

**Peace Education in Uganda:
Educators' Perceptions of a Peace Education Curriculum**

by

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Abstract

In recent years, educators and non-governmental organisations have hastily developed school-based peace education programs to mitigate school violence observed to be a manifestation of armed conflicts. While most of these programs have been successfully introduced in schools; few attempts to document and understand these efforts exist. This study aims to research educators' perceptions of the nature of the Ugandan school-based peace building initiative.

The report is a qualitative investigation, utilizing a case study focus group, in-depth interview approach and document analysis. The case study involved educators in Uganda who were trained in implementation of the Ugandan Peace Education Program since its inception. Twenty-three educators participated in the In-depth Interviews while four former program managers took part in the Focus Group conference. The Focus Group and In-depth Interviews helped to build the synopsis of perceptions, beliefs, and practises of the 27 participants. The resulting profiles coupled with a comprehensive literature review assisted in answering four research questions: Is the Ugandan school-based peace building intervention being effectively implemented by educators? Is the program meeting its goals and objectives? What are the teacher's perceptions of the program so far? Do teachers have any suggestions on how to improve implementation?

The results uncovered several emerging themes including: educators recognizing that the program is beneficial and making a difference, teacher transfers are undermining the program's stability in most schools, educators are overwhelmingly dissatisfied with the current level of support and training they are receiving, and teachers are experiencing significant challenges integrating the program with other subjects. The study acknowledged that although there is much optimism among Ugandan educators about the future of the program, there are concerns about the current practice which may diminish the success of the intervention. The study recommends review of the program's overall implementation strategies, and suggests direct support to teachers by expanding training and retraining workshops and making available sufficient learning resources to schools. Suggestions for policy development and further research that takes into account the students' attitudes regarding violence and their perceptions of the usefulness of the intervention.

Keywords: Peace education; peace building; educators' perceptions; peace education intervention; Uganda

Dedication

I dedicate this dissertation to my late father, Mr. Abuneri Mwaka Owor, and my late brother, Mr. Charles Odongto Owor. These two men have been my source of inspiration since childhood. My father's love of learning and teaching has had a lasting impression on me. My admiration for his love of learning and the arts will always be my point of reference. Father you would have been proud of your son to achieve beyond your wildest dream! I resisted following your footsteps into the humble teaching profession, yet I found myself drawn to it and now I truly acknowledge that pre-ordained calling. I would love to sit with you at my *wangoo* (campfire) and share with you my extraordinary experiences and discoveries of teaching and learning.

To my late brother Charles, you were taken from us too soon because of the darkness and selfishness of men's hearts, but your unselfish work continues in this thesis I now dedicate to you. It was because of your demise that I resigned myself to furthering your vision of caring for the oppressed as my life's work and I make a promise to work diligently at rebuilding your beloved country, Uganda, into a peaceable society. Your vision was that Uganda would become a nation that would respect the rule of law and realise the true 'movement' of democracy for her future. Your fearless disposition and a refusal to be silenced, even by the threat of death, is a character I pray for me to adopt as I live out my remaining days as a servant leader of my fellow humans. May God give me the grace and the courage to live out this challenge in my society and in this planet!

At the end of my race may I hear these words spoken: "Well done my good and faithful servant"!

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List of Acronyms

CNIS	Canadian Network for International Surgery
CIDA	Canadian International Development Agency
HIV	Human Immune Virus
AIDS	Acquired Immune Deficiency Syndrome
ICCU	Injury Control Centre Uganda
IDPs	Internally Displaced Persons
INGOs	International Non-Governmental Organizations
IRIN	Integrated Regional Information Networks
LC5	Local Council 5
LRA	Lords Resistance Army
MDGs	Millennium Development Goals
MoES	Ministry of Education and Sports
MSF	Médecins San Frontières
NCDC	National Curriculum Development Centre
NGOs	Non-Governmental Organizations
NRC	Norwegian Refugee Council
NTC	National Teachers' Colleges
NUSAF	Northern Uganda Social Action Fund
OPM	Office of the Prime Minister
PBR	Pupil Book Ratio
PCR	Pupil Classroom Ratio
PEAP	Poverty Eradication Action Plan
PLE	Primary-Leaving Examinations
PPET	Post-Primary Education and Training
PTC	Primary Teachers' College
PTR	Pupil Teacher Ratio
PRDP	Peace Education Recovery and Development Program
RDC	Residence District Commissioner
REPLICA	Revitalizing Education Participation and Learning in Conflict Areas
SBR	Student Book Ratio
SWOT	Strength, Weakness, Opportunity and Threat
UPDF	Ugandan People Defence Force
ULGA	Ugandan Local Government Association
UPDF	Ugandan People Defence Force
UN	United Nations
UNESCO	United Nations Educational Scientific and Cultural Organisation
UNICEF	United Nations International Children's Emergency Fund
WWI	First World War

Glossary

Acholi Tribe	Acholi Tribe is part of a larger ethnic African group call the Lwo or Luo group. They live in regions of Southern Sudan, Northern Uganda, Eastern Congo, Eastern Uganda, Western Kenya, and North Western Tanzania along the shore of Lake Victoria.
Armed Conflict	A conflict between or among groups, where both sides are armed with various weapons.
Culture of Peace	Set of values, attitudes, traditions, and behaviours that ascribe to the notions of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue, and understanding; it also demonstrates a strong respect for all human rights, non-violence, and fundamental freedoms; education is important to building this culture (United Nations Educational, Scientific, and Cultural Organisation, UNESCO, 1945).
Global Citizen	Someone who takes responsibility as an active and engaged citizen of the world with an awareness of global issues, a respect for diversity, and outrage for social injustice; active in community participation to make the world more equitable (Oxfam, 2006).
Mato oput	Traditional Acholi process and ceremony performed in the case of an intentional or accidental murder.
Oput	Bitterroot of a tree used to cleanse bitterness between two clans.
Peace Education	“Transmission of knowledge about and skills to achieve and maintain peace,” and the “obstacles that stand in the way” (Reardon as cited in Howlett & Harris, 2010, p. 236).
Peace Building	A proactive program that attempts to get to the root cause of violence in a society. It attempts to educate students or the affected population how to live peacefully within a context of conflict and/or violence (Reychler & Paffenholz, 2001; Harris, 2001).
Peace Keeping	A curriculum of studies that include Social justices, environmental education, human rights, multiculturalism peace building, and so on.
Negative peace	The absence of direct or physical violence; aims to prevent war, conflict, and physical violence (Galtung, 1996).
Positive Peace	Absence of structural violence; aims to develop systems that are more democratic by reducing the structures that create inequality and injustice (Galtung, 1996).
Kabaka	A hereditary “king” of the Buganda tribe of Uganda.
Rwot	An Acholi Traditional Chief.
Protracted Conflict	An armed conflict between two groups that has lasted for an extended period of time.
Structural Violence	State of social inequality in which privileged groups exploit or oppress others; created by deprivation of basic human needs, such as civil rights, health, and education (Galtung, 1996; Harris & Morrison, 2003).

Chapter 1.

Introduction

...you go to some schools, you feel, just, this is a peace environment. They have integrated it into their school programs and school planning. Out of the compound you may find peace vocabulary posted on trees, walls, in their school mottos, which I think, is a positive thing. The number of schools doing this has increased....There was a school, Abera Primary school, a displaced school, in Pabo camp, that when even the US Ambassador to Uganda visited that camp and asked, you know, "Why is this experience not happening in the rest of the schools in the north?" So you get those pockets of schools where the schools and the parents have taken it [the Peace Education Program] up, really moving it forward.

(Albert, Focus Group Interview, 2009)

This dissertation is a narrative of a case study of educators' experiences of a Peace Education Program in Northern Uganda. I was compelled to embark on this investigation because of my background as a Ugandan-Canadian with a northern Uganda ancestry and my strong interest and desire in developing educational programs. Having worked as an educator for over 20 years in a peaceful society such as Canada, its public school system, as well as having taught university courses in the Professional Development Program at Simon Fraser University for two years, I have developed a deep-seated belief that education is the best hope for emancipation in any society. Edward Everett a former president of Harvard University said: "education is a better safeguard of liberty than a standing army" (Bolander, 1987). Educators therefore have a critical responsibility and insight into various programs they are obliged to implement in their schools. Furthermore, I believe that as a result of the increasing armed conflicts particularly in Africa, peace education as a field of study as well as a practice is, unfortunately, a necessity in every school in Africa. For these reasons, peace education is going to be a very important curriculum of study in Africa in the foreseeable future (Harris, 2008; Ihejirika, 1996; Malen, 2006). As a curriculum, conversely, peace education programs have been developed and taught successfully in many jurisdictions

around the world to reduce conflict in these societies and their institutions such as schools. I embarked on this particular study of the Ugandan peace education program because I am interested in finding out what educators' think of it and how the program is being exploited in schools in northern Uganda. Moreover, there is an urgent need for peace education in Uganda because of the history of protracted conflicts that has beleaguered her since her creation as a nation. The study presents a detailed view of the experiences of these educators implementing the program as well as their conceptions and interpretations of their efforts in doing so in a conflict-stricken area in the district of Gulu, Northern Uganda. My interest in examining this topic was spawned from having being born in Uganda, yet having lived most of my life as a young adult and an educator in Canada and maintaining family connections to the country. I had a yearning to help bring some change to the country and make a difference in the lives of the children and their families. This was also a vision of my late brother Charles Owor a former MP for Achwa county-northern Uganda, and a constitutional lawyer who was an unrelenting critic of the Museveni administration. Charles was killed in a mysterious motor vehicle accident in 2000, in Eldoret, Kenya. This research is of great value to the field of peace education in that it can be exploited to develop and improve peace education programs with culturally sensitive pedagogies for Northern Uganda and perhaps other regions of East Africa.

1.1. Approach and Research Questions

1.1.1. *Overview of the Study*

This thesis presents the voices of educators who engaged in implementing a peace building curriculum in Northern Uganda. These voices have a great deal to teach us about how the school classroom can be a place for young people to find healing and a sense of hope in a nation filled with conflict and violence. The perceptions of these educators are couched in my own interpretive framework as both a school teacher myself, and a former citizen of Uganda. This interpretive framework is also informed by the inclusion of a document analysis of the curriculum itself and various government policy frameworks related to the peace initiative in Uganda. The research stance for this study could be described as a case study of a small group of "peace educators," nested

within and informed by an understanding of the political and institutional contexts within Uganda.

1.1.2. Research Questions

In this project, I investigated the perception of educators in several schools in the northern Ugandan district of Gulu for the years 2007 to 2009. The questions posed focus on the insight of educators about the various program implementation actions involved in the Ugandan Peace Education Program.

The primary research question this thesis addresses is, “What are educators’ observations and opinions regarding the Ugandan school-based peace building program?” The following were the research questions that guided my study:

- What have been the experiences and perceptions of educators with teaching the Peace Education program in their schools?
- What level of support have teachers received from their school administrators, the District Education Office, and the Ministry of Education?
- What is the perceived importance of promoting the use of the Peace Education Program in schools? What are the factors that inhibit success?
- What suggestions do educators propose for improving how the Peace Education Program is delivered in their schools?

In Uganda, despite the protracted nature of the conflict, school-based peace education programs are not widely implemented. Although many schools in the northern and eastern regions of Uganda (the epicentre of the 20-year conflict) have utilized the program in their schools for several years, the consistency, numbers, and the extent to which the program is being implemented needed to be investigated.

Importantly, the Ugandan Ministry of Education and Sports (MoES) seem to have a strong commitment to the national implementation of the peace program. It has expanded it to the lower as well as the upper elementary grades and most recently to secondary schools (Muboka, 2009). Since educators are on the forefront of direct or indirect implementation of the program, it is important to hear their views about the implementation of the intervention in their school in connection with perceived or actual support from their schools, districts, and nationally through the MoES. It is important to

note that MoES now has the mandate to deliver the program to schools in northern Uganda and nationally, as well.

The Peace Education Program was first developed in Gulu district in 2001 as a peace building program for northern Uganda but there has not been a formal program evaluation of its effectiveness nor is there any plan to review it in the near future. This is cause for concern and only raises many questions such as: are educators delivering the program effectively? Do teachers have the necessary training to teach the program? Are there enough resources such as teacher's guides and learner's books for teachers and students in order for educators to implement the program? What have been some of the challenges of teaching the program? Are there any plans to improve the program? In 2007, the program was accepted and subsequently mandated as a curriculum of study in the Ugandan school system by the Ugandan Ministry of Education. It is taught to Primary 5 (Grade 5) students and some aspects of the program have also been expanded to the lower grades.

1.2. Background and Personal Context

In exploring the background of this study, I describe briefly four special factors that have influenced the conceptualization, execution and the significance for undertaking this study. These factors are societal development and changes during the development and implementation of the program, intellectual and philosophical movement providing the context for the study, professional development in the field of peace education, and the research gaps in existing knowledge about educators' perceptions about the nature of peace education programs in Uganda. First, a brief history will be useful in contextualizing the study.

A brief description of the geographic, demographic, economic, and organizational features of Gulu district will assist in providing an understanding of the context for the case study of teachers' perceptions of the Ugandan Peace Education Program between 2008 and 2010.

Gulu district is a large northern Ugandan district that has since been divided into three districts of Gulu, Amuru, and Mwoya. The region called northern Uganda, which

includes Gulu district, was dramatically and deleteriously affected by the 20-year conflict between the LRA, UPDF from 1986 to about 2006. The area of the affected regions is presented in Figure 1.1 as a map of the affected districts.

Over the course of the conflict between the LRA and the UPDF, more than 25,000 children were abducted by the rebel army to serve as soldiers, porters, sex slaves, and wives of the commanders. By 2006, a number of the abducted children returned from captivity to the internally displaced persons (IDP) camps created by the Ugandan government and to a traumatized community and Acholi society (Baines, Stover, & Wierda, 2006).

In spite of the humanitarian catastrophe, Gulu district and municipality has always been an important and unique region for political administration, and an economic, educational, and religious centre for northern Uganda and a trading gate way to the newly created country of South Sudan.

Gulu district takes its name from its commercial centre, the town of Gulu. It lies 332 km north of the capital of Kampala and consists of Gulu municipality and two counties, Achwa and Omoro. (My ancestral home is in the sub-county of Bungatira in Achwa County.) Gulu has historically been seen as the most important and influential of the northern districts. It shares borders with seven other districts as well as Southern Sudan. The 2002 census put the population at 479,496. In 2010, the population had dipped to 374,700. Over 90% of the population is considered to be agrarian but an increasing number of people are now moving to urban, semi-urban, or trading centres. The main highway running from Kampala to the north, as well as Highway 104, which begins in Mombasa, Kenya, runs through Gulu town and district to Southern Sudan and Central Africa.

Resolution. Unfortunately, I did not have any contact with the Centre concerning this study. Because of time constraints for this study, my primary focus was the school-based peace building program. The focus of the study was identifying Ugandan educators' perceptions about the nature and the delivery of the Ugandan Peace Education Program.

Gulu municipality is home to the largest military base in Uganda. UPDF 4th Infantry Division has its headquarters here. The municipality is also home to three important hospitals. These include St. Mary's Hospital Lacor, which is the largest Catholic missionary health sector investment in the region, Gulu Regional Referral Hospital, and the privately operated Gulu Independent Hospital. The city of Gulu is home to the headquarters of Gulu District Administration, the home of His Highness *La wee Rwotii* (Paramount Chief) David Onen Achana II, the Acholi paramount chief, and Gulu also has the largest unexploited international airport in Uganda.

It is the birthplace of renowned Oxford University graduate, poet Okot p'Bitek, and the French-based internationally-acclaimed Acholi musician, Geoffrey Orema. The district is also the birthplace of both Alice Auma "Lakwena" and the notorious LRA rebel leader Joseph Kony, who were both the originators of the northern Ugandan armed conflict. In addition, Gulu is the birth place of many prominent Acholi/Ugandan political and cultural personalities, such as Eric Otema Alimadi, the former Ambassador to the UN and Ugandan Prime Minister 1998 to 2005; Olara Otunnu, current President of Uganda Peoples' Congress (UPC) and former UN Special Representative of the Secretary-General for Children and Armed Conflict; and Nibert Mao, President of the Democratic Party (DP) of Uganda and LC5 Chairman of Gulu Municipality. Mr. Mao was a Law Firm partner of my late brother Charles Owor in the early 1990s.

As discussed earlier, a number of initiatives were already on the ground; however none of them have explored educators' perceptions of the Peace Education Program, with a view towards understanding: how the program is being delivered, how the educators view the effectiveness of the program, their experience in teaching the program during a protracted armed conflict, and their opinion on the various education policies and politics in Uganda, what their greatest needs are and how they think the

program could be improved. All these views should add an interesting dimension in our understanding of the nature of Ugandan Peace education program.

First, the societal development and changes that made this particular study essential were that Uganda, once entitled the “Pearl of Africa” by former British Prime Minister Winston Churchill, has been plagued by decades of tyrannical rule and dictatorship, military coup d’états, and civil/tribal conflicts. The region of northern Uganda, in particular, was embroiled in a protracted armed conflict that started in the 1980s and lasted for more than 20 years.

Since the early 1800s, the region now called Uganda had significant conflicts from within and without the borders (Atkinson, 1994; Axworthy, 2003; Ocitti, 2011; Otunnu, 2006). These conflicts ranged from Islamic slave traders, who violently uprooted a large number of the populations from their homes, to the brutality of the tyrannical *Kabakas* of Buganda, Mutesa I, and later his son Mwanga in 1884, and the 1953 Ugandan constitutional crisis (Oruni, 1994) and murderous and repressive rule of the dictator Idi Amin and the preceding regimes up to the current government of president Museveni. Recently, one of the world’s most brutal and elusive rebel group, the Lords Resistance Army (LRA) led by Joseph Kony, terrorized northern Uganda, Southern Sudan, and Central Africa for two decades (Chamberlain, 2010; Cook, 2007; Eichstaedt, 2009; Fine & Fine, 2007; Lawton, Miller, & McCormack, 2006; McDonnell & Akallo, 2007). The International Criminal Court presently indicted Kony for crimes against humanity. In the 1880s for example, Mutesa, on some days, was purported to publicly have killed up to 2,000 people a day in an attempt to propitiate his traditional “gods” from an apparent incurable disease. Later on, his son *Kabaka* Mwanga ordered the burning on a funeral pyre of 30 Christian converts who had refused to recant their faith and in cold blood murdered Bishop Hannington, an English missionary who had just arrived in his kingdom of Buganda (Pakenham, 1992).

Because of the historical and recent violent armed conflicts, Uganda has been set back socially, economically, and educationally, especially in the northern region of the country. Some observers have attributed the northern Ugandan conflict to social and economic disparities among the regions of the country, violent regional conflicts, and marginalized minority groups. Furthermore, by the middle of the 1980s the dominant

northern Ugandan ethnic group, the Acholi, had feared reprisal killings by the western Uganda-led military government of Yoweri Museveni for atrocities alleged to have been committed by the previous army when northerners dominated the armed forces and government. This fear induced many northerners to enlist into existing rebel groups, most notably, The Holy Spirit Movement led by the late Alice Lakwena—my Bungatira village childhood neighbour. Although Museveni’s army easily defeated Lakwena, the remnant of her army was soon absorbed into the new rebel group, the Lords Resistance Army (LRA) around 1994 (Catholic Relief Services, 2004).

The LRA waged war against the Uganda People’s Defence Force (UPDF) for a better part of 20 years. Much of the armed conflict was centred in and around the northern Uganda districts of Gulu, Pader, and Kitgum; these districts are collectively called Acholiland.

The immediate consequences of the armed conflict were a vast displacement of almost 90% of the region’s population amounting to about 1.5 million people—mostly into Ugandan government-created squalor camps called *internally displaced persons* (IDP), abduction of more than 25,000 children by the rebel army, and the destruction of cultural and community identity.

Although it was a considerable humanitarian catastrophe, the conflict was at first ignored by international media and Western governments. The Catholic Relief Services in a 2004 article entitled “Northern Uganda: The Forgotten War” highlighted the magnitude of this crisis when it quoted former United Nations Under-Secretary-General for Humanitarian Affairs Jan Egeland as saying northern Uganda was the biggest forgotten and neglected humanitarian crisis in the world (Catholic Relief Services, 2004).

Globally, society was experiencing many changes. The world was witnessing the emergence of the so called “Global Village,” primarily in the information media. The changes included the rapid growth in information technology and communications such as the Internet, with Google development making it easier to locate and retrieve information on any topic. When a terrorist group attacked the United States of America on September 11, 2001 this resulted in a considerable military response from the USA and its allies—the United Kingdom, France, Germany, Italy, and Canada. This response

completely changed the interactions of Western countries with the Middle Eastern and African countries. There was an immediate military response by the USA in Afghanistan and Iraq. The extensive deployment of troops and military resources to Afghanistan, Iraq, and Pakistan was so all absorbing for the USA and its allies that it seems that armed conflicts in many countries did not register on the Western government's radar.

The Ugandan conflict was one of those conflicts that did not draw any interest for Western governments, who by this time were interested in protecting their own countries from terrorism within and without their borders. A *BBC News* story (2003) dubbed the Ugandan conflict "worse than Iraq" and quoted Egeland as stating the conflict was "a moral outrage" (para. 2), yet the West did not respond at all.

Nonetheless, by late 2004, several educational institutions and non-profit organizations had begun recognizing the northern Ugandan tragedy brought on by the protracted armed conflict between the Ugandan government and the rebel group the LRA. The Liu Institute for Global Issues at The University of British Columbia, for example, began writing regular reports and studying the situation in northern Uganda (Liu Institute for Global Issues, 2005).

Two Canadian NGOs founded the "Night to Light Walk" in Langley, British Columbia, and the "GuluWalk" in Toronto, Ontario, to draw attention to the plight of children and the humanitarian emergencies in northern Uganda. GuluWalk became so successful in attracting public sympathy for the tragedy that by 2006 many cities in North America and Britain were taking part in the walk. An American-based NGO called Invisible Children became well known around the world because of their movie about the children affected by war in Gulu district and their recent campaign called Kony 2012. Two noteworthy documentary films were also produced, *Uganda Rising* (Lawton et al., 2006) by a Vancouver, British Columbia, based non-profit media company called Mindset Foundation and *War Dance* (Fine & Fine, 2007) by Shine Global, the winner of the Sundance Film Festival and also nominated for an Oscar for best documentary in 2007.

On the print media and public engagement front, several books were published in North America about the child abduction, child soldiers, and LRA atrocities. The

Kacoke Madit, an initiative for “the people of Acholi to find a peaceful resolution to the northern Uganda conflict” (Kacoke Madit, 1998, cover) was formed in the United Kingdom. Kacoke Madit conducted conferences in London, England, and Nairobi, Kenya, from 1997 to about 2002 to find a solution to the conflict. The group also published a regular journal in collaboration with Conciliation Resources (Kacoke Madit, 1998, 2000; Lucima, 2002). A heart-breaking article and a photographic essay by Beharie, Marsh, and Warren (2006) entitled, “Exodus by Night,” was published in World Vision Canada’s *Childview*. It chronicled the plight of the children of northern Uganda in relation to the armed conflict. Juba Peace Talks with the rebels were conducted in Southern Sudan city of Juba and documented by the Liu Institute for Global Issues and Gulu District NGO Forum in 2006 (Liu Institute for Global Issues, 2007). At this time I had the opportunity to make a presentation to Mr. Deepak Obhrai, the Parliamentary Secretary to the Canadian Federal Minister of Foreign Affairs in Langley, British Columbia I asked Mr. Obhrai to encourage the Canadian government to publicly endorse the peace talks with the LRA as the only viable option for peace as opposed to military action by Ugandan government. I also asked for more commitment from the Canadian government to help the Ugandan government work towards peace in northern Uganda (Warawa, 2006).

By 2006 there was wider exposure of the conflict in northern Uganda to the Western world. However, although many people around the world were beginning to realize the extent of the conflict and the issues associated with it, the war was unrelenting and continued unabated until about the end of 2007. At this time, the LRA was pushed out of their bases in Southern Sudan to Central Africa where they remain and continue to wreak havoc on the population of that region.

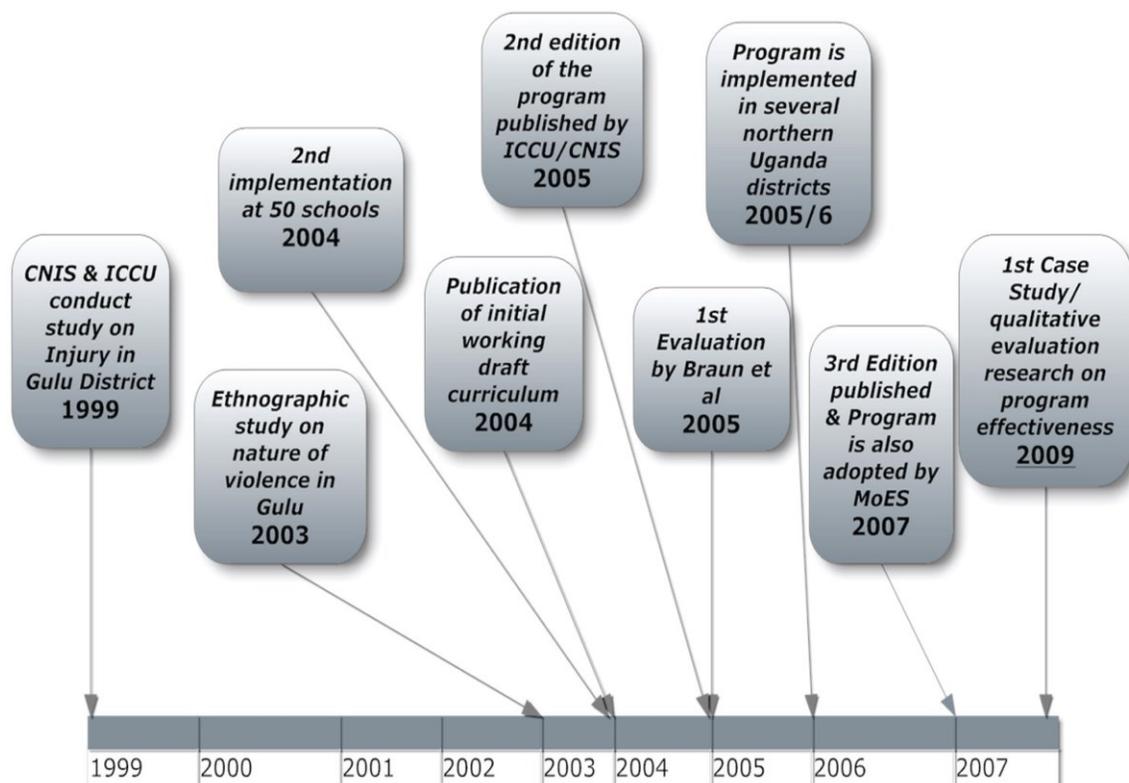
In the late 1980s, a Canadian surgeon and his non-profit organization, Canadian Network for International Surgery (CNIS) was conducting research on land mines and injury in Gulu district when he observed that schools in the district were now significant sites of violent injury among students. CNIS approached me and several Ugandan Canadians to facilitate the development of a local school-based peace education program to mitigate the problem of violence in schools in Gulu district. A CNIS 2003 press release entitled *BC Professionals Peace Building in a Uganda War Zone*

introduced and informed the Vancouver public about the formation of a Ugandan peace building program, including my contribution and participation in the initiative.

The press release also revealed to the Vancouver public that this peace building effort was a continuation of the work that CNIS was already doing in northern Uganda since 1989. At the time CNIS injury surveillance in Gulu district had revealed that the lifetime risk of injury or death in Gulu was 33% and that 50% of these deaths were related to gunfire. Schools were noted as targets. Many children had died during the conflict period (CNIS, 2003). (See the timeline of the program development in Figure 1.2.)

By 2002, a funding source for a pilot program was secured from the Canadian International Development Agency (CIDA) peace building fund and in early 2003 a rudimentary peace building program was developed by me and two Ugandan educators. The program was also presented to a small group of teachers and school administrators in three schools in Gulu. A pilot program was developed and implemented in six schools that year. Figure 1.3 illustrates how the program was implemented between 2001 and 2007. Subsequent years saw more funding from CIDA for the expansion of the program to 50 schools.

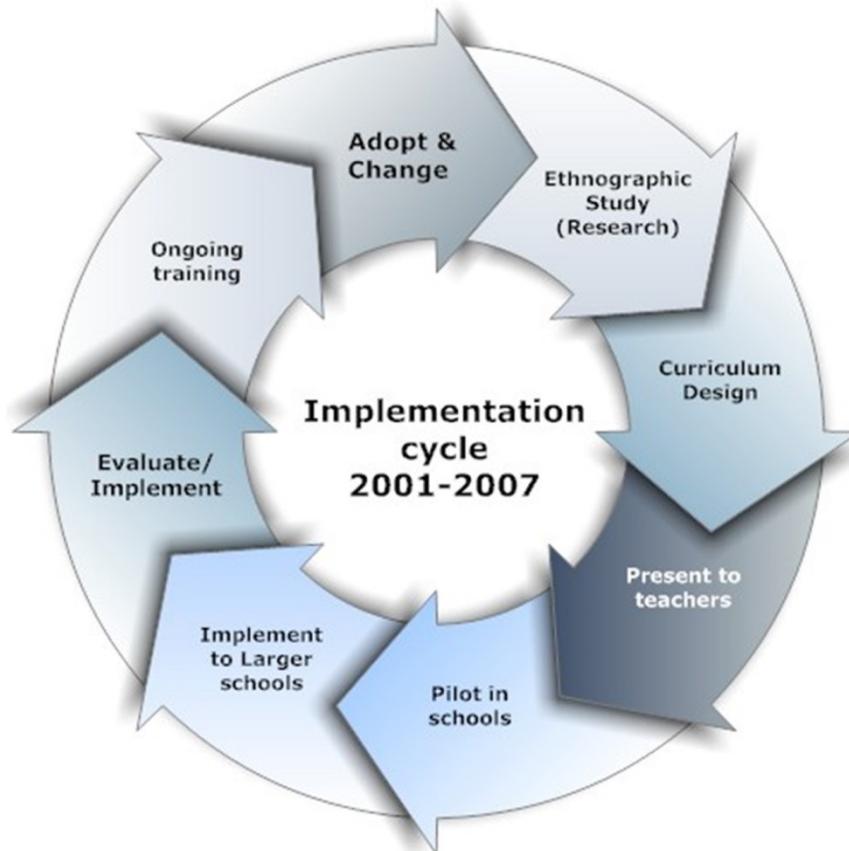
Figure 1.2. Timeline of the Uganda Peace Education Program



Injury Control Centre Uganda (ICCU) took on the task of expanding the program on behalf of CNIS and conducted numerous training workshops for teachers and administrations in Gulu district schools and other surrounding districts in northern Uganda that were also affected by the conflict.

By 2007, the peace building program had been presented to many teachers and students in various districts. At this time, the Ugandan Ministry of Education and Sports invited several organizations that had developed peace education curriculum and/or were implementing such an intervention in northern Uganda and elsewhere in the region to present their program so that a suitable program could be developed for national use.

Figure 1.3. The Implementation Cycle of the Ugandan School-Based Peace Education Program



Two of the programs were selected, one by World Vision and the curriculum that I developed for CNIS and ICCU. The Ministry of Education and Sports subsequently adopted the CNIS/ICCU course as the sole peace education course for national use that same year (Focus Group Interview, 2009).

A formal peace education program had not been implemented in Uganda schools until the introduction of the CNIS/ICCU program, for which I facilitated the development. Furthermore, there was no evaluation or assessment apparatus embedded into this particular syllabus when it was developed. The main goal at the time was to introduce the intervention and put it into operation as soon as possible in as many schools in the conflict regions and eventually to all schools in Uganda.

An evaluation report entitled “Peace Building Curriculum Implementation in 50 Primary Schools in Gulu District” Uganda was written by Braun, Odongo, and Olwor for CNIS and ICCU in May 2006. The study found that the peace building curriculum was viewed by the Uganda Ministry of Education and Sports to have value in terms of both structure and content, to the extent that it now forms the basis of the integration of peace education material into Primary 1 to 7 throughout Uganda. An internal evaluation in this research project, measuring changes in children’s attitudes, clearly noted a shift away from conflict and violence to non-violent responses to provocation. Reflection on teachers showed attitude changes including a shift away from corporal punishment in project schools. Braun et al. (2006) concluded that additional research on attitude changes could be undertaken and built into an enhanced peace building curriculum. They also concluded that the positive impact of the program at the school level could be transferred to community benefit through enhanced linkages between schools and communities. The report recommended that CNIS and ICCU approach the CIDA again for follow-up project activities to address the war-affected population in northern Uganda, and specifically to build on current project learning. They also recommended replication opportunities to transfer learning to other areas.

