

**INFLUENCE OF PEACE CLUBS ON PEACEFUL CO-
EXISTENCE AMONG STUDENTS IN PUBLIC UNIVERSITIES:
A CASE OF THE UNIVERSITY OF NAIROBI**

BY

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**A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF
MASTER OF ARTS IN PEACE EDUCATION**

UNIVERSITY OF NAIROBI

2014

DECLARATION

I hereby declare that this project is my original work and has not been presented in any other university or institution of learning for any award.

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This research project has been submitted with my approval as a university supervisor.

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ABBREVIATIONS AND ACRONYMS

COPA- Coalition of Peace in Africa

MOE- Ministry of Education

UNICEF- The United Nations Children's Fund

UPEACE - University for Peace

WANEP- West Africa Network for Peace Building

ABSTRACT

Peace clubs are a student initiative whose aim is to create a responsible and young generation through a culture of dialogue. Peace clubs are student based organizations. The clubs aim at creating a peaceful and harmonious academic environment where students of diverse backgrounds live inter dependently. Peace clubs' work is based on the objectives and principles of peace education and these clubs have been found to be useful as an instrument for conflict resolution. This is because Peace Education is a process used to change attitudes and behaviour by teaching skills that equip youths with the ability to use non-violent approaches when dealing with conflict. Our study will determine the influence of adoption of peace clubs on peaceful co-existence among students in public universities by looking at peace club activities, composition of peace clubs, training and funding of peace activities. This study will use descriptive survey design. The target population of this study consists of members from 4 peace clubs at the University of Nairobi. Data will be collected by means of interviews and administering of questionnaires and data will be analyzed using the Statistical Package for Social Science. Among the major findings of the study were that most clubs are not funded despite the fact that they promote peacefully coexistent. The study suggests that s Universities should adopt a holistic and integral approach in promoting peaceful co-existence by encouraging peace clubs to engage their members and other students in meaningful activities such as dramatization, miming, singing, poetry, projects and exchanges to heighten local, national and global awareness of individual, cultural and religious differences. The more students are exposed to activities that promote positive images of other people's culture, religion, uniqueness, social identity etc, the less they are likely to find faults with one another and the more they are able to live and work together for the benefits of mankind and for the good of the society

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

Peace education is an umbrella term which encompasses many different but related subjects. This includes human rights studies, conflict resolution and disarmament, social and ecological responsibility Betty (1998). According to Leah (2003), peace education as a practice in schools is attributed to Maria Montessori, John Dewey and Paulo Freire. Loreta (2008) informed peace education through his work on the relationship between education and democracy. Andrews (1992) centered education on revealing systems of oppression, through exploration of language and identity and by challenging the banking model of teaching and learning. According to Barthelds, Gerritsma and Veer (1990), education for peace should be specific to the teaching and learning context in which the learning is to take place.

According to Betty (1998) peace education has not taken hold in school systems around the world. Harris reported that a few countries have used United Nations (UN) mandates to stimulate formal peace education but noted that most of the countries are yet to unpack the guidelines. Lorete (2008) noted that national school based peace education programs are still rare in fragile states due to the political and technical challenges in the design and the implementation of such programs. In Africa, the University for Peace (UPEACE) officially launched its Africa program in January 2002. Its aim was to develop a program that responded to the true needs and challenges for education in Africa. In West Africa for example, the West Africa Network for Peace Building (WANEP) has been working in programs for peace education since 1998. In South Africa, peace education is incorporated into the reconciliation process in post apartheid efforts of peace.

Peace has been observed as a necessary condition for real development to take place (Fountain, 1999; Galtung, 1995). This is because real development can only take place when individuals are able to be involved in a critical process of praxis in a continuous fashion. This process involves rational thinking that requires a settled mind, devoid of fear, anxiety and intimidation. It is only when the individual can trust his neighbour to a reasonable level, when a community can relate to the other in a congenial atmosphere, when one ethnic group is able to reason along with the

other in a positive manner that this type of thinking process can become universal. A condition that can initiate a global development that will be sustainable is a condition of peaceful coexistence

Peace generally connotes a state of quiet, calm, repose, tranquillity, freedom from war and concord of ideas among different people (Loreta, 2008). These concepts, which are central to the survival and development of societies, should be reflected in the university environment and the high quality education received by students. Learning about peace means obtaining knowledge and understanding of what contributes to peace, and what is the role of the student in the maintenance of peace in the school system (Loreta, 2008). Learning peace means acquiring the knowledge needed to deal with conflicts without recourse to violence (restiveness), learning to creatively apply the methods of active non-violence, and learning to deal with deficiencies in the school environment in constructive ways (Gary, 2009). It was the need to learn about peace that gave credence to the concept of 'peace education' as a separate but integrated and comprehensive school subject with curriculum aimed at informing the student of the consequences of restiveness and the value of a peaceful and social justice structure, and encouraging the student to love their country and imagine its peaceful future.

Peacelessness has been hypothesized to have its roots in deprivation (Girard & Koch 1996). Competition has become very intense. Competition in itself is good, but when it is negative, it breeds a lot of bad consequences. Competition has therefore become deadly, not only between individuals, but between ethnic groups, states and nations. Those that are deprived would want to seek and express their anger in terrible ways. For example, a boy whose father is retrenched and perhaps has to withdraw from school becomes a good candidate for armed robbery. The product of a bad marriage, whose stepmother maltreats as a child becomes a rapists to avenge the misdeeds of his stepmother. These types of situations breed aggressive, violent and selfish individual. With more of such in a society, the level of peacelessness becomes more pronounced. In essence, what is being said is that injustice, deprivation, inequality and such other vices are the indices that promote culture of violence and peacelessness. A casual observation of prevailing peacelessness in any society reveals that, commonly it is a minority that sustains the

violent situation in each society. It is just a few that are the bully in the school, a few that kill innocent ones, a few that rob others and so on. In essence, the major source of violent activities in any society is just the handful that, perhaps believe that they have a grudge to settle with the society. And, usually, the traces would have been there right from the formative years. It is therefore, necessary to shift our focus, to these minorities, and at the formative years, and make effort at reintegrating them into the „normal“ social norms before they could become dangerous to the society (Girard & Koch 1996).

1.1.1 Peace clubs in public universities

In Kenya, the Coalition of Peace in Africa (COPA) has been implementing peace education since 2006 through training of teachers and students peace clubs in various districts (COPA 2008). According to Nairobi Peace Initiative (NPI 2008), the Ministry of Education (MOE) with Church World Services initiated a school safe program in 60 schools that promote peaceful ways. Peace education program was introduced in the Kenyan curriculum for both primary and secondary schools in January 2009 with an aim of imparting knowledge and instilling skills, values and attitudes for harmonious coexistence among teachers and learners. According to the guidelines for National Peace Education Campaign (MOE, 2012) this move was to counter the negative effects of the post election violence that locked the country in December 2007. However, the year 2012 witnessed a flare up of violent conflicts between communities and rival groups in various parts of the country either due to competition for scarce natural resources like water or structural inequalities or group rivalry.

Peace club is a Student initiative club which aim is to create a responsible and young generation through a culture of Dialogue. Peace club are student based organizations. The clubs aims at creating a peace full and harmonious academic environment where students of diverse background lives inter dependently. Peace Club's work is based on the following objectives and principles.

Coherent work an all levels: peace club acknowledges that building peace is a complex process that has to include all levels of society. The club therefore, employs a coherent multi truck approach with a special emphasis on inter ethnic and interfaith dialogue among students.

Building on local knowledge: peace club believes that people have the power to build peace. The clubs are sensitive towards local cultures and traditional methods of conflict transformation and incorporate the different perspective and voice of the students into analysis and action. Transparency and trust: Peace club is transparent towards both its partners and donors, and aims relationships based on transparency and trust. Gender sensitivity: peace club applies a gender sensitive approach to conflict transformation. Impartiality: as a students' initiative the peace club conducts its work in a non-partisan way.

1.2 Statement of the Problem

Peace Education clubs has been found to be useful as an instrument for conflict resolution. This, according to Schmidt (1994b), is because Peace Education is a process used to change attitudes and behaviours by teaching skills that equip youths with the ability to use non-violent approach when dealing with conflict. Hanson (1994) evaluated the effect of a conflict resolution/student mediation programme on students' attitudes and behaviours. He reported that a training programme affected students' attitudes towards resolving conflict positively. The result of the survey also shows that students who received the conflict resolution training were more willing to respond to conflict situations with compromise rather than threats and violence than students who did not receive the training. UNICEF (Sri.Lanka) (1996) evaluated peace education programmes to ascertain the impact on behaviour change and reported positive changes in the attitude of teachers trained. In the Republic of Yugoslavia Ignjatovic-savic (1996a) reports that peace education programme (the Goodwill Classroom projects) resulted in highly positive reactions both on the teachers and on the students. In Croatia, UNICEF Croatia reports that a school-based trauma healing and peaceful problem-solving programme positively decreased post-traumatic stress and improved self-esteem for female students. The report further shows that the programme seemed to have potential to affect attitude towards conflict and violence. It also promoted a good psycho-social climate in the classrooms involved (UNICEF Croatia, 1997).

Despite the potential for peace clubs in schools there continues to be incessant student violence in the Kenyan university system. This has been advised daily, via mass media and other information bulletins, of this fact. Violence can be characterized as a function of disagreement

and wanton behaviour among students in the university system that culminates in the destruction of property and the disruption of academic activities (Nwiyi, 2006). According to Agabi (2006), student restiveness refers to any deliberate activity by a group of students in protest of existing conditions of education. This definition uses restiveness as a negative social concept interchangeably with riot, protest, conflict, crisis and upheaval. In recent times, students, particularly university students, have violently protested accommodation conditions, molestations, harsh policies on academics and moral issues, uncondusive learning environments, and inadequate recreation. In these instances it seems that student restiveness has been the result of inadequate funding relative to the social needs of and services for students. Despite the introduction of peace clubs in universities in Kenya that requires students to be taught about peace and conflict studies there has not been enough studies done on their role in promoting peaceful co-existence among students. Therefore our study will look at the role of peace clubs in prompting peaceful co-existence among students in universities.

1.3 Purpose of the Study

The purpose of the study is to determine the influence of adoption of peace clubs on peaceful co-existence among students in public universities

1.4 Objectives

- i. To determine the extent to which composition of peace clubs influences peaceful co-existence among students in public universities.
- ii. To establish the influence of peace activities of peace clubs on promotion of peaceful coexistence among students in public universities.
- iii. To determine the extent to which training among peace club officials influences peaceful co-existence among students in public universities.
- iv. To determine the extent to which funding of peace clubs influences peaceful co-existence among students in public universities.
- v. To determine the influence of university management on peace clubs activities.

1.5 Research Questions

- i. How the composition of peace clubs does influences peaceful co-existence among students in public universities?
- ii. How do activities held at peace clubs help in promoting peaceful co-existence among students in public universities?
- iii. To what extent does training of officials influence peaceful co-existence among students in public universities?
- iv. How does funding of peace clubs influence the activities of peace clubs in public universities?
- v. How does university management influence peace clubs activities?

1.6 Significance of the Study

It is hoped that this study will contribute valuable knowledge to the field of peace education in Kenya. Peace education is a relatively new field of study in the Kenyan school curriculum and it's bound to face constraints in its formative stages. This study may therefore provide a platform from which the way forward in terms of peace building could be generated.

It is hoped that the study may shed light to the policy makers and education planners with regard to some of the oversights that might have been made during commencement of the peace education programs.

The findings of this study may also benefit the universities in planning for penning of new clubs It may also benefit the arm of the Ministry which is mandated to develop the programs and also the production and dissemination of teaching resources. The study is also expected to suggest recommendations to policy makers on how to implement the program. It is also expected to stimulate scholars and peace educators for further research.

1.7 Limitations of the Study

Some of the respondents will not be ready to meet and be interviewed. This will reduce the sample size intended. Most of the respondents will have limited time to complete filling the questionnaire. Some respondents will be afraid to fill the questionnaire thinking that the researcher has bad intentions to their institutions.

1.8 Delimitation of the Study

Delimitations are those characteristics selected by the researcher to define the boundaries of the study (Diane, 2011). This involves those things to be included and those not to be included. This study will be carried out in the University of Nairobi. This may not be a true reflection of other public universities in the country since learning environment and resources differ in terms of social, political and economic inclinations of each institution.

The study will be limited to the activities of peace clubs, training composition and funding of peace clubs in the public universities in Kenya specifically the University of Nairobi.

1.9 Assumptions of the Study

The study was carried out on the basis of the following assumptions:

- a) There are peace activities going on in the peace clubs
- b) Training is done for peace club officials
- c) There are funding challenges for peace club activities
- d) University management has an influence on peace activities

1.10 Definition of significant terms

Peace - a state of quiet, calm, repose, tranquility, freedom from war and concord of ideas among different people

Clubs – A club is an association of two or more people united by a common interest or goal.

