPENDIX VI: RESEARCH PERMIT .....</b>	<b>151</b>
<b>APPENDIX VII: RESEARCH AUTHORIZATION .....</b>	<b>152</b>
<b>APPENDIX VIII:SIMILARITY REPORT .....</b>	<b>153</b>

## LIST OF TABLES

Table 4. 1 Response Rate.....	86
Table 4. 2 Gender of Teacher Respondents .....	87
Table 4. 3 Designation of Staff .....	89
Table 4. 4 Length of service in West Pokot County.....	89
Table 4. 5 Location of School.....	90
Table 4. 6 School Plans and Regulations and Peace Education.....	91
Table 4. 7 Chi-Square Results.....	96
Table 4. 8 Teachers Capacity Building and Promotion of Peace Education .....	100
Table 4. 9 Chi-Square Results.....	104
Table 4. 10 School Co-Curricular Activities and Peace Education .....	108
Table 4. 11 Chi-Square Results.....	111
Table 4. 12 School Community Partnerships and Promotion of Peace Education .....	114
Table 4. 13 Chi-Square Results.....	117



**LIST OF FIGURES**

Figure 1.1 Conceptual Framework for school Support Measures and Peace education ...13

## ABBREVIATIONS

ASAL	Arid and Semi-Arid Land
CAIR	Council on American Islamic Relations
CRC	Convention on the Right of the Child
DFID	Department For International Development
PE	Peace Education
EFA	Education For All
EMIS	Education Management Information System
FSP	Family Support Partnership
ITE	Initial Teacher Education
ICT	Information Communication Technology
KESSP	Kenya Education Sector Support Programme
KIE	Kenya Institute of Education
MoEST	Ministry of Education Science and Technology
MDGs	Millennium Development Goals
NEMA	National Environment Management Authority
SDGs	Sustainable Development Goals
SCCRR	Shalom Centre for Conflict Resolution and Reconciliation
TVET	Technical and Vocational Education and Training
UNCHD	United Nations Conference on Human Development
UNCED	United Nations Conference on Environment and Development
UNECE	United Nations Economic Commission for Europe
UNHCR	United Nations Commission for Refugees
UN	United Nations
UNESCO	United Nations Educational Scientific and Cultural Organization
WHO	World Health Organization

### **ACKNOWLEDGEMENT**

I wish to appreciate all my supervisors, Prof. Ahmed Ferej and Dr. Christopher Saina for their guidance, support and constant encouragement to pursue this course to the end. I wish to also acknowledge all my course lecturers for the guidance and inspiration that culminated in the production of this thesis. I equally appreciate my fellow students and friends who have been a source of constructive criticism.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Introduction**

This chapter consists of background of the study; statement of the problem; objectives of the study; research questions and purpose of the study. Other sections handled in the chapter include justification of the study, significance of the study; scope of the study; limitations of the study; theoretical framework; conceptual framework and operational definition of terms.

#### **1.2 Background of the Study**

Peace education as described by Fountain (1999) refers to the process of advancing the knowledge, skills, attitudes, and values needed to bring about behavior changes that will enable young people and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully and to create the conditions conducive to peace. Peace can be intrapersonal, interpersonal, intergroup, national or international. According to World Bank (2005) secondary school education is important in human capital development as it ensures acquisition of knowledge and enables skills necessary for civil participation and economic success. This justifies why the Kenya Government has put more resources in education and many policies have been developed to guide stakeholders on education issues. Education provides a structured way for a good living and is an essential tool for conflict resolution, because its main goal is to make an individual fit for a civilized and socialized society. It is often given due to importance as it is the crucial element which shapes the individual character.

Since education is the process of acquiring and imparting the knowledge and information for development of intellectual powers of reasoning and judgment, learners are able to make positive decisions on issues touching on economic, environment and social interaction among themselves. Education builds a strong knowledge base amongst the learners and makes them participate in solving emerging issues on economic, social and Environmental wellbeing (World Bank, 2014). Peace education (PE) means encouraging learners to understand the concepts of peaceful coexistence, Stewardship and Global Citizenship in the subject matter of their own disciplines. Education is often considered to be the formal aspects undertaken in learning institutions and is expected to prepare young people to take up their responsibilities in shaping the society.

Kitala (2018) posits that the concept of peace education relates to peace building, conflict resolution and peace enforcement. Peace Education also relates to sustainability which focuses on behavior change and acceptance of responsibilities by key stakeholders. In the years from regional to local level, educators have tried to implement many peace-training programs. PE encourages people to participate positively in a society where everyone can access quality education through social inclusion and equity. Peace training provides students with appropriate coexistence knowledge and values.

The concept of peace education may be related to the absence of conflict within a school community or the process through which positive values that enhance social justice and coexistence are inculcated amongst students in a school set up (Kitala, 2018). Peace Education can be seen in some main global documents such as UNESCO (2005) a Teacher Education System, others include the Agenda 2030 on Sustainable Development Goals

(SDGs) and 2063 Agenda for the African continent. According to UNESCO (2005) the concept of peace implies freedom from or absence of hostilities or a condition in which a nation or a community exists in a state of cohesion. It may also refer to the freedom from any form of civil commotion or disorderliness or actually a state of public order and security. It is worth to note that the concept of peace does not just imply the absence of war but actually the absence of all forms of violence, conflicts, threats, social degradation, exploitation, poverty, and all forms of injustices. Indeed, peace implies the presence of tolerance, mutual respect and respect of individual differences. The issue of peace building has become a global concern brought about by the escalation of internal conflicts and more troubling forms of violence (Kitala, 2018). PE has roots in the Education For All (EFA) campaign seeking to improve basic education in order to build strong foundations for lifelong learning. PE is an important part of this movement.

There is a growing awareness that community-based learning spaces do not only contribute significantly to the education of young and old and reinforce the bonds of trust needed to build a stable and sustainable society. According to UNESCO (2017), the world population was approximated at seven billion in march 2012, exerting pressure to the limited natural resources. Therefore, people must become conscious that what is done today can have an impact on the lives of the people and the planet in the future and that it is necessary to live sustainably and to take responsible actions. Peace training helps people to change their way of thinking and strive for a sustainable future. UNESCO is mainly concerned with enhancing access to peace education at all levels and in every social framework, changing communities by reorienting educational activities to help people develop the awareness, values and attitudes needed for the creation of peace education.

According to the County Government of West Pokot (2017) societal issues that West Pokot county faces include; ethnic animosity between its inhabitants mainly the pokot community and its neighbours from the Turkana, Baringo and Elgeyo Marakwet Counties; increased insecurity; erosion of cultural values and unsustainable utilization of natural resources resulting in their degradation. The environment sector has a number of challenges too. These include; frequent droughts and famine, natural disasters, acute water shortages, climate change and variability and loss of biodiversity. Educators therefore need to develop innovative approaches and methods in order to solve societal problems. Peace education must include a wide range of human activities in educational institutions that equip students with sufficient experience, information, and values for a peaceful life. Through integrated quality education and lifelong learning, peace education can be accomplished through formal and informal contexts. Greater acknowledgement of the local community contribution to education allowed schools and communities to contribute more effectively to peace education. It is important to remember that while schools have become major players in peace education, schools, particularly from marginalized and deprived sections of society, like the West Pokot County, remain inaccessible to children, youth and adults (West Pokot County Government, 2017).

According to Huho (2012) the West Pokot dispute has both intra-and inter-community disputes, and in many other pastoral regions both focused on control over the access to, in general, pasture and water resources. Other conflicts are a result of livestock raids and historical rivalry. Most of the communal lands in pastoralist communities are found in the lowland areas while freehold land ownership is largely in the highlands where land is arable. A struggle for resource access especially during the dry spell triggers community

conflicts in areas of Sigor, Kacheliba and Chepkopich and highlands of Chepareria, Lelan and Kapenguria.

Schools are supposed to offer long lasting solutions to challenges faced by communities since they constitute a place for positive interaction among students and stakeholders from different regions. This critical role of reversing the negative socialization trends is most likely to bring peace and harmony not only to schools but to the larger community where the students reside. In order to increase public understanding and awareness, all key stakeholders should have the knowledge on Peace Education and daily actions necessary to help achieve community and national peace.

This study in relation to West Pokot public day schools intends to find out how the concept of school support measures affects peace education. This is aimed at attaining sustainability in areas such as behavior change, skills, values and attitudes towards peaceful and more harmonious societies. Through Peace Education schools deliberate actions, plans, regulations, teacher capacity building, extra curricula issues and school community networks, an impact on peace education were achieved.

### **1.3 Statement of the Problem**

West Pokot County is located within the North Rift part of Kenya. A larger part of the county is designated as a hardship zone in Kenya. Due to scarcity of water and pasture to communities whose way of life is mainly pastoralism, it has made the county a volatile region and hence frequent attacks by cattle rustlers. Cattle rustling incidences by the communities living in Turkana and the Elgeyo Marakwet counties of Kenya and also the



Karamojong community of Northern Uganda, and the counter retaliations from West Pokot County have led to a lot of suffering of the people of West Pokot for a long time.

Many lives and property have been lost, as well as the internal displacement of people and abrupt closure of schools. This scenario, compounded with the difficult geographical terrain and semi-arid conditions affect the provision of quality education. The impact of violence across the county is detrimental and boundless. It affects everyone especially the marginalized members of the county and is a serious concern particularly to the poverty stricken members of community. Decades of local conflicts have resulted to nothing but misery particularly to those directly affected by violence, disruption and displacement. Given this backdrop, it becomes imperative that change must come through school efforts for peace education.

Another brutal act cannot undo the violent action, whether it is justified by financial, social and cultural disputes that continue to haunt that county. It is time to adopt a new approach to promoting peace by means of initiatives that help education provision. A proactive and constructive approach is important through the implementation of peace education to youth in schools which promote a culture of peace and non-violence.

This study investigated the school support measures put in place by various stakeholders to accelerate attainment of peace education. The independent variables which the researcher addressed include; school plans and regulations, role of the teachers' capacity building, school co-curricular activities and school- community partnership. All these variables are examined in relation to attainment of peace education with coexistence, inclusiveness and life-long education being key parameters of peace education.

#### **1.4 Purpose of the study**

The purpose of the study was to examine the effect of school support measures on provision of peace education in public day secondary schools in West Pokot County, Kenya.

#### **1.5 Research Objectives**

The study sought to:

- i. Determine the effect of implementation of school plans and regulations on provision of peace education in public day secondary schools in West Pokot County.
- ii. Assess the impact of teacher's capacity building in promotion of peace education in public day secondary schools in West Pokot County.
- iii. Investigate the impact of school co-curricular activities in promotion of peace education in public day secondary schools in West Pokot County.
- iv. Examine the school community partnerships that promote peace education in public day secondary schools in West Pokot County.

#### **1.6 Research questions**

The study attempted to answer the following research questions:

- i. How do school plans and regulations implementation affect provision of peace education in public day secondary schools in West Pokot County?
- ii. How do teachers' capacity building affect the promotion of peace education in public day secondary schools in West Pokot county?
- iii. What are the school co-curricular activities that accelerate attainment of peace education in public day secondary schools in West Pokot County?

- iv. What are the school-community partnerships that promote the teaching of peace education in public day secondary schools in West Pokot County?

### **1.7 Research Hypotheses**

**H<sub>01</sub>:** There is no significant relationship between implementation of school plans and regulations and provision of peace education in public day secondary schools in West Pokot County.

**H<sub>02</sub>:** There is no significant relationship between teachers' capacity building and promotion of peace education in public day secondary schools in West Pokot County.

**H<sub>03</sub>:** There is no significant relationship between school co-curricula activities and promotion of peace education in public day secondary schools in West Pokot County.

**H<sub>04</sub>:** There is no significant relationship between school community partnerships and promotion of peace education in public day secondary schools in West Pokot County.

### **1.8 Justification of the study**

This study was conducted in West Pokot County to examine the ways in which school support measures affect the provision of peace education. Peace Education indicates a shared commitment to a rethinking of education across all levels, promoting quality education for the attainment of sustainable societies. It promotes quality education and life-long learning opportunities that would enable graduates of secondary schools to live peacefully with members of their communities. This study therefore looked into the ways in which public day secondary schools in West Pokot County carry out together with all stakeholders the activities that promote Peace Education.

A commitment for Peace Education also requires collaborative efforts, which include research carried out by educationists to provide answers to challenges faced by the education systems in areas such as access, relevance, equity, inclusivity and quality of education at school levels in a peaceful environment. This study was carried out in West Pokot County which is a hardship zone in Kenya. The valley is also faced with constant insecurity challenges that are detrimental to the progress towards attainment of Peace Education. The aim of the study was to gain a deeper understanding on how schools and all stakeholders could implement peace education.

### **1.9 Significance of the study**

The findings of this study are significant to all stakeholders including principals, teachers, students and local communities in West Pokot county in the following ways: the findings enables a transformation of stakeholders and prepares them for collective and participatory action towards promotion of peace education; the findings may help boost better relationships between members of different communities by sharing information about peace education thus eliminating conflicts in West Pokot. The findings of this study can be generalized to other counties in the North Rift that have seriously faced conflicts that are more or less related pastoral cultures.

### **1.10 Assumptions of the Study**

The study was based on the following assumptions: that the researcher would get support from corresponding secondary schools in accessing school facilities and human resource required to complete the study; that communities were included and that all were aware of Peace Education and willing to support schools in an effort to promote Peace education.

### **1.11 Limitations of the study**

Some schools in West Pokot County are categorized as ‘hard to reach schools’ due to the geographical terrain in most parts of the county. The area is also prone to occurrences of insecurity due to socio economic activities, mainly pastoralism, and retrogressive cattle rustling. Cattle rustling sometimes results in killing of innocent people and displacement of families and even closure of learning institutions. The researcher made the use of trained local research assistants in some areas to mitigate against the land terrain challenges as well as insecurity that might be experienced.

### **1.12 Theoretical Framework**

This study is anchored on peace education theory as postulated by Harris (2004). The Peace Education Theory provides information about the destructiveness of violent conflicts and strategies for peace. According to the concept, the teachers of peace in this case point out violence problems and advise their students of solutions to address the problems and thus motivate them to fix the situations that may result in violent conflicts.

The educators express the principles of environmental governance, social citizenship and human relationships to their students in schools and society. The Peace Education theory according to Harris (2004) presents five postulates of peace education that help define the growing field of peace in education and then examines the aspect of conflict resolution education amongst secondary school students which attempts to explain different forms of violence and provide information about alternatives to violence.

Peace education has five main postulates: The postulate one discusses the origins of violence. The purpose of a clarion call is to alert people about the threats of violence. Peace education has five main postulates. This postulate encourages students to learn of the

"other" in peace education classes in order to deconstruct enemy images. Postulate two discusses alternatives to violence and offers specific peace strategies to deal with violence in postulate one. Peace teacher teaches peace processes like mediation, arbitration, non-violent conflict and the enforcement of agreements and legislation that can be used to reduce violent rates.

Postulate three explains the dynamic nature of peace education as it shifts its emphasis according to the type of violence it is addressing. Attempts to address the different forms of violence are made under this postulate. Postulate four embeds peace education theory and practice within specific cultural norms and makes an attempt to illustrate that the peace varies according to context. Postulate five states that conflict is omnipresent and that peace educators cannot eliminate conflict but they can provide students with valuable skills in ensuring that the peace process is articulated in communities.

Postulates one and two create a unifying mission for peace education, while postulates three and four diversify topics covered by peace educators. In this study for example, teachers through development of school policies and plans address the various concerns of violence found at both personal and social levels. Through schools strategic plans, school rules and regulations as well as disciplinary processes all are aimed to create more peaceful school environments. The study also looks at the teachers capacities to handle the varied forms of school conflicts and intercommunity conflicts by embedding peace education in the curriculum as well as the extra curricula activities.

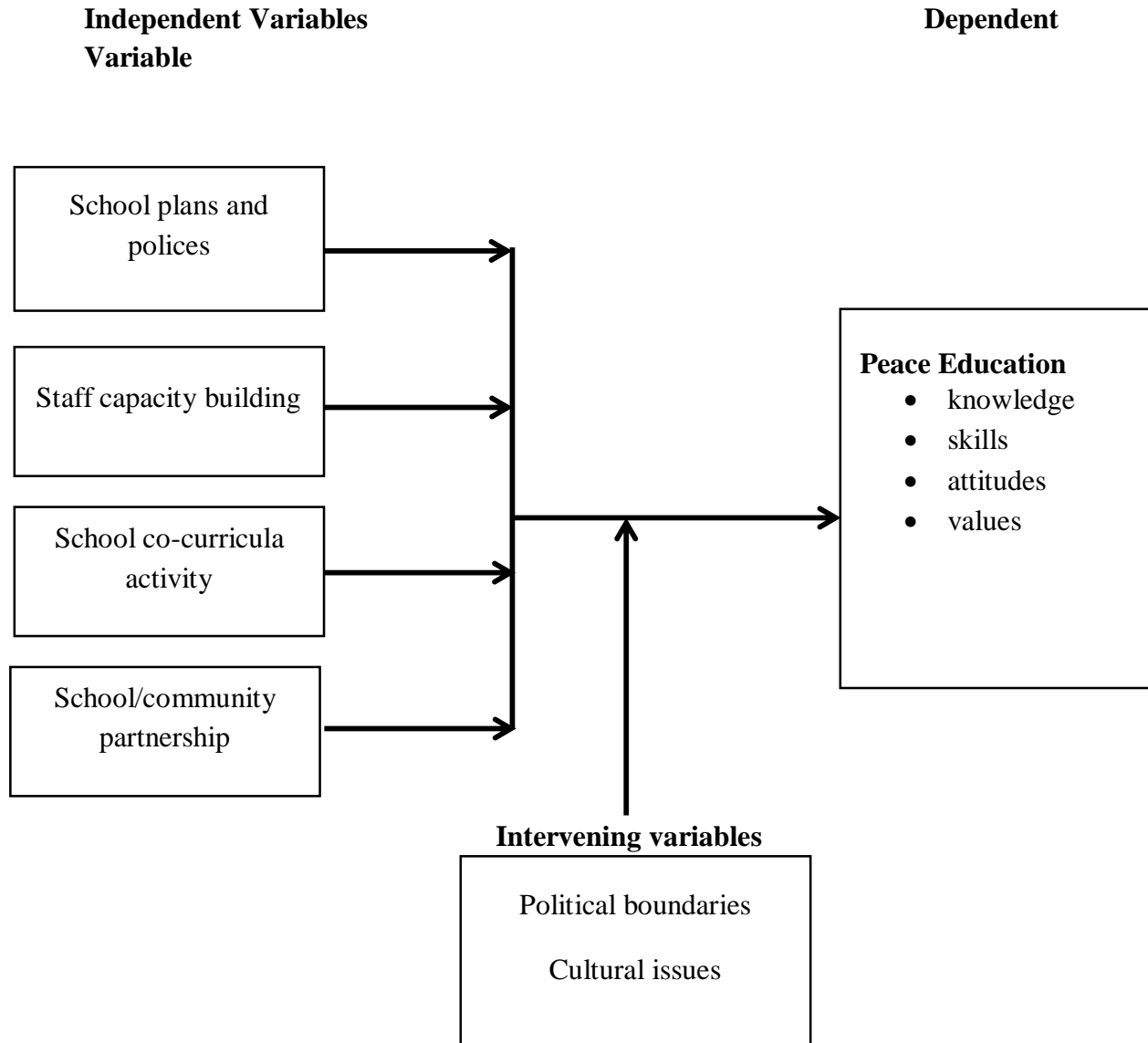
The theory also explores how cultural standards can legitimize or denounce the use of non-violence. Therefore, intercultural harmony means interreligious discourse and multicultural interaction. Peace in civic society relies on full employment, socio-economic

activity and quality education. Postulate Five reminds us of the dynamic role conflicts play in our lives, both individually and socially. This postulate is a reminder to teachers to point out both the value and risks of conflict in schools and social communities.

Unattended conflicts in schools can become conflagrations, as witnessed in several secondary schools in the country. Peace education is about conflicts being managed non-violently as an ingredient of growth and positive change. Peace education as used here applies to peace teachers: what it is, how it does not exist and why it does not exist. It includes awareness about the complexities of peace development, nonviolent skills development and the promotion of constructive strategies.

### **1.13 Conceptual Framework**

The independent variable in the study were school support measures whose influence on the dependent variable: peace education was measured by operationalizing the independent variable to a set of variables. These set of independent variables included school plans and policies, staff capacities, school co-curricular activities and ways in which school-communities partnership can be achieved. The intervening variables are conceptualized to include political boundary constraints and cultural differences. The figure 1.1 below shows a relationship between the variables to be studied.



**Figure 1.1 Conceptual Framework for school Support Measures and Peace education**



### 1.14 Operational Definition of Terms

**Cohesion and coexistence:** peace and harmony amongst citizens living within the same environment

**Community participation:** living entity that is involved in the interaction within the local environment

**Conflict resolution:** a way where two or more parties find a peaceful solution to a disagreement among them.

**Culture:** way of life of the people within the school environment

**Education for all:** strategies put in place to ensure that all children of school going age access and participate in basic education

**Peace education:** learning that involves acquisition of knowledge values, skills and attitudes that enables harmonious existence with others/ neighbours

**School community networking:** set of partnerships between the secondary educational institutions and local community stakeholders such as parents and local administration.

**School co-curricular activities:** all activities and initiatives undertaken in schools such as extra curricula activities that promote peace education

**School Plans:** an outline of school philosophy and aims as reflected in the strategic plan

**School policies.** Rules, regulations, procedures and protocols for schools.

**School regulations:** A set of rules that aims to ensure an appropriate order in the teaching process.

**School support measures;** Deliberate efforts within the school to mobilize human resources and

Plans available in a school to promote education provision.

**Staff capacities:** human resource ability to conceptualize and implement an education that is in line with peace education

**Sustainability:** behavior change and acceptance of responsibilities by stakeholders

## CHAPTER TWO

### LITERATURE REVIEW

#### **2.1: Introduction**

This chapter reviews literature in relation to the following study variables; school Plans and Regulations, Staff capacities, school co-curricular activities and school-community partnership in promoting peace education.

#### **2.2 School Plans and Regulations on Peace Education**

Majority of children throughout the world now attend formal schooling, which means they spend significant amount of time within school environment during critical states in their development. The social environment of a school impacts on the social life of both the students and staff. Education plays a key role in efforts to mobilize participation in effective enculturation trends to protect and improve the social environment of a particular school through effective school plans and policies. The study primarily looks at education as a two-faced sword: while it is important to note that education is central to peace building, it has two facets of either promoting peace or causing conflict.

The Global Education Partnership (2019) demonstrates that education can help promote peace and provide safe environments when education is equally accessible, affordable, meaningful and conflict-sensitive. Nonetheless, it can contribute to a prevalence of conflict when its delivery is marked by exclusion and inequality. This is why concerted efforts should come up to enforce the policies and strategies needed to optimize the positive effects of peace education (The Global partnership for education, 2019).

The Continental Education Strategy 2016–2025 for Africa (CESA) adopted a paradigm shift in education strategy and policies to adopt new ways to promote stability. The strategic approach encourages training that is context sensitive and must pay attention to inequality, including addressing disputes and catastrophes (The Global partnership for education, 2019). Therefore, education policies and planning should be designed and implemented to deal with volatile situations in Kenya's larger West Pokot region. In the region schools have not been spared in case of violent clashes between communities in the region. School properties have been destroyed and schools deserted in the flight from cattle rustling attacks. It is for this reason that the context of schools should be factored in school plans regulations for effective performance of the institutions.

The struggle over the limited resources including pasture and water has been the major source of conflict in West Pokot county of Kenya. It is paramount therefore that schools should input into their policies the need for conservation of natural resources. If this conservation knowledge is embedded and well-articulated in the school curriculum then the school graduates should be able to develop positive attitudes towards conservation. Water conservation is the practice of using water efficiently to reduce unnecessary water usage. According to Gleick (1993) in a guide to world fresh water resources observes that water conservation is important because fresh clean water is a limited and costly resource. Inefficient water use is costly to individuals, institutions and communities at large and therefore its conservation is critical not only to the school environment but also in an effort to move towards peace education in the wider community.

Fresh water comprises, as a limited resource, just about 4% of the Earth's total water supplies. For many years the developed world has had safe and fairly plentiful water resources, so they do not care much about water scarcity. But a lack of clean fresh water is a serious concern in the developing world, such as the African Continent. Hundreds of millions of people suffering from water scarcity issues live in sub-Saharan Africa. According to WHO (2017), over 40% of the world's water-stressed population is found in sub-Saharan Africa.

