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## **ROLE OF PEACE CLUBS IN PEACE EDUCATION IN KENYA: THE CASE OF CARITAS NAIROBI PEACEBUILDING PROJECT**

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### **ABSTRACT**

*Kenya has experienced inter-ethnic tension, land conflict and election-related violence since re-introduction of multi-party democracy in 1992 with the worst political violence occurring in 2007-08 following a disputed presidential election. Many peacebuilding programmes have been implemented over the years by various stakeholders and, whereas education is a powerful tool for building a culture of non-violence, little effort has been made to integrate peacebuilding efforts into the national education system, with even the few that are covered in the curriculum being scattered across different subjects. This is attributed to limited sharing of experiences from such efforts. The purpose of this study was to document and share experiences on peace education from the implementation of the Peace Clubs component of Caritas Nairobi Peacebuilding Project. The research objectives were to assess the success, establish challenges, determine effects and identify lessons learnt from implementation of the Peace Clubs strategy in the Archdiocese of Nairobi. The study used the descriptive cross-sectional sample survey research design. The target population was Peace Club members in primary schools in Holy Trinity Kariobangi Catholic Parish. The study used secondary and primary data. Secondary data was collected from project records and primary data from respondents using a questionnaire. Descriptive data analysis was carried out and the results were presented using tables and figures. The results indicate various project achievements such as the formation of Peace Clubs and publication of a Training Manual for Peace Club Facilitators. Implementation challenges include some schools*



*viewing the intervention as an extra burden and fundraising for peacebuilding activities. The effects of the Peace Clubs strategy include Peace Club members maintaining high levels of discipline and acting as ambassadors of peace. The lessons learnt include the need for institutional support and voluntary involvement of members and teachers. The study concludes that the strategy has been successful and recommends its replication in other schools and introduction of peace education as a stand-alone subject in the national curricula.*

**KEYWORDS:** Conflict management, Curriculum, Peace, Peacebuilding, Peace Club, Peace Education.

## **1.0 INTRODUCTION**

### **1.1 Background to the Study**

The purpose of peace education is to foster the ability to strive for peace in individual and group relationships, establishing a sense of responsibility for one's decisions and actions, and developing an understanding of the interdependence of people (Peace Pledge Union, 2016). It is the process of imparting, knowledge, values, skills and attitudes necessary for enhancing peace. It also entails a conflict sensitive approach to the development of education plans, policies, structures and systems (Ministry of Education Science and Technology, 2014). Peace education focuses on the nature and sources of conflict, of justice and welfare within and between individuals, of the nature of power and the way in which power influences individuals, groups and nations.

In Kenya, the Peace Education Programme was introduced in 2008 with a view to enhancing knowledge, skills and values for peace (Ministry of Education Science and Technology, 2014). This was in line with the Government's commitment to promoting peace and harmonious coexistence among Kenyans. This commitment is underscored in the social pillar of the Kenya Vision 2030. This blueprint underlines the need to promote a just and cohesive society, enjoying equitable social development in a clean and secure environment (Republic



of Kenya, 2007). Besides, it was an effort by the country to honour her international obligations as a signatory to international treaties and conventions that advocate peaceful and harmonious co-existence among people of all nations. One such obligation arises from Article 26(2) of the Universal Declaration of Human Rights (1948) which requires that education should promote understanding, tolerance and friendship among all nations.

Numerous peacebuilding programmes have been implemented over the years by various stakeholders. Some were started in response to, while others were started and implemented long before the government initiative. The Peacebuilding Project implemented by Caritas Nairobi in the Catholic Archdiocese of Nairobi is one such intervention. This project was started against the background of frequent and cyclical incidents of insecurity and violent conflicts involving individuals and groups of people living within the Archdiocese of Nairobi since the early 1990s (Rukaria, 2009), some of which persisted into the 2000s. This was the period when numerous gangs sprung up especially in the low-income areas of Nairobi and in other urban and rural areas in Kenya. The groups usually had the backing of political opponents, and, generally attracted membership from the youth. Inevitably, violent conflicts between the groups were not uncommon. For example, in a single incident in one night in the early 2000s, a clash between members of two rival groups along Kamunde Road within Holy Trinity Kariobangi Catholic Parish left over 20 people dead.