Peace Education- This includes human rights studies, conflict resolution and disarmament, social and ecological responsibility.

Coexistence- To live in peace with another or others despite differences, especially as a matter of policy

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter will discuss the literature related to the influence of peace clubs on peaceful co-existence among students in public universities. In particular, the literature will review what other researchers have done in the related field of study and also will try to establish the gap that exists. The review will be based on the objectives of the study. This chapter contains the concept of peace clubs, literature review, theoretical framework and the conceptual framework of the study.

2.2 The Concepts of Peace and Peace clubs

Peace Club are established for the like-minded peace supporters from all walks of life to pursue their interests in and share their views on peace. Furthermore, it provides a platform for peace builders to inspire one another to put words into action and really make a difference in *'bringing hope and changing lives'* of the disadvantaged.

The objectives of The Peace Club are: Provides an avenue where ideas, activities and information can be shared on The Peace Club website, our Membership Map and through monthly meetings and regular events. To capture the expertise of our members on various issues in peace building; offers members collective influence and experience to support peace building, help address major causes of human suffering and promote the shared interests of humanity.

Peace clubs journey began with a phased, grassroots education program with the following goals in mind: Run educational programs & activities to stimulate greater cultural awareness & appreciation for peace among the general public. Promote global consciousness through organizing high-profile events & campaigns. Maximize efficiency & provide linkages from local and international organisations by developing a virtual & physical center of convergence to promote the 'Culture of Peace'. Instill a desire in individuals to lend a helping hand to the poor or those in need, both locally & internationally.

The beauty of the Peace Club is that activities do not require much time or resources. The organizers will ask the institutions to devote one period of 40 minutes to Club activities every

fortnight. That translates to 80 minutes per month or 720 minutes per academic year, which totals up to just 12 hours in a year. Therefore it takes 'half a day' to develop the next generation with virtues of peace, nonviolence, forgiveness, tolerance and harmony.

Usually the teacher in charge of the Peace Club involves students in preparing the calendar of activities. This can include selecting topics based on local problems where students can have an open discussion, prepare small speeches, poems, drawings/paintings, essays, stories etc. Some selected writings and drawings are displayed on Exhibition Boards in a centralized place in the institutions. In this way everybody in the institutions can see the work of "peace makers", and gain encouragement from them.

On some occasions, inspirational quotes, propagating peaceful messages, are also painted on important walls around the institutions. Once a year students sign a Peace Pledge. Most of these Peace Pledges are created on October 2nd, the birth anniversary of Mahatma Gandhi and International Day of Nonviolence.

Peace clubs programmes promotes a culture of peace and is essentially transformative. It cultivates the knowledge base, skills, attitudes and values that seek to transform people's mindset, attitude and behaviors that in the first place have created or exacerbated violent conflicts. It seeks such transformation by building awareness and understanding, developing concern and challenging personal and social action that will enable people to live relate and create conditions and systems that actualize non-violence, justice, environmental care and other values. Betty rearddon (1988) says that peace has important social purpose. It seeks to transform the present human conditions by "changing social structures and patterns of thought that have created it". In reardon and Caberado (2002) it is stated that the main purpose of peace education are the elimination of social justice, the rejection of violence and abolition of war. The above conceptualization of peace points to the broad and diverse nature of peace that students can be exposed to through peace education with a view to helping them develop an adequate understanding and application of the subject matter in the society. Regardless of the perspective

adopted, students in the university system can study the many challenges and facets of attaining peace (Hornby, 2006).

2.3 Factors influencing of peaceful co-existence among university students

From the global socio-cultural perspective, we understand that the coexistence is fundamental for the dynamics of the societies. If democratic systems settle down is to assure the development of people with the biggest respect possible to their dignity. The coexistence in peace is a regulator of the good march of the social interaction. Corollary, the educational institution should take care of the factors to vitalize this by that value. In this sense, the cognitive contents, the affective aspects and the expressive of the educational center must charge sense through an educational ethos.

2.3.1 Composition of peace clubs and peaceful co-existence among students

Griffith, P. & Reardon (1992) states that the education that is for national reconstruction and development is that which brings national reawakening, humanistic, aesthetic and ethnic values and peace in the family, social life, national life and improved international image. Haavelsrud (1993) corroborates this that culture of peace cannot be achieved without education of citizens on the skills of how to resolve conflicts constructively, know how to live together, appreciate ethnic and cultural diversity. Section B9 of the UNESCO declaration (UNESCO, 1999) suggests actions that can foster a culture of peace through education. This includes: “reinvigorating national efforts and international cooperation to promote the goals of education for all with a view to achieving human, social and economic development and for promoting a culture of peace. Ensuring that children, from an early age, benefit from education on the values, attitudes, modes of behaviour and ways of life to enable them to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance and non discrimination. Expanding initiatives promoting a culture of peace undertaken by institutions of higher education in various parts of the world.” Music is especially suitable for this purpose because it possesses cultural, humanistic and aesthetic qualities. According to Earhart (2007), music brings sensitivity, humaneness, harmony, sweetness, purity, unselfishness, nobility into our living. Music performance fosters growth of cooperation. Group activities in which everybody participates teaches harmonizing

unity. Listening imparts moral discipline because it has a direct influence on the emotional life. Musical activities such as choirs, ensemble groups, bands, and music clubs are usually organized to enrich students' life.

According to Haessly (1988) peace culture can only be promoted with a discipline that guarantees the success of the student both inside and outside the institutions. Several skills are learned through the peace clubs as a discipline. Another factor that promotes peace culture is the emphasis that the discipline of peace club has on group participation which helps students learn to work effectively in the institutions environment. Peace clubs is extremely rich in experience in the sense that it develops emotion and aesthetics. It develops performance skills and individual capabilities. Aesthetic potential can be developed through expressing musical experience in vocal and instrumental performance, listening and composition. Through the use of these experiences, students learn the development of resources for worthwhile use of leisure time, the opportunity to participate with peers in a worthwhile group endeavor, resources for enriched home and community life and the opportunity to discover unusual talent. Peace clubs can also be used to propagate peace in the social and educational community by teaching young people on peace, harmony, law and order. Peace clubs does promote peace culture because it instills in students the habits of mind that last a lifetime; critical analysis skills, ability to deal with ambiguity and solve problems, perseverance and a drive for excellence. Moreover, the creative skills students develop through music carry them forward to new ideas, experiences and challenges with personal satisfaction which has to do with the intrinsic value of the arts to (Earhart, 2007) Peace clubs can also be used to unify people of opposing views in order to encourage peaceful co-existence. These events bring performers, teachers, cultural instructors and drum enthusiasts from all over Kenya and beyond to share the arts, network, inspire creativity (Earhart, 2007).

Some of the concepts are community building, responsibility, acceptance, leadership qualities, critical thinking skills, tolerance, and peaceful co-existence and citizenry skills. Haessly (1988) said that in a typical performance of an ensemble, the leader who can be likened to the role of a community leader is the one who directs the group. Members of an ensemble, like citizens of any

country, come from different backgrounds but come together during performance to present quality and sterling show to the public. He said in ensemble, every instrument no matter how small is very important (Stomfay, 2008).

2.3.2 Peace activities and peaceful co-existence among students

Goldberg (1991), indicated that many initiatives that are widely available concentrate on advocacy either to leaders or to the general community. These programmes are usually described as ‘rights-based’ as they invoke the Universal Declaration of Human Rights as a rationale for changes that need to be made. Although these programmes often explain the constructive elements needed for peace, they do not usually create a learning environment in which to explore these elements. There are some outstanding theatre, art and music groups that provide thoughtful, inter-active programmes but essentially these are still advocacy programmes. They create an awareness of the concepts usually included in peace education but do not teach communities how to achieve constructive behavior (Goldstein, 1999).

Many of those programmes that do offer a curriculum or curriculum support (either for formal or non-formal education) rely on the teacher being able to internalize the skills and attitudes required without a support structure to do this. The teacher is then required to transfer these new skills and attitudes to the learners. This teacher internalisation is a vital process. Unlike teaching a traditional subject (where it is enough to know the content), peace education programmes, if they are to be successful, require the teacher to truly internalize all the skills, knowledge, values and attitudes associated with peace education (Gordon, 1986).

A programme that responds to the parameters of under-trained teachers, rigid syllabus and the special needs of learners requires a formal curriculum structure where concepts are gradually built on one another and where the human rights-based learning is the key principle. This is where the principles of human rights are translated into the methodology of how a programme is taught. This is often referred to ‘activity-based learning’ or ‘discovery learning’. Evaluation must consider not just what has been learnt but also the materials and the methodology of rights-based learning (Gordon, 1986).

This type of peace education intervention will teach the skills and values associated with peace education. It allows the learners to practise these skills and helps them discover the benefits for themselves so that they psychologically ‘own’ the skills and behaviours. To ensure that it is a viable programme it is essential that it is not a ‘one-off’ initiative but rather one that is both structured and sustained. None of us learns these behaviours instantly and if programmes to change or develop behaviours are to succeed they must be both activity-based and sustained (Paykoc, 1991).

2.3.3 Training among peace club officials and peaceful co-existence among students

Peace education can also be seen in post-secondary institutions. Stomfay (2008) in the encyclopedia of peace education noted that conflict resolution programs have largely infiltrated the mainstream curriculum in most American schools. Models of peace education are being carried in individual’s classrooms and schools across America. For example, the Montessori schools and the Robert Muller schools which emphasize concern for children as the cornerstone of peace education. Their core curriculum prepares students to become co-operative planetary citizens while still preparing them for life in a global village Muller schools (2002) as cited by Stomfay (2008). Peace education has been transformed many times in different ways including teacher development to cope with emerging issues while other endeavors include improved channels for information like the media. Peace educators also have several academic journals for the dissemination of peace education research.

The peace education commission (PEC), a network of elementary and secondary teachers interested in promoting peace education became a part of the International Peace Education Research Association (IPRA). Reardon (1988) described the Peace Education Network (PEN) as focusing on introducing and developing non-violence conflict resolution as a central concept of American Peace Education. Further development saw peace educators introduce curriculum guides. For example, Montessori and Boulding provided models for non-violent childrearing in their pedagogies of peaceful classroom (Paykoc, 1991).

The peace education program structure comprises of a unit within the national headquarters' of the Ministry of Education which collaborate with the county focal persons and other stakeholders, in identifying capacity gaps to inform programming at the national level. They gather data on peace education program using the existing monitoring and evaluation mechanisms. According to Paykoc (1991), at the school level, head teachers have been sensitized on the program and they serve as the overall coordinators. Teachers who are trained on the program through short courses take charge of the implementation process in the school. Music and drama teachers have also been trained to promote informal learning through integrating peace education themes in music and drama pieces. However, as the researcher noted during the peace campaigns in Kiambu county 2012 ,the activity held at the Kiambu town to receive the peace torch and pass it to Nyandarua county, did not have any impact beyond that day. Learners who participated could not demonstrate anything learnt about peace on one day (Stomfay, 2008).

According to Paykoc (1991), Simsek (2003), all teaching resources and materials used for developing the desired knowledge, skills, attitudes, and values in learners are regarded as instructional materials. They work as the support to both teacher and learner in the pursuit of knowledge and curriculum transmission. They are purposefully designed to overcome verbal deficiency in communication and also make abstract knowledge concrete. They also enable learners to comprehend complex ideals through imagery and manipulation.. Teaching materials stimulate a number of sense organs. The higher the number of sensing organs activated by teaching materials during learning and teaching process, the better and more enduring the learning process is.

According to Paykoc (1991), peace education concepts have some inherent values and skills which are expected to be acquired by the learners. To develop the culture of peace, learners are expected to acquire collaborative inter-personal attitudes like respect, trust, honesty, humility, fairness, empathy, justice, etc. Also, learners are expected to acquire collaborative interpersonal skills like listening, openness, non-judgmental, tolerance, objective rationality and consistency. Other skills necessary for the development of the culture of peace are functional and broad team skills. The conventional teaching method, that is common in our secondary schools today, has

been found ineffective for the development of the values, attitudes and skills required for building the culture of peace in the learners. Teachers are trained to get to the classroom and teach by talking to the students for forty minutes and leaving behind a note to copy. This method does not quite agree with democratic culture, it does not favour mutual respect for others opinion, cooperation, positive leadership and followership spirit and inquiry attitude (Akintunde, 2008).