Women and children in this region who only collect water from rivers and barrels, frequently have disease like cholera and typhoid fevers, for 44% of the rural population, and 24% in some parts of Africa. That is the case in certain parts of Kenya's Western Pokot region, that is partially Arid and Semi-Arid. Lack of access to clean water in Kenya's ASAL area is one of the main causes of poverty. People do not manage to cultivate food or keep themselves alive without enough clean fresh water, neither can they go to school because their schools lack enough clean water and sanitation since it takes several hours of daytime in search water (County Government of West Pokot, 2017).

Across Sub-Saharan Africa, water is distributed unevenly. The climate and environmental changes have further reduced these water resources. As a result of industrial and agrarian contamination in wetlands, inadequate sanitation and distribution and infrastructural issues, only a fraction of the fresh water for human consumption is available (Gleick, 1993). Changes in climate and deforestation in Sub-Saharan Africa contributed to more desertification. With less precipitation than in the past, local people in some of these areas have found it difficult to continue their traditional cattle grazing, and some people have

also turned to cut down and use the remaining trees, to produce oil, firewood for sale and institutional use including schools.

In most parts of West Pokot county, economic growth is so dependent on rain for agriculture. Some of the county regions are considerably more vulnerable to severe climatic conditions and drought. The county is actually referred to as a tough region of Kenya due high temperatures, low precipitation and difficult terrain. Consequently, economic growth has been driven by natural resource depletion, leading to water scarcity and high demands for water resources (Huho, 2012). School plans and regulations are therefore critical to help bring the communities out of poverty and hardship. Schools therefore should strive to access clean water so that the students can stay healthy, enable them to attend and participate in school work, as well as spearhead peaceful communities. Regional governments and national governments need to be involved, collaborate on water resource management and support and security of water resources and land rights of peaceful peoples.

A mutual agreement on how the nations peacefully manage wetlands must be achieved between the national government and other interested partners who share water resources. Such governments should also lead active conservation efforts, including the development of wells, the collection of rain, sanitation, water filtration, the building of sub-surface reservoirs and the preservation of natural water supplies such as springs. When climate change in parts of the world is projected to increase drought conditions, all of the institutions are challenged to shift the water-fuel relationship to one that they consider to be a matter of respect, preservation and security. The study focuses on the management of

school plans and regulations and implementation of peace education due to challenges arising from inadequacy of natural resources. Therefore, organizations should consider the impact on global water and fuel supplies of their activities (UNESCO, 2014).

Peace-building calls on investors and allies to ensure that the whole society profits from policies and processes. The establishment and implementation of a simple, equal and just rule of law is a first basic step. The design and maintenance processes are based on full involvement of all citizens and stakeholders so that all interests and feedback can be included. Take the long history of Kenya's unequal compliance as an example. It is the duty of the security agencies to ensure justice: most security agencies have, however, too often labelled communities, which leads to differentiated and at times life threatening treatment. Even as we advance and act to root out its various manifestations, we need to remember that there is ongoing social injustices. The principles of justice should be translated into substantive practice, covering not only race and ethnicity but also national origin, religion, gender, orientation and disability. Evidence has already shown, according to the Attorney General of Maryland (2015), that unsafe security profiling costs badly, discourages legal co-operation and erodes public trust. The value of a close partnership with residents and other members of the city is recognized in City collaboration. Their goal is to develop strategies for collaboration between law enforcement agencies, religious organizations, universities, media, other government agencies and non-profit organizations.

All should be concerned with maintaining the integrity and quality of life of individuals, so that all people can live peacefully and happily. Learners are our community's shared responsibility. According to UNESCO (2005), the schools and communities are

collectively responsible for ensuring child safety and for promoting environments and resources that help them succeed, whether in our communities and schools. Many other vulnerable populations, including those who are elderly, disabled and other special needs, are also under our protection. Refugees and new immigrants also need us, while in effect helping our communities to be strengthened. Opening one's family and one's heart is a great act of compassion—at some point in the history of our communities. And for those who live on this planet, it is important to realize that essentially every human being and every corner of the world has our responsibility for the peaceful life. (UNESCO, 2005). People should even have to look at how best to co-exist with other living creatures, because they make an important contribution to the interdependent ecosystems that they contribute to and on the fragile planet for survival.

According to MOEST (2014), Kenya recognizes the capacity of education to eliminate conflict and promote peace and has therefore adopted a conflict-sensitive approach to educational and training delivery in the country. In the light of the conflicts after the presidential election and subsequent post-election activity, Peace Education programs were initiated in 2008. Peace education has been critical for Kenya and the government has therefore committed to providing every child with basic and quality education. In this way, the county needs to provide a harmonious and safe learning environment for everyone. The educational goal is to foster understanding, harmony and friendship between all nations (MOEST 2014). Some of the objectives of peace education as stipulated by MOEST are as follows: fostering conflict-sensitive policies and programs within the educational sector; sensitizing and constructively resolving the causes of conflicts between learners in their daily lives; and preparing students to become good citizens in their communities, nations



and the world to provide them with the skills needed for their learning; social justice and participation in decision making are learned and practiced and to foster positive images that lead to respect for diversity to enable young people learn to live peacefully in diverse communities in the world.

Nyawalo (2010) notes of that like all other African Nations, Kenya, is a nation that is diverse in respect to the varied communities that inhabit the country. Under these conditions, particularly given the absence of political will to equitably appropriate the little resources that exist, it has led to conflicts within the various regions of the country especially the Arid And Semi Arid Lands (ASAL). It is notable, that since independence, Kenya has had a reasonable government strategy to utilize education and training as a tool for national unity.

Education provision, subsequently advocated for instruction and preparation of students in a manner that advanced socio-economic development, peace and social equity. These objectives have so far escaped the training framework in Kenya, despite the country having put in place quite pronounced policies to promote the provision of education such as the free primary education and subsidized secondary education. The most referred to explanation behind the failures to meet objectives for Education and training has been the way that the adjustments in the training framework failed to fit in with the resources allocated and requirements of the general public and communities such as a well adopted curriculum (UNDP, 2009).

It is notable that segments of Peace Education have consistently existed in the Kenyan educational program. Subjects, for example, Civic Education, Social Studies, Agriculture,

Health Science, Religious Education, Life Skills Education and Environmental Education have constantly included, both in the upper Primary and Secondary areas of the Kenyan School curriculum, all aspects of peace education and national cohesion. The educational system in Kenya also gives a considerable attention to extra-curricular activities, which include music, drama, cultural festivities and sports. However, most subjects in the curricula are taught independently from each other and sometimes end up coming short on the best possible ways of instruction ending up with the utilization of wrong techniques in some of the instances. The content has been changed to suit the government's needs of today (UNDP, 2009).

Nonetheless, even in the absence of state hindrances, the Kenya educational system does not offer schools and educators enough space to allow an estimation of the required skills and learning with a significant focus on assessment. Therefore, in every case Kenya mistrustfully assumed that peace building was not very necessary as did most other countries in other parts of Africa. The post-election violence of 2008, however, gave the important impulse that saw the commencement of peace instruction on a pilot premise in chosen schools drawn from the conflict torn territories (Nyawalo, 2010).

The Kenyan peace instruction educational program is an organized course that was presented in essential and optional schools in 2009 on a pilot premise. In primary schools, one period was taken from physical education classes and in secondary schools one lesson from the history and geography timetabled allocation so as to serve for peace education programme. Peace training is a fundamental piece of value instruction. The attainment of intended values amongst the learners implies that a duty to advance social equity, acknowledgment of contrasts, and peace has been fulfilled (Jones 2007).

Research on education and conflict demonstrates that training frameworks are not politically unbiased but rather are a significant piece of the political economy that can intensify or relieve strife (Novelli et al., 2014). The educational plans can be utilized as a vehicle to advance acceptable values that enhance national cohesion and coexistence. There are various cases in Africa where school educational programs have been utilized to mistreat specific ethnic gatherings and to advance contempt, xenophobic and bigot belief systems, militarism and religious fighting (Dupuy, 2009). An example is a case where militarism has been unequivocally advanced in course books in Afghanistan (Sigsgaard, 2009), as well as "military examinations" was a standard subject in post primary schools in the Sudan (World Bank, 2005). The use of standards in vocabulary, negative stereotyping and a lack of an image of specific communities and a systematic implementation of systemic injustices may intentionally or unknowingly improve educational programs to reinforce ethnic and other character defects (Haider, 2017).

There are also numerous instances of educational programs designed to promote peace; by direct education, training in peace, or various topical fields, such as learning to live together, fostering unity, partnership and reconciliation. There are likewise instances where educational plans give the opportunities that rehabilitate the youth who have either been or are in threat of getting to be soldiers. Such plans would furnish them with financial abilities that gave options to enable them to join academic institutions for alternative education. An initial phase in educational plan is the advancement of peace and efforts to decrease strife. The second phase is to examine existing educational plans and curricular materials and to recognize and exclude components that may effectively energize conflict. A conflict responsive training kit has been developed by the Interagency Network for Emergencies

Training (INEE). Contextual analyzes have been provided on the use of critical learning evaluations (Reisman and Janke, 2015).

In the background of South Sudan Teacher Education Program, Reisman and Janke (2015) are proposing the implementation of a conflict-sensitive technique. Conflict-sensitive learning covers all aspects of educational systems, not just the curriculum program. The next stage in conflict sensitive training is to adjust and plan educational programs in manners that effectively advance peace. This research takes a look at ways in which school plans and regulations create an environment for fostering and enhancing peace education.

The UK Department for International Development (DFID) advocated for the need to conduct thorough audits of educational programs and peace building. The audit should focus on the political components that support education frameworks in conflict prone settings (Novelli & Smith, 2011). In addition there is need to relook into education in emergency influenced settings. Novelli & Smith, (2011) note that projects, for example, human rights training and conflict resolution education were seldom assessed in a thorough way, with the goal that it was frequently unrealistic to survey the effect on dispositions and conduct of all concerned parties. They found that peace instruction projects were among the most broadly assessed sort of projects in regard to learning results. Peace education projects had also been subjected to examinations, however that not many examinations utilized test plans and most assessments would in general take a glance at the effect of projects, without taking a look at the effect of various segments. Studies assess the momentary impacts and there is an absence of proof on the more drawn out term results.

Jager (2015) surveyed peace instruction programs and found a shortage of observational investigations on the effect of peace training programs, and an absence of a focus on the long journey through the collaborations of individual program recipients and society. Jager (2015) refers to an investigation of peace training in ten clash influenced nations. At an individual level, the investigation found that members in peace instruction undertakings were additionally eager to approach individuals from other clash parties and to believe in the capability of common peace making than individuals from the control bunch who were not able partake in the projects (Jager 2015). Educational programs give a stage that can be utilized to advance or negate peace. In any case, the effect of educational plan substance ought not be overestimated or considered in detachment of the more extensive training framework. Referring to an investigation of educational program change in Sri Lanka, Novelli & Smith (2011) point out that transformed educational programs that promote human rights and equivalent citizenship had extremely restricted effect in settings where communities kept on encountering underestimation as far as government allotment of training assets, for example, educators, structures and hardware. It is along this line that an educational plan can be synergized with different changes to address imbalance of education arrangements.

It ought to likewise be noticed that more elevated amounts of formal instruction, regardless of obvious incorporation of components for peace building, seem to advance progressive tolerance, confiding in agreements and expanding common commitments to peace. The present study therefore investigated how peace education can be achieved through school plans and regulations that have been put in place.

### **2.3 Teacher Capacity building and Promotion of Peace Education**

Sustainable development aims at improving the living standards and the quality of people's lives, through provision of quality and relevant education. Teachers play a crucial role in attainment of conflict free societies. The design of conflict-sensitive curricula and efficient implementation are among the main steps to promote peace education. It involves reviewing conflicts on education curricula, frameworks and application, to recognize conflict drivers and dynamics that lead to the development of practical and realistic steps to build upon peace potential through education. Therefore, it is important to take into account the following in the education sector: review and develop the curriculum to ensure that they are context-sensitive, including conflict and disasters, and resolve inequalities, including equity; formulate conflict-sensitive education policy and adapt pedagogy (Global Partnerships for Education, 2019).

According to Republic of Kenya (2005) KESSP report Peace Education can be achieved through appropriate learning, capacity building, activities and community partnership and development of skills on inclusivity and social cohesion at all levels of education. This inculcated sustainability values among the citizenry aimed at influencing informed decision making. The Kenya government has put in place measures aimed at; enhancing the role of education and learning for equitable, efficient and sustainable utilization of the country's resources; promoting quality education through diverse learning and public awareness for improved quality of life and productive livelihoods; and promote teaching and learning that inculcates appropriate values, behaviour and styles for good governance and sustainability (Republic of Kenya, 2005). Kenya Education Sector Support Programme (KESSP) has contributed to a number of achievements in terms of sustainability

development in the country, it has provided a framework of formulating education policies and costing by means of a sector-wide approach, steered Kenya to speed up the realization of Education For All (EFA), Kenya vision 2030 and Sustainable Development Goals (SDGs). All these were aimed at enhancing Peace Education and social coexistence in the country.

UNESCO has identified 17 global goals that support quality education related to the individual learner and to the systems of education. One of the goals seeks to promote peace and justice by looking into ways of promoting peaceful and sustainable development, provision of access to justice for all and by building an effective and accountable and inclusive institution at all levels (UNESCO 2015). Within the school system, the teachers should put in place efforts to develop learner inclination to peace consciousness and effective conservation of natural resources for sustainability, to put their knowledge and skills to work and act on their own conclusions about what should be done to ensure environmental security and sustainability. The Teacher in the context of this study should be seen as the creator of future of nation, and particularly a sustainable peaceful society. The school system plays an effective and powerful role in bringing about social change, stability and modernization which is most desired in an unstable region as the West Pokot County of Kenya.

According to Krishnamacharyulu and Reddy (2005) it is the duty of a teacher to show a right direction to any given society. Their "unit" in pacification is central to the role of teachers as peace builders. Structures can be a priority over institutions, which means that social life is largely determined by social systems and the circumstances regulating or

reversing individual behaviour. In this view, the lives of individual agents without whom there would be no social structures such as the setting of education are largely defined in the social context (Bullock & Trombley, 2000). Studies have also tried to synthesize the binary, in that they see social systems as the product of interaction between people (agencies), who are conscious of the 'regulations' (structures) that control their actions but can also make structural change by influencing social action 'laws.' Teaching agency is known to affect the conflict-driven climate. They are capable of thinking, feeling and acting to promote values and attitudes which provide a basis for transforming conflict itself (Novelli & Smith, 2011). As peace builders, teachers' agencies can be seen as multidimensional, situated and dynamic static, fixed and necessary. For example, by promoting unity among school children, including respect for, equality and inclusion, and conflict actors, teachers serve as both agents of change by using pedagogy and curricula for the continuation of inequity and strife between ethnically, religiously or diversified people. The distinctions between the two are not always obvious and the same instructor can play both positions at different times and contexts simultaneously. The explanation is that teachers do not work in isolation from the context of their peace-building organization and their agency affects and impacts the environment "(O'Sullivan 2002; Weldon 2010; Welmond 2002). In an often politically motivated climate educators are selective and tactical actors (Cardozo & Hoeks, 2014).

While looking at issues of conflict in Pakistan Bhattacharya (2015) observes that the major conflict drivers include religiously motivated violence and terrorism fueled by the 'War on Terror' in Pakistan, ethnic insurgency and sectarian violence in Balochistan and Khyber



Pakhtunkhwa (KP)—and ethnic/political and sectarian violence in Karachi. According to Bhattacharya (2015) the entanglement of Islam with Pakistani identity and a history of conflicts have served to idealize gendered roles and masculinized identities for Pakistanis making female citizens vulnerable to verbal, physical and sexual violence.

Additionally, socio-economic inequity, unequal access to resources and power, and a lack of political participation also contribute to conflict. The education system in Pakistan is a mirror of inequities, with household income being the strongest determinant of educational opportunities, followed by rural and urban disparities. Perpetration of inequities across the different provinces and gender gaps between females and males are a very strong contributor of gender and intercommunity violence. These inequities are made much worse by the three systems of education—public, private and the madrassa/ religious sector and language of instruction. The two provinces most-affected by conflict—Balochistan and Khyber Pakhtunkhwa (KP)—are also the ones with poorer educational indicators. Nevertheless, literature indicates a high proportion of educated youth from the prosperous Punjab province are engaged in conflict but outside their home-province (Bhattacharya, 2015).

The civil war in northern Uganda against Joseph Kony's LRA (Lord Resistance Army) has been the highest-discussed conflict in Uganda since the 1990's, says Shaw & Mbabazi (2007). Between 1987 and 2001, Uganda was like a paradigm of "war with peace," suggesting that, together with peaceful (in the south) coexistence and progress, the government in power was at the same time supporting the conflict antagonisms in the north. While Southern Uganda has emerged to highlight significant achievements in fighting HIV / AIDS and encouraging economic growth and development as a showcase for western

donors, in northern Uganda, development advancement was threatened by the war of two decades (Shaw & Mbabazi, 2007).

Uganda remains ranked 23rd in 2015 among the most fragile states in the world. In factors such as wealth disparities and the inequalities in economic distribution, resource rivalry, land disputes, livestock raiding, poor governance and democratic deficits, abuses of human rights and erosion of civil liberties, lack of reconciliation, transitional justice, the politicization of ethnic identity, north-south fault lines (Knutzen & Smith, 2012).

The World Vision (2005) articulates that within the Ugandan Education system it is notable that the idea of promoting peace education in schools was born out of the realization that children spend longer hours with teachers than their parents. Schools have a leading role in moulding the future generations for peace. Peace building involves addressing the root cause of conflict and any grievances that may have arisen in communities. It is about the process of facilitating the nonviolence transformation towards just systems and peace communities. Peace process should aim at the promotion of social justice, changing attitudes and behaviours by building a culture of peace.

UNHCR (2006) argues that schools and teachers are highly influential in a child life's and have a lasting impact on attitudes and behaviours. Unsafe learning environments lead to the perpetuation of violence within the communities. UNHCR (2006) noted key reasons why safe education is a necessity in communities and include to: ensure that the learning environment provides quality education; increase school attendance especially at secondary level; help in search for durable solutions by promoting a culture of peace and dialogue and provide students with the skills to achieve self- reliance.

According to MOEST (2014) Kenya government has developed a capacity building policy of various stakeholders in the education sector including education officials, head teachers and teachers on peace education. A training was conducted using a training manual on peace education. The training covered such areas as understanding peace, peace education and conflict and intervention approaches. The training integrated peace education initiatives in Pre Primary, Primary, Secondary, Technical and Vocational Education and Training (TVET).

Peace education is relatively a young subject in the Kenyan education system. The initial primary teacher Education programme in Kenya, included elements of peace education but not in pure form. It was always integrated in subjects like Civic Education, Social Ethics, Religious Education and Environmental Studies. Nyawalo (2010) observes that the relevant subjects were taught in isolation from each other, that they lacked proper focus and had been dogged by use of inappropriate methodologies. She continued to report that at times contents were censored and distorted to serve the interest of the government of the day. Although the teachers got the initial training, the continuous capacity development was found to be either haphazard or lacking. MOEST (2014) findings also showed that some lecturers in TTCs were not adequately trained in the pedagogy required for primary school level which even made it more challenging for the implementation of peace education.

The coalition of peace in Africa has been implementing peace education in Kenya Since 2006, through training of teachers and student's peace clubs in various counties (Ayindo, 2011). Peace education was introduced in the Kenyan curriculum for both primary and secondary schools in January 2009 with an aim of imparting knowledge and instilling

skills, values and attitudes for harmonious coexistence among teachers and learners. The move was aimed to counter the negative effects of the post-election violence that occurred the country in 2007 and 2008 (MOEST 2014). Peace education program was integrated into the curriculum through subjects such as Life Skills, Social Studies Religion, History and Government.

The goal was, under the political pillar of security, building and managing peace to ensure peace education is effected in accordance with the Kenya 2030 vision. Peace education was also emphasized to help students gain the necessary knowledge, skills, attitudes and values to foster behavioral change which would improve peaceful co-existence. It was also emphasized that the peace education program will make it possible for people to reassess their attitudes, to build an engagement and to foster national reconciliation and peaceful coexistence. A unit within the national office of the Ministry of Education, which collaborates with the county focal people and other stakeholders, identifies resource gaps on program knowledge at national level, forms a part of the Kenya peace education program framework. Their main role is to collect data on peace-building through existing monitoring and evaluation processes. Head teachers at the school level have become sensitized and serve as overall coordinators. The implementation process is carried out in schools by educators who are educated on the curriculum in short courses. Music and drama teachers have also been trained to promote informal learning through integrating peace education themes in music and drama pieces (MOEST, 2014).

Peace education in many countries is considered only as an after thought for post violent conflict situations where peace was felt as fragile. The issue of instructional materials for peace education just as the content and methodology, depend on each country's plans and

needs. Most educational content on peace is integrated in Social Studies reference books and materials (World Bank, 2014). Programmes on peace education are standardized in Kenya. The curriculum and pedagogy suggested by the peace education center focuses on fostering positive relations, modeling cooperative actions and improving the skills needed to resolve problems.

Saglam (2011) says students interact with peace curricula through educational tools such as educational resources and materials to develop skills, attitudes and values. Such materials provide teachers and learners with resources in pursuit and dissemination of knowledge. These are intended to correct verbal communication deficits and also bring concrete expression to abstract awareness. By visualization and manipulation, students can also comprehend abstract concepts. Tools for the teaching activate multiple organ senses. The higher the number of sensing stimulation triggered during teaching and learning, the better and longer the learning process. Lantieri & Patti (1996) conversely point to, a comprehensive curriculum on how to solve conflict in New York City creatively, and included the training of teachers in different aspects of peace education. Particular attention was given to social and emotional literacy, awareness-raising and conflict resolution is the most widely explored program for peace education and its impact on teachers. Human psychological training teaches meaningful qualities in interaction. Lantieri and Patti (1996) suggest the use of peace training content for which they have been educated is essential to coaching and teaching.

Lantieri and Patti (1996) added, saying that peace education should include all grades of schools and not only a few teachers. With this scheme, all staff in the school from the headmaster to the chief teacher are tentatively educated in peace education to be

implemented throughout the whole school. It may be argued that the principles of peace education would be most likely to be adopted in their classrooms by educators who were educated in peace education and were in schools firmly committed to principles of peace education (Crawford & Bodine, 1996).

Teachers play a key role in achieving the harmony in education as briefly illustrated in UNICEF (2015). UNICEF (2015) To do this, teachers must be motivated and be adequately hired, paid, well-trained and assisted within resourced and effective scholastic programs. The creation of skills, values, attitudes and awareness that enable citizens to live healthy and lead fulfilled lives, take informed decisions and respond adequately to local and global challenges, is part of quality education. Education in Uganda was first seen as an essential component of economic and social development, as was the case in many opposing countries. Only recently, policies were introduced with a view to addressing to some degree the incorporation of peace-building into education.

#### **2.4 School Curricula and Peace Education**

The Peace Education Program success is closely connected with cooperation and coordination in the implementation process. In order to improve results of training, achieving best practices and updating the mapping of stakeholders in peace education the Ministry holds stakeholders conferences on a regular basis. The training reinforces the engagement of participants in peace education and promotes unity. The conference brings together UN agencies, other government agencies and ministries, organisations of cultural and civil society. The meetings decisions are taken by a local steering committee and elected members during the annual stakeholder fora (MOEST, 2014).

According to Wahyudin (2018), the know-how, attitudes and values of students using the topics of exciting school curricula can be incorporated into peace education. In this case, subjects such as history, social research, geography, government and religious research are important. In education, students understand and use the knowledge to improve the future in their societies. Any distortion can be made of the contributions to sustainable approaches to peace issues discussed in literature. Wahyudin (2018) further argues that social studies must convey a collection of knowledges, skills and values aiming to build active, broad-based patriotic people with national integration and the promotion of national unity as their goal, while considering peace education in the sense of Nigeria. In Kenya, there have been a variety of industry-wide education initiatives. After 2008, the system of peace education has focused mainly on resolving inter-community disputes but is now also active in countering policies on terrorism. The following should be considered in terms of the curricular requirements: teachers require constant support through regular training and the provision of appropriate material to assist them in the delivery of lessons; timely and systematic interventions consistent with the educational sector have a beneficial impact on harmonious coexistence (Global Campaign for Peace Education, 2015). In addition, Wahyudin (2018) maintains that social studies must instill discipline, empathy and behavior in learners that foster the peaceful coexistence of people in society.

