

**EFFECTS OF ARMED ETHNIC CONFLICT ON
EDUCATION OF CHILDREN AND THE IMPLICATION
FOR PEACE EDUCATION, A CASE STUDY OF NAKURU
COUNTY, KENYA**

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DECLARATION

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

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DEDICATION

This work is dedicated to my husband Robert Ngugi, daughters Njoki, Liane, Marlee and my mother Virginia. Thank you for your prayers and love for me.

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ABBREVIATIONS AND ACRONYMS

| | | |
|--------|---|--|
| ANC | - | African National Congress |
| CEWARN | - | Conflict Early Warning and Response Unit |
| CEWERU | - | Conflict Early Warning and Response Mechanism |
| CRC | - | Convention on the Rights of the Child |
| CTRC | - | Conflict Transformation resource Centre |
| FGD's | - | Focused Group Discussions |
| ICC | - | International Criminal Court |
| IDPs | - | Internally Displaced Persons |
| IGAD | - | Intergovernmental Authority on Development |
| IFP | - | Inkatha Freedom Party |
| KCPE | - | Kenya Certificate of Primary Education |
| NSC | - | National Steering Committee |
| PE | - | Peace Education |
| SALW | - | Small Arms and Light Weapons |
| SLDF | - | Sabot Land Defense Force |
| UN | - | United Nations |
| UNESCO | - | United Nations Educational and Cultural Organization |
| UNHCR | - | United Nations High Commission for Refugees |
| UNICEF | - | United Nations Educational Fund |

ABSTRACT

The purpose of this study was to find out the effects of armed ethnic conflict on education of children and the implication for peace education in Nakuru County. The objectives were to find out peoples' experiences and constructions of armed ethnic conflict, ways conflict affected education of children and attempt a theoretical model for peace education. The study adopted a case study using phenomenology research design based on qualitative and quantitative procedures. The population of the study included children, teachers, and parents,' leaders and other stake-holders. Nakuru County was chosen because it has the highest incidents of ethnic conflicts and the area has people from different ethnic mixtures. The researcher purposively selected Njoro, Molo and Kuresoi divisions. Three schools from every division were randomly selected. Class eight was purposively selected and using the raffle design method; two children were randomly selected per school making a total of eighteen children in all. Eighteen class teachers were purposively selected, nine head teachers selected by default and eighteen parents of the sampled eighteen children were purposively selected with nine chiefs, nine opinion and nine religious leaders. Four instruments were used to collect data: an interview schedule, open-ended questionnaire, Focussed Group Discussions and essay writing. Piloting at Tebeswet primary School in Mauche division involved class eight, 4 children, 2 class teachers, the head teacher, to help identify inadequate items in the instruments. Data collected was mainly qualitative and its organization, analysis, and interpretation were done using a theory building soft ware atlas. ti. The emergent themes were presented through descriptive statistics with the quantitative part of the data manually done. Results from data analysis revealed in part that ethnic members in Nakuru County constructed land, politicians, and media as causes of armed ethnic conflict. This made adults and children to be maimed, killed and displaced resulting to emotional repercussions and physical disabilities. Teachers fled schools, learning resources were burnt down, children dropped out of schools to head household as others were orphaned due to conflict thus affecting their education. The study therefore recommended government to resolve land issues, politicians and the media to be an instrument to preach peace not diversity, with counseling and reintegration programmemes given to children and skills training offered to those who dropped out of school. Any NGO, CBO, working in an area to train people to pass peaceful values and peace education to be integrated in the school curriculum with the peace model suggested.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter describes the background to the study, the problem statement, and purpose of the study, objectives and research questions. The chapter discusses the significance of the study, scope and limitations, including assumptions, theoretical and conceptual framework and operationized terms that guided the study.

1.2 Background to the Study

Recent decades have witnessed significant increase in the number of armed conflicts internationally, ranging from outright warfare to sporadic episodes of unrest and long term unstable post-conflict situations (Narayan, 2002). The armed conflict, is different from the more traditional wars between nations as these conflicts possess an ethnic dimension (Narayan, 2002). The conflicts are also characterized by the privatization of violence, community self-defence groups, and paramilitary forces and above all, by ethnically based militia-combats who have no regard for international agreements and protocols (Nathan, 2000).

Armed conflicts have negative impact on education both in the conflict-ridden countries and neighbouring states (Blumar & Buttlan, 2007). According to Otunnu (2002), an estimated 90% of global conflict related deaths since 1990 have been civilians and 80% of these have been women and children.

The European Union Guidelines on Children and Armed Conflict adopted in (2003) confirm that, over the last decade, armed conflicts are estimated to have claimed the lives of over 2 million children, maiming 6 million, orphaning 1 million and creating up to 20 million child refugees worldwide making it the greatest cause of their suffering (MacDonald, 2007).

Armed conflict alters the lives of children such that, even if they are not killed, they are abducted, raped, or left with emotional scars and psychological trauma from direct exposure to violence, dislocation, poverty or loss of loved ones (Nathan, 2000). While the exact figures and classification of conflict varies, the developing world especially Africa is home to most armed conflicts occurring today and which take an ethnic dimension (Opongo, 2006).

According to Mkutu (2008) armed ethnic conflicts can largely be attributed to the geographical distribution of politically active ethnic groups. The ethnic conflicts often involve violence and bloodshed since the groups involved are motivated. They believe that their very existence is at risk involving high perceived threats to basic values and that is highly probable if the political system is organized along ethnic lines and one group is dominant. Mkutu (2008) further pointed out that the divergences of this fundamental identity manifest itself into an “us versus them” syndrome which is the basis of all armed ethnic conflicts. The result is widespread destruction of property, deaths and threats to education systems.

According to UNICEF (2007), 80% of the World wars fought in Africa and Asia leave more than 27 million children and youth without access to formal education. However, Otunnu (2006) is the opinion that armed ethnic conflict in Africa is rooted in structural, economic, social, political and religious conditions and it is intimately linked to poverty, inequitable development and discrimination. Many developing countries are therefore locked in a vicious cycle in which, the multiplicity of these factors generate the desperation and fear which in turn lead to armed ethnic conflict.

According to a study by World Bank (2003), on Breaking the Conflict Trap armed ethnic conflicts are not without consequences as they constitutes a major obstacle to the achievement of Education for All (EFA), Dakar Goal of 'Primary Education for All' by 2015 and the Millennium Development Goals (MDGs) especially the sector goals of universal completion of primary education.

According to a study carried out by Center for International Development and Conflict Management (CIDCM), (1999), armed ethnic conflicts in Kenya have a long and complicated history. These conflicts range from internal disputes between and within different groups to cross-border confrontations with groups from neighbouring countries. The armed ethnic conflicts in Kenya are further exacerbated by; the spill-over effects from the wider conflict in the Great Lakes Region and the Horn of Africa, poor governance, poverty, competition for scarce resources and identity-based rivalries (Nystrum, 2000).

Land and politics being the core of armed ethnic conflicts in Kenya can be traced to the multi-party politics in the 1990s (CIDCM, 1999). The Kenya African National Union (KANU), which ruled Kenya from 1963 to 2002, is widely associated with instigating violence targeting sections of the population affiliated or suspected of supporting opposition parties (Nystrum, 2000). The violent conflicts in Kenya are further complicated by easy access to Small Arms and Light Weapons (SALW) particularly in pastoral conflicts (Wamwere, 2008).

According to Mkutu, (2008) more than 220 people were killed in the Rift Valley province since 2008. The violence also prompted almost 170,000 people among them children to flee to make shift camps, to friends and relatives elsewhere in the country, while others had nowhere to go. Many schools were closed and others burnt as children became separated from their parents as they fled the battle zones (Kimani, 2009). Children were left with physical disabilities and emotional trauma as a result of the atrocities they witnessed. Teachers fled the areas as the remaining buildings in the already burnt down schools became camps for the Internally Displaced Persons (IDPs) and the Armed Forces (Kimani, 2009). At the world education forum held in Dakar in April 2000, it was recognized that one of the barriers to attaining Education for All (EFA) was the existence of countries affected by current or recent conflict (INEE, 2004). It was important to establish if the same situation was reflected in Nakuru County.

Developed countries have made substantial efforts to meet the challenges that conflict poses for children. Among them are, the 1996 report by Gracha Machel on the obstacles encountered in protecting children from conflict, and The Anti-War Agenda of 1996 set out by UNICEF appalled by the plight of children in conflict situations. Adopted at the United Nations General Assembly on May 2000, the Optional Protocol to the Convention on the Rights of the Child adopted and enforced in 2002 which forbids the forced recruitment of any child below 18 years in armed conflict confrontation is also amongst them (UNICEF, 2005).

In an effort to strengthen, co-ordinate, and integrate various conflict management initiatives, the government of Kenya and Civil Society Organizations (CSOs) jointly established the National Steering Committee on Peace Building and Conflict Management (NSC) (Government of Kenya, 2010). As a multi-agency organization, NSC is mandated with the co-ordination of all peace related activities in Kenya. It also doubles up as Kenya's Conflict Early Warning and Response Unit (CEWERU) for the implementation of the Conflict and Early Warning and Response Mechanism (CEWARN) protocol acceded to by Intergovernmental Authority on Development (IGAD) member states (Government of Kenya, 2010). However, armed conflict continued for example, the 2008 conflict that occurred even after the NSC had been established. The policy draft did not address the fundamental issue of effects of armed ethnic conflict on education of children.

Nor has policy makers provided peace education curricula as a long term strategy to prevent reoccurrence of armed ethnic conflicts along generation lines and it was against this background that this study was designed.

1.3 Statement of the Problem

Armed conflict with its assault on people and institutions and its invariably debilitating aftermath, is the epitome of “development in reverse” (World Bank, 2003). Conflict blunts, and subsequently unravels years of hard-worn economic and social development (World Bank, 2005).

Armed ethnic conflict has become a problem in Kenya; the conflict has been Persistent in the Rift Valley Province and has become a recurrent feature of life especially during election times. The armed ethnic conflicts have had a negative impact on education systems, economic and human loss, destruction of property, closure of schools. Conflict has also left many children with disabilities like hearing impairments, visual impairments, and physical disabilities due maiming. The children are also left with emotional and psychological repercussions leading to emotional disturbances due to atrocities witnessed.

There are several studies that have been carried out in Kenya and internationally relating to armed ethnic conflict including but not limited to; Effects of Ituri Conflict on Women by Nyeligundi (2009) that dealt with effects of conflicts on women and their role in conflict prevention.

However, effects of conflict on education of children were not part of its emphasis. There is also *Healing the Wound*, by Kimani (2009) which was a personal narrative about the 2007 post election violence that narrated conflict in terms of political and economic losses leaving out the effects of armed ethnic conflict on children. Research documents by the Government and NGOs mainly address casualties and property destruction during conflict (The Waki Report, 2008). Another emphasis by researchers is on historical development of conflict and the role of National Steering Committee (NSC) (Government of Kenya, 2010). Research work carried out by the media greatly focuses on destruction of property and casualties during conflict (INNE News, 2004). Again, armed ethnic conflict has challenged mechanisms which have tried to thwart it like the establishment of (NSC) in 2003 since it reoccurred in 2008.

The studies carried out in regard to armed ethnic conflict have ignored the effects of armed ethnic conflict on children and their education and the implication for peace education. The studies have not addressed the importance of developing peace education as a long term solution to armed ethnic conflicts in Kenya by utilizing traditional anti war aspects in the communities represented in the study. Therefore, the problem of the study was to examine the effects of armed ethnic conflict on education of children and the implication for peace education in Nakuru County.

1.4 Purpose of the Study

The purpose of the study was to examine effects of armed ethnic conflict on education of children and the implication for peace education and attempt a theoretical model for peace education that target the young children to help prevent future conflicts in Kenya.

1.5 Objectives of the Study

The following objectives were formulated to guide the study to:

1. Determine how different ethnic communities in Nakuru experienced and constructed armed ethnic conflict.
2. To establish how armed ethnic conflict affected education of children.
3. To analyze available traditional and modern aspects of peace education among the different ethnic communities living in Nakuru County.
4. To analyze the contents of any existing peace education programmes and initiatives in Nakuru County.
5. To attempt a theoretical model for peace education in Kenya.

1.6 Research Questions

The following research questions were stated aimed at finding answers to the problem:

1. What were the local constructions and experiences around armed ethnic conflict in Nakuru County?
2. How did armed ethnic conflict affect the education of children in Nakuru County?

3. What were the available documented traditional and modern anti-war aspects among the Communities living in Nakuru County?
4. Which peace education programmemes and initiatives existed in the County?
5. Which model for peace education can be suggested based on traditional and modern Anti-war aspects?

1.7 Significance of the Study

It was hoped that the study findings may benefit the Ministry of Education in developing a comprehensive policy on peace education and to initiate a peace education curricular to be incorporated in the school curriculum. The Kenya Education Management Institute (KEMI) may benefit from the study findings by developing books and other teaching and learning resources on the area of armed conflict and education as well as resources on peace education for conflict prevention to be used in schools as a way of preventing conflict reoccurrence along generation lines.

It was also hoped that the findings of the study could yield information for use by the government of Kenya. This is in examining the root causes and the local constructions around armed conflict, and how armed conflicts have affected the education of children at home and in school and therefore provide sound intervention measures. That way the knowledge gained might be used in its application to daily conflicts and conflict management on the ground. The findings of the study might also be a wakeup call to the government to

redouble its efforts in developing early warning systems to counter armed ethnic conflict. The findings are likely to be utilized by international community, concerned Non-Governmental Organizations, Community based Organizations, Religious bodies and others working in areas affected by armed ethnic conflict to promote peace education in conflict prevention based on the cultural context.

Again, the findings may provide educational planners and policy makers with a framework to improve the education of children in these conflict-affected zones. It is anticipated that the findings of this work has potential to sensitize other researchers and readers in other areas not covered by the researcher in relation to the effects of armed ethnic conflict on education.

The study findings are likely to benefit the children by receiving psychosocial interventions and peace education based on traditional and modern anti war aspects that may prevent the reoccurrence of armed ethnic conflicts along generational lines and help them continue with their education instead of dropping out. The communities may benefit from the study findings in that the more the numbers of people in the country know about the effects of conflict on education the more possible it would be to create a culture of peace and peaceful management of conflicts in the various communities of Kenya.

1.8 Scope and Limitations of the Study

The study was limited in its scope to developing an outline on issues related to effects of armed ethnic conflict on education and the implication for PE. It was also limited to developing a theoretical model for peace education that targets young people in an effort to prevent future conflicts. The study was limited to Key informants, such as opinion, religious and important community leaders, parents, teachers, head teachers in primary schools and children in Nakuru County, but not all the parents, Head teachers and community members in the region. Another limitation, was that the study did not take a lot of interest in the historical events and sources of tension in the community (the anthropological/sociological stance), but picked from war occurrence and education.

The study was affected by limitation of time in carrying out the fieldwork since some of the community members were still in IDP camps and at relatives' homes and reaching them required time. Other respondents could not be traced at all and noting the sensitivity of the research, some completely refused to respond to the instruments of the study due to suspicion. Data collected did not involve or include other communities affected by armed conflict in Kenya. The study was confined specifically to communities in Nakuru County. The effects found mainly reflected the situation in the specific County, hence the findings were not representative of all areas experiencing armed ethnic conflict in Kenya.

1.9 Assumptions of the Study

It was assumed that:

1. Peace education could act as an instrument for prevention of armed ethnic conflict.
2. Communities in Nakuru County have constantly engaged in armed ethnic conflict and prevention of violence over the years in which they have been involved in ethnic conflict.
3. Education of children in Nakuru County was affected by ethnic conflicts between the communities living in the area.
4. Communities represented in Nakuru County have traditional aspects (proverbs, plays, teachings and so on) that were anti-conflict and they also have values that were passed along generations and which could form a model for Peace Education.
5. Respondents would be as honest as possible.

1.10 Theoretical and Conceptual Framework

Conflict is endemic in society and it is therefore important to learn how to manage it properly since it has been conceptualized by World Bank (2005) as “development in reverse”. The analysis of conflict in this study was done according to the causes of conflict, type of conflict and the effect of ethnic armed conflict especially on education of children and the implication for peace education in order to reduce or bring to an end the ethnic conflicts investigated. With that perspective in mind, the researcher then based the study on conflict theories, which shared a number of important assumptions as

to the causes of armed ethnic conflicts in the country. This was done with the aim of understanding the conflict and suggesting a model for peace education as a remedy for future conflicts.

1.10.1 Conflict Theory

Conflict theorists provide explanations of the causes of armed conflicts and Burton (1990) in his human needs theory has explored the link between inter group conflict and the realm of basic human needs, identity, recognition, and survival. He argues that conflict is deeply rooted in unmet or inadequately fulfilled basic human needs of the parties and their individual members. According Burton (1990) protracted social conflicts represents prolonged and often violent struggle by communal groups for basic needs such as security, recognition, acceptance, fair access to political institutions and economic participation. He stresses that many multi-ethnic society states emerge which are dominated by a single communal group. This group (or a coalition of groups) ignores the needs of other communal groups' thereby breeding exasperation and polarization.

Burton (1990) also emphasizes that the non-fulfillment or threats to the fulfillment of basic needs as a cause of conflict. He mentions psychological needs like identity, security, recognition, autonomy, self-esteem and a sense of justice as important for the behaviour of individuals and characteristic of the ethnic groups which articulate powerful driving forces of psychological and material needs.

Closely related are fears about denial of needs, perceived threats to security, identity and survival. He views them as the critical causal factors of intergroup conflicts.

Lederach (1997) supported Burton (1990) as he pointed out that internal conflict build around identity groups living in close proximity. They often erupt as expressions of accumulated pain with marked emotional and psychological patterns of institutionalized hatred and division. The conflicts are characterized by deep-rooted intense animosity, fear and severe stereotyping.

According to Lederach (1997) conflict causes division among groups based on fear of survival, victimization, divisive political rhetoric, myths of differences and boundaries. An “us” versus ‘them’ dichotomy develops along ethnic lines. These dynamics, driven by real-life experiences and subjective perspectives and emotions, render national and mechanical processes and solutions aimed at conflict transformation not only ineffective but also irrelevant and offensive.

Burton (1990) has argued that all internal conflicts contain some of the following elements. First, their protracted and often vicious nature can be attributed to the belligerents’ irrational motives. Secondly, ancient hatreds, religious fervor, or loyalty to kith and kin may explain why some internal conflicts drag on even past the stage where it should cease. Thirdly,

incompatible identities and values at the base of most internal conflicts make compromise extremely difficult. Fourthly, there are structural elements of war, the array of incentives to continue violence and the disincentives for compromise that inhibit negotiation and settlements. The theory is relevant to the study because politics, competition for resources, ethnic rivalries and unfulfilled needs are some of the root causes of ethnic conflicts in Kenya.

According to Burton (1990) the armed ethnic conflicts have major repercussions among the people witnessing and experiencing them as large populations are displaced, children separated from their families creating internally displaced persons. The conflicts often lead to killing, injuring and maiming of children and parents, while others are orphaned and some become bread winners in their homes. Physical disabilities and emotional trauma are other effects of armed ethnic conflicts (Burton, 1990). Burton (1990) further pointed out that children drop out schools to head household as others are unable to cope with demands of education due to atrocities of war. Parents and guardians also affected by the conflicts do not have the education resources or the emotional stability to support and sustain the education of their children (Burton, 1990). Burton's (1990) human needs theory of conflict was relevant to the study as ethnic armed conflicts in Nakuru County has lead to displacements, physical and emotional repercussions on children that has affected their education thus the need to embrace peace education as a remedy for future conflicts in Kenya.

1.10.2 Conceptual Framework for the Study

The conceptual framework presented the frame of reference for this study. The framework underlying this study contained five key elements all of which are interrelated. These concepts are; how ethnic different communities construct armed conflict, ways in which armed conflict affect education, ways parents, children and teachers have coped with constraints of conflict in sustaining continued learning. Other concepts are available traditional knowledge of peace education and existing peace education programmemes and initiatives. The other concept is a theoretical model for PE based on perception of people and traditional aspects of peace.