To adopt a participatory approach for teaching peace education concepts in our schools, the peace educator is to move from being a transmitter to being a facilitator. Carter (2006) recommended the following standards for peace educators at the primary and secondary school levels: Facilitating students construction from their collective experience; engage in cross cultural communication with multicultural school participants; train students through molding of dispositions and skills that develop peace, including the practice of nonviolence before and during conflicts; create a nurturing 'school-home' environment which nourishes and provides a safe place for communication about concerns related to violence; use strategies that support peaceful interaction with self and all people; model action for peace development on and beyond the school environment, thereby demonstrating a community norm of social justice, cultivate and support the student's responsibility for their own peaceful-problem solving while you are still aware of, and responsive to their needs (Stomfay, 2008).

2.3.4 Funding of peace clubs and peaceful co-existence among students

Ending violence and building peace require not only patience and experience but also financial resources. Total funding for non-violent approaches to conflict transformation is miniscule. The financing of peace operations has become a critical issue due to the increasing complexity of missions as well as the wide array of actors whose financial resources are not guaranteed. For any contributing country or institution, the ability to finance its own operations is a precondition for both a certain level of effectiveness and some degree of political autonomy (Hammond & Collins 1993).

The Basque Plan of Action for Human Rights and Peace Education was developed in response to a long period of violence and terrorism in Spain. The plan emphasizes co-responsibility to

generate systematic, coordinated and sustainable programs including education in schools. This is very much focused on healing social fractures, particularly in relation to the victims of violence and human rights (Basque Government, 2008).

The developed nations also have the obligation to provide aids and support the developing nations, because only the developed nations have the financial resources and the technical skills for Peace Education. Financial resources have been directed towards the execution and, later, the resolution of these conflicts (Tyler and Bretherton, 2006). Duffy observes that no satisfactory approach has been found, despite considerable effort and expenditure of human and financial resources. Measures such as conflict prevention, reduction, resolution and peace building have been instituted both regionally and internationally. Quite clearly, however these approaches have not been adequate to eliminate violent conflict in the region definitively and ensure their non-recurrence. There is evidence of lack of financial resources to fully implement proposed programmes.

2.4 Theoretical framework

This study will be guided by the following three theories of peace which include Social Interdependence Theory, Program Theory and Constructive Controversy Theory.

2.4.1 Social Interdependence Theory

In order to create and maintain consensual peace, relationships among relevant parties must be dominated by cooperation, not competition. The theory underlying cooperation and competition is social interdependence theory. *Social interdependence* exists when the accomplishment of each individual's goals is affected by the actions of others (Johnson, 1970, 2003; Johnson & Johnson, 1989, 2005b). There are two types of social interdependence: positive (cooperation) and negative (competition). *Positive interdependence* exists when individuals perceive that they can reach their goals if and only if the other individuals with whom they are cooperatively linked also reach their goals (i.e., there is a positive relationship among goal attainments) and, therefore, promote each other's efforts to achieve the goals. *Negative interdependence* exists when individuals perceive that they can obtain their goals if and only if the other individuals with

whom they are competitively linked fail to obtain their goals (i.e., there is a negative relationship among goal attainments) and, therefore, obstruct each other's efforts to achieve the goals. *No interdependence* results in a situation in which individuals perceive that they can reach their goal regardless of whether other individuals in the situation attain or do not attain their goals. Each type of interdependence results in certain psychological processes.

Psychological Processes

The psychological processes created by positive interdependence include substitutability (i.e., the degree to which actions of one person substitute for the actions of another person), inducibility (i.e., openness to being influenced and to influencing others), and positive cathexis (i.e., investment of positive psychological energy in objects outside of oneself) (Deutsch, 2002). Negative interdependence creates the psychological processes of non substitutability, resistance to being influenced by others, and negative cathexis. No interdependence detaches a person from others, thereby creating non substitutability, no inducibility or resistance, and cathexis only to one's own actions (Deutsch, 2002).

Interaction Patterns

The basic premise of social interdependence theory is that the way in which interdependence is structured determines how individuals interact and the interaction pattern determines the outcomes of the situation (Deutsch, 2002 Johnson & Johnson, 2003). Positive interdependence results in promotive interaction (i.e., individuals encouraging and facilitating each other's efforts to complete tasks, achieve, or produce in order to reach the group's goals), negative interdependence results in oppositional or contrient interaction (i.e., may be defined as individuals discouraging and obstructing each other's efforts to complete tasks, achieve, or produce in order to reach their goals), and no interdependence results in no interaction as individuals act independently without any interchange with each other while they work to achieve their goals. An important aspect of promotive interaction is the open-minded discussion of diverse views. The open-minded discussion of opposing views tends to result in effective, integrative decisions and strengthened relationships (Alper, Tjosvold, & Law, 1998; Poon, Pike, & Tjosvold, 2001; Snell, Tjosvold, & Su, in press) and the understanding of each other's

perspectives and a willingness to integrate everyone's ideas into a joint decisions (Tjosvold & Sun, 2002). Promotive interaction, furthermore, focuses participants on seeking outcomes that are mutually beneficial, which is the defining characteristic of integrative agreements (Johnson, 2003).

2.4.2 Program Theory

Program Theory is a user friendly form of evaluation that can engage practitioners in the process of recording and examining an intervention. The theory for peace education is an amalgam of ideas that explains what peace education is and how it might be communicated to teachers, students and parents. The theory provides the rationale for peace education and its relevance in the curriculum and as a school improvement strategy (Lantieri & Patti, 1996).

Such an approach may enable principals and teachers to better understand the rationale and assumptions associated with their current practice and how this relates to the objectives of peace education. Program theory breaks down the intervention into manageable, measureable components. It will potentially enable teachers to become proactively involved in the evaluation process. Program Theory models are produced in a wide variety of forms but tend to have a common basis in which the program or intervention is defined as a sequence of objectives: with a desired social impact in mind and what steps must be taken to accomplish it. In order to introduce peace education, the Ministry of Education has mandated time in Primary curriculum, initially in pilot schools, along with the training of teacher experts, collaboration between the Ministry and CSOs, enhanced counseling for students and teachers and briefings for principals (Republic of Kenya, 2003).

The plan includes content, form and structures, that is to say, Peace Education theories, anecdotes, knowledge, skills and values conveyed through storytelling, dialogue, reflection and participatory classes. The rationale for the program is supported by thorough analyses of historic Peace Education programs as seen hereafter, and through consultation with colleagues and other educational actors.

2.4.3 Constructive Controversy Theory

The theory underlying political discourse and creative problem solving is constructive controversy theory. A *controversy* exists when one person's ideas, opinions, information, theories, or conclusions are incompatible with those of another and the two seek to reach an agreement (Johnson & Johnson, 2003). Controversies are resolved by engaging in what Aristotle called *deliberate discourse* (i.e., the discussion of the advantages and disadvantages of proposed actions) aimed at synthesizing novel solutions (i.e., *creative problem solving*). The process through which constructive controversy creates positive outcomes involves the following theoretical assumptions (Johnson & Johnson, 2000).

When individuals are presented with a problem or decision, they have an initial conclusion based on categorizing and organizing current information, experiences, and perspective. They have a high degree of confidence in their conclusions (they freeze the epistemic process). When individuals present their conclusion and its rationale to others, they engage in cognitive rehearsal, deepen their understanding of their position, and use higher-level reasoning strategies. The more they attempt to persuade others to agree with them, the more committed they may become to their position. When individuals are confronted with different conclusions based on other people's information, experiences, and perspectives, they become uncertain as to the correctness of their views and a state of conceptual conflict or disequilibrium is aroused. They unfreeze their epistemic process (Johnson & Johnson, 2000).

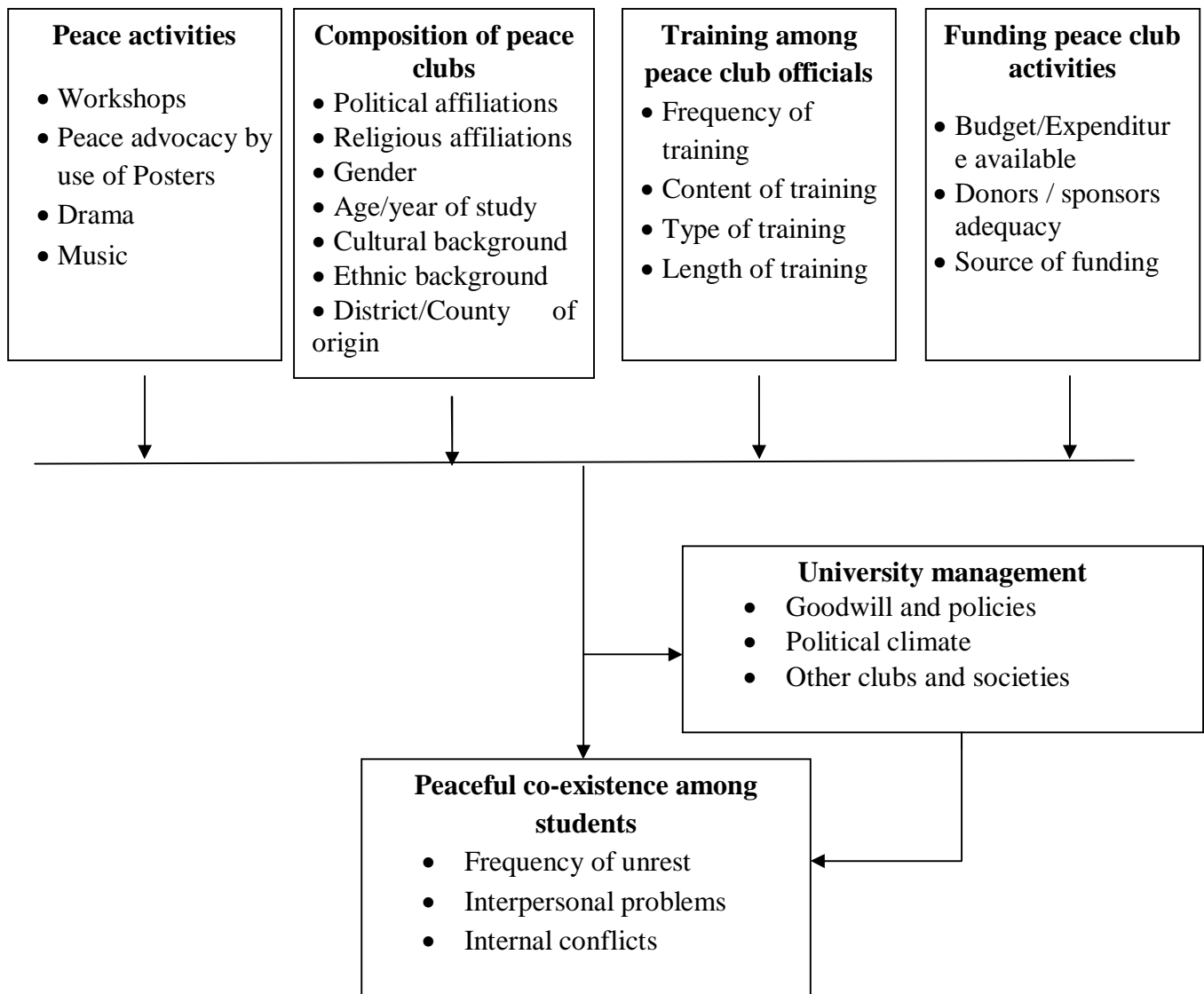
Uncertainty, conceptual conflict, or disequilibrium motivates *epistemic curiosity*, an active search for (a) more information and new experiences (increased specific content) and (b) a more adequate cognitive perspective and reasoning process (increased validity) in hopes of resolving the uncertainty. By adapting their cognitive perspective and reasoning through understanding and accommodating the perspective and reasoning of others, individuals derive a new, conceptualized, and reorganized conclusion. Novel solutions and decisions that tend to be qualitatively better are detected. The positive feelings and commitment individuals feel in creating a solution to the problem together is extended to each other, and interpersonal attraction increases. Their competencies in managing conflicts constructively tend to improve. The process

may begin again at this point, or it may be terminated by freezing the current conclusion and resolving any dissonance by increasing the confidence in the validity of the conclusion. Depending on the conditions under which controversy occurs and the way in which it is managed, controversy may result in positive or negative consequences. These conditions include a cooperative context within which the constructive controversy takes place, the level of group members' social skills, and group members' ability to engage in rational (Johnson & Johnson, 2000).

2.5 Conceptual framework

The conceptual framework is a diagrammatical presentation of variables in the study. The framework illustrates the interrelationship between dependent and independent variables. The independent variable for the study is to determine the influence of peace clubs on peaceful co-existence among students in public universities. The independent variables include Peace activities, Composition of peace clubs, Training and Funding. The independent variables will help in determining how peace club helps in determining whether there is a relationship between the dependent variables and the independent variables.