According to UNESCO (2014), the goals of peace building are: to integrate research, preparation, information and action, and to promote international education in an intellectual and emotional manner. It should create a sense of social responsibility and solidarity with less privileged groups and contribute to performance values being followed on a daily basis. It must also help develop skills, talents and abilities that allow people to

gain a clear understanding of national and international issues, to work in group; to agree and engage in free discussion; and to base decisions on values and decision-making on a national evaluation of the facts and factors concerned. History also contributes to information; action and international education. UNESCO (2014) stresses the ways to overcome the contradictions that are a true impediment to an understanding of true international cooperation and the creation of global peace. Odejobi & Adesina (2009) pointed out that the government's syllabi aims at evaluating how the role of an informed citizen can be understood and his contribution to national development can be realized. Odejobi & Adesina (2009) emphasize the government's goal to achieve national unity in the country through student empowerment by instilling acceptable values in their minds. It is also suggested that religious studies should allow candidates to gain the understanding and knowledge of the teachings on the subject, as found in the Quran or the Bible, and the ability to apply these principles to social life. This assertion fits in favourably, in peace education objectives.

According to Gary (2008), while conducting a study in South Africa notes that the problem of discipline in schools is resolved by the fostering of peace values in that all school leaders should know how to deal effectively with disputes and build strong relationships. A holistic approach adopted underlined the need for schools to promote peace education as an integral part of curriculum and for schools that succeed in implementation of the peace agenda to identify and reward participating schools. Such schools also provide their teachers and students with a more harmonious learning atmosphere. Such projects are intended to allow schools and teachers to gradually build a young adult community with the skills required to respectfully resolve conflicts, to think critically and work effectively in groups.



A significant centre in the advancement of girls' education in a society of conflicts is located in the northern area of Kenya, the Shalom Center for Conflict Resolution and Reconciliation (SCCRR), which aims to promote peace and co-existence in the Kerio region in Kenya. In Suguta Marmar ward (County of Samburu), the SCCRR has developed a secondary interethnic and interfaith women. The school has more than three hundred students from various ethnic groups living in Turkana, West Pokot, Isiolo, Marsabit, Baringo and Laikipia, in Samburu County and neighboring countries. In Suguta Marmar and its' surroundings, the regular inter-ethnic disputes seem to have arisen on the ground, over the limited resources and border conflicts. This has influenced the development of their education and has enormous potential in creating feelings of insecurity in classrooms, as learners tend to give due to class repetitions, low achievement and lack of motivation to be in school (Koech, 2017). Local disputes effect on the schooling has led students and educators to consider developing a plan to foster harmony not only at the school level but also at the community level for the students and the whole school community. The students therefore took the initiative of forming a School-Peace Club to help them develop the requisite peace-building training and to coordinate club activities in the peace-building process.

The School has a great opportunity to help create peace through people awakening to the impact of conflict and peace-building techniques and thus improving the actions and the habits of thoughts of learners and society through this Shalom School peace club actively participating in peace activities. The SSCRR initiative is geared to help the Peace Club and the school at large build leadership skills, to identify and participate in cooperative issues

and to promote understanding and tolerance between their citizens in the various communities.

The world is now experiencing crime, wars and terrorism more frequently. Conflicts according to Das (2018), in spite of immense advances in science and technology in the twentieth century. The economic growth in the modern civilized world today has crossed all frontiers but at the same time human suffering and pain is enormous. The techno-scientific development today has certainly helped people to reach the top, but at the same time, human society is a victim of war, terror, mass destruction weapons, population challenges, the environment, deprivation, hunger, analphabetism, and politics of civil society, globalization, human values and the consequences. Today, on the one hand, the world shrinks to a global village and, on the other, animosity between the people rises. In all societies of the world, violence of all kinds has become very normal. Across societies around the world, there is a negative trend. An adverse pattern has been shown in children in schools and education in the areas of crime, terrorism, drug abuse and behavioral problems. Peace training has become a priority of the present day under these considerations.

Das (2018) suggests that school seminars should be used as a medium for teaching students peace education. The students at school are very keen to engage in various joint curricula. The school will take the opportunity to bring harmony into students' minds through several co-curricular activities. Co-curricular activities must inculcate today among children the characteristics of tolerance, confidence, compassion and unity in collaboration. The school should therefore take the lead in cultivating these values in the students and peace

education is an ideal way to do so. Peace education should be given by various open and covert training activities in each educational institution. The learners will engage in different co-curricular activities in every educational institution. Such practices should therefore be used as a tool for imparting the values, the skills and the attitudes of pupils to people who love harmony.

In addition, Das (2018) affirms that peace education has become today's need. In order to develop a positive attitude among children, hope, intelligence, imagination, brave obligation, the faith of the future and perseverance must grow in the minds of children. The individual's positive characteristics are very important for peace of mind. For this students, empathy, trust, cooperation and unity have to be nurtured. Knowledge and skills should be geared towards compassion for children. The children's interactions in school must form a cooperative stance and be prepared to collaborate regularly. To promote peace in their minds, the children should be given peace education starting from their formative years. Co-school activities should be used as a medium for teaching the students peace education. The kids at school were extremely enthusiastic about taking part in different joint school activities. Studies therefore have been conducted to link the implementation of the overt curriculum on provision of peace education in schools. The current study however looked at the extra curricula implementation and its effects on peace education in the West Pokot county of Kenya.

## **2.5 School Community Networking for Peace Education**

This section looks at the essence of community involvement in conflict-related activities in order to find out how schools have implemented peace-education programs to prevent

conflict in future and to foster life-long peace-educated values. The Middle East situations continued to experience tension and turmoil as Owomoyella & Branelly (2009), note that the perspective of a state (Afghanistan) and a nation (the West Bank), where reconstruction progress was obstructed through the reemergence of domestic or regional terrorism. Owomoyella & Branelly (2009) further states that a large war situation has had an impact on Jordan's region, which has taken a significant population of refugees from the Iraqi conflict zone.

The origins of conflict come from a variety of situations in various areas. Although its essence is complex, it is widely accepted that the use of dialog and negotiating skills can deter and reduce violence through an active system of peace education and consistent promotion of social ethics in peace. Notably, to complement government efforts, many Non-Governmental Organizations (NGOs) and private individuals have quietly, but effectively, worked in promoting the culture of peace and similar programs. In the Philippines, local NGOs, such as Teach Peace Build Peace Movement, and different well-meaning people's organizations contribute significantly to the overall peace effort of the national government Phil (2018).

Since violence and war are a product of culture, everyone can work towards creating a culture of peace by changing fundamental cultural thought. We should therefore seek to create a community of values, attitudes and behaviors that oppose aggression and that aims at avoiding conflict by resolving its root causes in a new way by means of dialog and mediation, with a view to solving issues. Phil (2018) argues that building public school classrooms and peace hubs through Bayanihan is one example of a "collective" peace

education activity that immensely help local communities, a step towards attainment of meaningful peace and development.

Peace through the promotion of quality public education encompasses economic, political, social, cultural, moral and ethical issues thereby making it vital in transforming people's attitudes towards dealing with conflicts. This approach may appear to be complicated to some, or may also be simplistic to a few, but it has worked well in local communities particularly in geographically-remote public schools in the Philippines. Phil (2018) encourages the need to establish a culture of peace which calls for the involvement of all sectors that together shape a country's culture – institutions such as the government, public officials, NGOs, media and especially parents and teachers. While peace education is often a part of schools as well as other educational institutions, peace education must include the whole society as it is necessary not only in conflict areas but in all societies. The role of parents is important to teach and nurture strong family values that promote a peaceful community.

Phil (2018), also suggests that social ethics promotion in the school peace education program is a good strategy to strongly create a culture of peace in local communities. Ethical education is a major feature of every peace initiative such as basic skills in reading, writing and arithmetic. Remarkably, the ministry of Education formulated a peace Education policy in Kenya after the 2008 post-election violence to help support the full integration of peace education in the curriculum, as well as the activities of all primary and secondary institutions. Embracing the positive values of openness and equality must be a societal goal. An open and dynamic society tolerates differing perspectives which helps in

coming up with rational consensus. In order to adapt to an increasingly interactive and fast-paced environment, government and civil society must continue to be open to change. It is important for all to focus on long-term viewpoints, and reliable training is one (MOEST, 2014).

The development of community peace, which were much more permanent, is a long and tedious process that can take years to achieve, but at least the following generations were benefit from it. Their achievement as peace-loving people must become our common target. It is important to remind everyone politically that anybody behaving in a truly purposeful way could make a significant difference and can influence events that lead to a more peaceful future, both in schools and communities, through a sound and sustainable development plan. The government must focus on positive and constructive steps to encourage the development of a culture of peace in close partnership with various stakeholders. It is desirable that the state takes the lead because it is in control (MOEST, 2014).

Public engagement in emergency education is affected in a variety of ways, including by pre-conflict state dynamics, war powers, and the duration of the conflict. In the event of violence or war in countries, schools often bear the greatest burden of conflict, as property sometimes is lost or evacuated. Each chapter seeks to describe the networking of the school community in schools and to some degree of the wider community for peaceful circumstances. According to Koech (2017) the northern Kenya has a wide range of natural features and cultures. But this part of the country faces various problems, such as prolonged drought, which sometimes lead to struggles for capital and resources. Shalom SCCRR

engaged in a variety of peace-building activities involving different local players in order to resolve conflicts. Inter-ethnic tension has taken place for several decades since Kenya became independent. The SCCRR targets young students from the same background in inter-ethnic schools, as well as those primarily coming from different ethnic groups who live in the target areas. The general aim of the learners is to bring about positive changes in behavior, empathy, and objectivity in the way they perceive the other ethnic group. The Peace Education Program of Shalom allows school children to gain understanding and to build bridges for the future and improve peaceful society with the alternative methods of dispute resolution and conflict resolution.

In order to reinforce peace within communities' schools have found it prudent to work with schools and other administrative government organs. Schools may be seen to promote peace with neighbouring communities if they conceptualize a broader understanding of the concept of peace education. These can involve conducting interfaith meetings, arranging guest speeches to demonstrate solutions to peace building and getting people together to recognize local problems and opportunities. Simple actions by major stakeholders help to promote the understanding. Facilitators of community peace movements, independent organizations or schools or faith based organisations, strengthen efforts by recognizing local issues within their communities and connect them to an awareness of national and global peace and justice issues. Schools are faced with the challenge of thinking internationally and behaving locally (Koech, 2017).

Inter-religious meetings and efforts to end faith intolerances can be one of the most important ways of building peace among the communities. Such activities are quite specific

and include small discussion groups; following school programs that allow local young people to meet with students from various religions; public meetings to promote unity; and calls on different religious leaders to improve religious tolerance. Many governments and regions have international interfaith councils or similar coordinating bodies. Such councils include the poor and the non-poor in efforts to change structures to build a strong, inclusive, dedicated culture and to foster a more just society for all. This incorporates people from different ethnic, cultural, political and social backgrounds to create working connections between religious communities, corporations, local organizations and social service networks. The American Islamic relations council (CAIR), which assists in condemning violence and anti-Muslim rhetoric, has collaborated in the ministries. CAIR is the oldest legal and advocacy organization for Muslim civil liberties in America. It is aimed at improving the understanding of Islam, fostering discussion and defending civil rights, empowering Muslims in America and building coalitions that foster justice and shared comprehension (Shetgiri, 2013).

The use of peace conferences is also an initiative promoted by scholars to promote peace education. It is crucial that you come together to promote and demonstrate support for peace whether in organizing a local peacekeeping vigil, large symposia at universities or major international gatherings. The integration of different people to promote peace can provide significant possibilities for reconciliation and improvement in conflict-ridden societies, as examples of all practices, from therapeutic experiences to ending the culture of violence and bigotry. Long-term interventions contribute to bringing peace to the young families. Operating with schools is a peace building activity of great importance. Schools can effectively promote peace in various creative and powerful ways, be they students,



families, teachers, staff, policy-makers and community members. Multiple active models are available and many active models. Ethics and peace curricula and other programs can be incorporated into the design of school systems, local needs and property programmes. In the scope and vision of a college, school system design elements may begin, and then differ from graduation requirements to disciplines focused on all forms of arbitration (Shetgiri, 2013).

Different schools and governments specifically took policies and programs, which can cause mental, physical and cyber harm, to tackle bullying issue. The wide range of abuse is alarming, and the risk of harmful short-and long-term consequences is high for both abusers and survivors. Over the years, schools in Kenya have attested to harassment and bullying. Schools must recognize and evaluate bullies and offenders, and provide support and referrals to government departments and parents as necessary to determine their development problems, which may be risk factors. So as to create a community of safety and support, involvement of teachers and families in addressing harassment in schools should be considered. Researchers found that many forms of under intensive, first-hand anti-bullying interventions have contributed to slight reduction in harassment and victimization (Jeong & Lee, 2013; Farrington & Ttofi, 2009).

Both sorts of public and private schools also implement restorative justice programs. It is detrimental to punish and to exclude students who violate the rules of schools and injure others in as much as this can lead to further isolation and lessened educational outcomes and achievements; Restorative justice was, by comparison, extremely effective to improve school safety and secure young people's future. It retains students committing class crimes,

guarantees accountability by means of restitution and solves the underlying problems and helps victims. In many schools there's a meeting of pupils, parents, teachers and managers (Shetgiri, 2013).

Shetgiri (2013) claims that restorative justice that tries to achieve evenness, but that it aims to attain equity and equality, justice which is not within an area of conflict, but a healing place, justice that seeks instead of destroying the perpetrator more, to transform broken lives, connections and societies. The state of Colorado has tried to institute a school policy of nil-tolerance for young people committing offences, including compulsory expulsions, after the well-publicised shootings in Columbine. But they found this policy was not successful, and only the problems of learners were aggravated. Shetgiri (2013) suggests that the process of developing educational solutions should be as relevant as its implementation when looking at young people as leaders. The engagement of students, their societies and their staff to choose, adapt and develop the solutions and to choose materials will make them more important and social at a local level, and enables us to purchase and move forward strongly. Not only are the students themselves at risk: they are important peacekeeping members and allies. As a first step towards mobilizing youth for peace instead of just hosting an event and hoping that youth can join in with the stuff planned. The resources they offer can be surprising and overwhelming.

A peace-building organization, like those in the community you live or provide support, must be made aware of the interests and resources of those in the school organism. Schools must devote time to addressing the needs of key players, and draw on existing resources for peace-building. For one scenario, critical themes and guidelines for school

organizations, many of which can be extended to other forms of violence, must be profiled and explained, including the assessment of those at risk, support and work with our community, which can enable each school to make a difference. In order to deal with the report, it is important to address the following questions: what is the school's social responsibility and community service commitment? Should schools have a strategy based in your own culture on fostering and enforcing peace? What projects are you committed to in your home community to foster peace and prosperity? Through discussing these concerns one will probably find ways of improving both the school and its effect on the community. Most colleges, large and small, are conscious that a dedication to social responsibility is helping not only schools but societies to improve themselves (Shetgiri, 2013).

Organizations have made progress on peace in a number of ways both locally and internationally. Many peace building efforts can focus specifically on supporting the development of the curriculum material for schools for non-violent and conflict resolution. The Community School Partnership for Peace Building can also be combined with organizations. Leaders are responsible for conducting, sustaining and improving the culture of schools in a way that can weaken the school or the community, for example, by avoiding disruption or discrimination. Healthcare organizations can serve as an example of constructive corporate commitments that protect environmental health and live in peace with their neighbours. The program supports best practices for safeguarding the value of local air, water and land and encourages healthcare facilities to recognize their impact not only on workers and patients' safety, but also on host communities. Such understanding of community is one way to ensure a community's health, including the protection from the

danger of chemical incidents such as that one that occurred in Bhopal, India, that killed several thousand people and injured more than 500,000 in 1984 (Varma & Varma, 2005).

A good scholastic culture has a commitment to promote peace across its processes, strategies and programs. Most peace-building initiatives are based on strong collaborations among organizations, including government groups, regional organizations, and schools. Such activities should be influenced and driven to enhance community involvement and leadership by the contributions of local members that require early engagement and capacity building. Examples of local programs that show creative peace building include public safety, which is an important focus of policy on preventing violence by police and the criminal justice system. We should start to understand that the solution does not lie in isolation. It is not always successful to be tough on crime to minimize it. Most alternative models work together to reduce violence in neighborhoods and the bulk of alternatives remain in classrooms. To contribute to this initiative in all communities and collaborators (Varma & Varma, 2005).

Certain peace mechanisms that societies may promote may include efforts to restore justice services in school crime settings, which can be used as an alternative to prison for criminal justice. In addressing crimes it is encouraged that a mutual understanding is arrived at between the offender and the offended so that conflict is handled within an environment of mutual understanding. It should emphasize on the assistance and security of injured people, and calls upon responsible parties to retribute them and actively engage them in the development of society. such justice enhances public engagement in order to be most effective. This can include encouraging actual crime reports and facts, interaction with the

judiciary, identifying factor influencing or stopping crimes and other forms of public participation. Security is strengthened as shown by these crime reduction activities (Shetgiri, 2013).

Strategies to eliminate domestic instances of mass violence in community settings can also be introduced. Incidents such as terrorism, mental illness, and gang violence are some factors. Communities are widely considered to be critical in the education of young people and children, but teachers rarely feel prepared enough for this. Initial education services fail to tackle issues related to family-school partnerships (FSP) that have been reported in several reports. Despite the official importance given to the initial education initiatives and to the FSP, there is no satisfactory view of the FSP in terms of their ITE programs or of the degree to which the teachers are willing to tackle the issue. Regardless (or not) of the availability of a national curriculum and variations, it would seem that the simple fact that FSP is mandatory does not address both the legal competences needed and the amount of attention provided to FSP in the teacher education programmes. National structures do not seem to define and direct the service offered in itself. Essentially, planning FSP seems to still rely on the individual teacher's inclinations and expertise.

Committing an educational organization to peace building includes consciousness of the requirements and resources of those in the school. It is significant for schools to commit time to address and input the interests of key stakeholders and expand any existing advantages for advancement of peace. In order to address the school circumstances, the accompanying concerns ought to be attended to: what is the school's pledge to peace obligation and community partnerships? Do the schools express an approach that point

towards advancing peace? Is the school actualizing that responsibility for peace, in its own locale? By investigating these inquiries, one is probably going to discover approaches to reinforce the school-community network. Numerous schools, large and small, are understanding that a guarantee to social duty adds to reinforcing the schools as well as the collaborations for the attainment of common agenda towards peace education (UNESCO, 2014).

There are a few different ways that communities have propelled peace in nearby and even in worldwide settings. Some influential activities for peace may explicitly concentrate on supporting the advancement of peaceful and cohesive educational program materials to be utilized in schools. Other organizations can too join the network for school peace initiatives to help in peace building. Pioneers have the obligation to act, keep up and reinforce school network solidarity, for example by declining to isolate or separate in manners that can create a gap in schools or communities (Varma & Varma, 2005). A solid association crosses over divisions that underlie numerous peace building endeavors. Any such endeavors, ought to be formed and strengthened by the commitments of school community members, and requires commitment to augment their cooperation and initiatives.

Coordinated efforts with networks is generally viewed as significant in the training of children and youngsters, yet instructors infrequently feel adequately arranged for this undertaking. A few investigations show that underlying educator instruction programs battle to address issues of Family–School Partnership (FSP). Given the importance of FSP's administrative and organizational significance, there is no single, appropriate image of the FSP arrangements within their teacher training programs or in the degree to which

preservation teachers are set up to manage the question. Despite the presence (or not) of a national educational plan and varieties, both as far as lawfully required skills and the measure of consideration given to FSP in educator instruction programs, it gives the idea that essentially making FSP obligatory. Nor do national structures, in themselves, truly seem to shape and direct the arrangement advertised (Varma & Varma, 2005).

## **2.6 Peace Education**

The government and society around the world strive to improve their education systems and ensure all children and youth have opportunity to go to school and acquire knowledge and skills they need to lead the healthy and productive lives. Planning of good learning spaces is a discipline that combines different sciences and that requires the involvement of all users; teachers, parents and students in decision making process of infrastructure development (Barrett et al (2019). Peace education efforts are driven by a desire to end conflict and involve young people in a peaceful future. Students in many ways are aware of the environment and social political issues that affect their daily lives.

Peace Education includes the key ideas of peace and training and is interdisciplinary instruction whose objective is instructing for inclusivity, cohesion and coexistence. Peace education is a means to enable students gain abilities for peaceful interaction and to strengthen the requisite aptitudes for dynamic and dependable living in the general public. Peace training is means that aims at avoiding a contention by instructing people and a general public for a serene presence based on peacefulness and social equity (Bush and Duggan, 2014). The idea of Peace Education is multifaceted as it is a result of various instructive methodologies that are connected together in the way of life of peace. Peace

Education is advancing learning, qualities, frames of mind and skills that advance peace and peacefulness, which is a dynamic duty to the improvement of good governance.

Reardon (as referred to in Ragland, 2015) considers peace to be as a procedure that prepares youngsters for worldwide obligation; empowers them to comprehend the nature and ramifications of worldwide association and encourages them to acknowledge a duty to work for a simply quiet and practical worldwide network. Hicks (as referred to in Alimba (2013), characterizes peace instruction as exercises that build up the learning, aptitudes and frames of mind expected to investigate ideas of peace, enquire into the hindrances to peace, to gauge clashes on an equitable and peaceful path and to consider methods for developing a just and a stabilized economy. Peace education is increasingly becoming successful and important when it is embraced by the social setting and the nation.

Kartar (2015), highlights peace training as an endeavor to react to issues of contention and brutality on scales extending from worldwide and national to the neighborhood and individual level. It is tied in with investigating methods for making Peace instruction more comprehensive. It grasps the physical, enthusiastic, scholarly, and social development of children inside a structure profoundly established in cultural values and ethics and depends on a theory that shows love, empathy, trust, decency and love for the human family and all life on our wonderful planet (Kartar, 2015).

In view of the commonsense experience of United Nation Children Education Fund (UNICEF), as it manages peace training programs in creating nations, peace education is conceptualized as the way towards advancing the information, aptitudes, frames of mind and qualities expected to realize behaviour changes that will empower children, youth and



grown-ups to avoid struggle and conflict, and to make the conditions helpful for peace, regardless of whether at an intrapersonal, national or universal level. The essential ideas installed in the above definitions are that peace instruction is a medicinal measure to shield youngsters from falling into conflict. It attempts to teach higher human and social qualities in the psyche of the children and endeavors to build up abilities vital for serene living and peace working from which the entire of mankind will profit (Kartar, 2015).

Behera (2013) asserts that peace education dates back to about five thousand years ago during the era of enlightenment and one-worldness as a sign of mutual co-existence. Education which promotes international understanding, fellow-feeling and brotherhood is called peace education and is more effective and meaningful when it is adopted according to the social and cultural context and the needs of a country and also within a global context (Behera, 2013).

Peace education should be recognized as a broader discipline without an agreed standard meaning. Peace education generally aims at teaching individuals the knowledge, attitudes, values and competences required for resolving conflicts without violence and building and maintaining mutually beneficial, harmonious societies. UNESCO (2017) described as peace-building in order to foster the necessary knowledge, skills, attitudes and values that allow children, youth or adults to avoid open, and systemic conflicts, conflicts, and the conditions for peaceful resolution, both intrapersonal and interpersonal, intergroup, regional, and peaceful conditions.

Wintersteiner (2013) describes peace education as a participatory-based, integrated, and democratic and human rights teaching method, non-violence, gender equality,

environmental sustainability, disarmament, conventional peace processes, international law and human security. Wintersteiner (2013) Peace Education is a remedial measure to protect children from violence in society, the fundamental principles contained in the meanings listed above. Peace training also involves learning skills, attitudes and values to build and maintain peace. In contrast, peace education helps to deal with conflicts without violence, learning how to think creatively and using constructive non-violence strategies. This demonstrates that peace education is designed to promote the full development of the child and to instill in the minds of a child higher human and social values. Essentially, it seeks to build a variety of behavioral skills necessary to live in peace and create peace that benefit mankind as a whole.