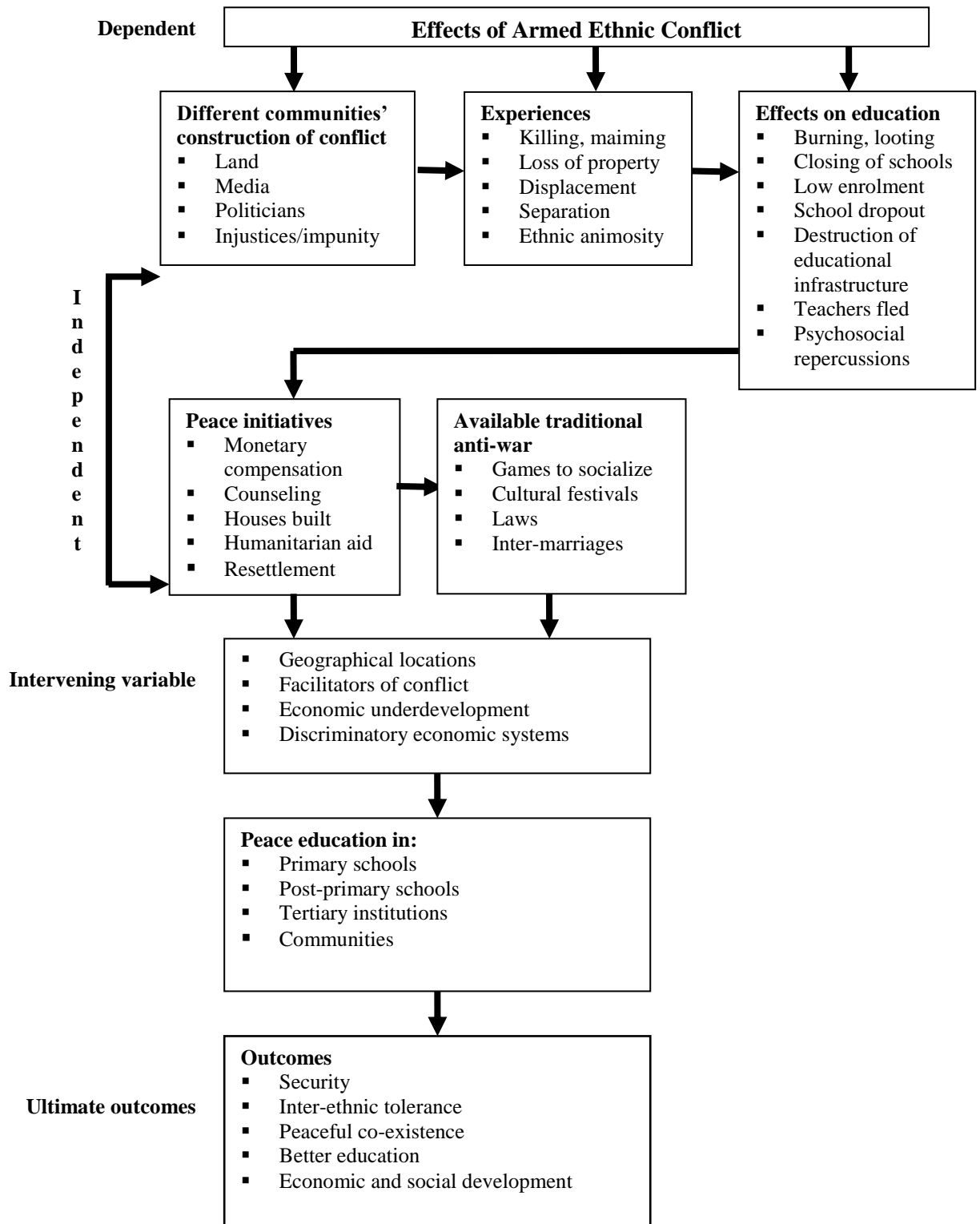


Figure 1.1 Conceptualization of Effects of Armed Ethnic Conflict on Education and Implication for Peace Education

Source: Researcher

Figure 1.1 illustrates the variables that affect education of children in armed conflict zones and which if addressed may form a basis for developing a model for peace education. The peace education model can be used in primary, secondary and tertiary institutions to target the young people to prevent reoccurrence of armed ethnic conflicts along generational lines. The first independent variable looked into how different communities constructed armed ethnic conflict. This is by looking at their experiences, perceptions and reasons for the root causes of armed ethnic conflict within the different community members. The other independent variable looked into ways in which armed ethnic conflict affected education of children. This was by looking at enrollment trends, participation in national examinations, available teachers, learning resources and destruction of school facilities among others.

Another independent variable was available traditional and modern mechanisms of peace education among the different communities. These are like stories, proverbs, teaching about children's rights among others that may be used to promote peace if included in the peace education curriculum. Existing peace initiatives and programmes in the community offered by different stakeholders in the areas of peace for example churches, the government and civil society groups and NGO's. These initiatives can be used as windows of opportunity for developing a peace education curriculum that can promote education and a peaceful co-existence among the different ethnic communities.

1.11 Operational Definition of Terms

The following terms were operationalized to guide the study:

Armed conflict means the use of weapons to cause violence to resolve disputes between different ethnic groups.

Armed Ethnic Conflict refers to fighting among different communities (ethnicities) over resources and power relationships and usually involves violence and bloodshed.

Conflict refers to confrontation and struggle between groups of people, with opposing needs, ideas, beliefs, values and goals.

Ethnic Conflict means cleavages between groups of people due to differentiations in ethnic identities.

Ethnic Group refers to a collection of people who share the same characteristics such as common ancestry, language and culture with which they define themselves.

Peace is a state of harmony, order, and justice in society.

Peace education refers to the process and mechanisms' used to resolve conflict peacefully instead of fighting.

Opinion Leaders refers to key informants in the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter highlights the literature that has been reviewed internationally and locally with regard to the main problem of the study. The literature concerned; experiences and constructions of armed ethnic conflict, how armed ethnic conflict affected education of children, psychosocial effects of armed conflict on children, and traditional anti-war aspects as windows of peace.

2.2 A General Overview of Conflicts

In his conflict mediation training manual Mwangi (1998) pointed out his views on understanding conflict, and approaches to managing and resolving conflicts. The manual is entitled Constructive Conflict Resolution, and it was written in Kenya and published at the Conflict Transformation Resource Centre (CTRC). The manual is intended to impart knowledge and skills which are useful in constructive, creative and conflict resolution for organizations, institutions and community groups. Galtung (2000) sees conflict as differences existing where people have incompatible goals.

Mwangi (1998) categorized conflict into four different groups: -Intra-personal, Intra-group, Inter-personal and Inter-group. Intra-personal is conflict within an individual. The disputes are caused by desires within an individual which may or may not be achievable.

Galtung (2000) is of the opinion that, decisions such as to steal or not to steal, wrong versus right, honest or dishonest bring about intra-personal conflict. Inter-personal conflict is between two or more people and develops from improperly managed intra-personal conflicts. The conflicts affect relationships between people for example fights between two children, husband and wife among others.

Mkutu (2008) also categorized conflict and explains that Intra-group is a type of conflict that occurs within a group, where 'group' is considered to be two or more people pursuing a specified goal. Example of intra-group conflicts included in the periods preceding the 2002 general elections in Kenya, which were wrangles among KANU members of Parliament over the mode of choosing presidential candidate. This led to the split of the party. There were also intra-group conflicts in the Anglican Church in 2005 over gay marriages and in the United States and United Kingdom over whether the 1991 attacks on Iraq were justified (Wamwere, 2008).

Inter-group conflict affects or involves two or more groups; examples are conflicts between local South Africans and foreigners in 2008; ethnic conflicts witnessed in 1992 between the Kalenjins and the Kikuyus in Njoro, Molo, Kuresoi and Nakuru in Kenya; conflicts over land between the Kikuyus as "foreigners", the Maasai, the Kalenjin and the Samburu as "natives" (Yamano & Peininge, 2005). The objective of the conflicts was to regain what rightfully belonged to the Natives. The present study was interested in the types of

conflict that existed in the society for it helped in understanding armed ethnic conflicts in Kenya, their effects on education of children and the use of peace education as remedy for conflict which the analysis did not offer.

Regarding levels of conflict escalation Mwangi (1998) pointed out that the primary level is considered as the first stage when one or both parties feel uncomfortable with the situation. Secondary level is when feelings of frustration ensue; the conflict escalates leading one or both parties to act on their anger. If the conflict is not addressed in a healthy manner, tension arises with both parties forming strong opinions about each other.

Thirdly is the tertiary stage which leads to crisis, when one or both parties become emotionally and or physically aggressive and at this stage the relationship is severed. According to Mwangi (2008) armed conflict is a fight, a struggle, or a disagreement between people with different ideas or beliefs. He also sees it as being in opposition including 'a state of opposition, fight or struggle, clash of feelings or interests, violent collision and disagreement between two or more people, between people, groups or states.

Kimani (2009) on the other hand observes that, conflict is an intrinsic and inevitable aspect of social change. It is an expression of heterogeneity of interests, values and beliefs that arise as new formations generated by social change come up against inherited constraints.

The armed conflict data project at the university of Uppsala has defined armed conflict as the contested incompatibility that concerns government and /or territory, where the use or armed force between two parties of which at least one is the government of a state, results in at least 25 battle related deaths. The views expressed above are in contrast with the researcher's view since her emphasis is on peace as a remedy for conflict especially when the conflict leads to deaths, disabilities and emotional suffering of the people involved.

2.3 Local Constructions of Armed Ethnic Conflict in Kenya

The nature of armed conflict dictates that, fighting takes place where people live, rather than on a battle ground. If the roots of a conflict lie in ethnic hatred or resentment, all members of the 'despised' group including children become vulnerable, not just the combatants representing them (Mani, 2002).

According to Narayan (2002), armed conflict is a mechanism of social transformation that may originate either in competing claims over resources, power, or in conflicting cultural or social values, and is often aggravated by low levels of human security. Sommers (2002) also said that ethnic, religious or other group differences often characterize current conflicts, but this is only part of the picture. In fact, the root causes are usually found in the competition for resources and often in the struggle for power and influence.

Certain characteristics are common to many or most of the armed conflict regions in Africa, Kenya included. These regions experience multiple forms and levels of

conflict concurrently where armed conflict begins at the local level with a minor dispute that spirals out of control. In most of these affected areas, it is not continuous but sporadic, and shifts from one area and one community to another leaving behind a devastating negative impact on social, economic and political structures (Sommers, 2002).

The proliferation of small arms, which is fuelled by illicit trade, intensifies the violence where groups and individuals operating outside the reach of government make intensive use of unsophisticated weaponry, small arms and explosives that are often home made. Their availability contributes towards exacerbating conflicts by increasing the lethality and duration of violence (Cohen & Deng, 2002).

The shrinking natural resources; pastures and water, triggered by environmental degradation and erratic precipitation patterns in the pastoral areas of Kenya over the last few decades has also led to a competition over these resources causing armed ethnic conflicts (Sommers, 2002). Again, the marginalization and neglect of pastoralists' communities by the regional governments, poor infrastructure, and lack of social services like education and health care, the resultant poverty and ignorance among the communities also make them more vulnerable to misuse by politicians who would want to make use of them to gain political mileage out of conflicts (Fisher, 2002).

Kenya has emerged as a nation characterized by armed conflict in many of its Provinces. The approach of the national general elections every five years brings back memories of deaths and instability in the Rift Valley Province and in many of Kenya's other provinces. According to a study by Gettleman (2012), before the advent of multiparty in 1991, no clashes had been witnessed between the local communities in the Rift Valley. They co-existed peacefully until the bad seed of hatred was planted among them. Gettleman (2012) added that, both at national and local level, politicians, and civic leaders used historical land issues and ethnicity to whip up communities against each other and raise more votes and violent clashes between ethnic groups erupted across the country from 1991 to 2008.

In 1993, fighting in the Rift valley between the Kalenjin and the Kikuyu killed 1,500 people, displaced about 300,000, and led to closing of schools which affected the education of children in the Rift Valley province (Kimani, 2009). Children were left with physical disabilities and also emotional trauma due to the atrocities witnessed (Kimani, 2009). Foreign observers accused authorities of pursuing a policy of ethnic cleansing in the fighting. Ethnic clashes were especially violent due to the availability and use of small arms, as well as erosion of traditional tribal power structures (Wamwere, 2008).

Mt Elgon district and parts of the North Rift have also been prone to armed conflict during each election year. From 2006 to 2008, Kopsiro division in Mt Elgon remained volatile with the violence threatening to spread to neighboring

district. Mt Elgon clashes have been linked with the 3rd phase of Chebyuk settlement scheme land allocations and politics (International Commission of Jurists, 2000). The future of pupils in 104 primary and 25 secondary schools in the district remained uncertain and more worrying, was the anxiety experienced by the pupils and students with regard to their sitting for the Kenya Certificate of Primary Education (KCPE) (KNHCR, 2012). The conflicts lead to children dropping out of schools to head their families. Children also suffered emotional disturbance as many were left orphaned by the conflict (Wamwere, 2008).

According to Kamugi (2001) Laikipia West, a settlement area where people from various parts of the country bought land through Mitukanio and Laikipia west farmers land buying companies is another area of conflict in Kenya. The cosmopolitan constituency has over the years, witnessed sporadic attacks on people's homes by armed bandits for Livestock theft further aggravating the bad situation. In places like Sipili and Ol Moran, a number of homesteads were deserted as owners fled due to insecurity as violent skirmishes locked the areas for 5 months leading to the closure of 11 primary schools in 2007 (Yamano & Peininge, 2005). Children were separated from their families as other became orphans with some dropping out from school bringing an end to any hope of education they had (Yamano & Peininge, 2005).

Fighting in Likia Nakuru county about 250km northwest of Nairobi erupted in July, 23, 2007 when the rift valley landowners and protectors army issued

leaflets with warnings that they were ready to fight for their rights till the last drop of blood was shed. In May 2007, 162 people were displaced, five people including two children were killed and schools were burnt down in nearby Kuresoi with other children suffered various disabilities due to the physical and emotional attacks from the perpetrators of violence (Kimani, 2009).

The Waki Report (2008) in the Post-Election Violence (PEV) in Kenya reveals that a total of about 1550 people died as a consequence of PEV. The geographical distribution of death was unequal with most of the PEV deaths concentrated in the provinces of Rift Valley (744, Nyanza (134 and Nairobi (125) and counties like Uasin Gishu (230), Nakuru (213) and Transzoia (104). The report further said that a total of 5,561 people suffered injuries resulting from sharp pointed objects creating various disabilities, 1229 blunt objects, 604 soft tissue injury, 360 gunshots and 557 arrow shots. There were 2671 burns, 164 assaults and a total of 117216 private properties and 491 government properties destroyed.

Finally in the Mt Elgon region, the government forces continued their crack down on the Sabaot Land Defense Force (SLDF) and both groups have been accused of perpetration of human rights abuses and torturing civilians. The SDLF has also been implicated in forcefully recruiting children to fight as child soldiers affecting them psychologically and injuring the children physically (Yamano & Peininge, 2005).

The studies outlined did not reveal local constructions of armed ethnic conflict and effects on education of children in Nakuru County.

2.4 Children Experiences of Armed Ethnic Conflict

The stereotypic view of war seldom encompasses such issues as effect of conflict on children. The armed ethnic conflicts have adverse physical, social emotional and psychological consequences for children and result in a range of rights violations (Mkutu, 2008).

Nathan (2000) pointed out that, children in conflict have special needs since they might have witnessed persecution or massacre of their family or community members and they may be physically and psychologically damaged. Children are also orphaned, recruited, or separated from their parents and also traumatized by violence. Children are also likely to be recruited as armed soldiers (Machel, 2001).

Machel (2001) further added that due to the emotional trauma children suffered their attention span may be reduced; they may become more emotionally demanding to their parents and teachers, they have difficulty concentrating and memorizing concepts and may be overanxious, irritable and fearful. A small proportion may also experience symptoms of acute, long term distress which interferes with their education (Machel, 2001). According to Galtung (2000) often the teachers, themselves similarly afflicted, do not know how to manage the psychosocial effects or have the education tools to do so.

Conflict creates or exacerbates many of the social, physical, and economic conditions and abuse of human rights in which HIV/AIDS flourishes. Population displacement, disintegration of families and communities, rape and sexual abuse, and the collapse of health services are among the factors that make the spread of HIV/AIDS a critical concern (Machel, 2001). Poverty and crowded conditions in IDP camps increase the risk of sexual violence and prostitution. For girls, getting to and from school becomes even more of a personal safety hazard during the period of conflict (Galtung, 2000). The United Nations Children' Fund (UNICEF, 2005) reported that of the 25 countries with the highest proportion of children orphaned by AIDS; about one-third have been affected by armed conflict in recent years.

A report by (UNICEF, 2005) also points out that, sexual violence is often a consciously deployed weapon of war. It can include rape, mutilation, exploitation and abuse. This is common especially among children who have been separated from their families and communities. All these factors tend to increase the likelihood of HIV transmission in conflict zones while the breakdown of school systems inhibits safeguards that could counter these risks. In addition, the hopelessness of life in a war affected area can foster risky behaviour among young people and they may also develop other emotional and behaviour disorders Mktutu (2008).

Even after a war is over, children are often threatened by what war leaves behind. Explosive remnants of war, that includes abandoned explosives,

weapons and unexplored ordinances that kill and maim thousands of children every year leaving them with various physical disabilities (Smith & Vaux, 2003).

War drives people out of their homes and as they flee battle zones they leave behind not only their property, but also their family and friends. As they flee conflict, families may become separated. When children leave their homes, it is usually seen as a temporary situation. All too often, the period of exile runs into years or even decades and they become refugees or internally displaced persons (IDPs) with a lot of emotional trauma (Kamungi, 2001).

According to Smith & Vaux (2003), there are advantages for using schools for psychosocial measures since the structured routine learning environment of school provides a sense of stability and continuity for children and this is seen as vital in psychosocial adjustment. Teachers can form a significant resource in psychosocial interventions; they are the first to recognize symptoms of severe distress in children. Many know the children well and are in a good position to notice personality changes.

World Bank, (2003) pointed out that children affected by conflict can also be very disruptive in school, alienating both staff and fellow students. Teachers can be trained to identify children with serious learning or emotional problems and, assuming that a referral system exists, seek specialist help, knowing when and where to refer a child is crucial.

Even without specialist care, teachers can have an impact on psychosocial well being by using learning techniques and improving the school environment for example, and when possibly working with community members and other specialist to provide pastoral care (Mohammed, 2001).

Educational personnel can minimize fear, prevent children from panicking and give information countering rumors and propaganda (UNESCO, 2006). There are many things teachers can do to help children recover from distressing experiences, such as giving concrete and symbolic representation of the event and legitimizing children's concerns and fears (Tawil & Harley, 2004).

Parents can play a vital part in managing psychosocial distress their children experienced due to conflict since normalcy of life for children in conflict zones is affected. By exposing children to familiar routines they start functioning again as fully as possible given their circumstances (Marques & Bannon, 2003).

In addition to family routines, organized activities especially educational ones are important for children. Even without a school building, lessons and play groups can be held and sports and games organized, songs, and storytelling to benefit the overall well-being of children ((Marques & Bannon, 2003). In Kenya, the year 2008 saw an estimated 1800 killed in violence and an additional 600,000-700,000 who were displaced as a result of the election violence but also as a result of the tribal violence (UNDP, 2009).

The present study sought to find out children experiences of armed ethnic conflict and the effects on their education in Nakuru County.