Thousands of educators and students throughout Uganda have now been exposed to the program, and it has been adapted for use in Axum, Tigray region of northern Ethiopia and Gambela region of south western Ethiopia. The current study of educator perception of the Ugandan Peace Education Program commenced in 2008 and was centred on schools in Gulu district in northern Uganda. Please refer to Figure 1.2 for illustration of the evolution of this peace education intervention.

1.2.1. Professional Background

The program was developed by me and two Ugandan educators for a Canadian organization called the Canadian Network for International Surgery (CNIS) and its Ugandan partner Injury Control Centre Uganda (ICCU). It has since been adopted by the Ugandan Ministry of Education and administered by the Ministry of Education and Sports.

The program was originally developed for the war ravaged regions of northern Uganda. Its major aim was to serve as a proactive tool for changing attitudes in students in Primary 5 towards violence as a means of resolving conflicts. The founder and former President of CNIS, Dr. Ronald Lett, in an executive summary for a proposal to the CIDA concisely spelled out the purpose of the peace building curriculum for Ugandan schools. He listed the benefits of a peace building program and the need to develop capacity within the schools to affect change when he wrote:

Uganda must change a pattern of war to the development of domestic capacity for peaceful resolution of conflict. This capacity needs to be developed within the minds of all Ugandans; however, children are the best hope for that change and the primary target audience in this proposal. This project proposal focuses on extending the curriculum to 50 Gulu schools, which is 20% of all primary schools in the district. The next step would be to have the curriculum in all Gulu schools and the long-term objective is for the non-violent conflict resolution curriculum to be established nationally after it is included in the syllabus in 2007... For the curriculum to succeed it is important to educate the Ugandan and Canadian public concerning the issues of violence and injury and link peace building with non-violent conflict resolution in Uganda through public engagement programs in Uganda and Canada. This understanding should promote community support for the curriculum change thus strengthening sustainability. (Lett, 2004, p. 1)

This study focused on classroom teachers and school administrators in Gulu district who were responsible for direct or indirect implementation of the program in their schools and/or classrooms.

The pilot program was eagerly received in northern Uganda by district and school administrators, educators, teachers, students, and parents. There was a lot of promise and enthusiasm in the program when I was involved in it at the formative period. I was the lead author and developer of the learning units and also the instructor and facilitator of the first and second training workshop for teachers and school administrators. The two co-authors got involved with the later training workshops along with the directors of ICCU. At the time of the first training workshop, the program was not yet completed as a teacher's or learner's resource. My two Ugandan colleagues, Rev. Ali Ocan and Mr. Samuel Bbosa were given the task of giving the program a local character and standardizing it for teaching in a Ugandan elementary school setting. At this formation

period, six schools were selected in Gulu district as base research schools by ICCU. Three schools were identified as the experimental schools and three other schools were to serve as the control schools. Head teachers and senior teachers from the three experimental schools were invited to attend and participate in a 3-day peace building program training and implementation workshop in Gulu town. The baseline data was assessing students' attitudes towards violence in the six schools in the district. I was later involved in subsequent projects mostly in expansion of the program with financial contributions from the CIDA.

In addition, other significant factors might negatively affect any attempt at entrenching a program in schools, post conflict. Caplan (2008) explains such a complexity when he said that although it is:

better to be a "post conflict state" dealing with post conflict reconstruction than to be in the midst of actual war, [But] no one should underestimate the monumental problems created by the chaos, devastation and trauma of conflict or lack of human and financial resources to meet them. (p. 68)

This has been the nature and the challenge of implementing the Peace Education Program in northern Uganda, which was moving from a conflict to a post-conflict state.

There is also an important political perspective on education to consider. Most prominently, the Ugandan government document entitled "Education Recovery in the Greater North, Eastern, and North Bunyoro Districts under the PRDP Framework: Blue Print" was assessed for research on the effective implementation of the Peace Education Program (Pincer Group International, 2008a). In political theory and modern states, Held (1989) reminded us that politics is all encompassing, involving everyone and every aspect of human affairs, including educators working in all areas of education. I am of the opinion that the area of peace education is no different. The Blue Print was developed on behalf of the Ugandan Local Government Association (ULGA) and the Ministry of Education and Sports (MoES). The PRDP is a framework whose goal is to first provide a framework and opportunity for disaggregating the region's needs and priorities from national programs and "provides another window of opportunity to rally efforts in an integrated manner to effectively address the appalling state of education

and development in the [conflict] regions of Uganda” (Pincer Group International, 2008a, p. 7).

The Government of Uganda has established this framework for peace and education recovery to demonstrate that there is a national political will and commitment to enabling the conflict affected regions to “catch up” with the rest of the country. The document said:

It is about facilitating the integration, coherence and relevance of the government of Uganda development strategies in the Greater North, Eastern Uganda and Northern Bunyoro, and is premised on the fact that past national sector policies, plans and strategies could not effectively address the region’s specific conflict, and poverty related challenges and indices that have consistently remained the lowest nationally, along with its eroded internal absorptive capacity.

(Pincer Group International, 2008a, pp. 7-8)

The Blue Print document continued to identify the socio-economic and political links of the regional educational woes when it reviews trends and projections in the conflict region (Pincer Group International, 2008a). These trends and projects when combined with outcomes of historical, socio-economic, political, and systemic equity issues will figure prominently in the analysis of the Peace Education Program in Uganda.

This project on educators’ insight into the Ugandan peace education curriculum was undertaken at a time when there seemed to be an honest stock-taking of education service delivery and a unified region-wide response. Moreover, the Local Council 5 (LC5) chairpersons and Residence District Commissioners (RDCs) in the Peace, Recovery, and Development Plans regions seem to attach a greater importance to education. The leaders have also proposed an education summit that would look further at education in these regions. Therefore, there will be a discussion on the political perspective that effects the implementation of the Peace Education Program among other programs (Pincer Group International, 2008a).

I am writing about the Ugandan school-based peace building or peace education program to discover educator perceptions on the value usefulness of the program, which derives from my desire to understand qualitatively, the experience of teaching the program, and implementing it. Insights gained from such accounts would be valuable in

further refining the program, or its continued delivery in various other similar situations. It is my hope that the study will support those educators in the post-conflict regions who have worked very hard in helping to develop this unique education program. Their work has been foundational in establishing peace education in Eastern Africa. This program is currently taught to thousands of children in Uganda and Ethiopia and is hopefully influencing them in a positive way.

1.2.2. Intellectual Background

For the purpose of this project, I describe the problem and significance of researching educator perceptions of the effective implementation of the Ugandan school-based Peace Education Program and situate the research in terms of peace and change theories as well as philosophical, socio-economic, and historical/political perspectives.

Conceptualizing educator's perceptions and system theory is central to any research and attempts to understand the program. In this project, I will consider the works of Harris, Fountain, Reardon, Galtung, UNESCO, Franklin and Thrasher, Stake, Ekanola, Chen, Brochman, and Hopson. There are important historical and socio-economic perspectives, too. One such perspective is brought forward by Ekanola (2009) in his work entitled: *Realizing the Value of Peace in Africa*. In this project, Ekanola's perspective on the value of peace in Africa will be considered along with some Ugandan historical perspective. According to Ekanola, the underlying reason for the wave of violence across Africa is the general belief that violence is a morally acceptable means of achieving desired social ends. From this view point; therefore, the notion of the "just war theory" suggests that violence should be a last resort. Hence, people usually do not exercise any restraint in their resort to violence. The negative consequences of war are seen as justified by the socio-economic or political ends. Ekanola said that some scholars even justify the use of violence because it is the only means of achieving development in society (Ekanola, 2009). Obviously, these views would contrast greatly from the Acholi traditional socio-cultural norms or views on conflict or violence. *Mato oput*, an Acholi conflict resolution method, will be called upon throughout the project as a set of lenses through which to view some of the perspectives. Moreover, the notion of *mato oput* has been embedded in the Ugandan school-based Peace Education Program

as a significant element of study. Other contemporary socio-economic factors affecting the conflict region will also be considered. How have all these perspectives affected the implementation of the Peace Education Program? These questions should help in conceptualizing and analyzing the educator's perception. The work on developing children's moral intelligence (Borba, 2001), the widely used violence prevention program (Committee for Children, 1992), and the Acholi traditional concept of *mato oput* conflict resolution fare significantly in the peace building program and will be further discussed throughout this thesis .

1.3. Importance of the Study

This study seeks to illuminate the practice of peace education in a specific Ugandan context, which will add to the knowledge base of the emerging field of peace-building in a protracted conflict and post-conflict society in Eastern Africa. Moreover, the context for this study is unique in that Uganda has suffered for many years of conflict and remains stricken with problems of violence and disorder. Any study attempting to investigate a peace initiative such as this curriculum is a contribution to our understanding of global issues surrounding peace.

Second, the general problem of peace education programs has intrinsic importance affecting school-based peace education programs in Africa. As conflict persists in and around East Africa, school age children are adversely affected and in recognizing that these children will eventually be the leaders of their nations, it is imperative to help them make a paradigm shift about resolving personal and societal conflicts in a peaceable manner.

Third, although a previous study had turned up some positive evidence concerning the effectiveness of the program, there has been very limited scholarly study after the MoES adopted the particular program. Moreover, there have not been any extensive qualitative studies since the initial evaluation by Braun et al. (2006). To the best of my knowledge, this is the first case study of the program involving a focus group and an in-depth investigation into educators' perspectives and experiences in implementing peace building programs in northern Uganda, their feedback about the

effective application of the program, and insights into the most effective way to administer it is of great importance to the field of peace education

1.4. Assumptions and Declarations

How a researcher approaches a problem is based on the unique constellation of background and experiences that defines and shapes one's moral self and contributes (Nash, 2002, p. 61). As the lead author of the Ugandan Peace Education program, I was placed in a position of influence, and noteworthy responsibility. While not directly involved in the action, I was a 'player', obligated to contribute to an acceptable understanding of the topic (Kidder, 2003, p. 183). However, from the perceptions of the educator, the Peace Education Program takes on a very different form and appearance. It was this perspective that I tried to understand.

In discussing the "voices of conscience," Green (1985) described the conscience as memory or "rootedness"—best described through narrative and story. This is much more than a sentimental cry for what was—it is more so an indication of who I am as a member of a group/people. As a lead author of the Peace Education Program and member of the larger educational community, I needed to declare and acknowledge potential assumptions, perceptions, and biases that may exist. As an observer in a private world, I honoured the unmitigated trust by the Ugandan Educators through permission and consent to participate. An agreement established ahead of time was essential to the process and was respected at the conclusion. In this case, as an insider/outsider in the endeavour, I also had to consider my position not only as the lead author but also a foreign educator/researcher with deep Ugandan ancestral roots. What impact would this approach have on the willingness and types of responses given by the respondents? How would I utilize the results? Would the results of the study impact political agendas and cause difficulty in sharing my findings? All these questions become important as the study unfolded. I needed to be aware of my own purpose in conducting the study guided by the words of Michael Fullan (2001) who has maintains that:

Every leader, to be effective, must have and work on his or her moral purpose... Moral purpose is about ends and means. In education, an important end is to make a difference in the lives of students. But the means of getting to that end are also crucial. (p. 13)

My decision to write in the first-person was “motivated less by arrogance and the need for self-revelation than by personal necessity” (Nash, 2002, p. 1). While Nash proposes that self-revelation is of lesser importance, I would advance this need to be consistent with a 1-person narrative. Writing in the first-person is a necessity borne out of a need to examine personal motivations rather than one of conceit and pretension (p. 1). Putting my own feelings “on the table” in a declarative sense was crucial to the legitimacy of this study and assisted in explicating the topic at hand. Researchers must declare themselves as integral members of the research story. Nash (2002) argued for this consideration through what he refers to as the First Moral Language of Background Beliefs, stating that, “each of us lives in what can be called a metaphysical life-space where we experience ethical dilemmas from a vantage point... our ethical centre of reference, our primary moral subtext” (p. 37). The purpose in acknowledging this “first language” is to locate decisions, judgments, and activity within personally held background beliefs. The researcher must characterize his or her perspectives based on background, experiences, and upbringing, his training, experience, norms of practice and expectations of role shaped his approach. Nash referred to these as necessary attributes—part of my professional identity and membership that contribute to the eventual action (p. 84). This language of “thick description” gives rise to how I was positioned as a researcher in the study and as a leader in the system.

Glesne (1999) has described two roles that the investigator plays in a qualitative study: “researcher as learner” and “researcher as investigator.” The learner role requires having a clear sense of self from the outset of the study. Acknowledging one’s own pre-dispositions assists the researcher in becoming a “curious student who comes to learn from and with research participants” (p. 41). The researcher must be a good listener, open to new thoughts and ways of understanding, and willing to learn from the participants, and so must maintain open communications with the participants. Glesne (1999) suggested that one must recognize the investigator’s expertise, but also their “subjective relationship to the research topic” (p. 17).

In qualitative research, bias is not controlled in an attempt to keep it out of the study, but as Glesne (1999) stated it serves as tool of reflection of your increase distortion and perceptions or insight:

When you monitor your subjectivity, you increase your awareness of the ways it might distort, but you also increase your awareness of its virtuous capacity. You learn more about your own values, attitudes, beliefs, interests, and needs. You learn that your subjectivity is the basis for the story that you are able to tell. It is the strength on which you build. It makes you who you are as a person and as a researcher, equipping you with the perspectives and insights that shape all that you do as researcher, from the selection of the topic clear through to the emphasis you make in your writing. (p. 109)

Stake (2005) believes qualitative research study is intensely interested in personal views and circumstances of the participants or the case being studied. This aligns well with my concern with the implementation and delivery of the Ugandan peace building program and my strong interest in educators' opinions about the program. I maintain a strong advocacy for peace education in Uganda and in British Columbia as I facilitate several social justice workshops for educators throughout the province (BCTF, 2013). I am also a proponent of the peace education workshop (Creating a Culture of Peace) at the school setting. Therefore, I had to be constantly aware of this subjectivity and the potential for bias.

1.5. Organization of the Thesis

Chapter 1 provides a brief introduction to the study. Sections on the purpose, importance, and implications of the study are followed by an outline of the research question and sub questions and an overview of the research approach. I also offer a preliminary definition of the concept of educators' perceptions in relation to peace education programs, describe my philosophical perspective, and indicate my assumptions and declarations.

Chapter 2 is intended to frame and delimit the study through a review of the relevant literature. The concept of educator's perception is introduced and narrowed to three perspectives about peace education in general: peace theory, nature, and research. The literature review further explored school-based and peace building programs in general and obstacles to peace education. This section is then followed by a discussion of the relevant research into theories, nature, and research on peace. Following these sections, system theory, which exposes the nature of programs is

examined. How it can be sustained or what causes it to fail? This chapter then delves into some of the potential factors for enabling the formation of engagement such as school climate, capacity, and school population size. A short review of the literature concerning two potentially helpful theoretical perspectives as potential background to the nature of peace education are also explored—the concept of structural violence and the nature of peace (Bar-Tal, 2002; Jeong, 2000) which affects everyone including educators in a society afflicted by conflict and war (Chen, 2005; Galtung, 1996; Harris, 2002; Ihejirika, 1996).

Chapter 3 describes the research methods utilized in this study. Following a brief outline of the case study methods approach employed, the nature of the research setting is described. The next section explains who participated in the study and how the in-depth and focus group was organized, conducted, and coordinated. This section also provides detail on the group interview process, and the coding and analysis methods. The chapter ends with a discussion of the limitations of the study.

In reporting the results and summary of findings in Chapters 4 and 5 respectively, I have organized the chapter sections according to the themes that emerged from the research questions in both the focus group and the in-depth interviews data. I then chose to organize the flow of the report by presenting the data for each interview and documents followed by the emerging themes.

In Chapter 4, I included the relevant in-depth, focus group questions along with a table representing the in-depth data and document analysis. I provided some educator's responses excerpted from the interviews, which are exemplary of educator's opinions on the particular topic. The excerpts are representative of the voices of educators from northern Uganda.

In Chapter 5, I created a SWOT diagram that is intended to capture many of the elements, which educator's perceived to be essential. I conclude with a short recommendation. I end the chapter with several recommendations, which are supported by the literature review and stem from this study. These recommendations are organized as follows: For practice, for learning opportunities, for policy development and for further research complete this chapter.

1.6. Summary

In this chapter, I have stated my perception that the Ugandan Peace Education Program is facing challenges in terms of its delivery. Various implementation issues seem to threaten the sustainability of the program. In beginning this study, I was concerned that teachers might not have all the tools they needed to successfully implement the peace curriculum in Ugandan schools. Furthermore, my strong belief was that among other factors, the lack of support in terms of training and resources from the districts and MoES was eroding the effectiveness of the Peace Education Program. I have also described the purposes of the study, why I consider it to be important to study educators' perceptions, and have provided an argument that there is much optimism among educators about the future of the program but also caution that the current level of support as voiced by the educators is not sufficient and if not addressed could undermine the success of the program. The specific research question in this study was to examine from educator's perspectives what constitutes nature of the Peace Education Program. Through the use of a focus group interviews, in-depth interviews and documents, I sought to understanding of several key factors that contribute to the stagnation and/or success of the program as well as find ways to strengthen the program for the benefit of students, teachers, and the society.

In utilizing the qualitative case study method, this dissertation seeks to examination the implementation of the Ugandan school-based peace education curriculum from various perspectives. These perspectives include the background and many factors that were influential in the study's conceptualization, execution, and formulation of the research questions and the professional significance of this study to peace education in protracted armed conflict and post conflict in an African society.

The relationship between success of peace education within a peace and system theory framework, program evaluation, and socio-economic and geo-political dilemmas is the central theme that will be addressed in the Literature Review in Chapter 2 and in the presentation of Methodology in Chapter 3. Chapter 4 will present and analyse the research data collected during the study in relationship to themes in the literature review and Chapter 5 will conclude the study with several key recommendations for practise, for

learning opportunities, for policy development, and for further research based on the findings of the study.

Chapter 2.

Literature Review

2.1. Introduction

This chapter provides a general review of the literature with respect to the nature of peace education and educators' perceptions, along with a brief review of relevant literature on peace building programs, school-based peace building, peace theory and research, nature of peace research, and obstacles to peace education programs. I also describe one theoretical perspective of *System Theory* Chen (2005) that is useful in developing a model of how a program is affected and nurtured in school settings. I have directed my attention to those writings and studies that develop the construct of educators' perceptions of peace education, in particular, educators' perceptions about the Peace Education Program. It is delimited by time and space focusing primarily on studies by Harris (1996), *Peace education in post-modern world: Editor's Introduction*, and Ndura-Ouedraogo (2009) study, *Grassroots voices of hope: Educators' and students perspectives on educating for peace in post-conflict Burundi*, and fundamentally limited to the educators in northern Uganda and peace educators' perspectives.

The goal of this literature review is not to exhaust the meaning of perception; rather it is to listen to educators' personal views on the nature of the Ugandan peace education curriculum. Little is known on how Ugandan educators perceive the nature of the program they are required to implement. Moreover, there is limited literature dedicated to educators' perceptions of a peace education programs. For this study I will consider the works of Mamah et al. (2002), Bar-Tal (2002), Donnermeyer and Wurschmidt (1997), and Ndura-Ouedraogo (2009) to help frame the nation of educators' perceptions.

2.2. Educators' Perceptions

Perception is a broad concept and, as a result, is difficult to define. Blackburn (1994) indicated that the concept of perception is “a fundamental philosophical topic from both its central place in any theory of knowledge and its central place in any theory of consciousness” (p. 271). Blackburn further explains the notion of individual perception when he said: “To have perception is to be aware of the world as being such and such away, rather than to enjoy a mere modification of sensation. But such direct realism has to be sustained in the face of the evident personal (neurophysical and other) factors determining how we perceive” (pp. 271-272).

Bar-Tal (2002) said, as opposed to traditional subjects, success of peace education is significantly dependent on the motivations, views, and abilities of teachers. Peace education, Bar-Tal argues, requires the acquisition of values, attitudes, skills, and behavioural tendencies by pupils first for it to be successful. Teachers or educators therefore need to possess these objectives as well. Bar-Tal wrote: “teachers who carry out peace education have to cherish its values, hold comparable attitudes, and exhibit similar behavioural tendencies” (p. 33).

In addition, Bar-Tal (2002) maintained that this prerequisite for educators' to teach peace education is problematic because most teachers come into the profession without the required disposition to teach peace education, moreover, some teachers, he said, may even hold contradictory opinions about the value of peace education. Furthermore, Bar-Tal cautioned that having the appropriate disposition to teach peace education is not proficient because teachers need a special level of pedagogical skills and expertise in order to teach peace education successfully. Educators therefore need to internalize the values, attitudes and beliefs as well as the use of experiential learning and dedication to causes that may be controversial in the society (Bar-Tal, 2002). Bar-Tal also said that besides teachers possessing the necessary skills, knowledge and motivation, the educational systems must first develop training programs to impart these skills and knowledge without which peace education cannot be successfully implemented (p. 33).

A study of educators' perceptions of D.A.R.E program found that educators' perceptions of these programs influenced the program effectiveness even beyond its

initial adoption (Donnermeyer & Wurschmidt, 1997). In his study on educator's perspectives on education for peace, Nduru-Ouedraogo (2009) found that both the educators and students perceived education as an important vehicle for critical engagement about ethnicity and interethnic conflicts. This finding Nduru-Ouedraogo argued would enable a shared and validation of individual as well as collective experiences prior to the beginning of the process of reconciliation and peace building.

I believe that there is a strong connection between educators' perceptions and the nature of peace education in Uganda. However, while the study of educators' perceptions is broad in education, the study for this thesis is focused solely on the perception of Ugandan educators' delivering the Peace Education Program. I chose to focus more closely on the voices of these educators in connection with the various and appropriate concepts of peace education and or peace building within a school setting.

2.3. Peace Building Programs

Although there are numerous bodies of literature directly related to the nature of peace building curriculum and teaching peace education in Western countries, there is limited, if emergent, literature on peace building programs or research on violent conflicts in the developing world, particularly programs directed for use in regions involving armed conflict and post-conflict societies. Moreover, there are very limited examples of program evaluation related to peace education in Africa in particular. As a result of the review of literature, I will highlight three aspects of peace building or peace education programs in conflict/post-conflict societies. Besides the Ugandan Peace Education Program, I have reviewed a school-based peace building program developed for parents and teachers in Afghanistan, and school-based peace education programs in Sierra Leone, Burundi, and Liberia. The draft peace building curriculum for teachers and parents in Afghanistan was developed at the Centre for Peace Studies at McMaster University in Hamilton, Ontario, Canada by Weera, Santa Barbara, Santa Barbara, and MacQueen (2000). The curriculum entitled "Breathing a New Breath into the People of Afghanistan: A Peace Curriculum for Teachers and Parents" was developed in partnership with the Swedish Committee for Afghanistan in Peshawar, Pakistan, between 2000 and 2001. It is expected to raise awareness and improve skills for

peaceful living among the people of Afghanistan by developing skills to combat stress, anger, and major losses, and improve the understanding of general human emotions and thought processes. The Afghan curriculum was also intended to enable the Afghan population to understand the complexity of diversity and help them develop skills needed to resolve problems and differences peaceably.

The overall expected outcomes of the curriculum were threefold. First, the curriculum was expected to improve the interpersonal relationships of Afghans in their homes, villages, workplaces, schools, and the larger society. Second, the program hoped to enhance tolerance and reduce anger, hatred, and prejudice. Finally, the curriculum was expected to decrease participation in unnecessary conflicts and destructive activities by the population.

The premise for the Afghanistan peace building curriculum is based on the perception that the future of Afghan children is in jeopardy because of the protracted war they have known all their lives. This war was perceived to have resulted in significant grief and suffering for the children and the state of their mental health was indeed brought into question. The big question is how this prolonged exposure to hostility and prejudice has affected the children's moral development. The developers of the curriculum argued that in order to help these children, it was important to first help the parents and teachers come to terms with their own stress, grief, and prejudice related to the war (Weera et al., 2000). After all, parents and teachers are primary sources of healing for children.

Although the Afghanistan peace curriculum was developed for adults, the overall long-term intention of the curriculum is to transform it into a children's peace education program at various developmental levels. Weera et al. (2000) wrote:

We envisage this [the curriculum] as part of a broader programme of education for a peaceful society, which will eventually include a more comprehensive revision of education, including teaching methods and curriculum. (p. 2)

This manual is therefore addressed to adults, and tackles the core issues of the impact of war on each person's inner health and harmony as well as the health and harmony of a diverse society. Its specific aim is to reduce and prevent prejudice, hostility, and biased thinking, to promote

non-violent conflict resolution, and to help people deal with grief and stress. It draws from experiences in Afghanistan and other war zones.
(p. 2)

The Afghanistan Peace Education Program is a progressive and developmental program that seeks to establish the notion of peace into the hearts of the adult population first by strengthening their understanding of their own level of stress, grief, prejudice, and other complexities associated with living in a protracted armed conflict and post-conflict society in order to make the adult population better teachers and caregivers for the children.

In Sierra Leone, a program called “Peace Education Kit” is being implemented in schools (Bretherton, Weston, & Zbar, 2005). The program was funded by the World Bank and it takes the approach of capacity building—working with teachers, workers from NGOs, and monitors. The program involves local and international agencies and provides a case study of how schools can work with the community to contribute to national peace building efforts (Bretherton et al., 2005).

A peace education curriculum with teachers’ manuals consisting of activities around virtues such as cooperation, problem solving, and communication also exists in both Burundi and Liberia. In Liberia, teaching material entitled “Children Working for Peace” was developed to introduce children to the notion of conflict resolution. All these programs have been produced by UNICEF. Other countries outside Africa that use this program include Lebanon, Northern Ireland, and Sri Lanka (Fountain, 1999, p. 17).

In this dissertation, a significant number of publications that are relevant to peace building education, peace education theory, school-based peace education programs, and peace education program evaluation have been reviewed to provide a basis for the study presented in next chapter. This chapter will explain the search process in reviewing that literature and then examine both the scholarly literature to address the research question in the area and the nature of the peace building program developed for use in northern Uganda’s war affected regions, but now a mandated national curriculum supervised by the Ugandan Ministry of Education and Sports.

While it is a relatively new field of study, peace education has become an increasingly popular area of study and practice around the world. It has several academic journals dedicated to the notion of peace. Journals such as *Journal for Peace Education*, *Peace Review*, and *Peace Building* can be found in many university libraries and online. In fact there is an entire United Nations mandated University for Peace that is dedicated to peace studies (www.upeace.org). Prominent educational researchers have contributed to the topic of peace education and to a lesser extent peace education programs and evaluation. Included among these researchers and cited in the Literature Review are Harris (1996), Reardon (1999), Galtung (1996), Salomon (1999), Freire (1970), Ihejirika (1996), Ardizzone (2001), Lantieri and Patti (1996), Smith and Carson (1998), Bar-Tal (2002), Diaz (1993), and Duffy (2000).

Articles on peace education appear on a regular basis in most of the widely read professional and academic journals used by practitioners and researchers alike. Several articles are available online via websites such as Educating for Peace,¹ BC Teachers Federation,² Peacebuild: The Canadian Peacebuilding Network,³ International Peace Bureau,⁴ Hague Appeal for Peace,⁵ *Peace Magazine*,⁶ UNESCO,⁷ United Nations,⁸ Teachers College Peace Education Centre (Columbia University), PeaceJam,⁹ Science for Peace,¹⁰ Canadian Centres for Teaching Peace,¹¹ Culture of Peace Initiative,¹² *Peace and Conflict Development: An Interdisciplinary Journal*,¹³ *Peace and Conflict Review*,¹⁴ *Peace and Conflict Monitor*,¹⁵ *Africa Peace and Conflict Journal*,¹⁶ *Peace*

¹ www.global-ed.org/e4p

² www.bctf.ca/SJ_Newsletter

³ www.peacebuild.ca

⁴ www.pb.org/1/index.html

⁵ www.haguepeace.org

⁶ www.peacemagazine.org

⁷ www.unesco.ca

⁸ www.un.org/en

⁹ www.peacejam.org/education.aspx#top

¹⁰ www.scienceforpeace.ca

¹¹ www.peace.ca

¹² <http://www.cultureofpeace.org>

¹³ <http://www.bradford.ac.uk/ssis/peace-conflict-and-development>

¹⁴ www.review.upeace.org

Research for Africa: Critical Essays on Methodology,¹⁷ *Gender and Peace Building in Africa: A Reader*,¹⁸ and *Human Rights, Peace and Justice in Africa: A Reader*.¹⁹

Although there are many studies of comparative perspectives on peace education in conflict and post-conflict societies (McGlynn et al., 2009), regrettably, there are limited studies devoted to educators' perception of peace education programs. Ndura-Ouedraogo (2009) chapter entitled "Grassroots Voices of Hope: Educators' and Students' Perspectives on Educating for Peace in Post-Conflict Burundi" is perhaps the closest study related the current study on educators' perceptions of the Ugandan peace building program. Although the Burundi study also focused on a peace education program, it sought to encourage educators to reflect on their roles and responsibilities as citizens and professionals in the process of peace building and societal reconstruction in their country and region. The project aims at contributing to the scholarly discourse about the role of education in the pursuit for social change not only in Burundi but also in the African Great Lakes region and other parts of the world. The Burundi study was based on the premise that raising educators' consciousness of the critical role that education must play in peace building and social reconstruction processes in their post-war nation would help them clarify their own roles as agents of positive change. The study attempted to answer the overarching question: what do educators and students perceive to be the role of educational programs and practices in the peace building program in Burundi? Drawing upon their lived experiences, participants saw education as the cradle of hope for societal change, reconstruction, and peace (Ndura-Ouedraogo, 2009).

On the other hand, the United Nations mandated university, The University for Peace, headquartered in Costa Rica, has programs that cover all the various aspects of peace education from diverse global perspectives. Moreover, the university also maintains several downloadable and excellent online articles related to peace education.

¹⁵ www.monitor.upeace.org

¹⁶ www.apcj.upeace.org

¹⁷ www.africa.upeace.org/documents/Peace_Research_for%20Africa.pdf

¹⁸ www.africa.upeace.org/documents/GPB%20in%20Africa.pdf

¹⁹ www.africa.upeace.org/documents/HRPJ_Reader.pdf

There are some academic publications on peace education in conflict and post-conflict societies from sources outside of North America as well, including Northern Ireland, Sweden, Norway, Latin America, India, and Africa. An ERIC search on peace education programs²⁰ recently yielded a database of 471 full-texts ERIC Digest available for the years 2006 to 2009. Not all of the articles or research studies involved school-based peace education or evaluation of peace building programs in a protracted conflict or post-conflict society; however, most address an aspect of research on peace education programs and cite useful theory and practice.

2.3.1. School-Based Peace Building

This Literature Review is concerned with scholarly literature related to school-based peace building programs. In the literature on school-based peace building programs, peace is central to the theory and practice of such a program and its implications for peace education in an armed conflict and post-conflict society. In this discussion of school-based peace building, I will consider the work of Harris; Fountain; Berlowitz; Reychler; Tito et al.; Hinitz & Stomfay-Stitz; Wulf; Bezić, Hart, Uzelac, and Mitrović; Schellenberg; and others.

Harris (2001) cited Berlowitz, who said peace educators have employed peace theory that suggests three ways to promote peace: peacekeeping, peacemaking, and peace building. Harris contends that schools have traditionally relied on a peacekeeping response to problems of youth violence. Schools have done this by:

trying to intimidate children from committing acts of violence by threatening them with severe punishment—expulsion from school, metal detectors, weapons searches, hiring security guards, and bringing police into schools to maintain order and conduct DARE [Drug Abuse Resistance Education] programs. (pp. 13-14)

Berlowitz points out for example that 6% of schools in the USA have police stations in them, suggesting an insidious peacekeeping mindset (as cited in Harris, 2001). In terms of a peacemaking approach, Harris maintains that schools have utilized teachers and

²⁰ <http://www.eduref.org>

psychologists to teach conflict resolution strategies to students in the school setting through peer mediation programs. Although he agrees that these programs are valuable, he points out that in the midst of an argument or a fight, a young person may not use sophisticated communication skills but may simply resort to a more primitive use of force to settle disputes (Harris, 2001).

A third approach of peace theory is peace building. This is a proactive program that endeavours to get to the root of the violence in the culture or society. It has three essential components: addressing the sources of the violence, promoting an attractive alternative to violence, and helping students recover from violence. Harris (2001) argues for the peace building strategy here by suggesting that a peace building strategy that tries to teach the youth how to live peacefully on this planet assumes that the problems of violence reside in the culture surrounding youth. The goal of this strategy is to give young people insights into the sources of this violence and empower them to avoid and transform it. Whereas most approaches to school violence attempt to put out fires, a peace building approach to the problems of youth violence tries to keep the fires from starting in the first place.