In the concept of harmony, multiple elements are important. Peace can start with calmness in yourself on an individual level. Expanding stability to the outside world requires unity and people's harmony. People should live without violent conflict or war on its largest scale. Peace is at the root of our quality of life and our societies, and our very existence as people on this planet must be reliable, as our weapons become ever more powerful. Most spiritual traditions and teachings have emphasized harmony throughout history, both as an internal quest and as an external concern to our family, our societies, and the world. And we often see peace reversed in our present global setting, which applies to the peace keeping of troops and "peacekeepers" or armed militias (Wintersteiner, 2013).

A variety of other words and principles, including equality, justice, inclusion and freedoms, are necessarily related to building peace. In order to foster consensus and peace these must be incorporated into the group. Peace is best when it comes to social justice that can be

described as the guarantee of basic rights and equality for all. The means to these ends is to strengthen civil society—laws that bind us and enable us to live together productively. Kenya Education must pursue eight national priorities, as recommended by Republic of Kenya (2005), KESSP Report.

Second, nationalism, patriotism and national unity were fostered. It is noteworthy that Kenyans belong to various groups, races, and sects, but they do not have to be divided by these distinctions. As Kenyans, they must be able to live and communicate. The main task of educating youth is to help them to gain a sense of identity, by minimizing tensions and encouraging positive attitudes of mutual respect, by enabling them to live in harmony and fostering patriotism to make a positive contribution to the country's life (RoK, Sessional Paper No. 1, 2005).

The second objective is to foster national development needs in cultural, political, technical and industrial terms. Training will enable the country's young people play an active and positive role in the country's lives. Kenya education should prepare children for the changes in attitudes and connections required for the smooth growth of a fast-developing economy. Education amid rapid modernization, is expected to be a silent social revolution (RoK, Session Paper No. 1, 2005). When peace learning is incorporated into the curriculum and successfully implemented national unity and social inclusion, education will enable our young people to adapt to this transition. Even for regions that are economically vulnerable this is most crucial and significant.

The third national educational goal in Kenya is to encourage the growth and fulfillment of individuals. Training should be seen as a probability of cultivating individual talents and

personalities as fully as possible. Children should be helped to develop their talents, interests and skills. Character building is an important aspect of individual development. It is important at this point to appreciate the fact that this goal of education cannot be achieved if peace education cannot be implemented (Republic of Kenya, 2005, KESSP Report).

The fourth national education goal is to foster strong moral and religious values. Education should help develop awareness, skills and attitudes that encourage the benefit of sound moral values and help children grow into independent, autonomous and integrated people. The positive values should be capable of instilling in the person peace education. Education also aims to promote social justice and responsibility, which leads to social exclusion and social disintegration if communities are disadvantaged in any way. Education should promote social justice in a system of education that provides equal educational opportunities for all and should foster a sense of social responsibility. It should provide inclusive and demanding opportunities, regardless of gender, expertise or geographical environment, for all children (Republic of Kenya, 2005, KESSP Report). The sixth goal of education is to foster appreciation and growth for the rich and diverse cultures of Kenya. In Kenya's young people, education must instill an appreciation of and its legitimate place in the modern society. Cross-political education is noteworthy and reduces nearly all national educational goals, especially in the areas of marginalization and exclusion raised by cultural challenges and wars, and is essential for implementation of all educational policies.

The Ministry of Education of Kenya recognizes that education can increase conflicts or promote peace and has thus taken a conflict-sensitive approach to state education and

training. In 2008, the Peace Education Program was initiated in the aftermath of the disputed presidential elections and ensuing conflict. The Education Crisis Response plan was important and prior attempts were strengthened to promote cooperation through learning. The government is committed to providing every child with basic and good education is crucial to peace education in Kenya. The government wishes to create a peaceful and safe atmosphere for education for everyone. In this sense. Training is often emphasized by the nation as the cornerstone for a fair society (MOEST, 2014). The overarching purpose of the Peace Education Programme, which brings peace and national unity to Canada and thus encourages peaceful coexistence between schools. The capacity of the programme, through conflict-sensitive policies and preparation, to foster peaceful coexistence is also enhanced. The government wants to create a safe and stable educational environment for all. To that point. Education is often highlighted as the basis for a fair society by the government. The ultimate goal of the program is awareness-raising and peaceful coexistence between schools that bring peace and domestic harmony to Canada. The system is also improved to promote peaceful coexistence through conflict-sensitive policies and planning.

Parmar (2014) noted that peace education aims to raise awareness of peace among students and find ways of facilitating conflict resolution among students. It also helps encourage students to become interdependent, compassionate and attentive to the needs of other people. Education for Peace helps students to love the environment, to create a precious relationship between human beings and the environment, to work together and individually to improve the world. Attitudes and principles offer a behavior guidance and performance. In the context of planned activities the students accept stimulation. You respond to them

and they are happy or unhappy. They learn to value the feelings of peace and harmony and they develop ideas and images consistent with the value of peace as priority in his personal life.

Peace enriches our communities and lives, so that we love and support each other in the fullest possible way. We provide the basis for a good, ethical, satisfying and inclusive personal and social life through empathy, courtesy and justice. To underline this, the following questions should be considered as people grow in families and communities: can there be sustainable societies without a dedication to justice and equality? What are the prospects for a planet less peaceful? The quest for peace would therefore require self-esteem and self-consciousness. Therefore, the harmony of all life circumstances is important. As a child becomes more engaged, the sense of our lives grows, so as to become more conscious of ourselves and the world (UNESCO, 2017).

While this large approach is welcomed, individuals or groups may maximize their effect by focusing their efforts strategically. Organizing and maintaining harmony is similar to other aspects of strategic planning in a school-community setting. There are numerous measures to identify and prioritize peacebuilding and to create incentives for peaceful action. This includes the recognition and assessment of stability issues and services in a social environment. Specific data can be gathered from meetings with local residents, human rights committees and/or parent educational groups. Increasing information about current peace and intercultural/denominational practices may also be essential for cultural and intellectual organizations to engage diverse people in culture exchanges. Some of their events can be entered and participated. The Participatory Resource Mapping builds on

discussions with neighborhood members in order to identify and map concerns such as areas of high crime, safe public resources (e.g. parks, schools and organizations), and community violence issues such as vacancies and empty buildings (UNESCO, 2017).

(UNESCO, 2017) describes the second step as to concentrate and commit to the use of the relevant information. With this information at hand, pick and concentrate on the major issues, particularly peace-enhancing issues. Arts, music, and cultural activities promoting peace include: cooperation on peace, interfaith relations, gatherings, vigils and rallies; schools' counter-bullying and other violence-prevention initiatives; school and community-based programs should restore justice that focuses on reconciliation and not punishment; establishment of neighborhood peace committees.

The next step is to develop and continue peace efforts that are already active in the community to achieve peace-building objectives. Communities can be empowered to act through a dedication to the values of empathy. Communities may also be empowered to determine their attempts to preserve peace in order to ensure their effectiveness and sustainability. In fact, consistent and observable goals will open the way for development, which can be easily tracked transparently. To create, execute, assess and celebrate the progress of one's actions it is important that we include and listen to the voices of the entire community (UNESCO, 2017).

The care of the earth is important, according to Solomon (2010), for living peacefully amongst ourselves. The environmental collapse and depletion of resources has led to some of the worst wars, ranging from genocide in Sudan and war in Syria. Recognition of one's relationships and obligations does not necessitate everyone taking on every problem, but

knowledge of one's dependence provides an important foundation for peaceful action. Spiritual traditions provide many ways of safeguarding this devotion which make us earthly shepherds. For example, the First Nation tradition recognizes that we are all tourists on earth to look after the future. Ultimately, if people are mindful of their value, equality and fairness no constraints will help promote peace.

There are many ways that groups can demonstrate their commitment to peace and use it to improve themselves and the whole world. Some approaches may be taken as a person, a family, a company or a group, nation or society in general. Some are basic, others require greater commitment and resources. Solomon's (2010) strategies include the peace-building process within. Some uphold the value of harmony in themselves to give peace to the world. It can be among the most satisfying sacrifices that gives rise to the urge to compete against oneself, and with those nearest to us. Individuals should start by understanding their importance and shortcomings. Show compassion for oneself with this recognition and look for solutions and resources best for a particular situation. In fact the seeds of peace must first grow within the people if they are to live in a world of peace.

Individuals and communities will understand that self-awareness and more meaningful action is needed to build peace in society by experiencing and empathizing with those who advance conflict in societies. Therefore, in any moment and in every possible way that people are called to serve others, the hope of peace comes to life. Within families, too, unity should be inculcated. Domestic violence and child abuse concerns are severe but are often perceived to be personal rather than community issues. Correcting this misconception is a first important step in solving such too-prevalent crimes that in most parts of the world



have become epidemics (WHO, 2017). Nearly one third of American women witnessed domestic violence and almost one-quarter report that they have been strangled, fist-hit or stabbed with severe physical aggression. Cases of women murders in the United States are committed by the partner or family member (WHO, 2017).

According to Steinem (2012), sexual violence is a crime of exploitation embedded in hierarchical patterns of power in society. Those who commit such crimes in the communities, will ultimately commit crimes related to the area, such as hate crimes, in community settings too. If these domestic crimes are neglected or handled insufficiently, they jeopardize everyone. Nonetheless, Smith (2015) traces ties from group to person and family as alternative solutions to violence. He explains the numerous places in which historic and current abuse and injustice have preceded violence against women among the Native American populations. Gender violence continues to be monitored as a predictor of the use by society of violent means of resolution and acknowledges gender equity as an important indicator for the protection and stability of a community. It is neither universal nor necessary given the extent of such brutality.

A number of researchers also draw attention to some challenges when valuing the commitments to peace building in various settings (Momanyi, 2018). In acknowledgment of difficulties to peace training usage, Momanyi (2018) contends that music can be utilized as an instrument for societal cohesion. Alberto (2017) through an article concentrating on points of view and difficulties to Peace Education in Spanish schools' emphasizes that difficulties to peace training through music is essentially a consequence of expressive and calculated change.

Peace training can likewise be found in post-primary educational institutions. Alberto (2017) notes that societal cohesion projects have to a great extent be entrenched in the educational programs of schools. Models of peace instruction should be conveyed in classrooms and schools across all regions that have been affected by war. Peace instruction has been changed ordinarily in various ways including instructor advancement to adapt to emerging issues while different initiatives should be incorporated to improve channels for peace.

Oyebamiji (2001) observes that peace instruction could be included into the existing subjects in the school educational plan in Nigeria, for example, History and Religion. It was in this way that educators ought to be given direction course towards the implementation of peace in schools. Legitimate preparation of instructors ought to be done up to college level where remaking of thoughts is generally suitable. Components of peace instruction exist in Primary and secondary schools despite the fact that they were not named as peace training. This incorporates human rights and duties, monetary and social improvement. The curriculum offers situations where components of peace training exist under various topics. Much the same as other African nations, peace training activities are found in the colleges. Oyebamiji (2001) notes that there has been difficulties in the usage of peace training. For instance, unbending requests of an educational system dependent on implementation, absence of requisite materials and supply of qualified teachers and this has therefore affected the execution of peace instruction.

According to Alberto (2017) peace is a worldwide idea and each individual must benefit both physical and psychological peace. It is like an incentive to be treasured from birth till death. The idea infers a circumstance of calm, opportunity from conflict, simplicity of brain

or inner voice. This definition has something to do with the psyche and disposition of individuals and furthermore suggests a feeling of altruism towards others and allowing them an open door for the best throughout everyday life. The idea of peace houses an adoration and empathy for other people, as individuals, whose satisfaction and welfare straightforwardly influences others. In this manner, peace is a dynamic idea since it is identified with people who have needs.

Peace influences different procedures, for example, popular government, opportunity and equity of chance for all. In a quiet society, individuals would cooperate to avoid clashes, grow ethically, treat each other with equity, fulfill the fundamental needs, regard one another and live in solidarity. For the most part, peace training targets showing people the data, frame of mind, values and conduct abilities expected to determine clashes without savagery and to manufacture and keep up commonly gainful, amicable lives in networks. UNESCO (2017) has characterized peace instruction as the way toward advancing the learning, aptitudes, frame of mind and qualities expected to realize conduct changes that will empower youngsters, youth and grown-ups to avert clashes and viciousness, both clear and auxiliary; to determine clashes calmly; and to make the conditions helpful for peace, regardless of whether at an intrapersonal, entomb individual, bury gathering, national or worldwide level.

When characterizing harmony a few elements are important. Peace may start at an individual level with calmness encapsulated. When harmony grows inside, there is understanding and cooperation between people. Peace is to live without violent confrontation or battle on their full scale. Peace is at the root of our own personal satisfaction and the structure of our networks; and as our weapons often turn out to be

advanced and more deadly, our very survival is dependent on them. A number of communities worldwide emphasize traditions and teachings that stress harmony both as an internal activity and as an outward responsibility to live together in the interest of our communities and the universe. Yet we frequently observe reversed peace in our current world scene (UNESCO 2017).

The building of harmony, including justice, equality, comprehensiveness and human rights, has a basic definition with different terms and ideas. We must be built in the network in order to facilitate awareness and understanding. According to UNESCO (2017), peace is most based on social justice, which can be defined as upholding fundamental rights and fairness for everyone.

Peace training is significant in Kenya as the administration has invested in it to give essential and quality instruction to each young people. In perspective on this, it is the nation's craving to give an amicable and safe learning conditions for all. The Ministry of Education likewise stresses instruction as the establishment whereupon a fair society should be encouraged. The general objective of the Peace Education Program is to advance national cohesiveness among individuals from the school network thus enhancing national unity. The peace program additionally upgrades the advancement of learners to advance peaceful school environment and extend it to the community. Explicit targets of the program are to advance peaceful approaches and projects inside the school environment and extend it to the wider communities. This is aimed at helping students to turn out to be productive members of society in their networks within the country and the world. The school environment acts as a springboard through which worldwide estimations of peace, social equity and interest in basic leadership are found out and rehearsed (MOEST, 2014)

Through Peace training, students are expected to develop the learning, dispositions, abilities, and practices whereupon a culture of peace is predicated (UNESCO, 2017). Peace instructors educate about contemporary social, political, financial, biological, and moral issues, investigating the underlying drivers of every problem and making peaceful social procedures to deal with the various signs of discontent. Peace Education is a component within the Kenya Vision 2030 which is the blue print for financial development and improvement in Kenya. One of the vision's columns, the Political Pillar targets improving enthusiasm and nationhood. MOEST(2014) states that the column houses peace-building systems and arbitrary structures with a view to advancing the national and inter-Community exchange processes to reach agreement between cultural, racial and other intrigue meetings; promotes peace building and consensus on improving the arbitrary approach and maintaining peace within the nation; and encourages a culture of respect The parents, schools, learners and staff must begin with the peace initiatives and processes. The violence that was seen in Kenya in 2007/2008 showed the requirement for improving aptitudes and qualities for peace among Kenyans and specifically the youngsters as they were broadly and seriously engaged with the brutalities witnessed.

Peace instruction programs with regard to extended community clashes keep on speaking to practices, seek for improvement of common resilience, compassion and constructive attitude towards different gatherings and a quiet standpoint as a rule. Peace programmes mirror a wide scope of calculated systems beginning from various religions or philosophies, which thusly imagine various courses to peace. Along these lines, peace training is a subtle idea on the grounds that there is no endless presence of peace or the way to accomplish it. Thus, Bar-Tal (2002) contends that programmes should extend their own

specific vision of an attractive society, the way to accomplish it, and the school's job in the mission, and presumes that the outcome would exceptionally be a multifaceted condition of peace training.

The WHO (2017) has identified that efficient strategies have been introduced for the purpose of tackling peace concept activities in the community that include: reduction of alcohol availability; improvements in institutional settings, including schools, workplaces, hospitals and long-term elderly care facilities through suitable policies, guidance; Activists in gender violence also stress that empowerment and group building are the best way to resolve these problems. WHO (2017) additionally point out that it is necessary to include women and men in shifting the social context while providing guidance to female victims of violence. Public campaigns aimed at increasing public awareness can be done in neighborhoods, encouraging village leadership to help victims and survivors, early childhood services, promoting the participation of young men and women to uphold the rights of women.

Violence can be minimized if people in communities understand that they need to communicate with others peacefully. As individuals, we should understand the degree to which everyone is interdependent. It is up to us to focus our energy and our efforts on mutual support. A person's ideas or opinions should not be rejected unnecessarily but such ideas should be linked to a particular community's well-being (WHO 2017). Therefore the need to work together to bring peace to society, whether in work, at schools where children attend, in homes or in remote and marginalized areas should be made clear to local groups through schools. It is encouraged that schools should address the damage caused to families

and people in communities that have suffered harm due to conflict. It is important to seek justice and healing instead of seeking vengeance.

There must be concerns and communities should be ready for a concerted effort to resolve the serious challenges to world peace. Nonetheless, tested and effective ways of promoting peace are available for communities to overcome these challenges. The balance of fact and hope allows people to move to a more peaceful society. Researchers have found that while the world is more violent, there are many signs of a decline in individual and social abuse over the years. Pinker (2011) says some factors that promote peaceful coexistence can be established. Especially the growth of our cultures and societies is to be taken into consideration in order to increase respect for human rights, appreciation of human diversity and to establish mechanisms in civil society leading to conflict resolution. Pinker (2011) recognizes that while change can be reversed and overturned in different areas, strong forces remain relevant in restoring better functioning of communities, including in the most extreme instances of a breakdown in social functioning. These include the influence of those citizens who want peace, irrespective of their past. Culture as a whole, should allow us to choose our own course of growth rather than flourish in fear and hate. It is natural to wonder whether a more powerful military force is providing greater protection or threats to mankind at this nuclear age. Over time, warfare has become increasingly devastating, not just destroying lives directly but also damaging the environment on which we rely on. When we build stronger weapons with technological advancements, even stronger means to prevent them from being used must be created. Any force that leads to global turmoil, together with those who create the foundations for peace should play their part in promoting peace (Harris 2004).

Conflict resolution is a positive approach to war. In this time of aggression, the notion of overcoming our enemies and even winning war is important to question. War and terrorism can now reach beyond the battlefield to every corner of our societies. Most of the casualties are civilians, not soldiers, and very often women and children. Pinker (2011) observes that the civil society development is active in countering terrorism and other forms of conflict. Law is a civilizing force that unites the members of society to make a productive move forward in fighting criminal systems. Any social initiative needs to be made, in line with community principles and the defense of essential human rights, to reinforce societies and social structures (Pinker, 2011).

A dedication to non-violence requires some other foundations of fostering and sustaining international peace. Peace strategies are fundamental to the resolution of violence and to meaningful social and political change. Communities should rely on many role models which have dedicated themselves to ideals of non-violence and which have greatly influenced the world stage. According to United Nations (2013), the world is changing and the United Nations is changing too. Operations for peace should improve if they are to continue to be essential and efficient tools for fostering international peace and security. Thousands of others around the world devote themselves to non-violent ways of stabilizing conflict zones. In contrast to a dedication to non-violence, neighborhoods and schools must learn to build peace. Early education by university programs should incorporate peace values in preparation for peace. Community mobilization should be seen as a global issue. Peace facilities should be set up as those already developed in the highest levels of government in countries like South Sudan, the Philippines and Kyrgyzstan. These institutions can reinforce international laws and justice systems capable of ensuring that



human rights are enforced. International aid must also strive to lay the economic foundations for peace that can have a significant impact on the quality of life and safety of all our societies (United Nations 2013). Communities and nations should also resolve emerging peace-threatening issues. Countries should seek peace and people must work together on this tiny and increasingly fragile world. Countries should also proactively pursue cross-border approaches to resolve social and environmental problems and strengthen civil society and encourage international cooperation.

## **2.7 Summary of Literature Review**

Bhattacharya (2015) while looking at conflict in an Islamic context notes the entanglement of Islam with Pakistani identity and that a history of conflicts have served to idealize gendered roles and masculinized identities for Pakistanis. Bhattacharya (2015) adopted a historical approach to understand the entrenchment of conflict in the Pakistani identity while the present study adopted a descriptive survey design and a pragmatist philosophy to enable view of school support measures and peace education implementation in its totality in West Pokot County Kenya.

From literature reviewed indicators show that when delivery of education is characterized by exclusion and inequity, it can exacerbate conflict. By use of a comparative approach, Shaw & Mbabazi (2007) observed that between 1987 and 2001, Uganda was like a paradigm of "war with peace," suggesting a peaceful southern Uganda with education being offered equitably and a war-tone North characterized by a lack of education. The then government in power situated in the peaceful south was at the same time supporting the conflict antagonisms in the north. This is an indication that when education is equitably available, of good quality, relevant and conflict sensitive, education can help promote

peace and provide safe environments. This study however delves deeply into the matter of peace education and examines how schools have worked to promote peace in West Pokot County in Kenya by adopting school support measures as an independent variable in relation to peace education.

A study by Huho (2012) conducted in West Pokot with interviews being an only method of data collection concludes that disputes focused on control over the access to pasture and water resources, livestock raids and historical rivalry. The present study by use of a pragmatist approach to aid in arriving at mitigation of conflict through education investigated if schools have put in place intervention measures to promote the implementation of peace education policy in West Pokot County. The study adopted the use of questionnaires, and focus group discussions in addition to interviews in order to clearly understand the phenomenon of school support measures and peace education implementation. Huho (2012) obtained his data from the pastoralists while the present data triangulated instruments and obtained data from Principals, Teachers and Students.

Teacher capacity building plays a critical role in enhancing education curriculum to ensure that it is sensitive to context, including conflict and disaster, and teachers particularly pay attention to disparities, develop conflict-sensitive education regulations and adapt pedagogy; address issues related to structural violence, marginalization, and social exclusion (Global Partnerships for Education, 2019). Abida (2013) concluded that it is the responsibility of every teacher to introduce experience- based learning, group works and discussions that help to enhance cooperation. The present study investigated teacher capacity building efforts put in place to promote peace Education in West Pokot County.

While studying Peace Education in Nigeria by use of a content analysis approach, Wahyudin (2018) observed that peace relevant content could be inbuilt into the students' knowledge, skills, attitudes and values using the existing subjects in the school curriculum. Subjects, such as History, Social Studies, Geography, Government and Religious Studies are relevant in this case Wahyudin (2018) concludes that peace education should be included in the school curriculum in all subjects. The present study by use of a descriptive survey design investigated the role of co-curricular activities in promotion of peace education in West Pokot County.

It has been argued that the roots of conflict in education originate from a wider society. While its nature is complicated, it is universally accepted that violence can be prevented and reduced through the school community dialogue and negotiations skills which can be taught through an active program of peace education (Owomoyella & Branelly, 2009). While Owomoyella & Branelly (2009) conclude that government efforts should be complemented with those of non-government organizations (NGOs) and private individuals, the present study investigated the school community partnerships in West Pokot County that have shaped the provision of peace education.

## **CHAPTER THREE**

### **RESEARCH DESIGN AND METHODOLOGY**

#### **3.1 Introduction**

This chapter discusses the research design and methodology, the design adopted in this study to enable collection and analysis of data in a manner that aimed to combine relevance to the research process. This section therefore consists of the following subsections; research design, research paradigm, area of study, sampling procedures, sample Size, research instruments, reliability of research Instruments validity of research instruments, pilot study, data analysis techniques and ethical considerations.

#### **3.2 Research Design**

Research design is the conceptual structure within which this research was carried out. According to Kothari (2004), a research design constitutes the blue print for the collection and analysis of data. This study adopted a descriptive survey research design which suits most social science research and effectively addressed the research problem that was being investigated in a logical and as unambiguously as possible. Descriptive research survey design was used to describe the school support measures that have been put in place to support implementation of peace education in public day secondary schools in West Pokot County. This research design also enabled an accurate description and assessment of meaning related to this phenomenon under investigation.

#### **3.3 Research Paradigm**

This study was anchored on the pragmatic research paradigm. Pragmatism is a worldview that arises out of actions, situations and consequences rather than antecedent conditions in

post-positivism (Cherryholmes, 1992). Pragmatism recognizes that there are many different ways of interpreting the world and undertaking research that no single point of view can ever give the entire picture and that there may be multiple realities (Dudovskiy, 2018). The focus of the study was concerned with school perspectives and interpretations of reality. Teachers and community reflective habits demonstrate their underlying beliefs about how the world is and how that reality should be represented in teaching.