2.5 Effects of Armed Ethnic Conflict on Children and Education

A study carried out by World Bank (2005) gives an overview into the effects of armed conflict on children. The study, building on work already undertaken within the Bank and in consultation with the Conflict Prevention and Reconstruction Unit (CPRU), draws on a review of the literature, a database for 52 countries affected by conflict since 1990, and a review of twelve country studies. The countries in the study include four that are emerging from conflict (Angola, Burundi, Sierra Leone, and Sri Lanka); three countries or territories that have emerged from conflict since 1994 (Bosnia-Herzegovina, Kosovo, and Timor Leste); and five countries that have a longer history of post conflict reconstruction (Cambodia, El Salvador, Guatemala, Lebanon, and Nicaragua). It was cases similar to these that the present study sought to establish.

The research carried out by World Bank (2005) points out that, Conflict constitutes a major obstacle to the achievement of (EFA) and the (MDGs) especially the sector goals of universal completion of primary education and achievement of gender equality in primary and secondary education. The reason World Bank (2005) gives is that schools rarely escape the ravages of violent conflict. The first impact of conflict on education is the loss of life, physical and psychological trauma experienced by teachers and students,

parents, siblings, and community members either directly as targets of war or indirectly as victims in the cross fire.

World Bank (2005) continued to highlight that, teaching forces are often severely debilitated by conflict and this leads to extremely low enrollment trends and in other cases low pupil-to-teacher ratio. In Rwanda, more than two-thirds of primary and secondary schools teachers were killed or fled; in Cambodia, the carnage was even greater leaving the system with almost no trained or experienced teachers.

According to World Bank (2005), displacement, both within the country's borders and across borders, places enormous pressures on education systems and results in millions of learning days lost. Otunnu (2002) also reckons that, a climate of impunity prevails during armed conflict, when the protective social institutions, in this case, schools, collapse, leaving children particularly exposed to danger. At least 5 countries that include Afghanistan, Angola, Burundi, Palestine and Sudan have their citizens taking refuge in neighbouring countries as a result of conflict. In Kenya, the year 2008 saw an estimated 1800 killed in violence and an additional 600,000-700,000 displaced as a result of the election violence occurring in the country (Waki Report, 2008).

The destruction wrought by war is likely to mean that, children are deprived of key services such as education as a child's education can be disrupted by the absence of teachers, or by an environment which, landmines and other

explosive remnants of war jeopardize their safety (Nathan, 2000). Even when schools and pupils remain in place during a conflict, the instruction they receive is of lesser quality. Teachers have to deal with increased number of pupils as whole communities, flee the violence in other areas. Education materials are often in scarce supply, and school premises might be damaged or destroyed outright (Mani, 2002).

In a context where families and communities are divided or dispersed by the upheaval of conflict, a PE curriculum provided in schools can be seen as vital. This is because it will play the major role in rebuilding core values, instilling new democratic principles and in helping children recover lost childhood as proposed by this study (World Bank 2003).

Mani (2002) reported that, conflict is enormously destructive of educational infrastructure and buildings. Timor Leste, which experienced a short but intense spasm of violence following the independence referendum in 2000, is an example, with an estimated 95 percent of classrooms damaged in the conflict. Schools are targeted in conflict because they are seen to represent the state, and as public buildings, they are often commandeered as barracks used for storage, or occupied by displaced persons.

Not surprisingly, conflict almost always involves significant decline in enrolment in schools. Even though reliable enrollment data during conflict is very rare, the general pattern in the 12 sampled studies in the World Bank

(2003) study was that, periods of intensified conflict saw precipitous decline in enrollment at all levels. The researcher intended to find out if the same problem was experienced in Kenya during conflict. The problem of enrollment is further exacerbated by the fact that during conflict, girls have to drop out of school and has to take on unconventional roles or have to serve as heads of households as their mothers cope with survival needs (UNESCO, 2006). It was a case similar to this that the present study sought to establish.

According to the research carried out by World Bank (2005), a profound and lasting impact of conflict on education, however is on quality rather than access. Quality tends to deteriorate as qualified teachers disperse, and learning materials and supplies become less available. Quality education is further compromised by dropout and repetition, disrupted attendance, overage students and in some cases inadequately prepared teachers especially in a region that has experienced recurrent conflict like in the Rift Valley province of Kenya. The study by World Bank (2005) reviews the role World Bank has played in supporting education reconstruction and in this review it has provided a wealth of knowledge into the relationship between conflict and education in the twelve sampled countries. The researcher was interested in finding out whether the same effects of conflict on education of the countries sampled were experienced in Kenya.

The World Bank (2005) study agreed with the researcher that the great incidences of conflict are found in Africa as revealed by the sampled

countries. However, the study did not sample Kenya taking into consideration that Kenya has been experiencing conflict since 1990's. The main focus of the World Bank 2005 study was education and post conflict reconstruction. The present sought to find out effects of armed ethnic conflict on education of children in Nakuru County. It was also interested in suggesting peace education using traditional anti-war aspects as a remedy for future conflict which the outlined studies did not look into.

2.6 Modern and Traditional Anti-War Aspects as Widows of

Opportunity for PE

According to Berger (2003), there are a number of creative avenues that can be used to introduce PE concepts, skills and attitudes whether in or out of the school context. Among them are:

Children's Books; Contemporary children's literature can be used to raise discussions on peace and conflict. Encouraging children to come up with their own solutions to conflicts helps develop skills of problem solving and anticipating consequences of actions.

Traditional Folk Stories; Peace education concepts and messages can be found in the traditional stories of many cultures'. For example a Chinese story "Heaven and Hell" demonstrates the benefits of co-operation in problem solving.

A story of "Dividing Camel" from Middle East suggests the possibility of a win-win solution to conflict. Drawing on messages relating to peace in

traditional literature helps to ensure that a PE programme is culturally relevant, and reinforces positive cultural values. It should be noted that some traditional folk stories tell of violent resolutions to conflict. This means that some traditional literature is not appropriate for peace education programmes.

Proverbs; they play an important part in transmitting traditional wisdom in some cultures and can be incorporated in a PE programme. For example, a proverb of the Rendile of Kenya says, "The rope shows us how peace is made" The strands of plant fibers and animal skins, when braided together are stronger than any of these materials individually. It is a message of strength through unity. Children can be encouraged to discuss the meaning of such proverbs; they can also be the basis of practical activities such as rope making which reinforces the message of the proverb.

Art Work and Artifacts; Visual means can be used to help children understand abstract notions of conflict and peace. Traditional art motifs, such as black and white designs used by the Maasai, convey a sense of social order and of the way that opposites are intertwined. In some traditional societies, artifacts are central peacemaking ceremonies, a bow without a string for example, or a milking container that represents health and nourishment. Children can learn about these traditional art forms and artifacts and they can also be encouraged to create new art forms and artifacts that relate to their contemporary realities.

Teaching about Convention on the Rights of the Child (CRC); nearly every country in the world has ratified the Convention on the Rights of the Child and many are developing teaching materials that will make this treaty more widely known among children. Teaching about CRC provides a number of opportunities to reinforce concepts central to PE. Many of the rights contained in the convention relate directly to issues that can be either sources of conflict or solution. The types of conflicts that may arise between different rights and how to deal with them can be fertile topics for discussions, writing, drama and artwork.

Language Teaching; Teaching of different languages in the school curriculum can be a vehicle for PE. Language has enormous real and symbolic significance, especially for minority groups and refugees. Linguistic differences and issues around what language should be used in school in multi-lingual societies are often sources of conflict. By learning another language young people have the opportunity to build understanding of those who are part of a different linguistic group.

The Internet; New technologies provide children around the world with opportunity to discuss issues of common concern. The internet is a good site that provides information (photos, captions, drawings, and case studies) on children's rights issues, including; children and war, child labour and so on. Each of these sections offers a discussion forum where children can write about their concerns, read what others have written and respond. The study

sought to establish if there were modern and traditional anti-war aspects as windows of opportunity for peace education among the different ethnic communities represented in Nakuru County.

2.6.1 Peace Framework in African Communities

According to Aron (2003) in his study on peace and war, the African heritage of peace contained material artifacts which were designed through stories and wisdom contained in them. The message was further explained through songs and proverbs. There were peace symbols such as peace trees, green grass, and honey milk and peace sites. Eshetu (1992) pointed out that among the ethnic communities of Eastern Africa, reconciliation occurred in series, building on and affirming peace symbols and rituals of the community experiences and memories handed over from past generations.

According to Gurr (1994), resolution and reconciliation was done through open dialogue and consensus decision making. All those participating in the process of conflict resolution arrived at decisions through consensus. Specific ceremonies were performed to bind the warring parties to the verdict reached. In Ghana, the settlement of a conflict was followed by partaking of a drink called hwelee. The advantages of the African principles of conflict resolution and reconciliation are durable and they address the root causes of conflict. The indigenous methods are all-inclusive as conflict affects the whole community (Nnoli, 1998). The studies reviewed provide peace mechanisms that were used in the past.

However, colonialism and modernization had interfered with traditional mechanisms of peace and the studies outlined has not highlighted whether traditional mechanisms of peace have been incorporated in the school curriculum.

2.7 Curriculum Contents of Peace Education to Prevent Conflicts

Historically, in various parts of the world, PE has been referred to as conflict resolution, human rights, education for liberation, and more. These various labels illuminate the diversity of the field. In Kenya, local NGOs, Civil Society Groups and Faith Based Organizations have come together to try and negotiate peace in areas affected by armed conflict. However, a lot still needs to be done. Exponents of peace argue that, to have full effect, PE should be incorporated into the curriculum prior to, during and after conflict (Aron, 2003). The underlying assumption was that, conflicts are the result of learned attitudes and behaviour and that, it is possible to change both through educational interventions (Aron, 2003).

Peace education programmes should seek to counteract children's exposure to violence by instilling peaceful values and equipping them with skills needed to resolve interpersonal conflicts without resulting to violence. They should emphasize the concept and language of multicultural and interfaith tolerance and encourage non-violent behaviour by teaching methods of conflict resolution, mediation, problem identification, negotiation and problem solving

(Otunnu 2006). The present study was keen to find out if and whether peace education programmes were taking place in Kenya.

Gurr (1994) was of the opinion that, so as to instill a greater understanding of other cultures and to reduce negative stereotypes and promote diversity and universal values, the principles of democracy, sharing and equity should be taught. In addition, observance of human rights, including children's rights should be encouraged. At the same time, discriminatory or prejudicial values should be confronted and challenged and indoctrination and egocentricity discouraged (Nathan, 2000). Most peace education programmes should be directed specifically at children and youth on the grounds that their capacity for attitudinal and behavioural change is greater than that of adults. There is also the fact that it is the young who will need to ensure peace in future (Nathan, 2000).

Learning may take place in group discussions, through organized recreational activities, creative drama, art, audio-visual productions, song writing and other means. In many instances, local television and radio networks, theatre and drama groups should also be involved (Sommers, 2002). Involving teachers and other school personnel with appropriate skills should be taken as a priority because they can teach children how to resolve conflicts in a non-violent manner within the classroom (Blattman, 2006). It was a task similar to this that this study sought to find out in Nakuru County.

Since many teachers and parents may object to ex-combats enrollment in schools fearing they would have a disruptive effect, peace programmemes must therefore address wider community concerns for example; anyone who had killed was believed to be haunted by the spirits of his victims. Traditional healers may then be involved in “cleansing” and other processes (Mani, 2002). This insight will have to be put into account while constructing the outline of a peace programmeme to be proposed for use among children affected by armed ethnic conflict in Nakuru County.

Curriculum content geared towards peace and reform should assume special significance in countries affected by conflict. A research paper written by Sinclair (2003) entitled ‘planning in and after emergencies.’ Fundamentals of Education Planning, complimented by other researches provided the framework into peace education curriculum. Sinclair (2003) pointed out a systematic set of key principles in his publication. He said particular attention should be given to education of citizenship and equitable peace for example lessons in security. According to a research by UNICEF (2005), children in schools should be taught how to take basic safety precautions. Weapon awareness, games and pictorial pamphlet giving safety instruction should also be part of PE.

The most effective education programmemes are those based on curricula derived from the situation of the children and relevant to their every day concerns. Teaching of creative, artistic, interactive and expressive skills has

the benefit of helping to reduce psychosocial distress. Children can be helped to overcome grief by sharing their feelings. It is, however, important to be aware that the appropriateness of expressing strong emotions is culturally determined and in many cultures in Kenya children are discouraged from articulating feelings verbally (Sinclair, 2003).

Education in self-expression includes training in public speaking, debate and advocacy. An artistic expression takes many forms, such as creative writing, autobiography or drama. Visual methods, such as scrap books, painting or drawing can be used to record the information by children with low levels of literacy. Captions can be written with the help of the teacher (Sinclair, 2003).

Children in conflict can have very few opportunities to play or participate in sports and other recreational activities, so special effort needs to be made to include these components in the curriculum. Games and drama can be used with small groups of children at any age to explore issues such as fear and trust (UNESCO, 2006). Recreation has an important therapeutic effect; however, it is not advisable to encourage outdoor recreational activities if there are security risks (Sinclair, 2003).

Personal, social, cultural and religious education can be especially reliant during conflict or post- conflict societies. These are subjects that can help develop personal and social identity, impart moral and spiritual values, and enable children to adjust to loss, death and bereavement (Sinclair, 2003). The

education may encompass human rights, environment, family welfare, community's organization, civil rights and education on political and administrative structures and cultural heritage. All the same, careful considerations must be taken of the sensitivity of these subjects on the context of conflict (Sinclair, 2003).

Sinclair (2003) further says that, education programmes should use a community-based participatory approach, with emphasis on capacity building. Textbooks which often exert more influence on classroom practice than official curriculum documents are often identified as a starting point for curriculum change, especially where they are seen to reflect bias, prejudice or distorted accounts. Instead of attempting to integrate peace education messages" across the curriculum" the government should have a dedicated slot of peace education in the curriculum (Sinclair, 2003).

Musker (2002) said that, all curricula should be scrutinized for messages, explicit and implicit, that militate against the inculcation of attitudes of tolerance and acceptance of cultural, ethnic, or religious differences. This will ensure that the entire curriculum, formal and hidden, helps to support the messages of the P.E activities. In addition, Sinclair (2003) was of the opinion that, comprehensive, critical analysis and practical application should take priority over learning by memory. To conform to the needs of children and their environment, extensive use may be made of local educators and locally generated materials.

Whenever possible, the learner's first language can be used and learning takes place through active participation in discussion and debate, group work, individual project work and experiential work Galtung (2000).

Community sensitization efforts often must be made before children are reintroduced to their homes or are reintroduced into new communities particularly if they were subjected to sexual violence and exploitation. Consequently, trauma-counseling workshops may be an essential ingredient in the recipe for building long standing peace and promoting ethnic and tribal reconciliation in Kenya Galtung (2000). Having workshops to prepare practitioners of trauma-counseling who themselves can later train other counselors allow for quick multiplication in the number of persons available to support the children (UNESCO, 2006).

According to Lederach (2005) curriculum content and reform should assume special significance during periods of organized violence. Particular attention should be given to education of citizenship and equitable peace for example, lessons in security. It may also be necessary to develop a temporary or emergency curriculum in the initial stages of turmoil, with a view to building a more formal education system in the long term (Sommers, 2002).

The most effective education programmes are those based on curricula derived from the situation of the children and relevant to their every day concerns. One way of developing such a curriculum is by involving the

children in the analysis of educational problems and needs and devising application activities (Aron, 2003). Children can be helped to overcome grief or shock by sharing their feelings and concerns with others. It is, however, important to be aware that the appropriateness of expressing strong emotions is culturally determined and in many cultures especially in Kenya children are discouraged from articulating feelings verbally (Sinclair, 2003).

Education in self-expression includes training in public speaking, debate and advocacy. An artistic expression takes many forms, such as creative writing, autobiography or drama. Visual methods, such as scrap books, painting or drawing, can be used to record the information by children with low levels of literacy. Captions can be written with the help of the teacher while games and drama can be used with small groups of children at any age to explore issues such as fear and trust (Mani, 2002).

Children in conflict can have very few opportunities to play or participate in sports and other recreational activities, so special effort needs to be made to include these components in the curriculum whenever possible. Recreation has an important therapeutic effect; however, it is not advisable to encourage outdoor recreational activities if there are security risks (Sinclair, 2003).

Personal, social, cultural and religious education can be especially reliant during conflict or post- conflict societies. These are subjects that can help develop personal and social identity, impart moral and spiritual values, and

help children adjust to loss, death and bereavement, provide explanations for catastrophic experiences, and also restore confidence, hope and faith (Mohammed, 2001).

They may encompass human rights, environment, family welfare, community and its organization civic rights and responsibilities as well as education on political and administrative structures and cultural heritage. All the same careful, considerations must be taken of the sensitivity of some of these subjects on the context of conflict (UNICEF, 2005).

However, critical analysis and research are intended to facilitate a spirit of enquiry and a grasp of major events, personal or national. Vocational training is important in areas of conflict, since conflict increases the number of children in exceptional situations who have special educational needs (UNICEF, 2005).The study was interested in examining if peace education was integrated in the school curriculum in Nakuru County.

2.8 Summary of Literature Review

This chapter reviewed literature with regard to the problem of the study which was to examine the effects of armed ethnic conflict on education of children and its implication for peace education. The study reviewed literature on ways armed ethnic conflict affected education and found out that it lead to massive destruction of educational resources, psychosocial effects on children, teachers and the wider community members to mention but a few. Due to experiences

of conflict children suffered psychologically and physically. Literature was also reviewed on traditional mechanism put in place for building peace like proverbs, metaphors, sayings, inter-ethnic marriages and the role of elders in conflicts prevention and found out that traditional mechanism of building peace had been ignored in Kenya due to colonization, religion, modernization and break down of traditional norms. Literature reviewed found out that peace education programmes to counter armed ethnic conflict were mainly found in developed countries and not in Kenya. The literature found gaps as it did not address how communities in Nakuru County constructed and experienced armed ethnic conflict, effects of conflict on children and their education, available traditional anti war aspect nor did the literature emphasize on peace education as a remedy for conflict. In accordance with the reviewed gaps and problem of the study, the researcher intended to examine the effects of armed ethnic conflict on education of children and the implication for peace education Nakuru County.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter presents research design, research variables, locale of the study, target population, sampling procedures and sample size, research instruments, piloting, validity and reliability and data collection procedures, data analysis, and the logistical and ethical considerations.

3.2 Research Design

The study adopted a case study approach using phenomenology research design based on qualitative and quantitative procedures. The aim of phenomenology is to return to the concrete, captured by the slogan “back to the things themselves”. “Things” refer to the world of experience as lived by the people. Phenomenology is concerned with understanding social and psychological phenomena from the perspectives of people involved (Creswell, 1998).

Phenomenology was a more appropriate design for this study because the researcher was interested in gathering data regarding the lived in experiences of the research participants about the phenomena of the effects of armed ethnic conflict on education of children and its implication for Peace Education (PE). Qualitative research design on the other hand was preferred in this study because, it is suited to small scale analysis, in depth study and probing of highly secretive and sensitive issues as seen in this study dealing with effects

of armed ethnic conflict on education. Creswell (2005) highlights it as an in-depth study of a specific group or culture over a lengthy period.

3.2.1 Variables for the Study

In this study, different variables were considered; the dependent variables are education and peace education, while the independent variables are effects of armed ethnic conflict. Specifically, different communities' experiences and constructions of armed ethnic conflict, ways armed ethnic conflict affected education, traditional and modern anti-war aspects, existing peace education programmes and initiatives in the area and peace education model as remedy for ethnic armed conflict.

3.3 Location of the Study

The study was carried out in Nakuru County and the researcher sampled Njoro, Kuresoi and Molo Constituencies'. Nakuru County was chosen because it has had a history of aggravated incidences of armed ethnic conflict from 1991 to 2008. It also represents a good ethnic mix of the Kikuyu, the Kalenjin, Kisii, Ogiek, Luo, Luhya and other ethnic groups (Gitahi, 2012). Findings therefore cannot be generalized, to other parts of Kenya given the different conditions that are in other parts of the country.