It's a question of will. In the midst of violent cultures that not only promote violence, but also glamorise it, how can peace educators motivate children to be peaceful? How can they inspire them to live up to standards of justice? How can they encourage them to live sustainably on this planet? How can they help young people deal with the trauma of violence in their lives?
(Harris, 2001, p. 14)

A peace building approach therefore is a more proactive program that seeks to get to the root of the violence and find ways to engage students to become a part of the solution to the issues or problems of violence and its side effects in their community or school. Peace building asks very important questions related to the solutions to the problem of violence. Harris (2001) acknowledges that although all three approaches are necessary in peace education, there is too much emphasis in schools on peace through strength, thus further alienating troubled youth from educational institutions. "This punitive approach blames youth for dysfunctional behaviours they have adopted from the environment that surrounds them" (p. 16).

According to peace theory, which we will discuss further in the next section, the goal of peace education should not simply be to end violence in a community or society, but rather to educate children to critically think about how non-violent conflict resolution can lead to a better future for all. Children with this mindset can promote peace building rather than peacekeeping (Harris & Morrison, 2003).

Fountain (1999) said “approaches to peace education in UNICEF illustrate the fact that programs are highly responsive to local circumstances, and that no one approach is universally used” (p. 16). Some programs, she said, take place within schools and others outside schools and many programs use elements from both. Within schools, UNICEF “carries out activities in the areas of improving the school environment, curriculum development, pre-service teacher education, and in-service teacher education” (p. 16). In terms of improving the school environment, Fountain (1999) cited Baldo and Furniss as saying peace education is most effective when the skills of peace and conflict resolution are learned actively and are modelled by the school environment. Fountain also wrote:

In a number of countries, emphasis is placed on improving the school environment so that it becomes a microcosm of the more peaceful and just society that is the objective of peace education. This creates a consistency between the messages of the curriculum and the school setting, between the overt and the “hidden” curriculum. Interventions on the level of the school environment tend to address how children’s rights are either upheld or denied in school, discipline methods, how the classroom and school day is organized, and how decisions are made. Training of teachers and administrators is critical to enabling teachers to examine these issues from the perspective of peace education. The program in the Federal Republic of Yugoslavia contains elements of this approach. Peer mediation programs have been set up in countries such as Liberia, where youth leaders are trained to be “conflict managers.”
(Fountain, 1999, p. 17)

Children’s rights then are at the core of UNICEF’s approach to peace education. In the UNICEF working paper Fountain (1999) also refers to peace education as:

the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to

peace, whether at an intrapersonal, interpersonal, intergroup, national or international level. (p. i)

The contention for peace building rather than peacekeeping or peacemaking is very comprehensible. While peace building strives to avert any future recurrence of the conflict, peacekeeping or peacemaking simply attempts to control the magnitude of the conflict. Reychler and Paffenholz (2001) in their book *Peacebuilding: A Field Guide* said peace building is more cost effective than reactive violence prevention. The aim of reactive conflict prevention is to prevent a further escalation of the conflict by controlling the intensity of the violence, by reducing the duration of the conflict, and by containing or preventing geographic spill over. Also in the post-conflict phase, violence-prevention effects could be needed to avert a new flare up of the conflict (Reychler & Paffenholz, 2001).

Harris (2001) said the idea of peace is a complex learning undertaking. It can therefore be deduced that “peace education researchers are not simply engaged in evaluating whether or not a student can do simple mathematical calculations, like $2+2 = 4$ ” (p. 12), but recognizes that learning to be peaceful is intricate. “It includes learning how to be tolerant, patient, compassionate, kind, and generous” (p. 12). Harris proposes some very important thought provoking questions that peace building researchers must ask themselves. How do we evaluate peace? He continued to ask:

Can peace educators evaluate their student’s empathy, persistence, and confidence? Can graduates of these classes maintain self-control? Are they flexible, calm, and reflective? Can they identify both their own feelings and the emotions of others? Are they assertive? Can they open up channels of communication, negotiate, lead group discussions, communicate clearly, hear emotions, and interpret other people’s body language, and so on? (p. 12)

We can agree that “peaceful people have knowledge of alternatives to violence, a concern for justice, a willingness to get involved, and an awareness of perspective” (Harris, 2001, p. 12). Harris said these are extremely hard concepts to evaluate.

Peace building education is a philosophical educational stance that employs various didactic tools and processes to develop the desired learning outcomes. Such teaching tools and virtues as listening, reflection, problem-solving, and empathy, are the

foundation of the Peace Education Program. The overall goal or aim of peace building is not to prevent conflicts, rather it is to teach or train children appropriate strategies for resolving conflicts peaceably (Tito & Gibson, 2006).

Peace education has been described as multifaceted and cross-disciplinary with many dimensions that include peace and social justice, economic well-being, political participation, non-violence, conflict resolution, and concern for the environment (Stomfay-Stitz, 1993). "Peace education has also been identified by a leading researcher as an alternative curriculum in Early Childhood Education" (Spodek & Brown, 1993)...peace education should begin with the youngest children (Hinitz, 1994; 1995). (Hinitz & Stomfay-Stitz, 1998, p. 3)

Another explanation of the nature of peace building is clarified by Harris and Morrison (2003). They wrote:

The philosophy teaches non-violence, love, compassion and reverence for all life. Peace education confronts indirectly the forms of violence that dominate society by teaching about its causes and providing knowledge of alternatives. Peace education also seeks to transform the present human condition by, as noted educator Betty Reardon states: "changing social structures and patterns of thought that has created it." (p. 9)

Christoph Wulf (1992) said "peace has become *the* precondition for human life. The life of the individuals, generations, and nations, indeed, the existence of the human race and perhaps even life per se, now depends on preserving or bringing about peace" (p. 3). He challenges peace educators to also address the issues related to the root cause of war, violence, and material need. "A premise of education for peace is that coming to grips with the major issues confronting humanity today must be part of a learning process beginning in childhood and continuing for the rest of one's life" (p. 3).

The mandate of peace education or peace building is relatively clear: to be active in teaching and disseminating an array of tools and strategies for children to utilize when confronted with conflicts that could lead to violence. How do we avert such potential violence in students? Reychler (2001) responded wisely by saying we really cannot rid ourselves of violence. He believed that conflict is a driving force in human history. Its effects can be devastating and yet he argues that we can also create a better society

after violent conflicts, such as what happened in the second half of the 20th Century in Europe.

In their peace building curriculum, Bezić, Hart, Uzelac, and Mitrović (1996) seem to agree with Reychler and Paffenholz's (2001) assertions about conflict. They identified the negative as well as the positive nature of conflict. They wrote:

Conflict is a natural life fact. It is a result of different needs, interests, and perspectives of individuals and groups. Most people think that conflict is an unusual situation and that it is always destructive. When one mentions the word conflict most people associate it [both] with negative thoughts or uncomfortable situations. However, conflict is both—a danger and an opportunity.

The word *conflict* comes from the Latin word *confligere* (...[meaning] to strike two things together, e.g., to strike flint and iron to get fire). The Chinese word for conflict or crises is an amazing example: it consists of 2 symbols—one means danger and the other opportunity.

(Bezić et al., 1996, p. 25)

They suggested that the concept of conflict should be perceived both as a danger and an opportunity as portrayed in the Chinese character for the word conflict or crisis (Figure 2.1).

Figure 2.1. Chinese Characters for Crisis and Opportunity



Note. "Chinese word for 'crisis'" (2013); used with permission.

Bezić et al. (1996) said by observing human existence, they can confidently ascertain that conflict is part of our everyday experience and that it can also serve to strengthen our self-esteem and our connectedness to one another. Unusual patterns of conflict,

they said are often acquired from our interactions within our own family members. Furthermore, they suggested that we also learn certain rules of behaviour and ways to deal with conflict in school and community as well as from our experiences in work. According to Bezić et al., young people are taught from birth that conflicts are mostly resolved by authority figures such as parents, teachers, and leaders of street gangs or by judges, police officers, bosses, and so on. If such authority is non-existent, then the “stronger” individual or group wins and the weaker will lose (Bezić et al., 1996).

The foundation of peace education is constructed on seven essential social competencies and virtues as well as Acholi’s traditional conflict resolution practice of *mato oput*, the crux of which is the attainment of reconciliation and forgiveness (Tito et al., 2002, 2005). These virtues and social competencies and concepts taught in the Peace Education Program include empathy, conscience, peace, non-violence, respect, kindness, forgiveness, impulse control/self-control and problem solving, anger management, reconciliation, and forgiveness—*mato oput*. *Mato oput* is an Acholi concept of reconciliation and forgiveness that has been practised in Acholiland of northern Uganda for generations. The community leaders have utilized the concept of *mato oput* extensively during the protracted conflict in the region as a way of resolving conflict among some of the victims and perpetrators of the conflict (Tito et al., 2002, 2005). The Liu Institute for Global Issues, Gulu District NGO Forum, and *Ker Kwaro* Acholi have also documented this practice (Liu Institute for Global Issues, 2005).

The Ugandan peace education school-based program is intended to teach children how to become empathic, deal with negative emotions, resist impulsive behaviour that leads to violence, resolve conflict peaceably, problem solve, and understand the consequences of their actions. The ultimate goal is to bring about healing, reconciliation, and forgiveness. By first identifying their own and others’ feelings, children learn to recognize issues that lead to conflicts, and then use specific problem-solving strategies to resolve and avoid them. They learn by modelling, practice, and reinforcement (Tito & Gibson, 2006).

Does exposure to peace building result in children solving conflicts peaceably? Harris (2001) has identified how the work of peace educators has been essential in informing us about the origins of violence and its alternative. He declared that peace

educators have been able to do this from different planes: the national, cultural, interpersonal, and psychic level. He wrote:

At the national level, they deliberate about defence and the effects of militarism. How do countries provide for the security of their citizens? What military arrangements contribute to peace and security? In a post-modern world peace educators are attempting to supplement concepts of national security based upon peace through strength with concepts of ecological security based upon reverential relationships to the natural world. At the cultural level, peace educators teach about tolerance for different minority groups. Classes in multicultural and antiracist education often include presentations on human rights. At an interpersonal level, they teach non-violent skills to resolve conflicts. At the psychic level, they help students understand what patterns exist in their own minds that contribute to violence. (p. 4)

Harris (2001) argued that “peace educators go right to the core of a person’s values—teaching respect for others, open mindedness, empathy, concern for justice, willingness to become involved, commitment to human rights, and environmental sensitivity” (pp. 4-5). He continues to argue that students in peace education courses acquire both theoretical concepts about the danger of violence and the possibilities for peace, as well as practical skills about how to live non-violently (Harris, 2001).

The question about the effectiveness of a peace education program was put forward by Harris (2001) in discussing Van Slick, a conflict resolution researcher, who said it is possible to “measure students’ attitudes about conflict” (p. 13), but his concern was that once that is done, it is very hard “to determine that these attitudes remain positive over time” (p. 13). Harris wrote:

we might be able to determine whether or not a student has learned a particular historical fact about non-violence, but how can we determine if that person has acquired a disposition and will to behave peacefully in the future, may be even making a positive contribution to building the beloved community? How can we be sure at time T that someone we are educating about peace has learned what we have hoped he or she has learned? Because peace education has a longitudinal nature, that learning may be manifested sometime in the future. (p. 13)

Van Slick's position challenges us to be cautious around the premature assumption of the positive effect of a peace education program because of this inherent longitudinal character.

Yet in a 2007 study conducted by Slee and Mohyla (2007) on the impact of a peace building program called Peace Pack, a significant finding indicated that peace building curriculum could reduce the level of bullying or violence in primary schools, giving us some encouragement that such a program is valuable. Another recent study conducted by Schellenberg, Parks-Savage, and Rehfuss (2007) also found significant reduction in school violence when they evaluated a peace building program called Peace Pal. This particular program was implemented over a 5-year period in a K-5 suburban elementary school in the Mid-Atlantic region of the United States.

Salomon and Nevo (2002) in their article "Peace Education Programs and the Evaluation of their Effectiveness" said that, although there is some reservation about the methodology of studies of peace education programs, most programs have had positive effects. They said that after an analysis of 79 studies, 80% to 90% of them were found to be effective or at least partially effective (p. 276).

Other issues that have been identified concern the difference between teaching separate peace education classes versus integrating peace themes into existing curricula. In many countries, teachers are developing programs that do not use the term "peace education" to describe them. Rather, they are calling their programs conflict resolution, violence prevention, anger management, and so on. What is the source of this reluctance to use the term peace education? How can we overcome it? In general people want immediate solutions to the problems of violence. Peace education, because it provides a long-term solution, is not seen as necessary and is not capturing the same kind of support as conflict resolution, which helps put out fires.

What is the difference between peace studies and peace education? How do these two concepts overlap? Earlier on within the International Peace Research Association, peace education was seen as a means for propagating the findings of peace researchers. Peace education is quickly becoming a field of its own as teachers all over the world are looking to insights from peace theory to help them make their

schools more peaceful and resolve bloody disputes in civil societies. Students in peace studies classes learn about the causes of war and alternatives to violence. Peace educators figure out how to teach those concepts to different age levels in different contexts. Insights into the international sphere provided by peace studies may not seem relevant to educators whose schools and communities are experiencing violence and whose students are being shot. How do the micro-issues of violence relate to the broader macro-cultures that glorify violence throughout the world?

According to Harris (2001), peace education is about empowering people with the skills, attitudes, and knowledge to:

- build, maintain, and restore relationships at all levels of human interaction;
- develop positive approaches towards dealing with conflicts—from the personal to the international;
- create safe environments, both physically and emotionally, that nurtures each individual;
- create a safe world based on justice and human rights; and
- build a sustainable environment and protect it from exploitation and war.

So, are peace building programs effective in teaching students all the skills they are suggested to teach? The answer to this is not definitive but, in the last few years, there seems to be a reduction in school violence that could be attributed to the numerous violence prevention and conflict resolution programs implemented in schools. According to Harris (2001), unfortunately researchers have not been able to demonstrate that these reductions were directly the result of peace education.

Studies conducted by Harris have been particularly comprehensive in connecting peace theory with peace education or peace building practice. Harris has a very good grasp of the philosophical and practical underpinnings of the concepts of peacemaking, peacekeeping, and peace building; moreover, he has been able to assess the effectiveness of peace education/peace building.

Major themes that were evident in the literature suggest the significance of peace building, as distinct from peacekeeping, to peace keeping or peacemaking. Peace building was ultimately more effective in addressing some of the root causes of violence

and/or conflicts; moreover, peace building encourages students to become part of the solution to resolution of conflicts.

Clearly there is not much research conducted on the educators' perceptions of the effectiveness of peace building interventions or programs in schools. More research needs to be conducted in programs intended for use in militarized countries and war, as well as post-war regions of Africa. Having more research in this area would not only contribute to the body of knowledge around peace building programs in conflict zones but also help researchers and program developers improve the effectiveness of interventions or programs.

2.4. Peace Theory and Research

Conceptualizing peace education is central to developing an understanding of the importance of research on effectiveness of school-based peace education programs. A first measure of any study would investigate the thoughts and opinions of school teachers and administrators who have taught in post-conflict areas for some time, and who have become involved in early peace building curriculum efforts in these regions. The research literature on peace education programs that informs this discussion of peace theory, includes the work of Harris and Morrison, Fountain, Sandy and Perkins, Cheng and Kurtz, Hobbes, Kent, Galtung, Salomon, Reardon, Jeong, and others.

Harris's (2001) work on peace education theory is foundational to this project because of his comprehensive consideration of the different approaches to peace education. The major focus of his discussion on peace education theory centres around the content of his paper where he argued that people's varying understandings about the problem of violence is the reason why we have different strategies to achieve peace (Harris, 2004). He said peace education takes different shapes as peace educators attempt to address different forms of violence in different social contexts. For example, because of their concern about the devastating effects of the atomic bombs dropped on Hiroshima and Nagasaki, teachers in Japan in the 1950s led a campaign for peace education, where it is known as "A-bomb education." Meanwhile in countries of the Southern hemisphere where high levels of poverty cause violence, peace education is

often referred to as “development education,” where students learn about different strategies to address problems of structural violence.

In Ireland, peace education is referred to as “education for mutual understanding” (Smith & Robinson, 1992; Whyte, 1991), as Catholics and Protestants try to use educational strategies to undo centuries of enmity. Likewise in Korea, peace education is referred to as “reunification education.” (Harris, 2002, p. 16)

I concur that the differentiated understanding and/or experiences with violence seem to shape how educators address or develop educational response to mitigate issue of conflict or violence in the particular society or community. This conceptualization of peace education framed in the context of the nature of the conflict in the region is clearly evident in the Ugandan school-based Peace Education Program where a significant emphasis has been placed on a culturally relevant method of conflict resolution. Interestingly the original peace building program developed for northern Uganda schools was entitled, *Mato Oput 5: Peace Building Program for Gulu Schools* (Tito et al., 2002), the Acholi traditional conflict resolution process performed as a way to resolve issues of violence within the Acholi community of northern Uganda. This supports Harris’s (2001) claim about peace education being developed differently in different contexts in the attempt to address various forms of violence in the context of a particular setting.

On the other hand, Reardon (1988) cautions us to be aware that the notion of peace is problematic in education practice both as a goal and as a concept. She said even educational researchers’ attempts to define peace are at best inadequate, tend to be more inspirational than practical, and lack any political currency. Reardon said: “without utopian visions to articulate the conditions of a less violent, more just world, peace cannot be described, and we will continue to lack the basic tools with which to define it” (p. 13). Reardon’s view suggests that we should approach any conceptualization of peace much more tentatively.

Fountain (1999) identified three major theoretical approaches leading peace educators have put forth. These approaches, Fountain suggests, are distinguished by the following assumptions about peace education. First, that the knowledge-based

subject approach can be taught directly in the school curriculum; second, that there are sets of skills and attitudes that can be explicitly taught or more subtly infused in a variety of educational context; and third, that peace education must combine knowledge, skills, and attitudes. Fountain viewed this third approach as perhaps the most dominant in the field of peace education. As an example, Fountain cited four prominent peace theorists: Reardon, Hicks, Galtung, and Regan, and their views related to peace education as a demonstration of this combined teaching approach. Fountain (1999) wrote:

Reardon (1988) sees peace education as a process that prepares young people for global responsibility; enables them to understand the nature and implications of global interdependence; and helps them to accept responsibility to work for a just, peaceful and viable global community. Central themes for Reardon are stewardship, citizenship and inter-group relationships, with the ultimate aim of addressing both overt and structural violence in society. Classroom practice and the instructional process are also essential for Reardon, who sees cooperative learning as fundamental to peace education. (p. 39)

Reardon (n.d.) maintained that “the ultimate goal of peace education is the formation of responsible, committed, and caring citizens who have integrated the values into everyday life and acquired the skills to advocate for them” (para. 1). For Reardon, the general purpose of peace education is the promotion of “authentic planetary consciousness” (Reardon, 1988, p. x) to enable human beings to function as global citizens and thereby positively transform our social structures. It is this transformation that Reardon holds as imperative and central to peace education.

Other theories like Hicks’s:

defined peace education as activities that develop the knowledge, skills and attitudes needed to explore concepts of peace, enquire into the obstacles to peace (both in individuals and societies), to resolve conflicts in a just and non-violent way, and to study ways of constructing just and sustainable alternative futures. (as cited in Fountain, 1999, p. 39)

Meanwhile Galtung views “peace studies” as evolving into highlighting skill building instead of their original focus on research and knowledge building. “Insight into the roots of violence [then] must be balanced with work on devising ways to overcome, reduce, and prevent violence” (as cited in Fountain, 1999, p. 39). For Galtung, the

reforming of cultures and social structures that are antithetical to peace is the essential challenge” (as cited in Fountain, 1999, p. 39). For Regan “peace studies” encompass the content areas of peace education, including both negative and positive peace, and direct and structural violence. Fountain said Regan’s definition of peace education is primarily an apprehensive examination of the methodology and attitude formation of students. “It involves presenting differing views of the cause and possible solutions for conflict, enabling debate about controversial issues” (as cited in Fountain, 1999, p. 40). According to Fountain, the three approaches by Hicks, Galtung, and Regan presented above, when combined, amalgamate the development of knowledge, skills, and attitudes with an orientation towards keen participation.

Harris (2004) maintained “peace educators promote a pedagogy based upon modeling peaceful democratic classroom practices” (p. 16), therefore, through these classes, people can develop a disposition and thought processes that result in peaceful behaviour. Virtues such as kindness, critical thinking, and cooperation are said to be vital aspects of a disposition. Developing these qualities, therefore, becomes a significant component of peace education. According to Harris, the process of achieving peace takes place at both individual and social levels. This notion, Harris contends, is contrary to political conservatives’ position, which attributes the problem of violence to the individual exclusively. Harris believed changing one individual at a time is not the only strategy employed by peace educators, but that many of the strategies used are collective in nature. For this reason, he said, “peace education theory has to account for efforts to achieve peace at both the micro and macro levels” (Harris, 2004, p. 16).

Harris (2004) also suggested various theories about peace education have arisen as peace movement activists have struggled to address different forms of violence at global, ecological, community, and personal levels. In an attempt to examine and define the growing field of peace education, he proposed five postulates of peace education and examined some of the assumptions that are associated with these five dispositions of peace education. Harris defined peace education as a term that “refers to teachers teaching about peace, what it is, why it does not exist, and how to achieve it” (p. 6). He also said the term “includes teaching about the challenges of achieving peace, developing non-violent skills, and promoting peaceful attitudes” (p. 6).

The five main assumptions of peace education as proposed by Harris (2004) are: first, an explanation of the roots of violence; second, teaching alternatives to violence; third, adjusting to cover different forms of violence; fourth, understanding that peace is a process; and fifth, that peace education varies according to context and that conflict is omnipresent. Harris clarified these assumptions further when he wrote:

Postulate one has the role of a clarion call to warn about the hazards of violence. Under this postulate, students in peace education classes learn about the “other” in order to deconstruct enemy images. Postulate two presents different peace strategies that can be used to address the problem of violence pointed out in postulate one. Peace educators teach peace processes such as negotiation, reconciliation, non-violent struggle and the use of treaties and laws that can be used to reduce levels of violence. Postulate three explains the dynamic nature of peace education as it shifts its emphasis according to the type of violence it is addressing. Postulate four embeds peace education theory and practice within specific cultural norms. Postulate five states that peace education cannot eliminate conflict but they can provide students with valuable skills in managing conflict. (p. 6)

In a summary, Harris (2004) implies that Postulate one and two create a unifying mission for peace education, while Postulate three and four address the nature, theory, and practice of peace education from a naturalistic and cultural perspective, and finally Postulate five reminds us of the complex role conflicts have in our lives.

According to Harris (2004), the beginning of the 21st Century saw many controversies surrounding the word “peace” in juxtaposition with concerns about multitudes of different forms of violence. This resulted in the development of five separate categories of peace education that include education, human rights education, development education, environmental education, and conflict resolution education (Harris, 2004).

In this dissertation, I will focus on four of the types of peace education because of their applicability and relevancy to the current project. These types of peace education as presented above are: international education, human rights education, development education, and conflict resolution education. I will consider four of the approaches, namely international education, human rights education, development education, and conflict resolution education, because of their relevancy to the current project.

In Western countries, international peace education could be attributed to what is termed negative peace. According to Harris (2004) international peace education grew out of a concern about modern warfare. Peace societies were formed in Europe and America to lobby their governments to refrain from “sabre rattling.” Unfortunately, these efforts did not stop the quarrelling from turning into the First World War. By 1912, a school peace league had chapters in nearly every state in the USA, promoting the interests of international justice and fraternity (Harris, 2004).

Harris (2004) suggested this type of peace education was rooted in the 17th Century work of Comenius, who envisioned universally shared knowledge as an avenue towards peace. The overall emphasis was to teach children about different cultures in order to encourage the development of tolerance and discourage war. Harris wrote:

This [international education] assumes that education is key to peace, i.e., an understanding of others and shared values will overcome hostilities that lead to conflict. Here the emphasis is upon teaching about cultures to develop in the minds of citizens an outlook of tolerance that would contribute to peaceful behaviour. Many educators during this period were convinced that schools had encouraged and enabled war by indoctrinating youth in nationalism at the expense of truth. Peace educators contributed to a progressive education reform where schools were seen as a means to promote social progress by educating students to solve problems. (p. 9)

The 1960s and 1970s saw the development of peace studies programs with unique international focus on imperialism, an active participation, and by educators concerned about the Vietnam War. By the 1980s, however, nuclear annihilation was the primary concern, thus leading to the creation of college peace studies courses and the overwhelming development of conflict resolution skills curricula at the elementary and secondary levels in most of the Western world.

Contents taught, teaching style, and the overall pedagogy that developed further served yet another distinction in peace education. At the time, peace education began by discussing the causes of war and the attempts of international systems to avoid it. In Japan for example, peace education was originally defined narrowly as “anti-atomic bomb” education (Harris, 1998). One pioneer of these earlier programs was Betty Reardon (1998), who argued that peace education was meant to provide the

development of planetary consciousness to enable humans to conduct themselves as Global Citizens and as such transform the present human condition. This could be achieved by changing the social structures and patterns of thought that created these conditions in the first place (Harris, 2004).

Closely linked to international education is the notion of world order studies, which is a construct of global peace educators. This type of education emphasized the need to help students understand the positive and negative aspects of globalization in terms of economy, particularly transnational corporations and creation of a consumer-dominated global middle class; public order, that is to say governments working together on common problems such as health, education, and environmental problems; and popular campaigns by grassroots organizations such as Amnesty International, Green Peace, and *Médecins San Frontières*. International peace education illuminates the importance of organizations such as the United Nations and its role in helping educate us on how to avoid the horrors of war (Harris, 2004, p. 9).

According to Harris (2004), interest in human rights education came about at the end of the last millennium as war shifted from interstate to intrastate with rival ethnic groups bearing the brunt of the casualties of these wars. This type of conflict is intertwined with governmental policies based on peace through strength, Harris argued. A contemporary example is the recent conflict in northern Uganda, where the Ugandan People's Defence Force (UPDF) launched a controversial military strategy called "Operation Iron Fist," which allowed the UPDF to cross into Southern Sudan to root out the LRA rebel group) from its bases in the Sudan and thereby bring peace to northern Uganda. Unfortunately, this military strategy only escalated the conflict with disastrous consequences to the population it was designed to succour (Integrated Regional Information Networks; IRIN, 2003).

Ironically, instead of rendering northern Uganda safer for civilians, the military operation led to large numbers of the LRA returning to northern Uganda in June and July, with accompanying intensive retaliatory violence, ensuing in a considerably deteriorated humanitarian situation.

Jane Lowicki of the Women's Commission for Refugee Women and Children told US congressional representatives last month that "many people living in northern Uganda feel the cycle of violence created by

Operation Iron Fist is the worst sustained violence experienced in the history of the war.”

George Omona, a programme manager in Gulu with the Agency for Cooperation and Research in Development (ACORD), told IRIN that Operation Iron Fist had “escalated the conflict.” Whereas before, the LRA soldiers had camps in southern Sudan and were able to cultivate their own crops, since their return they have had to loot for food, the member of Ugandan parliament for Gulu Municipality, Norbert Mao, told IRIN. This had increased both the numbers of attacks and abductions of children to carry the food, he said.

Last year, about 7,800 abductions were recorded, while the previous year there had been fewer than 100, the United Nations Children’s Fund (UNICEF) confirmed. (“Controversial Military Strategy,” para. 2-6)

Human rights education is guided by *The Universal Declaration of Human Rights* pronounced on December 10, 1948 (United Nations, 1948). The first statement in the preamble recognizes the inherent dignity and equal and inalienable rights of all the human family. This declaration suggests it is foundational to our freedom, justice, and peace in the world. Harris (2004) said human rights education is the study of treaties, global institutions, and domestic and international courts. Many of the concepts Harris suggested are derived from the notions of natural law and a higher set of laws that are universally applicable and supersede governmental laws. According to Harris, this approach to peace is based loosely on the work of Immanuel Kant, an 18th Century German philosopher in his book entitled *Perpetual Peace: A Philosophical Essay*. Kant apparently established the liberal notion that humans could moderate civil violence by constructing legal systems with checks and balances based upon courts, trials, and jails. This system is called “peace through justice.” The premise for this system is based on the idea that humans have rational minds capable of creating laws that treat people fairly. Other aspects of human rights education include: multicultural/cross-cultural understanding and the elimination of the tendency to label others as enemies and to oppose or exclude them (Harris, 2004).

Developmental education approach to peace is most central to this project in that the concepts such as negative and positive peace as well as the notion of structural violence might explain theoretically the nature of the protracted conflict of northern Uganda and its relationship to a school-based peace education program. Reardon

(1988), Boulding (1978), and Harris (2004) suggested that development educators, in their rush to modernity and its impact on human communities, have inadvertently only focused on negative peace. These educators utilize developmental studies to provide students with insights into the various aspects of structural violence, with social institutions with their hierarchies and propensities for dominance and oppression as the focus (Harris, 2004). Harris identified two important peace theorists and researchers as instrumental in developing the approach of peace education with a focus on developmental studies: Johan Galtung and Paulo Freire. Galtung, a Norwegian founder of the International Peace Research Association made an important distinction between negative and positive peace. Galtung identified negative peace as a state achieved by averting war or stopping violence, which implies the absence of direct personal violence. Positive peace is said to be a condition where non-violence, ecological sustainability, and social justice remove the causes of violence. Positive peace requires both the adoption of a set of beliefs by individuals and the presence of social institutions that provide for an equitable distribution of resources and peaceful resolution of conflicts (Harris, 2004). In an attempt to clarify Galtung's concepts of negative and positive peace, Harris (1998) wrote:

Traditional distinctions in peace education are couched in terms of negative and positive peace. These distinctions can be seen in peace through strength, which uses peacekeeping strategies to deter violence, peace-making that helps disputants resolve their conflicts, and peacebuilding which tries to motivate students to want to be peaceful. Negative peace education tries to put out fires while positive peace education tries to stop fires (conflicts) from breaking out in the first place.
(para. 2)

Galtung expanded the field of peace studies beyond the study of the interstate system that leads to war to the study of cultural violence, human rights, and development. He coined the term structural violence, which is defined as “the inequitable denial of resources to a particular group therefore resulting in violence” (as cited in Harris, 2004, p. 12).

Freire, a Brazilian educator, is credited with the development of educational methodology to empower people to address the sources of their oppression or structural violence. He was of the opinion that human beings need to understand how to overcome

oppressive conditions in order to be fully free (as cited in Harris, 2004). Freire saw the human capacity for love as instrumental to achieving freedom in a just and democratic society; he distinctly felt that people could be liberated from structural violence if the right kind of education could be devised (cited in Harris, 2004). Freire's significant contribution to the understanding of the nature of peace was his emphasis on developing a questioning attitude towards the violence of the status quo and a pedagogy that relies upon a dialogue between teacher and pupil where both seek alternatives to violence. Peace educators produce critical thinkers who question the emphasis upon militarism found all around the world. Interestingly, Uganda for example has a military budget of \$95 million US, which is 1.9% of the gross domestic product. Moreover, a 12,000-member Presidential Guard protects the current President Museveni (International Institute for Strategic Studies, 2008). One might ask if this is a legitimate and sustainable allocation of much needed development funds or resources in a poor developing country.

Harris (2004) said the development approach to peace is controversial because it is based on the concepts of social justice and not the traditional concept of peace, which is the absence of direct violence.

Martin Luther King Jr. and Mohandas Gandhi inspire the notion of non-violent approach to conflict resolution. Much of this peace education disposition came about because peace educators questioned the dominant patterns of development that have preoccupied the minds of the West for the past millennium. At the same time, these educators also saw the poverty and misery produced by an advanced capitalist economic order where the elite minority benefits from the suffering of a vast majority of the people on this planet. Peace, they said, can only come from the mobilization of the masses into movements to protect human rights and the environment (Harris, 2004).

More recently, there has been a broadening of the notion of peace education to include the study of the origins of Japanese militarism. These new concepts are primarily related to increasing third-world perspectives on peace education. Global peace educators are now dealing with other issues, such as structural violence, cultural violence, personal violence, racism, and environmental destruction. Because peace education operates differently in various global contexts, a number of authors

encouraged educators to ask the important question: What does peace or violence mean or look like within the contextual aspect of my region? (Cheng & Kurtz, 1998; Harris, 1998).

Boulding is acknowledged for feminist peace theorizing about personal and interpersonal violence and her emphasis on future thinking and the key role of international nongovernmental organizations in promoting peace (as cited in Harris, 1998). According to Harris (1998), peace theory has evolved because of the observation of the violent tendencies of the 20th Century, such haunting carnage as the holocaust, genocide, nuclear bombs, environmental damage, and the development of a body of peace education theory that provides information about the destructiveness of war and conflict by progressive educators.