Figure 2.1: Conceptual Framework



The moderating variables, which according to Kothari (2004) are independent variables that are not related to the purpose of the study but can have an effect on the dependent variable, in this study the moderating variable is the University management. Figure 2.1 shows the relationship between the independent variables and the dependent variable. To ensure that moderating variables will not influence the dependent variable, the variable will be controlled.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents a description of the methodology used and also includes description of the research design, research location, research population, sampling technique, research instruments, data collection procedures and data analysis techniques.

3.2 Research Design

Research design is a comprehensive master plan of the research study to be undertaken, giving a general statement of the methods to be used. The function of a research design is to ensure that requisite data in accordance with the problem at hand is collected accurately and economically. Mugenda (1999) describes research design as an understanding of conditions for collection and analysis of data in a way that combines their relationships with the research to the economy of procedures. Mugenda (1999) suggests that research design deals with the detailing of procedures that will be adopted to carry out the research study.

This study will employ a descriptive research design. Mugenda (1999) defines descriptive research as a process of collecting data in order to answer questions concerning the current status of the study subject.

3.3 Target Population of the study

Hair, (2003) defines population as an identifiable total group or aggregation of elements (people) that are of interest to a researcher and pertinent to the specified information problem. This includes defining the population from which our sample is drawn. The target population of this study consists of members from 6 peace clubs at the University of Nairobi. Each club consists of 40 members. The target population will also include Deans, counselors and other management staffs who are involved in facilitation of the peace clubs and also the deans of the campuses.

3.4 Sample size and sampling procedures

A sample is a subsection of population that is chosen in such a way that their characteristics reflect those of a group from which they were chosen (Henn, Weinstein and Ford, 2006). The study will use stratified random sampling technique to select a sample of members of the peace

clubs at the University of Nairobi. Deans, counselors and other management staffs will be purposively sampled. According to Oso and Onen (2005), purposive sampling starts with a purpose in mind and the sample is thus selected to include people of interest and exclude those who do not suit the purpose. This method will be therefore suitable in selecting suitable Deans, counselors and other management staffs with experience about peace clubs. Saunders and Thornhill (2003) also posited that purposeful sampling is useful when one want to access a particular subset of people. They also indicated that when the desired population for the study is rare or very difficult to locate and recruit for a study, purposive sampling may be the only option.

3.5 Data collection procedures

Data collection will use both qualitative and quantitative approaches. Data will be collected by means of interviews and administering of questionnaires. The rationale for using this design is that it allows in-depth study of the subject matter and it is suitable to describe attitudes, views or opinions and behavior patterns of people needed (Feagin, Orum, & Sjoberg, 1991). Therefore the virtues will be described as they are. The researcher also reports his/her findings where it will involve collection of data through prepared tools, coding, classification, analysis, comparison and interpretation of the data collected.

3.5.1 Questionnaires

Data will be collected using questionnaires. The selection of these tools will be guided by the type and nature of the data that will be collected. The questionnaires will be designed using closed and open ended questions with additional short explanations for some questions. This will assist the researcher to get a clearer response while balancing both the quantity and qualitative value of the data to be collected. The open ended questionnaires will help the researcher to have refined deliberation on discussion of the issue under investigation. This technique is also favorable to the sample size since it was a large number (200 students).

3.5.2 Interview guides

Interview guides will be used to collect information from the dean of student and club officials. Research instrument will be administered by the research instruments and conduct the interview schedules to the sampled respondents after clearance from the authorities and the

university. The researcher will then distribute the instruments to the respondents personally. The students will be given instructions and time to complete the questionnaires and will agree with the researcher on the time of collecting the completed questionnaires for final analysis.

3.6 Validity and reliability

Validity is the extent to which research results can be accurately interpreted and generalized to another population. It is the extent to which research instruments measure what they are intended to measure. (Saunders et al, 2009). The instruments will be validated by piloting in one of the public universities which is not the same as the one in our study. This will help to check on the clarity of the questionnaire items thereby eliminating any ambiguous wording or misunderstood clauses. This will help to modify the questionnaires before the actual data collection

Reliability is a measure of the degree to which a researcher's instruments yields consistent results after repeated trials. This is influenced by random errors. (Cooper and Schindler, 2001). Random errors arise from unclear instruction to the respondents, ambiguous questionnaires or attention deficits during interviews. Random errors will be minimized attempt by cross checking the questionnaires during piloting. This includes giving clear instructions to the respondents and also asking for clarification on any of the questions. During the interview schedules the researcher will avoid asking questions that require long explanations minimize attention deficits and also fatigue to the interviewee.

3.8 Data analysis techniques

Statistical Package for Social Science (SPSS) software program will be used to analyze data. After data is collected from the respondents it will be systematically organized in a manner to facilitate analysis. The data will be key-punched into the computer ready for analysis. The open ended responses will be categorized and assigned numbers to them. The researcher will try to establish any pattern or trend and relationship from the information given. Data will then be analyzed qualitatively to make deductions, interpretations, conclusions and possible recommendations. The findings will be presented in tables and percentages to express the influence of peace clubs in the adoption of peace clubs in promoting peaceful co-existence among students in public universities.

The collected data will be thoroughly examined and checked for completeness and comprehensibility. The data will then be summarized, coded and tabulated. Descriptive statistics such as means, standard deviation and frequency distribution will be used to analyze the data. Data presentation will be done by the use of descriptive statistics and graphs, percentages and frequency tables. The inferential statistic regression will be done to establish a causal effect relating independence variables

3.9 Ethical Consideration

The study will be conducted in an ethical manner. The purpose of the study will be explained to the respondents and assured that the information given will be treated confidentially and their names will not be divulged. Informed consent form will be sought from all the participants that agree to participate. A research approval will be sought and given a letter of approval from the University of Nairobi. Questionnaires will be administered to the respondents.

3.10 Operation definition of variables

Table 3.2: Operationalization table of variables

Objectives	Variable	Indicators	Measurement	Scale	Data collection methods	Tool of Analysis
To establish the influence of peace activities of peace clubs on promotion of peaceful coexistence among students in public universities	<u>Independent</u> Peace activities	Workshops Tasks organized	Frequency Percentage Mean Standard deviation	Ordinal	Questioners Observation	SPSS
	<u>Dependent</u> Peaceful coexistence	Posters Conferences		Nominal		

To determine the extent to which training among peace club officials influences peaceful co-existence among students in public universities	<u>Independent</u> Training <u>Dependent</u> Peaceful coexistence	Frequency of training Type of training	Frequency Percentage Mean Standard deviation	Ordinal Nominal	Questioners Observation	SPSS
To determine the extent to which composition of peace clubs influences peaceful co-existence among students in public universities	<u>Independent</u> composition of peace clubs <u>Dependent</u> Peaceful coexistence	Motivation Gender age	Frequency Percentage Mean Standard deviation	Ordinal Nominal	Questioners Observation	SPSS
To determine the extent to which funding of peace clubs influences peaceful co-existence among students in public universities	<u>Independent</u> funding of peace clubs <u>Dependent</u> Peaceful coexistence	Budget available Donors / sponsors adequency	Frequency Percentage Mean Standard deviation	Ordinal Nominal	Questioners Observation	SPSS

CHAPTER FOUR

FINDING AND DISCUSSIONS

4.1 Introduction

The following chapter summarizes and discusses the results of the research based on the objectives and aims of the study and in relation to the literature review. Here, the researcher attempts to interpret, explain, compare and discuss the findings under the topics of composition of peace clubs and peaceful co-existence among students in public universities, peace activities of peace clubs on promotion of peaceful coexistence among students, training among peace club officials and peaceful co-existence among students, funding of peace clubs and peaceful co-existence among students and university management and peace clubs activities. Qualitative and quantitative data were collected by use of a questionnaire. The number of respondents who participated in this survey and completely filled the questionnaires totaled to 89 students drawn from the six operating peace clubs at the University of Nairobi. The first part involved the profile of the respondents. All analyses were done using the Statistical Package for Social Scientists (SPSS) version 18. For easy management and longevity of the data, it was captured in Ms-Excel. All data were entered and verified after effective coding. Data was then scrutinized in relation to the objective of the survey.

4.2 Response Rate

Ninety six (96) respondents were targeted for the study, 16 from each of the six peace clubs and out of these; eighty nine (89) respondents gave a full response to the questionnaires. This constitutes an overwhelming (92.7%) response rate which according to Coopers (2009) is considered adequate for the study. This is presented in the figure 4.1 as follows.

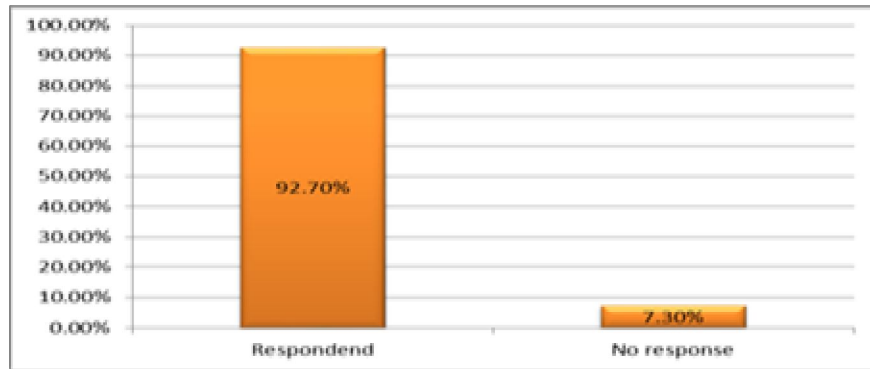


Figure 4. 1: Response Rate

4.3 General Respondents Information

The peace club members were more likely to be males with 58% percent of the sample not being males. At the same time, most of the peace club members are aged between 21-25 years of age representing 55.6% of the total sample size. It was also observed that most of peace club members (45.6%) had been in their clubs for Less than 1 year. A considerable proportion (65.7%) of the peace club members reported to be from the school of humanities. Most of peace club members (91.6%) were continuing students in their second, third or fourth year of study.

This information is presented in Table 4.1 below.

Age category	Below 20 years	24.4%	Time in the Club	Less than 6 months	33%
	21-25 years	55.6%		Less than 1 year	45.6%
School	26-30 years	18.5%	Year of Study	Above 1 year	21.4%
	Over 30 years	1.5%		First year	8.4%
	Education	17.8%		Second year	30.6%
	Engineering	10.2%		Third year	35.4%
	Health	6.3%	Fourth year	25.6%	
	Humanities	65.7%	Gender	Male	58%
				Female	42%

Table 4. 1: Sample characteristics

4.4 The influence of adoption peace clubs on peaceful co-existence among students

4.4.1 Peace activities

Most of the students (74%) agreed that their peace club mobilize peace activities within the university that help promote peaceful coexistence among students. This is shown in figure 4.2 below.

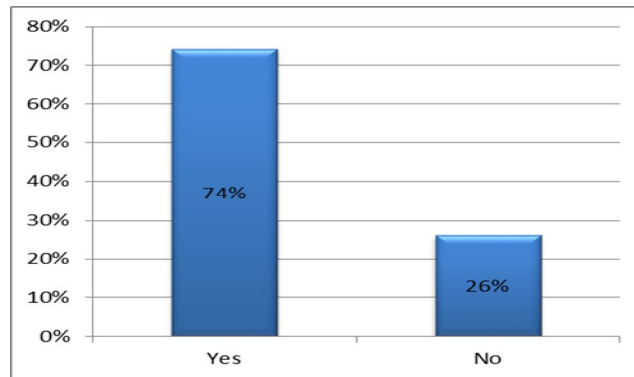


Figure 4. 2: club mobilize peace activities

The students were also asked their views on whether the activities of their clubs actually promoted peaceful coexistence among students. From the findings of the study, most of the students think that their clubs activities does promote peaceful coexistence among students as shown in figure 4.3 below.