3.4 Target Population

The target population of the study included 41 primary schools in Njoro, Kuresoi and Molo. It comprised 41 head teachers of the primary schools in the three divisions, 82 class teachers in Kuresoi, Njoro and 28 Molo. Twelve religious leaders, 15 opinion leaders, and 12 chiefs in the area and 2600 class eight children in all the primary schools, represented in Molo, Njoro and Kuresoi of Nakuru County. It is from this population that the sample was drawn.

3.5 Sampling Techniques

The study used purposive sampling considered by Creswell (1998) as the most important kind of non-probability sampling of qualitative research for selecting Nakuru County and Njoro, Kuresoi and Molo districts in Nakuru County to identify the primary participants for the study. The sample was selected based on her judgment and the purpose of the research that was looking for those who have had experiences relating to the phenomenon to be researched (Creswell. 2003). That was effects of armed ethnic conflict on education of children and the implication for peace education.

Simple random sampling through the raffle design method was used to select 9 primary Schools 3 in every division as its sample. From the sampled 9 primary schools the researcher purposively selected upper primary class eight to take part in the study. Class 8 was purposively selected due to the fact that majority of children affected by armed ethnic conflict are in and out of schools due to

the circumstances of war and may not even have the basic educational background. Children in upper primary classes have had some learning experiences enough to understand and respond to the instruments. In addition, they are mature enough to describe in detail their lived experiences during the conflict. From class 8, using the raffle design method, a total of 18 children was randomly selected as follows: Two children randomly selected in each school making 6 children per division.

The study also chose by default the 9 Head teachers from the sampled primary Schools and the 18 Class teachers. Class teachers were sampled due to the fact that, apart from their role as subject teachers in those classes, they had a closer relationship with those children and could adequately explain the experiences and changes the children had gone through. Teachers and pupils sampled from the 9 schools responded to the questionnaires and essay writing respectively. From every school in each division the researcher used the already sampled 18 children to reach their parents for FGDs. There were 3 FGD groups consisting of 6 members each in the 3 districts in Nakuru County.

The sampled 18 parents represented the wider community members and the researcher ensured involvement of respondents from the different ethnic communities. The study also purposively selected: opinion leaders, religious leaders and the chiefs (administrators) in the area. In order to trace additional participants, for FGDs and interview, the researcher used snowball sampling by asking a participant to recommend others for interviewing.

3.5.1 Sample Size

The sample size comprised a total of 18 children, 9 Head teachers, and 18 class teachers for the study. It also comprised 18 parents for both male and female-headed households. The sample was not intended to be statistically representative; instead the characteristic of the population was used as the basis of selection. The sample units were chosen because they had particular features which enabled detailed exploration and understanding of the central theme the researcher wished to study. The study also had as its sample: 9 opinion leaders, 9 Chiefs, and 9 religious leaders in its sample. A sample of about 81 respondents was considered a good representation for a phenomenological study.

3.6 Research Instruments

In order to achieve the objectives of the study, the researcher used four sets of instruments which were self made and derived from background of the study, purpose of the study, the objectives that guided the study, literature reviewed and study design. These were interview schedules (Appendix A) for chiefs, opinion leaders, Head teachers and religious leaders. The researcher also used, Focussed Group Discussions (Appendix B) for the parents, open-ended questionnaires (Appendix C) for teachers and essay writing (Appendix D) for the sampled children. The instruments were checked and cross checked by the supervisors and perfected after piloting to ensure their validity.

3.6.1 Interview Schedule

The researcher conducted in-depth-phenomenological interviews using an interview schedule for “key informants “for example, chief, opinion leaders and religious leaders. It is the key type of generating data in qualitative research and especially for phenomenological study (Ritchie & Lewis, 2003). Interviews allowed for probing and for respondents’ giving their feelings and opinions. The questions were directed to the participant’s lived in experiences, feelings, beliefs and convictions about the theme in questions.

The interviews were reciprocal; it was an informal interactive process and utilized open ended questions and comments with both the researcher and the respondents engaging in a dialogue. The researcher audio-recorded with the permission of the interviewees all interviews. The interview protocol was directed either to individual respondents or to FGDs participants.

3.6.2 Focussed Group Discussions

The study also used FGDs as another method of data collection. The method involved questioning within a group interaction. Focussed Group Discussions provided a social context within which the phenomenon was experienced. The interaction between the participants illuminated the research issue. They also gave participants an opportunity to refine what to say (Ritchie & Lewis, 2003). Unlike in the usual interviews, the researcher was more of a moderator than an interviewer. The researcher facilitated the discussions through inducing questions and giving impulses, moderating, catalyzing and recording group

interactions. According to Creswell (2005), the hallmark of FGDs is the explicit use of group interaction to produce data and insights that would be less accessible without the interactions found in a group. Creswell (2005) also see the merits of this method in that it is inexpensive, data-rich, flexible, stimulating, recall aiding, cumulative and elaborate. Questions that were used in facilitating FGDs were drawn from the interview checklist prepared for the study. The checklist questions for the Focussed Group Discussions were not rigidly followed. Some degree of flexibility was exercised in pursuing further questions called for from the earlier ones raised or from the manner of responses given to a question by a given respondent.

3.6.3 Questionnaire

A questionnaire was also administered to the respondents selected for the study and they were self-made by the researcher with one part. The questions were open-ended to give the respondents more flexibility in answering the questions about the lived in experience of the effects of armed ethnic conflict on education of children and the implication for peace education. The purpose of that instrument was to find out information on issues regarding the teachers' experiences and how they constructed armed ethnic conflict. It was also to find out how armed ethnic conflict affected education of children in Nakuru County. The teachers' questionnaires also sourced information regarding available programmemes and PE initiatives in the area.

3.6.4 Essay Writing

The children had written descriptions of the phenomenon in question which was the effects of armed ethnic conflict on education and the implication for peace education. The aim of essay writing was to produce a composite description and creative synthesis of the experience they lived through (Ritchie & Lewis, 2003).

3.7 Pilot Study

Instruments were discussed with supervisors who made constructive criticisms and offered useful suggestions for improving some of the items. The final stage of refinement of the instruments was to conduct a pilot study in order to increase their validity and reliability. The research instruments were pre-tested at Tebeswet primary School in Mauche division, which was not involved in the main study. Piloting involved class eight. A total of 4 children were involved; 2 class teachers from the respective classes and the head teacher of the school, 4 parents of the sampled children, 1 opinion leader 1 chief and 1 religious leader.

The aim of piloting was to help identify if there were misunderstandings, ambiguities, and unnecessary or inadequate items in the instruments. It was also used to check the suitability and level of language, to find out whether the instruments could elicit the type of data anticipated and to gain basic administrative experience in conducting the research in preparation for the large group study (Ritchie & Lewis, 2003). Piloting was also done in order to

find out whether the type of data collected could be meaningfully analyzed in relation to the stated research questions and objectives that guided the study (Ritchie & Lewis, 2003).

The procedures used in pre-testing the instruments were identical to those that were used during the actual data collection. Responses from the pilot study were extracted and grouped into various themes and categories. During coding, it was found out that some items in Appendix A were not clear. It was also found out that the first item in Appendix D was leading. And in Appendix C item 4, 5, and 6 were vague. These issues were discussed with the supervisors who assisted in the revision and modification of the entire instruments. Any other important suggestions, omissions and corrections from the pre-testing exercise were incorporated in the final instruments of data collection. Through the pilot study, the corrected inconsistencies helped to validate the instruments and improve their reliability.

3.7.1 Validity

The face validity of the research instruments was ensured through expert judgment, developing systematically from literature, background to the study, and research aims through which the instruments were assessed in order to determine whether the set of items accurately represented the variables under study. In this process, a panel of three persons who were well qualified in the area under study was used to determine the validity of items of the study. Their recommendations were also incorporated in the final instruments.

The four research tools covered the same over-lapping themes and objectives to ensure that the data obtained, clarified, illustrated and complemented each other. This harmonization of research results helped to strengthen validity of the research as a whole (Creswell, 2005).

3.7.2 Reliability

The instruments required only one testing due to the qualitative nature of the instruments. The teachers helped in clarifying some of the responses to the children, which helped in removing ambiguity, and hence the reliability of items was ensured (Ritchie & Lewis, 2005). Piloting was also carried out to ensure reliability.

3.8 Data Collection Procedure

The researcher visited the sampled schools to conduct the interviews with the head teachers. Two head teachers were interviewed per day. The teachers from the sampled schools were also given the questionnaires to respond to as the interviews were going on. They wrote narratives in English of their various experiences. Arrangements were made with the class teachers on the day and time to administer the instruments to the children. With the help of the class teachers the sampled children were put in one class in every school and the researcher explained the purpose of the study and ensured them of confidentiality. Once the children developed confidence papers with two questions were distributed to them by the class teacher. They were allowed to take about one and a half hours to describe their experiences.

With the help of the Head teachers prior arrangements were made for the FGDs in all divisions as to where the meetings would convene. The researcher noted that all the selected members of FGDs availed themselves in the school compound for a period of one and a half to two hours. In FGDs, the discussions were conducted according to topics in which the schedule was designed. The discussion was conducted in Kiswahili language with the help of an interpreter to clarify concepts that were not clear. Interview for the sampled, opinion leaders, chiefs and religious leaders was done individually as each was visited and English language was used. Twenty four members were selected for interview of whom twenty were successfully interviewed. Two members were interviewed per day. Sufficient time was allowed for each item in the interview schedule so that respondents could respond. In all, 95.4% of the selected respondents availed themselves for response to the instruments of the study.

3.9 Data Analysis

The instruments used for data collection in the study presented qualitative and quantitative data. For the qualitative part early exploration of data collected was made for the researcher to completely familiarize herself and ensure that all responses and discussions were included and to uncover and group broad themes that prevailed in the data. Formatting was also done with the aid of an interpreter and the format included translations of some transcripts into English. Analysis was done with the aid of a computer and using Theory-building software atlas ti, data relevant to each theme was codified by means

of colored highlighters under the broad themes. Coded data was thereafter organized by grouping the individual respondent's answers together in accordance with the themes developed. The themes that emerged from questionnaires, interviews, FGDs and essay writing were integrated and that led to the arrival of a common understanding of the respondents' experiences of the conflict. Using computer print out each research objective was explained with the use of simple descriptive statistics and the final result was a general description of the phenomenon as seen through the eyes of people who experienced it firsthand. The focus was on common themes in their experiences despite diversity in the individuals' settings studied (Ritchie & Lewis, 2003). Quantitative analysis was manually done and presented on tables, frequencies and percentages. Details of those analysis and findings are discussed in detail in chapter four.

3.10 Logistical and Ethical Considerations

Before data collection exercise began, the researcher obtained permission from the National Council for Science and Technology. Permission was sought from important Government officials and the Head teachers of the respective schools under study. Participants were also assured of researcher's confidentiality and letters of the alphabet were employed to protect the anonymity of the research participants in all transcripts and reports. The researcher also recorded the data to ensure the true reflection of her findings since researchers are expected to be truthful in data collection, analysis and report of findings.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION, AND DISCUSSIONS

4.1 Introduction

This chapter deals with data analysis, presentation of findings and discussions of the study carried out from the 3 sampled districts in Nakuru County of Rift Valley Province. The findings of this study are in line with the objectives which guided the study, as follows:

1. Experiences and local constructions around armed ethnic conflict in Nakuru County.
2. Effects of armed ethnic conflict on education of children in Nakuru County.
3. Documented traditional anti-war aspects among the communities living in Nakuru County.
4. Contents of any existing peace education programmemes and initiatives in Nakuru County.
5. Suggested model of peace education based on traditional and modern anti-war aspects.

4.2 Local Constructions and Experiences of Armed Ethnic Conflict

The first objective of the study was to find out local constructions and experiences of armed ethnic conflict and effects on education of children and the implication for peace education.

4.2.1 Local Constructions of Armed Ethnic Conflict and Effects on Education

In regard to data collected by the researcher on respondents' constructions of armed ethnic conflict and effects on education of children, responses from the participating teachers' open ended questionnaires', FGDs from parents, and interviews from important community, opinion and religious leaders from the different ethnic communities were summarized in Table 4.1.

Table 4.1: Land as a Local Construction of Armed Ethnic Conflict

| Division | HT N=9 | % | T N=18 | % | FGD N=3 | % | O L N=9 | % | C L N=9 | % | R L N=9 | % |
|-------------|-----------|------|-----------|------|------------|------|------------|------|------------|------|------------|------|
| Kuresoi | 3 | 33.3 | 4 | 22.2 | 1 | 33.3 | 3 | 33.3 | 3 | 33.3 | 3 | 33.4 |
| Molo | 3 | 33.3 | 5 | 27.7 | 1 | 33.3 | 3 | 33.3 | 3 | 33.3 | 3 | 33.4 |
| Njoro | 2 | 22.2 | 6 | 33.3 | 1 | 33.3 | 3 | 33.3 | 3 | 33.3 | 2 | 22.1 |
| No response | 1 | 11.2 | 3 | 16.8 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 11.1 |
| Totals | 9 | 100 | 18 | 100 | 3 | 100 | 9 | 100 | 9 | 100 | 9 | 100 |

Table 4.1 revealed that, from the 9 Head Teachers (HT) sampled, in the three Divisions, 3 (33.3%) from Kuresoi, 3 (33.3%) Molo and 2 (22.2%) from Njoro responded that land disputes was the main cause of armed ethnic conflict between the different ethnic groups in Nakuru County. However, there was no response from 1 (11.2%) of the Head teacher from Njoro. Of the 18 Teachers (T) sampled from the 3 divisions, 4 (22.2%) from Kuresoi, 5 (27.7%) from Molo and 6 (33.3%) from Njoro also pointed out disputes over land ownership as a cause of armed ethnic conflict. Two (11.2%) teachers from Kuresoi and 1 (5.6%) from Molo had no response. From the 3 (100%) Focused Group

Discussions (FGDs) in the 3 divisions, the researcher gathered wrangles over land ownership as respondents' construction of armed ethnic conflict. The above views by the respondents were supported by 3 (33.3%) opinion leaders (OP) from Molo, 3 (33.3%) from Njoro and 3 (33.3%) from Kuresoi who pointed out that historical disputes over land ownership caused armed ethnic conflict amongst the different ethnic groups in Nakuru County. The Nine (100%) community leaders (CL) from the three divisions also revealed that land was a cause of armed ethnic conflict. Three (33.4%) religious leaders (RL) from Kuresoi, 2 (22.1%) from Njoro and 3 (33.4%) from Molo constructed land disputes as a cause of armed ethnic conflict between the different ethnic communities living in Nakuru County. There was no response from 1 (11.1%) religious leader in Njoro. Further discussions with respondents revealed that, those purported not to be originally from Rift Valley Province were regarded as visitors and were expected to return back to their "motherland". An opinion they greatly opposed since they believed that the land they occupied was legally theirs as they or their parents had bought it.

According to respondent A, a community leader from Molo, the main cause of armed ethnic conflict was and had always been land. He said:

"Some of those who originated from Nakuru told us to go back to our mother land where we came from."

Respondent B, a religious leader from Kuresoi supported that believe as he said:

“They said historically, they were the rightful owners of the land and we came to steal their resources, the elections were only used as a pretext for ethnic tension.”

Respondent C, an opinion leader from Elburgon said the conflicts of 2007 and 2008 were pre-arranged even before the election results were announced.

She revealed:

“This was hard because I was born in Elburgon my parents bought this land therefore this land is legally mine. I cannot go anywhere else, I will also defend my land I will fight back with everything I have.”

The excerpts suggested that members from the different ethnic communities in Nakuru County constructed historical disputes over land ownership as a cause of armed ethnic conflict. This could be an indication that due to the conflicts over land ownership, peaceful co existence among the different ethnic groups had been affected over the past years and that might have affected education of children in Nakuru County.

That finding agreed with Wamwere (2008) who said that aspirants to political office harp on the high value attached to land to woo a support base, often deliberately or craftily inciting communities against each other over land ownership. For instance the 1992 and 1997 conflicts in Kenya were motivated by the ruling party Kenya Africa National Union (KANU) to remain in power following incitement by politicians and political parties formed along tribal lines with great devastation on educational resources (Wamwere, 2008).

This finding could also be in line with the literature reviewed by World Bank (2003) which pointed out that armed ethnic conflict constitute a major obstacle to the achievement of Education for All and the Millennium Development Goals of universal completion of primary education and that might have been the case in Nakuru County. However, World Bank (2005) supported the researcher's assumption by saying that peace education can however have a key role in conflict prevention especially if it is taught to the young people in schools. World Bank (2005) further said that it is the young generation who have room for attitudinal change and are more accommodative to change. Therefore, programmes on peace education should begin with the young children to prevent future armed ethnic conflicts.

The researcher delved more to find out from the respondents if there were other local constructions of armed ethnic conflict and the effect on education of children in Nakuru County and the implication for peace education. The responses are summarized in Table 4.2 below:

Table 4.2: Politicians Influence and Armed Ethnic Conflict

| Division | HT N=9 | % | T N=18 | % | FGD N=3 | % | O L N=9 | % | C L N=9 | % | R L N=9 | % |
|-------------|-----------|------|-----------|-----|------------|------|------------|------|------------|------|------------|------|
| Kuresoi | 2 | 22.2 | 5 | 28 | 1 | 33.3 | 3 | 33.3 | 3 | 33.3 | 3 | 33.4 |
| Molo | 3 | 33.3 | 5 | 28 | 1 | 33.3 | 3 | 33.3 | 3 | 33.3 | 3 | 33.4 |
| Njoro | 3 | 33.3 | 6 | 33 | 1 | 33.3 | 3 | 33.3 | 3 | 33.3 | 2 | 22.1 |
| No response | 1 | 11.2 | 2 | 11 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 11.1 |
| Totals | 9 | 100 | 18 | 100 | 3 | 100 | 9 | 100 | 9 | 100 | 9 | 100 |

From Table 4.2, 2 (22.2%) Head teachers from Kuresoi said that tribal leaders and politicians were behind the armed ethnic conflict. Three (33.3%) Head

teachers from Njoro, 3 (33.3%) from Molo also echoed incitement by politicians as a cause of armed ethnic conflict. One (11.1%) Head teacher from Kuresoi had no response. Five (28%) teachers from Kuresoi, 5 (28%) from Molo and 6 (33%) from Njoro also concurred with the responses given as they said that tribal leaders and politicians instigated the armed ethnic conflict in Nakuru County. The teachers said that it was carried out through hate speeches directed towards a certain ethnic group. One (5.5) teacher in Kuresoi and 1 (5.5%) in Molo did not give a response.

Based on responses from the interviews 3 (33.3%) opinion leaders from Kuresoi, 3 (33.3%) from Njoro and 3 (33.3%) from Molo said politicians and tribal leaders caused armed ethnic conflict. Three (33.4%) religious leaders from Kuresoi, 2 (22.1%) from Njoro and 3 (33.4%) from Molo also constructed politicians and tribal leaders incitements as a cause of armed ethnic conflict. One (11.1%) religious leader in Njoro had no response. The 3 (100%) FGD's from the 3 divisions also brought out politicians utterances as a cause of armed ethnic conflict. Further discussions with respondents revealed that politicians were believed to fuel conflicts as they turned community members against each other in order to garner more votes during government transitions. The respondents said that, during government transitions the politicians engaged in name calling. They condemned other tribes and engaged in war cries and community members responded and hit back at one another. It lead to fighting leaving many children with emotional trauma and

various physical disabilities. During the interview, D a religious leader from Kuresoi said:

“There was political poisoning of the minds of communities through hate speeches by politicians so that they could take advantage of the conflict to acquire more votes.”

To further support the findings, Mary an opinion leader from Kuresoi also said that politicians were the main tools in planning and carrying out decisions related to conflicts. Extracts from the teachers questionnaires’ also revealed that politicians were behind the armed ethnic conflicts. The following is an example of a report from the writings of James, a teacher from Mawingu primary school who wrote that some politicians refused to agree with the presidential results of 2007, and they formed ethnic based groups to fight others and refuse the outcome of the elections. He also wrote that politicians always came every election year to stir trouble among the different ethnic groups. From the three FGDs in the three divisions, parents also revealed that politicians influenced people to fight. Respondent E, a parent from Elburgon in FGDs revealed:

“Before elections, we are all friends but when the elections are on the way we start fighting. We are told the other group is our enemy. Then they leave. We should stop the fighting because we are the ones who suffer as our children do not attend schools.”