The Caritas Nairobi Peacebuilding Project was initially started on a pilot basis in 2004-2007 in Holy Trinity Kariobangi Catholic Parish and Christ the King Kibera Parish. At the end, the pilot phase was extended to 2010. The project then got into Phase 1 from the year 2011 to 2013, and was implemented in Holy Trinity Kariobangi Catholic Parish and St. Teresa Mathare Parish. This was followed by a short extension to September 2014 and an “Exit Strategy Period” extension from October 2014 to September 2015. The project partners, Archdiocese of Nairobi and Catholic Relief services (CRS), then renewed their collaboration memorandum which ushered in Phase 2 of the Project.



The Caritas Nairobi Peacebuilding Project aims at reducing insecurity and violence within the jurisdictions of St. Teresa Mathare and Holy Trinity Kariobangi parishes. The two parishes serve large concentrations of urban informal settlement communities. One of the components of the project is Peace Education through in and out of school Peace Clubs. This study was based on this component, and more specifically on in school Peace clubs.

## **1.2 Statement of the Problem**

Kenya has had a history of inter-ethnic tension, land conflict and election-related violence, especially since the re-introduction of multi-party democracy in 1992. The worst political violence occurred in 2007-08 following a disputed presidential election. To respond to conflict and violence, many peacebuilding programmes have been implemented over the years by various stakeholders. One such initiative is the Peacebuilding Project implemented by Caritas Nairobi in the Archdiocese of Nairobi. However, whereas education is a powerful tool for building a culture of non-violence, little effort has been made to integrate peacebuilding efforts into the national education system, with even the few that are covered in the curriculum being scattered across different subjects. The failure to incorporate peacebuilding efforts into the national education system has been attributed to limited documentation and/or sharing of experiences from such peacebuilding efforts. This study, therefore, sought to examine the strategy of Peace Education through Peace Clubs with a view to making recommendations on incorporation of peace education in the national curricula.

## **1.3 Purpose of the Study**

The purpose of this study was to document and share the experiences on peace education from the implementation of the Peace Clubs component of Caritas Nairobi Peacebuilding Project.

## **1.4 Research Objectives**

This study addressed the following specific objectives:



- (1) To assess the success with implementing the Peace Clubs strategy in the Archdiocese of Nairobi;
- (2) To establish the challenges faced in implementing the Peace Clubs strategy in the Archdiocese of Nairobi;
- (3) To determine the effects of the Peace Clubs strategy on peace in the Archdiocese of Nairobi.
- (4) To identify lessons learnt on peace education from the Peace Clubs strategy of the Archdiocese of Nairobi.

## **2.0 LITERATURE REVIEW**

### **2.1 Overview**

At the centre of peace and peacebuilding is conflict. As such, it is not always easy or possible to talk about peace and peacebuilding without talking about conflict. There are many different definitions of conflict, provided by different authorities. One definition sees conflict as the struggle over values and claims to scarce status, power and resources (Coser, 1956). According to Mitchell (1981), conflict is a situation in which two or more social parties perceive that they possess mutually incompatible goals. These and other viewpoints on conflict point to possible causes of conflict to be values, beliefs, power, scarce status, resources, incompatible or contradictory goals and perception.

Individuals, communities and nations have occasionally experienced strained relationships leading to conflicts (Ministry of Education Science and Technology, 2014). Conflicts can greatly impede the realization of national goals and commitments aimed at achieving Education for All (EFA), the Sustainable Development Goals (SDGs), a country's overall vision (like Kenya Vision 2030), national agenda and other international commitments. They have a major impact on the systems and institutions that sustain human well-being and the



provision of social services. Effective conflict management is, therefore, critical in ensuring a stable society.