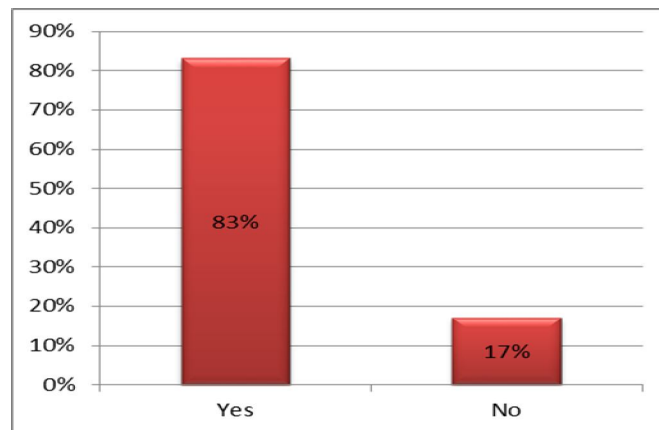


Figure 4. 3: Club activities promote peaceful coexistences

The students were then further to rate the extent to which they thought activities help promoting peaceful coexistence among students. This question was aimed at establishing how the student

who believed the activities of their clubs promoted peace, actually rated the role of their clubs. Most of the students rating their clubs activities as moderate in promoting peaceful co-existence among the students in the university. This is as shown in figure 4.4 below

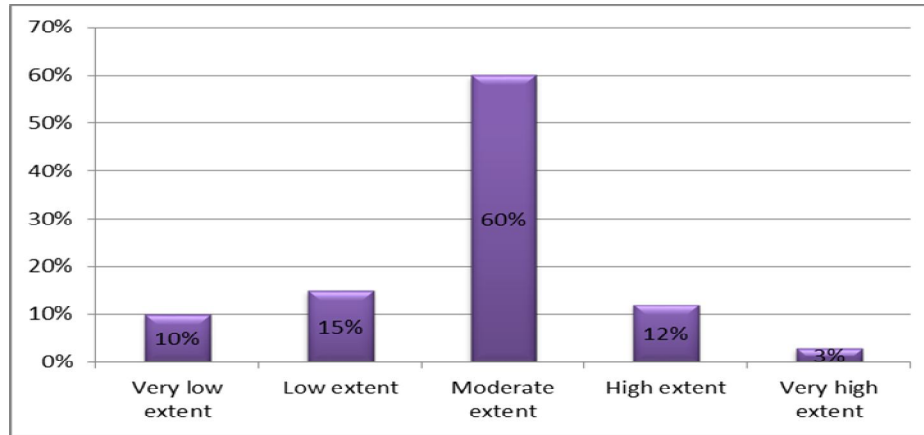


Figure 4. 4: Extent club activities promote peaceful coexistence among students

To get more information on club activities and promotion of peaceful coexistence among students, the student were given statements about clubs activities and their role in promotion of coexistence among students, the students were required to give their agreement or disagreement with the statements on a five point likert scale where 1= strongly disagree, 2=disagree, 3= neutral 4= agree 5= strongly agree. From the findings of the study, most of the students (75%) agreed with the statement “Peace clubs are a student initiative which aims is to create a responsible and young generation through a culture of dialogue”, 65% agreed with the statement that “The club employs a coherent multi-track approach with a special emphasis on inter -ethnic and interfaith dialogue among students” while another 65% agreed with the statement “Clubs create an awareness of the concepts usually included in peace education”. The statement “There are some outstanding theatre, art and music groups that provide thoughtful, inter-active programmes” aroused mixed reactions from the students with 20% disagreeing, 50% neutral and 30% agreeing. On flip side, most (65%) of the student disagreed with the statement “Peace clubs are transparent in dealing with both partners and donors” with only 15% agreeing with this statement. This information is as shown in figure 4.5 below.

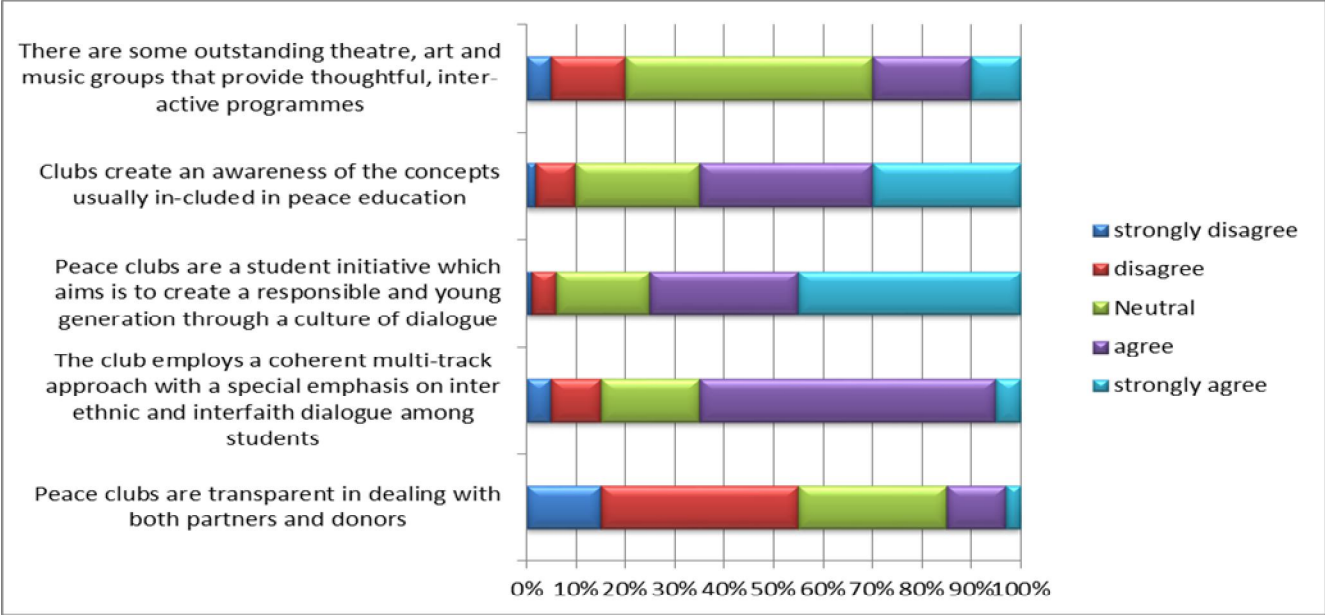


Figure 4. 5: To what extent do you agree with the following statements on Peace Activities?

4.5 Composition of peace clubs

This section sought to find out how the composition of various peace clubs operating in the University contributed to the promotion of peace. From the findings of the study, 80% of the students believed that the composition of their clubs in terms of gender, ethnic, political affiliation, religious, economic among others aspects do contribute to peacefully co-existence among the students. This is as shown in figure 4.6 below.

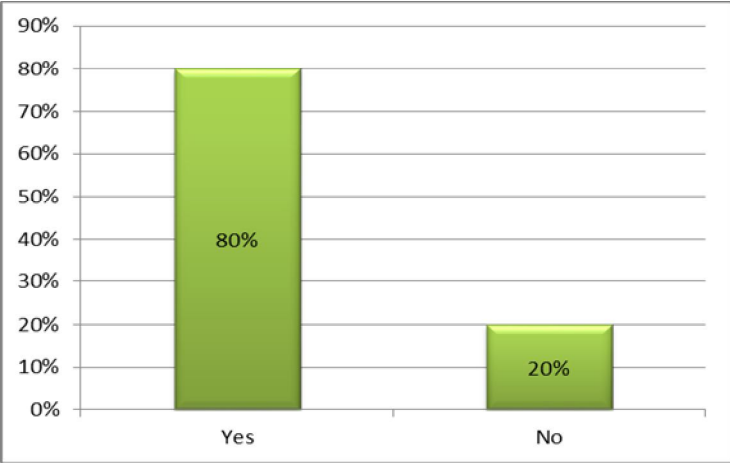


Figure 4. 6: Does the composition of peace clubs help promote peaceful coexistence among students?

To further understand on the role the clubs composition plays in promoting peaceful coexistence as perceived by the club members, the students were asked to rate the extent to which they thought that the club composition promoted peaceful coexistence. From the findings of the study, among those student who believed that the composition of the peace clubs promote peaceful coexistence, 65% believed that it highly promoted peaceful coexistence while 25% rated it as low as shown in figure 4.7 below

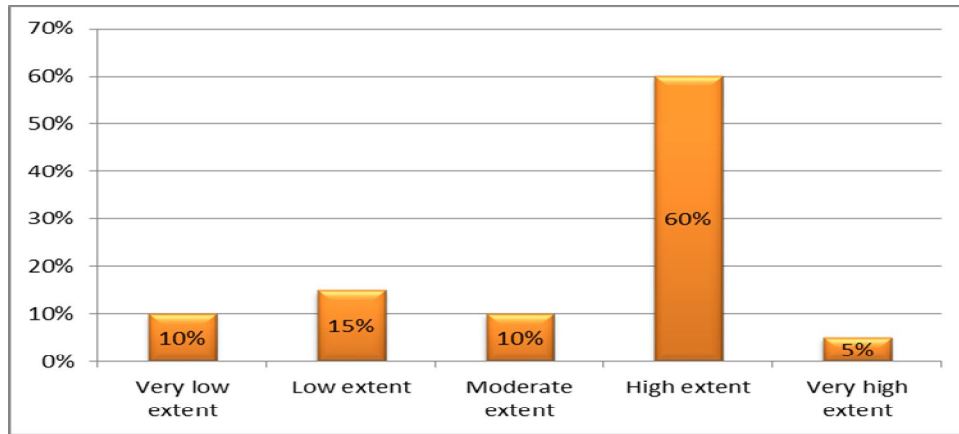


Figure 4. 7: To what extent does composition of peace clubs help in promoting peaceful coexistence among students?

The students were further given statement about composition of peace clubs and were asked to rank by placing a tick in the appropriate place on a likert scale where; 1= strongly disagree, 2=disagree, 3= moderately agree 4= agree 5= strongly agree. From the findings of the study, 60% of the students agreed with the statement that “Peace culture can only be promoted with a discipline that guarantees the success of the student both inside and outside the university”, 65% agreed with the statement “Listening imparts moral discipline because it has a direct influence on the emotional life”. 75% agreed with the statement “Group activities in which everybody participates harmonize unity”, another 65% agreed with the statement “The activities brings sensitivity, humaneness, harmony, purity, selflessness, nobility into our living” while 50% were neutral on the statement that “Actions that can foster a culture of peace through education” with 20% disagreeing with this statement. This information is as shown in figure 4.8 below

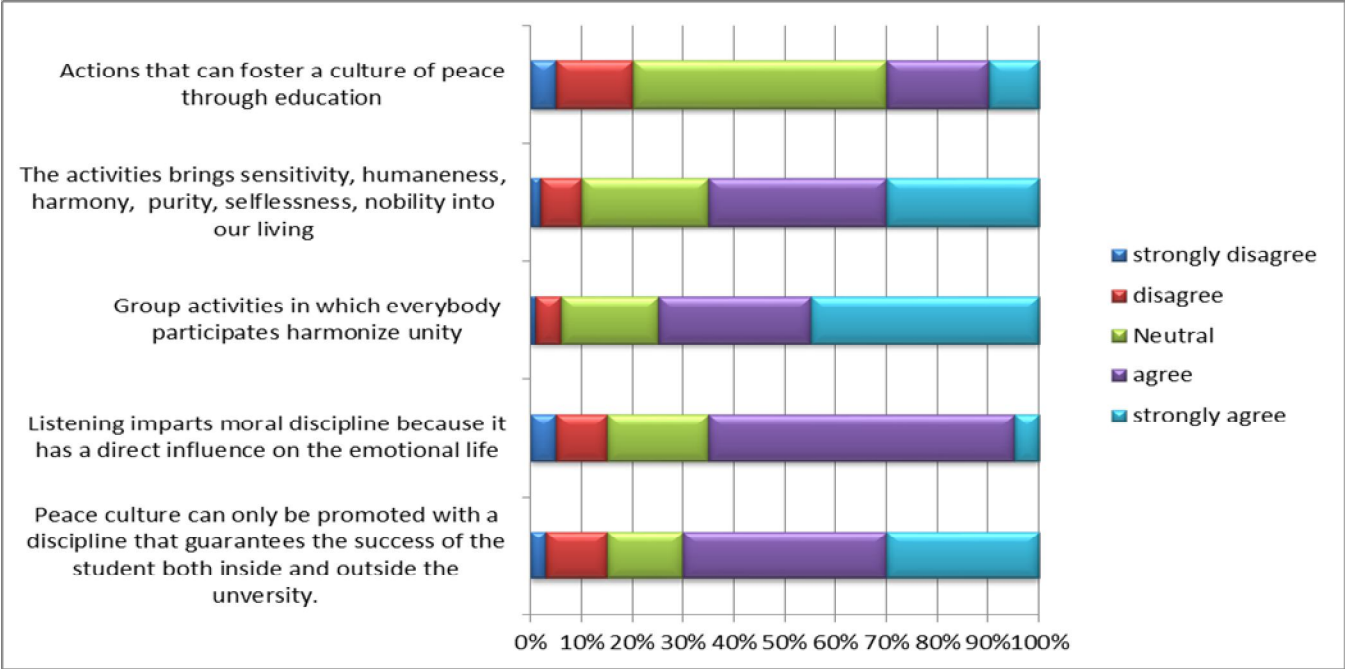


Figure 4. 8: To what extent do you agree with the following statements on composition of peace clubs?

4.6 Training

This section sought to find out information on peace trainings at those clubs. From the findings of the study 68% of the students reported that their club officials are trained in the promotion of peaceful coexistence among students as shown in figure 4.9 below.