From the above results, there was an indication that, community members constructed incitement by politicians and tribal leaders for political and retrospect economic gain as cause of armed ethnic conflict. Due to the armed ethnic conflict, there was lack of a peaceful co-existence among the different

ethnic community members and it affected the emotional being of the children thus affecting their education.

According to Blumar & Buttlan (2008) from literature reviewed, conflicts fought in Africa and Asia leave more than 27 million children and youth without access to formal education and with emotional and physical disabilities and that might be no exception in Nakuru County, Kenya. Peace education would help instill a culture of peaceful resolutions to conflicts that might help prevent armed ethnic conflicts occurrences in the future.

The researcher probed more from the respondents as to whether there were other local constructions of armed ethnic conflict and the effect on education of children in Nakuru County. Three (33.3%) Head teachers from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro brought out the theme of deep rooted jealousy that ran over decades over economic empowerment of one community over others as another local construction of armed ethnic conflict in Nakuru County. Six (33.3%) Teachers from Kuresoi, 6 (33.3 %) from Molo and 6 (33.3%) from Njoro in the open ended questionnaires' also brought out the theme of deep rooted jealousy as a cause of armed ethnic conflict among different ethnic groups living in Nakuru County which caused emotional trauma to the children affecting their education.

The 3 (100%) FGD's of parents from the divisions of Kuresoi, Molo, and Njoro also had the construction that deep rooted jealousy that ran over decades

among different ethnic groups living in Nakuru County was a cause of armed ethnic conflict. Three (33.3%) opinion leaders from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro also brought out deep rooted jealousy as a cause of armed ethnic conflict in Nakuru County. The nine (100%) important community leaders and 9 (100%) religious leaders also revealed that deep rooted jealousy among different ethnic groups in Nakuru County caused armed ethnic conflict. As further probing by the researcher revealed, some ethnic communities' members were believed to be doing better than others economically and this led to suppression of ethnic identity leading to retaliation.

“The attacks were barbaric, callous and calculated to drive out the targeted groups from their farms, to cripple them economically and to psychologically traumatize them as” reported by F a religious leader from Njoro.

Nine (100%) Head teachers from the three divisions, all 18 (100%) teachers, and all the 9 (100) opinion leaders construction past unequal treatment by the justice system and impunity against those who committed atrocities against a particular ethnic group as another cause of armed ethnic conflict. The 3 (100%) FGDs also concurred with the respondents by pointing out that impunity on the side of the government had fueled the conflicts. Eight religious leaders and 9 (100%) community leaders echoed the other respondents opinion that impunity on the side of the government had caused people to fight as they felt justice had not been carried out in regard to the earlier atrocities committed by perpetrators of violence.

The researcher sought further from the respondents the relationship between armed ethnic conflict and the media in Nakuru County. Responses showed of 3 (33.3%) Head teachers from Kuresoi, 3 (33.3%) from Molo, and 3 (33.3%) from Njoro who said that the media fuelled and further aggravated armed ethnic conflict. Six (33.3%) teachers from Kuresoi, 6 (33.3%) from Molo and 6 (33.3%) from Njoro also believed that the media aggravated conflicts between the different ethnic groups. Three (33.3 %) opinion leaders from Kuresoi, 3 (33.3 %) from Molo and 3 (33.3%) from Njoro also constructed the Media as a cause of armed ethnic conflict between the different ethnic groups living in Nakuru County. Two (22.2%) community leaders from Kuresoi, 2 (22.2%) from Molo and 2 (22.2%), from Njoro also accused the media of causing conflict. However, 3 (33.4%) community leaders from the three divisions' one from each had no response. However that did not affect the findings since majority 6 (66.6%) of the community leaders had the same opinion of the media as a cause of armed ethnic conflict. All the religious leaders from the 3 divisions also constructed the media as a cause of armed ethnic conflict in Nakuru County. Respondent G, a sub-chief from Molo recollected:

“We woke up the following day after elections to find leaflets strewn all over and written in our mother tongue telling us to fight for our rights.”

From the above analysis of finding of the first objective of the study, there was a conclusion that different ethnic groups constructed historical disputes over land ownership, incitement by politicians and tribal leaders through hate

speeches and negative media influence as a cause of armed ethnic conflict. The respondents also said deep rooted jealousy stemming from economic empowerment of some groups over others and impunity by the justice system as causes of armed ethnic conflict in Nakuru County. Due to those factors constructed as causes of armed ethnic conflict, there might have been lack of peace education taught among the community members to counter armed ethnic conflict over the past generation which might have affected education of children in Nakuru County.

These findings were in line with a study by World Bank (2003), on “Breaking the Conflict Trap” which pointed out that, armed conflict has a devastating impact on education, both in terms of the suffering and psychological impact on the pupils, teachers, and communities and in the degradation of the education systems and its infrastructure. In line with the findings of the first objective of the study and the literature reviewed which pointed to the fact that there was a cycle of armed ethnic conflict in the Rift Valley, there was need to develop a model of peace education to be incorporated into the school curriculum to prevent reoccurrence of conflict along future generation lines. That conclusion of finding concurred with World Bank (2003) which pointed out that peace education can help to reduce economic, social, and ethnic polarization, promote equitable growth and development, and build a culture of dialogue rather than violence among different communities.

4.2.2. Community Members Experiences of Armed Ethnic Conflict

With this in mind, the researcher was also interested in finding out the different community members' experiences of armed ethnic conflict in order to establish if their experiences affected children and their education. The researcher invited the respondents to explore that area. The results are summarized in Table 4.3 below

Table 4.3 Armed Ethnic Conflicts and Families Separation and Displacement

| Division | HT N=9 | % | T N=18 | % | FGD N=3 | % | O L N=9 | % | C L N=9 | % | R L N=9 | % | C H | % |
|----------------|-----------|------|-----------|------|------------|------|------------|------|------------|------|------------|------|--------|------|
| Kuresoi | 3 | 33.3 | 6 | 33.3 | 1 | 33.3 | 3 | 33.3 | 3 | 33.3 | 3 | 33.3 | 6 | 33.3 |
| Molo | 3 | 33.3 | 6 | 33.3 | 1 | 33.3 | 3 | 33.3 | 3 | 33.3 | 3 | 33.3 | 6 | 33.3 |
| Njoro | 3 | 33.3 | 6 | 33.3 | 1 | 33.3 | 3 | 33.3 | 3 | 33.3 | 3 | 33.3 | 6 | 33.3 |
| No response | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Totals | 9 | 100 | 18 | 100 | 3 | 100 | 9 | 100 | 9 | 100 | 9 | 100 | 18 | 100 |

In Table 4.3, 3 (33.3%) Head teachers from Kuresoi , 3 (33.3%) from Molo and 3 (33.3%) from Njoro revealed that, armed ethnic conflict lead to families being displaced and separated as people fled battle zones to go for shelter in schools, churches and to relatives in other parts of the country. Six (33.3 %) teachers from Kuresoi, 6 (33.3%) from Molo and 6 (33.3%) from Njoro also said families were separated by the ethnic armed conflict. The 3 FGDs from the 3 divisions also said that families were displaced and separated. Research findings of the responses from interviews with 3 (33.3 %) opinion leaders from Kuresoi, 3 (33.3%) from Molo, and 3 (33.3 %) from Njoro and 3 (33.3%) important community leaders from Kuresoi 3 (33.3%) from Molo and 3 (33.3%) from Njoro, also revealed that, families were separated by the armed ethnic conflict.

All the 9 religious leaders from the three divisions also reported that families were separated by the armed ethnic conflict. Six (33.3%) children from Kuresoi, 6 (33.3 %) from Molo and 6 (33.3%) from Njoro also reported that families were separated by the armed ethnic conflict.

As one teacher put it in his questionnaire; many of the victims were forced to camp in schools, church compounds and shopping centers. There they lived in makeshift structures of polythene sheets, cardboard and similar materials. They suffered physical and psychological trauma. They had little food and belongings with them and they also lived in poor sanitary conditions some with their children, others without their children as they had been lost, or with other people's children and who could no longer attend school. To further support the findings, the following is a collection of extracts from children's narratives about their experiences of armed ethnic conflict; their feelings, fear, sorrows sadness, loss, pain, expectations, hopes and their coping mechanisms.

Respondent H narrated the following:

During the war, I was very scared I thought I was going to die. My father was beaten up and our house burnt down. I and my sister fled. We walked until our feet got swollen. We did not have food to eat and we went for shelter at Nakuru town. We slept on the streets.

Jane wrote; we wondered whether our parents lived or died. I felt very sad since I could not speak to my friends who had attacked us. We were told they were bad. We despised them we were afraid of them. We did not want to learn in the same class with them. In the camp we sang songs, played games like

soccer and also talked about our families and villages. I could not go back to school. I felt so sad when I remembered all these things. I hate the war. Paul pointed out; because of war, I failed my exams and repeated class eight. Indeed, that finding agreed with Wamwere (2008) who said that armed ethnic conflict in Kenya lead to displacement of persons, creating Internally Displaced Persons.

The interpretation of these findings was that, due to armed ethnic conflict, families were separated and displaced and as a result, children could not also attend schools and that might have affected their education. There is need to develop peace education to be taught in schools amongst the young generations as a long term measure to prevent conflict reoccurrence along future generation lines.

Research findings of responses from 9 Head teachers with 3 (33.3%) from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro revealed that people (both adults and children) were killed, maimed and disabled. Six (33.3%) teachers from Kuresoi, 5 (28%) from Molo and 6 (33.3%) from Njoro also said that there was killing, maiming and injuring of both adults and children by members from different ethnic groups. One (4.6%) of the respondents from Molo did not respond. However, this did not affect the findings since majority were of the same opinion. All the nine members from the three FGDs in the three divisions also reported that people were maimed, others killed and some disabled by gangs wielding crude weapons.

Interviews with 3 (33.3%) opinion leaders from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro also pointed out that, there was killing, and injuring of both adults and children. Three (33.3%) important community leaders from Kuresoi 3 (33.3%) from Molo and 3 (33.3%) from Njoro, also revealed that, people were killed, maimed and disabled including children. All the participating 18 children responded that there was killing and maiming of children and this might have affected peaceful coexistence in Nakuru County and also education of children. According to the Waki Report (2008), the post election violence in Kenya led to about 1300 deaths. Though the exact number of those who died in Nakuru County in the findings of this study was not reported it sufficed to acknowledge the findings from the respondents of this study that persons lost their lives and that affected education of children in Nakuru.

The researcher probed further to find out other members' experiences of armed ethnic conflict and the effect on education and the responses were as follows; the nine participating Head teachers from the three divisions said that there was loss of property as houses, food stuffs, crops and animals were burnt down and stolen. Six (33.3%) teachers from Kuresoi, 5 (28%) from Molo and 6 (33.3%) from Njoro also said they lost most of their property to looting and fire. However 1 (4.6%) teacher from Molo had no response. The 3 (100%) FGDs reported that most community members lost everything to fire and looting.

They further responded that children could not attend schools since they did not have the books and uniform, as most had been lost through looting and fire. All the 9 opinion leaders, 3 (33.3%) community leaders from Kuresoi, 3 (33.3%) from Molo and 2 (28%) from Njoro also reported loss of property. One (4.6%) community leader from Njoro had no response Three (33.3%) religious leaders from Kuresoi 3 (33.3%) from Molo and 3 (33.3%) from Njoro also said they lost their property to fire and looting. This affected the running of social and economic activities of individuals which might have affected education of children in Nakuru County. Respondent I an opinion leader from Elburgon narrated the following:

“Ethnic conflict was carried out by organized groups of people, wielding crude weapons, and carrying out the violence systematically. There was burning of homes, maiming of people, looting of animals and other property. The conflict was tribes pitted against each other. I had to flee from my home to Nakuru town. Schools were closed as they became shelter for those fleeing, our children could not learn since there was no peace and no resources to support learning.”

That analysis might be an indication that armed ethnic conflict had material and psychosocial effects on family members as they lost their property. Due to the losses experienced they were not in a state to support education of their children. The education of children was further affected by the conflict as they lost learning resources.

Further discussions with the respondent's revealed that, those experiences of armed ethnic conflict affected any little peaceful existence they might have had and that affected their relationships in all areas of life. All the leaders

interviewed said that the ethnic conflict led to accusations and counter accusations among the different ethnic groups fuelling more ethnic hatred and suspicions. There were further attacks by community members on revenge missions creating more ethnic hatred and suspicion. The education of children was more affected since the children, parents and teachers from the different ethnic communities refused to interact with one another and to take their children to schools.

From the 18 children's narratives, interviews from the 9 head teachers, and open ended questionnaires' from 18 teachers, the researcher continued to gather that in class, the children did not want to interact or play with children from a different ethnic community. That might be an indication that, the respondents' experiences of conflict affected education of children and there was no peace education to counter ethnic hatred.

4.3 Effects of Armed Ethnic Conflict on Education of Children

The second objective of the study dealt effects of armed ethnic conflict on education of children. Data was therefore collected by the researcher in regard to the same. The discussions under this theme were supported by brief quotations from the accounts made by participants during interviews, open ended questionnaires and essay writing. The teachers, children, Head teachers and parents' responses are explained in Table 4.4 below.

Table 4.4 Armed Ethnic Conflict and Closing Down of Schools

| Division | HT N=9 | % | T N=18 | % | FGDs N=3 | % | CH N=9 | % |
|-------------|-----------|------|-----------|------|-------------|------|-----------|------|
| Kuresoi | 3 | 33.3 | 6 | 33.3 | 1 | 33.3 | 3 | 33.3 |
| Molo | 3 | 33.3 | 6 | 33.3 | 1 | 33.3 | 3 | 33.3 |
| Njoro | 3 | 33.3 | 6 | 33.3 | 1 | 33.3 | 3 | 33.3 |
| No response | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Totals | 9 | 100 | 18 | 100 | 3 | 100 | 9 | 100 |

From Table 4.4, 3 (33.3%) Head teachers from Kuresoi, 3 (33.3%) from Njoro and 3 (33.3%) from Molo indicated that some schools were burnt down together with their infrastructure and this led to their closing down thus affecting education of children in Nakuru County. Six (33.3%) teachers from Kuresoi 6 (33.3%) from Molo, and 6 (33.3%) from Njoro also said that armed ethnic conflict affected education since many schools were closed down due to burning, looting and insecurity. The 3 (100%) FGDs reported that some schools were closed down due to burning, looting, and insecurity while other schools became camps for the IDPs rendering delivery of education services to the schools impossible.

Further probing from 3 (33.3%) Head teachers, from Kuresoi, 3 (33.3%) from Njoro and 3 (33.3%) from Molo revealed that some teachers fled the area leaving some few functioning schools understaffed. Six (33.3%) teachers from Kuresoi, 6 (33.3%) from Molo and 6 (33.3%) from Njoro also said schools were understaffed as teachers fled the area. Six (33.3%) children from Kuresoi 6 (33.3%) from Molo and 6 (33.3%) from Njoro said most of the teachers had left due to the fighting. From the above finding, it was conclusive to say that due to ethnic armed conflict, schools were understaffed and teachers fled the

area and this affected education of children in Nakuru County. Building from the above findings the researcher probed further on effects of armed ethnic conflict on education. The responses are summarized in Table 4.5 below.

Table 4.5 Armed Ethnic Conflict, Absence and Dropout from Schools

| Division | HT N=9 | % | Teachers N=18 | % | FGDs N=3 | % | CH N=9 | % |
|-------------|-----------|------|------------------|------|-------------|------|-----------|------|
| Kuresoi | 3 | 33.3 | 6 | 33.3 | 1 | 33.3 | 6 | 33.3 |
| Molo | 3 | 33.3 | 6 | 33.3 | 1 | 33.3 | 6 | 33.3 |
| Njoro | 3 | 33.3 | 6 | 33.3 | 1 | 33.3 | 6 | 33.3 |
| No response | 0 | 0 | 3 | | 0 | | 0 | 0 |
| Totals | 9 | 100 | 18 | 100 | 3 | 100 | 9 | 100 |

From Table 4.5, 3 (33.3%) Head teachers from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro responded that children were absent from school and there was high school dropout rate due to armed ethnic conflict. Six (33.3%) teachers from Kuresoi, 6 (33.3%) from Molo and 6 (33.3%) from Njoro also complained of high absence of children from school and dropout rate. Six (33.3%) children from Kuresoi (33.3%) from, Molo and 6 (33.3%) from Njoro also said that most of the time, they were absent from schools and most of their friends had dropped out of school due to the insecurity caused by the conflict between the different ethnic communities. A Head teacher from a school in Molo recounted the following:

Due to the fighting, some families were left without parents. "The older children dropped out of school so that they can work to provide basic needs for their siblings' and this led to creation of child-headed households. Some of these children were absent from school for long periods as they sought means of survival and to them, school is no longer a priority and it has greatly affected their education."

From the analysis of that finding, a conclusion was reached that armed ethnic conflict affected education of children in Nakuru County. To find out more on the effects of armed ethnic conflict on education, the researcher addressed the teachers, Head teachers FGDs and the children. From the results, 3 (33.3%) Head teachers from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro revealed that majority of the students did not sit for their standard eight national examinations since they were not registered by Kenya National Examination Council. Other children could not be traced for the exercise due to displacement, as others were not well prepared to sit for the exams due to absence. Some of the children in other lower classes did not sit for their terminal examinations to enable them to proceed to the next classes while other children had dropped out of school due to insecurity during the conflict.

Six (33.3%) teachers from Kuresoi, 6 (33.3%) from Molo and 6 (33.3%) from Njoro also said that children did not sit for their examinations. They further responded that, due to the poverty that followed, many parents did not pay the examination fees so that their children could be registered to sit for the national examination. Eighteen children from the three divisions responded that they did not sit for their terminal exams while others did not proceed to the next class.

Some students were also forced to repeat classes due to inadequate coverage of the syllabus as the children responded. Parents from the 3 FGDs from the 3 divisions also said that some of the children were forced to repeat classes and

others did not sit for their end of term exams. This discouraged some of the children and as a result they dropped out of school. A Head teacher from Elburgon in the interview narrated the following:

“Ethnic conflict affected the education of children in that many of them were displaced and went to camps, and they did not attend schools as usual. Other children never went back to school after the conflict as the problems of the displaced people were numerous like lack of basic needs and education was no longer a priority.”

Another theme that emerged as an effect of armed ethnic conflict from children narratives and teachers open ended questionnaires, FGDs and Head teachers’ interviews is discussed in Table 4.6.

Table 4.6 Armed Ethnic Conflict and Psychosocial Effects

| Division | HT N=9 | % | Teachers N=18 | % | FGDs N=3 | % | CH N=9 | % |
|-------------|-----------|------|------------------|------|-------------|------|-----------|------|
| Kuresoi | 3 | 33.3 | 5 | 28 | 1 | 33.3 | 6 | 33.3 |
| Molo | 3 | 33.3 | 6 | 33.3 | 1 | 33.3 | 6 | 33.3 |
| Njoro | 3 | 33.3 | 6 | 33.3 | 1 | 33.3 | 6 | 33.3 |
| No response | 0 | 0 | 1 | 5.4 | 0 | 0 | 0 | 0 |
| Totals | 9 | 100 | 18 | 100 | 3 | 100 | 9 | 100 |

Presented in Table 4.6, 3 (33.3%) Head teachers from Kuresoi, 3 (33.3 %) from Molo and 3(33.3%) from Njoro said the children were psychologically affected by the conflict and this affected their education since they could not concentrate in class. From the results 5 (28%) teachers from Kuresoi, 6 (33.3%) from Molo and 6 (33.3%) from Njoro also revealed that the children suffered emotional and psychological trauma due to the conflict and it affected their education as they could not concentrate in class. One (5.4%) teacher from Kuresoi had no response.