Internationally, education is fronted as one of the most critical interventions in conflict management and peacebuilding. Consequently, education is expected to promote understanding, tolerance and friendship among individuals, communities and nations. The aims of peace education are many and diverse. They include the need to understand the nature and origins of violence and its effects on both victim and perpetrator, to create frameworks for achieving peaceful and creative societies, and to sharpen awareness about the existence of “unpeaceful” relationships between people and within and between nations. Others are to investigate the causes of conflicts and violence embedded within perceptions, values and attitudes of individuals as well as within social and political structures of society, to encourage the search for alternative or possible nonviolent skills, and to equip children and adults with personal conflict resolution skills (Peace Pledge Union, 2016). Furthermore, peace education aims at using participatory, interactive, experiential and transformative teaching approaches that enhance the learner’s ability to internalize knowledge, values, skills and attitudes for peace. For example, peace education encourages self-expression through co-curricular activities like art, music or drama, all of which can be used for transmitting messages of peace, non-violence and respect.

It is in light of the above that Kenya developed the Education Sector Policy on Peace Education (Ministry of Education Science and Technology, 2014). The policy was expected to contribute to the achievement of peaceful and harmonious co-existence among people of all nations in Kenya. Consequently, peace education was introduced to strengthen peace initiatives implemented through the existing systems and structures in the education and training sector. Peace education has since been integrated into the basic education curriculum, through Life Skills Education (LSE), religious studies, and social studies, as one of the core values to promote peace at the personal, community, national and global levels. Peace Clubs also are identified as a provider of a platform where the skills that promote harmonious coexistence can be learned and practiced.



Two of the channels through which peace education is integrated into the basic education curriculum are subjects in which learners are examined at the end of primary education cycle while the other two are not. Learners are examined in Religious Studies and Social Studies but not in LSE and Peace Clubs. The latter two are more of extra-curricular activities just like Music/Drama Club and religious groups like the Christian Union. As a result, Peace Clubs and their activities are sometimes viewed as unnecessary extra load/responsibility. This is one of the challenges faced by Peace Club members and teachers. In addition, a study by Chiriswa and Thinguri (2015) confirmed that peace education is not sufficiently integrated in the curricula hence the secondary school curriculum may not be effectively contributing to peace in Kenya.

## 2.2 Success with Implementing the Peace Clubs Strategy

To assess the success of any project is to determine the extent to which its planned activities have been achieved (Gitonga, 2010). This means that one has to start by identifying the planned activities and then collecting data on implementation status. Thus, this study sought to determine the extent to which the planned Peace Clubs-related activities in the Archdiocese of Nairobi.

There are many factors that can affect the success of implementing the planned activities of a project (Nuguti, 2009). This also applies for the Peace Clubs activities of the Caritas Nairobi Peacebuilding project. For Peace Clubs, the factors are the quality of Peace Club leadership, support from the school, support from outside the school, availability of training for Peace Club teachers, type of Peace Club activities, and availability of peace education materials. Similar or related views are expressed by Alty (*undated*) who points out that a Peace Club should ideally have two trained teachers (a male and female) to lead the club; the curriculum should be developed so that teachers and learners will need limited preparation and training; there should be weekly meetings; and, it should be conducted in discussion format, rather than a lecture. Finally, a Peace Club should ideally have support from an outside coordinator.



The Peace Clubs component of Caritas Nairobi Peacebuilding project had activities planned for implementation at both the Peace Club level and the project level. For instance, the peacebuilding activities planned for implementation at the Peace Clubs level were participation of Peace Clubs in quarterly Peacebuilding activities, monthly peacebuilding training meetings for Peace Clubs, and participation in quarterly joint meetings with members of Peace Clubs from other schools. At the project management level several Peace Clubs-related activities were planned for implementation. They are development of a Peace Clubs Training Manual; Development of guidelines for Peace Clubs; Training for 12 teachers in peacebuilding skills and establishment of Peace Clubs; Setting up 6 new Peace Clubs in schools; Organization of 1 annual Peace Club activity involving the community at the Parish level; Dissemination of Peace Club materials (*e.g. Peace Club Training Manual and handouts*) to schools twice per year; Provision of peace education resource kits to Peace Clubs (*e.g. exercise books, pens and flipcharts*); and, Holding of 1 review meeting for all Peace Club teachers in the Parish per year.