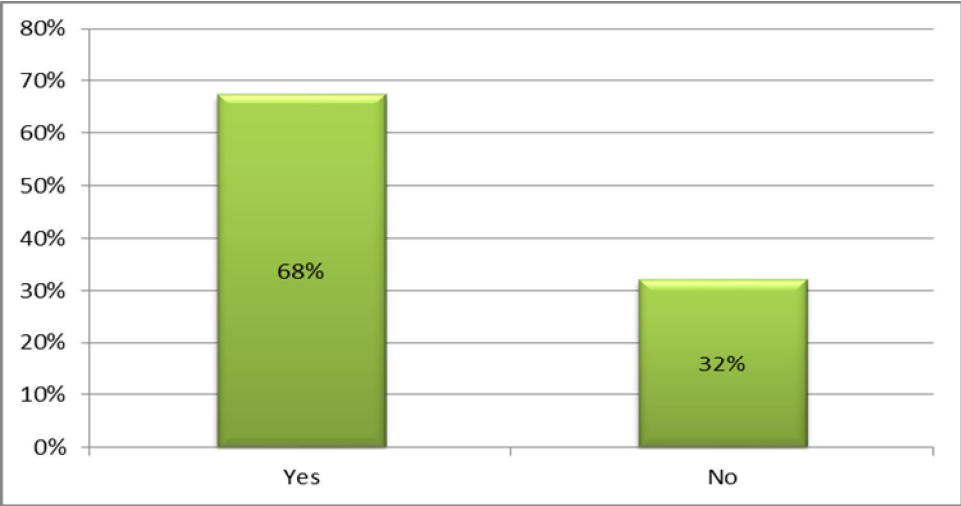


Figure 4. 9: Are your peace club officials trained in the promotion of peaceful coexistence

To further understand on the role the trainings plays in promoting peaceful coexistence as perceived by the club members, the students were asked to rate the extent to which they thought that the training helped in promoting peaceful coexistence among students. From the findings of the study, among those student who believed that the training of the peace clubs promote peaceful coexistence, 75% believed that it highly promoted peaceful coexistence while 15% rated it as low as shown in figure 4.10 below.

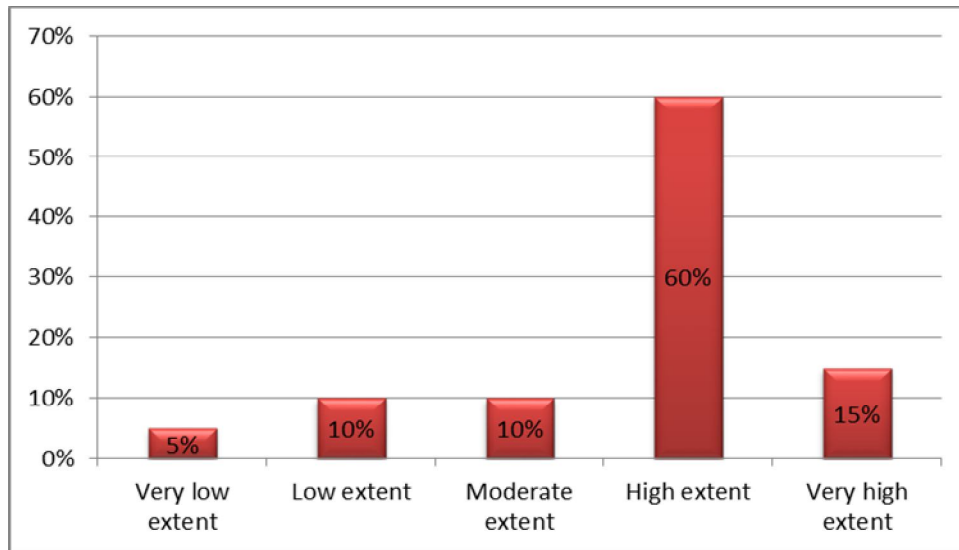


Figure 4. 10: To what extent does training help in promoting peaceful coexistence among students?

The students were further given statement about training in clubs and were asked to rank by placing a tick in the appropriate place on a likert scale where; 1= strongly disagree, 2=disagree, 3= moderately agree 4= agree 5= strongly agree. From the findings of the study, 75% of the students agreed with the statement that “Peace education concepts have some inherent values and skills which are expected to be acquired by the learners”, another 75% agreed with the statement “Those who are trained on the program through short courses take charge of the implementation process in the school”. 79% agreed with the statement “Training sensitizes members on the program and they serve as the overall coordinators”, While 80% agreed with the statement “Training prepares students to become co-operative planetary citizens while still preparing them for life”. This information is as shown in figure 4.11 below

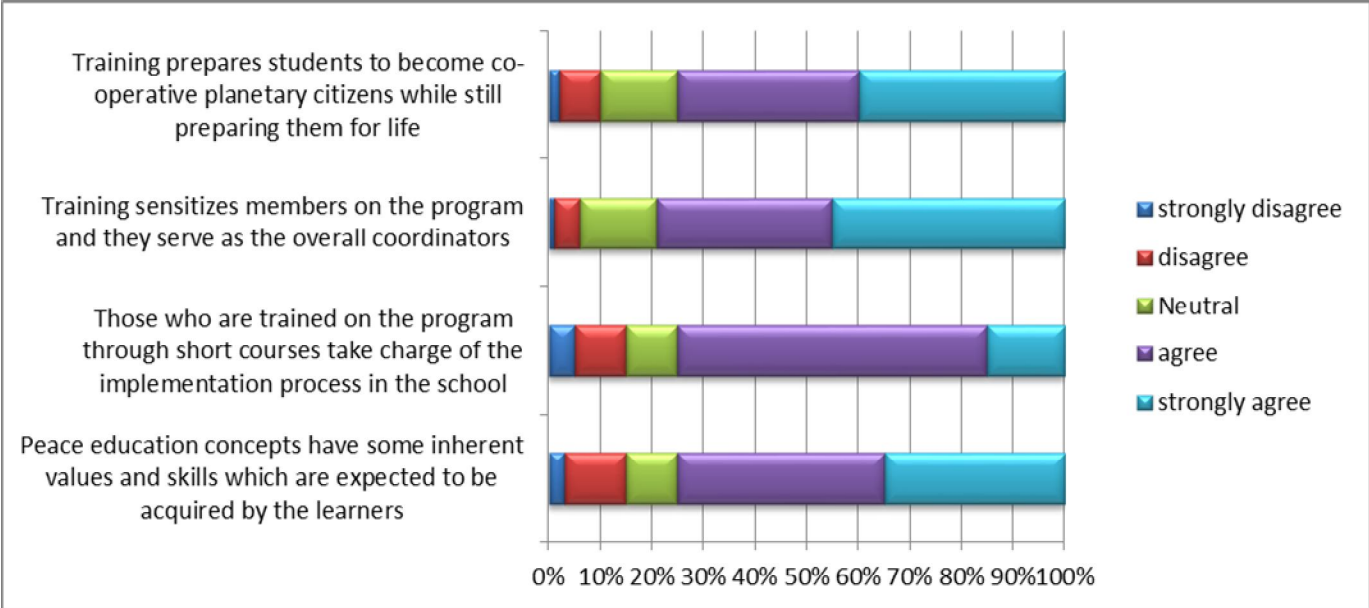


Figure 4. 11: To what extent do you agree with the following statements on training?

4.7 Funding

This section sought to find out information on peace club funding. From the findings of the study 88% of the students reported that their clubs were not given funds to promote peaceful coexistence among students as shown in figure 4.12 below.

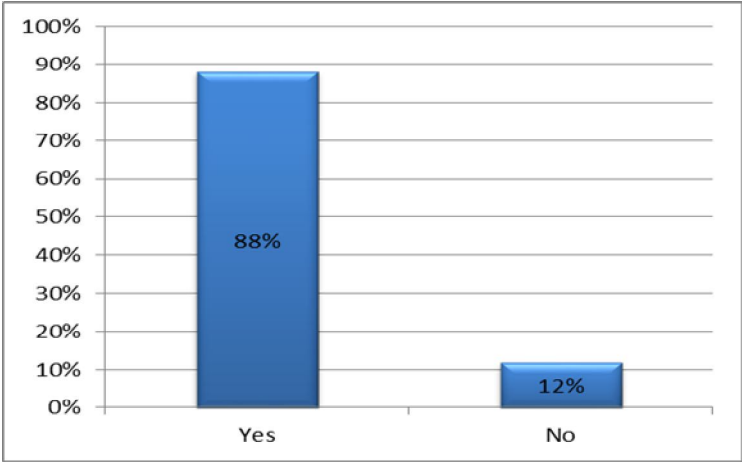


Figure 4. 12: Are there funds given to your peace club to promote peaceful coexistence among students?

To further understand on the role the peace club funding plays in promoting peaceful coexistence as perceived by the club members, the students were asked to rate the extent to which they thought that funding helped or would help the club in promoting peaceful coexistence among students. From the findings of the study, 89% believed that funding would highly help the club to promote peaceful coexistence while only 5% rated it as low as shown in figure 4.13 below.

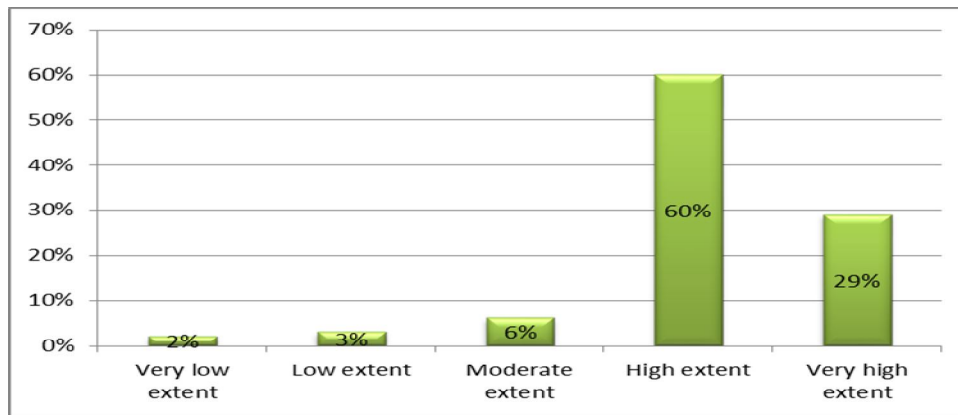


Figure 4. 13: To what extent does/would funding clubs help in promoting peaceful coexistence among students?

The students were further given statement about funding of clubs and were asked to rank by placing a tick in the appropriate place on a likert scale where; 1= strongly disagree, 2=disagree, 3= moderately agree 4= agree 5= strongly agree. From the findings of the study, 55% of the students agreed with the statement that “Only a financially independent peace club can effectively impart the necessary skills for peaceful coexistence”, 75% agreed with the statement “For any institution, the ability to finance its own operations is a precondition for a certain level of effectiveness”. 89% agreed with the statement “The financing of peace operations has become a critical issue due to the increasing complexity of peace issues”, While 90% agreed with the statement “Ending violence and building peace require not only patience and experience but also financial resources”. This information is as shown in figure 4.14 below

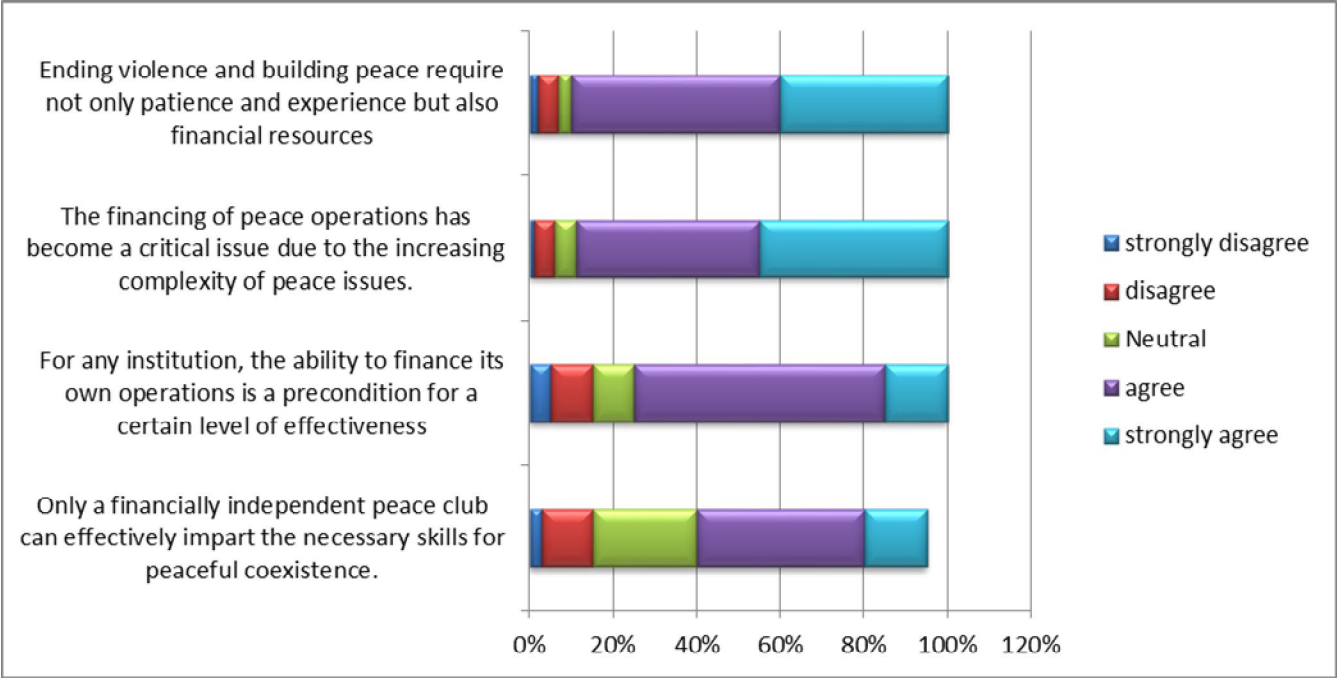


Figure 4. 14: To what extent do you agree with the following statements on funding?