The 3 FGDs of the parents, reported that the children suffered emotionally due to the atrocities of killings, maiming, burning of property and shouting they had witnessed and they were therefore not able to learn well in schools. The 18 (100%) children from the 3 divisions also said they suffered emotionally and were unable to cope with the demands of schooling. To support the above theme, J, a pupil from Kuresoi division narrated the following:

“I still hear shouts and screams from my siblings as we were beaten up. My father’s hand was chopped off. I cannot concentrate in school. I fear they will come back. The teacher is from a different tribe I fear him. I heard some girls and women were raped, some of my classmates got babies.”

To further confirm the theme was Jane, a teacher from Molo who wrote the following story in her open ended questionnaire:

“J is 16 years old and in class 8, before the violence she was doing well in class. Even though she returned to school as soon as it was opened, her behaviour has been erratic. Some days she’s completely silent starrng into space, other days she is rude to the teacher and her classmates. She has been seen in the play ground fighting with other children. When I ask her why she is behaving that way, she complains of headaches, stomachaches and dizziness. The other children accuse her of instigating the numerous fights. Almost everybody in the school including teachers suffered during the violence, losing homes and loved ones. Nobody has very much patience with her and her behaviour is distressing other students. The mother refuses to come and discuss her child’s problem. The father is always drunk.”

To further confirm the effects of armed ethnic conflict on education of children, the researcher addressed the children’ narratives and gathered that children were traumatized by the conflict and could not learn. The following narrative from K a pupil in class 8 at a school in Elburgon revealed it all:

“I lost my two brothers in the violence, I felt bad. The teachers try to talk to me I feel even more sad they cannot bring my brothers back to life. Sometimes I vomit when I think of what happened to them. I do not tell my parents they are already hurt without me adding more pain to them. Many children dropped out of school and some abuse drugs to forget the pain. Many teachers do not attend school regularly some girls from my class are having sex for money to buy food. My message is please all Kenyans let us bring peace in our country. Peace makes children happy because they enjoy life. Children, let nobody choose the tribe because it affects our education.”

From the above findings, there was an indication that due to armed ethnic conflict, children suffered psychologically and emotionally which might have affected their education. The 9 sampled Head teachers’ responses in the interviews with the researcher further supported the finding as they revealed that armed ethnic conflict was more precarious for school going children whose fundamental right to education was disrupted as arsonists’ destroyed homes, churches and schools. The 9 head teachers further revealed that the magnitude of violence did not spare the teachers as they received threats to vacate their homes. Students were also stuck in their home areas as roads were barricaded and transport to and from school was made insecure by gangs armed with crude weapons. It was particularly unsafe for the girls to travel to and from schools and that affected all community members including children psychologically.

The research findings therefore indicated that armed ethnic conflict affected education of children among the different ethnic communities living in Nakuru County.

Galtung (2000) warned that the effect of violent conflict should not only be seen in terms of costs, casualties, displaced persons and material loss. Invisible effects like traumas and myths of trauma may be important in the long run. Galtung (2000) also advised that consequences like bereavement, hatred and addiction to revenge and victory should be explored as part of any prognosis exercise used to deter violence. In the light of that argument, it was imperative to develop a peace education model to be incorporated in the school curriculum to teach peace to the young generation to prevent cycles of continued ethnic conflict. This is because lasting behaviour change in children and adults only occur over time; peace education is therefore a long term process, not a short term intervention. Peace education should therefore be based in schools, other learning environments and also involve the entire community so as to realize lasting peace.

4.4 Traditional Anti-War Aspects among Communities in Nakuru

County

The third objective of the study dealt with traditional anti-war aspects among different ethnic communities living in Nakuru County. Responses from the Head teachers' Interviews, teachers' open ended questionnaires, FGDs from parents and interviews with opinion, community and religious leaders on traditional mechanisms put in place for building peace are presented in Table 4.7.

Table 4.7 Elders as Traditional Mechanisms of Building Peace

| Division | HT N=9 | % | T N=18 | % | FGD N=3 | % | O L N=9 | % | C L N=9 | % | R L N=9 | % |
|-------------|-----------|------|-----------|------|------------|------|------------|------|------------|------|------------|------|
| Kuresoi | 3 | 33.3 | 3 | 16.6 | 1 | 33.3 | 2 | 22.2 | 3 | 33.3 | 3 | 33.3 |
| Molo | 2 | 22.2 | 5 | 28 | 1 | 33.3 | 2 | 22.2 | 3 | 33.3 | 3 | 33.3 |
| Njoro | 2 | 22.2 | 4 | 22.2 | 1 | 33.3 | 3 | 33.3 | 3 | 33.3 | 3 | 33.3 |
| No response | 2 | 22.3 | 6 | 33.2 | 0 | 0 | 2 | 22.2 | 0 | 0 | 0 | 0 |
| Totals | 9 | 100 | 18 | 100 | 3 | 100 | 9 | 100 | 9 | 100 | 9 | 100 |

From Table 4.7, 3 (33.3%) Head teachers from Kuresoi, 2 (22.2%) from Molo and 2 (22.2%) from Njoro revealed that, elders welcomed people to discuss their differences. Two (22.2%) teachers one from Molo and another from Njoro had no response. Three (16.6%) teachers from Kuresoi, 5 (28%) from Molo and 4 (22.2%) from Njoro also said that elders welcomed people to discuss their differences.

Six (33.2%) teachers (three from Kuresoi, one from Molo and 2 from Njoro had no response). Members from the three FGDs also revealed that elders among the different communities invited people to settle disputes. There were Chiefs' barazas held occasionally at local levels to discuss peace as the responses from FGDs revealed. Two (22.2%) opinion leaders from Kuresoi, 2 (22.2%) from Molo and 3 (33.3% from Njoro also reported that elders played a role in resolving conflicts among the different ethnic communities. The elders united and took the initiative in forming a local council to represent the members' interests. However 2 (22.2%) opinion leaders had no response.

The nine community leaders from the 3 divisions reported that they worked hard at helping the community members resolve their differences. The nine

religious leaders 3 (33.3%) Kuresoi, 3 (33.3%) Molo and 3 (33.3 %) from Njoro reported that elders, Head teachers and themselves had tried to preach peace messages among the different ethnic communities.

However, the Head teachers pointed out that, most people did not attend the meetings and those who came regarded others with suspicion. Further probing from teachers also revealed that people do not respond to the good gesture extended to them and they absconded or ignored the meetings as the elders gestures of peace were regarded with suspicion. An opinion leader from Molo strongly felt that:

Those who attended the meetings wanted to count how many able bodied men there were among them so that they could prepare and defeat them in times of conflict.

A community leader from Molo supported that finding when he said that, community elders' had resolved to sensitize members of the communities on the importance of living in peace for them and their children. They also taught them better ways of resolving conflict like negotiation, mediation, compensation and peaceful dialogue but they had not been well embraced by the different ethnic groups.

From that analysis, it was evident that elders had tried to help people solve their differences but that gesture had not worked well since different community members still regarded one another with suspicion. That was an indication that there was lack of peaceful co-existence among the different

ethnic groups which might have created tensions among them. The suspicion and tensions could have affected the relationship between them and their children and therefore affected their education.

That finding supported the finding of the first research question on members' experiences of armed ethnic conflict which revealed that ethnic conflict led to accusations and counter accusations among the different ethnic groups fuelling more ethnic hatred. The education of children was more affected since the children, parents and teachers from the different ethnic communities refused to interact with one another and to take their children to schools.

It was also evident that there was lack of proper peace education taught among the communities to resolve the conflict such that even when elders welcomed them to solve their differences, they refused to attend the meetings due to suspicions. Further discussions with 3 (33.3%) head teachers from Kuresoi, 3 (33.3 %) from Molo and 3 (33.3%) from Njoro revealed that inter ethnic marriages had been encouraged in the past by different leaders in the communities. Three (16.6%) teachers from Kuresoi 4 (22.2%) from Molo and 5 (28 %) from Njoro also cited inter marriages as a way of ending armed ethnic conflict. From the 3 Focused Group Discussions in the 3 divisions, members revealed that inter marriages had been encouraged between the community members.

According to 3 (33.3%) community leaders from Kuresoi, 2 (22.2%) from Molo and 2 (22.2%) from Njoro, intermarriages between members of the

different ethnic communities had been encouraged. However the women sent as emissaries of peace were regarded with suspicion since they were considered to have closed the “enemy side”. All the religious leaders 3 (33.3%) from Kuresoi, 3 (33.3%) from Molo and, 3 (33.3%) from Njoro reported that they tried to preach about unity in diversity and encouraged the different ethnic groups to intermarry so as to break the cycles of violence. However, the idea though acted on had not worked well since conflicts continued over the years. That was supported by the literature review which pointed out that armed ethnic conflict in the Rift Valley started in 1991 when the bad seed of hatred was planted among the different ethnic groups and it had been a vicious cycle of violence running over the years (International Commission of Jurists, 2000).

The researcher probed the respondents to find out other traditional mechanisms’ put in place to instill peace and the responses are outlined below. According to 3 (33.3%) head teachers from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro the head teachers had tried to try to borrow from the past where traditional African communities used games for leisure and instilled values like cooperation among the youth. They held inter schools games competition.

Six (33.3%) from Kuresoi 6 (33.3%) from Molo and 6 (33.3%) from Njoro, said that schools held games competition to try and instill social values. They also encouraged children to play together during physical education classes.

The teachers however reported that some children still did not want to play with children from other communities. And when invited for the schools games competition, majority of the parents did not attend. This frustrated any gestures of peace the teachers had.

From the FGDs, members said that head teachers, teachers, religious and community leaders had organized games to instill co-operation among the different groups but they did not embrace them since seeds of hatred still held root among them. Nine opinion leaders said they did not organize games between the community members. When asked the reason as to why, they did not hold games they reported that the games would not be attended due to suspicion.

Three (33.3%) religious leaders from Kuresoi, 2 (22.2%) from Molo and 2 (22.2%) in Njoro said they encouraged the youth to have games and talents shows competitions in churches as a way of building peace. Nine community leaders' from the 3 divisions said that they organized games like soccer, marathons and ball games so that different ethnic groups can compete against each other and that way they get socialized. However, the games ended up with disagreements opening up old wounds and they sometimes ended up fighting.

Findings from the interviews with 9 community leaders, three FGDs from parents and 9 religious leaders of the three divisions showed that, the provincial administration had tried to bring communities together in the aim of

instilling future peace. They had started cultural festivals where the different communities showed their traditional attires and dances.

The 9 Head teachers also reported that the schools attended the cultural festivals. All the teachers reported that they encouraged the children to participate in the different cultural festivals organized by the provincial administration. This was aimed at making different ethnic communities have unity in diversity. Further probing by the researcher to the respondents however revealed that the traditional mechanisms for building peace were not documented.

That finding agreed with Nnoli (1998) who said that, African heritage of peace contained material artifacts which were defined through stories and wisdom contained in them and further explained through songs and proverbs. These writings are from philosophical perspectives on life and social relationships in traditional African societies. The writings of African scholars should be embedded in the school curriculum since the concept of peace and reconciliation amongst different ethnic groups is entrenched in indigenous value systems. It was important for the researcher to encourage use of peace symbols and mechanisms used in Africa in the past as part of peace education to prevent future ethnic conflicts.

4.4.1 Contents of Messages Conveyed by Traditional Mechanisms for

Building Peace

The fourth objective of the study was the researcher's interest to find out messages of peace put across by the chiefs, religious leaders, opinion leaders, Head teachers and teachers among the children and other community members and how they were accepted.

Three (33.3%) Head teachers from Kuresoi, 2 (22.2%) from Molo and 2 (22.2%) from Njoro revealed that the elders urged people to live peacefully, respect other communities and their culture and to cooperate with one other. Three (16.6%) teachers from Kuresoi, 5 (28%) from Molo and 4 (22.2%) from Njoro also said that elders preached messages of peace and reconciliation.

The 3 FGDs also said the elders were preaching messages of peace and how to live in harmony. Two (22.2 %) opinion leaders from Kuresoi, 2 (22.2%) from Molo and 3 (33.3%) from Njoro reported that the elders preached messages of peace. The nine (100%) community leaders reported that they preached messages of peace in the forums they held with community members. All 9 (100%) religious leaders said they preached on peace and reconciliation in their churches.

However, according to the religious leaders, some members had even stopped attending the same churches with their different ethnic neighbours. As earlier revealed in the first theme of the study on local constructions and experiences

of conflict, they were still suspicious of one another. From the above analysis, it was evident that elders and various leaders attempted to instill peace by teaching messages of peace amongst the different ethnic groups although messages of peace were not well accepted and there were ethnic tensions among the different ethnic groups. The indication here was that peace education had not been well taught over the past years. That finding disagreed with Nnoli (1998) who pointed out that among the ethnic communities in East Africa, reconciliation occurred over a time and in series, building on and affirming peace symbols and rituals of the community's experiences and memories handed over from past generation. This view disagreed with the study which found out that messages of building peace were not well embraced by the different inter ethnic mixtures due to suspicions which ran over the past decades as found in the finding of the first research question on experiences of armed ethnic conflict.

From the 9 (100%) head teachers in the three divisions of Nakuru County the researcher gathered that, they taught peace and reconciliation in schools. They also invited parents and guardians to attend school functions so that they could pass peace messages but the parents and guardians did not attend the meetings.

Four teachers in Kuresoi responded that they taught peace among the students, and 3 teachers in Molo said they also embraced messages of peace. Three teachers from Njoro also said they taught on Peace and reconciliation among the children. The teachers however said that the messages of peace were not

working well amongst the children since when they went home their parents and guardians taught them diversity due to the ill feelings they bore on other members who had wronged them.

Members in the different FGDs said there were peace messages from the Head teachers, teachers and various community leaders. Responses from the children' narratives revealed that teachers tried to teach them about peace; however the teaching started after the conflict. Teachers told the children to play together in the field regardless of tribe. They were required to cooperate together in all areas. However all the respondents revealed that there no documented traditional aspects of peace education in their school syllabus and peace education was not taught within the subjects in schools. As indicated earlier, for peace education to be effective, it should be a long term ongoing process not a short term intervention.

All the 9 Religious leaders said that the elders, teachers, head teachers and themselves had preached the importance of peaceful co-existence among different community members. However this may not have worked well since the respondents said that members of different ethnic groups even refused to attend the same churches due to past prejudices. A religious leader revealed that they were struggling to uphold moral standards which were badly shattered by the conflict.

From the above analysis, it was clear that elders, head teachers, teachers, and religious leaders had conveyed messages of peace among the different ethnic mixtures. However the messages of peace had not been well embraced by the different communities as they were piece meal messages of peace that only happened immediately after the conflict and were not persistent over time.

Building from the messages of peace the various community leaders, teachers and head teachers had embraced, and from the literature reviewed the researcher suggested a model of peace education to be incorporated in the school curriculum to instill peace among the young generations to prevent future conflicts. Most peace education programmes should be directed specifically at children and youth on the grounds that their capacity for attitudinal and behavioural change is greater than that of adults and it is the young generation who will need to ensure peace in future.

Through a peace education programme in schools, training in teaching peace education can also be given to adults who work directly with children in a range of settings and institutions, educational and otherwise. Involving teachers and other school personnel with appropriate skills should be taken as a priority because they can teach children how to resolve conflicts in a non-violent manner within the classroom and this can prevent future conflicts and create an atmosphere conducive for children to learn.

4.5 Existing Peace Education Programmes and Initiatives in Nakuru

County

From the fourth objective of the study the researcher was interested in finding out if there were initiatives related to PE to counter conflict that had been put in place by the Government, NGOs, CBO's, religious organizations' and others. Responses were derived from interviews from community leaders, head teachers, and open ended questionnaire from teachers and FGDs from parents.

Three (33.3%) Head teachers from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Molo said that NGO's provided shelter, medical care, food, and clothing to people whose houses were burnt. Six (33.3%) teachers from Kuresoi 5 (28%) from Molo and 6 (33.3%) from Njoro also said that there were NGOs who provided shelter, food and clothing. One (4.6%) teacher from Molo had no response. Members of the three FGD's said that the NGOs provided shelter medical care, food, and clothing to those living in the IDP camps.

Three (33.3%) opinion leaders from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro also said the NGO's provided food, medical care and shelter for the victims of conflict. Three (33.3%) community leaders from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro also said the NGOs provided food, medical care and shelter for the victims of conflict. Three (33.3%) religious leaders in Kuresoi, 3 (33.3%) from Molo and 3 (33.3%)

from Njoro also said the NGO's provided food, medical care and shelter for the victims of conflict. From the above analysis, it was evident that peace education was not taught by the NGOs among the communities living in Nakuru County. A religious leader from Nakuru County reported the state of affairs as follows:

“These local and international NGOs are only here after the war, they bring us food, clothing and medical supplies which is not enough. They tell us not to fight but who listens? It has already happened. Where were they before the war broke out? Our children are not attending schools. They brought volunteer teachers who were not trained and were overwhelmed by the big numbers of children in camps as all children learnt in one tent. Others took advantage of the conflict to get funding from the government and international community; they did not care about us. They wanted to use us, the politicians used us to get more votes, as they started the war every five years. Peace education should have started in 1991 when the war between the communities started.”

The findings of the results indicated there was lack of proper peace education available to the communities before the conflict. The researcher was interested in finding out if there were other initiatives related to PE to counter ethnic conflict that had been put in place by the Government, NGOs, CBO's, Religious Organizations' and others and the responses were; 3 (33.3%) Head teachers from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Molo said that the government had resettled some of the people who lost their land and houses had also been built for them. Six (33.3%) teachers from Kuresoi 6 (33.3%) from Molo and 6 (33.3%) from Njoro also said that the government had resettled people by building houses and giving them funds. Members of the three FGD's however responded that the government had done nothing for

them as some never received the money and the houses built were substandard. Other parents disliked the idea that some people were resettled in other places and not their original homes.

Three (33.3%) opinion leaders from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro also said the NGO's provided food, medical care and shelter for the victims of conflict. Three (33.3%) community leaders from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro also said the government had provided shelter and funds for the victims of armed ethnic conflict. Three (33.3%) religious leaders in Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro also said the government provided funds to resettle people which was not enough. According to the above findings the government had provided shelter and funds to resettle the victims but the gesture of peace was not well received as majority said the money was not enough while others believed they should have been given security and returned to their former homes. This further compounded the question of the theme raised in the first research questions on local constructions of armed ethnic conflict.

The community members believed that the government had also supported other ethnic groups' opinions that the land was not theirs and they were 'visitors'. That believe had brought further tensions and hatred among community members as their responses further revealed. From the findings, it was evident that the government had done nothing on the area of peace

education as they had just provided shelter and money for the victims and education was not a priority. This might have affected the education of children in Nakuru County.

The researcher probed further to find out if there was any other peace initiatives put across by the Government, NGOs, CBO's, and Religious Organizations. The responses were as follows, 3 (33.3%) Head teachers from Kuresoi 2 (22.2%) from Molo and 3 (33.3%) from Njoro said the ministry had invited the Head teachers to attend seminars on peace building. However as their responses revealed, proper structures and curriculum to teach peace education had not been put in place. Five (28 %) teachers in Kuresoi, 4 (22.2%) in Molo and 6 (33.3%) in Njoro said the Ministry of Education had done nothing to instill peace in schools. All the FGDs reported that they had not heard anything the Ministry of Education had done on peace education.

Three (33.3%) opinion leaders from Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro reported that the government had ignored the education of children and nothing had been done. Three (33.3%) community leaders in Kuresoi, 3 (33.3%) from Molo and 3 (33.3%) from Njoro also reported that they had not heard any government initiative to teach peace education in the schools. Three (33.3%) religious leaders in Kuresoi, 3 (33.3 %) from Molo and 3 (33.3 %) from Njoro said there was no gesture by the Ministry of Education on peace or of taking their children to school after the conflict. The

teachers and Head teachers further said that there lacked a dedicated slot of PE in the school curriculum.