### **2.3 Challenges in Implementing the Peace Clubs Strategy**

The second objective of this study was to establish the challenges faced in implementing the Peace Clubs strategy in the Archdiocese of Nairobi. The available information from other organizations and countries, as well as other related projects indicates that there are several possible challenges faced in implementing Peacebuilding projects in general, and Peace Clubs in particular. For instance, the Peace Education Programme in Kenya has faced the challenge of mainstreaming peace education in primary and secondary school curricular (Kangethe, 2015). This is because mainstreaming of peace education has not been done across the board.

Peace Education projects have also faced capacity challenges. For instance, the Peace Education Programme in Kenya has faced this challenge (Kangethe, 2015). This has led to



capacity gaps especially in the classroom delivery of peace education. This is despite the heavy investment by the government in the training of teachers.

The emphasis on academic subjects at the expense of value based subjects is another challenge. According to Kangethe (2015), this is the situation in Kenya and it has resulted in the relegation of life skills to a second place. Consequently, they are not given adequate attention in schools.

Another challenge that has been pointed out is that peace education initiatives through the school often have inadequate community based interventions to support and reinforce the gains made (Kangethe, 2015; Peace Pledge Union, 2016). This means that, after acquiring various peacebuilding knowledge, skills and attitudes in school, children find that they cannot implement the same because the environment outside school is either not supportive enough or not supportive at all.

Finally, weak coordination of psychosocial intervention in the event of violent conflicts can be a serious challenge. This is worsened by weak or total lack of a response framework (Rukaria, 2010; Kangethe, 2015). Over time, this can result in a higher frequency and intensity of violent conflicts. Continued exposure of children to such violence could lead to their disillusionment, anger, trauma, apathy and weakening of the peacebuilding tools that they may have learnt previously, such as acceptance, listening, caring, forgiveness, tolerance and fairness have been portrayed. Such children can easily lose trust in adults and security officials and the confidence to report a crime or stand up against injustices (Elewana Education Project, 2016).

#### **2.4 Effects of Peace Clubs Strategy on Peace**

The third objective of this study was to determine the effects of the Peace Clubs strategy on peace in the Archdiocese of Nairobi. Peace Clubs have many potential effects on peace. Generally, they contribute in the replacing the culture of violence with the culture of peace

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(Mukasa, Kikomeko, Kamegisha & Atugonza, *undated*). This can be achieved through equipping the children in school with the right values and virtues before they join the larger community. Peace Clubs thus serve as a powerful way for character formation and promoting national cohesion, tolerance and integration (National Cohesion and Integration Commission & Ministry of Education, Science and Technology, 2014). All these ultimately lead to peace.

Peace Clubs provide a forum where young people can learn peacebuilding skills and apply the same in their everyday life. The members learn the skills of citizenship, dispute resolution and establishment of peer mediation structures and peace education activities in the schools (National Cohesion and Integration Commission & Ministry of Education, Science and Technology, 2014). Thus, Peace Clubs can serve as a good avenue for promoting good relations, harmony and peaceful co-existence amongst students and between schools and their neighbouring communities. Another potential effect of the Peace Clubs strategy is that members can influence their peers to participate in activities that promote the appreciation of diversity, peace, tolerance and national unity (National Cohesion and Integration Commission & Ministry of Education, Science and Technology, 2014). This is achieved through members helping their colleagues to resolve conflicts, members resolving their own conflicts non-violently, and members being highly disciplined. In addition, Peace Club members act as peace ambassadors, i.e. advocating for non-violent conflict management, justice, peace and peacebuilding.

The effects of Peace Clubs on peace can be manifested in a variety of ways (Archdiocese of Nairobi, 2005). For instance, the effects could be indicated by pupils participating in peacebuilding activities voluntarily, shunning violence, and pupils having a positive attitude towards the police and peace. Other indicators are the level of happiness in the community as well as the level of safety in and outside school. This study sought to establish the specific effects of the Caritas Nairobi Peace Clubs Strategy in the Catholic Archdiocese of Nairobi.