In spite of this positive evolution of peace theory, Cheng and Kurtz (1998) see a problem with Western perceptions of peace and peace education when viewed in juxtaposition with Third World concepts of peace. The authors argued that the notion of peace is different for everyone because of the individual's different identities and hierarchical social locations, and yet the Western perception of peace is principally focused on the elimination of physical threats or armed violence. Cheng and Kurtz (1998) wrote:

The concept of peace is no less problematic than that of the Third World. Conceptions of peace vary for people with different identities who are situated in different hierarchical social locations. The conventional discourse on peace in traditional Western peace studies usually focuses on such issues as international wars, internal ethnic conflicts, and nuclear threats. Major actors within this academic discourse are nation states, the United Nations, and other international organizations. The construct of peace is predicated primarily upon the elimination of physical threats from military violence. The maintenance of peace is built within the confines of the public sphere. (p. 5)

The interviews and focus group with participants who have been involved with the peace building program invited some philosophical discussions, with the participants providing justification for their perceptions or beliefs.

There are other theoretical constructs of peace. Four interrelated concepts are direct and structural violence and positive and negative peace. I will start by looking at

the notion of direct and structural violence. Jeong (2000) conceptualizes peace and violence in two distinct ways. First, he suggested that peace can also mean coexistence of different cultures and societies obtained by improved communication with others, common understanding, and the ability to tolerate one another. Jeong said that the concept of peace can be more clearly understood when compared with the two notions of direct and structural violence. He allude to Galtung as defining direct violence as personal, visible, manifest, and non-structural violence that not only works quickly and dramatically but also leaves the victim with a physical or psychological trauma (as cited in Jeong, 2000). Direct violence meted out to a group or ethnic minority is the most disturbing type of direct violence in society. Jeong spoke of various examples from history:

Recent history is filled with various forms of genocide in which one group carefully applies violent tactics to eliminate another. Nazi Germany killed millions of European Jews and other ethnic minority groups. More than one million Indonesians were accused of being communists and were executed or tortured by the Suharto regime in the mid-1960s. Pol Pot decimated at least a million Cambodians in the late 1970s to consolidate his rule by imposing fear... Genocide, one of the major type of direct violence, features... that the violence is inflicted on one group by other with little reciprocal violence by the weaker side. (p. 20)

Second, Jeong (2000) defines structural violence through citing other researchers. According to Galtung, structural violence is built into the very structure of society and cultural institutions. It is “indirect and insidious in nature” (as cited in Jeong, 2000, p. 20). Because of its nature, this form of violence often works “slowly in eroding human values and shortening life spans” (p. 20). Wenden defined structural violence as “inegalitarian and discriminatory practices [that] can be imposed on individuals or groups in systematic and organised ways by political institutions” (as cited in Jeong, 2000, p. 21); for example, slavery, which is an exploitative social system imposed on one group of people (Jeong, 2000).

For another example of structural violence, Jeong (2000) also cited Freire who said a situation constitutes violence when “oppression is embedded in a situation in which one person exploits another person... even when sweetened by false generosity because it interferes with the individual’s ontological and historical vocation to be fully

human” (p. 21). Jeong therefore maintains that the result of discrimination is the lack of participation by the victims in the economic, social, and political life of the country. This in turn results in the group’s lack of any sense of autonomy and/or freedom (Jeong, 2000, p. 22).

In relating the two forms of violence—direct and structural violence—to peace, Jeong (2000) acknowledged that although “the distinction between overt and structural violence is the presence of an identifiable actor who causes physical harm, nevertheless, in its effect, violence, regardless of type, reduces an individual’s or group’s potential for self-realisation” (p. 21). He added that decent human life is not necessarily achieved because of the absence of direct violence. Conversely, the notion of structural violence illuminates “the deep causes of conflict ingrained in political oppression and economic despair” (p. 22).

Jeong (2000) argued that although gross social injustice can be maintained by personal violence, structural violence is more easily noticed in a society that is governed by fear and repression. The repressed cannot affect change because of this asymmetrical relationship between the oppressed and the oppressor. In clarifying this skewed relationship, Jeong said:

Dominant relationships are often established as a result of military conquest. Destructive means are employed to force other people to accept unjust conditions or economic inequality. At the same time, coercion can be sustained by psychological process. Threats of injury may bring complacency and repress a demand for change. (p. 22)

Two concepts of peace and violence that are closely related to direct and structural violence are negative and positive peace. Jeong (2000) points out that while the traditional definition of peace was about the absence of war, the contemporary notion of peace is now largely understood to include many situations that guarantee positive human conditions. Peace therefore can be ultimately achieved by changing social structures that are responsible for various social ills. Negative peace is related to direct violence because it focuses on the absence of direct violence such as war. The notion of a stable social order brought about by dominant military force is another good example of negative peace. This particular notion is exemplary of the current Ugandan

government when it took power in 1986. The problem with negative peace is that it can't ensure lasting peace as long as there is a military attitude as the only solution. Jeong (2000) said:

Negative peace policies may focus on a present, short, or near future term. Due to the fact that stability and order can be maintained by an oppressive system, negative peace is compatible with structural violence. In this situation, the absence of physical violence can derive from deterrence strategies to punish enemies. Lasting conditions of peace are not synonymous with the preservation of intervals between outbreaks of warfare. War cannot be eradicated as long as militarism remains a prevalent value. The system that prepares society for war has to be changed in such a way to construct a more humane world order. (p. 24)

Again, the Museveni government has tried to convince Ugandans that his military government/party NRM is the only government that can govern Uganda peacefully. This means that humans need to achieve more than negative peace, or simply the elimination of war.

From this perspective, an important goal of peace is changing the conditions even in the absence of direct violence. Jeong (2000) argued that "peace is not only concerned about overt control or reduction of violence but also about vertical social developments that are responsible for hierarchical relationships between people" (p. 25). This aspect of peace, called positive peace, seeks to remove structural violence beyond the absence of direct violence or war. Jeong cited Galtung who said that positive peace cannot be achieved without the development of just and equitable conditions associated with the elimination of repressive social structures. Jeong wrote:

Equality is an essential element of peace because its absence perpetuates tensions of all types. The elimination of various forms of discrimination (based on class, ethnic, tribal, age, religion, racism and sexism) is a precondition for human realisation. Equality, as social and legal rights, is both a means and goal of positive peace for individuals and groups. (Jeong, 2000, p. 25)

It can therefore be concluded that for true peace to be achieved, it is important to eliminate repression and poverty. To further make a case for positive peace, Jeong (2000) cited Boutros-Ghali who suggested not only that "all groups of people ought to have equitable access to the economic benefits of society" (p. 25) but, also, that they

should be able to enjoy its social, cultural, and political development. So for the marginalized groups, “equality means overcoming obstacles related to institutional, cultural, attitudinal, and behavioural discrimination” (p. 25). Given this contention, it only seems rational to allow people to develop their talents and skills in order to participate in various aspects of economic development. Removing such economic obstacles for the poor both nationally and internationally is essential for obtaining viable and just peace (Jeong, 2000).

According to the United Nations (1996), the notion of peace entails the enjoyment of economic and social justice, equality, and the entire range of human rights and fundamental freedoms within a society. This concept therefore goes beyond the traditional notion of violence and hostilities at the national and international levels. Galtung frames the goals of positive peace as touching various issues that impact quality of life, such as economic growth, social equality, autonomy and participation, personal growth, and solidarity (as cited in Jeong, 2000). These are the very elements that makeup positive peace along with other, newer social justice areas such as respect for nature.

These two concepts of peace, positive and negative peace, also have strong critics. Two such critics identified by Jeong (2000) as realist critics of positive peace are Nieburey and Boulding. According to Jeong, Nieburey argued that the general characteristics of positive peace investigation are not attuned with the field of inquiry. The focus on social justice, he claimed, leads only to murky utopianism. He suggested that a narrower focus on the observable symptoms of violence has a more quantifiable effect than the struggle for improving the quality of living (Nieburey as cited in Jeong, 2000). Boulding also disagreed with the idea of positive peace as a viable concept of peace. He argued that by broadening the notion of peace to include a vague study of world development, peace researchers would be diverting their attention away from problems of disarmament during the Cold War. For those researchers interested in the elimination of war, he maintained, justice is deemed a critical or essential precondition for peace; however, my first priority was to pursue knowledge that would enhance the ability to manage and avert violent conflicts (Boulding as cited in Jeong, 2000). The major focus of the research tradition that Boulding adheres to is control of the arms race

and violent social behaviour with a methodology that is fixated on conflict and war prevention. Writing about Boulding's research tradition, Jeong (2000) stated:

Thus the popular topics in these research traditions have been control of violent social behaviour and the arms race. Priority was given to investing various methods relevant to reduction of the risks of war, disarmament, prevention of accidental war, non-proliferation of nuclear weapons and negotiated settlement of international conflicts. (p. 26)

Jeong said that according to this research tradition, war is mainly a result of or attributed to enemy images, misperceptions, and distorted values of the political elites (p. 26).

Scholars in the positive peace research tradition including Burton, Galtung, Sharp, and Ostergaard, disagree with the previous generalization by the critics of the positive and negative peace concepts. Burton said that focusing on elite decision making does not take into account that "international conflict is often derived from neglecting human needs elements and the spill-over of domestic problems (Burton, 1984)" (Jeong, 2000, p. 26). Galtung argued that "the occurrence of war is ascribed to institutions in support of violence, such as military industry complexes, rather than individual or group socio-psychological war decision-making behaviour" (as cited in Jeong, 2000, p. 27). Moreover, Sharp and Ostergaard both agree that the notion and debate on positive and negative peace have greatly influenced the way knowledge and skills for practising peace have been developed (as cited in Jeong, 2000).

2.4.1. Peace Research

Jeong (2000) said early systematic study of peace was a direct result and reaction to war and other types of armed conflicts. Deep-rooted social structures were later recognized as a significant cause of war and/or armed conflict. The inclusion of this social justice construct not only enriched peace research traditions but was a "response to the challenge of achieving practical solutions to real world problems" (p. 39).

Jeong (2000) assessed peace research in terms of its evolutionary nature, methods for inquiry, epistemological foundations, policy orientation, and levels of analysis. In terms of the evolution of peace research, the works of Wright, Singer, Groom, Galtung, Senghaas, Boulding, Reardon, and others seems significant. As

alluded to earlier, forms of conflict studies and peace education focused on the arms race, disarmament, and deadly conflict and war (Jeong, 2000). The conceptual framework for peace research was based on the notion of negative peace, which defined peace largely as the absence of war. This therefore meant that the goal of research from this framework was oriented towards the prevention of war (Jeong, 2000). Such a disposition consequently resulted in an enduring focus on arms control and management and prevention of violent conflicts as the most traditional area of peace research (Jeong, 2000, p. 41).

Quincy Wright is cited by Jeong (2000) to have identified war as a problem to be investigated separately from other social issues. Jeong said research to systematically study war in the modern social science tradition was initiated by Wright. According to Jeong, Wright's work was later followed by Richardson who developed mathematical models of the arms race and war that focused on dynamic interactive processes leading to war. Then Jeong identified Singer as the first researcher to systematically gather and analyse statistical data on war in his "Correlates of War Project" (p. 41).

Jeong (2000) argued that since the overriding problem for research was how to prevent nuclear war, and the academic institution's endeavour was a response to the fear of nuclear annihilation during the Cold War era, the foremost concern for peace researchers was the "analysis of conflictual behaviour and effective crisis management" (p. 41). Jeong (2000) later wrote about the nature of this research methodology:

It attempted to find alternatives to destabilising superpower policies that increased mutual suspicion and hostilities. Therefore, the early study of violent inter-state conflict based on methodological empiricism was tinged with ideological voluntarism affected by reality of nuclear horror and the Vietnam war. (p. 41)

Another area of peace research that has evolved is conflict analysis and resolution. These study areas have become popular themes of academic investigation. Rapaport and his associates illuminated the process of conflict interactions by their game theoretical analysis, while Mitchell and Kriesberg conceptualised conflict's underlying forces through their understanding of the movements toward desecration and resolution (as cited in Jeong, 2000). Groom stated "the philosophical foundation for

research on conflict resolution was laid out by a widely shared belief that the cause of conflictual behaviour is not inherent human instinct but a response to an actor's perception of the surrounding social environment" (as quoted in Jeong, 2000, p. 41). Furthermore, it was perceived that "conflicts cannot be resolved by efforts to defeat or annihilate an opponent" (p. 42) but that "common interests can be forged even in a serious conflict by exploring a non-zero-sum solution" (p. 42).

A major research paradigm in the conflict resolution field referred to as "Collaborative Problem Solving" was proposed by Burton (as cited in Jeong, 2000). This research paradigm was based on the satisfaction of basic needs but is not similar to bargaining theories in business and other fields of study.

The development of positive peace research traditions is credited to Johan Galtung, who attributed violence and poverty to oppressive social and economic conditions (as cited in Jeong, 2000). Meanwhile, recognition that "life diminishing effects can be inflicted by forces other than deadly weaponry (Senghaas, 1974)" (Jeong, 2000, p. 240) resulted in another field of peace research known as development and human rights.

2.4.2. Nature of Peace Research

In understanding the nature of peace research, it is important to note that the field of peace education research is still evolving and its major endeavour as a discipline is the search for knowledge to end domination and violence (Jeong, 2000). Jeong cited his earlier work Jeong (1999) when he said "theoretical work is necessary both for the enhancement of empirical understanding and for the reproduction of the discipline itself" (p. 43).

Jeong (2000) stated that Eckhardt's stance was that the nature of peace research can be summarized as "transdisciplinary" (p. 44) because it not only breaks down but it also breaks through disciplinary barriers—this unique character of peace research, he maintains, is related to the fact that any of the problems, which we face today, are too complex to be studied by one disciplinary area alone. The key challenges for peace research, therefore, seems to be twofold: finding linkages between different

approaches to peace and the area to be studied, and the methods to accumulate knowledge (Jeong, 2000).

In understanding the epistemological foundation of peace, the following researchers are considered: Krippendorff, Galtung, Neufeld, Jeong, and Nicholson.

Jeong (2000) wrote of Krippendorff questioning the general problems of social theory, that moral philosophy cannot be answered by scientific research methodology. Since the nature of peace research can be defined by its objective of existence, which is the study of issues related to prevention of war and enabling peace building, the applied and normative nature of peace research suggests that the motivations behind the theoretical analysis are associated with a commitment to change (Jeong, 2000).

Galtung (1996) said the researcher's desire to improve the human condition and the physical environment for peace has a direct effect on the choice of research topics; therefore, such a research interest cannot be easily depoliticized. Galtung wrote: "Knowledge of the value (s) of peace... is a condition for doing and understanding peace studies and for assessing correctly a situation and process" (p. 14).

Neufeld (1995) argued that "peace researchers look for causes of war and conditions for achieving peace rather than studying military strategies to win the war" (p. 87). According to Neufeld, an inevitable part of the peace research tradition is the researcher's active engagement with the problem or issues such as a critical evaluation of poverty and death. This engagement could then lead to the development of policy proposals and strategies to prevent poverty and death.

Nicholson (1996) on the other hand suggested that peace research promotes the analysis of ways in which a harmonious world can be achieved by peaceful means. He argued that the structure of theory in peace research is independent of researchers' value orientation despite the impact of value on the choice of subject.

2.5. Methods for Inquiry

According to Jeong (2000), peace research methods like many disciplinary areas of social science have been influenced by different traditions of inquiry. Peace research

methods focus on informing us on the meanings of events pertinent to the causes of violence and conditions for a peaceful world. Establishing a systematic knowledge base is important for bringing changes in the real world and “based on the belief that the more we know, the better policy makers are prepared for peace” (p. 44). In reviewing the literature on peace research methodology, I will consider the work of Lentz, Richardson, Neudeld, Avruch, and Foucault. Two methodologies are identified in peace research. A scientific approach and an interpretive analysis approach. This study utilizes the later approach, as will be evident in Chapter 3.

In the scientific approach, Lentz (1961) emphasized the study of human attitudes, particularly subjective and emotional factors, as essential in understanding the phenomena of war and peace. Conversely, earlier empirical research focused on mathematical equations as a tool for exploring and predicting the end of an arms race during war (Richardson, 1960). Jeong (2000) supposed the scientific approaches therefore tried to identify interconnections between facts by using mathematics, formal modelling, and statistical analysis such as the utilization of simulations and cognitive analysis. These mathematical tools were employed for example to investigate crisis decision making. All required empirical data collection and analysis. These data were accepted by many social scientists as useful and able to be employed to produce positive effects on human well-being (Jeong, 2000).

Meanwhile the interpretative analysis approaches argues that there is a growing recognition that interpretative understanding of social action is more helpful in analysing intentions of actors and meanings of events. Neufeld (1995) contents that “regularities in the social world are not independent of time and space and inter-subjective meaning are context specific” (p. 79). This means that we can’t simply isolate social world events into quantifiable units that can be then studied in isolation. We must analyse events using all relevant issues that influence the events.

Based on the above points, it can then be deduced that peace must be studied in the context of wider social and cultural structures, relations, and processes. Avruch (1998) said diverse images of reality should be understood inter-subjectively because “how values and norms are applied to reality vary across cultures. Moreover, the way meaning is attached to the world is influenced by power” (p. 18). This argument holds

true when viewed in the context of the current study of the Ugandan Peace Education Program. The research methodology employed in Chapter 3 will attest to Avruch's conditions under which peace must be studied. Jeong (2000) and Foucault (1971) said the interdependence of peace research and some of the social context makes it clear that this type of research cannot be separated from a dialogical process between local meaning and global perspectives. Jeong (2000) wrote about the significance of this dialogical process for achieving peace:

Indeed analysis of grassroots people's struggle for achieving peace has to be based on understanding the meanings of peace from the perspectives of people who are most affected by violence. On the other hand, holistic meanings of everyday existence derive from common human experience and shared identity. Some of these ideas and values were recognised centuries ago; others have played a significant role only in recent years. (p. 45)

This study of the Ugandan Peace Education Program as presented in Chapter 3 has utilized this very methodology by analysing the perspectives of educators who themselves have been directly affected by the armed conflict. The use of focus group and in-depth interviews makes it possible to understand the unique nature of the Ugandan school-based Peace Education Program.

In summary, it is important to have an understanding of the differences between the research traditions. One research methodology aspires to identify interconnections between facts by utilizing mathematics, formal modelling, and statistical analysis, while another investigates peace in the context of a wider social and cultural structure and its relational processes.

In concluding this discussion on peace education theory and research, there are three important points that pertain to this project. First, peace education approaches that have been identified by Harris, Jeong, Galtung, Freire, and others are utilized as program evaluation factors in the research methodology. These *modus operandi* reflect peace education in current practice in Uganda.

Second, while peace education is embodied in those four approaches, there are other conceptualizations of peace education that need to be considered to assist us to better appreciate the perceptions of participants in this research, including the local

context and traditional methods of conflict resolution. The concepts of direct and structural violence and negative and positive peace are important in the overall understanding of the nature of peace education research. Assessing the nature of peace research and the research methodology traditions is also significant in furthering our understanding of this study.

Third, there are philosophical, socio-economic, and political perspective that are the foundation for peace education theory and for this research project.

2.6. Obstacles to Effective Peace Education Program

I will consider Salomon and Nevo, Bar-Tal, and Franklin and Thrasher. Salomon and Nevo (2002) said that a peace education program has a minimal chance of success in regions of intractable conflict because of numerous challenges. They suggest that these challenges include: conflicting collective narratives, shared histories and beliefs, grave inequalities, excessive emotionality, and unsupportive social climates. Most of these challenges are evident in Ugandan society today.

In his chapter “The Elusive Nature of Peace Education,” Bar-Tal (2002) also agrees with the notion that there are environmental and political factors that have a tendency to impede the success of peace education programs. Bar-Tal said that it is relatively simple to develop a peace education program when it contains values that the society accepts or cherishes, proposes or goals that the society embraces, and suggests a framework of solutions and courses of action that society accepts. Notwithstanding, Bar-Tal maintains that in reality, the above situations are rare but that the opposite, in which sections of society do not support the objectives of peace education, are much more plausible. Bar-Tal wrote:

The objectives may be perceived as posing a threat to a particular group, several groups, or even society as a whole...Some groups may perceive that the objectives of peace education threaten traditional cultural values or even the order of the social system. (p. 30)

Moreover, Bar-Tal (2002) also maintained that the elusive nature of peace education can be attributed to certain political dictates that a society creates. These political influences could serve as stumbling blocks for the development of a peace education program. Given the geopolitical history of Uganda and its transactions with northern Uganda and Bar-Tal's pessimistic outlook on the success of peace education programs, one might not be hopeful about the successful implementation of the Ugandan school-based peace education. Bar-Tal concluded that because of this societal imposition, a significant section of society has to accept the objectives propagated by peace education and its principles in order for it to be successfully implemented in schools. This seems to have been achieved in northern Uganda as I will discuss later.

Franklin and Thrashers' (1976) notion of evaluation as an exercise primarily concerned with value or elements of programs therefore reveals a philosophical basis for individual educators' perception of or evaluation of the Peace Education Program and for this particular study on the Ugandan Peace Education Program.

2.7. Summary

My intent through this chapter was to review relevant scholarly concepts related to various ideas of peace education theory, research, and practice which may influence educators' perceptions of the nature of a peace education program. I started the chapter by trying to understand and define the notion of educator's perception then I went on to provide a comprehensive review of these literature with respect to the overall nature of peace education, some African context and how they could be relevant with the current study of peace educators' perceptions.

Research studies pertaining to educators' perceptions of peace education are limited and therefore were only identified in conjunction with the other concepts of peace theory, research, and practice. In the research for this thesis, I chose to pursue the concept of educators' perceptions from the philosophical notion of perception or voice.

Chapter 3 describes the research methods employed in the study. Following a short outline of the qualitative research approach of the case study, the next section explains who participated in the study and how the in-depth and focus group interviews

were organised, coordinated, and conducted. This section also provides information on the coding and analysis methods utilised in the study. This chapter ends with a discussion of the limitations of the study.

Chapter 3.

Method

3.1. Introduction

This chapter describes the methods followed in my study, which examined educators' perspectives of the nature of the Ugandan Peace Education Program. The research followed a qualitative case study approach utilizing document reviews, in-depth and focus group interviews of educators in northern Uganda and education managers from Kampala, Uganda.

I was considered to be an insider by some members of the respondents in Kampala and Gulu the site of the research reported in this thesis. This brings a certain level of challenge, as I was the lead author of the Ugandan Peace Education Program. As a researcher, I felt comfortable working with the participants and did not see obstacle in establishing the necessary trust and rapport with them. This was eventually evident given the warm welcome and assistance I received when I arrived in Uganda to conduct this study. In my "lead author" capacity, it is possible that directors and key educators in the system felt obliged to accommodate my research requests. However, they did not show any indication of this and assisted where necessary as they also participated voluntarily in the focus group and in-depth interviews. I still acknowledge that there may have been invisible power relations and acquiescence in my relationship with the study participants.

The study described here can be considered to be a qualitative case study (Creswell, 2003). The study was designed to listen to the voices of the educator participants as a means of exploring the nature of the Ugandan peace education curriculum. Stake (2005) said, "case study research shares an intense interest in personal views and circumstances" (p. 459) of those being researched.

The procedure in my research for this thesis was to examine the perspectives of educators through a focus group and in-depth interviews. The research was limited to peace education managers with the intended focus on the educators from northern Uganda schools in Gulu district. Only educators who had implemented the program in their schools or in their class rooms were selected because I was particularly interested in understanding how the program was perceived or viewed in the region.

3.2. Approach

As stated in the preceding chapters, the focus of this project is on assessing educators' views of the Ugandan school-based peace building program. What are educators' perceptions about the effectiveness of the Ugandan peace building program? Are there factors that they think inhibit or promote the success of the program? What are their concerns about the implementation of the program? Do they have any suggestions for improvement of the program?

Through this case study, I sought to find the views of participants who either had taught the peace building program, had been involved as head teachers during the implementation of the program in their schools, or had served as instructors of the program, whether they were teachers, or school staff. The term "educators" is therefore used to refer to those individuals who were responsible for providing some form of training or instruction in the Peace Education Program.

The educators who participated in the case study were directly involved in implementing the peace building program in their schools or administering it in several districts in northern Uganda. The administrators were primarily program directors, and members of non-profit groups/agencies who were directly involved in the delivery of teacher training workshops for the peace building program in Uganda. Although Gulu District Education Office personnel were consulted during the pilot study and development phase of the program, they were excluded from this study because they did not have any direct or specific responsibilities for the instruction of the program in schools.

3.3. Case Study Research Methods

A qualitative case study research methodology was utilized in the study with three data collection techniques: In-depth Interviews, a Focus Group, and Document Analysis of the peace education curriculum, together with pertinent government documents including a 'Blue Print', 'Education Charter' and 'Summit Report' of the Peace Recovery Development Plan, developed since the time of conflict. These three data sources enabled me to develop an understanding of the context of the educators' perceptions of the peace building initiatives, to provide a policy framework for my interpretation of the teachers' perceptions, and the research setting. Stake (2005) said:

case study optimizes understanding by pursuing scholarly research questions. It gains credibility by thoroughly triangulating the descriptions and interpretations, not just in a single step but continuously throughout the period of study. For a qualitative research community, case study concentrates on experiential knowledge of the case and close attention to the influence of its social, political, and other contexts. (pp. 443-444).

The study utilization of the three data collection methodology should be able to address Stake's believe in the nature of case studies within a qualitative research.

The principal "data source" for this study was a focus group interview with five educators who had extensive experience with implementing the Peace Building Curriculum in Northern Uganda. I decided to use a focus group as a means of bringing out a collective understanding among these educators. I hoped that their interaction together would take me to deeper understanding of their experiences and understanding of the peace building initiative and the important work of educators in helping youth deal with building a new country.

In both the in-depth interview (Legard, Keegan, & Ward, 2003) and the focus group interview (Finch & Lewis, 2003) instruments, the notion of interview took the form of a conversation within the constructivist research model. The interviewer led the interviewee to new insights about their own perception of the program and their practise. I as the researcher was an active player in the development of data and meaning consistent with Finch and Lewis' methods of conducting Focus Groups.

3.4. Research Setting

The site for the study was Gulu district in northern Uganda for the in-depth Interviews meanwhile the Focus Group Interview was conducted in Kampala. The participants for the in-depth Interviews were selected by ICCU during a peace building workshop in Gulu. The Focus Group participants were selected by me, a former director, and a sitting director of ICCU in Kampala. Both directors were actively involved in the initial development and implementation of the program. The former director of the ICCU was responsible for introducing the program to the Ministry of Education. Mable Nakitto, the current director, gave me permission to conduct the in-depth interviews with teachers and head teachers during peace-building workshops with teachers in Gulu district in Uganda but on by ICCU (Appendix B, Injury Control Center—Uganda's Acceptance Letter).

I developed the research instruments based on the work of Finch and Lewis (2003), Denzin and Lincoln (2000), and Creswell (2007) (see Appendix C, Focus Group Research Instrument and, Appendix D, In-depth Interview Instrument) and my experience in developing and promoting the program.

Data collection was conducted in Gulu and Kampala, Uganda, between November 2008 and December 2009. The work of Babbie and Benaquisto (2002); Finch and Lewis (2003); and Legard et al. (2003) was consulted prior to the collection of data. Meanwhile, document collection was aided by the Pincer Group and my online search of the Uganda Ministry of Education and Sports' website.

3.5. Interviews and Document Methods

The study utilized a Focus Group (Appendix C) an In-depth Interview (Appendix D) and documents reviews (Appendix E).

3.5.1. *In-depth Interview*

In the in-depth Interview Instrument, the notion of interview takes the form of a conversation within the constructivist research model (Appendix D, In-depth Interview

Instrument). The interviewer leads the interviewee to new insights. The researcher is an active player in the development of data and meaning (Legard et al., 2003).

This case study of a Ugandan school-based peace building program is a qualitative study concerned with exploring, describing, and listening to the voices and perspectives of educators and other significant stakeholders.

3.5.2. Focus Group Interview

Data were collected in different stages to accommodate the instruments used and the time periods in which the data was collected. Although two focus groups were conducted in two different locations, only one of the focus groups is presented in this project. The Focus Group Interview was recorded on a digital recorder and videotape by me, therefore the data was obtained immediately. The In-depth Interviews were collected and returned to me over a period of time, November 2008 to January 2009. The interviews were administered by Okot Jenaro, a head teacher from Gulu district with the support of ICCU in Kampala and CNIS in Vancouver, Canada. In the Focus Group instrument the notion of interview took the form of a conversation within the constructivist research model (Appendix C). The interviewer led the interviewee to new insights. As Finch and Lewis (2003) put it, the researcher is an active player in the development of data and meaning.

The Focus Group was conducted in five stages (see Appendix C). These stages included setting the scene and ground rules, individual introductions, opening topic, discussion, and ending the discussion. According to Finch and Lewis (2003):

the role of the researcher in relation to a Focus Group is therefore something of a hybrid. Partly it involves the role of a moderator with its connotations of restraint as one who 'restrains or presides over a meeting'; partly it involves the role of a facilitator, as one who 'makes easy' or 'assists the progress of' a process. (p. 180)

Participants were assured that all conversations and communications in this study would be recorded with an electronic recording device. These recordings would only be used to enable the researcher to answer the research questions. Furthermore,

participants were assured that the information and data gathered with this instrument would be kept confidential.

The session was in the form of a discussion/conversation; therefore, participants were not required to wait to be invited for their opinion. I asked individual participants to make a comment when he or she noticed a reluctance to engage in the conversation or when one person dominated the conversation. There were no right or wrong answers; everyone's views were of interest and the aim was to hear as many different thoughts as possible.

There were likely to be different views or experiences among the group; therefore, participants were encouraged to feel free to say what they thought about the topic. I would for example tell participants that "If you agree or disagree with other participants' views, just say you disagree or agree and then clarify your position."

The discussion was recorded in order to provide a full account of everything that was said. Participants were encouraged to not talk over one another. Participants had a general idea that the peace building program would be discussed during the session; however, they did not fully know the details of the study. As a result of this general knowledge, there were no unspoken fears to address (Finch & Lewis, 2003).

At the beginning of the interview I turned on the tape recorder and asked the group to introduce themselves in turn and describe their background in the Peace Education Program. This acknowledgement of participants' background served a number of purposes. It allowed participants to introduce themselves to each other and began to build a degree of familiarity. This also provided a chance for each individual to speak, to listen, and to rehearse two roles essential in the process of discussion. Information provided by each individual may be used as part of a probe and serve to link a voice (and its spatial location) with a name and other personal characteristics on the recording.

Group interaction was encouraged by allowing short silences to invite thought, or draw links between issues that different people raised, perhaps highlighting differences and similarities in views. Non-verbal cues were considered important at this time and were employed. For example, maintaining eye contact around the group, leaning forward

in an interested fashion, gesturing with hands in a manner to invite the group to continue.

The role of the researcher is one of juggling: balancing the need to promote group interaction against the need for some individual detail, and the value of free-flowing debate against the need for specific topics to be covered. Through active listening and observation, I kept a mental note of what was being said and would probe both the group as a whole, and individual members, using open ended questions expressed in simple language (Finch & Lewis, 2003). I listened to the terms used by respondents, explored their meaning with respondents, and mirrored that language in formulating further questions or comments.

I directed the flow to other relevant topic areas if they were not raised spontaneously by the group, and kept the discussion broadly focused on the research subject. I remain as non-directive as possible but will nevertheless be pacing the debate to ensure that key issues are covered as fully as possible. This will involve making a mental note of issues that arise early but which need to be covered later in more depth, keeping the discussion going with minimal intervention, utilizing silence as a means of promoting further reflection and debate, and steering the group back to the topic by reminding the group of the topic if it meanders too far into less relevant territory.

3.5.3. Documents

I reviewed eight documents for this study. These documents were collected during two of my research trips to Uganda between 2007 and 2010 from ICCU and the Pincer Group International, as well as the MoES website. Three of the documents were Ugandan Government policy documents on education recovery in the Greater North, Eastern, and North Bunyoro districts. They were The Blue Print, Education Charter, and Summit Report documents (Pincer Group International, 2008a, 2008b, 2008c); four were the Peace Education Program itself. The first edition of the program was published by Injury Control Centre Uganda and latest edition produced by MoES. These documents included: the new Peace Education Teacher's Guides for Lower and Upper Primary (Tito et al., 2007c, 2007d), the Learner's Books (for lower and upper primary; Tito et al., 2007a, 2007b), (Tito, Ocan, & Bbosa, 2002, 2005, 2007a, 2007b, 2007c, 2007d).