The findings disagreed with literature reviewed by Sinclair (2003) who pointed out that, instead of attempting to integrate piece-meal peace education messages across the curriculum, the government should have a dedicated slot of peace education in the curriculum. Nonetheless, all curricula should be scrutinized for messages, explicit and implicit, that militate against the inculcation of attitudes of tolerance and acceptance of cultural, ethnic, or religious differences. This would ensure that the entire curriculum, formal and hidden, helps to support the messages of peace education activities.

4.6 Suggested Theoretical Model for Peace Education

From the last objective of the study, all the sampled respondents revealed that there was inadequate peace education taught within the subjects in the school's curriculum. In regard to that finding and in line with the research questions that guided the study, the researcher suggested a theoretical model of peace education. Peace education was to be incorporated within the subjects in the primary and secondary schools curriculum and also as a unit in tertiary institutions to prevent continued cycles of armed ethnic conflict in Kenya. The model was part of the recommendation.

4.7 Discussion of the Study Findings

This section discusses the findings of the study based on the issues derived from the research questions that guided the study. The first research question was to establish the communities' experiences and local constructions of armed ethnic conflict and the effect on education of children and its implication for peace education.

From the findings of the study, where different ethnic communities constructed the issue over land ownership as the core cause of armed ethnic conflict between the different ethnic groups which affected education of children living in Nakuru County. That finding contravened the constitution of Kenya article 61 which states that all land in Kenya belongs to the people of Kenya collectively as a nation, as communities and as individuals. The constitution of Kenya on principles of land policy encourages communities to settle land disputes through recognized local community initiatives consistent with the constitution (Government of Kenya, 2011). That would be preferable to fighting which lead to loss of lives, destruction of property, loss of education opportunities, physical disabilities and emotional trauma as revealed in the findings of the first research question on members' experiences of armed ethnic conflict in Nakuru County.

The other theme that emerged as a local construction of armed ethnic conflict was politicians and tribal leaders' incitement to the populations through hate speeches. Bad politics involving hate campaign messages with ethnic

undertones had obstructed peaceful coexistence among the different ethnic groups in Nakuru. That created tensions and lack of peace among the community members thereby affecting education of children in Nakuru County. The finding disagreed with the Bill of Rights in chapter four of the Kenyan Constitution which put it clearly that the right to freedom of expression does not give anyone a right to use hate speech to incite others (Government of Kenya, 2011).

Furthermore, Kenya's Vision 2030 political pillar aims to realize a democratic system founded on issue-based politics that respects the rule of law, and protects the rights and freedoms of every individual in the Kenyan society. Freedom of expression should therefore not be used to insult and incite people as revealed by the findings of the study that politicians incited people to violence among the different ethnic groups living in Nakuru County. A law that prohibits defamation which leads to incitement is reasonable in a democratic society and this could help curb tensions among different ethnic communities living in Kenya.

Another theme that emerged as a local construction of armed ethnic conflict from the respondents was deep rooted jealousy that ran over decades among the different ethnic groups. According to the results some ethnic communities were believed to be doing better than others economically and this led to suppression of ethnic identities leading to retaliation. With politics providing the flashpoint for all forms of bitterness, the retaliation and tensions affected

any peaceful existence they might have had thus affected education of children.

Conflicts arise when people are competing for the same resources when they are not fairly distributed or enough to go round. The conflict is made worse if there are ethnic differences since people's ethnicity gives them a sense of identity and belonging as was seen in Nakuru County. It is therefore important for any government to distribute its resources equitably. Conflict is also highly interwoven with poverty and people should be given means to improve themselves economically. That might also curb the jealousy of some people over the belief that others were better off than them economically, yet they were settled on the land which did not belong to them. Findings agreed with the theoretical model of the study which pointed out that, internal ethnic conflicts build around identity groups living in close proximity. They often erupt as expressions of accumulated pain with marked emotional and psychological patterns of institutionalized hatred and division. The conflicts are characterized by deep-rooted intense animosity, fear, and severe stereotyping. Lederach (1997) stated that, conflict causes division among groups based on fear of survival, victimization, divisive political rhetoric, and myths of differences and boundaries. An us versus 'them' dichotomy develop along ethnic lines.

Another construction of conflict was some ethnic community's member's perception that there had been in the past unequal treatment by the justice

system and impunity against those who committed atrocities against a particular ethnic group. Consequently, that had brought mutual distrust and tension among the different ethnic groups and thus affected education of their children. The finding contradicted the recommendation of the Anti-War Agenda 1996 that barbaric acts of violence against children and other civilians must be denounced; International war crimes tribunals must have both the support and the resources to bring perpetrators to justice.

Interviews from opinion leaders and FGDs from parents also revealed that the media was sometimes used to fuel and further aggravate armed ethnic conflict between the communities living in Nakuru County. Different ethnic communities living in Nakuru County were locked in a cycle of ethnic based violence influenced and incited by the media.

That had led to lack of peaceful coexistence among the different groups and in retrospect affected education of children. The media should not be used as a tool to fuel tensions between people. There was need to develop a theoretical model of peace education that targeted young people as a long and short term measure to prevent future conflicts. World Bank (2003) revealed that one of the most devastating impacts of conflicts is the damage it inflicts on education systems and children. That was the case as revealed by the research findings in the next objective of the study.

On the communities' members' experiences of conflict, and the effect on education of children, research findings revealed that, due to armed ethnic conflict, families were displaced and separated. People were also killed, maimed and disabled and there was also loss of property as houses, food stuff, crops were burnt down and animals stolen. The ethnic conflicts led to accusations and counter accusations among the different ethnic groups fuelling more ethnic hatred and suspicions. There were further attacks by those on revenge missions creating more ethnic hatred and suspicion. That affected education of children and frustrated any gesture of peace extended to them as was revealed later in the second objective of the study. That finding contravened the 1998 Rome Statute which was the basis of the International Criminal Court's (ICC) establishment, which made it clear that intentional attacks on a civilian population (including children) attacks on schools, the conscription of children under fifteen years constitute war crimes. Kenya is a signatory of the Rome Statute meaning the statutes made within that law should be upheld. Kenya curriculum of education should give space for these laws and statutes as part of peace education. When international laws and conventions, and the laws within the Kenyan Constitution are taught in schools as part of a peace education curriculum, it will help prevent cycles of conflict among different ethnic groups in the country.

From the learner's narratives, interviews from head teachers, and open ended questionnaires' from teachers, the researcher gathered that in class the children did not want to interact or play with children from a different ethnic

community. This might have been fueled by their parents who probably held grudges over the past. The lack of peaceful interactions among the children and their parents might have affected education of children in Nakuru County. The respondents experiences agreed with literature reviewed that in a context where families and communities have been divided or dispersed by the upheaval of a conflict, a peace education curriculum provided in schools is vital. This is because it would play a major role in rebuilding core values, instilling new democratic principles, and in helping children recover lost childhood (Sinclair, 2003). When a peace education curriculum is embraced, Kenya will achieve the Millennium Development Goals of achieving Universal Primary Education by 2015 and all children can complete a full course of primary and post primary education.

4.7.1 Effects of Armed Ethnic Conflict on Education

With regard to the research question on effects of armed ethnic conflict on education and the implication for PE, research findings showed that, armed ethnic conflict led to burning, looting and closing down of some schools. Due to teachers' absence, children' absence and dropout rate was high, while others were emotionally affected due to family separation and displacement during the conflict. Class repetition further aggravated the problem of school dropout thus affecting education of children. Low enrollment and dropout rate in ethnic armed conflict areas can be partially explained by the damage to schools and property. Students are also likely to drop out if their classes are overcrowded and their quality expectations are not met by the schools. Parents

are also concerned about older girls who would be harassed or abused by soldiers on their way home as clearly put by Blattman (2006).

Due to armed ethnic conflict, children also suffered emotional and psychological trauma and were unable to cope with the demands of schooling and this might have affected their education. Many children affected by conflict reported levels of distress associated with post traumatic stress disorder, depression or anxiety. The levels of distress were directly linked to the severity of trauma or event children experienced during the conflict. While the levels of distress decline over time, many children remain severely affected for a long period of time (Blattman, 2006). However, conflicts' are the result of learned attitudes and behaviour and, it is possible to change both through educational interventions (Aron, 2003). Otunnu (2006) suggested that, peace education programmes should seek to counteract children's exposure to violence by instilling peaceful values and equipping them with skills needed to resolve interpersonal conflicts without resort to violence.

According to Opongo (2006) peace education should emphasize the concept and language of multicultural and interfaith tolerance and encourage non-violent behaviour by teaching methods of conflict resolution, mediation, problem identification, negotiation and problem solving. That view disagreed with the present findings as we see community members resorting to violence to solve disputes held over the past. So as to instill a greater understanding of other cultures and to reduce negative stereotypes and promote diversity and

universal values, the principles of democracy, sharing and equity should be taught in schools. According to the Constitution of Kenya (2010), every person has the right to education and armed ethnic conflicts experienced in Nakuru County denied the children that very basic right.

4.7.2 Traditional and Modern Anti-War Aspects among Communities.

Results pertaining to the objective on traditional and modern anti-war aspects among communities living in Nakuru County revealed that, the elders welcomed people to come and discuss their differences. Community leaders, teachers, religious leaders had also tried to borrow from the past where traditional African communities used games for leisure and to instill values like cooperation among the youth. However, it had not worked well due to suspicions, and mistrust that ran over decades.

Provincial administration had tried to bring communities together in the aim of instilling future peace. They had started cultural festivals where the different communities showed their traditional attires and dances. That initiative tried to make communities have unity in diversity. The legislature had enacted laws to stream line land distribution methods and land ownership. However they had not yet taken effect.

The findings showed that there were few traditional mechanisms used by community leaders to instill peace among the different ethnic communities but they were not well embraced. As the respondents revealed they were not well

received as community members still regarded one another with suspicion as earlier revealed. That frustrated peaceful gestures employed to instill peace which made them vulnerable to more ethnic tensions which might have affected the support of education of their children. Building from the mechanisms that had been put in place by the different communities' leaders and members, the researcher developed a model for peace education to prevent future conflict. Literature reviewed pointed out that peace education should be a long term measure not a short term intervention (Sinclair, 2003).

It was important to combine traditional African mechanisms of peace building in the peace education model since African principles of conflict resolution and reconciliation were durable and they addressed the root causes of conflict. Resolution and reconciliation was done through open dialogue and consensus decision making. All those participating in the process of conflict resolution arrived at decisions through consensus. Furthermore, the Kenyan Constitution recognizes culture as the foundation of the nation and as the cumulative civilization of the Kenyan people.

4.7.3 Existing Peace Education Programmes and Initiatives in the Area

The researcher was interested in finding out any existing peace education programmes and initiatives in Nakuru County and the implication to peace education. The results showed that NGO's provided shelter to people whose houses were burnt. They also provided medical care, food, and clothing to those living in the IDP camps. However, they had not provided education for

the children. The NGOs had offered guidance and counseling for rape victims. However, any peace education messages relied was done only after the conflict had erupted. Research findings further revealed that, the government had resettled some of the people who lost their land. Houses had also been built for them. The government also provided funds for those affected by the conflict. The government's gesture of peace had not been well received as many said the money was not enough while others believed they should have been given security and returned to their former homes.

The Ministry of Education had attempted to introduce peace education in schools. However, as the teachers' responses revealed, proper structures and curriculum to teach peace education had not been put in place. The respondents further said that peace education was taught in piece meal in schools and there lacked a dedicated slot of PE in schools. The inference here was that there were no adequate peace education initiatives in the area to counter conflict and this may have affected education of children. This called for the need to develop peace education to be taught in schools to prevent continued cycles of conflict. Children can help in a world of diversity and disparity since they can be a unifying force capable of bringing people to common ethical grounds. Children's needs and aspirations cut across all ideologies and cultures. The needs of all children are the same: nutritious food, adequate health care, a decent education, shelter, a secure and loving family. Children should both be our reason to struggle to eliminate the worst aspects

of armed ethnic conflict, and our best hope for succeeding in peace among the different ethnic mixtures living in Kenya as the researcher had assumed.

4.7.4 Suggested Model for Peace Education

The intent of the final objective was to discuss and outline a model of peace education to work with formal schools, higher institutions of learning and non-formal centers. The model was developed in order to attempt to equip young people in schools, teachers and other community members with the knowledge, skills, peaceful values and cultural solidarity. The objective of PE was to; investigate causes of conflicts and violence embedded within perceptions, values and attitudes of individuals as well as within social, economic and political structures of society; using traditional mechanisms of resolving conflicts, search for possible non violent skills; enhance positive behaviour change of children through acquisition of skills and knowledge; teach peace in relation to sustainable development and enable children appreciate environment; promote concepts of cultural heritage and culture in relation to peace education; Peace education would also help to instill personal, community empowerment and creative minds, in order to foster students who are responsible citizens.

Adapted by the researcher from Kester (2008), content of peace education across the school's curriculum can be addressed, in languages; where students can read, write and discuss stories, poems, and proverbs on peace from different communities. Through speaking and listening, they can also learn to

work collaboratively with others to reach consensus particularly over cross-cultural issues. In Mathematics, the process of collecting, presenting, interpreting data and calculating probabilities can help develop skills in communicating meaning with integrity which contribute to peaceful relationship between different groups of people. In sciences, the process of obtaining, analyzing and evaluating evidence and making predictions can develop social skills for peace and collaborative citizenship. Learning about science in everyday life and how to treat living things and the environment with care and sensitivity require science of ethics and responsibility.

Applying historical knowledge and understanding can be used for explicit learning about experiences of war making and peace building in the past, historical skills of interpretation and inquiry and communication can develop skills for relating learning from the past to the future. Knowledge of histories of different places and people of Kenya and other parts of the world can help embrace peaceful coexistence among people. Geographical skills of using and interpreting sources can also help develop awareness of messages and meanings from different perspectives. Learning about places can be used to show how environment and economic factors affect social welfare in different ways in different parts of the world. That can help students understand how local, national and international conflicts might arise and be resolved peacefully. In religion, values, attitudes and behaviours required for when interacting with others should be emphasized to help students evaluate their own physical, emotional and spiritual states.

Religion should be used to transmit body of knowledge, skills values that aim at developing effective broadminded patriotic citizens who will have as an objective national integration, promote national unity and progress. Knowledge and understanding of the arts and crafts of a diversity of societies can heighten sensitivity to different ways of seeing the world and so contribute to future perceptions of peace.

Performing and composing music can build collaborative skills while listening and appraising can encourage appreciation of other cultural values. Design and making skills can be developed collaboratively through group projects which practice discussion and consensus building. In information and technology, communicating and handling information can be used to give great scope for exchanging ideas and experiences with others, particularly other young people across the world. In physical education healthy lifestyles, positive attitudes, safe practice and games can be used to help develop in young children a sense of fairness and consideration for others. Peace education should be fundamental to the whole life of a school.

Suggested by Brenes (2004), peace education in tertiary institutions can also be embraced and the following concepts taught; Environmental education where students can be taught utilitarian concepts of natural resources, stewardship, environmental degradation and conservation. Education for justice and compassion dealing with global markets, capitalism, and equitable

distribution of resources, gross inequalities and consequences can also be taught.

Skills of managing micro and macro conflicts without violence, international and human rights law to make students aware of their civil, economic, political, religious rights among others. Students can also be taught to assess the nature and consequences of violations on inalienable rights. Intercultural solidarity should be emphasized where students become concerned with interactions between different groups and cultural norms, role of culture in human identity and fulfillment, cultural interpretations of the arts, literature, and films of other peoples and national institutions that perpetrate oppression. Education for inner peace where students cultivate skills of peace building, for example, dialogue, mediation and artistic endeavour's.

Values and attitudes underpin peace education and need to be addressed through curriculum and the whole school. They can be cultivated at home and in school environment. They include; respect, love, empathy appreciation, equity, cooperation commitment to equality, dialogue, reflection and active listening. Concern for the environment, especially understanding our place in the ecosystem can also be taught. Theory based peace education may include role of values systems in religious and secular world views, history and present day struggles for justice and equality. It can also include ethics of science and technology, understanding causes of war and other disputes,

theory of conflict resolution, peacemaking in the media and non violence in literature and the arts.

According to Reardon & Cabezudo (2004), peace education theories, anecdotes, knowledge and values may be conveyed through; story telling of experiences and response to stories, cooperative learning, creativity, dialogue and self expression. Project work focused on identifying questions and researching answers should be embraced as teachers encourage the use of source materials that are locally available. Exchange with children from other cultures using their own medium and experiential learning can also be important.

Students can also keep reflective journals, reading about and discussion groups of other cultures, cultural interpretation of the arts and literature of other people and role plays can be encouraged. News simulation, brainstorming forms of violence and alternative endings can be embraced. Group making through a collective process, field trips and excursions' to various places in the country should be part of the learning process. However, the choice of method and content to be taught depends on the level of the class of the student. The researcher put into consideration other researchers' suggestion on what entailed peace education.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

The chapter summarized the findings of the study. The summary was presented in sections in relation to each of the objectives and it was followed by conclusions based on the findings of the study and also made in connection with the objectives of the study. After the summary and conclusions, an attempt was made to suggest some recommendations and a theoretical model for peace education for handling or solving effects of armed ethnic conflict on education of children. Finally, recommendations of areas of further research were made.

5.2 Summary of Research Findings

The study intended to find out effects of armed ethnic conflict on education of children and the implication for peace education in Nakuru County. A summary of the results of the study were presented in accordance with the objectives of the study which were to, determine how different ethnic communities in Nakuru County constructed and experienced armed ethnic conflict, establish ways in which armed ethnic conflict affected education of children, analyze available traditional and modern aspects of peace education among the different ethnic communities living in Nakuru County, analyze the contents of any existing peace education programmes and initiatives and utilize the perceptions and available traditional and modern anti-war aspects to

suggest a theoretical model for PE in Kenya. On the basis of the above areas, the study found that:-

Different ethnic community members in Nakuru County constructed historical disputes over land ownership that ran over decades, incitement by politicians and tribal leaders for political gains as a major challenge to the peaceful coexistence of the communities which in turn affected education of children in Nakuru County. It was found, deep rooted jealousy that ran over decades over economic empowerments of one community over others, impunity and negative media influence as causes of armed ethnic conflict which had affected education of children in Nakuru County.

The findings revealed that due to armed ethnic conflict, family members among the different ethnic groups were separated and displaced as people fled the conflict zones. Adults and children were also killed, maimed, and others permanently disabled by the armed ethnic conflict. The children experienced psychological trauma and other disabilities. There was loss of property through burning and looting which denied the community members their basic needs leading to increased economic hardships. These experiences led to lack of peace among the different ethnic mixtures. Children could not attend schools since their parents were not economically and emotionally able to support them and this affected the children emotionally.

Different ethnic communities' members also experienced accusations and counter accusations by the different ethnic groups leading to lack of peace and more ethnic hatred among the different ethnic groups living in Nakuru County. There were also attacks and counter attacks by gangs carrying crude weapons on revenge missions. The different ethnic groups experienced no peace as tension arose between them to the extent that they could not interact with one another at all levels. Children could not even interact with those from a different ethnic group in schools and the tensions traumatized the children. These experiences of armed ethnic conflict affected education of children in Nakuru County.

Findings further revealed that due to armed ethnic conflict, schools were burnt down together with their infrastructure; some schools were also closed down as others became camps for the armed forces and homes for the IDPs rendering delivery of education services impossible. Educational resources could not reach the schools as roads were barricaded and teachers and children fled the region for fear of their lives and that affected education of children.

Due to armed ethnic conflict, even the few schools that were operating after the conflict, teacher pupil ratio was low. There was school dropout and high rate of absence as the conflict created child headed households and that affected their transition and affected them emotionally. The children also suffered emotional and psychological trauma due to the experiences of armed ethnic conflict which affected their learning and performance in class. These

effects of armed ethnic conflict affected the education of children in Nakuru County.