## **2.5 Lessons on Peace Education**

Based on the implementation of the Peace Education Programme in Kenya, several lessons can be expected from a Peacebuilding project which has a Peace Clubs component. According to Kangethe (2015), one of the key lessons learnt from that programme is that Peace initiatives through the curriculum need to be supported by sector wide interventions that address issues of peace and conflict. There should also be continuous change in the approaches because issues of conflict are quite dynamic. In addition, there should be adequate and continuous support to teachers in terms of training and materials. It is also important that peace education is accorded support by school management. This study sought to confirm the above, and thereby identify lessons to be learnt from the Peace Clubs component of the Caritas Nairobi Peacebuilding Project.

## **3.0 RESEARCH METHODOLOGY**

### **3.1 Research Design**

A research design is the conceptual structure within which research is conducted (Creswell & Clark 2006). It is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance with the research purpose. Thus, it constitutes the blueprint for the collection, measurement and analysis of data. This study used the descriptive cross-sectional sample survey research design. This is a design that uses a representative sample of a larger population, with the hope of generalizing the findings to the larger population (Orodho & Kombo, 2002).

### **3.2 Target Population**

The target population for this study was 678 comprising of 628 Peace Club members, 22 Peace Club teachers and 28 Parish Ecumenical Coordination Committee members (PECC) members. They were from the nine primary schools that have Peace Clubs within the geographical area of jurisdiction of Holy Trinity Kariobangi Parish.



### **3.3 Sample and Sampling Techniques**

This study used a combination of sampling techniques. First, purposive sampling was used to select only the schools in Holy Trinity Kariobangi parish which had Peace Clubs to participate in the study. Then, a preliminary sample size was determined using the formula  $n = \frac{N}{1 + N(e)^2}$ , where:  $n$  = the desired sample size;  $N$  = Population size (678); and  $e$  = the sampling error (0.05) as recommended by Yamane (1973). Using this formula, gave the preliminary sample size as 252.

Stratified random sampling was then used to select the 252 from various strata as follows: (9) Peace Club Teachers, 233 Peace Club members, and 10 PECC members. In addition, 21 non-Peace Club members were selected from the nine primary schools that have Peace Clubs using simple random sampling. Thus, the final sample was 273 respondents consisting of (9) Peace Club Teachers, 254 pupils (233 Peace Club members plus 21 non-Peace Club members), and 10 PECC members.

### **3.4 Data and Data Collection Tools**

The study collected secondary and primary data. A questionnaire was used to collect primary data from pupils. Secondly, the study used interview schedules to collect primary data from Peace Club Teachers and PECC members. In addition, the study used checklists to collect data from the project staff and to gather data from various project reports and other records. It is important to note that the main data collection instrument for this study was the questionnaire for pupils. The other tools were only used to collect data from other sources for triangulation, that is, data against which the one collected from the pupils could be checked. The questionnaire contained mostly closed-choice questions and a few open-ended questions.



### **3.6 Pilot Testing**

Pilot testing is the process of pre-testing the data collection instrument with a small representative sample with the aim of identifying potential misunderstandings or biasing effects of different questions and procedures (Kombo & Tromp, 2006; Pallant, 2007; Nicol & Pexman, 2010). The main data collection instrument for this study, i.e. the questionnaire for pupils, was pre-tested using a small sample of 25 pupils (being 10% of the sample). These pupils were not included in the final study sample.

The pre-testing helped to point out questions that were difficult to understand, those that could be interpreted differently by different pupils, and those that were similar (i.e. could elicit the same responses). After the pre-testing, corrections and other improvements were made on the instruments and adequate copies were produced in readiness for administration.

### **3.6 Data Collection Procedure**

Peace Club teachers served as data collection assistants for this study in their respective schools. Before commencing data collection, with the help of the Peacebuilding Project Coordinator, the researchers held an informal training for Peace Club teachers on the study and their role in it. The training covered the purpose of the study, research objectives, the data required and its sources, the data collection procedure to be used, how data will be analyzed, the role of Peace Club teachers in the study and logistical issues.