Dudovskiy (2018) observes that pragmatist research philosophy accepts concepts to be relevant only if they support action. Pragmatists acknowledge the many diverse ways of interpreting the world and conducting research and that no single point of view can ever give the total picture because of the multiple realities. According to Collis & Hussey (2014) positivism and interpretivist are two extreme mutually exclusive paradigms about the nature and sources of knowledge. Collis & Hussey (2014) further argue that modified philosophical assumptions are adapted by pragmatic researchers, who usually happen to be experienced researchers. The research question is the most important determinant of the research theory, according to pragmatist science philosophy. Pragmatists may, depending on the nature of the research question, combine positivistic and interpretative roles in the sense of one study. Pragmatic research philosophy can combine more than one research methodology and research strategy with the same study in comparison to positivist-interpretivist research philosophies. Furthermore, pragmatism research studies can combine multiple methods of study such as qualitative, quantitative and action research. The research therefore adopted both qualitative and quantitative methods of data collection. The researcher was therefore able to collect necessary data by use of questionnaires, interviews and focus group discussions.

Dudovskiy (2018) argues that pragmatist epistemology stands in opposition to the prevalent positivist and anti-positivist opinions of scientific discovery to explain the contradictions between positivism and post-positivism. Positivism stresses the empirical legal features of a concrete, analytical fact, while anti-positivism highlights the creative role of involved, subjective individuals, who have no privileged claim to facts. Pragmatism, on the other hand, opposes positivism because no particular theory (objectiveness, fallacy, and critical experiment) meets its demands and rejects anti-positivism because almost every theory can satisfy it. As anybody in this report, the authors had to reorient themselves so that by studying they could resolve the issues concerning cultures and the abilities to overcome human problems in keeping with the pragmatist essential criterion. The mission of science for a pragmatist is not to find the truth or fact that constantly clashes, but to promote the resolution of human problems. Investigators can be contrasted with architects through pragmatist management. Similarly, architects use the materials and methods needed to build their proposed building in paper, they use any combination of methods needed to find answers to research questions.

### **3.4 Area of Study**

This study was conducted in West Pokot County in Kenya. West Pokot County borders Baringo county to the East, Trans Nzoia and Elgeyo Marakwet to the south, Turkana County to the North and the nation of Uganda to the west. The county is located in the Rift valley region. It is subdivided into three geographical regions namely; low lands, escarpment and highlands. The Valley and the Escarpment covers 51% of the total land while the remaining region is the Highlands. The West Pokot County is a hardship area due to extreme temperatures, unfavorable terrain that limits accessibility and Semi-arid

climate. These factors have made the region volatile with the frequent attack by people from Turkana County, Baringo County, Elgeyo Marakwet County and the neighbouring Northern Uganda region. Violent conflict has had negative and severe consequences on communities that are involved in these conflicts. The schools have been closed on several occasions, property destroyed and loss of lives witnessed in this zone. It was imperative therefore that this study be conducted to find out ways in which schools can mitigate the causes and consequences of violence through peace efforts.

### **3.5 Sampling Procedures**

Sampling is the process of selecting a number of respondents for a study where selected respondents represent the entire population of the study. The purpose of sampling is to secure a representation which helped the researcher to gain information about the population. According to Mugenda (2003) population is the aggregate of all that conforms to a given specification. The study used stratified sampling procedure in the selection of schools. The schools were selected from the existing sub counties in West Pokot County. Purposive sampling and Stratified sampling techniques were used in the selection of the respondents. Purposive sampling technique allows a researcher to use cases that have the required information (Mugenda 2003). The selection of principals was based on the purposive sampling technique due to their involvement in networking the school to the community as well as involvement in school disciplinary matters. Students and teachers were selected based on stratified random sampling and simple random sampling techniques respectively.

### 3.6 Sampling Methods and Sample Size

The sample was selected using stratified random sampling procedure in order to determine the public day secondary schools in West Pokot County. The schools were selected from each sub county administrative division. According to Borg and Gall (2003) a sample size of 30% is adequate and good for representation of the target population. From the total number of 81 public secondary schools in West Pokot County, a sample size of 30% consisting of 24 schools were selected to participate in the study.

There are several formulae for calculating the sample size based upon whether the data collected is in a categorical form or is quantitative in nature. The sample size was calculated using Yamane formula as follows

$$n = \frac{N}{1 + N(e)^2}$$

Where:

$n$  = Sample size

$N$  = Population size (10036)

$e$  = Level of precision or sampling error which  $\pm 5\%$

$$n = \frac{10036}{1 + 10036(0.05)^2} = 385$$

From Statistics in Education Office in West Pokot County the total population of public Day secondary school students was 10,036. From the calculation a sample of 385 students participated in the study. A total of 24 principals (30%) was sampled from the 81 public Day secondary Schools in the county. The Principals were selected purposively because of



their networking with the community while Simple random sampling was used to select teachers who took part in the study. The Table 3.1 shows the sample size by category.

**Table 3. 1 Sample Size**

<b>Sub County</b>	<b>Total No of Principals</b>	<b>Sampled principals</b>	<b>Teachers</b>	<b>Teacher sample size</b>	<b>No of students</b>	<b>Students sample size</b>
<b>South Pokot</b>	22	<b>7</b>	192	<b>58</b>	1339	<b>51</b>
<b>West pokot</b>	26	<b>8</b>	259	<b>77</b>	2754	<b>106</b>
<b>Kipkomo</b>	20	<b>6</b>	104	<b>31</b>	3174	<b>122</b>
<b>Central Pokot</b>	13	<b>3</b>	106	<b>32</b>	2769	<b>106</b>
<b>Totals</b>	<b>81</b>	<b>24</b>	<b>661</b>	<b>198</b>	<b>10036</b>	<b>385</b>

### **3.7 Research Procedure**

The researcher sought clearance from the University of Eldoret, National Council for Science, Technology and Innovation (NACOSTI), County Commissioner of West Pokot and County Director of Education of West Pokot before commencing the process of data collection. The researcher then trained all the research assistants to ensure that they were able to administer the instruments and obtain the data in a uniform way. The training included giving specific examples and instructions on how to maintain ethical issues like confidentiality, while collecting the data. The training session consisted of explanations in relation to the study problem, the scope of the study, data collection instruments. The assistants were taken through the use of the questionnaires, interview schedules as well as how to guide the focus group discussions. The assistants were made to understand the

questions that they would ask in relation to the study objectives and the topic of research. Measures were taken to ensure that the assistants understood the concept of school support measures and how it was operationalized to form the independent variables and the research objectives. After the one day training session the research assistants were asked to conduct mock interviews, focus group discussions as well as questionnaire administration process and a follow up session was done for every research assistant. Questionnaires, interview guides and focus group discussion guides were used to collect data from the respondents in the 24 schools sampled. Data was then be collected over a period of 4 weeks. The researcher and research assistants sought to collect data during life skills lesson to avoid interfering with lessons and to give student respondents ample time for meaningful discussions. Meanings of initials in questionnaires for teacher respondents were clarified but the respondents were left to fill their own responses independently.

### **3.8 Research Instruments**

The study utilized questionnaires, interview guides and focus group discussions to collect data as discussed below. Use of multiple data collection instruments was guided by the pragmatist philosophy in an attempt to obtain an understanding of the school support measures and implementation of peace education. Dudovskiy (2018) posits that pragmatism recognizes that there are many different ways of interpreting the world and undertaking research that no single point of view can ever give the entire picture and that there may be multiple realities. Data was collected concurrently from all respondents in schools.

### **3.8.1 Questionnaire**

A questionnaire is a research instrument consisting of a series of questions for the purpose of gathering information from respondents. The questionnaire enabled the researcher to effectively collect quantitative data that was subjected to inferential analysis in order to test the hypotheses (Kothari, 2004). In order to address the objectives of the study the Teachers' questionnaire and students' questionnaire were constructed in a manner that elicited both quantitative and qualitative data. Items were constructed to include close ended questions with multiple choice answers as well as likert type of questions. Open ended questions were included to elicit qualitative data which involved discussions and critical analyses. The questionnaire consisted of the following sub sections: Part A were sought to elicit data in relation to background information, part B sought for data on school plans and policies in relation to peace education, part C looked at the teacher agency that promoted peace education, part D sought data on school co curricula activities in relation to peace education. The last part, E, looked for data in relation to school community partnerships and its effect on Peace Education.

### **3.8.2 Interview schedules**

An interview is a qualitative research tool that involves a conversation where questions are asked to elicit information from respondents. Kothari (2004) points out that this method involves presentation of oral verbal stimuli and reply in terms of oral answers. Personal interview method were used where the researcher had face- to- face contact with the interviewee. Interviews was appropriate for this study since it enabled the researcher to obtain in-depth information on people's opinions thoughts experiences and feelings in relation to school support measures and attainment of peace education. This was done by

use of probe questions contained in the interview schedule to enable a deeper insight. The interview schedule consisted of ten main questions that sought information relevant to the various objectives of the study. The researcher also utilized more probe questions to get to the depth of the responses given.

### **3.8.3 Focus Group Discussion**

Cozby (2001) states that a discussion group of 6 to 12 members is an organized conversation, albeit flexibly arranged. It usually takes one to two hours to participate and to give their opinions to all respondents. It is possible to control dominant and submissive relationships which evolve both within the group and side discussions. Smaller and smaller groups tend to be more cohesive and collaborative. The features are smaller. Finally focus groups rely on discussion between the participants about the topics presented and group members may influence each other by responding to ideas and comments that arise during the discussion. There is no pressure on the moderator, however to have the group reach consensus. This study adopted the focus group discussion with the form three students with 12 students participating in each group. The number of groups per school was dependent on the student population. A total of 32 focus group discussions were organized with two groups in each of the eight school and one group in each of the remaining 16 schools. Form three students are deemed to be most appropriate to participate in the study since they have been in the school long enough to be able to discuss and give data relevant for the study. The form four students were left out because they were an examination class and most schools were unwilling to release them to participate in the study.

### **3.9 Validity of Research Instruments**

Validity is the degree to which the results obtained from the analysis of data collected represent the phenomenon under study (Cohen and Manion, 2008). In this study the items in questionnaires, interview schedules and focus group discussions were cross checked to ascertain validity requirements. According to Dudovskiy (2018) research validity in surveys relates to the extent to which the survey measures right elements that need to be measured. In simple terms, validity refers to how well an instrument measures what it is intended to measure. Research validity can be internal and external. Internal validity refers to how the research findings match reality, while external validity refers to the extent to which the research findings can be replicated in other environments to yield the same findings.

This study sought to address different type of validity including face validity which is the most basic type of validity and it is associated with the highest level of subjectivity because it is not based on any scientific approach. In other words, in this case a test may be specified as valid by a researcher because it may seem as valid, without an in-depth scientific justification. The researcher was therefore did a face validity check of the objectives and the research instruments. The study instruments were also assessed for construct validity which relates to assessment of suitability of measurement tool to measure the phenomenon being studied. The researcher developed theoretically hypothesized concepts involving the variables under investigation and found out that the respondents responses in the questionnaires were supported by responses in the interviews and focus group discussions.

To ascertain content validity, the researcher specified the domain of school support measures as operationalized in the study to include school plans and regulations, teachers'

capacity building, co-curricular activities and school community partnerships. The dependent variable was the peace education implementation. Questions in the instruments were then developed in line with these variables in mind. These enabled the instruments to yield content valid data as described by Mugenda and Mugenda (2003).

### **3.10 Reliability of Research Instruments**

Reliability is the measure of how consistent the results from a test are (Kombo and Tromp, 2006). Test-retest reliability technique was used to assess the stability of research instruments. Instruments were administered in one school in Marakwet West Subcounty in Elgeyo Marakwet County which borders West Pokot County during the month of May 2019. The same process was repeated after a period of two weeks. The scores between these two tests were compared by calculating a correlation coefficient between the two sets of scores. The samples that is teachers was the same. If there is a strong relationship between the two sets of scores, highlighting consistency between the two tests, the measurement procedure is considered to be reliable (i.e., stable). Where the measurement procedure is reliable in this way, we would expect to see identical (or very similar) results from a similar sample under similar conditions when this measurement procedure was used in future. Pearson correlation coefficient was computed to establish a measure of reliability. A reliability coefficient of 0.8 was obtained and so the instruments were deemed stable enough to be used in the study. It was also noted that the findings from the interviews and focus group discussion corroborated the findings. Kombo and Tromp (2006) observe that a reliability coefficient of 0.7 and above vindicates an acceptable level of reliability.

### **3.11 Pilot Study**

To establish reliability and validity of research instruments, a pilot study was conducted in Elgeyo Marakwet County in Kenya. This is because Elgeyo Marakwet County has the same physical and socio-economic background as the area of study. This study was done using the test re test technique and instruments were administered twice within a time span of two weeks

### **3.12 Data Analysis Techniques**

Data was analyzed using the descriptive statistics that is the frequencies and percentages and Chi Square test. Chi Square test was the most appropriate non-parametric test because of the ordered categorical data and because of ranked responses obtained from the questionnaire. Qualitative data from interviews and focus group discussions was analyzed thematically based on emerging themes. The unit of analysis consisted of sampled teachers, students and principals of public day secondary schools in West Pokot County, Kenya.

### **3.13 Ethical Considerations**

The following ethical considerations were put in place while conducting this study:

- i) The researcher obtained permission from the University of Eldoret, National Council for Science Technology and innovation (NACOSTI) and the County Director of Education in West Pokot County before collection of data.
- ii) All the data from the research was used for academic purposes and kept confidential.

iii) Informed consent from principals on behalf of parents was obtained before data was collected from student respondents who are below the age of eighteen years.



## CHAPTER FOUR

### DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION

#### 4.1 Introduction

This section provides a presentation of data obtained in the study, analysis and interpretation. It is subdivided into the various subsections. The first sub section was the background information of respondents. The rest of the sub sections were in line with the study objectives and included: effect of implementation of school plans and regulations on provision of peace education; the impact of teachers' capacity building in promotion of peace education; school co-curricular activities and its effect on peace education and the school community partnerships that promote peace education.

**Table 4.1 Response Rate**

**Table 4. 1 Response Rate**

Sample Group	Sample Number	Return Rate	Response Rate
Teachers	198	185	93.4
Students	385	384	99.7
Principals	24	24	100

From Table 4.1, the study sampled 198 teachers and managed to collect data from 185 teachers representing 93.4 per cent response rate. As regards the students, the study sampled 385 students and collected data from 384 students representing a response rate of 99.7 per cent. As for the principals of schools data was collected from 24 respondents who

formed 100 per cent of the sample. The response rate was viewed as agreeable since Nyamjom, (2013) contends that a response rate of 75% is viewed as magnificent and adequate for data analysis.

## 4.2 Demographic Information of Respondents

The study sought to investigate the demographic information of respondents in respect to their gender, position of responsibility in school, length of service in West Pokot, location of the school within West Pokot County.

### 4.2.1 Gender of Respondents

The respondents were asked to indicate their gender. The findings are as indicated in Table 4.1

**Table 4. 2 Gender of Teacher Respondents**

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Male	126	68.1	68.1	68.1
Female	59	31.9	31.9	100
Total	185	100	100	

From the Table 4.2 it was noted that majority of teachers in the county 126 (68.1%) were male while the female teachers constituted 59 (31.9%). It is notable therefore that recruitment of teachers in the county is skewed in favour of the male gender. A larger section of the county is also designated as hardship zone in Kenya making it more difficult for women to opt not to work in the county. This imbalance is also attributable to the cultural influence factors that deny the girl child access to education resulting in a lower progress of women into the teaching career.

#### **4.2.2 Designation of Staff**

The teacher respondents were asked to indicate their designation while in service. The findings are presented in Table 4.3.

**Table 4. 3 Designation of Staff**

Designation	Frequency	Percent	Valid Percent	Cumulative Percent
HOD	18	9.7	9.7	9.7
Class Teacher	32	17.3	17.3	27
Subject Teacher	135	73	73	100
Total	185	100	100	

It was observed that majority of the teachers sampled for the study 135(73%). This was therefore most appropriate for the study in line with the objectives since the researcher investigated what the teachers contributed through school plans and regulations, teacher capacity building, co-curricular activities, school community networks and peace education implementation.

#### **4.2.3 Length of Service in West Pokot**

The study investigated the length of service of teacher respondents in the county. The findings are as presented in the Table 4.4.

**Table 4. 4 Length of service in West Pokot County**

Length of service	Frequenc	Percent	Valid Percent	Cumulative
Below 5 years	30	16.2	16.2	16.2
11-15 years	83	44.9	44.9	61.1
Over 15 years	72	38.9	38.9	100
Total	185	100	100	

It was noted that the respondents had been in the county long enough to be able to comment about the subject of investigation. The highest category were those who had served for a period of over 11 years were 135(83.8%) cumulatively. The respondents were quite experienced enough to comment on the subject of investigation.

#### 4.2.4 Location of School

The study sought to find out the location of the school taught by respective respondents.

The findings are as shown in Table 4.5.

**Table 4. 5 Location of School**

Location of School	Frequency	Percent	Valid	Cumulative
Highlands	32	17.3	17.3	17.3
Escarpment	29	15.7	15.7	33
Valley	124	67	67	100
Total	185	100	100	

From the findings on location of school it was noted that most teachers 124 (67%) taught in the valley since the valley occupied a fairly large region of West Pokot County. This is the region that is largely insecure within the West Pokot County. It was noted that the least number of schools were located within the escarpment 29 (15,7%).

#### 4.3 School Plans and Regulations and Peace Education

The respondents were asked to rate their responses on a Likert type of scale in relation to implementation of school rules and regulations for the purpose of attainment of peace education amongst the students. The Table 4.6 represents the findings where SA = Strongly Agree, A = Agree, UN = Undecided, DA= Disagree and SD= Strongly Disagree

**Table 4. 6 School Plans and Regulations and Peace Education**

Item	SA	A	UN	DA	SD
The school vision highlights a provision of valuable knowledge on peaceful coexistence	91 [49.3%] ]	68 [36.8%] ]	8 [4.3%]	12 [6.4%]	6 [3.2%]
The schools mission has provision for nurturing a socially fit and productive student in nation building	58 [31.4%] ]	113 [61.1%] ]	2 [1.1%]	6 [3.2%]	6 [3.2%]
Our school motto echoes the need to nurture lifelong peace loving student society	45 [24.3%] ]	123 [66.5%] ]	2 [1.1%]	8 [4.3%]	7 [3.2%]
The school plans as embedded in curriculum equips the learners with the right attitudes for peaceful school life	12 [6.5%] ]	136 [73.5%] ]	24 [13%]	8 [4.3%]	5 [2.7%]
The school rules and regulations are stated in a manner to support development of democracy and dialogue between the student and the teachers	116 [62.7%] ]	35 [18.5%] ]	20 [10.8%] ]	6 [3.2%]	8 [4.3%]
The school regulations effectively deals with cases of indiscipline in a peaceful way	30 [16.2%] ]	90 [48.6%] ]	10 [5.4%]	41 [22.2%] ]	14 [7.57%]
The school rules provide for guidance and counselling of students as a corrective measure towards peace and reconciliation	26 [14.1%] ]	139 [75.1%] ]	6 [3.2%]	10 [5.4%]	4 [2.2%]
A peace and reconciliation committee is in existence and students are included in membership	28 [15.1%] ]	110 [59.5%] ]	19 [10.3%] ]	22 [11.9%] ]	6 [3.2%]

From the Table 4.6 it is observed that the respondents were asked to indicate their opinions in relation to how the school's vision highlights a need to provide valuable knowledge on peaceful coexistence. Majority of respondents 91 (49.3%) indicated that they strongly agreed with the statement followed by those who agreed 68(36.8%). Those who strongly disagreed constituted the least category 6 (3.2%). From this finding it is clear that the schools in the county have envisioned the need to move the schools towards peaceful status by providing a valuable knowledge to all the students. This is a very important overall direction for the school in an effort to promote peace initiatives in the county.

Further the study investigated the role of the schools mission in nurturing a socially fit and productive student in nation building. The findings indicate that a majority of respondents 113 (61.1%) agreed that the mission of the school was to nurture a responsible student who can be involved in nation building. The second highest category consisted of those who strongly agreed forming a percentage of 58 (31.4%). The lowest category were those who were undecided constituting 2 (1.1%). The findings agree with those of Solomon (2010) who advocates for a commitment to non-violence. Peacefulness is fundamental to stemming struggle while successfully propelling positive social and political change. Networks and schools should draw upon numerous good examples who have been focused on peace standards and who have had a gigantic effect on the world stage. Several associations, including schools, the world over are focused on tranquil methods for balancing out areas in strife. Aside from a guarantee to peace networks and schools must

figure out how to teach for peace. In instruction for peace we have to coordinate peace precepts from early training through alumni programs in colleges.

From the Table 4.6 it can also be established that the respondents believed that the schools' motto echo the need to nurture lifelong peace loving students within their societies. A majority of the respondents 123 (66.5%) indicated that they found that the school motto communicates the need for a lifelong peaceful society. The second highest category consisted of those who strongly agreed 45 (24.3%). The least category was those who were undecided who constituted 2 (1.1%). It is evident therefore that public day schools in West Pokot County are putting in place measures within their plans and generally in their overall school direction to define and promote peace and coexistence which in itself helps to tackle the problem of insecurity which is very common within the county.

It was also established that the school has put in place plans as embedded in curriculum to equip the learners with the right attitudes for peaceful school life. The findings revealed that 136 (73.5%) of the respondents indicated that they agreed with the statement that the school plans as embedded in the curriculum equips the learners with the right attitudes towards a peaceful life. The least category of respondents 5 (2.7%) strongly disagreed with the statement. This finding agrees with the Hague Appeal for Peace (2005) that advocates for a Peace Education process that is participatory and holistic so that it incorporates instructing for and about majority rule government and human rights, peacefulness, social and monetary equity, sexual orientation equity, natural manageability, demilitarization, customary peace rehearses, global law and human security. The medicinal proportion of such instruction is to instill in the students the correct dispositions for a quiet school life and to shield kids from falling into the methods for viciousness in the public arena.



Learning for peace truly manages learning the abilities, demeanors and qualities so as to make and continue peace.

When asked whether the school rules and regulations were stated in a manner to support development of democracy and dialogue between the student and the teachers, a majority of respondents consisting of 116 (62.7%) strongly agreed with the statement. A further 35 (18.5%) which was the second highest category agreed with the statement. The least category was those who disagreed and consisted of 6 (3.2%). This is an indication that schools in West Pokot County put in place measures that support implementation of peace education in the county. Further the study sought to find out whether the school regulations effectively dealt with cases of indiscipline in a peaceful way. It was revealed that 90 (48.6%) and 30 (16.2%) Agreed and strongly agreed constituting the highest and second highest category respectively.

The findings also revealed that the school rules provided for guidance and counselling of students as a corrective measure towards peace and reconciliation in which 139 (75.1%) agreed with the statement and a further 26 (14.1%) strongly agreed and constituted the second highest majority. The least category of respondents was those who strongly disagreed and consisted of 4 (2.2%). The study also sought to establish if a peace and reconciliation committee is in existence and students are included in membership, in which a highest majority of respondents 110(59.5%) agreed while the second highest majority of 28 (15.1%) strongly agreed. The least category of respondents 6 (3.2%) strongly disagreed with the statement. Pinker (2011) asserts that peace and compromise can be accomplished

through a basic appraisal of the extreme difficulties to peace and to be set up for the genuine responsibility required to confront them. By the by, there are demonstrated and powerful methods for propelling peace to support networks and schools take on these difficulties by blending authenticity with would like to help individuals push ahead to an increasingly serene society. Regardless of the basic observations that the world is a progressively rough place, much proof guides rather toward a decrease in both individual and social viciousness after some time. Pinker (2011) further proposes certain components that advance quiet concurrence can be recognized and upgraded. When all is said in done it is outstanding that our civic establishments and social orders have advanced toward a more noteworthy regard for human rights, acknowledgment of human assorted variety, and the improvement of frameworks of common society that help settle strife.

Chi-square was used to establish whether there existed a significant relationship between implementation of school plans and regulations and provision of peace education in public day secondary schools in West Pokot County. The scale required the respondents to indicate the extent to which they agree to each of the 6 statements, using the following response format: 5 = Strongly Agree, 4= Agree, 3= Neutral, 2= Disagree, 1=Strongly Disagree. This was necessary so that the responses can be entered in the SPSS for analysis. The first hypothesis was stated as:

HO<sub>1</sub>: there is no significant relationship between implementation of school plans and regulations and provision of peace education in public day secondary schools in West Pokot County. The results are shown in Table 4.7.