Another document I reviewed was the Uganda Ministry of Education and Sports' (2008) report on "Education Needs Assessment for Northern Uganda," a post-conflict base-line data collection. This particular document was available online through the Uganda Ministry of Education and Sports website. It was produced by Education Planning Department of Ugandan ministry of Education and Sports (MoES, 2008).

3.6. Organisation of Data for Analysis

The data for the study were organized for analysis in three distinct types, first the Focus Group Interview, then the In-depth Interviews, and finally the information provided by the document reviews. On clarifying analysis of data:

I understand that analysis means taking apart information and regrouping it into coherent themes, in this case the information provided by the Focus Groups participants, in-depth Interviews, and documents. Indeed that is what I have endeavoured to achieve throughout this project—to listen to the participants, ponder their impressions, and deliberate on the recollections and records of the Focus Group Interview, in-depth Interviews, and documents to make sense of what educators have said about the Ugandan Peace Education Program.

After reading through all of the transcripts several times, I followed an analysis method as illustrated by a number of researchers for studying, reducing, and analyzing the text of the transcripts (Miles & Huberman, 1984; Wolcott as cited in Seidman, 2006, p. 117). When the interview transcripts were reviewed, themes were identified as they related to the original research questions. Using coloured highlighter pens, comments of research interest were assembled according to themes, sorted, and coded. I acknowledge that as one of the cautions with this analysis approach, interactions with the text will reflect the readers' interests, bias, and subjectivity. Using another person to code the data and search for themes and then comparing the results to my own could have eliminated some of this potential subjectivity. All comments were then separated into computer folders according to particular themes. The colour coordinated comments revealed general themes that emerged from both the focus group interview and the In-depth Interviews. Although some of the themes overlapped I listed them according to similarity ideas to necessitate further analysis of the perception of educators.

I noticed eleven predominant themes which included, the program was identified as successful at policy level, it is challenging to teach, it is being undermined by lack of staff stability, significance of the community in creating a culture of peace, important role of school leadership, program is valuable, presence of structural violence, although not adequate, teaching materials are available, lack of district and ministry support, teachers need more resources and training.

For both the focus group interviews and the in-depth interviews, I used a simple coding system to gather and organised the participants voices based on the themes that had emerged from the conversations. Using five coloured felt pen highlighters, I highlighted the right in the body of the transcript of the focus group interview,. I colour coded the statements based on the themes I identified above. This was prepared as follows. All statements related to: (a) program success was highlighted *Green*, (b) Policy success was highlighted *Yellow*, (c) program a challenge to teach was highlighted *Blue*, (d) high demand for the program was highlighted *Orange* and (e) role of the community in fostering peace, *Purple*. This coding made it easy to identify the educator's voices and overall perception of the peace education program.

3.7. Limitations of the Study

The study reported here was focused solely on educator's perceptions and only used the results from data presented. In this way, it was also limited with respect to my ability to attest to validity and reliability. I have therefore relied on the exemplary responses given by the participants in the study and the documents I reviewed.

Although the Peace Education Program has been expanded to the lower and upper grades from its original Primary 5 grades, the study was limited mostly to teachers, head teachers, and program managers who have been implementing or were responsible for the implementation of the programs in their schools in northern Uganda for several years. The study also focused on Gulu district schools, only because the program has been consistently implemented in the district since its inception. The views and experiences of these educators' associated with the program over such an extended period of time were critical for answering the research question.

For this study, the term peace building will be used concurrently with the term peace education. This is for pragmatic reasons only. The change in the title of the program to Peace Education Program from peace building might prove confusing to the readers. Although the term will be defined here briefly, any further in-depth discussions of the two terms are beyond the scope of this study. The two terms will be defined as:

- Peace education is the “transmission of knowledge about and skills to achieve and maintain peace,” and the “obstacles that stand in the way” (Reardon as cited in Howlett & Harris, 2010, p. 236).
- Peace building is a proactive program that attempts to get to the root cause of violence in a society. It attempts to educate students or the affected population how to live peacefully within a context of conflict and/or violence (Harris, 2001; Reychler & Paffenholz, 2001).

The goal of the Uganda peace building course is analogous to the Harris, Reychler and Paffenholz definition of peace building above, currently utilised by the Ugandan school-based peace education intervention. This goal of the program is “to produce young people who understand the causes and effects of conflicts and to give them the skills to resolve such a conflict using non-violent means and to create a peaceful society” (Tito, Ocan, & Bbosa, 2007c, p. 3). The wider goal of all of these efforts is reconciliation—getting people to accept each other as part of their own group or be reconciled to mutual coexistence and tolerance. Various NGOs and INGOs such as the United Nations (UN), the Organization of American States (OAS), and the Organisation for African Unity (OAU) seem to all believe in the goals of peace building. These organisations have all been actively engaged in peace building efforts²¹.

Peace education on the other hand consists of various cross-disciplinary programs of education that may include dimensions such as peace and social justice, economic well-being, political participation, non-violence, and conflict resolution and issues related to environmental stewardship (Hinitz & Stomfay-Stitz, 1998). For this study the term peace education was used to reflect the objective of the Ugandan peace education program and the definition of peace building which implies a proactive or preventative program of study to train pupils to get to the root cause of violence or train

²¹ www.colorado.edu

them to resolve conflict peacefully within the context of violence. This term peace education is also consistent with Reychler and Paffenholz (2001), and Harris (2001) definition of peace building.

3.8. Summary

Peace building program is an appropriate program to teach in schools because of: improving behaviours of students, reduction in violent incidences at school, improving friendship within [among] the students improving sharing of property within students and improving the need of fairness and forgiveness. (In-depth Interview, 2009)

In summary, this chapter on the methodology has described the approach, research design, instruments, and data collection strategies for the project that explores educators' reflections on the Ugandan Peace Education Program. Creswell (2003) said that there are essential concepts to be mindful of when conducting a qualitative study. He said that the process of qualitative research is fundamentally inductive, with the researcher generating meaning from the data collected in the field. Researcher is encouraged to use open-ended questions to enable the participants to express their positions. Ultimately, the researcher seeks to understand the context or setting of the participants through visiting this context and gathering information personally and make an interpretation of what he or she finds. This interpretation is in the end, shaped by the researchers' own background and experiences.

The research design, site and participant selection, instruments, and data collection methods are also consistent with the purpose of the research and the beliefs on which this project is based.

Chapter 4.

Results

well, I think the challenge with this one, number one, government moves school teachers, like Janero, Laco's head teacher is now in Opit Primary school and the leadership that he provided in Laco—now he is starting from zero again from Opit, and the new head teacher may not be as enthusiastic so if you go to Laco, don't be surprised if you find things different and then the second thing is that along with the generation of people, however, I mean you go to some schools you feel just this is a peace environment.

(Focus Group Interview, 2009)

4.1. Introduction

This chapter provides the results of my study which examined educators' insight into the nature of the Ugandan Peace Education Program. The research utilized data from documents and in-depth and focus group interviews. Each section of this chapter includes results from various themes that emerged when the data were assembled for analysis. At the end of the chapter, the Strength, Weakness, Opportunity and Threats (SWOT) analysis diagram is presented to recapitulate educator's opinions about the program.

The in-depth and focus group interview results are organised by topics or themes that emerged from the perception of educators. Each interview topic section is reported using representative direct quotes from participants. Each quote in the focus group interview is identified using the participant pseudonym. In so doing, it is hoped that the reader can distinguish the various voices of the educators. I have also included both the transcripts and questions for both the in-depth and focus group interviews in the Appendices C and D).

I would like to stress that the results presented here represents the perception of educators who participated in both the focus group and the in-depth interviews. The document's review was utilised in an attempt at triangulating the educators' perception with the contextual environment of the study. As was defined earlier, perception is undoubtedly prejudiced and is subject to individual participants' interpretation of their own unique experiences while interacting with the Peace Education Program. Therefore, other factors such as the level of engagement with the program at the school setting and/or other cultural or the war experience are bound to influence this subjectivity. I have attempted to report the educators' perceptions as they were presented in response to the in-depth and focus group interviews and have attempted to avoid making wider inferences and ascribing causal relationships among topics and themes.

4.2. Focus Group Results

According Finch and Lewis (2003), an interesting feature of focus groups are their spontaneity arising from "their stronger social context" (p. 171). Participants seem to reveal more of their own viewpoints on the subject of study when responding to each other. What emerges from the focus group is a perception that is less influenced by the researcher interaction with, for instance, a one-to-one interview. It seems as if participants become the interviewers while the researcher now takes on the position of *listening in* on the conversation. This was truly my own sentiment during the focus group study in Kampala. I found myself *listening in* for the first time on the various perceptions and ideas discussed by the participants. The participants were enthusiastic about discussing the program with me. The entire transcript is presented in Appendix C for the interested reader who would appreciate reading through the discussion without my analytic commentary.

In developing a focus group for this study, I again considered the work of Finch and Lewis (2003) that identified various types of focus groups. They suggested that a typical focus group engage between six to eight people who meet just once and in a relatively short period of time (usually one or two hours). In this study we met for an hour and utilized five people, including myself as the researcher. I found that this small group worked very effectively together, with conversation moving along smoothly, every

participant making significant contributions to the group discussion, and with his or her voice coming through strongly and clearly in the conversation and emerging meanings that were revealed.

Finch and Lewis in addition (2003) identified other various in the application of the group-based discussion method and the form that group may manifest itself. Furthermore, they suggested that focus groups may also reconvene for a later meeting, particularly if the issue under study is unfamiliar or unclear to respondents. In this project, I utilized the typical 1-time group meeting format because all of the respondents were very familiar with the issue under study and all were in a good position to speak on the topic at considerable length.

4.2.1. Focus Group Data Analysis

The following seven themes began to emerge after analyzing the Focus Group Interview session:

- There is a high demand for the Peace Education Program.
- The program has been very successful at the policy level.
- The program is challenging to teach.
- The program is being undermined by a lack of staff stability.
- The community is central in creating a culture of peace.
- School leadership plays an important role.
- The program is valuable.

I was somewhat surprised at the various themes that emerged. Why? What was surprising? These themes were not readily apparent to me even though I had been actively involved in earlier implementation of the program. The themes will be examined in the following sections.

4.2.2. High Demand for the Program

There seems to be a very high demand for the Ugandan Peace Education Program in various section of the country. Not surprisingly, the regions that have been most affected by the armed conflict, such as the western, eastern, and west Nile regions

of Uganda; seem to desire that the program also be implemented in their region. The participants' perceptions during the focus group conversation below provide us with valuable insight into the demand for the program in Uganda. This part of a conversation from the Focus Group conference illustrates the participants' perception about the high demand for the program:

We have experienced demands from, by the way, much of the country. I have heard a comment from Lwero for example; but we also had war, why are we being left out of this? Western Uganda, Kasesse, but we have also had war, so I believe it is a matter of time before it goes national, so huge.... [And Niles added by saying]...As of last week, districts in Arua were listing their priority for education intervention, by government and support and the amount of their priority, most of them want peace education rolled out to the schools with accompanying materials. They are writing this out and laying it on the table...Kyoga talks about the demand of the program in the various districts are because of its relevancy to the people's lives and lived experience. He said: ...the relevancy of it [the program], it is so relevant, you know, when it is due in the north, the next time you hear it being demanded because even before there was the PRDP, there was already a demand from various districts who wanted to become part of the north....I remember Bunyoro demanded, I remember Busia—they all wanted to be part the peace talks with the rebels, even Busia, Palisa [all of these districts are in the south east region but were minimally affected by the conflict] There is also a strong demand from Busoga....If you include districts from the east, why are you now leaving us out? [Cried the other districts] The argument on the table is now, you can't leave Ruwenzori area, or Kabarole when they also had the Allied Democratic Forces (a rebel group that operated in western Uganda)....It is a program of very high demand!

(Focus Group Interview, 2009)

4.2.3. *The Program Is Successful at the Policy Level*

In Uganda like in many jurisdictions, there is no guarantee that a privately developed educational program can be readily accepted by the government for national use so promptly. So it is surprising when the peace education program was accepted for national use in a relatively short time. At many levels, this prompt acceptance and adoption of the program was seen by some educators as a great policy success. From the program's inception, the goal of the developers had always been to have it become part of the Ugandan national curriculum. There is no history of any organization developing curricula and having them adopted by the Ministry of Education. The caretakers of the program (ICCU and CNIS) were prepared to work hard to influence

the Ministry of Education that this program was needed in schools. As Niles puts it, with an element of surprise and amazement at the success of the program:

So you know I was personally amazed that you could begin from research, surveillance to risk factor analysis to designing and testing an intervention and intervention gets scaled up to policy. You know it takes forever, the HIV program is struggling with that and for this resource, it just happened like that! Maybe it was riding on the crest of events, I don't know, maybe because government was under pressure, too much pressure. I thought it happened too fast, because we were now preparing to develop advocacy strategy, lobbying strategy, I think this was a great policy success okay, to the point where government said, look this thing is good, let's not just talk about the number of kids, let all the affected children get this material....

(Focus Group Interview, 2009)

Niles and the focused group participants all continued to express excitement and surprise at the success of the having program accepted and mandated. Niles agreed with Albert on the success of the program but he felt that the program actually exceeded the expectation. He said: "It actually did exceed the expectation when there was a proposal even of covering all schools in Uganda and giving them the Peace Education Program and that got overtaken by the complications in implementations." At the end of the Focus Group, I asked the participants what had become of the other programs that MoES had accepted: "two of the programs were our program [peace building program] and the World Vision program, how have they incorporated the two programs into [the present curriculum]?" Albert's response was that "the World Vision program just fell along the way! We have 3 years of thematic curriculum." Albert concluded by saying, "So policy direction, I think this has been exemplary, I tell you, the HIV people are struggling; they have taken no less than 10 years to get HIV education into the schools with even the grievous impact of HIV." This clearly illustrates how the program has succeeded at the policy level yet as Niles said, "We are still surprised at this success and cannot identify why this program has been successful at the policy level." It could be argued that the government needed to be successful in the north since all other policies had failed. Albert said:

The ministry was under pressure, government was under pressure, a lot of pressure to do something. Because UPE policy had failed in the north, okay, and to try to prop up things, government put in place a Universal Education Policy for the disadvantaged to try to fix the problem but then it wasn't taking off. Then they put in place another

policy, the IDP policy and it wasn't taking off...
(Focus Group Interview, 2009)

This is an important point. I believe that the excitement about the policy success as expressed during the Focus Group Interview should be expressed cautiously. The obvious reason for this position is that there has not yet been any successful educational policy implementation in Uganda (Odaet, 1990; Pincer Group, 2008a) and many peace education programs in other jurisdictions (Bar-Tal, 2002; Malen, 2006). This should be a sober reminder for us not to sit back and expect the policy to be implemented successfully in the long term, especially given the short time of its acceptance.

4.2.4. *The Program Is Challenging to Teach*

Although the program has been successful at the policy level, it has experienced tremendous challenges with implementation in its current form and given the number of subjects that are taught in the schools, it has not had a smooth entrance in the schools. As Niles said, there was a proposal that the Peace Education Program be implemented in all schools in Uganda but “that got over taken by the complications in the implementations—there were too many subjects in the curriculum so the government wanted to include peace education everywhere through integration...” As the conversation continued other participants also recognized the nature of this challenge, particularly when it comes to the art of integration of the Peace Education Program with other subjects. Albert recognized that the skill of integration requires an advanced training that most teachers in northern Uganda do not possess. Albert said:

Now the issue of implementation initially, the design was an independently scheduled program and in my view, if this thing [the Peace Education Program] was not an independently scheduled program, the impact would probably even be bigger! But now there had to be trade-offs, that there are too many subjects, let's find a creative way of including it within, [the subject areas] but teachers find real challenges integrating it, so while the policy requires that they do that, but the skill to integrate in my observation is a higher level skill. And with our standard of teachers down there, something that is a real challenge. So if you go to schools, you may not see that a lot has been covered, not because they don't see the need or whatever, but it is just general [low] standards of teachers.

(Focus Group Interview, 2009)

This concern for teachers' standards and a lack of training is perhaps voiced in the In-depth Interviews by the teachers themselves who seem to petition for more training and refresher courses on how to teach the program. Niles also agrees with this problem and he made some plausible suggestions when he said: "it is amazing, it is also quite novel, and probably other subjects need to be integrated looking at the model of delivery of peace education that has helped to mitigate the teacher's difficulties to integration....We are looking at how to go to the colleges and help them to prepare the teachers so when they qualify; they are really doing integration work." Reardon (1988) said the concept of peace is problematic in education practice. This illustrates the enormous problem with implementation teachers are experiencing in Uganda. Trying to implement peace concepts within a variety of curricular is understandably intricate even for seasoned teachers let alone teachers who feel that they don't have enough training and support to teacher the program.

4.2.5. The Program Is Undermined by Lack of Staff Stability

Chen (2005) would call staff or personnel of a program its *inputs*. It is the staff or inputs who are the ones that form or sustain a program along with effective systematic organization. So if the personnel are not in place or are disrupted, one would conclude that such a program will not be effective over time. The disruption in staff of the peace education at the school level is therefore worrying for the sustainability of the program. The Focus Group perception on this is quite clear. Niles said:

well, I think the challenge with this one, number one, government moves school teachers, like Janero, Laco's head teacher is now in Opit Primary school and the leadership that he provided in Laco—now he is starting from zero again from Opit, and the new head teacher may not be as enthusiastic so if you go to Laco, don't be surprised if you find things different and then the second thing is that along with the generation of people, however, I mean you go to some schools you feel just this is a peace environment.

(Focus Group Interview, 2009)

Laco Primary was one of the pilot schools and had several teachers who had been trained in implementing the program. The program had taken root at the school and it was an exemplary school, but once the head teacher was transferred there was no driving force behind the program anymore. Meanwhile, the head teacher who went to

another school had to start the program from scratch, training teachers and students.

Kyoga said:

I said under the decentralization policy, vis-à-vis, the management of education, through the central government, there is a lot of parallelism. The teachers transfers as was said is controlled at district level and it don't necessarily work in consultation, they don't speak, and they only mention the ground when these policies are being affected. (Focus Group Interview, 2009)

This is yet another example of the concern with personnel disruption. More directly and more disconcerting is what Niles said about the disruptiveness of teacher transfers when it comes to the sustainability of the Peace Education Program. He said:

but still you will find that in 100 schools everybody [teachers] who was trained moved. So the visiting team has to then get all the teachers together and go through [the program] to rediscover all the courses and see what to do with them. (Focus Group Interview, 2009)

Obviously this practice of teacher transfers is a considerable problem that needs to be addressed quickly to ensure the effectiveness of the Ugandan school-based Peace Education Program.

4.2.6. *Significance of the Community in Creating a Culture of Peace*

The Focus Group brought to light the importance of the community in creating a culture of peace in a particular school. I commented, "it seems that there is a culture that is built around peace," and several interesting responses were brought forward that illustrated that importance of the community in creating a culture of peace in some of the most successful schools. To the statement I made, Niles responded and said:

Exactly, that is urban; I wouldn't say that it is not that different from other places I know, for example, that in some of the schools teachers responsible for each component of the program under which were implementing peace education, so such a teacher can be in touch by their teachers what is going on, so you can have some structure built into.... (Focus Group Interview, 2009)

Kyoga jumped in and clarified Niles' comments further. He said:

the amount of involvement of the community varies at the rural level compared to urban schools. I am wondering whether it is partly because of some of the policies that compel them for example, UPE, there are certain elements within UPE where parents can contribute financially; this compels parents/community to be part of the schools processes. (Focus Group Interview, 2009)

Albert also attests to the significance of the community in creating the culture of peace.

...you go to some schools you feel just this is a peace environment. They have integrated it into their school programs and school planning. Out of the compound you may find peace vocabulary posted on trees, walls, in their school mottos, which I think, is a positive thing. The number of schools doing this has increased... There was a school, Abera Primary school, a displaced school, in Pabo camp, that one even the US Ambassador to Uganda visited that camp and asked, you know? Why is this experience not happening in the rest of the schools in the north? So you get those pockets of schools where the schools and the parents have taken it [the Peace Education Program] up, really moving it forward. (Focus Group Interview, 2009)

The success of the peace education program can be attributed to the active involvement of the parents and the school community in the implementation of the Peace Education Program in their individual schools. Such participation seems to have significant effects on the creation of a culture of peace. This finding is consistent with the literature that I reviewed. Fountain (1999) for example found that peace education in the UNICEF was highly responsive to local circumstances. Meanwhile Reardon (1988) saw peace education as a tool for stewardship, citizenship and inter-group relationships. Harris (2001) said peace education empowers people with skills, attitudes and knowledge to relate to various human state of affairs. It can therefore be concluded that the peace education is benefiting not just the students and the schools but stimulating the entire community.

4.2.7. Important Role of School Leadership

Another theme that became evident during the Focus Group Interview was the importance of school leadership in understanding and promoting the implementation of the Peace Education Program in their schools. One of the participants noted that he was involved with a program to strengthen the effects of school leadership and teachers' participation in the education of peace by educating them to be in a better position to

lead and influence both teachers and students. By using metaphor and analogy that is culturally relevant, there seemed to be a breakthrough in reminding the school leaders about their unique role in promoting peace education and their own position as role models. Niles talked about the way he has been educating and encouraging the school leaders not only to lead but to inspire teachers to effectively implement the Peace Education Program by pointing out their roles in the peace education process. He said:

...for example *Lafut* (paraffin lamp)...one of some of the wonderful discussions that has come from it is what it takes to keep the flames from it alive. The significance of the flames for the people on the ground and the whole discussion on what they would do to keep the fuel and the fire burning. I have found that some of them would talk about, if the paraffin leaked out of the container what damage does it do, what analogy does that have to their professional life?, and when they go back to schools, they are really so energized and refreshed. So that we have leadership from the top, really interested in delivering peace, in promoting the optimum use of the resources that are available in deploying the teachers within the schools for maximum effect. (Focus Group Interview, 2009)

This call of the school to action is a theme that was not only present throughout the Focus Group but was also reflected in the In-depth Interviews, which we will look at in the next section.

4.2.8. *The Program Is Valuable*

Lastly, as I conducted the Focus Group Interview, there was a general sense that all participants perceived the Uganda school-based Peace Education Program as an essential element of the school curriculum, not only in northern Uganda but for the entire nation of Ugandan school children. They see the importance of peace building education because of the moral decay and overall tendency to use violence as a means of control. Albert envisions the importance of this program because of the possibility of positive change that it can deliver to students in the schools: "...I believe that if it [the program] continues, I really believe that change that should come to schools with this system [that is] now around the corner" (Focus Group Interview, 2009). Kyoga sees the Peace Education Program as an important element in improving many aspects of the school system, particularly when it comes to enrolment and retention of students. He said: "there is a lot that needs this program when you look at the drop-out rate, it is all right,

enrolment rate is not to the expectation, pupils are not completing their schooling, and this has been over the years.” Although Kyoga doesn’t give any specifics about how the Peace Education Program can improve the problematic areas of education, one can only guess that the successful implementation of the program will improve student participation in schools. Kyoga said: “there is no better way of determining success story than seeing the kids themselves relating it [peace concepts].” Victoria said: “I think it is the best project I have been involved in with a lot of impact....”

The In-depth Interview participants also had similar sentiments. They overwhelmingly agreed that the program is valued by all (In-depth Interview, 2009). This finding is consistent with earlier findings by Braun et al. (2006), which found that the Ugandan Peace Education Program was valued by MoES that was way they adopted it for national use. The importance and acceptance of peace education programs around the world are also consistent with other findings that were presented in Chapter 2. Peace Education Kit in Sierra Leone (Bretherton et al., 2005), the Peace Pack (Slee & Mohyla, 2007), Peace Pal (Schellenberg et al., 2007) and a study conducted by Salomon and Nevo (2002) found that most peace education programs have positive effects.

These findings are encouraging and should give the Ugandan Peace Education Program the impetus to continue building on the success thus far. There was therefore a general consensus that the Ugandan school-based peace education intervention is valuable, it needs to continue, and perhaps it should be improved not only for the students of northern Uganda but for the entire nation of Uganda.

4.3. Analysis of In-depth Interview

Nine of the 20 In-depth Interview questions were organized for analysis. Table 4.1 displays these key questions, which best explore the research question.

Table 4.1. Nine Key In-depth Interview Questions

Question 2	What do your students say is the cause of the 23 years of conflict in northern Uganda?
Question 13	What type of teaching materials do you have at your disposal to teach the peace building program at your school?
Question 14	What kinds of support do you have from school or district staff or the Uganda Ministry of Education and Sports?
Question 15	Do you think your school or district staff and personnel value the peace building program? What evidence is there for this opinion?
Question 16	Why do you think the peace building program is an appropriate program to teach in your school?
Question 17	Since the peace building program was taken over by the Ministry of Education (MoES), do you have more of the resources and support to teach it in your school?
Question 18	What do you suggest should be done to improve the delivery and the success of the peace building program in your school?
Question 19	Do you feel that the training in how to teach the peace building program is adequate for you to teach the program effectively?
Question 20	Are there any other suggestions you have on how the peace building program should be delivered effectively in schools?

Upon further analyses of the In-depth Interview questions in Table 4.1., the following themes and issues seem to emerge:

- a unanimous agreement among participants that the study region has been experiencing structural violence
- although some text books are available there is still a high demand for them
- there has been limited district and ministry support to teachers
- the program is highly valued by the teachers, districts and Ministry of Education
- the program is effective
- Teachers need more resources to support the implementation of the program
- More training and retraining of teachers is needed.

These themes and issues are central to the concern for the Ugandan school based peace education success. Judging from their responses to these In-depth Interview questions, participants seemed to have similar perceptions. Their responses were fundamentally analogous to one another. These perceptions seem to confirm Harris' (2008) assessment of peace education around the world, about which he writes

in his chapter entitled “History of Peace Education” published in *Encyclopaedia of Peace Education*. Harris acknowledged the recent growth of peace education around the world and made specific mention of the Ugandan mandated program (which I would assume is the program under study) as lacking in resources for teacher training. He wrote: “some countries like the Philippines and Uganda have mandated peace education in public schools, but lack resources for training teachers in the various complexities of the new subject” (p. 22).

4.3.1. Structural Violence

When participants were asked in Question 2 what they thought their students thought was the cause of the 23 years northern Ugandan conflict, the majority of the participants said that their students cited structural violence as the main cause of the protracted conflict. I believe that these responses were really reflecting what the educators themselves also perceived to be the root of the conflict. The responses were telling and clearly seem to align itself with the historical context of the structural violence the region has experienced. Much of this history was presented in Chapters 1 and 2. The interviewees identified six areas related to what Galtung term structural violence (Galtung, Wenden, & Freire as cited in Jeong, 2000). These issues included: tribalism and /or nepotism, regional economic imbalance, oppression of the people of northern Uganda, greed for power, lack of democracy/dictatorship and land grabbing. Of these six issues, the participants identified tribalism/nepotism, greed for power and lack of democracy/dictatorship more frequently as the key cause of the conflict. One participant said: “students said the cause of the 23 years of conflict in northern Uganda is about tribal discrimination and nepotism” (In-depth Interview Participant Responses) Another participant said: “imbalance in the distribution of national economic resources, tribalism, dictatorship by His Excellency the president of the Republic of Uganda and [they added] tendency to grab Acholiland” See Appendix D (In-depth Interview Participant Responses). These would be what Chen (2005) would say are environmental facts that constrain the implementation of any program. These facts can be identified as historical political structures.

Other views expressed by the participants included the following issues:

The historical context of conflicts in Uganda, particularly in the recent conflict in northern Uganda is a significant factor when seen in juxtaposition with the history of structural violence since colonial times and the African perceptions of violence and peace.

One such perspective is brought forward by Ekanola (2009) in his work entitled: "Realizing the Value of Peace in Africa." According to Ekanola, the underlying reason for the wave of violence across Africa is the general belief that violence is a morally acceptable means of achieving desired social ends. Hence, people usually do not exercise restraint when they resort to violence. The negative consequences of war are rationalized by the socio-economic or political ends. Ekanola said that some scholars even justify the use of violence on the ground, positing that it is the only means of achieving development in society (Ekanola, 2009).

These views would contrast greatly from the Acholi traditional socio-cultural norms or views on conflict or violence. *Mato oput*, the Acholi conflict resolution method, will be called upon throughout the project as a set of lenses through which to view some of the perspectives. Moreover, the notion of *mato oput* has been embedded in the Ugandan Peace Education Program as a significant element of study. The Acholi's paramount chief Rwot Awich's attitude during Acholi's conflict with the colonial British government in the 1800s is clearly a testament to the Acholi's tradition of resolving conflict peacefully. One of the Acholi elders and educators, the late Alipayo Oloya, wrote a short poem describing Awich's disposition and stance at this time of conflict:

[Rwot Awich] Put the Acholi's in the British Book of Remembrance. He told them, "Why should I sign a peace pact with a people I have never quarrelled with? Why should I step down for a woman I have never seen? You call yours Elizabeth, I call mine Layado." So they locked him up on a hill he named, Kololo Meaning, alone, *Kololo*, without my people. So you ask, was he another Chaka Zulu or Jomo Kenyatta? I say Yes and No. Yes because he desired only love, peace and unity for his people, No because he never lifted even a tooth pick at anyone.

(Oloya, 2000, p. 68)

The historical context of the conflict in northern Uganda is well documented. The record tells of a marginalized people who were mistrusted and sidelined by the early

British colonial administration. The colonial administration focused much of its interests and attention primarily on the larger southern tribe/kingdom of Buganda.

According to Ronald Atkinson (1994), this “look down” towards the Acholi tribe of northern Uganda in particular was because of three critical reasons. First, the Acholi economical contribution to the colonial economy was viewed as insignificant due in part to the sparse population, physical remoteness, and limited productive capacity of the land, as well as a perception by the colonialists that the Acholi people were naturally lazy because of their initial unenthusiastic response to peasant cash cropping and labour migration.

Second, Atkinson (1994) said the negative perception of the Acholi was due to its relatively small scale and decentralized political organization. This, he said, “made the Acholi neither an especially feared enemy nor a valued ally” (p. 5). Pain (2000) gives us an accurate image about the nature of this Acholi political organization. He wrote:

The Acholi, who occupy Gulu and Kitgum districts [Gulu and Kitgum districts have since been divided into two districts, Gulu district is now Gulu and Amuru districts meanwhile Kitgum district is now Kitgum and Pader districts] bordering Sudan in northern Uganda, are part of the Lwo peoples who provided the southern Kingdoms of Uganda with their Kingships. They believed in leadership through consensus, allowing everyone in their localized clans to have a voice while the traditional head of each royal clan rules by consent... They had no centralized military structure with any warrior tradition and it was considered a grave offence to be the first to spill blood. (p. 94)

This leadership and political organization of the Acholi's people was significantly disrupted by the colonial authority. By 1902 Acholi was officially recognized by the British colonial administration as one of three districts in the Nile Province of the Ugandan protectorate (Atkinson, 1994). “Over the rest of the decade, a Buganda style council of chiefs was established (largely to achieve what British colonial administrator Charles Delme-Radcliffe called) the identification of the chiefs with the administration and making them a part of the government organization” (p. 5). Incidentally, my maternal grandfather *Rwot* (chief) Andrea Olal was one of the chiefs appointed by the British administration. According to Orunni, Chief Olal was purported to be one of the most powerful chiefs in Acholiland at this time (Orunni, 1994).

During this colonial period, a significant number of firearms were coming into Acholiland, as they had since the 1880s, making the district one of the most heavily armed in the protectorate. This flow of arms resulted in the colonial administration's confiscation and destruction of firearms, followed by forced relocation of the population near roads built throughout the district (Atkinson, 1994). Atkinson also wrote about the significant destruction of Acholi political institutions by the British colonial administration.

Political authority in the district was also restricted. First, the imported Buganda-Style council of chiefs with a new "paramount" chief was further entrenched. Second, many formerly independent chiefdoms were amalgamated, thereby extending the authority of some chiefs over people they had never previously ruled while demoting or removing others. Third, even those chiefs remaining in office were controlled much more than before, with their duties prescribed and their political activities strictly supervised. Finally, the administration jettisoned [their policy of following] a rigid adherence to the Acholi law of succession in the appointment of chiefs in favor of a much more ad hoc process. These changes produced winners as well as losers and were met with responses ranging from overt resistance (always scattered and localized, and almost always brutally suppressed) to active collaboration. (pp. 5-6)

A third perception of Acholi by the British colonial administration and the southern elite of the Buganda tribe was their "social and cultural practices of wearing of minimal clothing, which both the British and the Buganda elite looked down upon as bizarre and primitive" (Atkinson, 1994, p. 5).