The researchers delivered to the Peacebuilding Project Coordinator the questionnaires together with a summary of the composition of the sample for each sampled school in terms of Peace Club members and non-Peace Club members. The Peacebuilding Project Coordinator, in turn, delivered them to the Peace Club teachers in various sampled schools. Since it was usually not possible for the teachers to administer the questionnaires immediately they were delivered, the Peacebuilding Project Coordinator left them with the respective teachers and told them when she would pick them up. Ultimately, the questionnaire was self-administered by the sampled pupils with the guidance of their Peace



Club teachers. The questionnaire was self-administered because the respondents were deemed to have met the requirement of being reasonably literate as recommended by many authorities (Mugenda & Mugenda, 1999; Kothari, 2012; Oso & Onen, 2009). The respondents were deemed to be reasonably literate since they are allowed to start joining Peace Clubs only when they reach class four, by which time they are aged about 10 years. The Peace Club teacher(s) promptly clarified any questions that were not quite clear since they would be with the respondents as they filled in the questionnaires. The completed questionnaires

### **3.7 Data Analysis and Presentation**

Data entry, storage and analysis were done with the aid of Scientific Package for Social Sciences (SPSS). After data collection, all the questionnaires were coded as part of the data cleaning process. A coding scheme covering responses to all the questions was developed. The coding scheme facilitated the development of an appropriate data structure to enable its entry and storage in the computer, in readiness for its analysis. After all the data was entered into the computer, it was checked and corrected for any errors. After this editing the data was ready for analysis. The study then used descriptive statistics to analyze the data, the results of which were presented using tables.

## **4.0 RESULTS AND DISCUSSION**

### **4.1 Success in Implementing the Peace Clubs Strategy in the Archdiocese of Nairobi**

The first objective of this study was to evaluate the success with implementing the Peace Clubs strategy in the Archdiocese of Nairobi. The study collected data to determine the extent to which the planned Peace Clubs-related project activities were achieved.



According to the project records, three peacebuilding activities were planned for implementation at the Peace Clubs level. These are: Peace Clubs to participate in quarterly Peacebuilding activities, 2 monthly peacebuilding training meetings for Peace Clubs, and quarterly joint meetings with members of Peace Clubs from other schools. The respondents were asked to indicate how frequently the activities were held, on a scale of 1 to 4, where 1= once per week, 2= once per month, 3= once per term, and 4= once per year. The results are presented in Table 4.1.

**Table 4.1: Success in Implementing Peace Club Activities**

Planned activity	Peace Club	Planned frequency	Response on Actual Frequency as a Percent			
			Weekly	Monthl y	Quarterl y	Annua l
Peacebuilding activities by Peace Clubs		1 activity per Quarter	10.2	8.7	64.6	16.5
Peacebuilding meetings for Peace Clubs		2 monthly activities per Quarter	92.9	6.3	0.8	0
Joint meetings for Peace Club members		1 activity per year	1.6	17.4	73.1	7.9

n = 254

The results show that all the planned activities were successfully implemented, with some going by the plan and others exceeding the plan (see Table 4.1). The majority of respondents (64.5%) indicated that the peacebuilding activities planned to be implemented once per quarter were actually implemented on a quarterly basis as planned. Regarding the planned monthly peace education/training meetings per quarter/term, the majority of respondents (92.9%) indicated that the activities were actually implemented on a weekly basis, thereby



exceeding the expectation. On the planned annual joint meetings for Peace Club members, the majority of respondents (93.1%) said that the activities were implemented as planned. It was noted that during the weekly meetings, members were facilitated to learn various topics in peacebuilding, such as conflicts, peace, violence, peacebuilding, forgiveness and reconciliation. In addition, they plan practical activities through which they apply the knowledge such as clean-ups, visiting the sick, planting trees, and composing and presenting poems/songs on peacebuilding to their schools.

In addition, the following Peace Clubs-related activities were planned for implementation at the project management level:

- (i) Develop Peace Club Training Manual
- (ii) Develop guidelines for Peace Clubs
- (iii) Train 12 teachers in peacebuilding skills and establishment of Peace Clubs
- (iv) Set up 6 new Peace Clubs in schools
- (v) Organize 1 annual Peace Club activity involving the community at the Parish level
- (vi) Disseminate Peace Club materials (*e.g. Peace Club Manual, handouts, etc*) to schools twice per year
- (vii) Provide peace education resource kits to Peace Clubs (*e.g. exercise books, pens, flipcharts, etc*)
- (viii) Hold 1 review meetings for all Peace Club teachers in the Parish per year.