**Table 4. 7 Chi-Square Results**

	Value	Df	Asymp. Sig. (2-sided)
Chi-Square	46.371	7	.002
N of Valid Cases	185		

As shown in Table 4.7, a chi-square of 46.371,  $df = 7$  and p-value of 0.002 was obtained. Since  $p < 0.05$ , the null hypothesis is rejected which implies that there is a significant relationship between the implementation of school plans and regulations and provision of peace education in public day secondary schools in West Pokot County.

From the interviews with school principals, it was noted that school rules and regulations were given to all students to read, understand and accept upon admission. It was also noted that these rules and regulations were strategically displayed for the benefit of all students at all times. The students were expected to adhere to these rules in an effort to promote peace within the school compound. The principals were in agreement that the guidance and counselling department played a crucial role in instilling peace and in resolving conflicts within the school set up. It was further observed that the disciplinary committee and the guidance and counselling department had ensured that professionalism is instilled in the manner in which conflicts and peace restoration are handled between the students and the teachers. The guidance and counselling departments were headed by senior and experienced teachers who handle students' conflicts and other disciplinary matters in a mature way. The respondents were quick to note that parents or guardians were involved

in case school conflicts led to physical fights amongst the students. From the literature reviewed there is an indication that when education is equitably available, of good quality, relevant and conflict sensitive, education can help promote peace and provide safe environments. However, when its delivery is characterized by exclusion and inequity, it can exacerbate conflict (The Global partnership for Education, 2019; Gleick 1996; Andreou 2016).

Most of the principals within the Kerio Valley border observed that there was a sense of mistrust between communities living within the border. Those schools that were situated on the west Pokot side of the border had a student population from the Pokot community while those in the Marakwet Region were also composed of learners from the Marakwet community. The same case applied to staffing. Due to insecurity issues teachers preferred to teach away from the West Pokot- Elgeyo Marakwet border instead of working in schools close to the borderline. The insecurity within the region was attributed to the way of life of the members of community that was based on a low money economy or low household expenditure. In fact most schools in the region faced a serious issue of nonpayment of school fees. Parents preferred to have their children stay away from school instead of fulfilling their parental duty of school fee payment. It is therefore notable that these were some of the challenges that schools faced in their quest to implement peace education in schools since there was low attendance of students who opted to carry on with other socio-economic activities that seemed meaningful to them.

When the student respondents were asked to discuss the core values of their schools, it was established that most schools had core values such as hardwork, honesty, discipline,

respect, and integrity. The respondents were in agreement that when all the values in their schools were upheld then a more peaceful and harmonious school or community was maintained. The respondents agreed that the values were strategically displayed in their institutions for every member of the school community to read and internalize. They believed that a value such as respect enabled peaceful relations amongst students and also between teachers, students and members of the local community. The process of inculcating the values within the students acted as a firm foundation for a peaceful community. These findings agrees with those of Parvyn (2017) who noted that the absence of values and ethical practices in schools is the common denominator associating acts of corruption, criminality and terrorism in the wider society on one hand and a culture of violence, abuse and impunity in educational institutions.

When student respondents were asked to discuss how teacher learner conflicts could be minimized in schools, an indication was that dialogue and reconciliation should be give an upper hand. The students also agreed that students should exhibit virtues of honesty, openness humility and respect at all times within and outside the school environment. They were also in agreement that the process of formulation of school rules and regulations should be participatory so that the students can own the rules formulated for ease of implementation.

Some of the student respondents suggested that in case of indiscipline, the schools should not involve their parents but solve the incidences at school level. This was an indicator that the parents always upheld discipline and emphasized the need for more peaceful school life and that is why the respondents were uncomfortable in having schools involve the parents. Parvyn (2017) further posits that parental involvement in school matters and

support for learning activities at home is important to children's education. It is notable that parents are the first educators that children encounter and so their positive engagement throughout the student's school life.

#### **4.4 Teachers Capacity Building and Promotion of Peace Education**

The study investigated the impact of teachers' capacity building in promotion of peace education in West Pokot County. The findings indicate that schools have put in place efforts to enhance the teachers' capacity to handle peace related issues in order to inculcate the right knowledge attitudes and values of peace within the schools. The findings in relation to objective two of the study are as indicated in Table 4.8 where SA = Strongly Agree, A = Agree, UN = Undecided, DA= Disagree and SD= Strongly Disagree.

**Table 4. 8 Teachers Capacity Building and Promotion of Peace Education**

Item	SA	A	UN	DA	SD
Teachers participate in education seminars with the aim of promoting peaceful management of schools.	93 [50.3 %]	63 [34.1 %]	9 [4.9%]	11 [6.0%]	9 [5.0%]
Teachers use modern strategies in providing peace education for example use of e-learning in providing peace education content	23 [12.4 %]	140 [75.7 %]	2 [1.1%]	11 [5.9%]	08 [4.3%]
Teachers regularly attend workshops that address peace education content	44 [23.8 %]	85 [45.9 %]	29 [15.7 %]	20 [10.8 %]	7 [3.8%]
Teachers have started school programmes that promote school conflict resolution amongst students	25 [13.5 %]	117 [63.2 %]	19 [10.3 %]	20 [10.8 %]	4 [2.2%]
Teachers assist the students to address current national initiatives on peace education	115 [62.2 %]	17 [9.2%]	24 [13.0 %]	7 [3.8%]	22 [11.9 %]
Teachers get feedback from graduates of the school on tangible impacts of peace education	107 [57.8 %]	36 [19.5 %]	23 [12.4 %]	7 [3.8%]	12 [6.5%]

From the Table 4.8 the respondents were asked to give their opinion in as far as teacher participation in seminars that promote the provision of peace education in west Pokot County. It was noted that indeed teachers participate in education seminars with the aim of promoting peaceful management of schools where 93 (50.3%) of the respondents strongly agreed with the statement followed by 63 (34.1%) of the respondents who also agreed that teachers participate in seminars organized for purposes of peaceful management of schools.

The least number of respondents in relation to this item were 9 (4.9%) who were undecided. The findings agree with Krishnamacharyulu and Reddy (2005) who asserted that it is the duty of a teacher to show a right direction to any given society. Integral to teachers' role as peace builders is their "agency" in peace building. Structure may take priority over agency meaning that social life is largely determined by social systems and conditions that regulate individual behaviour or the reverse. Teachers therefore through education seminars that they take part in are important agencies for peace education in the county.

When the respondents were asked to state whether teachers use modern strategies in providing peace education for example use of e-learning in providing peace education content, a majority of the respondents 140 (75.7%) agreed while the second majority were those who strongly agreed forming 23 (12.4%). The least category was those who were undecided and formed a small percentage of 2 (1.1%). In addition the respondents were asked to indicate whether the teachers regularly attended workshops that addressed peace education content. It was revealed that a majority of the respondents agreed 85 (45.9%) that teachers were taken through workshops with the aim of promoting implementation of peace education within the county. The second highest majority were those who strongly agreed forming a 44 (23.8%). The least category was one in which those who strongly disagreed forming 7 (3.8%). These findings agree with Bullock & Trombley (2000) who asserted that life within the school's social setting is largely determined by those individual agents without whom there would be no social structures such as the education setting. Teachers are therefore powerful social agents with whom peace agenda can be achieved in their respective communities.



The study also sought to establish whether the teachers have put in place programmes to help in addressing conflicts in schools. It was established that teachers had started school programmes that promote school conflict resolution amongst students where 117 (63.2%) of the respondents agreed with the statement while the second highest majority were those who strongly agreed forming a 25 (13.5%) of the total respondents. The least category was those who strongly disagreed forming a small proportion of 2.2%. This agrees with Novelli & Smith (2011) who saw any social systems, schools included, as the aftereffect of association between people (office), who know about the 'rules' (structure) that impact their activities however who are likewise fit for realizing basic change by affecting the 'rules' that oversee social activity. Educator's organization as peace developers is comprehended in connection to their ability to impact their contention driven environment. Through applicable school programs instructors cultivate qualities and frames of mind that offer a reason for changing clash itself. Educators' organization as peace manufacturers can be viewed as static, fixed and essentialized as multidimensional, arranged and dynamic. Educators go about as both the specialists of progress, for instance, by advancing amicability between understudies including appreciation, equity and comprehensiveness, and the operators of contention, for instance, in the manner in which instructors use instructional method and educational programs to propagate imbalance and strife between restricting ethnic, religious or financial gatherings.

Further the respondents were asked to indicate whether the teachers helped the students take cognizance of national issues on peace. It was established that the respondents indicated that the teachers assist the students to address current national initiatives on peace education where a majority forming 115 (62.2%) strongly agreed with the statement. The

second highest category in this case were those who were undecided 24 (13.0%) while the lowest category were those who disagreed 7 (3.8%) with the statement. According to Cardozo & Hoeks (2014), the educators don't practice their tranquility building office in separation from their environment and their organization the two impacts their encompassing and is affected by it. Instructors are particular and key entertainers in a frequently politically-charged setting. Teacher agency therefore is very critical in driving the national agenda of any country.

The respondents were asked whether the teachers get feedback from graduates of the school on tangible impacts of peace education. It was found out that a majority of respondents 107 (57.8%) Strongly agreed that teachers followed up their graduates to get feedback. The second highest majority agreed that the teachers received feedback from school graduates on tangible impacts of peace education. The least category was those who disagreed forming 7(3.8%). According to World Bank (2019), education provision is very important in the process of promotion of peace in communities and nations. Education reduces poverty, boosts the economy, and increases income levels of the individuals. In times of conflict World Bank (2019) further argues that children are forced out of school which leads to more likely chances of engaging in crime and conflicts in the society.

The study sought to establish whether there was a significant relationship between teachers' capacity building and promotion of peace education in public day secondary schools in West Pokot County. Teachers' capacity building was measured in a five point likert scale that had 6 items. The scale required the respondents to indicate the extent to which they agree to each of the 6 statements, using the following response format: 5 = strongly agree, 4= Agree, 3= Neutral, 2= Disagree, 1=strongly Disagree. This was

necessary so that the responses can be entered in the SPSS for analysis. The hypothesis formulated was that:

HO<sub>2</sub>: There is no significant relationship between teachers' capacity building and promotion of peace education in public day secondary schools in West Pokot County.

To test this hypothesis, the researcher used chi-square at significance level of 0.05 for a two-tailed test since the hypothesis was non-directional. The results are presented in Table 4.9.

**Table 4. 9 Chi-Square Results**

	Value	Df	Asymp. Sig. (2-sided)
Chi-Square	144.001	5	.017
N of Valid Cases	185		

As shown in Table 4.9, a chi-square of 144.001, d.f. =5 and p-value of 0.017 was obtained. Since  $p < 0.05$ , the null hypothesis is rejected and therefore the alternative hypothesis adopted. This implies that there was a significant relationship between teachers' capacity building and provision of peace education in public day secondary schools in West Pokot County.

It was noted from the interview sessions that teachers generally had the capacity to handle conflicts amongst the students and generally implement the provision of peace education. The principals reported that the teachers were members of the local community and they had learnt to withstand any challenges that may arise as a result of insecurity in the region.

For those teachers that lacked the conflict resolution skills, they still resorted to the use of the outlawed corporal punishment. Such teachers were still under the guidance and mentorship of the principals on conflict resolution strategies in order to promote peace education in the region. The principals felt that mentorship of teachers was critical since the teachers played the role of parenting while the students were in school. These findings agree with those of Pedler (2018) who observed that there should be a sense of belonging in school in as far as the degree to which there is mutual respect between all the key players. When students feel accepted, supported and respected, by teachers and their peers, they feel part of the school and are ready to learn. Further Pedler (2018) observes that teachers play an important role in nurturing students' sense of belonging. If students consider their teachers to be caring and empathizing with them then they are more likely to adopt the academic and social values of the institution which in this case includes peace Education. Teacher capacity building plays a critical role in enhancing education curriculum to ensure that it is sensitive to context, including conflict and disaster, and teachers particularly pay attention to disparities, including equity, develop conflict-sensitive education regulations and adapt pedagogy; address issues related to structural violence, marginalization, and social exclusion (Global Partnerships for Education, 2019, O'Sullivan, 2002; Weldon, 2010; Welmond, 2002, Shaw & Mbabazi 2007).

It was indicated that the world vision had a programme where teachers were taken through seminars to train them on how to handle any conflict among different communities and students in the school. One of the respondents reported that one of the strategies is to use a respected person from the community to address students on the importance of peace within the school and the larger community. In fact some students who had graduated from

the school visited schools upon arrangement to sensitize the students on peace related matters.

It was also observed that the Kenya Secondary Schools Heads Association (KESSHA) played a key role in enhancing the teachers' capacity to handle peace within the schools. The respondents reported that KESSHA organized workshops and seminars for teachers in the area of Peace Education and this has strengthened the staff capacity to handle conflicts in secondary schools in the county. In fact any conflicts within the secondary schools were handled by the disciplinary committee which was headed by the deputy principal. The committee's efforts were to handle conflicts in the most peaceful manner possible. To reinforce this initiative schools invited motivational speakers and counsellors as per the needs of schools to talk to staff and the students as a measure to deter conflicts especially in worse hit areas of the county. The skills gained by the teachers were used to initiate peace within the school and at times extended to the neighboring community. This was easily achieved since students and teachers participated in most community activities outside the school.

From the interviews with principals it was observed that some schools had a challenge with staffing and that the teachers especially those within the conflict prone areas, were newly employed teachers with limited skills in imparting peace education within the student community. Most day schools also had financial constraints and were not able to support the teachers attend workshops and conferences on peace education despite the insecurity challenges that the schools faced. It was observed that although some teachers had received

some training in conflict resolution and could mediate for peace beyond the community, some could just mediate for peace amongst the students but lacked the capacity to extend it to neighbouring communities. The schools located around the Kerio border on the base of the rift valley reported that there was animosity between students and staff of different communities especially during times of intercommunity conflicts which always render schools unsafe. In fact during such times schools are closed and students and teachers flee for safety. This has always negatively influenced teacher development and empowerment to impart peace education amongst students. A non-local interviewee reported that there was a challenge facing non local teachers in the region since most of the teachers from the local community do not support any promotion of non-locals and that the problem that was beyond the teachers and extended to the local community ‘who have never referred to me by my name but tribe, in fact I think most of them do not know my real name’

From the student respondents within the focus group discussions, it was noted that teachers as facilitators of students workshops had played an important role in imparting peace education amongst students. The students agreed that the teachers had instilled ethical values such as respect, hard work, punctuality, self-discipline, morality, responsibility and cooperation amongst others. The student respondents agreed that with the values instilled the chances of experiencing school and societal conflict were very minimal. They agreed that the teachers had positively utilized such functions to guide and ensure that the students conducted themselves more peacefully within and outside the school environments. The students observed that some of the factors that hindered promotion of peace within the schools and in the wider society included disobedience, laziness, prejudice, peer pressure and negative attitude towards other students. This agrees with Abida (2013)

concluded that it is the responsibility of every teacher to introduce experience- based learning, group works and discussions that help to enhance cooperation.

#### 4.5 School Co-Curricular Activities and Peace Education

The study investigated the role of schools' co-curricular activities and its effect on the implementation of peace education in public day schools in West Pokot County. The findings generally indicate that co-curricular activities were perceived to play an important role in the implementation of peace Education in schools. The findings in relation to the objective are as indicated in Table 4.10 where SA = Strongly Agree, A = Agree, UN = Undecided, DA= Disagree and SD= Strongly Disagree.

**Table 4. 10 School Co-Curricular Activities and Peace Education**

Item	SA	A	UN	DA	SD
Learners membership of peace clubs acquisition of knowledge and values on peace education	102 [55.1%]	60 [32.5%]	15 [8.1%]	3 [1.6%]	5 [2.7%]
Through music and drama participation learners get exposure to the importance of peaceful coexistence	96 [51.9%]	62 [33.5%]	8 [4.3%]	17 [9.2%]	2 [1.1%]
Through music and drama in schools students address the social conflicts in secondary schools	48 [25.9%]	107 [57.8%]	20 [10.8%]	3 [1.6%]	7 [3.8%]
The school effectively organizes programmes and invites guest speakers to tackle topics related to peace education at least once a term	18 [9.7%]	108 [58.4%]	41 [22.2%]	15 [8.1%]	3 [1.6%]
The school consciously supports peace education related activities in humanities subjects	106 [57.3%]	52 [28.1%]	20 [10.8%]	2 [1.1%]	5 [2.7%]

From the Table 4.10 it is indicated that by involving learners through membership of peace clubs they are able to acquire knowledge and values on peace education. The findings indicate that 102 (55.1%) strongly agreed that the peace clubs helped in acquisition of

requisite values for peace. A further 60 (32.5%) agreed that the peace clubs were of essential importance in peace education implementation. The lowest category of respondents were those who Disagreed and formed a 3 (1.6%). The finding agrees with the assertion of the Centre of Education Innovation (2005), which posits that peace promoting schools in South Africa address the issue of discipline in schools in that every member of the school community needs to be able to learn to deal with conflict effectively and to build a strong relationships. A holistic approach to education highlights the need to encourage schools to implement peace education as an essential part of the curriculum and to recognize and reward participating schools that excel in the implementation of peace agenda. Such schools also create a more harmonious educational environment for their teachers and learners by implementing peace projects which include; peer mediation programmes, peace clubs, parental skills programmes, peace lessons and school safety.

Further the study sought to find out about the effect of learners participation in music and drama festivals with thematic areas related to peace in an attempt to expose them to the importance of peaceful coexistence. The findings indicate that 96 (51.9%) strongly agreed that participation was very significant in promotion of peaceful coexistence amongst the learners in public schools in the county. The second highest category were those who Agreed and formed 62 (33.5%). The lowest category were those who Strongly Disagreed forming a small percentage of 2 (1.1%). this finding agrees with Das (2018) who advocates that co-curricular activities in the school should be used as a vehicle for imparting Peace Education to the learners. At school, the learners show a great enthusiasm to participate in different co-curricular activities. Further Das (2018) argues that through



co-curricular activities, the qualities of tolerance, trust, empathy, co-operation solidarity should be inculcated amongst children today.

In order to find out whether by use of music and drama in schools students are able address the social conflicts in secondary schools, the respondents indicated that these extra curricula activities addressed the issue of peace education quite well. The findings indicate that 107 (57.8%) of the respondents felt that the festivals effectively helped to address social conflicts in schools. The second highest category were those who Agreed and formed 48 (25.9%). The lowest category was those who disagreed forming 3 (1.6%).

Further the study investigated whether schools effectively organize programmes on peace education. The findings indicate that programmes were organized and guest speakers invited to tackle topics related to peace education at least once a term. The findings indicate that 108 (58.4%) agreed that the programmes effectively promoted the implementation of peace education. However the second highest category was those who were undecided and formed 41 (22.2%). The least category of respondents were those who strongly disagreed and formed 3 (1.6%).

From the findings it is indicated that the schools consciously support peace education related activities in humanities subjects. Those who strongly agreed with the statement formed 106 (57.3%). The second highest category were those who agreed forming 52 (28.1%). The least category were those who disagreed and formed 2 (1.1%). This agrees with UNESCO (2014) assertion that school subjects like Social Studies, Religious Studies, History and Government help to bring information important to peace. Education should include critical analysis of the historical and contemporary factors of an economic

and political nature underlying the contradictions and tensions between countries together with the study of ways of overcoming these contradictions, which are the real impediments to understanding true international co-operation and the development of world peace.

The study also sought to establish whether there was a significant relationship between school co-curricular activities and promotion of peace education in public day secondary schools in West Pokot County. The school co-curricular activities were measured in a five point likert scale that had 5 items. The scale required the respondents to indicate the extent to which they agree to each of the 5 statements, using the following response format: 5 = strongly agree, 4= Agree, 3= Neutral, 2= Disagree, 1=strongly Disagree. The data was analyzed by testing the hypothesis that:

HO<sub>3</sub>: there is no significant relationship between of school co-curricular activities in promotion of peace education in public day secondary schools in West Pokot County.

The third hypothesis was tested using chi-square at significance level of 0.05. The results are presented in Table 4.11.

**Table 4. 11 Chi-Square Results**

	Value	Df	Asymp. Sig. (2-sided)
Chi-Square	301.116	4	.026
N of Valid Cases	185		

After running the chi-square on the data with a 95% confidence level, it was found that there was a significant relationship between school co-curricular activities and promotion of peace education in public day secondary schools in West Pokot County ( $\chi^2 = 301.116$ ,  $df=4$  and  $p = 0.026$ ). Therefore the null hypothesis was rejected since the p-value was less than the significance level of 0.05. This implies that the school co-curricular activities enhance the promotion of peace education in public day secondary schools in West Pokot County.

From the interview session with the principals of schools it was noted that the co-curricular activities act as a powerful tool in promotion of peace education amongst the students. one of the respondents pointed out that:

*The co-curricular are one of the areas of the curriculum where both the students and the parents like. Music and dancing as witnessed during music festivals involve all members of the community and we receive quite a number of volunteers to train the students on such occasions. During holidays students participate in music festivals organized by the county governments with aim of promoting peace. The programme is also supported by the world vision. And has become a vital programme in enhancement of peace within the region. Co curricula programmes therefore help us a lot in instilling peace and peace not just to the school but to the wider community within the West Pokot County.*

Another respondent observed that music festivals in particular had helped enhance school attendance amongst the students, in this case we have chosen to share important knowledge, attitudes and core values necessary in promotion of peace education amongst the students.

This finding adds value to Abida (2013) who reveals that Peace Education could be inbuilt into the students' knowledge, skills, attitudes and values using the exiting subjects in the school curriculum. Subjects, such as History, Social Studies, Geography, Government and Religious by giving an input on school co-curricula studies are relevant

in this case. Odejobi & Adesina (2009) conclude that peace education should be included in the overt and covert curriculum in all subjects. The student respondents during the focus group discussions noted that co-curricular activities played a key role in enhancing peaceful coexistence amongst learners in schools. Some of the extra-curricular activities identified included sporting activities, debating sessions, participation in clubs and societies, congresses, music drama and games among others. They agreed that such activities had enabled them explore regions beyond their county and had resulted in an appreciation of the diverse cultures of different communities. It had also helped to instill the virtues of hard work and the urge to explore other regions beyond the West Pokot County. They mentioned that through science congress activities the students had travelled as far as Turkana, Narok, Kisumu and Elgeyo Marakwet Counties. One key activity that cut across most discussions was the Teckla Lorupe Peace runs. The respondents, some of whom had participated attested to how some members of their communities had been transformed to professional athletes and earned coveted respect in the community. Peace initiatives had successfully initiated through this very important community event.

#### **4.6: School Community Partnerships and Promotion of Peace Education**

The study investigated the effect of school community networking on promotion of peace education in public schools. The findings indicate that the respondents were in agreement in general that there were effective school community networks that promoted peace education in public day secondary schools in West Pokot County. The findings in relation to the objective are as indicated in Table 4.12 where SA = Strongly Agree, A = Agree, UN = Undecided, DA = Disagree and SD = Strongly Disagree.

**Table 4. 12 School Community Partnerships and Promotion of Peace Education**

Item	SA	A	UN	DA	SD
My school pays attention on cooperation of teachers with the parents of students involved in school unrests in an effort to restore peace	96 [51.9% ]	62 [33.5% ]	8 [4.3%]	17 [9.2%]	2 [1.1%]
Parents and community members report to the school any incidences that may cause school unrest and are cooperative in restoring peace in the school	27 [14.6% ]	126 [68.1% ]	2 [1.1%]	27 [14.6% ]	3 [1.6%]
Communities support schools in imparting peace education	50 [27.0% ]	108 [58.4%]	2 [1.1%]	20 [10.8% ]	5 [2.7%]
Our school reaches out to the local community to foster peace initiatives within the community	33 [17.8% ]	96 [51.9% ]	24 [13.0%]	30 [16.2% ]	2 [1.1%]
Our school is an effective network that promotes inter-ethnic cooperation and peaceful co-existence	40 [21.6% ]	82 [44.3% ]	28 [15.1%]	33 [17.8% ]	2 [1.1%]

From the Table 4.12 above, it is indicated that schools pay attention on cooperation of teachers with the parents of students involved in school unrests in an effort to restore peace. Those who strongly agreed that schools encouraged cooperation of teachers and parents were 96 (51.9%). The second highest category were those who Agreed and formed 62 (33.5%) and constituted the second highest group. Those strongly disagreed were 2 (1.1%) and formed the least category of respondents. The finding agrees with Shetgiri (2013) who

argues that the process of designing educational approaches should be as important as implementation. Engaging learners, their communities, and staff in choosing, adapting, and designing the approaches and in selecting materials makes those materials more likely to be locally relevant and culturally appropriate, and facilitates strong buy-in and momentum.