4.8 University management

This section sought to find out information on University management’s influence on the peace clubs. From the findings of the study 72% of the students reported that their clubs were influenced by the University management as shown in figure 4.15 below.

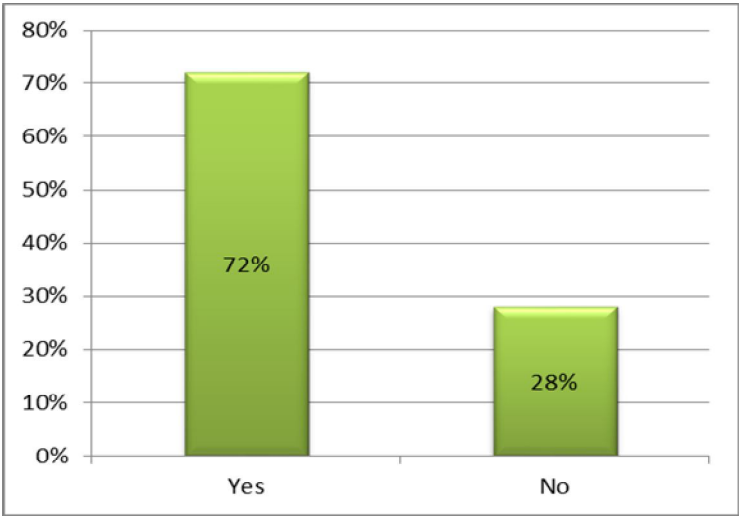


Figure 4. 15: Does the university management influence the functioning of your peace club?

To further understand on how the University management influenced club activities in promoting peaceful coexistence as perceived by the club members, the students were asked to rate the extent to which they thought the University management influenced their clubs in promoting peaceful coexistence among students. From the findings of the study, 89% believed that the University management only influenced the clubs operations to a low extent as shown in figure 4.16 below.

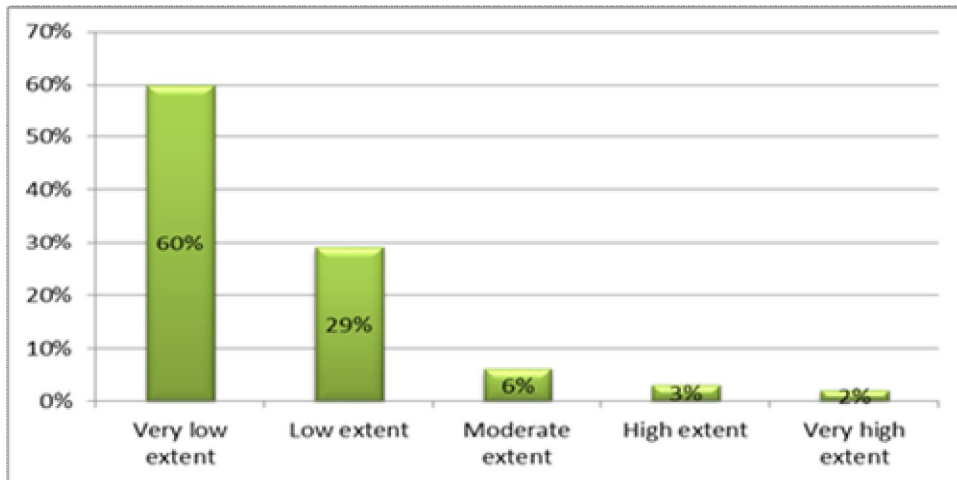


Figure 4. 16: To what extent does University management influence peaceful coexistence among students?

The students were further given statement about University management influence on clubs and were asked to rank by placing a tick in the appropriate place on a likert scale where; 1= strongly disagree, 2=disagree, 3= moderately agree 4= agree 5= strongly agree. From the findings of the study, 65% of the students agreed with the statement that “University management facilitates on training among peace club officials to enhance peaceful co-existence among students”, 75% disagreed with the statement “University management influences funding of peace clubs and peaceful co-existence among students”. 90% disagreed with the statement “University management influences composition of peace clubs and peaceful co-existence among students”, While 89% agreed with the statement “University management supports extra- curricular activities as an important forums for mainstreaming cohesion and integrations issues within the education sector.” 90% Of the students agreed with the statement that “University management is

very critical for inculcating cohesion and integration amongst young people”. This information is as shown in figure 4.17 below.

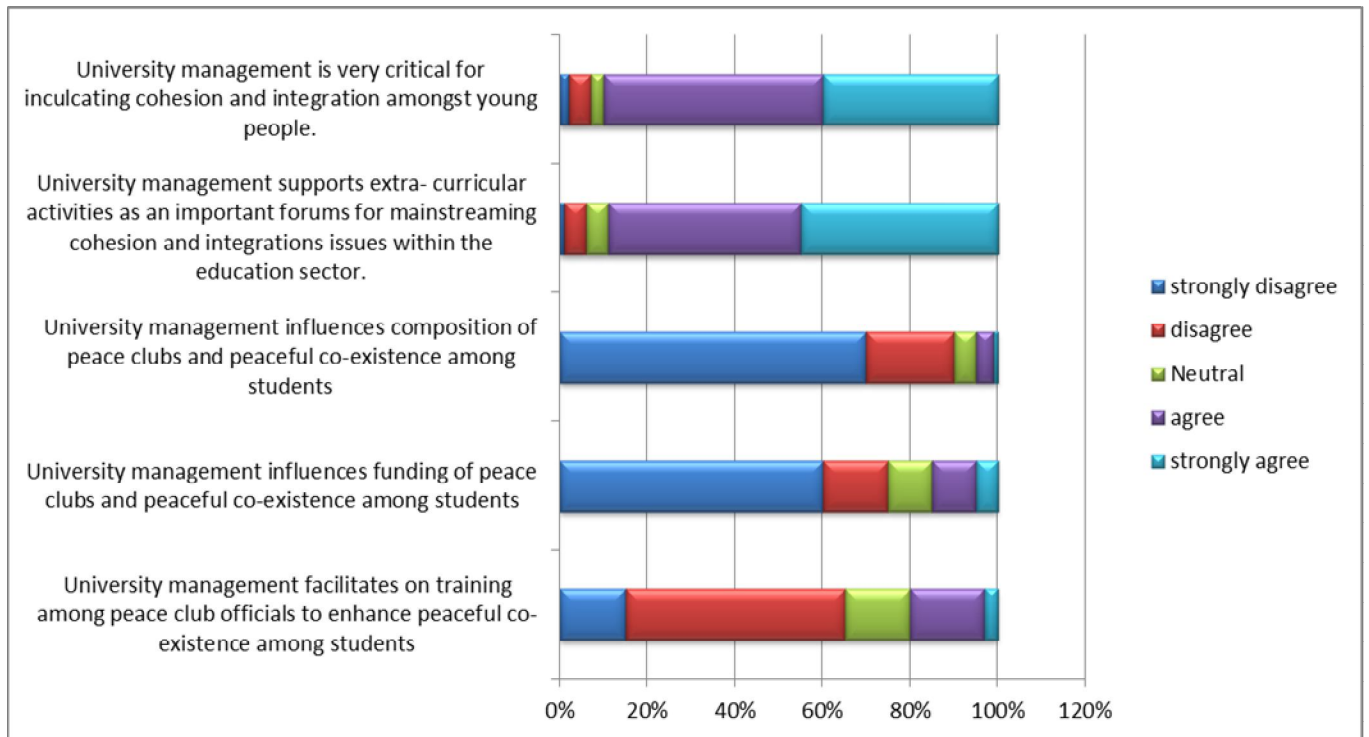


Figure 4. 17: To what extent do you agree with the following statements on University management influence peaceful coexistence among students?

4.9 Peaceful coexistence peace clubs

An overall question was asked the student on the role of peace clubs in promoting peaceful coexistence among the students. The students were given aspects of peaceful coexistence and were asked to rank by placing a tick in the appropriate place on a likert scale where; 1= strongly disagree, 2=disagree, 3= moderately agree 4= agree 5= strongly agree. From the findings of the study, 40% of the students agreed with the statement that “Loyalty is a path peace clubs follow in promoting peaceful coexistence among students”, 45% agreed with the statement “Sacrifice is a path peace clubs follow in promoting peaceful coexistence among students”. 40% disagreed with the statement “Peacefulness is a path peace clubs follow in promoting peaceful coexistence among students”, While 50% agreed with the statement “ Justice is a path peace clubs follow in promoting peaceful coexistence among students” 90% Of the students agreed

with the statement that “Progress is a path peace clubs follow in promoting peaceful coexistence among students”. 60% were neutral on the statement that “Freedom is a path peace clubs follow in promoting peaceful coexistence among students”. 50% agreed to the statement that “Conciliation is a path peace clubs follow in promoting peaceful coexistence among students” while 54% agreed with the statement that “Patriotism is a path peace clubs follow in promoting peaceful coexistence among students” This information is as shown in figure 4.18 below.

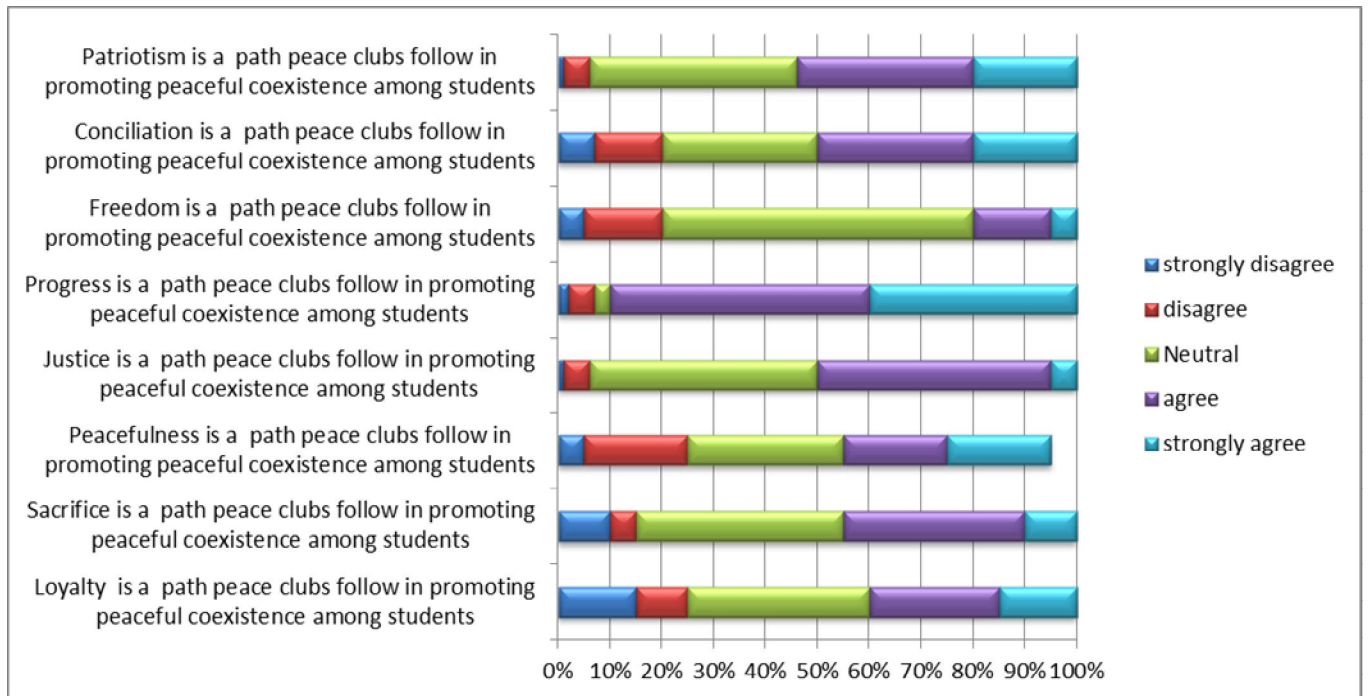


Figure 4. 18: To what extent are peace clubs involved in promoting peaceful coexistence among students in the following paths?