Data from the project reports and the discussions held with project staff and Peace Club teachers indicate that only one of the above activities has not been achieved yet. This is the development of guidelines for Peace Clubs. All the other planned activities were achieved. For some of the activities, the specified targets were exceeded. For instance, more than 30 Peace Club teachers were trained, way beyond the target of 12; more than 10 new Peace Clubs were formed, way above the target six; materials for Peace Clubs were disseminate every term, thus three times per year which is more than the target two times per year; and review meetings with Peace Club teachers in each Parish were held every term, thus three



times per year which is more than the target once per year. Some of the Peacebuilding activities were held between members of Peace Clubs in schools within Holy Trinity Kariobangi Catholic Parish. Other activities were held jointly by members of Peace Clubs in schools within Holy Trinity Kariobangi Catholic Parish and St. Teresa Mathare Catholic Parish. Whereas these activities were planned in conjunction with Peace Club teachers, they were largely coordinated and facilitated by the Project Office.

The success in implementation of the Peacebuilding activities was attributed to the fact that the project is largely donor funded. In addition, the project enjoys immense support at the Parish and community level.

#### 4.2 Challenges in Implementing the Peace Clubs Strategy in the Archdiocese of Nairobi

The second objective of this study was to establish the challenges faced in implementing the Peace Clubs strategy in the Archdiocese of Nairobi. The respondents were asked to state the challenges faced by Peace Clubs and Peace Club members in the implementation of the Peace Clubs strategy. The results are presented in tables 4.2.

**Table 4.2: Challenges in Implementing the Peace Club Strategy**

Problem	N	Whether Indicated as a		Frequency	%
		Challenge	Challenge		
		No	Yes		
Inadequate time for members	254	132	52	122	48
Inadequate facilities (furniture, room/space, room not ventilated, pollution, etc)	254	180	71	74	29



Problem	N	Whether Indicated as a		Frequency %	Frequency %
		No	Yes		
Inadequate/lack of materials for members / (e.g. books, stationery, uniform for PC members, etc)	254	188	74	66	26
Inadequate/Lack of Peace Club teachers	254	241	95	13	5
Others (e.g. noise, stealing/losing pens or books, some members insulting others, etc)	254	147	58	107	42
Average	254	178	70	76	30

Key: Decision criteria: Serious challenge = if indicated by over 50% respondents; else not a serious challenge.

The findings show the challenges inadequate time for members, inadequate facilities, inadequate materials, and inadequate Peace Club teachers (see Table 4.2). The findings show that none of the challenges mentioned by the respondents were serious or significant. However, some of the problems were more widespread than others. The most widespread problems were inadequate time (48%) and inadequate facilities (29%). Inadequacy of time includes issues like the meeting time being too short, and the school programme being too demanding. In some schools, the Peace Clubs intervention was perceived as an extra burden. Inadequate facilities comprise issues like inadequate furniture and other infrastructure. This is exacerbated by resource constraints and the limited capacity of schools to fundraise for peacebuilding activities.



Viewed in light of the findings on the success and effects of Peace Clubs strategy on peace, the above findings imply that the challenges faced in the implementation may not significantly affect the impact of the project on peace.

#### 4.3 Effects of the Peace Clubs Strategy on Peace in the Archdiocese of Nairobi

The third objective of this study was to determine the effects of the Peace Clubs strategy on peace in the Archdiocese of Nairobi. The effect of the Peace Clubs strategy on peace was conceptualized to be measured using 13 items. The respondents were asked to indicate whether they agreed or did not agree with each of the 13 statements on various effects of Peace Clubs on peace. The responses were measured on a four point Likert scale of 1 to 4 with 1 as 'strongly disagree', 2 as 'disagree', 3 as 'agree' and 4 as 'strongly agree'. Descriptive statistics were calculated and the results are shown in Table 4.3.