By the 1930s, the colonial authorities had imposed a poll tax on men in order to force them to seek employment or produce cash crops for the colonial economy (Pain, 2000). Pain said the vast majority of Acholi men found employment in security services such as the police, prisons, or the army because of their reputation for honesty and loyalty.

This career move into security forces set up the Acholi tribe for what was to be a long and painful future that has in part created civil war and one of the longest conflicts in African history. Pain (2000) also indicated that other unfortunate circumstances such as drought, locusts, and the demands of the colonial economic policy created the predicament that the northern Ugandan tribe of Acholi found themselves in. He believes:

This began as association with the Army which made the Acholi vulnerable as targets for blame for failures of post-independence regimes. The Acholi tradition of uncompromising outspokenness, combined with their perceived military power, created an unfortunate southern perspective of a dangerous ethnic group. (p. 94)

One positive outcome of the significant Acholi recruitment into the security services was their appreciation of formal education. Pain (2000) said education became Acholi's primary areas of investment after 1946. As a result of this investment in education, men from Acholi were second only to the area around Kampala at all levels of education from elementary to university by 1970 (Pain, 2000). Yet the established stereotype was foundational in making the Acholi targets for elimination and scapegoating during the time of the Amin regime, the National Resistance Army of Museveni, and the Obote II regime. Moreover, the recent conflict has surpassed the scapegoating, resulting in the accusation that President Museveni's administration was directing genocidal policies towards the Acholi (Anderson, Sewankambo, & Vandergrift, 2005; Pain, 2000).

A large percentage of the Acholi tribe was interned in squalid IDP camps during much of the last conflict. These camps were seen as death traps where large numbers of people died from abduction and disease. School age children were particularly vulnerable (Kacoke Madit, 1998; Otunnu, 2006; World Vision, 2005).

This historical context is significant in understanding and evaluating the Peace Education Program particularly when viewed in terms of the structural violence perspective and the In-depth Interviewee perception on the political oppression they acknowledged in the responses. Will politics and/or policy affect the implementation of this program? Although the people from northern Uganda, the Acholi in particular have done very well historical in spite of the resource inequality, it is hard to see how the effects of a 20 years protracted conflict can be easily overcome without a significant politics and a vigorous redress of the inequality and oppression. In my opinion, I don't see immediate and positive reform from the current national government. Politics (Bar-Tal, 2002; Salomon & Nevo, 2002) and Africa's propensity to the use of violence (Ekanola, 2009) as a means for consolidation of political power and control all play key roles in undermining the success of the peace program.

4.3.2. *Although Not Adequate, Teaching Materials Are Available*

Question 13, this is one of the positive elements of the implementation of the Peace Education Program. According to system theory presented in Chapter 2, the components of Inputs are clearly identifiable here. Chen (2005) for example could say that this is a positive output because the intervention (teaching the program) is being implemented with the available resources. Question 13, which asked responders what type of teaching materials they had at their disposal to teach the peace building program at their schools. A theme that clearly emerged was that there were teaching materials particularly text books along with posters, charts and drawings were available for implementing the Peace Education Program (see Appendix D, In-depth Interview Participant Responses).

Interestingly, 15 of the responders said these materials were textbooks, two of them emphasizing that the textbooks were the older edition developed by ICCU and not the current edition adopted by the MoES. They said: “we have the peace building textbooks distributed by Injury Control Centre Uganda,” “the peace building books provided by Injury Control Centre Uganda” (Appendix D, In-depth Interview Participant Responses). Meanwhile, nine of the participants said they also have materials such as charts, posters, and pictures. One person identified chalk as a learning material. I am somewhat puzzled by the identification of pieces of chalk as a significant peace building resource but acknowledge the lack of all teaching resource in a war affected region. The in-depth interview participants’ responses to Question 17 were essentially negative. They unanimously said no to Question 17 which asked if they had more of the resources and support to teach the program in their schools after the program was taken over by MoES. One participant said: “No, we don’t have enough resources and support to teach it [peace education program] in [our] school” Two participants said no additional resources had been provided except the once that were distributed by ICCU when it implemented the program. Another participant said “it [The peace education program] has not been effective because there is totally no follow up.”

Of all the 23 educators who responded to this question, only two said that there were more resources-books to teach the program (Appendix D, In-depth Interview Participant Responses). The resources that are available seem to be shared among

students in the classroom (Appendix C, Focus Group Interview). Chen (2005) stated that Inputs form and sustain a program. This suggests that the request for more resources by teachers need to be taken seriously if the program is to be sustainable.

4.3.3. *Lack of District and Ministry Support*

In response to Question 14, which asked contributors to identify the kinds of support they have been receiving from school or district staff or the Uganda Ministry of Education and Sports. There was a general theme that emerged suggested that there was limited support to teachers. 16 of the 23 respondents said they were getting support but, interestingly, much of this support was identified as supervision of the lessons from their head teachers. They did not identify any forms of support received by and/or from district staff or Ministry of Education and Sports. Here are some of their voices around this question: “sometimes the head teacher helps conduct the school assembly to address students on how to behave well and also supervises the lesson.” Another teacher said: “sometimes our head teacher helps us to teach the peace building concepts to our pupils.” One teacher talked about the fact that teachers can now integrate the peace building course with other subject areas: “Ministry of Education introduced peace building program in the school curriculum of which peace building education can now be integrated in all the subjects taught at school.” One teacher identified chalk among the materials they felt were important for teaching peace building, another identified sports equipment: “provision [of] the school curriculum, some relevant charts although for other subjects but can be integrated with peace education....The support for the facilitation of the sports equipment that can promote peace building program at school.”

The nature of the head teacher’s supervision of the peace education lessons was not clear but nonetheless seems to imply that there was considerable support of teachers teaching the program by the school administration or head teachers. They suggest the importance of the head teacher’s support and leadership in the implementation of the program in schools.

Five of the respondents did not recognize that they were receiving any support to teach the program. Two of the five said they did not receive support from the head

teachers, while two identified lack of support in terms of resources such as textbooks. This particular concern is addressed also by the Focus Group in the next section. Some of their concerns are noted here: “we don’t have any other support from the district except supervision of peace building lessons by the head teacher,” [there is] “little support from head teachers to help the teachers teach peace concepts in the curriculum,” and “very limited support is being given by the head teachers to supervise us in teaching the peace concepts to students.” Two more participants also acknowledged the lack of support. They simply said: “there is no support apart from the textbooks given long time ago.” Finally: “Little support in terms of materials to reinforce teaching of peace and conflict management in primary schools” (In-depth Interview, 2009).

Overall, the head teachers seem to be providing significant support and leadership for teachers to enable them to teach the program. Here I see Chen’s idea of environment in an open system as relating to this issue of lack of district and ministry support. Chen (2005) would perhaps identify political structures, the economy, and funding issues as some of the factors with the environmental component of the system affecting the implementation of the program. In this study, much has been devoted to the political structures because as we can see, it has a direct effect on the overall program implementation because much of the decision is political in nature (Bar-Tal, 2002; Malen, 2006; Norwegian Refugee Council, 2006; Salomon & Nevo, 2002). It is important to acknowledge that although there wasn’t enough effort put in analysing the economic and funding issues related to the implementation of the program, it can be generalised from the political and historical perspective of Uganda that these areas are problematic (Ihejirika, 1996; International Institute for Strategic Studies, 2008; Norwegian Refugee Council, 2006; Odaet, 1990). Any deeper analysing of the economic and funding issues related to the Ugandan Peace Education Program is beyond the scope of this study.

4.3.4. *The Program Is Valued by Educators*

A theme that has emerged from question 15 and 16 is that the Peace Education Program is valued because of its positive effects on student behaviour. This seems to align very well with a study by Salomon and Nevo (2002), Focus Group Interviews (2009) all found that peace education programs were significantly effective (see Chapter

2). Schellenberg et al. (2007) and Slee and Mohyla (2007) also found that peace education curriculum attributed to the reduce level of bullying or violence in schools. Question 15 asked participants if they perceived that their school or district staff and personnel value the peace building program and what evidence they had to show the reason for their belief. Twenty-two of the 23 answered a resounding “yes” to the question! Only one person did not respond to this question. They were also asked to provide evidence for their opinion. Unfortunately, the majority of the teachers’ opinions were not clear. Here is what some of the 22 participants said in response to the question: “Yes, they do. The school discipline has greatly changed positively and it [is] because of the peace attributed are emphasized to students.” This teacher recognizes the importance of the program to the school but does not necessarily imply that the school’s improved discipline is a direct result of district or personnel support of the program. One participant gave a better explanation of why they thought the district staffs’ values the program. He said: “yes, I do think so. They support for the program....The evidence for this opinion is the frequent holding of mass media sensitization of the people.” This could mean that the district attempts to reach out to a large community, suggesting that they do believe in the program.

Although the majority of the participants were not sufficiently able to articulate evidence for their affirmative response that the district staff and personnel valued the peace building program, I speculate that perhaps the second half of the question was not clear to the majority of the teachers, causing them to respond in the manner they did. Or, the answers are an indication of a lack of understanding of what was meant by “what evidence is there for this opinion.” See Appendix D (In-depth Interview Participant Responses) for the complete responses to the question.

Conversely, teachers perceived that the program is valued in the district because the school and district staff has distributed what materials they have for both teaching peace and conflict management and peace building is perceived as a therapeutic process from trauma during the armed conflict. Importantly, almost all the teachers believe that the program is valued not only at the school level but also by district personnel.

Question 16 asked participants why they thought the peace building program was an appropriate program to teach in their schools. The general response was that this program is appropriate and effective for teaching peace education. Responses included notions that they were teaching virtues to students, helping students develop good manners, encouraging them to become peace lovers, healing trauma caused by the conflict, reducing and or preventing conflict, encouraging students to be friendly with each other, building a peaceful co-existence, solving conflicts peacefully, and encouraging peace and critical thinking among students. These are all appropriate program goals, although the primary goal is to teach students to resolve conflicts peaceably. Here are some examples of the individual responses from participants: “it is a character building program and it moulds the child for the future.” A couple of teachers recognized the program as a tool for healing trauma related to the protracted conflict. One said: “I do think the peace building program is an appropriate program to teach in my school because as much as our northern region of Uganda is still under rehabilitation from 23-year-old war, I do see it is a prerequisite to development”; and the other said: “It helps in healing the wounds/trauma created within the 22 years of northern Ugandan insurgency.”

- It develops students who are well behaved, peace lovers, and productive ones.
- Because it helps to groom the behaviours of the students together with the teachers so that they grow up as very responsible people who are peace lovers.
- Peace build program is an appropriate program to teach at school because it makes class control very easy for teachers, students build spirit of team work; they build spirit of sharing, be respectful, and be faithful.
- It is an appropriate program to be taught in our school because it helps learners to have peace within him and her before it is extended to his/her environment.
- Through peace education, learning is made real and learners understand the contents better. The program brings learners close to the teachers/instructors.
- Because it helps to reduce or prevent conflicts in the community.
- It is appropriate in the following areas:
 1. As people have under gone the long war error, many of our children think the solution of any problem is to fight or torture. Therefore there is need to teach them moral lives.

2. Many communities have lost the traditional ways of peaceful lives e.g., holding ceremonies, joint community works, sharing etc., and so on.
 3. People should learn that without peace and unity no one would succeed in life.
- Peace building program is an appropriate program to teach in schools because of: improving behaviours of students, reduction in violent incidences at school, improving friendship within the students, improving sharing of property within the students, and improving the need of fairness and forgiveness.
 - It promotes peace, empowers the learners to acquire virtues, and think independently and make good decisions.

Although not all the teachers could eloquently articulate the main goal of the peace building program, a number of them understood the reason for teaching the program in their school. It is also clear that perhaps the goal of the program is not universally clear to all the teachers. Significantly, there is a general agreement that this program is appropriate and valuable for use in schools. The success of this program is consistent with other peace education programs such as Peace Pal (Schellenberg et al., 2007) and Peace Pack (Slee & Mohyla, 2007) mentioned in Chapter 2. The Focus Group Interview also identified that the program is transforming not only the students but also teachers' attitudes about violence and conflict resolution (Focus Group Interview, 2009). This success is what Chen (2005) called the transformation element of the open system, Inputs being transformed into Outputs.

4.3.5. *Teachers Need More Resources and Training*

Questions 17, 18, 19 and 20 all focus around Inputs which was mentioned in Chapter 2. These are said to be critical for the implementation of any program (Chen, 2005). The general theme that emerged here is that teachers need more resources and training to confidently implement the program in their schools. These concerns were also expressed by the Norwegian Refugee Council (2006) which found that there was insufficient education funding allocated for northern Uganda by the government of Uganda. The Focus Group Interview clearly expressed the need for training of teachers particularly in the art of integrating peace education with other subject areas since there

seems to be many school subjects that are mandated to be taught each school day (Focus Group Interview, 2009).

Question 17 asked if teachers have more of the resources and support necessary to teach the program in their school after the peace building program was adopted by the Ministry of Education. To this question, 18 of the teachers said no. Here are some of their responses. “It has not been effective because there is totally no follow up” responded one participant. A couple of interviewees identified the lack of resources as a reason why they do not feel they are supported by the ministry. They both first responded by saying no to the question and then added “we don’t have enough resources and support to teach it in [our] school” and “there are few resources in many schools.” One individual said they do have some materials but that they do not have the original resources that were provided by ICCU before that program was acquired by MoES. Yet another participant said “they [the program] are not totally being used.” One participant put it this way: “No. because there is laxity in helping the teachers to teach effectively and efficiently. Instead we have fewer materials than when it was being handled by the ICCU.”

Although two participants acknowledged that they were supported by the ministry and there were resources available for them to use, the majority of the participants stated that there was a lack of support from MoES, particularly the limited teaching resources. They said:

- Since the peace program was taken over by the Ministry of Education, the schools were supported by relevant textbooks, e.g., Teachers and learner’s resource books. Yes, we have more of the resources to teach it at school in that more teachers have been trained in peace building education and more books provided hence more resource materials.
- We have little resource and support to teach it in our school.
- No. We have only received the peace building textbooks distributed by ICCU.
- No. We only have the peace building textbooks in our school.
- Not quite. So far, some books were distributed after some time. The ministry took over and ever since there was no trainings done.
- No. We have only got the textbooks which were distributed at the beginning.
- No, because they have stopped giving support with the necessary items.
- No. We have only the textbooks given at the beginning.

- No, this is because we have only peace building textbooks to support the peace building program at school.
 - No, we don't have enough resources and support to teach it in our school but we are using the experiences gained during the time of ICCU and CNIS.
- (In-depth Interviews, 2009)

Largely, teachers' perceptions revealed that few resources have been provided to schools since the Ministry of Education took over the administration of the Peace Education Program. Much of the support seemed to have ended when ICCU and CNIS stopped administering the program. On the other hand, only two teachers agreed that there were supports or more resources provided by MoES. These two teachers said: "Since the peace program was taken over by the Ministry of Education, the schools were supported by relevant textbooks." Examples of resources cited were the teachers' and learner's resource books. The respondents say "yes, we have more of the resources to teach it [the Peace Education Program] at school in that more teachers have been trained in peace building education and more books provided hence more recourse materials."

This positive response could be related to the fact that these two interviewees might be among the few lucky schools that have received the new materials from the ministry.

When asked what they would suggest be done to improve the delivery and the success of the peace building program in their school virtually all participants identified training and retraining along with adequate resources or teaching materials as significant aspects of improving the delivery and success of the Peace Education Program in their schools. One participant said, "The organization that introduced it should come and get serious to train teachers on the delivery of peace building lesson[s] as they did before." Another one said, "There should be a continuous resources, refresher courses, and support to schools in order to let peace building be a success in schools."

A summary of concerns and suggestions are listed below:

- If possible, teachers' refresher courses on peace building and supply are reactivated.

- If possible, more refresher courses are given to the teachers to allow them [to] teach it effectively [and] efficiently. More material support, like textbooks on peace building, be given.
- Let there be retraining of teachers on peace building and more peace building materials be supplied to schools.
- More funds be given to teachers who are implementing the program in order to motivate the teachers (teaching allowances). Refresher courses be conducted from time to time in order to remind the implementers.
- I do suggest that you should adopt the extension of the program to all classes and if possible even involving the use of local languages both in teaching peace building and even in playing in related games in local media and interschool competitions.
- You should provide the resources for the teachers. You should have to train more teachers. Monitoring of how the program is being implemented should be done.
- If possible, ICCU and other partners should resume the support so that the teachers are empowered to handle the peace building in a better way.
- There should be more training for the peace building teachers to improve the delivery and the success of the peace building programs in my school.
- If possible, the teachers should be provided with refresher courses so that they can teach peace building properly.
- There is need for a refresher course regularly. Provide the materials to implement the subject. Monitoring the program in schools.
- Call for meetings and discuss with tutors and teachers. Train more teachers of peace education. Continue to deliver materials in schools. Teachers should be creative.
- Involvement of resource persons to teach in schools. More learning aids to be provided for teaching. Regular refresher courses for teachers.
- To me I look at it that the handover of peace program to the Ministry has been abrupt because only few schools were involved and many do not have any idea on peace program. I therefore feel that those teachers who were trained should be empowered to train other teachers in other schools so that the whole school benefits.
- There should be more retraining and retraining on peace building to empower the teachers to perform well.
- There should be support from different levels. Refresher courses to trained teachers. There should be supervision. Let there be regular teachers' refresher courses, training to let them perform well. I suggest that more training and support should be given to teachers and students to make them gain and acquire the needs of peace building program. More textbooks in peace building be delivered directly to pupils, and teachers should be trained on peace building. Peace building program should be integrated into the curriculum and be taught in primary schools.

- If possible ICCU should continue with the various supports such as teachers' trainings, monitoring and supervision, and supplying the relevant peace materials much as Ministry of Education and Sports has taken over.
(In-depth Interviews, 2009)

On the question of whether they feel that the training in how to teach the peace building program was sufficient for them to teach the program effectively and if they had any suggestions on how the training could be enhanced, the majority of the participants said they did not feel that the training was sufficient. Again, the majority recommended more training and or refresher courses as an important way of improving the overall effectiveness of the program. One participant reported reluctance in teaching the program because of being transferred to a district that did not teach the intervention. This underscores Chen's (2005) views that high staff turnover, insufficient textbooks, and student absenteeism is detrimental for an education program. Here are some responses provided by the participants:

- I feel it is not adequate because it has taken long without me being reminded about the program. Moreover, on top, I have become reluctant because I am not included in the program now as I am in Amuru District and not considered as a teacher who worked very hard to the success of the program. Pilot teachers should be considered so that they can work hand-in-hand with the newly trained teachers to spread the "gospel."
- No it was not adequate and there is still need to have more training to help the teachers to perform well.
- No, it is not adequate. Let there be serious teachers' refresher courses on peace building and constant supervisions by all the concern parties like head teachers, inspectors, Ministry of Education and Sports.
- Not quite, because the content was overloaded, conducted within a week but the training should have taken more than 1 week.
- No. There should be more training so that the teachers are able to integrate the peace building concepts in the main curriculum.
- As I have stated above, more refresher courses be conducted to remind the teachers from time to time.
- No. I do not feel that the training in how to teach the peace building program [is] adequate [for] me to teach the program effectively. I suggest that the training can be improved by putting in peace building related course sponsorship program to all peace educators and even introducing compulsory peace education as a subject to all teachers training colleges.
- I feel that more training be done to equip the teachers with the skills.

- No. The training in how to teach the peace building program was not adequate. If possible, more of the training be done to let the teachers perform better.
- No, the training is not enough, so there should be more training to improve the peace building program.
- No because many teachers are not able to teach peace building well. Let there be more refresher courses/training for better performance.
- All the teachers should be trained because they work with the learners directly.
- You can improve on peace building program by training tutors in primary teachers colleges or (PTCs), national teachers colleges (NTCs) or even training more teachers continuously especially newly recruited teachers in the schools that have not undergone the Peace Education Program.
- Teachers in the program should be motivated. More learning and teaching aids be provided.
- I think so. I suggest that the pioneer teachers who were trained be identified and hold [sessions] with them so that they are able to train other teachers.
- No. Let there be more support and training of the teachers to promote better performance in peace building among our pupils.
- No it was limited, there should be more training.
- No. Let there be regular training/refresher course organized at district level.
- No. I suggest that the peace building program should be extended to other educational institutions to enable the fresh graduate have appropriate skills to impart to the needy.
- Yes, by organizing refresher courses for teachers and financing the program for its effective implementation in primary schools.
- No, as teaching is a dynamic process, more of such training on peace building be conducted to equip the teachers fully for better performance.

Most teachers therefore feel unqualified to teach the program and seem significantly concerned with training and retraining in the methodology of teaching the program.

Finally, the Question 18 called on the participants to make further suggestions on how the peace building program should be delivered effectively in schools. Most participants were still concerned with training and more refresher courses but 10 of them had some unique suggestions:

- The whole school get the knowledge of peace building and even the community be sensitized on the goodness of peace building especially the youth.
- Let the peace building book be revised and more copies be distributed to schools.
- I do suggest that the peace building program shall be delivered effectively in schools by introduction of illustrious education system, which involves learning through direct observations, through use of computers and use of local radios to sensitize the masses.
- Yes, there should be regular practice [of] how to integrate the peace building in the curriculum in the schools.
- Let there be constant supervision by head teachers, inspectors and officials from Ministry of Education and Sports. More of the peace building books be revised and supplied to schools.
- Make charts specifically for peace building program instead of seeing pictures from the textbooks. Facilitate the program by providing schools with first aid boxes as done before. Make follow ups of peace building programs from DEO [District Education Officer], DIS and the respective schools. Thank you.
- Need for all the teachers to be trained in the program.
- If there can also be some support for the teachers to have exposure in other areas where total peace prevails through exposure visits.
- Yes I do suggest that the educational films concerning peace building should be introduced and given to the teachers to facilitate their teaching at schools.
- If possible, more refresher courses be conducted for teachers, supply of peace building materials to schools, first aid unit supply to schools and there is need for visits outside African countries to compare notes on Peace Building.

In summary, although teachers seem to appreciate the support they get from their head teacher, at the same time they would love to see more support from the district and the Ministry of Education and Sports. They have acknowledged that the school and district staff and personnel value the program and yet do not feel adequately supported at the district and Ministry of Education level. The In-depth Interview participants collectively agreed that although there are some materials in their schools to teach the peace education course, there is a need for more, and more current, resources at their disposal. They are especially concerned about their ability to teach the program effectively and require more training and refresher courses in order to accomplish that. Some have recognized the need for the program to be implemented school wide and others would love to see how such a program is taught in other jurisdictions.

4.4. Document Review Analysis

4.4.1. *Peace Education Teacher's and Learner's Guides*

In both the teacher's and the learner's guide, I have noticed improvement to the overall physical presentation of the materials. The book is presented in a 29 cm by 20.5 cm format, instead of the original 25 cm by 17.5 cm size. The latest publications include a colour illustration of a teacher and his class discussing what peace is. The learner's guide has additional illustrations on the upper half of the book. There are two overlapping illustrations of two children in differing conflict situations. A boy and a girl are fighting outside the school while two children watch the incident from inside the classroom. The other illustration is of two children, again a girl and a boy, in a verbal conflict inside the classroom. There is a watermark illustration of three children in the background just behind the two illustrations of conflict. The child in the middle is standing between two children smiling and just about to shake hands. The student in the middle is also smiling and has his hands on the two boys' shoulders signifying that a conflict has been concluded peaceably. These illustrations are subtle but have many messages of peace. The second edition's cover was not contextually effective or relevant. The illustration on the learner's book had included two tribal groups in loin cloths carrying spears and aiming them at each other while an elder wearing a tunic and holding out his hands as if to signal to the two "warring" groups to stop fighting is positioned between the two groups. This illustration would have worked if it were on a historical book to depict how tribes fought and solved their problems. The reality of the current situation is that since the 1970s much of the conflicts in Uganda have involved modern weaponry including guns, tanks, land mines, etc. I believe that, if the materials are to be effective and relevant, they have to be based in current contextual realities of a modern African armed conflict (MoES, 2008). Bringing the conflict into students' daily realities is more effective in helping them understand the issues within peace education and conflict resolution. It is not so much about history as about their present situation. The illustrations are also now in colour and are much larger. This again should improve the overall appeal of the curriculum. Although these changes might be viewed as superficial, they increase the appeal of the materials for both learners and teachers. One of the educators in the Focus Group said:

Yes one of the items that they are really excited about is the book itself in its present form.... In addition, we have found that actually in sharing the book, schools scramble for it. And when they are laid out like in many heaps, they [teachers] would even be taking the books of another school. (Focus Group Interview, 2009)

4.4.2. Education Recovery in the Greater North, Eastern, and North Bunyoro Districts under the PRDP Framework

The three documents used for document analysis are important because they not only present us with the background of the history of education policy in northern Uganda but also illustrate the challenges of implementing any educational program in the region. These documents are significant given the political conditions at the time of the development and implementation of the peace education course.

The Blue Print, which is the foundational document for education recovery in the region under the Peace, Recovery, and Development Plan (PRDP), acknowledges destructive conflict and the poverty that it brought to northern Uganda. It also recognizes that over 2 million people in the region had been displaced as a direct result of the 20-year conflict. This conflict especially affected the health and education sector adversely. When compared nationally, these two sectors were below average in the north. Abject poverty was at an alarming 60%, making it impossible for most citizens to access quality education (Pincer Group International, 2008a).

The Blue Print document observed that educational trends clearly illustrated that at least two generations of learners were lost during the conflict. These trends and historical factors of marginalization alluded to earlier attributed to the northern region's "palpable sense of national rejection and development neglect..." (Pincer Group International, 2008a, p. 7). Against this backdrop, the local government leaders in northern Uganda have an uphill battle to reverse the educational misfortunes of the region. Although these documents and other initiatives seem to score significant political points, there are other issues that will continue to hinder the realization of the goals of these initiatives. Some of these issues were identified in the In-depth Interviews and the Focus Group Interviews. The Blue Print document itself did an admirable job of identifying the educational needs, set a clear goal, and recognized "education as a major

stimulant to development” (p. 16). The strength, weakness, opportunity, and threat analyses (SWOT) on the “status of education in the different sub-regions within the PRDP framework” (p. 49), for instance in the Acholi sub-region, indicated more weaknesses and threats than strengths or opportunities (Pincer Group International, 2008a, p. 53). This clearly demonstrates the enormous challenges that region faces when it comes to revitalization of education. Given that peace education is a small component of the larger educational curriculum, it can be deduced that it will not receive as much attention as the other subject areas.

The Education Charter document “articulates desired changes in the education environment that are expected to facilitate a marked change in access, retention and completion and performance rates at all levels of education, particularly primary education” (Pincer Group International, 2008b, p. 15). It was the result of the leaders of the 40 districts of the PRDP acknowledging that their region “greatly lags behind the rest of the country in literacy, provision of quality education and affirmative opportunities... [therefore] they demanded a unified regional approach...” (p. 15).

In the charter’s preamble, the leaders recognized the “historical imbalance in education” (Pincer Group International, 2008b, p. 16) that has persisted since the colonial era, coupled with the 21 years of armed conflict already mentioned in Chapter 1 as a major stumbling block for quality education in the region (Pincer Group International, 2008b).

In the charter, each district declared their commitment to improving the quality of education for their district and the region. They later declared that: “Uganda can never achieve true Universal Primary Education unless all boys and girls of Northern and Eastern Uganda can complete a full education cycle; that our country will never be prosperous” (Pincer Group International, 2008b, pp. 16-17). This statement clearly tells us that the educational leaders understand the significances of education in development for the entire country. The district leaders finally end with a pledge “to strive together, sparing neither strength nor resources to realize access and quality changes in education as agreed upon herewith” (p. 17).

Undoubtedly the resolve of these leaders is admirable; however, the realities and the enormity of the problem of implementing the education programs in northern and eastern Uganda cannot be easily addressed in this charter alone. There are inherent challenges that were not addressed in the charter. The issue of political turnover of leaders needs to be addressed. How can the local government ensure that their vision is carried forward when they are no longer in a district leadership position? Case in point, one of the signatories, the Hon. Norbert Mao, former chairman of the Gulu District Council and chairman for the Uganda Local Government Association (Pincer Group International, 2008b, p. 24) is now the President of the national Democratic Party of Uganda. I am sure that Mr. Mao is now focused on the business of his party and as such may not be involved in ensuring that the goals of the charter are being realized. Could this charter be successful without the hard work, guarding hands, and vision of the charter members? The answer to this question come in due time. The Summit Report recommended that for the education charter to be successful, it “will require hard work from all stakeholders” (Pincer Group International, 2008c, p. 53). This work, the report said “will include peer review of local leaders; it also gives dissenting districts enough time to walk out or to be sorted” (p. 53). How will the stakeholders become involved in the hard work? How will local leaders be peer reviewed? These questions are important and need to be addressed.

The Summit Report document was also well conceived and presented. It acknowledged the marginalization and the education imbalance of the northern regions but it also went further by suggesting that if the government maintained the status quo, ignoring the abysmal education and development in northern Uganda, one of the presenters said “it will take Northern Uganda 45 years to match the rest of the country” (Pincer Group International, 2008c, p. 11) in education competitiveness. This prediction should motivate all stakeholders to work productively to ensure the vision introduced in these three documents is realized in a reasonable time frame.

In the report’s conclusion, one of the summit’s main conveners said: “with this summit, I do believe that we have a matrix of priorities in the 3 key areas of education namely: infrastructure, instructional materials, and teachers” (Pincer Group International, 2008c, p. 34). The honest evaluation of the education problems is refreshing; however, one hopes that this is not just a partisan political game designed at suppressing the

opposition's challenge to the ruling party's lack of vision or a real plan for the northern and eastern regions.

These three documents have been important research tools that assisted me in obtaining a better insight into the political agenda, educational policy, and needs of Uganda and northern Uganda in particular. The concerns raised by educators mirror the concerns of the local government/district leaders. For the Peace Education Program to be implemented successfully, many of the issues raised in the three documents need to be addressed as well. If the policies and suggestions embedded within these documents were implemented without any setbacks, there should be a lot of hope for the growth of the Peace Education Program within the school curriculum.

4.4.3. *Report on Education Needs Assessment for Northern Uganda*

In its preamble, the report acknowledged that the consequences of the civil conflict had an extremely adverse effect on the provision of education in all assessed districts of northern Uganda. The report said an estimated quarter of a million children in the region had never received any education and that class sizes of 300 students to one teacher were the norm, compared to only 54 to one in the peaceful regions of the country. More than 25,000 children in the region had been abducted by the rebel army in the protracted conflict and another quarter of a million children over the age of 10 had become orphans as a direct consequence of the prolonged conflict. Moreover, more than 90% of the region's population was frog marched (forced) into squalid displacement camps and some of these camps had a population density of over 1,700 people per hectare. Meanwhile 95% of the people in the northern region lived in abject poverty with 70% of the IDPs being unemployed. The war cost Uganda \$85 million US yearly and, after 20 years of conflict, \$1.7 billion US. To put this in perspective, the annual cost of this war is approximately equivalent to Uganda's total annual income from coffee exports (Oxfam, 2006). This loss would affect educational funding, as will be explored later in this document analysis.

A brief analysis of this document revealed four significant features. First, it revealed interesting school performance trends in all levels of schooling. For our

purposes, I will only focus on the elementary level. A brief analysis of these trends indicates that despite the disruptive nature of the conflict, primary education enrolment almost tripled. This trend exerts significant pressure on the limited resources such as infrastructure, instructional materials, and human resources, thus undermining the overall education recovery process in northern Uganda.

Second, the Ministry of Education put in place an interim response to mitigate the problems associated with these performance trends. In the primary level of education, a variety of programs directed at helping former child soldiers, night commuters, and abductees was put in place, including psychosocial training of 50 trainers in counselling peer-to-peer support techniques, running peace clubs, and training psychosocial workers.

More significantly, however, was the distribution of Revitalizing Education Participation and Learning in Conflict Areas (REPLICA) materials, which included the school-based peace building program materials. These materials included: five peace education teacher's guides for upper and lower primary per school, four Peace Education Learner's Books Lower Primary per school, five for pre-service training centres, and five for Non-Core Primary Teacher' College (PTC), five *Peace Education Learner's Books Lower Primary* per school, and five learner's guides for upper primary per school. These resources were among the various materials presented to schools by the Ministry of Education and Sports.

Although this was a good beginning, I don't think these resources are adequate for teaching peace education given the large number of students enrolling in schools. Most of the teachers interviewed during the In-depth Interviews had similar misgivings about the availability of the resource. Question 17 in the In-depth Interview asked: Since the peace building program was taken over by MoES, do you have more of the resources and support to teach it in your school? Only one out of 23 responders said yes, two did not respond, and 20 said no. Here are some of their comments:

- It has not been effective because there is totally no follow up.
- No, we don't have enough resources and support to teach it in [our] school.
- No, there are few resources being used and in some schools they are not totally being used.