As for traditional mechanisms put in place to counter armed ethnic conflict, elders welcomed people from the different ethnic groups to discuss their differences. However, the different ethnic groups regarded each other with suspicion. The suspicion frustrated any gesture of peace the leaders had. Intermarriages between the different ethnic groups had been encouraged in the past. However, the married partners were considered as enemies during the ethnic conflict meaning the traditional gesture which was used in the past by warring communities did not work well.

Community leaders had borrowed from the past and held games to teach the members' values like cooperation to counter armed ethnic conflict; however, members from different ethnic groups did not embrace the gesture and not all attended. Cultural festivals had been encouraged by the leaders for members to learn about the beliefs and values of different ethnic groups. The churches had tried to teach members of the different ethnic groups on issues of peace and morality. However, all these measures were not well accepted by the members due to suspicion and jealousy of one another leading to lack of peaceful coexistence hence affecting the education of children in Nakuru County. The traditional mechanisms of instilling peace were also not documented, they were not part of the school curriculum and they had not been taught over generations but only during conflict.

Findings revealed that there were initiatives related to PE to counter armed ethnic conflict that had been put in place by the Government, NGOs, CBO's and Religious Organizations. The results showed that NGO's provided shelter to people whose houses were burnt. They also provided medical care, food, and clothing to those living in the IDP camps. However, the community members did not embrace the gesture as the houses were substandard made of tents and mud that were not conducive for them and their children. This gesture fueled more ethnic hatred since many remembered their earlier homes and they felt cheated making the members not want to interact with one another and therefore affecting the education of their children.

The NGOs had offered some guidance and counseling for rape victims. However, any peace education messages relayed was done only after the conflict had erupted. Research findings further revealed that, the government had also resettled some of the people who lost their land in different locations. The gesture was not well accepted as the different members had the opinion that they should have been resettled in their former homes and the government had failed them as it had done in the past by allowing impunity. The government also provided funds for those affected by the conflict. The governments gesture of peace has not been well received as members said the money was not enough while others believed they should have been given security and returned to their former homes.

The Ministry of Education had attempted to introduce peace education in schools by inviting teachers for seminars on peace. However as the teachers' responses revealed proper structures and curriculum to teach peace education had not been put in place. The respondents further said that peace education was taught in piece meal in schools and there lacked a dedicated slot of PE in schools curriculum. That had led to continued conflict in the region over the years affecting education of children.

5.3 Conclusions

From the foregoing findings of the study, the following conclusions were made: Disputes over land ownership, politicians' incitement, media influence and deep rooted jealousy among the different ethnic groups had caused armed ethnic conflict and threatened peace in Nakuru County and that had affected education of children in the area. The different ethnic groups experienced armed ethnic conflict in that family members among the different ethnic groups were separated and displaced. Adults and children were also killed, maimed, and others permanently disabled by the armed ethnic conflict and that affected education of children.

There was loss of property through burning and looting which led to lack of peace among the different ethnic mixtures. Different ethnic communities' members also experienced accusations and counter accusations by the different ethnic groups leading to lack of peace and more ethnic hatred among the different ethnic groups living in Nakuru County.

There were also attacks and counter attacks by gangs carrying crude weapons on revenge missions. The different ethnic groups experienced no peace as tension arose between them to the extent that they could not interact with one another at all levels and that affected education of children in Nakuru County.

Due to armed ethnic conflict, schools were burnt down together with their infrastructure; some schools were also closed down as others became camps for the armed forces and homes for the IDPs rendering delivery of education services impossible. Educational resources could not reach the schools as roads were barricaded and teachers fled the region for fear of their lives. Due to armed ethnic conflict, even the few schools that were operating after the conflict the teacher pupil ratio was low, there was school dropout and high rate of absenteeism as the conflict created child headed households.

Some Children could not sit for their Kenya Certificate of Primary Education and others in lower forms did not sit for their informal tests and this affected education of children. Some children repeated classes due to inadequate coverage of the syllabus due to closure of schools, absence and lack of teachers. The children also suffered emotional and psychological trauma due to the experiences of armed ethnic conflict which affected their learning and performance in class. There was lack of peace in the area and this affected education of children since psychological and emotional trauma was experienced by all community members.

There was the conclusion that traditional mechanisms put in place by different leaders to counter armed ethnic conflict among the different ethnic mixtures were not well embraced due to suspicion and jealousy that ran over decades. The traditional anti-war aspects were also not documented as part of the school curriculum to help counter conflict over the years. There was also community members' perception that the different groups attempting the peace initiatives only waited to instill peace when the conflicts erupted and not over time. That had failed to instill peace among the different ethnic groups. Peace initiatives put in place by different organizations and the Government was also not well received as they were regarded as inadequate.

There were also the feelings by different ethnic members that there was still impunity on the side of the Government and betrayal by the justice system and this led to more ethnic hatred among the different ethnic mixtures. There was also the conclusion that there was no dedicated slot of peace education in the school curriculum to counter cycles of continued armed ethnic conflict. The conclusion was that all these factors had played together and affected education of children in Nakuru County and there was need to teach peace education in schools to target the young generations to help prevent cycles of armed ethnic conflicts in Kenya. Another conclusion was that based on the research findings, literature reviewed and purpose of the study, the researcher would suggest a model of peace education to be incorporated in the school curriculum as a remedy for conflict as part of the recommendations.

5.4 Recommendations

The intent of the main recommendation of the study was to outline a peace education model to work with formal schools and higher institutions of learning. The outlined model was generated from objectives of the study, literature, reviewed, study background and findings of the study. The model was developed in order to attempt to equip young people in schools, teachers and other community members with the knowledge, skills, peaceful values and cultural solidarity. The model is also to instill personal and community empowerment and creative minds, in order to foster students who are responsible citizens. Citizens open to other cultures, respectful of diversity, committed to non violence and conducive to a peaceful society despite individuals' difference at social political and cultural levels among others.

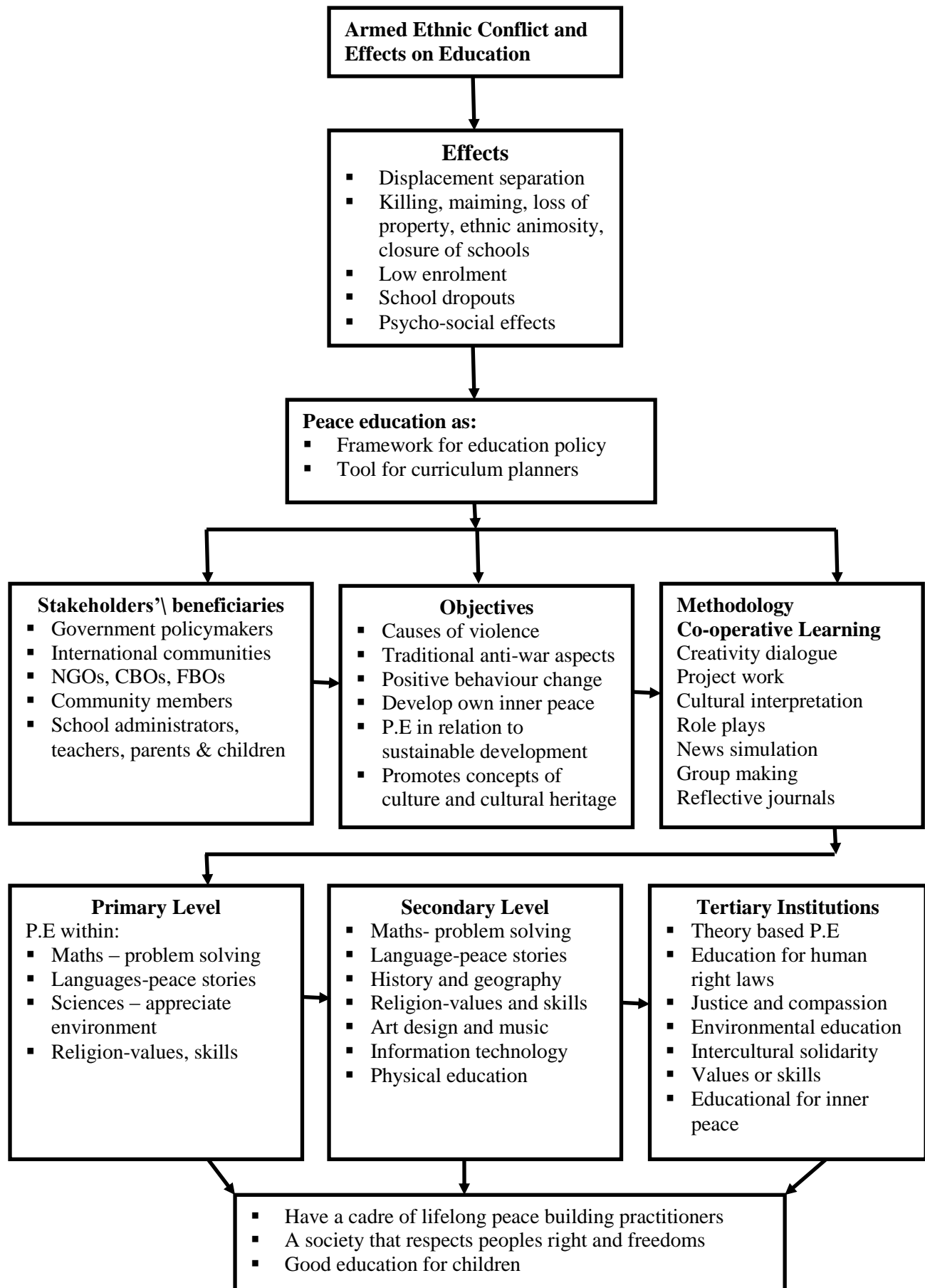


Figure 5.1: A Suggested Theoretical Model for Peace Education

Source: Researcher

On the strength of the findings and conclusions discussed earlier other recommendations were made aimed at suggesting answers to the issues raised in the study as follows: Based on the first objective of the study on local constructions of armed ethnic conflict and the result that land was a cause of conflict the study recommend that, the Kenyan Government, through NGOs, CBOs, Religious Organizations and other Civil Society Groups provide civic education to different ethnic communities living in Kenya on what the Kenyan Constitution stipulate on land ownership. Article 61 of the Kenyan Constitution specifically states that all land in Kenya belongs to the people of Kenya collectively as a nation, as communities and as individuals. Therefore a Kenyan citizen can legally own land anywhere in Kenya. The state should also support the national land commission to look into the issue of land tenure.

In line with the second finding that politicians and tribal leaders incited people to violence, the study recommended that the government through the judiciary prosecute and bring to justice politicians, tribal leaders or other persons found to be inciting different ethnic community members over others for leadership and political gains. In addition, local NGOs, CBOs and religious groups should educate people to elect to office good leaders not based on ethnicity or political affiliations but on virtues like honesty, integrity and good governance. Politicians should also express goodwill to peace initiatives in their political careers by complying with best practice guidelines in engaging with the community and their political competitors.

Since negative media influence caused ethnic armed conflict that affected education of children, the media should be responsible and act as guardians of democracy as well as defender of public interest, revealing abuses of state authority and defending the democratic rights of citizens. A professional and rigorous media community should prevent and resolve conflicts in the society by disseminating information, furthering awareness and knowledge. The media should also prevent conflict by promoting participatory and transparent governance, and addressing perceived grievances in an objective, reliable and accurate manner without bias or influence by groups or individuals out for various gains.

As a result of jealousy that facilitated armed ethnic conflict over the years, the Kenyan Government should practice equitable distribution of land resources through County Governance. Economic empowerment of community members' through loans and education of citizens on income generating projects should be extended to all members of society as conflicts are entwined with poverty. That would ensure that people's needs are met without involvement in conflict or aggression as a coping mechanism.

Those who were displaced should be resettled by the government back to their own lands with some form of adequate monetary compensation. Again, governments, donors and relief organizations should prioritize the reunification of children who faced separation with their families and communities. Arrangements such as foster care and peer group living should

be linked with the community, social, cultural or religious networks that promote child protection.

Due to killing and maiming, those who committed the atrocities should be prosecuted in a court of law to prevent future reoccurrence and also solve the issue of impunity. In addition security to life and property should be guaranteed to all individuals by the government. That can be achieved by the government training and deploying more security personnel especially to conflict prone areas more so during government transitions to prevent further loss of lives and property.

Civic education should also be provided by the government, civil society groups, faith based organizations and others against the culture of intolerance so that people can comprehend the need for unity in diversity. Each ethnic group has a right to exist and should be treated equally with all others. From the second objective of effects of armed ethnic conflict on education and in line with the findings, of looting, burning of schools, teachers and children' absence and low enrollment, the study recommended that, early investment in rehabilitation of schools and classrooms should be carried out by donors with the support of national government and local communities. This would facilitate the return to school of many children and teachers.

International NGOs and the government should introduce an accelerated learning programme designed to allow children who missed some months

or years of education to complete a full primary cycle with less than the stipulated time to compensate for lost time. The government should put up measures to trace those children who would be sitting for their national examinations to register so that they do not miss on exams. Skills training linked with employment opportunities should be provided to those who dropped out of school to cater for their families.

Due to trauma of witnessing or experiencing acts of violence during the armed ethnic conflict the government should provide reintegration programmes that include psychosocial support to children. Community based rehabilitation programmes that combine psychosocial support with education and skills training should also be extended to other community members and those who dropped out of schools. The psychosocial programmes should involve a range of players including relevant government ministries, donors, UN agencies, NGOs, other civil society groups, teachers, health professionals, children and families.

The third objective dealt with traditional mechanisms put in place to counter armed ethnic conflict, traditional institutions should be embraced to instill peace, security, law and order. The primary role of such traditional authorities can still be explored by the government in regulation to access shared resources such as land which was their basis of existence.

Religious groups, local NGOs and civil society groups, opinion and authority figures working in the area should urge members from the different ethnic groups to interact more in regard to their shared values, customs and attitudes. This would in turn provide a foundation for the social norms by which people live.

The government should strengthen the role of clan elders as they lead groups in making decisions on basis of consensus, a factor which both subordinates the interests of the rich and the poor. The government has a crucial role to play in conflict prevention; it should put in place field monitoring and proper data collection mechanisms that would identify potentials and probabilities of conflicts to allow rapid response. The government should ensure that apart from offering humanitarian aid to the victims of violence, emergency education and counseling should be provided to the children through volunteers from local, international NGOs and community members.

The NGOs working in the area should embrace and strengthen traditional resolution mechanisms and link them with formal police administration, court and government agencies. They should also promote and facilitate inter community dialogues, peace meetings, exposure tours, compensation schemes and trauma healing sessions.

Community leaders should encourage various community members to attend meetings and barazas in public places such as markets, schools and churches

which are good grounds for planting seeds of peace. Sports should also be used by the schools, community leaders, church leaders, youth groups among others as a strategy to discourage armed conflicts and foster peace and make it part of the wider community venture. Community leaders should also use theatrical work as another avenue to enhance peace. Through skits, plays, comedies, songs, poems and cultural dances drawn from various communities with themes such as “peace,” members can be educated on the importance of lasting peace in society.

Policy Makers and curriculum developers should ensure that Peace education is given a dedicated slot within the school’s curriculum. Peace education can be integrated within the subjects in the primary and post primary schools curriculum. Further funds should be allocated to schools for a series of co-curricular music, drama and sports festivals to help build cohesion, patriotism and co-operation with guidance and counseling offered to children affected by conflicts.

5.5 Areas of Further Research

The following recommendations for further research are based on the findings, conclusions and implications of this study. These include; Challenges facing reintegration of children internally displaced by conflicts among schools in North Eastern province, Kenya; factors affecting learning of girls in areas affected by cross-boarder conflicts in Kenya; constraints in planning education for children living in conflict zones.

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Appendix A

Interview Schedule for Religious, Opinion Leaders and Chiefs

1. What factors do you construct as likely to cause armed ethnic conflict among the different ethnic groups in Nakuru County?
2. Explain your experiences on armed ethnic conflict.
3. a) How did armed ethnic conflict affect the present education system?
b) Were children enrolled in and regularly attending school during the period of conflict?
4. Which initiatives related to PE are put in place by the Government, NGOs, CBO's and Religious Organizations, and what messages do they put across?
4. a) Explain the community mechanisms based on traditional anti-war aspects that have been put in place for building peace and resolving conflict.
b) How are they accepted?
c) What modern mechanisms' of resolving conflicts are in the school Curriculum?
5. What principles are being taught by teachers i.e. of good citizenship, peace and social responsibility to solve conflict?

Appendix B

Focused Group Discussions for Parents

Kindly answer the questions with regard to impact of armed ethnic conflict on education of children. The information you give will be treated as confidential.

1. What do you construct as the causes of conflicts?
2. a) Explain your experiences on armed ethnic conflict.
b) Explain whether there are groups (culture, age, gender, ethnic community) that are targeted?
c) What is the nature of hardship and stress faced by parents that are affecting their well-being as well as their children.
3. How did the armed ethnic conflict affect children's education?
4. Are there initiatives and opportunities put in place for parents and other community members to discuss and seek support for distressing difficulties that they and their children must deal with for example, in (NGOs, Government, CBOs and Religious Organizations)?
5. a) What community mechanisms based on traditional and modern anti-war aspects have been put in place for building peace and resolving conflicts?
b) How are they accepted?

Appendix C

Questionnaire for Teachers

The information you give will be treated as confidential and will not be used in any way against you. Ideas from various teachers will be combined in such a way that your identities will not be revealed. Instructions are given on how to respond. This questionnaire is designed to obtain information on the impact of armed ethnic conflict on education and its implication for P.E.

Name of the school _____

Class/level of teaching _____

Year _____

Location _____

1. Explain how the armed ethnic conflict was manifested.
2. Are there any other significant issues that need to be addressed i.e. a presence of ethnic animosity? Explain.
3. How did armed ethnic conflict affect education of children?
4. a) Which are the P.E programmes and initiatives in the area?
 b) What messages do they convey?
 Messages ethnicity _____
 Messages on potential dangers such as landmines _____
 Messages of peace _____
 Life skills (specify) _____
 Other (specify) _____
5. Describe community mechanisms that have been put in place for building peace and resolving conflict?

6. Is there a peace education curricula consisting of activities around terms such communication, cooperation and problem solving found in your traditional ways of solving conflict?
7. Explain whether peace education has been incorporated into the traditional subjects of the existing curriculum?
8. Explain whether there is a dedicated slot of PE in the school curriculum.

Thank you.

Appendix D

Essay Writing for Children

The essay writing is designed to obtain information on the impact of armed ethnic conflict on education and its implication to PE. This will help the researcher to develop a model for PE curriculum to be used in schools to prevent future conflicts. The information you supply will be treated as confidential and cannot be used in any way against you.

INSTRUCTIONS

Using your own words, answer the following question as honestly as possible and write a comprehensive essay on the two questions on peace education on separate sheets of paper.

School _____ location _____

Class _____

Sex male () female ()

Age _____

1. Describe your experiences on armed ethnic conflict and say how it affected your education.
2. Explain whether there are peace education programmes in the area, and if PE is taught in school by the teachers.

Appendix E
Research Authorization

REPUBLIC OF KENYA



NATIONAL COUNCIL FOR SCIENCE AND TECHNOLOGY

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Our Ref: **NCST/RCD/14/012/104**

21st February, 2012
Date:

Lucy Wangechi Ngundo
Kenyatta University
P.O BOX 43844-00100
NAIROBI

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*Effect of ethnic armed conflict on education of children and the implication for peace education. A case of Nakuru County, Kenya*" I am pleased to inform you that you have been authorized to undertake research in Rift Valley Province for a period ending *31st January, 2013*.

You are advised to report to **the District Commissioner and the District Education Officer of Nakuru District** before embarking on the research project.

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

DR.M.K.RUGUTT, PhD, HSC
DEPUTY COUNCIL SECRETARY

Copy to:

The District Commissioner
Nakuru District

The District Education Officer
Nakuru District