**Table 4.3: Effects of Peace Clubs Strategy on Peace**

Item	N	Mean
Members help colleagues to resolve conflicts	254	3.50
Members resolve conflicts non violently	253	3.30
Members have a high level of discipline	253	3.37
Members act as peace ambassadors - advocating for non-violent conflict management, justice, peace and peacebuilding	253	3.36
Community members happier today than before PC started	254	3.26
Improved level of safety in school	253	3.33
Improved level of peace in school	251	3.56
Improved level of safety outside the school	251	2.93



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Item	N	Mean
Improved level of peace outside the school	237	3.08
Pupils like peace	252	3.61
Pupils do not like violence	251	3.17
Pupils like the police	246	2.98
Most pupils participate in peace activities voluntarily	252	3.55
Average for effects of Peace Clubs strategy	226	3.32

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Key: Mean of 1.00 - 2.44: Low/weak effect

Mean of 2.45 – 4.00: High/strong effect

The findings show that the Peace Clubs strategy had a strong effect on all the indicators of peace; with the overall average being 3.32 (see Table 4.3). The strategy had the highest effect on such peace indicators as pupils liking peace (i.e. having a positive attitude toward peace) with an average of 3.61, improvement in the level of peace in school (3.56) and most pupils participating in peace activities voluntarily (3.55). Other strong effects of the strategy are observed in Peace Club members being highly disciplined and helping their colleagues to resolve conflicts using non-violent means. This suggests that the Peace Clubs strategy has strong effects on peace, and more widely so in schools.

From discussions with the Peace Club teachers, PECC and the Project Officer, the study also established that Peace Club members perform very well in class and in their final exams. Over the years, some of the members pursued their education through secondary school and up to university level while others went on and became teachers. Some are currently are in colleges. In addition to the current Peace Club members, the past members have proved to be strong ambassadors of peace in the community.



#### 4.4 Lessons on Peace Education in the Archdiocese of Nairobi

The fourth objective of this study was to identify lessons on peace education learnt from the Peace Clubs strategy of the Archdiocese of Nairobi. To achieve this objective, the study first sought to establish the factors that determine the success of the Peace Clubs strategy. The ‘determinants of the success of the Peace Clubs strategy’ was conceptualized to be measured using six items. The respondents were asked to indicate whether they agreed or did not agree with each of the six statements on various effects of Peace Clubs on peace. The responses were measured on a four point Likert scale of 1 to 4 with 1 as ‘strongly disagree’, 2 as ‘disagree’, 3 as ‘agree’ and 4 as ‘strongly agree’. Descriptive statistics were calculated and the results are shown in Table 4.4.

**Table 4.4: Determinants of Success of the Peace Clubs Strategy**

Item	N	Mean
Quality of Peace Club leadership	252	2.77
Support from the school	251	2.65
Support from outside the school	252	2.75
Availability of training for Peace Club teachers	247	2.90
Type of Peace Club activities	251	2.95
Availability of peace education materials	253	2.66
Average for determinants of success of Peace Clubs strategy	242	2.79

Key: Mean of 1.00 - 2.44: A weak determinant

Mean of 2.45 – 4.00: A strong determinant



The findings show that all the six factors determine the success of the peace clubs as a peace education strategy with the overall mean at 2.79 (see Table 4.4). The strongest determinants are the type of Peace Club activities (2.95) and the availability of training for Peace Club teachers (2.90). This implies that the quality of the leadership of a Peace Club, support from the school, support from outside the school, availability of training for Peace Club teachers, type of Peace Club activities, and availability of peace education materials all determine the success of the peace Clubs strategy. These findings are consistent with the views of Kangethe (2015) on the lessons learnt from the implementation of Peace Education Programme in Kenya.

## **5.0 CONCLUSION AND RECOMMENDATIONS**

### **5.1 Conclusion**

Based on the findings, this study concludes that the Peace Clubs strategy implemented in the Archdiocese of Nairobi has been successful. It further concludes that the strategy is an effective approach to peacebuilding.

### **5.2 Recommendations**

The study recommends replication of the Peace Clubs strategy. It further recommends the introduction of Peace Clubs in all schools. Finally, the study recommends that peace education should be introduced as a stand-alone subject in the national curricula.

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