- Not quite except the materials which were provided by ICCU.
- We have little resource and support to teach it in our school.
- No, we have only received the peace building textbooks distributed by ICCU.
- No because there is laxity in helping the teachers to teach effectively and efficiently.
- Instead we have fewer materials than when it [the peace building program] was being handled by the ICCU.

(Appendix D, In-depth Interviews Participant Responses, Question 17)

Third, the report identified that the post-conflict education needs were mostly centred on adequate school infrastructure, the quality and availability of the teaching staff, and the requirement for instructional materials.

In terms of classroom facilities, the report revealed that there was a significant need for general improvement. For example, 28% of schools were destroyed, but only 12% were rehabilitated, and 31% were still under construction—suggesting that 59% of schools could not be utilized for learning. Oxfam (2006) puts this figure at 60% and added that 737 schools were non-functioning because of the war, and that a quarter million children in northern Uganda received no education at all at the time of the study. These figures demonstrate a challenging and unconstructive teaching and learning environment (MoES, 2008).

In terms of human resources, the report indicated that 91% of teachers were trained and 6% were untrained and/or under trained (MoES, 2008). While this looks positive at a glance, the report does not go into the specifics of this training or what percentage of teachers have received training in peace education. Given the emphasis that was placed on a need for more training by study participants, one can deduce that there is a greater need for specialized training, particularly in peace education, for most teachers. Through the Focus Group, I discovered that although over 8,000 teachers were trained in teaching the Peace Education Program, most of them are often transferred, resulting in disruption of the program. One of the Focus Group participants said: “The challenge with this one, Number 1, government moves school teachers, like Janero, Laco’s head teacher is now in Opit primary school and the leadership that he provided in Laco—now he is starting from zero again from Opit” (Focus Group Interview, 2009). Another Focus Group participant said: “But still you will find that in 100

schools everybody [teachers] who were trained moved. So the visiting team has to then get all the teachers together and go through [the program] rediscover all the courses and see what to do with them” (Focus Group Interview, 2009). For peace education then it is not about the percentage of trained or untrained teachers that is significant rather it is the ability to provide continuity of the program.

Requirements for instructional materials is enormous when you consider that there are five core subjects in Primary 5 to 7, including math, English, social studies, science, and agriculture. Adding peace education materials and other resources increases the overall cost for instructional materials and again adds to the problem of resource availability, as was pointed out by several In-depth Interviews participants.

The last significant feature of the report concluded that because the war affected each district in the north differently, the post-conflict education needs also needed to be varied. Therefore, the policies that are in place for short, mid, and long-term intervention are dependent on a hierarchy of immediate educational needs. Interestingly, instructional materials are at the top of the hierarchy (MoES, 2008).

The long term measures put in place seem to echo the concern expressed by some members of the Focus Group. The concern is how to determine an appropriate structure for the education system, and teaching methods and learning resources that will mitigate the current problem. Moreover, there is a plea at the teacher training programs to move away from content-driven and teacher-centred instruction. The utilization of thematic planning and of integration subjects is one methodology that was favoured by some members of the Focus Group. One member said:

Now the issue of implementation initially, the design was an independently scheduled program and in my view, if this thing [Peace Education Program] was not an independently scheduled program, the impact would probably even be bigger! But now there had to be trade-offs, that there are too many subjects, let’s find a creative way of including it within, [the subjects areas] but teachers find real challenges integrating it, so while the policy requires that they [teachers] do that [teach], but the skill to integrate in my observation is a higher level skill. And with our standard of teachers down there, something that is a real challenge.

(Focus Group Interview, 2009)

Training teachers in integration skills could be an effective strategy to improve implementation of the program.

This timely report is a valuable document that I believe is useful for understanding the diverse challenges and needs of implementing a program in warring or post-conflict northern Ugandan districts. The report could assist as a tool for planning school-based intervention programs such as the Peace Education Program. There are numerous charts and tables included that clearly illustrate the problems or educational needs in northern Uganda.

In spite of the extensive needs assessment covered, the focus of the report is too broad, covering needs from primary schools to the tertiary level of education. It might have been more effective to focus on each educational level separately in order to zero in on the unique challenges faced at each level.

Ihejirika (1996) argued that Africa's colonial heritage has continued to be an obstacle in preventing African states from achieving full nationhood and development. She maintains that African states are merely a patchwork drawn up arbitrarily by former colonial masters, chiefly for economic gains (Burns & Aspeslagh, 1996). To make her point further, Ihejirika (1996) cited Herbst who argued that, in spite of this colonial foundation, African countries have had relatively more peace than European states, whose maps, as they are today, had been determined by "blood and iron" (p. 224). Most African states, Herbst argued, became independent without resorting to combat and to this day have not faced any external security threat. This lack of war experience has not helped African states to develop crucial administrative and state symbols instrumental for nation building. He wrote: "...war caused the European states to be more efficient in revenue collection, it forced their leaders to dramatically improve their administrative capabilities and it created a climate and important symbols around which a disparate population could unify" (as cited in Ihejirika, 1996, p. 118).

In light of this viewpoint, Ihejirika (1996) has pessimistically concluded that, "some African states will remain perpetually poor and weak and will simply exist. They will not be able to develop economically, and will therefore continue to depend on foreign aid for their existence" (p. 225). Ihejirika stated this verdict is seen by people like

Okadigbo as a profound crisis that will translate into many significant areas of dysfunction. The dysfunction will manifest itself in fiscal, economic, leadership, identity, conscience, nationalistic pedagogy, manpower, and development problems. Of all these areas, Ihejirika identified fiscal, economic, and leadership crises as having the greatest effect on African development; the author said:

In fact, Africa economies are still identified with huge external debts, large scale unemployment, conspicuous consumption, and a massive rural population, most of whom are women, poor, uneducated and unhealthy. Politically, their governments and politics are plagued by violence, corruption and frequent military coups... African governments, most of the time, feel insecure as a result of the fiscal crisis and consequently resort to expanding state control over means of production and income gains.

(p. 228)

Ihejirika (1996) ends by concluding that peace education should be seen as a basic necessity if Africa is to develop and achieve in peacetime what can be achieved through war. The Ugandan school-based peace education curriculum could therefore play a pivotal roll not only in creating a peaceful society but also in assisting national economic development.

Although Ugandan educators do not have a history of real participation in policy decision making regarding working conditions, curriculum, or supervision, it is important to review the relationship between politics and educational policy implementation in Uganda. Educational policy implementation from a political perspective reveals that the influence of political “groups” can be more significant in adoption and implementation of a policy than the merit of the policy itself (Malen, 2006, p. 84). Malen illustrates how such power by actors can alter or even end the life of a policy. She said that actors at all levels of the system can influence policy implementation because of their political perspectives. They can do so through their choices regarding which policy to adopt or abandon, or by altering the provisions of policies throughout the implementation stage. Moreover, Malen argued that because policies embody values, theories of intervention, and orientations to social and educational issues that may or may not conform to the ideas, interests, and ideals of the implementing actors, the actors generally strive to protect and promote their vested material and ideological interests or secure their private

benefits. The actors may also be interested in advancing their diverse conceptions of the public good.

The complexities and uncertainties inherent in educational policy implementation as a result of political influence are well documented. Identifying the interests of the policy implementers as the most frequent obstacle to policy implementation, Stone wrote:

One of the most prevalent and durable themes in policy implementation literature is that 'politics' is frequently and largely responsible for the dilution, if not the demise, of policy initiatives; that the usual pattern is for social reform to be eroded by the particular interests of the implementers involved. (as cited in Malen, 2006, p. 96)

In Uganda it is very clear that lack of political stability has had a significant impact on the implementation of various educational policy initiatives. In his paper "Implementing Educational Policies in Uganda," Cooper Odaet (1990) said that, although there was a systematic effort to "map out" the Ugandan educational system in a "controlled manner" after independence, the military coup of January 25, 1971 and later in 1979 and 1986 not only created serious economic crises, it was devastating to the education sector. This political fallout is still reverberating throughout education in the country today (Odaet, 1990, p. 4). Yet politically, the Ministry of Education failed to acknowledge the severity of the problem. Instead, the Minister of Education, Geraldine Namirembe Bitamazire, in a 2005 paper presented at an African ministerial seminar on education for rural people in Addis Ababa painted a more positive picture of education policy implementation in Uganda. Only once did Bitamazire mention the Government of Uganda's desire to end the armed conflict, but there was no concrete policy put in place to achieve this desire (Bitamazire, 2005).

From these political viewpoints, I can deduce that the group that maintains political power also maintains structural violence against the other groups, thus ensuring that their region is educationally advantaged and the rest are disadvantaged. I am therefore sceptical about the success of any national educational policy in northern Uganda, which historically has seen complete failure of almost all recently implemented programs or policies (Focus Group Interview, 2009). In addition to the implementation

problems already alluded to, Odaet (1990) said the recent and continuous democratization of the education system may be detrimental because it puts further pressure on the already stressed system. This problem is further compounded by schools' attempts "to implement new curriculum intended to produce 'job makers' at both the elementary and secondary" (p. 12) levels. Regrettably the expectations of the education system's consumers are completely disconnected from the system itself.

The 20-year protracted conflict in northern Uganda is known as one of Africa's longest civil conflicts. It has been well documented by international as well as local print and electronic media. There has also been much scholarly work conducted by various agencies and institutions, such as the United Nations, World Vision, the University of British Columbia's Liu Institute for Global Issues, and Conciliation Resources. More than a half a dozen books, several award-winning documentaries, and other online resources have been dedicated to highlighting the situation. All of this literature helps to elucidate the political and historical dimensions of the northern Ugandan conflict. There is also significant literature covering historical and political viewpoints on education in northern Uganda. The Ugandan government's Blue Print policy document was assessed for research on the effective implementation of the Peace Education Program in Chapter 4.

In *Political Theory and Modern States*, Held (1989) reminds us that politics is all encompassing, involving everyone and every aspect of human affairs, including educators working in all areas of education. I would assume that the area of peace education is no exception. For example, the Norwegian Refugee Council (2006) report on northern Uganda found that education was highly neglected and misunderstood by the Government of Uganda. Contrary to a report commissioned by the office of the Prime Minister of Uganda, which claimed that education in the north at the time was one of the few positive experiences of the camp life, findings by the Council indicated that there was insufficient investment in education by the government and that although structures existed in most camps, quality education was not taking place (Norwegian Refugee Council, 2006).

The report also found that there was a lack of leadership, administration, and qualified teachers; poor resources in schools; low student attendance; and a significant problem with teacher absenteeism. Moreover, criticism was levelled at the government

of Uganda by a UN official who said the government approached education in the north from within a “development” paradigm instead of recognizing that, within the context of civil war, emergency measures needed to be put in place to ensure that an entire generation of children did not miss out on their basic human right, and education (Norwegian Refugee Council, 2006).

In her article entitled “The Role of Peace Education in Peace Building in Africa,” Ihejirika (1996) points out those African governments have the tendency to readily use violence against their citizens. She further revealed that excluding debt repayments and military expenditures, African states spend on average more than 15% of their gross domestic product on all other government functions, meanwhile education and health sectors are under-funded. Ihejirika (1996) also identifies other political mismanagement and over-governance as a significant threat to peace in Africa. She wrote:

In addition, there are other conditions that equally pose a direct threat to peace in Africa. These include selfish, over-ambitious and dictatorial leadership as exemplified in sit-tight and military leaders, and stockpiling of sophisticated weapons. Refugees, border disputes resulting from fragmentation of ethnic groups, religious and language block conflicts, over population, environmental pollution, desertification, corruption and the inadequate means of distribution of scarce resources are further threats to peace. (p. 226)

Not only are each one of the above political crises true to the Ugandan national experience but Ihejirika (1996) argued that these crises and dilemmas make peace education even more important if Africa is to achieve peacetime development. This is one political context in which the Ugandan peace education curriculum was operating. Surely, this political environment would have significant repercussions on the effectiveness of the program.

In a post-conflict stance, the Government of Uganda has developed policies, which are aimed at addressing the post-conflict educational needs of the conflict-affected regions. The Blue Print policy document was developed on behalf of the Uganda Local Government Association (ULGA) and the Ministry of Education and Sports (MoES). As alluded to earlier, the purpose of the PRDP was twofold: education priorities and needs assessment of the north, and providing other opportunities to

identify support to tackle the failure in education and development in the region (Pincer Group International, 2008a, p. 7).

The document also identified the socio-economic and political links of the regional educational woes when it reviewed trends and projections in the conflict region. These trends and projections are coalesced with outcomes of historical, socio-economic, political, and systemic equity issues that was featured in the analysis of educators' perceptions of the attribute of the Ugandan school-based Peace Education Program. This project on educators' perceptions of the peace education curriculum was undertaken at a time when there seems to be an honest stock-taking of education service delivery and a unified region-wide response. Moreover, the local council 5 (LC5) chairpersons and Residence District Commissioners (RDCs) in the Peace, Recovery, and Development Plans regions all seem to attach a greater importance to education. The leaders have also proposed an education summit that would look further at the delivery of educational services in these armed conflict and post-conflict regions. Therefore, there will be a discussion on the political perspective that effects the implementation of the Peace Education Program among other programs.

An October 2006 United Nations report on the implementation of the recommendation made by the UN Secretary-General's Representative on IDPs in northern Uganda illustrated the political dimensions of the conflict. According to the report, many people who were interviewed saw that the conflict had a national dimension and that it could be resolved at a national level but some felt that the President of Uganda was himself one of the obstacles to the resolution of the conflict. The report wrote:

The desire for national reconciliation reflects prevalent opinion that, contrary to portrayals of the LRA conflict as contained to northern Uganda; it is national in its reach. This was further demonstrated by the fact that several interviewees stated that they did not think the war would end until President Museveni leaves power. In other words, whether or not the LRA itself has a political agenda, there is widespread opinion that the continuation of the war is linked to Museveni's desire to maintain power—whether directly or indirectly. As such, the ongoing nature of the war reflects a wider, national crisis in governance, and any attempts at resolution need to take this into account.

(Norwegian Refugee Council, 2006, p. 15)

A World Vision report authored by Anderson et al. (2005) entitled “Pawns of Politics: Children, Conflict and Peace in Northern Uganda” further suggested the government’s role in impeding peace efforts. They said:

Dialogue initiatives have frequently failed because of contradictory messages sent by the government. The following comment exemplifies this widely held view: The leaders establish contact and something was going on, then someone in government says these [Lord’s Resistance Army] are bandits! Get out in two weeks! These things are said in the press, on the radio, and it defeats the purposes of the effort. (p. 45)

In spite of the current achievement of peace education in Eastern Africa, it is important to note that peace education in this region is still in a developmental stage. Interestingly, like the development of peace education in the Western world, African peace education seems to be related to the desire to stop or end conflict or war. Peace studies in the West began as anti-war studies waged by the same group as those who brought us colonial conquest, world wars, the atom bomb, and the Vietnam War (Grayson, 2003). Some of those scholars, mostly white men, he maintained saw war from the front lines; others resisted it by refusing to fight. They struggled to mitigate the violence of warfare by focusing on the nature and causes of international conflict and proposing measures for keeping the military in check through international treaties, diplomacy, anti-war protest, economic conversion, and so forth. As Western peace studies developed and became institutionalized in Western academia, it was broadened to include issues of justice, conflict resolution, and non-violence, especially after the end of the Cold War, when the threat of war became more of an intra-national rather than an international phenomenon. This trend is clear when one looks at the annual programs of the Peace Studies Association or the Consortium on Peace Research, Education, and Development (COPRED). The programs reflect concerns with ethnic conflict, feminist studies, poverty, and injustice more than arms control and diplomacy (Cheng & Kurtz, 1998).

In his book *Navigating a New World: Canada’s Global Future*, a former Canadian politician, Lloyd Axworthy (2003) said there is a new shift from a concern with war and to one of intra-national rather than an international phenomenon. This new paradigm shift

Axworthy said made it impossible for him to intervene in the northern Ugandan conflict in 2002 (Axworthy, 2003, p. 19).

The frustration and the difficulty in resolving current conflicts at any level seem immense and indeed challenging. The need for a careful negotiation of international diplomacy coupled with the UN's limitations is also demoralizing for those who, like Axworthy (2003), have good intentions to intervene in armed conflicts. If the international community and notable individuals such as Axworthy can't influence change, we can only imagine the difficulty that ordinary citizens face when attempting the immense task of educating for peace in a conflict and post-conflict region.

4.5. Summary

Just to add on that, we have experienced demands from, by the way, much of the country. I have heard a comment from Lwero for example: But we also had war, why are we being left out of this? Western Uganda, Kasesse, but we have also had war, so I believe it is a matter of time before it goes national, so huge, huge policy success! (Nile, Focus Group Interview, 2009) As of last week, districts in Arua were listing their priority for education intervention, by government and support and the amount of their priority most of them want peace education rolled out to the schools with accompany materials. They are writing this out and laying [it] on the table.

(Albert, Focus Group Interview, 2009)

The research questions that guided me through this study are repeated here for the reader's convenience.

- What have been the experiences and perceptions of teachers and administrators with teaching the Peace Education program in their schools?
- What level of support have teachers received from administrators, the District Education Office, and the Ministry of Education?
- What is the perceived importance of promoting the use of the Peace Education Program in schools? What are the factors that inhibit success?
- What are teachers' suggestions for improving how the Peace Education Program can be implemented in schools? (For the reader's convenience, the research questions have been listed in Appendix A.)

There are several themes that emerged from the perceptions contributed by educators through the Focus Group Interview, In-depth Interviews, and Ministry of

Education and Sports' policy documents related to educational recovery and implementation in the conflict affected regions of northern and Bunyoro districts of Uganda. These themes are identified and described in summary as a conclusion to this chapter on data analysis.

The Focus Group Interview and In-depth Interviews were overwhelmingly positive and supportive of the Ugandan school-based peace education intervention. Although the respondents agreed about the value of the program in schools and in the country, both groups were also pessimistic and uncertain about the level of support provided by MoES. In the data, there was a recurring theme that more teacher-training was required in the general aspects and methodology of implementing the intervention.

Participants in both the In-depth and Focus Group Interviews said training at the school and the teacher colleges was important for the success of the program. In addition, many of the In-depth Interviews participants expressed their individual dissatisfaction with the lack of teaching materials and resources for implementing the program in schools. Many said the only resources they had at their disposal were the older materials that were produced and provided by ICCU prior to the adoption of the program by MoES. In the Focus Group the arbitrary transfer of teachers and administrators was seen as disruptive to the overall effectiveness of the program, as many schools that previously had trained teachers found themselves without any trained teachers to implement the program. Moreover, some schools did not have administrators who actively supported the program.

A review of the educational needs assessment for northern Uganda and the policy documents for education recovery reiterated some features found in common with the Focus Group and In-depth Interview data. This shed more light on other aspects of the problem with the effectiveness of the program and also revealed the challenges associated with curriculum implementation in an armed conflict and post-conflict society such as Uganda.

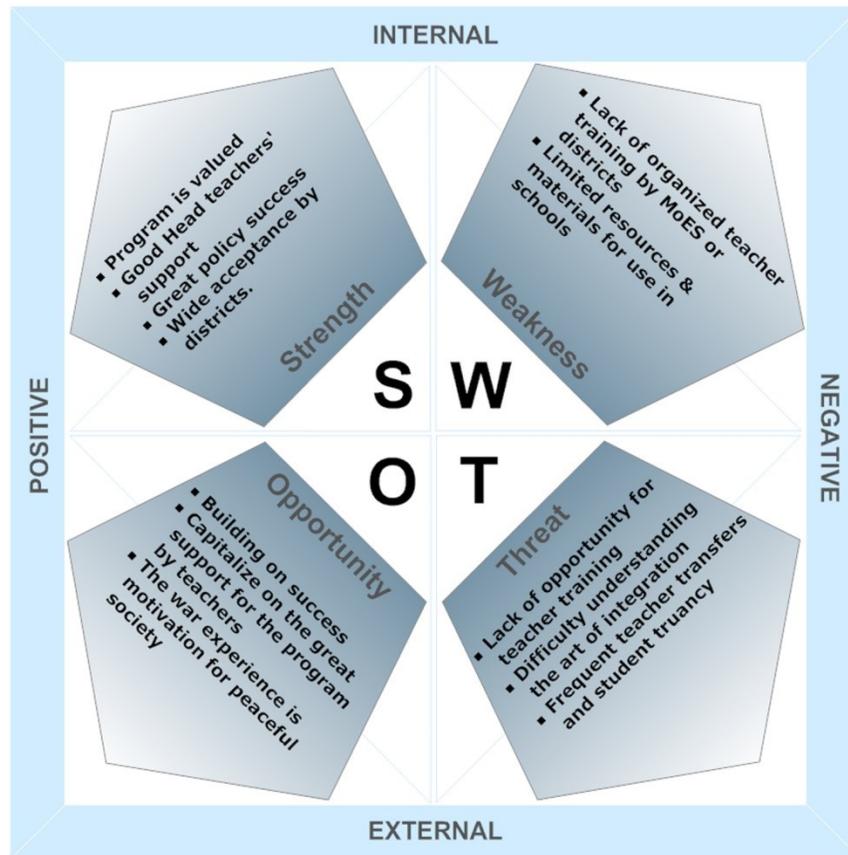
It should also be noted that the documents reviewed for this project tended to be political in nature. However, most of these documents were general education policy documents that only briefly mentioned the Peace Education Program as part of their

education recovery in the conflict affected regions. Besides the short mention of peace education materials supplied to schools in northern Uganda, there was no clear policy direction regarding implementation of the program in northern Uganda.

The fact that there is a lack of evidence that the Ugandan Ministry of Education and Sports and district administrations have adequately supported implementation of the school-based program raises questions about the overall efficacy of the Peace Education Program in Uganda. The educators' perceptions only seem to confirm that the program is not being effectively implemented.

By going back to my research questions, and analysing the various themes that emerged from educators' perceptions during the focus group, in-depth interviews and to a lesser extent the document review, I was able to synthesize my finding in the following heuristic I refer to as the SWOT Analysis, signifying the four categories of strength, weaknesses, opportunities and threats educators acknowledged as key aspects in the make-up of the Ugandan Peace Education program. In conclusion, there is a recurring theme that suggests teachers are not being adequately supported by their districts or the Ministry of Education and Sports in their efforts to implement the Peace Education Program in their schools. This view seems to echo Harris' (2008) concern for the Ugandan mandated Peace Education Program, which he believed is stalled because of the lack of resources for training teachers in the various complexities of the peace education curriculum. This concern was also expressed forcefully by Focus Group and In-depth Interview participants. The majority of the educators in northern Uganda also identified the lack of teaching materials as a major obstacle to effectively implementing the program. Although the majority of participants in the Focus Group were happy about the success of the program at the educational policy level they were also concerned with this policy actually translating into a sustainable educational practice. The SWOT analysis of the program helps to summarize the characteristics of the Ugandan school-based Peace Education Program as perceived by Ugandan educators (Figure 4.2).

Figure 4.2. SWOT Analysis of the Ugandan Peace Education Program



Topics for further deliberation among educators could include the methodology of teacher training, the improvement and access to more teacher and student materials, and more concrete district and MoES support for teachers. There is an overwhelming sense of dissatisfaction among the majority of the northern Ugandan educators who participated in this project (see Appendix D). The majority think that the school-based peace education curriculum has not been effectively supported since it was adopted by the Uganda Ministry of Education and Sports as a national program of study in schools.

Chapter 5.

Discussion

There should be support from different levels. Refresher courses to trained teachers. There should be supervision. Let there be regular teachers' refresher courses, training to let them perform well. I suggest that more training and support should be given to teachers and students to make them gain and acquire the needs of peace building program. More textbooks in peace building be delivered directly to pupils, and teachers should be trained on peace building. Peace building program should be integrated into the curriculum and be taught in primary schools. (In-depth Interview, 2009)

5.1. Introduction

This chapter provides a discussion of the findings, summary, recommendations and conclusion from the study. The chapter is organised according to themes derived from the findings of the study and research question which examined educators' perspectives of the Ugandan Peace Education Program. The study employed document reviews, and in-depth and focus group interviews of educators from Uganda.

5.2. Summary of findings

From the case study of perceptions shared by participants working in Gulu district in northern Uganda and Kampala City, between November 2009 and March 2010, it is apparent that the Ugandan school-based Peace Education Program has not only registered some significant success, consistent with research mentioned in Chapter 2, but also has significant hurdles and problems associated with its implementation to overcome. These challenges and concerns need to be addressed if the program is to achieve its desired "outputs." Teachers' and program managers' perceptions were gathered in the In-depth Interviews. These perceptions were voiced by 23 educators,

along with the views of five educators/program managers who participated in the Focus Group. All responses were analyzed using qualitative data analysis techniques in this study. System theory as employed by Chen, in understanding program evaluation, provided a framework for understanding the results of the case study. It was evident that for a program to be successful it must not only achieve an internal purpose that ensures a smooth alteration of inputs into desirable outputs and also interrelate with its environment. Given the elusive nature of peace education (Bar-Tal, 2002), both internal and external aspects matter if the program is to become effective and to succeed. The participants in both the In-depth and Focus Group Interviews have identified success and problematic areas which, if not deal with could hamper the successful operation of the peace education intervention. The document analysis also revealed a recurring problem with policy implementation which is also detrimental to the functioning of the program (see Chapter 4).

There are two important predicaments I confronted in this study: First, the lack of student voices and those of the Ministry of Education and Sports personnel responsible for the implementation of the program. This was not an oversight on my part; it related to the lack of capital and significant amount of time required for conducting an international study. Although I travelled twice to Uganda during the data collection period, I was unable to make contact with any of the key personnel in the Ministry of Education.

Second, the issue of research methodology was also a drawback to the study. I believe that a mixed research method approach, recognizing the multiple, subjective social realities investigated from qualitative methods, combined with quantitative approaches that would have for example surveyed a larger sample size, would have been more effective in answering the research question. Even more significantly, perhaps the utilization of “action research” (Snape & Spencer, 2003, p. 9) in the Ugandan study may have proven more useful because the findings inherently feed back to the environment of the research setting (Snape & Spencer, 2003).

Although the majority of Ugandan educators seem to have a positive and appropriate attitudes and motivation and value teaching the program as indicated by the finding of the in-depth and focus group interviews (see Appendices C and D), there also seems to be a considerable level of frustration around the lack of adequate training and

sufficient materials or resources for them to adequately implement the program. Bar-Tal (2002) on the other hand said that demonstrating appropriate attitudes and disposition is not sufficient to successfully implement the Peace Education Program. He maintained that not only is a special level of pedagogical skills and expertise need by teachers but that the educational system itself needs to set up training programs for teachers in order to impart these necessary skills and knowledge (Bar-Tal, 2002). From the Ugandan educators experiences these skills and knowledge are not being imparted due to inadequate training and retraining. Moreover, the peace education program is not one of the main subjects of studies in schools, this means teachers must somehow find a way to integrate the program into some of the core subjects they teach each day. This is indeed a significant dilemma as Albert lamented:

It [the program] actually did exceed the expectation when there was a proposal even of covering all schools in Uganda and giving them the peace education program and that got over taken by the complications in the implementations—there were too many subjects in the curriculum so the government wanted to include peace education everywhere through integration, the discussion was still possible (Albert, Focus Group Interview, 2009)

Niles argued that the challenge of integration of the peace program with other subjects in the schools is a concern. He believes that most teachers just don't have the skills to integrate this program successfully with other subject areas. He said:

Now the issue of implementation initially, the design was an independently scheduled program and in my view, if this thing [the peace education program] was not an independently scheduled program, the impact would probably even be bigger! But now there had to be trade-offs, that there are too many subjects, let's find a creative way of including it within, [the subject areas] but teachers find real challenges integrating it. So while the policy requires that they do that, but the skill to integrate in my observation is a higher level skill. And with our standard of teachers down there, something that is a real challenge. So if you go to schools, you may not see that a lot has been covered, not because they don't see the need or whatever, but it is just general [low] standards of teachers. (Niles, Focus Group Interviews, 2009)

This undoubtedly demonstrates that educators are overwhelmed with the implementation of the program. Because they seem to feel unprepared and lack the

skills that is required to teach the program. They want more training and refresher courses so that they can teach effectively.

In response to this question, the majority respondents said they had no support from the district or MoES. The other participants said: "Since the peace program was taken over by the Ministry of Education, the schools were supported by relevant text books, e.g., Teachers' and Learners' resource materials." "Yes, we have more of the resources to teach [the program] at the school, and also more teachers have been trained in peace building education and more books provided, hence more resource materials." "Not quite. So far, some books were distributed after sometimes. The Ministry took over and ever since there was no training done" (In-depth Interviews, 2009). Although Bar-Tal (2002) did not mention resources as an important part of the training and success for peace education programs, one can only assume that they should be part-and-parcel of a training program.

There is a general agreement that there is some support for teacher but much of these as were indicated by In-depth Interview despondence was that the support they were getting comes from the Head teachers at the school level.

As Kyoga stated, the peace education program is in very high demand and there seems to be a general agreement and a sense of urgency about making it available to all regions of Uganda. The demand as he said was much higher even before the introduction of the PRDP policy on education. The fact that Uganda has witnessed significant conflict in all regions seems to be a motivation for all districts to implement this program in their districts.

Russo, writing about Campbell's concept of hypothetical reality, states that all measures are fallible and theoretically complex (Campbell & Russo, 2001, p. 1). The measures used in this project are no exception. Each instrument, whether it be the Focus Groups, In-depth Interviews, or document analysis has limitations and inherent weaknesses in representing the perceptions of the participants in this case study.

When asked about what they would suggest should be done to improve the implementation of the peace education curriculum, educators focused on two key ideas. The first a desire to return to the using ICCU as the main deliver of peace education

training and supplier of the resource instead of MoES. There seems to be a collective mistrust of MoES as a reliable entity for the delivery of the peace education program. Educators pointed out that since the program was adopted by MoES, there have been fewer schools implementing the program, moreover, they argued further that there are fewer resources such as text books and other relevant learning materials in schools now. Educators also identified retraining and/or refresher courses as an important element in improving the delivery of the program. Here are some of the participants' views pertaining to this question:

- If possible, teacher's refresher courses on peace building be reactivated
- If possible, Injury Control Centre Uganda and other partners should resume the support so that the teachers are empowered to handle the peace building in a better way

Figure 5.1 represents word clouds of the most frequently occurring single word responses by educators in the in-depth interview on the question of what suggestions they would give as a visual representation of how the program could be improved. While relatively new as an analysis tool, I found that using the *Wordle* application was a useful and an interesting tool that visually brought to life the voices of the participants.

Figure 5.1. Educators' Perceptions on How to Improve the Delivery of the Program



Note. Based on the most frequent single word descriptors from each educator ($n = 23$).

From the focus group perspective, there was a general agreement that transferring teachers from school to school without any legitimate reason was detrimental to the sustainability of the program in schools. As Albert lamented on this disruptive practice when he said, “But still you will find that in one hundred schools everybody [teachers] who was trained [in the peace education program] moved.” So the visiting team has to then get all the teachers together and go through [the program] rediscover all the courses and see what to do with them” (Albert, Focus Group Interview, 2009). The conclusion from this there is that there is a great need for stability of staff in a school, especially those teachers who were trained in implementation of the program.

5.3. Weakness of the Study

In reflecting on the potential weaknesses and further limitations of the study as reported in section 3.8, I have asked myself “If I could have done things differently, what could I have changed?” The response to this question would be that I would have perhaps shortened the in-depth interview questions. I would have asked only about five key questions that would have helped me answer my research question. I would have also included more participants from the stakeholders in the focus group conference. This would have perhaps expanded the views of educators.

While my own biases are potential areas of weakness for this study, I have made a point to declare my personal background and role in the development of the peace program. I also did not have any influence on the actual conducting of the in-depth interviews. These were conducted by a local research assistance and ICCU without my presence. I also did not select or decide on who the participants were or population size, thus minimising any biases on my part.

In retrospect, I would include student voices to give me a more rounded picture of the nature of the program. As alluded to already in this report, I was the lead author of the program and recognise that even though I down played any perceived power that this title brings, it is probable that it did play a part in distorting or exaggerating responses by the focus group participants-

Russo, writing about Campbell's concept of hypothetical reality, states that all measures are fallible and theoretically complex (Campbell & Russo, 2001, p. 1). The measures used in this project are no exception. Each instrument, whether it be the Focus Groups, In-depth Interviews, or document analysis has limitations and inherent weaknesses in representing the perceptions of the participants in this case study.