When asked whether parents and community members report to the school any incidences that may cause school unrest and are cooperative in restoring peace in the school, majority of respondents 126 (68.1%) agreed with the statement. Those who strongly agreed as well as those who disagreed formed a similar percentage of 27 (14.6%). The least category of respondents were those who were undecided and constituted 2 (1.1%). These findings agree with those of Harvard Family Research Project (2010) who argue that when schools and communities work together to support learning, everyone benefits. Partnerships therefore can serve to support, strengthen and even change individuals' players resulting in the betterment of the quality of programmes, more efficient use of resources as well an improved curricula structure.

Further the respondents were asked to indicate whether communities support schools in imparting peace education. It was indicated that communities support schools in imparting peace since 108 (58.4%) of the respondents Agreed with the statement. Those who Strongly Agreed formed 50 (27.0%) and formed the second highest majority. According to Johns (2018) parents and teachers should find new ways to have a clear and consistent communication about behaviours and attitudes of students. As technology improves new strategies are being advocated to have parents be involved in learner all round progress in school at all times.

The respondents were also asked to indicate whether the schools reach out to the local community to foster peace initiatives within the community. The findings indicate that a majority 96 (51.9%) were those who agreed and felt that the schools had put in place efforts to reach out to the communities to foster peace. The second highest majority were those who strongly agreed and formed 33 (17.8%). The least category of respondents was those who strongly disagreed and constituted 2 (1.1%). Shetgiri (2013) argues that at the international level, many communities and states have interfaith councils or similar collaborating organizations. Such councils engage the poor and the non-poor in systemic change efforts to build a strong, supportive, engaged community and pursue a more just society for all people. This unites people across racial, economic, political, and social identities to build working relationships among faith communities, businesses, civic groups, and social service networks.

In finding out whether schools are an effective network that promotes inter-ethnic cooperation and peaceful co-existence. It was revealed that a majority of respondents constituting 82 (44.3%) agreed that there was an effective network that promotes inter-ethnic cooperation and peaceful co-existence. The second highest category was those who strongly agreed. The least category of respondents was those who strongly disagreed forming 2 (1.1%). According to Phil (2018) the roots of conflict originate from a wide number of cases in different areas. While its nature is complicated, it is universally accepted that violence can be prevented and reduced through the practice of interethnic dialogue and negotiations skills which can be taught through an active program of peace education and consistent promotion of social ethics for peace.

Further statistical analysis was done to find out whether there was any significant relationship between school community partnerships and promotion of peace education in public day secondary schools in West Pokot County. The school community partnerships were measured in a five point likert scale that had 5 items. The scale required the respondents to indicate the extent to which they agree to each of the 5 statements, using the following response format: 5 = strongly agree, 4= Agree, 3= Neutral, 2= Disagree, 1=strongly Disagree. The hypothesis formulated stated that:

HO<sub>4</sub>: there is no significant relationship between school community partnerships and promotion of peace education in public day secondary schools in West Pokot County.

This hypothesis was tested using the chi-square. The results are presented in Table 4.13.

**Table 4. 13 Chi-Square Results**

	Value	df	Asymp. Sig. (2-sided)
Chi-Square	229.379	4	.003
N of Valid Cases	185		

The study established that there was a significant relationship between school community partnerships and promotion of peace education in public day secondary schools in West Pokot County ( $\chi^2 = 229.379$ ,  $df=4$  and  $p = 0.003$ ). This is because  $P = 0.003$  and therefore less than 0.05 levels of significance. Therefore the null hypothesis was rejected and the alternative hypothesis adopted.

When the respondents were interviewed in relation to partnerships that the local communities have with the schools, the findings indicate a rich collaboration between the



schools and the local community in an effort to promote peace amongst students and by extension the larger community. One of the respondents reported thus:

*In this region, majority of schools are sponsored by the Catholic Church and so there is a programme organized by the church during opening days where all student attend. This is where the students are taught the importance of sharing core values and principles on peace.*

One of the respondents indicated that students were interacting with religious organizations such as ‘the Mafuta-pole worshippers’ and talk about how to promote peace. It was also noted that other Christian fellowships organized meetings with the students regularly to impart values that include peace related issues.

It was also revealed that there are other programmes provided by other learning institutions such as medical schools in collaboration with public day schools that also inculcate the core values and life skills amongst the learners. Learners are able to learn about the negative consequences of violent behaviours which include and is not limited to loss of lives, psychological torture, loss of properties and lifelong disabilities.

It was also reported by one of the respondents thus:

*My school borders a neighboring county, and therefore the government has put in place measures that encourage students from different communities to interact by building boarding facilities which would soon be operational. This is because the area is highly volatile and violence has always disrupted school attendance in the past.*

It was also indicated that there is a school fees subsidy for the girl child by the World Vision which has increased enrolment and school attendance in general. Other than general social wellbeing of both boys and girls the world vision also guided the boy child

on the importance of living peacefully in the community. It was indicated that the world vision and other NGOs organized youth Rallies whose theme is to promote peace.

This scenario has provided teachers and other stakeholders to encourage the learners to participate in more peaceful livelihoods within and outside school environments. It was indicated that during Parents Teachers meetings, parents were asked to embrace a culture of peace so as to act as good role models to their children. During such meetings students were rewarded as a way of reinforcing good behaviours. Parents are urged to administer disciplinary measures in such a way that students are not exposed to violence. Instead parents are supposed to administer discipline with moderation to reduce rebellion from them.

One of the respondents opined that more secondary schools should be started within the Kerio Border so as to encourage more learners to go to school, interact and live more peacefully. It was however noted that the danger in this case is that whenever there intercommunity conflicts, this would tend to extend to divisions amongst the student and the teachers.

Most of the student respondents agreed that there is a good partnership between the schools and the community in an effort to promote peace. In fact there were mentorship programmes for the learners organized during schools holidays by respective community members. The county government also organizes sporting activities such as tournaments. These tournaments are organized in such a way that all learners within the county are

involved during the schools holidays. The main aim of such games is to promote peace and peace amongst students in the county. According to Serena (2009) sports for reconciliation projects can be used to promote social inclusion, breaking down barriers and creating breaches between opposing groups. Sports can help the process of reconciliation by building confidence and trust among diverse groups, advancing healing process, encouraging resilience and giving a sense of normalcy. Further Serena (2009) acknowledges the fundamental role of play as an important factor in building of a stronger civil society where tolerance and good relationships are being built. During the focus group discussions the student respondents agreed that communities have played an integral role in enhancing peace in the schools. Communities had helped to organize youth camps during holidays where the youth were asked to shun any form of violence including the inter-ethnic violence in some regions of the county. Churches had also helped in instilling peace by organizing rallies, seminars, youth mentorship programmes and crusades for young people. The chiefs also organized Barazas where important information on peace was shared out. They also agreed that the community music festivals organized from time to time helped to create a powerful bond amongst the communities living in the West Pokot Region.

## CHAPTER FIVE

### SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Introduction

The chapter presents a summary of findings, conclusions, recommendations and suggestions for further study. The chapter is based on the findings of the preceding chapters, objectives of the study and research hypotheses.

#### 5.2 Summary of Findings

In order to address the first objective of the study which was to determine the effect of implementation of school plans and regulations on provision of peace education in public day secondary schools in West Pokot County. Descriptive statistics were used to analyze the data. It was revealed that the schools in the county had envisioned the need to move the schools towards peaceful status by providing a valuable knowledge to all the students. It is evident therefore that public day schools in west Pokot county are putting in place measures within their plans and generally in their overall school direction to define and promote peace and coexistence which in itself helps to tackle the problem of insecurity which is very common within the county.

A majority of the respondents agreed that the school motto communicated the need for a lifelong peaceful society. The study findings also indicate that the schools had put in place plans as embedded in curriculum to equip the learners with the right attitudes for peaceful school life. The study findings also indicate that school rules and regulations are stated in a manner to support development of democracy and dialogue between the student and the teachers since a majority of respondents consisting of 62.7% gave a positive response. This

is an indication that schools in West Pokot County are putting in place measures that support implementation of peace education in the county. Further the study established that the school regulations effectively dealt with cases of indiscipline in a peaceful way where a cumulative 64.8% responded affirmatively. The study also established that peace and reconciliation committee are in existence and students are included in membership, in which a highest majority of respondents (59.5%) agreed that this had enhance peace and coexistence in schools.

Chi-square was used to establish whether there existed a significant relationship between implementation of school plans and regulations and provision of peace education in public day secondary schools in West Pokot County. The null hypothesis was stated thus:  $H_{01}$ : there is no significant relationship between implementation of school plans and regulations and provision of peace education in public day secondary schools in West Pokot County. The null hypothesis was rejected which implies that there is a significant relationship between the implementation of school plans and regulations and provision of peace education in public day secondary schools in West Pokot County.

From the interviews with school principals, it was noted that school rules and regulations were given to all students to read, understand and accept upon admission. It was also noted that the principals were in agreement that the guidance and counselling department played a crucial role in instilling peace and harmony and in resolving conflicts within the school set up. It was further and that the disciplinary committee and the guidance and counselling departments have ensured that professionalism is instilled in the manner in which conflicts and peace restoration are handled between the students and the teachers.

The second objective of the study sought to assess the impact of teachers capacity building in promotion of peace education in public day secondary schools in West Pokot County. The findings indicate that: teachers participated in education seminars with the aim of promoting peaceful management of schools where 50.3% of the respondents strongly agreed. It was established that the teachers regularly attended workshops that addressed peace education content. It was revealed that a majority (45.9%) of the respondents agreed that teachers were taken through workshops with the aim of promoting implementation of peace education within the county. It was established that teachers have started school programmes that promote school conflict resolution amongst students where 63.2% of the respondents agreed. It was found out that a majority of respondents (57.8%) strongly agreed teachers get feedback from graduates of the school on tangible impacts of peace education.

The second null hypothesis was stated:  $H_{O2}$ : There is no significant relationship between teachers' capacity building and promotion of peace education in public day secondary schools in West Pokot County. From the findings this second null hypothesis was rejected and the implication is that there was a significant relationship between teachers' capacity building and provision of peace education in public day secondary schools in West Pokot County.

It was noted from the interview sessions that teachers generally had the capacity to handle conflicts amongst the students and implement peace education. The principals reported that the teachers were members of the local community and they had learnt to withstand any challenges that may arise as a result of insecurity in the region. The principals felt that

mentorship of teachers was critical since the teachers played the role of parenting while the students were in school. Nevertheless, it was observed that some schools had a challenge with staffing and that the teachers especially those within the conflict prone areas, were newly employed teachers with limited skills in imparting peace education within the student community. It was reported that there was animosity around the West Pokot-Elgeyo Marakwet border between students and staff of different communities especially during times of intercommunity wars and conflicts which always render schools unsafe. In fact during such times schools are closed and students and teachers flee for safety.

In relation to the third objective of the study which was to investigate the impact of school co-curricular activities in promotion of peace education in public day secondary schools in West Pokot County, it was noted in general that the co-curricular activities enhanced the implementation of peace education. The findings generally indicate that co-curricular activities were perceived to play an important role in the implementation of peace education in schools. It was established that the peace clubs helped in acquisition of requisite values for peace. It was noted that learners participated in music and drama festivals with thematic areas related to peace in an attempt to expose them to the importance of peaceful coexistence.

The third hypothesis was tested using chi-square at significance level of 0.05. The null hypothesis was rejected thus the implication is that the school co-curricular activities enhanced the promotion of peace education in public day secondary schools in West Pokot County.

The fourth objective of the study was to investigate the effect of school community networking on promotion of peace education in public schools. The findings indicate that

the respondents were in agreement in general that there were effective school community networks that promoted peace education in public day secondary schools in West Pokot County. The fourth objective of the study investigated: the school community partnerships that promote peace education in public day secondary schools in West Pokot County. It was reported that: schools paid attention on cooperation of teachers with the parents and guardians; communities support schools in imparting peace; the schools reach out to the local community to foster peace initiatives within the community and that schools are an effective network that promotes inter-ethnic cooperation and peaceful co-existence. The fourth null hypothesis, which stated:  $H_{04}$ : There is no significant relationship between school community partnerships and promotion of peace education in public day secondary schools in West Pokot County, was tested. From the statistical analysis using the chi-square, the null hypothesis was rejected and the alternative hypothesis adopted.

When the respondents were interviewed in relation to partnerships that the local communities have with the schools, the findings indicate a rich collaboration between the schools and the local community in an effort to promote peace amongst students and by extension the larger community. This scenario has provided teachers and other stakeholders to encourage the learners to participate in more peaceful livelihoods within and outside school environments.



### **5.3 Conclusions**

Based on the findings of the study it can thus be concluded that school support measures in any public day secondary school play a critical role in the implementation of peace education in Kenya. It is for this reason that all stakeholders of secondary schools need to pay attention to the school rules and regulations, staff capacities to implement peace education, schools' co-curricular activities and the school community networks that are aimed at ensuring effective implementation of peace education.

In relation to school plans and regulations, it was established that the specific administration of public day secondary schools in the county have envisioned the need to move the schools towards peaceful status by putting in place measures within their plans and the overall school direction to define and promote peace and coexistence which in itself helps to tackle the problem of insecurity which is very common within the county. The plans as stated in the school motto, vision and mission indicated the need for a lifelong peaceful society. The plans, as embedded in curriculum, as well as the schools' rules and regulations equipped the learners with the right attitudes for peaceful school life. The study thus established a positive relationship school plans and regulation in the process of peace education implementation.

In relation to staff capacities, it was established that teachers' capacity building had an impact in promotion of peace education in public day secondary schools in West Pokot County. The findings revealed that teachers participated in education seminars, attended regular workshops, have started relevant school programmes, and get feedback regularly from school graduates with the aim of effectively implementing peace education in public day secondary schools in the county. The respondents also indicated that mentorship of

teachers was critical since they played a parenting role while the students were in school. A challenge of understaffing was noted especially within the conflict prone areas. Cases of inter-ethnic animosities were also reported around the West Pokot-Elgeyo Marakwet border between students and staff of different communities especially during times of intercommunity wars and conflicts which always rendered schools unsafe.

In relation to the third objective, which investigated the impact of school co-curricular activities in promotion of peace education in public day secondary schools in West Pokot County, it was noted in general that the co-curricular activities enhanced the implementation of peace education. It was revealed that the peace clubs already established helped in acquisition of requisite values for peace. It was noted that learners participated in music and drama festivals with thematic areas related to peace in an attempt to expose them to the importance of peaceful coexistence. The implication is that the school co-curricular activities enhanced the promotion of peace education in public day secondary schools in West Pokot County.

The fourth objective of the study was to investigate the effect of school community networking on promotion of peace education in public schools. The findings indicate that the respondents were in agreement in general that there were effective school community networks that promoted peace education in public day secondary schools in West Pokot County. The findings indicate a rich collaboration between the schools and the local community in an effort to promote peace amongst students and by extension the larger community. It can thus be concluded that schools paid attention on cooperation of teachers with the parents and guardians and the general community in promoting the implementation of Peace education in secondary schools in West Pokot County in Kenya.

#### **5.4 Recommendations of the Study**

Based on the findings of the study the following recommendations can be made to strengthen the school support measures in the implementation of peace Education:

- i. There is need for parental involvement in the formulation of schools' plans and regulations in order to establish positive and long lasting solutions to insecurity challenges within the schools and in the wider community. students should be encouraged to internalize the tenets of peace education for positive social and cultural transformation
- ii. There is need to enhance teacher professional and teacher capacity development to enable them impart positive peace related content amongst the learners in schools. Student leadership seminars should also be organized at interschool level
- iii. Interschool co-curricular activities with a rich peace education theme should be enhanced in order to promote a peaceful coexistence between students and staff from the various communities within the West Pokot County.
- iv. Collaborative efforts between schools and communities in West Pokot County should involve outstanding community leaders and professionals so as to provide the much needed education for success of school community networks on peace.

#### **5.5 Suggestions for Further Study**

The following suggestions are made for further study:

- i. An intercommunity dialogue on peace in the Kerio Valley region of Kenya.
- ii. Interrogating the pastoralist ideology and conflict resolution through peace education in Northern Kenya.
- iii. Addressing emerging forms of conflict and extremism through education.

## REFERENCES

- Abida B, (2013). *Education for World Peace in Gilgit Batista, Pakistan*. A Comparative Case Study. Retrieved from <https://www.review.upeace.org/index.cfm>
- ACEI (1997). *Preparation for Elementary Teachers 9 ACEI Position Paper*. Retrived from <https://acei.org/prep/.html>
- Alberto, C. (2017). *The Role of Arts in Education for Peace Building, Diversity and Intercultural Understanding: A Comparative Study of Educational Policies in Australia and Spain*. International Journal of Education and the Arts. Vol 18 No 11
- Alimba, N. C. (2013). *Peace Education: Transformation of Higher Education and Youths Empowerment for Peace Education in Africa*. International Journal of Scientific and Technology Research. Vol 2 No. 12. Retrieved from <https://www.semanticscholar.org>
- Aline, M.S (1994), *Peace Education for Children: Historical Perspective*. Paper Presented at Annual Conference of the American Educational Research Association in New Orleans.
- Andreou, N (2016). *Education for Sustainable Development from Schools to Communities*, retrieved from <https://www.ecoschools.global/news-stories/2016/11/3>
- Anyindo, B (2011). *Coalition for Peace in Africa: In search of Healers*. Nairobi; Noel Creative Media Ltd.
- Arpad, B. (2002). *Psychological Status of Sarajevo Children after War: 1999- 2000 Survey*. Retrived from <https://pdfs.semanticscholar.org>
- Attorney General of Maryland (2015). *Guidance Memorandum: Ending Discriminatory Profiling in Maryland*. Retrieved from <https://www.marylandattorneygeneral.gov>
- Baldo, M. & Fumis (1998). *Integrating Life Skills into Primary Curriculum*. New York. UNICEF
- Barett, P, Trere, P,D, Tirgan,S, Ambasz, D & Ustinora M.(2019). *The Impact of School Infrastructure on Learning*. Washington D.C World Bank Group.
- Barnett, P. Alberto, T. Trigen,S, Diego, A. and Maria, U. (2019). *The impact of School Infrastructure on learning*. World Bank Group Washington.
- Bar-Tal, D. & Rosen, Y. (2009). *Peace Education in Societies in Conflict-Ridden Areas*. A Critical story on Peace and Co-Existence Education. Intercultural Education Vol 16 No 3.pp 235-245

- Bar-Tal D. (2002). *The Elusive Nature of Peace Education*, in G. Salomon and B. Nevo (Eds) *Peace Education: the Concept, Principles and Practices around the World*. London; Lawrence Erlbaum, pp27-36.
- Behera S.K (2013). *Role of the Teacher in Peace Education in Samwaad*: e-journal retrieved from [https://dialog1.webs.com/sejv2i1/samwaad\\_2.pdf](https://dialog1.webs.com/sejv2i1/samwaad_2.pdf) on 26th April 2019
- Bhattacharya, S. (2015). *Pakistani's Ethnic Entanglement* in *The Journal of Social Studies* 40(3):231-262 September 2015
- Borg, W.R, Gall M.D. & Gall, J.P (2006). *Educational Research: An Introduction* (8<sup>th</sup> Ed). Boston; Pearson, Allyn & Bacon
- Bretherton, D. Weston J. & Zbar, V. (2010). *School-Based Peace Building in Sierra Leone*. Theory into Practice. Vol 44 No. 4. Retrieved from <https://www.tandonline.com>
- Brock-Utne, B (1989). *Feminist Perspectives on Peace Education*. New York: Pergamon Press
- Bullock & Trombley (2000). *The New Fontana Dictionary of Modern Thought*. London; Harper Collins Publishers
- Bush, K. & Duggan, C. (2014). *How can Research Contribute to Peace Building*. Retrieved from <https://www.google.com>
- Caireta, M. S (2013). *Peace and Coexistence Education in School Settings*. A Teacher Training Perspectives. Retrieved from <https://www.coursehero.com>
- Cardozo, M & Hoeks C (2014). *Losing Ground: A Critical Analysis of Teachers Agency for Peace building Education in Sri Lanka Vol 12*. Retrieved from <https://www.researchgate.net>
- Central Africa Peace Institute (2015). *Education for Peace: Top Ten Ways Education Promotes Peace*. Retrieved from [centralasianinstitute.org](http://centralasianinstitute.org).
- Cherryholmes, H. C. (1992). *Notes on Pragmatism and Scientific Realism*. Retrieved from <https://www.depts.ttu.edu>
- Cohen and Manion,(2008). *Qualitative methods in statistics Education*. Canadian Publishing Company, Canada
- Collis, J. & Hussey, R. (2014) "Business Research: A Practical Guide for Undergraduate and Postgraduate Students" 4<sup>th</sup> edition, Palgrave Macmillan.
- County Government of West Pokot (2017). *Marginalized within the Marginalized* in <https://www.westpokot.go.ke>

- Cozby, P.C. (2001). *Methods in Behavioural Research (7<sup>th</sup> Ed)*. London; Mayfield Publishing Co.
- Crawford & Bodine (1996). *Conflict Resolution Education: A guide to Implementing Programs in Schools, Youth Serving Organizations, community and Juvenile Justice Setting*. Washington D.C. Retrieved from <https://www.google.com>
- Das, T (2018). *Conflict Resolution: In Search of Peace*. Amazon Digital Service LLC. Retrived from <https://www.amazon.com>
- Deveci, Y & Kardag M. (2008). *Pre Service Teachers Perceptions of Peace Education*. *Eurasian Journal of Educational Research*. Vol 30 pp 63-80
- Deutsch, M. (1993). *Education for Peace in American Psychologist* Vol 48 No 5. Vol 48 No 5 Retrieved from <http://psycnet.apa.org>
- Dudovskiy J. (2018). *The Ultimate Guide to Writing a Dissertation in Business Studies: A Step by Step Assistance*. Retrieved from <https://research-methodology.net>
- Dupuy, E.K (2009). *Education in Peace Agreement, 1989-2005 conflict Resolution Quarterly*. Vol 26 No 2. Retrieved from <https://doi.org>
- Farrington, D. P., & Ttofi, M. M. (2009). *How to reduce school bullying, Victims and Offenders*, 4, 321-326.
- Fountain S (1999) *Peace Education in UNICEF*. Retrieved from <https://unicef.org>
- Fullan, M. (1983). *Change Processes and Strategies at the Local Level*. The Ontario Institute for Studies in Education. Washington DC. Retrieved from <https://files.eric>
- Gary, S. (2008). *Peace Education in Central and East Africa* conference Report. Nairobi. Retrieved from [www.creducation.net](http://www.creducation.net)
- Gleick, P.H (1993). *Water in Crisis: A Guide to the Worlds Fresh Water Resources*. New York; Oxford University Press. Development Retrieved from <http://www.unece.org/fileadmin/DAM/env/PE/EGM>.
- Gleick, P.H (1996) *Water Resources in Encyclopedia of Climate and Weather*. New York; Oxford University Press.
- Global Education for Peace (2015). *The Peace Education Programme in Kenya*. Retrieved from <https://www.peace-edcampaign.org> 27<sup>th</sup> April 2019

- Global partnerships for Education (2019) *Role of Education in promoting Peace* retrieved from <https://www.globalpartnership.org/blog/role-education-promoting-peace> on 26th April 2019
- Hague Appeal for Peace (2013). *Building a global community for a culture of Peace*: The Hague
- Appeal Global Campaign for Peace Education (1999-2006). In journal for Peace Education Vol 10 No 2
- Haider, H. (2017). *Breaking the Cycle of Violence: Applying Conflict to Transitional Justice*. Zurich:Swiss Peace Foundation
- Harris I.M (2004). *Peace Education Theory* in Journal of Peace Education. Vol 1, No 1, March. Retrieved from <https://www.tandfonline.com/loi/cjpen20>
- Harris, I.M. (2003). *Peace Education* (2<sup>nd</sup> Ed). Jefferson N.C; McFarland.
- Harvard Family Research Project (2010). Partnership for Learning: *Promising Practices in Integrating School and Out of School time Programme Support*. Retrieved from <http://www.hfrp.org>
- Hatsfield, J (2006). *Machete Season: The killers in Rwanda Speak*. Retrieved from <https://www.goodreads.com>
- Hettler, S, Linda, M, &Johnston, L.M (2009). Living Peace: An Exploration of Experiential Peace Education, *Conflict Resolution and Violence Prevention Programmes for Youth*. Journal of Peace Education
- Huho, J. (2012). *Conflict Resolution among Pastoral Communities in West Pokot County, Kenya: A Missing Link*. In Academic Research International 3(3) 458-468.
- Jager, U. (2015). *Peace Education and Conflict Transformation*. Bergh of Foundation operation. Retrieved from <https://www.berghof.foundation.org>
- Jeong, S., & Lee, B. H. (2013). A multilevel examination of peer victimization and bullying preventions in schools,” *Journal of Criminology*, Vol. 2013, 10. Article ID 735397.
- Jones P. W (2007). *World Conference on Education for All. A Moment in History of Multilateral*. Emerald Goup Publishing Limited. Retrieved from <https://www.emeraldinsight.com>