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This final chapter relates the findings and analysis of this study to the broad aims and initial research questions offered in the introduction. The chapter then looks at how the conclusions fit with the literature and what is already known, limitations of the research, and suggestions for social policy, social work practice and further research.

5.2 Conclusions

Peace is no doubt a sine-qua-non to progress and development. No society can really attain its economic and political heights when the ingredients of peace, harmony social development are lacking. It has therefore become imperative that all nations of the world that aspire to be great must as a matter of necessity toe the path of peace among its people whether multi-religious or multi-ethnic, multi party and so on. Education institutions and especially the higher learning institutions such as universities and colleges should be considered central to the development of a tolerant society. It is also a pre-requisite for peace because it carries multiple benefits, cutting across the human, cultural, social, political and economic spheres. In today's knowledge-driven societies, education and the right to basic education empowers individuals, equipping them with the skills and confidence to seek out vital information choices that have a direct impact on their families and communities. The curriculum should promote a holistic approach to learning. Students should be encouraged to engage on projects and exchanges to heighten local and global awareness of cultural and religious differences. Workshops/Seminars on peaceful co-existence should be organised periodically to acquaint teachers and the school community on knowledge of how to have peaceful co-habitation and tolerance with people irrespective of culture, religion, gender and social status.

No country can hope to establish lasting conditions for peace unless it finds ways of building mutual trust between its citizens through its educational system by promoting mutual understanding, respect, tolerance and dialogue. It is therefore, crucial to integrate the tenets of peaceful co-existence in the Curriculum from Basic education to the universities. The seeds of

peaceful co-existence should be planted early in the hearts of children at the basic education level, primary and secondary levels and at the university in order to raise a new generation of peace loving citizens of this great country of Kenya. We should always strive to “catch them young” as the saying goes so that when they (children) grow they will not depart from doing it right all the time. Universities in this regard, are very instrumental in promoting peaceful co-existence. Universities that create peaceful and tolerant environment help the students to grow to respect and understand different cultures, religions and beliefs. There is the need for Universities to adopt a holistic and integrated approach in promoting peaceful co-existence their system. Each University should establish social systems and norms which are democratic, respectful of human rights, politically and economically just, sustainably positive and nationally, internationally and globally acceptable in promoting peaceful co-existence for the development and progress of the nation.

In the focused group discussion, every society must have a structure to avoid the Hobbesian state of nature. According to Thomas Hobbes, a British philosopher hypothesized a situation of conflict involving all in all. Each individual was seen as an enemy, and thus had to be dealt with firmly. Thomas Hobbes thought that to enhance order, a leviathan had to be established, a body had to surrender all their rights to this levitation, which was supposed to serve the aggregate interest of the populace. It follows that structure less society is anarchy. In the light of this, universities should strengthen student governing councils and other groups such as peace clubs and the religious groups.

Student leadership is a privileged position in the university and society. The student leaders’ in the peace clubs ought to consider themselves more than mere leaders at the campus. The ramifications of their leadership may have a greater bearing, even outside the campus environment. During the clamour of for multiparty democracy in Kenya, it was the university students who were actively participating in the agitation for that change. Therefore, student leadership in peace clubs should be encouraged and they should be trained on how to bring out issues peace issues in the universities and the country at large.

For enhanced peaceful coexistence with the university, the two student unions; the post graduate student union and the undergraduate student union, need to operate at close range. Nearly all

university facilities are shared between the undergraduates and the post graduates. There is therefore need of this two student organizations to be arranging joint meetings which will help them in coming up with joint approach when facing the administration. Issues of mutual concern mentioned by our informants in this study include security of students on campus. The informants in the open ended question expressed their concern that reports are increasing of insecurity where students are attacked by unknown strangers. The joint student union needs to deal with these issues and other issues, recommending measures to be taken by the university rather than holding a common sense of optimism on the administration. The peace club members explained that this is the whole essence of consultations and exchange of ideas.

5.3 Recommendations

- i. Curriculum planners should ensure that the tenets of promoting peaceful co-existence such as kindness, loyalty, honesty, love, optimism, compassion, peace etc are included the curriculum.
- ii. Students should be encouraged to form peace clubs while at the university. The clubs should aim at promoting positive images to promote understanding and cultural sensitivity. The more groups and individuals are exposed to different cultures/religions, the less they are likely to find faults with one another. Particularly those communities who have little access to the outside world and are susceptible to what the literature tells them.
- iii. Curriculum planners should suggest activities that clubs can expose their members to in order to achieve some of the goals of peaceful co-existence.
- iv. Common units about other cultures, religions, war and its aftermath, religious mayhem and its consequences should be provided for students in the university.
- v. Clubs should train their leaders and members on values such as tolerance, harmony, peace, interdependence, acceptance or respect for diversity and cultural identity. Students should be encouraged to maintain a balance between egocentric and ecocentric considerations in learning to live together and in working for the betterment of the country and the world in general.
- vi. The university should at least fund some of clubs activities if not all.
- vii. Clubs should give students opportunity to dramatise, mime or sing songs that convey messages on peaceful co-existence.

- viii. Clubs should always train and encourage students to constantly focus on being tolerant of others in their daily lives. This involves consciously challenging the stereotypes and assumptions that they typically encounter in making decisions about others and or working with others in the university environment.

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APPENDIX 1: QUESTIONNAIRE

Instructions: Answer the following questions as honestly as possible. The answers provided will be confidential and will only be used for the purpose of this research. You are not required to indicate your name or that of your peace club. *Answer all questions as indicated by either filling in the blank or ticking the option that applies.*

Section A: Demographic data

1. What is your Gender?
Male [] Female []
2. What is your age bracket?
Below 20 years [] 21-25 years [] 26-30 years [] Over 30 years []
3. What is your year of study?
First year [] Second year [] Third year [] Fourth year []
4. Which is your School/ Faculty?.....
5. For how long have you been a member of the peace club
Less than 1 years [] 1-4 years [] more than 4 years []
6. Do you think the peace clubs helps promote peaceful coexistence among students?
Yes [] No []

SECTION B: THE INFLUENCE OF ADOPTION PEACE CLUBS ON PEACEFUL COEXISTENCE AMONG STUDENTS

Peace activities

7. Does your peace club mobilize peace activities within the university that help promote peaceful coexistence among students? Yes [] No []
8. Do you think that the activities your peace club engages in promote peaceful coexistence among students? Yes [] No []
 - b. Kindly explain why you think so
9. To what extent do peace activities help promoting peaceful coexistence among students?
 - a) Very high extent []

- b) High extent []
- c) Moderate extent []
- d) Low extent []
- e) Very low extent []

10. To what extent do you agree with the following statements on Peace activities? Rank by placing a tick in the appropriate place.

1= strongly disagree, 2=disagree, 3= moderately agree 4= agree 5= strongly agree

Statement	1	2	3	4	5
There are some outstanding theatre, art and music groups that provide thoughtful, inter-active programmes					
Clubs create an awareness of the concepts usually included in peace education					
Peace clubs are a student initiative which aims is to create a responsible and young generation through a culture of dialogue					
The club employs a coherent multi-track approach with a special emphasis on inter ethnic and interfaith dialogue among students					
Peace clubs are transparent in dealing with both partners and donors					

11. In your opinion what other possible peace activities that would your peace club adopt to promote peaceful coexistence among students?

.....

Composition of peace clubs

12. Does the composition of peace clubs help promote peaceful coexistence among students?
 Yes [] No []

13. To what extent does composition of peace clubs help in promoting peaceful coexistence among students?

- a) Very high extent []
- b) High extent []

- c) Moderate extent []
- d) Low extent []
- e) Very low extent []

14. To what extent do you agree with the following statements on composition of peace clubs? Rank by placing a tick in the appropriate place.

1= strongly disagree, 2=disagree, 3= moderately agree 4= agree 5= strongly agree

Statement	1	2	3	4	5
Actions that can foster a culture of peace through education					
The activities brings sensitivity, humaneness, harmony, , purity, selflessness, nobility into our living					
Group activities in which everybody participates harmonize unity					
Listening imparts moral discipline because it has a direct influence on the emotional life					
Peace culture can only be promoted with a discipline that guarantees the success of the student both inside and outside the school.					

15. In your opinion what other possible activities that would your peace club adopt to promote peaceful coexistence among students?

.....

Training

16. Are your peace club officials trained in the promotion of peaceful coexistence among students? Yes [] No []

- b. If yes how often? Weekly [] Monthly [] Once per semester [] Annually [] Never []

c. If yes to question 16a above who is the training agency?

17. To what extent does training help in promoting peaceful coexistence among students

- a) Very high extent []
- b) High extent []
- c) Moderate extent []
- d) Low extent []
- e) Very low extent []

18. To what extent do you agree with the following statements on training? Rank by placing a tick in the appropriate place.

1= strongly disagree, 2=disagree, 3= moderately agree 4= agree 5= strongly agree

Statements	1	2	3	4	5
Training prepares students to become co-operative planetary citizens while still preparing them for life					
Training sensitizes members on the program and they serve as the overall coordinators					
Those who are trained on the program through short courses take charge of the implementation process in the school					
Peace education concepts have some inherent values and skills which are expected to be acquired by the learners					

19. In your opinion what other ways would training peace club officials improve your peace club role in promoting peaceful coexistence among students?

.....

Funding

20. Are there funds given to your peace club to promote peaceful coexistence among students? Yes [] No []

- b. If yes, who gives the funds? Peace club members [] University management [] Faculty [] NGO donors [] Any other specify

21. To what extent does funding help in promoting peaceful coexistence among students?

- a) Very high extent []
- b) High extent []
- c) Moderate extent []
- d) Low extent []
- e) Very low extent []

22. To what extent do you agree with the following statements on funding? Rank by placing a tick in the appropriate place.

1= strongly disagree, 2=disagree, 3= moderately agree 4= agree 5= strongly agree

Statements	1	2	3	4	5
Ending violence and building peace require not only patience and experience but also financial resources					
The financing of peace operations has become a critical issue due to the increasing complexity of peace issues.					
For any institution, the ability to finance its own operations is a precondition for a certain level of effectiveness					
Only a financially independent peace club can effectively impart the necessary skills for peaceful coexistence.					

23. In your opinion what other possible funding activities would your peace club adopt to promote peaceful coexistence among students?

.....

University management

24. Does the university management influence the functioning of your peace club? Yes []

No []

b. If yes, how?

25. To what extent does University management influence peaceful coexistence among students?

- a) Very high extent []
- b) High extent []
- c) Moderate extent []
- d) Low extent []
- e) Very low extent []

26. To what extent do you agree with the following statements on University management influence peaceful coexistence among students? Rank by placing a tick in the appropriate place.

1= strongly disagree, 2=disagree, 3= moderately agree 4= agree 5= strongly agree

Statements	1	2	3	4	5
University management is very critical for inculcating cohesion and integration amongst young people.					
University management supports extra-curricular activities as an important forums for mainstreaming cohesion and integrations issues within the education sector.					
University management influences composition of peace clubs and peaceful co-existence among students					
University management influences funding of peace clubs and peaceful co-existence among students					
University management facilitates on training among peace club officials to enhance peaceful co-existence among students					

27. In your opinion how can the university management help your peace club in its role in promoting peaceful coexistence among students?

.....

Peaceful coexistence peace clubs

28. Rank by placing a tick in the appropriate place. 1= very great extent, 2= great extent, 3= moderate extent 4= small extent 5= very small extent

Paths	1	2	3	4	5
Patriotism					
Conciliation					
Freedom					
Progress					
Justice					
Peacefulness					
Sacrifice					
Loyalty					

Are there other roles played by your peace club other than promotion of peaceful coexistence?

Yes () No ()

If yes kindly explain.....

.....

APPENDIX II INTERVIEW GUIDE

1. What are the main activities of the club?
2. What criteria do you use to choose members of the peace club?
3. How do the activities help in promoting peaceful co-existence among students?
4. What are the challenges of the peace club?
5. Are the members trained and how often does training take place?
6. How do you raise funds for the club?
7. What other support do you receive from the university for the club?