- Kartar, S (2015). *Concerns of Schools in Nurturing Peace Education*. Academic Journal. Vol 5 No 2. Retrieved from <https://www.questia.com>
- Kipngetch, A.K & Osman A. (2012). *Headteachers Perception of their Roles in Secondary Schools in Kenya*. A study of Kericho Day Secondary School in Kericho County in Kenya. International Journal of Humanities and Social Sciences. Vol. 23 pp 267-272. Retrieved from <https://scholar.google.com>
- Kitala, D. (2018). *Why Peace Education is Crucial in Africa*. Retrieved from <https://www.unicef.org>
- Krejcie,R,V and Morgan, D.W.(1970) *Determining sample sizes for Research Activities: Educational and psychological Measurement*, 607-610
- Krishnamaracharyulu V and Reddy G.S. (2005), *Environmental Education; Aims and Objectives of environmental education; importance of Environmental Education*; Neelkamal publications; New Delhi.
- Koeh, M, (2017). *Conflict Interventions: Research and Training in West Pokot and Turkana*. Nairobi; Shalom Centre
- Kombo, D.K and Tromp, D L. A. (2006). *Proposal and Thesis writing; an introduction*. Pauline Publications Africa, Nairobi.
- Kothari, C.P (2004). *Research Methodology: Methods and Techniques*. New Delhi; New Age International Press
- Knutzen, A &Smith, A. (2012). UNICEF Peace Building, *Education and Advocacy Programme. Uganda Conflict Analysis*. Retrieved from <https://scholar.com>
- Lantieri and Patti (1996). *Waging Peace in our Schools*. *The Journal of Negro Education* Vol 65 No 3. Retrieved from <https://www.questia.com>
- Leithwood, K.A. &Montgomery, D.J. (1982). *The Role of Elementary School Principal in program Improvement*. Vol 52 NO.3 PP 309-339
- MOEST (2014). *Education Sector Policy on Peace Education*. Nairobi; UNICEF
- Momanyi, R. K (2018). *Monitoring and Evaluation of Peace Education and Implementation in Primary Schools in Uasin Gishu County, Kenya*. International Academic Journal of Social Science and Education. Vol 2 No1 pp 168-180



- Mugenda, O & Mugenda, A (2003). *Research Methods: Quantitative and Qualitative approaches*. Nairobi; Act Press.
- Novelli, M. & Smith (2011). *The Role of Education in Peace Building: A Synthesis of Report of Findings from Lebanon, Nepal, & Sierra Leone*. Retrieved from <https://www.unicef.org>
- Novelli, M, Valiente, O, Higgins, S & Ugur, M. (2014). *Rigorous Literature Review of the Political Economy of Education System in Conflict Affected States*: London; OUP
- Nyawalo, C. (2010). *Integrating life skills into the Primary Curricula*. Nairobi; UNICEF
- Odejobi, C.O & Adesina D.O (2009). Peace Education and School Curriculum. Retrieved from <https://in.nau.ed.site>
- O'sullivan, E, Morell A. & O'Connor, M (2002). *Expanding the Boundaries of Transformative Learning Essay on Theory and practice*. Retrieved from <https://scholar.google.com>
- Owomoyela J.S & Branelly L. (2009). Promoting Participation: *Community contribution to Education in Conflict Situations*. UNESCO; IIEP CfBT Education Trust Retrieved from [www.iiep.unesco.org](http://www.iiep.unesco.org).
- Oyebamiji, M. A. (2001). *Peace Education as a Process of Preparing Youth for Nation Building*. A Paper Presented at the National Conference organized by Social Studies Association of Nigeria Western Zone, at Adayemi College of Education, Ondo. Retrieved from <https://www.google.com>
- Parmar, R. (2014). *Role of Teachers for Peace Education*. International Journal Indian Psychology Vol. 2 No 2
- Parvyn, S.W. (2017). *Value Based Education in Kenya: An Exploration of Meanings and Practices*. Retrieved from <https://jaslika.com> on 10<sup>th</sup> July 2019.
- Pedler, M (2018). *Teachers Role in Helping Students Feel they belong at School*. Retrieved from <https://www.google.com>
- Phil, F (2018). *The Value of Peace Education in Local Communities (Philippines): Global Campaign for Peace Education*. Retrieved from <https://www.peace-edcampaign.org>
- Pinker, S (2011). *The Better Angels of our Nature, Why Violence has declined*. Retrieved from <https://www.independent.org>

- Ragland, D. (2015). *Betty Reardon's Philosophy of Peace Education and the Centrality of Justice*. Journal of Peace Education Vol 12. No 1
- Reisman, L. & Janke, C. (2015). *Conflict Sensitive Teacher Education: Viewing EDC's Experience with South Sudan Teacher Education Project through a Conflicts Sensitive Lens*. Journal for Education. Vol 1 No 1. Retrieved from <https://archive.nyu>
- Republic of Kenya (2005). Kenya Education Sector Support Programme 2005-2010: *Delivering Quality Education and Training to all Kenyans*. Nairobi: Government Printers
- Republic of Kenya (2005). Sessional Paper No. 1 of 2005. *A Policy Framework on Education and Training and Research*. Nairobi: Government Printers
- Saglam, I (2011). *An Investigation on Teaching Materials Used in Social Studies Lesson*. The Turkish Journal of Educational Technology Vol 10 No 1 Retrieved from [www.tojet.net](http://www.tojet.net)
- Salomon, G (2002). *The Nature of Peace Education: Not All Programmes are Created Equal*. In G Salomon & B Nevo (Eds) *Peace Education: The Concept, Principles and Practices around the World* pp 3-4. Mawah Nj; Lawrence Erlbaum Associates, VA
- Shaw, T. & Mbabazi P (2007). Two Ugandans and a "Liberal Peace"? *Lessons from Uganda about Conflict and Development at the Start of a New Century*. Vol 21 issued No 4:567-578. Retrieved from <https://www.tandfonline.com>
- Serena B. (2009). *The Contribution of Sport the Process of Peace and Reconciliation*., Retrieved from <https://www.sportander.org>
- Shetgiri, R. (2013). *Bullying and victimization among children*. *Advances in Pediatrics*, 60 (1), 33–51.
- Sigagaard, M. (2009). *Education and Fragility in Afghanistan: A Situational Analysis*. Paris; International Institute for Educational Planning
- Solomon, S. (2010). *The Epic Struggle for Wealth, Power and Civilization*. Washington D.C. Retrieved from <https://www.amazon.com>
- Smith, A. (2015) *Conquest Sexual Violence and America Indian Genocide*. Duke University Press. Retrieved from <https://www.dukepress.edu>
- Steinem, G. (2012). *Sex and World Peace*. Columbia University Press. Retrieved from

<https://cup.columbia.edu>

UNDP (2009). *Peace Building and Conflict Prevention*. Nairobi. Retrieved from [www.ke.undp.org](http://www.ke.undp.org)

UNESCO (2005). *Peace Education Framework for Teacher Education*. UNESCO: New Delhi  
Retrieved from <https://unesdoc.unesco.org>

UNESCO (2014). *Africa Sources and Resources for a Culture of Peace*. Retrieved from

<https://www.clingendael.org>

UNESCO (2015). *17 Ways Education Influences the New 17 Global Goals*. Paris: Global Partnership for Education. Retrieved from <https://www.globalpartnership.org>

UNESCO. (2017). *Education is a Powerful Tool for Peace: Kenya Holds Training of Trainers on Transformative Pedagogy for Peace Building*. Nairobi: UNESCO. Retrieved from [www.unesco.org](http://www.unesco.org) on 20<sup>th</sup> May 2019.

UNHCR (2006). *UNHCR Education Standards and Indicators workbook 2006*. Geneva  
Retrieved from <https://www.unhcr.org>

UNICEF (2015). *Evaluation of UNICEF Peace Building: Education and Advocacy Programme (PBEA)*. New York. Retrieved from <https://eccnetwork.net> United Nations (2013). *International Day of Peace: Education for Peace*. New York.

Varma, R., & Varma, D. R. (2005). The Bhopal disaster of 1984. *Bulletin of Science, Technology & Society*, 25(1), 37-45.

Wahyudin, D. (2018). *Peace Education Curriculum in Context of Education for Sustainable Development* in *Journal of Sustainable Development Education and Research* Vol 2: 21-32

Weigert, K. M. (1999). *Teaching for Justice: Concepts and Models for Service Learning in Peace Studies*. Sterling V.A; Stylus

Weldon G. (2010). *Post Conflict Teacher Development Facing the Past in South Africa*. *Moral Education* . Vol 39. Issue No 3. Pp 353-364

- Welmond M (2002). *Globalization Viewed from Periphery: The Dynamics of Teacher Identity in the Republic of Benin* in Comparative Education Review Vol 46 Issue No 1 Retrieved from [https://www, research gate.net](https://www.researchgate.net)
- Wintersteiner W. (2013). *Building a Global Community for Peace: The Hague Appeal for Peace global Campaign for Peace Education*. Vol 10 No. 2. Retrieved from <https://www.google.com>
- WHO (2017). *Violence against Women*. New York; WHO. Retrieved from <https://www.who.int>
- World Bank. (2005). *Education Sector Strategy Update: Achieving Education For All, Broadening Perspective, Maximizing our Effectives*. New York: world bank.
- World Bank. (2014). *Education for All*. Washington DC: World Bank.
- World Bank (2019). *Global Partnerships for Education*. Retrieved from <https://www.globalpartnerships.org/education>
- World Vision (2005). *New Resources to Promote Peace in Ugandan Schools*. Retrieved from <https://reliefweb.int>
- Yamane, T (1967). *Statistics: An Introductory Analysis (2<sup>nd</sup> Ed)*. New York; Harper Row.

## APPENDICES

### APPENDIX I: TEACHERS QUESTIONNAIRE

This questionnaire seeks to elicit data in relation to a key area in education: school support measures and provision of peace education. Fill in all the spaces provided and note that all the data provided shall be used for academic purposes and shall be kept confidential.

#### PART A: RESPONDENTS BACKGROUND INFORMATION

1. Indicate your gender Male ( ) Female

2. What is your designation in the school

Principal ( ) Deputy Principal ( ) HoD ( ) Classteacher ( ) Subject Teacher

Other ( ) specify.....

3. How long have you taught in West Pokot County?

Below 5 years( ) 5-10 years ( ) 11- 15 years ( ) over 15 years

4. Where is your school situated? ( ) escarpment ( ) valley ( ) highland ( )

**PART B: schools' plans and policies and its Effect on provision of peace education**

ITEM	S A	A	U N	D A	SD
6. our school vision highlights provision of valuable knowledge on peaceful coexistence of students					
7.The school's mission has a provision for nurturing a socially fit and productive student in nation building.					
8. Our school motto echoes the need to nurture lifelong peace loving students in society.					
9. the school plans as embedded in the curriculum equips the learners with the right attitudes for a peaceful school life					
10.the school rules and regulations are stated in a manner to support development of a democracy and dialogue between the students and teachers					
11.the school regulations effectively deals with cases of indiscipline in a peaceful way					
12the school rules provide for guidance and counselling of students as a corrective measure towards peace and reconciliation					

<p>13. A peace and reconciliation committee is in existence and students are included in membership</p>					
---	--	--	--	--	--

14 a) what are the core values as stated in the schools strategic plan

.....

.....

.....

.....

.....

.....

b) What are the challenges faced by teachers in enhancing peaceful learning environments

.....

.....

.....

.....

c) What are your suggestions in relation to improvement of school regulations to enhance more peaceful school life?

.....

.....

.....

.....

.....

.....

### **PART C: The Role of Teachers capacity building in Promoting Peace**

#### **Education**

<b>ITEM</b>	<b>S</b>	<b>A</b>	<b>U</b>	<b>D</b>	<b>SD</b>
	<b>A</b>		<b>N</b>	<b>A</b>	
15. Teachers participate in education seminars with the aim of promoting peaceful management of schools.					
16. Teachers use modern strategies in providing peace education for example use of e- learning in providing peace education content					
17. Teachers regularly attend workshops that address peace education content					
18. Teachers have started school programmes that promote school conflict resolution amongst students					
19. Teachers assist the students to address current national initiatives on peace education.					



20. Teachers get feedback from graduates of the school on tangible impacts of peace education					
---	--	--	--	--	--

21. What are the barriers that hinder effective promotion of peace education in schools  
 West Pokot county?

.....

.....

.....

.....

.....

**PART D: School Co- Curricula Activities that Accelerate Peace education**

<b>ITEM</b>	<b>S</b>	<b>A</b>	<b>U</b>	<b>D</b>	<b>SD</b>
	<b>A</b>		<b>N</b>	<b>A</b>	
22. learners membership of peace clubs enables acquisition of knowledge and values on Peace Education					
23. through music and drama participation learners get exposure to the importance of peaceful coexistence beyond this school					
24. through music and drama in schools students address the social conflicts in secondary schools					

<p>25 the school effectively organizes programmes and invites guest speakers to tackle topics related to peace education at least once a term</p>					
<p>26. the school consciously supports peace education related activities in the humanities subjects</p>					

27. What are other co-curricula programmes that promote sharing of values and principles on peace education?

.....

.....

.....

.....

.....

.....

.....

.....

**PART E: School Community partnership and Peace Education**

<b>ITEM</b>	<b>S A</b>	<b>A</b>	<b>U N</b>	<b>D A</b>	<b>SD</b>
28. My school pays attention on cooperation of teachers with the parents of students involved in school unrests in an effort to restore peace					
29. Parents and community members report to the school any incidences that may cause school unrest and are cooperative in restoring peace in the school					
30. Communities support schools in imparting Peace Education.					
31. Our school reaches out to the local community to foster peace initiatives within the community					
32. Our school is an effective network that promotes inter-ethnic cooperation and peaceful co-existence.					

33. What challenges does the school encounter in the school community network in promoting peace education?

.....  
.....  
.....  
.....  
.....

34. What are the positive contributions that the local community has made towards peace education?

.....  
.....  
.....  
.....  
.....  
.....

**APPENDIX II : STUDENTS FOCUS GROUP DISCUSSION GUIDE**

1. How does your vision support the wellbeing and peaceful coexistence of all learners irrespective of county of origin?
1. How has the school regulations equipped you with the right attitudes for a peaceful school and community life?
2. In what ways do school rules and regulations support development of democracy and dialogue between the students and teachers and how does it affect peaceful and harmonious coexistence
3. In what ways do school rules provide for guidance and counselling to students as a corrective measure towards peace and reconciliation
4. How can learner- teacher conflicts be minimized in schools?
5. How can teachers oversee formal school programmes in order to promote peaceful management of students
6. What are the school programmes that are organized by teachers to promote school conflict resolution amongst students.
7. How have the teachers influenced form four leavers of the school
8. What are the barriers that hinder effective promotion of peace education in schools West Pokot county?
9. How does participation in co-curricular activities that promote cultural awareness and appreciation in promotion of Peace education

10. How has your school participation in music festivals promoted national diversity and appreciation of other cultures
11. our topics in debates are related to national or global issues on Peace education
12. What are other co-curricula programmes that promote sharing of values and principles on peace education?
13. What activities are organized outside the school to effectively promoted school-community peace.
14. With reason assess the relations between the school and the local community on Peace matters.
15. discuss any school community peace programmes that usually take place in this county

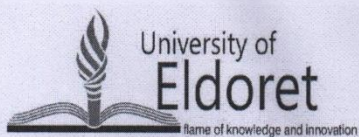
**APPENDIX III: INTERVIEW SCHEDULE FOR PRINCIPALS**

1. How does your school ensure that students' rules and regulations are implemented in a peaceful school situation?
2. Does the statement of rules and regulations provide room for dialogue and reconciliation between students and teachers? check if there is use of a language of forceful enforcement and prohibitions and ask appropriately.
3. How do you enhance teachers' capacities to handle conflict resolution and peace amongst students?
4. Are teachers good mediators in resolving conflict between students or between different communities? Give reasons for your answer?
5. how have extra curricula activities promoted peace initiatives in your school?
6. What peace programmes have you organized and implemented in your school?
7. Do you have any partnership with local community or any organization on ways of promoting education in your school?
8. what are some of the community peace activities that your students have been involved in?





## APPENDIX V: INTRODUCTORY LETTER TO NACOSTI



P.O. Box 1125-30100,  
ELDORET, Kenya  
Tel: 053-2063111 Ext. 242

**Our Ref: UoE/EMP/POG/33**

3<sup>rd</sup> June, 2019

The Executive Secretary,  
National Council for Science and Technology & Innovation  
P.O. BOX 30623-00100,

**NAIROBI.**

Dear Sir/Madam,

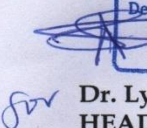
**RE: RESEARCH PERMIT FOR: SHADRACK KIPRUTO MOROGO  
EDU/PhD/S/011/15**

This is to confirm that the above named Post Graduate Student has completed Course work and has successfully defended his proposal.

He is currently preparing for a field research work on his proposal entitled: *“School Support Measures and Implementation of Peace Education in Public Day Secondary Schools in West Pokot County, Kenya”*. The proposal has been approved by this Institution.

Any assistance accorded him to facilitate successful conduct of the research and the publication of findings will be highly appreciated.

Yours faithfully,

  
H.O.D  
Dept. Of Educational Management  
& Foundations of Education  
UNIVERSITY OF ELDORET

**Dr. Lydia Kipkoech  
HEAD, DEPT. OF EDUCATIONAL MANAGEMENT**


**Copy to: Permanent Secretary,  
Ministry of Higher Education, Science & Technology,  
P.O. Box 9583-00200  
NAIROBI.**



**APPENDIX VI: RESEARCH PERMIT**

**THIS IS TO CERTIFY THAT:**  
**MR. SHADRACK KIPRUTO MOROGO**  
**of UNIVERSITY OF ELDORET, 1191-30100**  
**ELDORET, has been permitted to conduct**  
**research in Westpokot County**  
**on the topic: INFLUENCE OF SCHOOL**  
**SUPPORT MEASURES ON**  
**IMPLEMENTATION OF PEACE EDUCATION**  
**IN PUBLIC DAY SECONDARY SCHOOL IN**  
**WEST POKOT COUNTY-KENYA**  
**for the period ending:**  
**17th June,2020**

**Permit No: NACOSTI/P/19/34966/31049**  
**Date Of Issue : 18th June 2019**  
**Fee Received :Ksh 2000**



*[Signature]*  
**Applicant's Signature**


*[Signature]*  
**Director General**  
**National Commission for Science,**  
**Technology & Innovation**

**THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013**  
**The Grant of Research Licenses is guided by the Science, Technology and Innovation (Research Licensing) Regulations, 2014.**

**CONDITIONS**

- 1. The License is valid for the proposed research, location and specified period.**
- 2. The License and any rights thereunder are non-transferable.**
- 3. The Licensee shall inform the County Governor before commencement of the research.**
- 4. Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies.**
- 5. The License does not give authority to transfer research materials.**
- 6. NACOSTI may monitor and evaluate the licensed research project.**
- 7. The Licensee shall submit one hard copy and upload a soft copy of their final report within one year of completion of the research.**
- 8. NACOSTI reserves the right to modify the conditions of the License including cancellation without prior notice.**

**National Commission for Science, Technology and Innovation**  
 P.O. Box 30623 - 00100, Nairobi, Kenya  
 TEL: 020 400 7000, 0713 788787, 0735 404245  
 Email: dg@nacosti.go.ke, registry@nacosti.go.ke  
 Website: www.nacosti.go.ke



**REPUBLIC OF KENYA**  
**National Commission for Science, Technology and Innovation**  
**RESEARCH LICENSE**  
**Serial No.A 25321**  
**CONDITIONS: see back page**

## APPENDIX VII: RESEARCH AUTHORIZATION



### NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,  
2241349,3310571,2219420  
Fax: +254-20-318245,318249  
Email: dg@nacosti.go.ke  
Website : www.nacosti.go.ke  
When replying please quote

NACOSTI, Upper Kabete  
Off Waiyaki Way  
P.O. Box 30623-00100  
NAIROBI-KENYA

Ref. No. **NACOSTI/P/19/34966/31049**

Date: **18<sup>th</sup> June 2019**

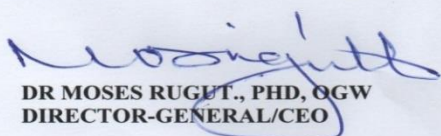
Shadrack Kipruto Morogo  
University of Eldoret  
P.O. Box 1125- 30100  
**ELDORET.**

#### **RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on *“Influence of school support measures on implementation of peace education in public day secondary school in West Pokot County-Kenya.”* I am pleased to inform you that you have been authorized to undertake research in **West Pokot County** for the period ending **17<sup>th</sup> June, 2020.**

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

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

  
**DR MOSES RUGUT., PHD, OGW**  
**DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner  
West Pokot County.

The County Director of Education  
West Pokot County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified

APPENDIX VIII:SIMILARITY REPORT

**Turnitin Originality Report**

Processed on: 14-Nov-2019 16:48 EAT  
 ID: 1213659902  
 Word Count: 38075  
 Submitted: 1

**EDU/S/PHD/011/15 By Morogo Shadrack Kipruto**

**Similarity Index**  
19%

**Similarity by Source**  
 Internet Sources: 16%  
 Publications: 4%  
 Student Papers: 14%



1% match (Internet from 03-Mar-2018) <a href="https://ctb.ku.edu/es/node/4845">https://ctb.ku.edu/es/node/4845</a>
1% match (student papers from 03-Jun-2017) Submitted to Mount Kenya University on 2017-06-03
< 1% match (student papers from 15-Aug-2017) Submitted to Mount Kenya University on 2017-08-15
< 1% match (Internet from 13-Aug-2018) <a href="http://gjournals.org/GJER/Publication/2018/July/HTML/072118102%20Ndirangu%20and%20Orodho.htm">http://gjournals.org/GJER/Publication/2018/July/HTML/072118102%20Ndirangu%20and%20Orodho.htm</a>
< 1% match (Internet from 21-May-2016) <a href="http://www.peace-ed-campaign.org/the-peace-education-programme-in-kenya/">http://www.peace-ed-campaign.org/the-peace-education-programme-in-kenya/</a>
< 1% match (Internet from 25-Sep-2019) <a href="http://www.hipdf.adeanet.org/en/blogs/the-role-of-education-in-promoting-peace">http://www.hipdf.adeanet.org/en/blogs/the-role-of-education-in-promoting-peace</a>
< 1% match (Internet from 23-May-2016) <a href="https://globaljournals.org/GJHSS_Volume15/4-Perception-of-Teachers-on-the-Influence.pdf">https://globaljournals.org/GJHSS_Volume15/4-Perception-of-Teachers-on-the-Influence.pdf</a>
< 1% match (Internet from 05-Nov-2019) <a href="https://www.tandfonline.com/doi/full/10.1080/1740020032000178276">https://www.tandfonline.com/doi/full/10.1080/1740020032000178276</a>
< 1% match (Internet from 08-May-2019) <a href="http://ir.jkuat.ac.ke/bitstream/handle/123456789/1724/MUINENE%20%20WANJIKU%20IRENE-%20MSC%20ICT%20Policy%20and%20Regulation-%202015.pdf?isAllowed=y&amp;sequence=1">http://ir.jkuat.ac.ke/bitstream/handle/123456789/1724/MUINENE%20%20WANJIKU%20IRENE-%20MSC%20ICT%20Policy%20and%20Regulation-%202015.pdf?isAllowed=y&amp;sequence=1</a>