The research approach was concerned with educators' perceptions of the nature of the Peace Education Program rather than causality or generalizability of the study. However, the methodology used in this project can be described as soft constructivism, consistent with the philosophical perspective of the case study on educators' insights in to the Ugandan school-based peace education intervention.

Not all teachers and program managers who were responsible for the carrying out the Peace Education Program were available to participate in the In-depth Interviews or the Focus Group. A representative group of 29 individuals participated in the study. The participants' perceptions were particularly significant and important for the purpose and aim of this project.

There were some inherent weaknesses in the In-depth Interviews Instrument, which were attributed to the interviews being administered by a research assistant without the presence of the researcher. I had no way of knowing how the participants were selected by the assistant on behalf of the researcher. There may have been coverage errors (Salant & Dillman, 1994, p. 36). Did ICCU select teachers who had actually implemented the peace education course in their schools? Did the interviewer remain neutral or give leading and/or biased opinions during the interview? Was there enough time provided for the participants to respond to the interview questions? Did the participants feel comfortable enough to ask questions and seek clarification when they did not understand a particular interview question? In the Focus Group, did the participants feel "free" enough to speak their minds? Did they understand the format of and their role during the conference? Was there enough time allotted for the Focus Group conversation? Did the group dynamics have any effects on the quality of the responses from the members of the Focus Group? Was there anyone who did not participate who would have given an important view?

Two individuals who worked on the program and none of the Ministry of Education and Sports officials were present for any of the study. Their views and perception about the peace education the program might have added to my understanding of the current state of the program.

However for this project, the In-depth Interviews and Focus Group Interview Instruments were prudent and any concern about their limitations identified above must be moderated by several factors. The ICCU, which agreed to conduct the interviews in Gulu on my behalf, was a reliable and reputable organization that has been managing the peace education teacher training in northern Uganda since 2001. Moreover, the organization was responsible for developing and publishing the original peace education course materials. There was an efficient and immediate turnaround time for conducting the In-depth Interviews and the submission of the data to ICCU in Kampala. On the other hand, there was a delay in delivering the completed interviews from Kampala, Uganda, to my home in Langley Canada.

In terms of the interview instruments used in this project, there were limitations due to sample size and respondent selection, the design of the interview process, and interviewer effects. For the In-depth Interviews, the educators who were interviewed were selected from a smaller sample of the larger population of possible participants. The sample was limited only to teachers and head teachers in Gulu district who had implemented the Peace Education Program in their schools. This sample was further reduced as a result of the availability of teachers at the time of the study. For example, one potential group of participants in Gulu was completely missed because I could not reach Gulu town from Kampala in time due to mechanical problems with his rented vehicle. The remaining participants were those educators who were available and selected to attend an ICCU peace education training workshop in Gulu. Although I had developed the criteria for selecting the study participants, I was not directly involved in ensuring that these criteria were followed carefully by the research assistant. It is hoped that the educators who volunteered to participate in the study met the selection criteria. Participants were asked to volunteer for the interview as part of their attendance of the peace education workshop.

In the Focus Group, participants were selected by me and a participant who was not only the Research Associate and a former director of ICCU but was also instrumental in introducing the original Peace Education Program to the Ministry of Education. A brief pre-Focus Group meeting to secure a conference location and enlist more participants was undertaken with this individual a couple of days before the actual Focus Group conference.

Because of the nature of conducting an international study on a limited budget and time, no prior sampling interviews were conducted for either the In-depth Interviews or Focus Group Interview. This particular study was a “onetime shot” data collection exercise. This meant that there was no opportunity to revisit preliminary drafts or clarify the interviewees’ statements before proceeding to analyzing the results. This is lamentable considering Gall, Gall, and Borg (1999) suggestion that such an oversight is important (pp. 292-293).

In this project, there was no attempt to further the conversation between myself and the participants once the Focus Group Interview was concluded. Although I was not physically on site during the In-depth Interviews, it was assumed that the interviewer might have had characteristics that could have contributed to a variance from interview to interview and for a set of findings. Campbell and Russo refer to the factors of interviewer cues purposefully or inadvertently used in the interview and there are biases associated to age, gender, race, religion, tone of voice, and interview locale (Campbell & Russo, 2001).

The interviewer (research assistant) was known to many of the participants in Gulu district. The interviewer is a headmaster in one of the primary schools in the district and also a peace education facilitator for ICCU/CNIS in the Gulu district and East Africa. Did the respondents give answers they thought were expected by the interviewer? Campbell and Russo (2001) argue that differential volunteering for interviews produces a bias, especially when the nature of the task is known (p. 159). These population restrictions could have significant limitation for the findings of the study.

I acknowledge that one of the cautions with the approach that I utilised in analysing the interview data is that my interactions with the text could have reflected my

own interests, biases, and subjectivity. In analysing the interview data, I employed a manual sorting process that permitted me to identify emergent themes and further sub-categorize these themes. Through this process described in more detail in Chapter 3, I only reported educators' perceptions as they were offered in response to the interview questions and have endeavoured to avoid making wider inferences and ascribing causal relationships among topics and categories.

In spite of these possible impediments, it is hoped that this study has made significant contribution to furthering the understanding of the nature of the effectiveness of East African's school-based Peace Education Program within a conflict and post-conflict society.

5.4. Recommendations Emerging from Educator's Experiences

The findings of the study, along with other studies identified in the literature will be utilized to proposed four recommendations. These include: for practice, for learning, for policy development and for research. For practice, a clear formulation of the goals or vision for a peaceful and democratic Ugandan society needs to be developed will be suggested. For learning opportunity, engagement of the local community as identified by some studies and the focus on developing teacher knowledge through further training will be important factors for sustaining the program. All of these will need to be carried out in an atmosphere of real political democracy. In terms of policy development, the research suggests the incorporation of this study's findings and learning for past failures of educational policies in Uganda as a good lesson to learn from. And finally for research, I will propose that the perspective of the people affected by conflict be incorporated in any future research. I will also suggest an alternative research methodology and several possible research topics. In both the Focus Group and the In-depth Interviews, participants understood their role in improving the success of implementing the Ugandan school-based Peace Education Program. These voices have been critical in this case study. It will be important to ensure that these voices and their concerns must be considered in all the areas of recommendations. The researcher agrees and empathises with the participants and echoes their sentiments and needs.

This feeling has left teachers frustrated and disempowered to teach the program. Several ideas will be suggested in the hope of correcting the predicament in which educators find themselves.

5.5. Further Research

5.5.1. For Practice

Keeping in mind Reardon's (1988) caution that the notion of peace is problematic as a goal and concept in education, we should therefore tread cautiously as I make any recommendation for practice. As Reardon would suggest, there is a need for a clear articulation of a "Utopian" vision of less violent and more just society. This utopian vision is of course a big challenge for Uganda given her history of injustice and violence. Based on this and the previous chapters I would like to suggest a number of recommendations for school administrators, learning and training, policy development, and research.

Not only does the MoES put in place any mechanism for reviewing, evaluating, or revising the Peace Education Program, they also need to include the input of all the stakeholders in developing what Reardon would call the Utopian Vision of what peace looks like in Ugandan schools and society. Just as MoES performed a baseline needs assessment of education in the post-conflict areas, they could conduct an assessment of the Peace Education Program as suggested by Chen (2005; see Chapter 1). It is crucial that teachers' and the community voices be heard and accommodated in any future peace education policies (see "For Policy Development"). Although MoES has put in place some of the inputs, such as teachers' and learners' resources, funding, and resources for leadership and governance, several components of the inputs that Chen said are integral aspects for the success of a program are missing or not being earnestly implemented. We see high staff turnover because of teacher transfers, excessive student absenteeism because of drop out and/or lack of school facilities, insufficient textbooks, and lack of support for school supervisors (Focus Group Interview, 2009). All of these, Chen (2005) suggested, would spell trouble for an education program. These realities are gradually eroding any success or effectiveness that the program has experienced.

MoES and District Education offices could develop alternative strategies for addressing the lack of continuity of school personnel, especially the teaching staff with training in peace education, and develop a creative method of sharing the limited peace education resources and materials for all the learners who are being taught the program. The teachers' positive attitudes about the program could be leveraged by developing and encouraging mentorship of new teachers by experienced teachers. Special district or school-focused professional development training and workshops could be encouraged for teachers who would like to refresh their understanding and practise teaching the program.

The concept of a pedagogy based upon democracy is suggested by Harris (2004). Educators should strive to promote the concept of democracy in their classrooms and schools as a teaching and learning practice. As already stated, Uganda, as a nation has grappled with implementing democratic practices as a governing tool, what better way than to begin training the future leaders about the concept and practice of democracy in the schools along with peace education. Lett said Uganda needs to change form a culture of war to a culture of peace. This, he, suggested could be attained if the country transformed into a just and democratic society. Lett maintained that the capacity of this change can be developed within schools through the Peace Education Program. He wrote: "This capacity needs to be developed within the minds of all Ugandans, however, children are the best hope for that change..." (Lett, 2004, p. 1).

Other ideas for practice include: the idea that for example the Acholi culture already possessed a traditional method of solving conflict through restitution called *mato oput*. This was part of the original program. A non-violent curriculum developed in the region therefore should maintain and incorporate this within its framework, using it as a building block. Solutions are often easier to implement if they are already inherent in the culture rather than imported from another culture.

5.5.2. For Learning Opportunities

The term "learning" is referred to here to mean education and training and within each of these two distinct activities there are pre-service and in-service aspects of professional development. Learning opportunities and outcomes for aspiring educators

could foster understanding of the nature and processes involved in teaching the Peace Education Program.

Learning about peace education and how it can be taught in an integrated way could take place at university or a teacher training college as part of pre-service education on top of the regular teacher training education program. It is apparent that MoES is already providing some training to coordinating centre teachers, pre-service teachers, and tutors in primary teachers' colleges in the area of peace education as part of their training (Focus Group Interview, 2009). Such a training program needs to be sustained and developed further in order to enable all the pre-service teachers and tutors to access this learning/training opportunity. The Focus Group for this case study also identified the need for university level training in the area of peace education, peace education methodology, and integrating peace education with other subject areas (Focus Group Interview, 2009). The In-depth participants also suggested that perhaps they could also learn for experiences of other teacher implementing the program in other jurisdictions (In-depth Interview, 2009). This could be in Uganda or even in Ethiopia where the program is also being implemented in schools.

Regular and refresher in-service or workshops on the implementation of the program is an area that most of the in-depth interview participants identified as of great need. Such workshop opportunities at the school or district level would be important for the effective implementation of the program. These are what Chen (2005) would call the inputs which are essential for the nourishment of any program.

There also a need to continue exploring other areas of teaching and learning of peace education in schools. Such programs as the development of peace clubs, utilization of pictorial materials such as posters and drawings and art, dramas and sports seems to provide other opportunities and avenues for imparting concepts of peace to students and teachers. These areas were mentioned by both Focus Group and In-depth Interview participants. In fact Fountain (1999) said that from her experience with implementing peace education in UNICEF, the program was found to be highly effective with the local communities when a variety of activities and programs were utilized. Fountain also found that there was no single program that is exclusively effective.

Peace education concepts are imparted more effectively when coupled with an active modeling of peace and conflict resolution in the school environment (Baldo & Furniss as cited by Fountain, 1999). These modeling particularly during peace clubs might perhaps be this significant in imparting authentic concepts of peace education to student. It is important to note that various schools are already employing these clubs (Focus Group and In-depth Interviews, 2009). Continuing with such active modeling or developing other similar programs such as peer mediation will be essential for the success of the Peace Education Program in Uganda.

An area of great concern for educators was the need for further training in the art of teaching peace education. Perhaps this situation could be corrected by seconding key teachers to the ministry or district to learn and work with ministry/district staff on honing their skills as instructors, trainers, or facilitators. Those trained teachers could then be sent back to the schools to conduct regular workshops on teaching the Peace Education Program.

As Fountain (1999) said, utilizing a variety of approaches only serve to enhance the program. Educators should therefore not be afraid to develop various methods for teaching peace education and not simply focus on the mandated curriculum.

5.5.3. *For Policy Development*

Uganda's Ministry of Education and Sports policies on peace education are relatively recent. Most of the policies are embedded in three policy documents on education, which have only been developed since 2007. The policy documents are: Report on Education Needs Assessment for Northern Uganda, Revitalizing Education Participation and Learning in Conflict Areas (REPLICA), and Education in the Greater North, Eastern, and North Bunyoro Districts under the PRDP Framework. The content in these documents suggests that there is significant political will to revitalize the devastated educational system in northern Uganda. However, the overall policy conclusion suggests that the conflict has produced district-specific educational needs. As a result, these policies need to be selective in resource targeting (MoES, 2008, p. 69). Areas that were identified include: access and equity, participation in education, post-conflict education needs, access to basic utilities, and efficiency of educational

operations and levels of vulnerability in education provision. Policy targets are to be met in three different stages. One of the short term targets is to be met in 3 years, with a focus on acquiring instructional materials. The second target is to be implemented in 5 years, and the third target is to be implemented within 10 years (MoES, 2008). Interestingly, elements of this measure include re-examining of the curriculum to focus on the post-conflict competencies and skills for children, along with an overhaul of the teacher training programs to reflect teaching realities for 21st Century learning.

In spite of this apparent political will, peace education policy success and relatively sound education policy, it is important to heed the warnings about the complexities and uncertainties that are so common with the implementation of educational policies (Malen, 2006). The fact that politics plays a significant factor in educational policy failure should always be kept in view (Malen, 2006). In Uganda in particular, the political instability has been detrimental to all her educational policy since independence in 1962 (Odaet, 1990). It is imperative therefore that policy developers and implementers learn from these historical and political factors as an impetus for developing a sound educational policy that will achieve its short term and long term goals.

To be more specific, I would like to suggest that perhaps a clear peace education policy should be developed to augment the current policy as spelled out in the REPLICA documents. This policy should include input from an advisory group of citizens that would include: head teachers both at the district and national level, teachers, students, parents, community and traditional leaders, NGOs, local and national governmental representatives and of course MoES. It is here where critical issues affecting the peace education implementation should be addressed or discussed. Issues which were addressed by the focus group and the In-depth Interview participants such as lack of teacher training, teacher transfers and the need for more teaching resources could be discussed at this level and the consensus can then be submitted to the policy developers for recommendations.

The findings from this study clearly illustrates that educators as individual professionals have indeed valuable, essential and legitimate voice that can assist in shaping policy. Currently this important voice is missing in the Ugandan educational

policy. Including these voices should be a must for any future peace education policy development. I propose four key ideas for the inclusion of these voices:

1. Perhaps teachers could be invited to sit down with policy makers to discuss how they can help shape a sustainable peace education policy.
2. Advise the government on the strategies for implementing the Peace Education Program. For example most teachers seem to suggest that maybe contracting out the delivery of the program and teacher training to a not-for-profit organisation such as ICCU would be appropriate. The organisation was responsible for developing the program and had successfully implemented it for many years in northern Uganda.
3. Address their concerns and find ways for improving teacher training and resource distribution or sharing
4. Make recommendations on other related education policy matters.

Ihejirika (1996) suggested in Africa, peace education should be a basic necessity if Africa is to develop in both war and peaceful times. I would suggest that perhaps it is time to enshrine peace education firmly into Ugandan education policy.

5.5.4. For Research

The main implications for research are twofold. First, there is the need for further studies that examine the effectiveness of the Peace Education Program in other districts of northern Uganda. Second, there is a need to ascertain how schools in these districts have been implementing the program.

Further research could include school districts such as Lira, Oyam, Amuru, Kitgum, and Pader. All of these districts have been implementing the Peace Education Program and were also significantly affected by the 20 years of conflict. The Ministry of Education and Sports (MoES) could be consulted to assist in identifying or determining which schools or districts would be designated as research schools. This new research could be a comparative study, or a replication of the current or another case study of a single district or school.

A second implication for future research is the need to hear the students' voices in case studies examining the relationship between the Peace Education Program and

students' perceptions of how the program is affecting their lives and attitudes towards violence. Is the program changing their lives? Are students who have been exposed to the program displaying peaceful attitudes or behaviours towards their peers or in conflict situations? Could they be counted upon to solve conflicts that might arise among them peacefully? If so, are these attributes directly related to the Peace Education Program? Are all the observable changes a result of the Peace Education Program?

A third implication for research could be utilizing a mixed methods approach of research that would employ both a qualitative and quantitative methodology. Neufeld (1995) cautions us from conducting a quantitative research in a social construct such as peace education, because he believes that we can't simply isolate social world events into quantifiable units without analysing all the other factors that attribute to the said event. I still believe that employing a mixed methods research study could yield some interesting findings. As Creswell (2003) stated, "a mixed methods research problem may be among variables in a situation and explore the topic in further depth" (p. 76). There are so much that we could explore in peace education given that the area is still in its infancy in East Africa. This could add to the body of literature on the subject as well as for practice in schools. I am interested for example in finding out about the relationship between the effects of a protracted conflict on student learning about peace. The project could then seek to explain the relationship between the Peace Education Program and the nature of the peaceable attitudes among students, the community, etc.

There should also be an attempt to focus on improving the human condition and physical environment because this kind of research can't be readily depoliticized (Galtung, 1996). The PRDP document already mentions the abhorrent educational and community conditions in northern Uganda (Pincer Group International, 2008a). Focusing on these conditions could yield some interesting results that could facilitate the improvement of learning and teaching in general.

Jeong (2000) agrees with Neufeld position that the perspective of the people most affected needs to be part and parcel of a study. I believe that the current study attempted to do this by utilizing and listening to the perceptions of many of the affected educators. Current focus of peace research has shifted from the traditional notions of negative peace (absence of war) to positive peace, a social justice notion which is an

alternative way of creating more equitable and just structures in the society (Hicks, 1981; Galtung, 1996). Northern Uganda has lagged behind and many of the participants were concerned about structural violence and lack of positive peace. This particular area of research could be carried out especially now that there is no direct violence or war/conflict. A comparative study of negative peace and positive peace could make for an interesting investigation in the post-conflict society.

There is evidence from the focus group interviews that teachers' transfers are eroding the little success the program is experiencing. This kind of disruption is detrimental to any program (Chen, 2005). Perhaps a study of this phenomenon of teachers transfer (movement of knowledge) in relationship the effectiveness of the program and other related issues of implementation of the Peace Education Program in a school could be studied. Such a study might shade some light on whether *inputs* are being transformed into *outputs*—the goals of the program.

Finally, the use of “action research” might be explored by individual schools or a group of schools implementing the program. This type of research is appropriate and beneficial since the “findings feed directly back into the environments from which they are generated” (Snape & Spencer, 2003, pp. 9-10).

5.6. Conclusion

The findings of this case study indicate that educators have recognized the value and acknowledge several areas of successful implementation of the Ugandan school-based Peace Education Program. This finding is consistent with previous studies which found that most school-based peace education programs are effective in reducing violence and or bullying among students. These educators have also identified several limitations, challenges, and predicaments.

Teachers and educators in northern Uganda recognize the value of the Peace Education Program and the initial support from ICCU. The head teachers, district personnel, and staff now lament the lack of training and inadequate program materials and resources as a stumbling block to the effective implementation of the program in northern Uganda. The conclusion must be viewed within several contexts including:

educational policy failures (Focus Group Interview, 2009; Odaet, 1990), political/historical environment created by Uganda as a society and the need for the educational system to take on the responsibility for training teachers to ensure that they acquire the special level of pedagogical skills and expertise required to successfully implement peace education in schools (Bar-Tal, 2002), the nature of the Ugandan conflict itself and the need for educators to internalize the values, attitudes and beliefs about the notion of peace itself (Bar-Tal, 2002; Salomon & Nevo, 2002) and the overall difficulty of implementing the concepts and goals of peace education in schools (Reardon, 1988).

Inputs, one of the five components that conceptualize an intervention program, are a significant factor as proposed by system theory. In this case study, educators and program implementers voiced the need for more ongoing training, teaching, and implementing of the Peace Education Program. There was also a strong recommendation for more teachers training in the art of integrating teaching methods for peace education (Focus Group Interview, 2009). Moreover, the lack of program resources in the form of teacher's guides and learner's books were also identified as problematic and needs addressing (In-Depth Interviews, 2009). Chen (2005) suggested that the inputs component of a program evaluation included: the availability of finances, technology, equipment, facilities, personnel, and clients. According to Chen, it is the inputs in association with effective systemic organization that not only form and sustain a program but also manage and secure it. If this is the case, then the Ugandan Peace Education Program is not as secure as we would hope it to be. This assumption is based on the educators' perceptions that, although they are supported from within their schools by their immediate administrators, they suggest a lack of support from MoES and their own districts education office. Furthermore the practise of transferring teachers who have had support in one school to a school that might not implement the program has eroded educators' confidence in their abilities to teach the course successfully.

Responses to the Focus Group and In-depth Interviews indicate that the inputs are a significant aspect and affirm Chen's (2005) conceptualization of inputs as one of the components of an intervention program within an open system as suggested by system theory. The educators who were interviewed requested or indicated the need for more training, stability in school personnel, and an adequate supply of resource

materials in order to implement the program effectively. For a program to be successful or survive, it is imperative that it performs two functions: first, ensuring a smooth transformation of inputs into the end goal, outputs. Second, it must continuously interact with its environment. The data indicates that there are significant difficulties associated with the inputs of the Peace Education Program; consequently, the outputs are greatly impeded.

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Appendix A.

Research Project Primary Question and Sub Questions

Primary Question

Is the Ugandan school-based Peace building program is effective in schools?

Sub Questions

The general research question:

Is the Ugandan School-Based Peace Building Program meeting its goals and objectives?

What have been the experiences and perceptions of teachers and administrators with teaching the program in their schools?

What level of support have teachers received from administrators, District Education Office, and the Ministry of Education?

What is the perceived importance of promoting the use of peace education programs in schools? What are the factors that inhibit success?

What are teachers' suggestions for improving how the Peace Education Program can be implemented in schools?

Appendix B.

Correspondence

Injury Control Center—Uganda's Acceptance Letter

Injury Control Center–Uganda



Makerere Medical School, P.O.Box 7072, Kampala, Uganda.

Tel/Fax 256-414-543438.

Email/website: iccu@infocom.co.ug www.iccu.or.ug

21st July 2009.

Dr. Hal Weinberg
Director, Office of Research Ethics
Office of Research Ethics
Simon Fraser University
8888 University Drive
Multi-Tenant Facility
Burnaby, BC. V5A 1S6

Attention: Simon Fraser University Ethics Officer

Dear Sir,

RE: ACCEPTANCE LETTER FOR MR. SHANNON TITO.

I am writing this letter as a confirmation that Injury Control Center -Uganda (ICCU) gives Shannon Tito the permission to conduct his doctoral research during our ICCU Peace-building workshops with teachers in Gulu district in Uganda. The teachers will be asked to volunteer to be a part of this research project (They will not be required to be a part of this research by ICCU). Mr. Shannon Tito was the lead developer and author of the peace building program that we will be using during this upcoming workshop.

The workshops are scheduled to be held in Gulu town between August 16th and August 20th 2009.

We will be happy to provide you with any further information related to this workshop and Mr. Tito's involvement with the peace-building program.

Yours Truly,



Mable T. Nakitto

Executive Director

INJURIES ARE PREVENTABLE

Participant Consent Statement

Study Consent Statement

**Peace building in a protracted armed conflict and post conflict society:
An assessment of the effectiveness of the Ugandan school-based Intervention.
by Shannon Tito**

Consent statement: "By consenting to participate in the *Focus Group* and/or in the *In-depth Interview*, you confirm that you have consented to be a part of the peace building program developed by Shannon Tito. Any information you provide will be kept confidential and not revealed to parties outside the *Focus Group* or *In-depth Interview*.

1) The Researcher: Mr. Shannon Tito, a doctoral Candidate at Simon Fraser University in Vancouver, Canada. The researcher was born in Uganda his home town is Gulu in northern Uganda. The researcher developed the Peace building program which was first piloted in Gulu and is now adopted by the Ugandan ministry of Education. This study and data collection will be undertaken under the auspices Canadian network for international Surgery (CNIS) and Injury Control Centre-Uganda (ICCU) both organizations have been doing extensive work in the area of peace building in northern Uganda for the last 10 years.

2) The goals/purpose of the study;

The goal of this study is to assess and evaluate the success of the program from the teachers' perspective. Although the peace building program has been accepted by the ministry of Education, the acceptance did not include the training of teachers in how to implement it. The study will therefore focus on the experience of the teachers who have been trained in the peace building program and assess the effectiveness of their teaching and the program from this vantage point. The results would then be utilized to enhance the effectiveness of the program.

3) The benefits: The benefits of this study and the subsequent improvement to the program would be the promotion of non-violent conflict resolution in elementary schools in the post war regions. It is hoped that this will also lead a reduction of injury, helping children develop skills that will be useful throughout their lives as citizens.

4) The risks, if any: There are no risks to any participants. CNIS and ICCU have been conducting training program in the area of peace building for the last 10 years even during the height of the 20 years northern Uganda conflict (Lord's resistance Army (LRA) and the Ugandan Peoples defense force. (UPDF) The workshops and data collecting will always be conducted in a secure and safe place in Gulu town.

5) The participant's role: As a participant in this study, we ask you first to volunteer willingly signing this consent form then response to the interview questions as accurately as possible from your own experience with teaching the peace building program. If you are participating in

the focus group we also ask you to feel free to discuss your involvement with the peace program (please see the questions in the instruments) You will be asked to fill out some simple personal information such as your name of years you have worked as a peace educator etc.

6) Data Storage: In what form the data will be stored and for how long and where? Since computers have become invaluable research tool, the data that are collected from the study will be transcribed into a usable computer format such as word process, charts and tables. These data will then be utilized in writing the doctoral dissertation by the researcher. To ensure that all the data are not lost in case the main research computer crashes or is infected with a computer virus, All the data collected from the study and the dissertation drafts will also be duplicated on the researchers personal external hard drive attached to his computer in his home office (This computer has a password which only the researcher knows and can access) Any data collected in a paper will be stored in a locked researcher personal home office filing cabinet. The data may also be stored on a DVD-R or CD-R as an additional storage method to ensure the safety of the data. These DVD-R and/or CD-R will be stored in the researchers' locked filing cabinet in his home office. Note the DVD-R/CD-R can be erased later after the dissertation is completed and there is no longer the need to maintain the data. (The researcher will follow Simon Fraser University Research Ethics guideline for the length of storing the data and then safely destroy it.);

7) To whom to address concerns or complaints: Since the researcher is conducting this study under the auspices of Canadian network for international Surgery (CNIS) and Injury Control Centre-Uganda (ICCU), these two organization will be the first line of contact in case you are concern about any aspect of the study. Simon Fraser University office of Research Ethics can also be contacted. Here are the persons you may contact directly:

1. **Dr. Ron Lett** (President CNIS)
1985 W. Broadway, Suite 105 Vancouver BC V6J 4Y3
Phone: 604-739-4708
2. **Ms. Mable Nakitto** (ICCU Director)
P.O. Box 7072, Kampala, Uganda
Phone: 256-414-543438
3. **Mr. Jenaro Okot** (ICCU Peace Building Project Coordinator)
P.O. Box 7072, Kampala, Uganda
Phone 256-414-543438
4. **Dr. Hal Weinberg,**
(Director, Office of Research Ethics)
Simon Fraser University
8888 University Drive, Burnaby, BC.
Phone: 778-782-6593
Email: [REDACTED]

8) Obtaining Results: From Whom/where to obtain the research results.

The result of the study can be obtained directly by writing or emailing the researcher after the completion of the analysis of the data—this might take several months after the conclusion of the study. The result can also be obtained from Simon Fraser University Library which usually maintains a copy of the completed dissertation.

Research results can be obtained directly from the researcher by writing or emailing:

Mr. Shannon Tito,
[Redacted]
Canada
Email: [Redacted]
Phone: [Redacted]

Thank you for taking the time to participate in this important study. I would like to wish you continued success in your work as a peace building educator in Uganda.

Researcher

Shannon Tito
Simon Fraser University, Burnaby, BC Canada

Participants Signature

Date

Month

Year

By signing this consent form you are indicating that you have given the researcher your consent to participate in this study. Thank you for your help.

Appendix C.

Focus Group Research Information

Focus Group Research Instrument

Peace building in a protracted armed conflict and post conflict society: An assessment of the effective implementation of the Ugandan school-based Intervention

Researcher: Shannon Owor Tito

Focus Group Research Instrument

Introduction: This case study of a Ugandan school-based peace building education program is a qualitative study concerned with exploring, describing and evaluating the effectiveness of the school-based intervention from teacher's, administrator's and significant stakeholder's perspectives. Two research methodologies will be utilized in the proposed study. In-depth interviews and Focus Group study.

In this Focus Group instrument, the notion of interview will take the form of a conversation within the constructivist research model. The interviewer will lead the interviewee to new insights. The researcher is an active player in the development of data and meaning. (Ritchie & Lewis, 2003)

(The Recorded Discussion)

The Staging of a Focus Group

Stage 1: Scene Setting and Ground Rules

- As participants arrive, the researcher says: "I would like to take this time to thank you all for taking the time out of your very busy schedule to be here, welcome to this focus group session". "I would like to let you to be your self and just imagine that we were just having a frank but relax conversation about the peace building program which you all have been involved in for several years now" (*The researcher should make a concerted effort to put the participants at ease by friendly conversation while avoiding the research topic.*)
- Consent statement: "By consenting to participate in the focus group, you confirm that any information you encounter will be kept confidential and not revealed to parties outside the focus group"
- Research results can be obtained directly from the researcher by writing or emailing:
Shannon Tito,
[Redacted] Canada
Email: [Redacted]
(researcher will have his SFU business card available to all participants)
- Any concern or complaints related to this study should be addressed to:
Dr. Hal Weinberg,
Director, Office of Research Ethics
Simon Fraser University
8888 University Drive,
Burnaby, BC
Phone: 778-782-6593
Email: [Redacted]
- When the group is complete, the researcher makes a more formal start to the session starting with a personal introduction, outline of the research topic, and background information on the purpose of the study. [Note: *The researcher's introduction should not be too lengthy or too*

technical but sufficient to reassure that this is a bona fide research study to which participants are invited to contribute.]

The Nature and purpose of the research: As a result of the protracted northern Uganda conflict beginning in the mid- 1980's until about 2006, Many educators and social/community groups had focused on addressing some of the observable consequences of the armed conflict in the region. A marked increase in violence incidence in schools seemed to mirror what was happening in the community. A peace-building program was proposed to counteract the increasing violence in the schools that was suspected to be related to the conflict between the Ugandan Army and the rebel group, "The Lord's Resistance Army". In 2001, the researcher along with two Ugandan educators developed the pilot program called "Matto Oput 5: Peace building program for Gulu schools". It was later revised and published in 2005 as the 2nd edition, "Peace Building Course for Primary Schools Teacher and Learner Books". The program gain significance and attracted the attention of the Ugandan ministry of education. Incidentally, the programs' developers had developed the program with the hope that it would eventually be implemented throughout Uganda schools. Luckily the Ugandan Ministry of education saw its potential and very quickly acquired it and adopted the program in 2007. The program was adopted in whole with no additions or subtractions except for the renaming to "Peace Education: Teacher's Guide Lower Primary" into and it is now a part of the national curriculum and is a mandated program of study in lower and upper primary schools in all rejoinings of Uganda. The program also includes two learner's guide for both the upper and lower primary grades. The researcher is currently conducting a short study to assess the effective implementation of this program by educators as part of my doctoral work at Simon Fraser University. My research question is: Is the Ugandan school based Peace building program being effectively implemented by educators?

- I would like to assure you right now that our conversation will be kept in the strictest confidence. I would therefore like to ask you for your permission to record our conversation. This recording will only be used to help me answer my research question.
- Confidentiality is stressed, and explanation is given, of what will happen to the data and of the proposal for reporting. The data will be analysed and used to answer the researchers' research question. The data recording or any other information will be kept by the researcher and destroyed safely after two years.
- The focus group is conducted at this time as a research strategy, which the researcher believes will enable the forum to provide for active consultation and involvement for decision-making.
- The session will be in the form of a discussion; therefore, you should not wait to be invited before stepping in.
- There are NO right or wrong answers; everyone's views are of interest and the aim is to hear as many different thoughts as possible.
- There are likely to be different views or experiences among the group with the Peace Building program, and you should feel free to say what you think. If you agree or disagree with other participants' views, just say so.
- The discussion will be recorded in order to provide a full account of everything that is said. I would ask that you don't talk over one another. *(Participants already have a general idea that we will be discussing the Peace Building Program although they don't really know the details of the study at this time. Therefore, there should not be any unspoken fears to address.)*

Stage 2: Individual Introductions

Switch on the tape recorder. The researcher will ask the group to introduce themselves in turn by saying their (the background points serve a number of purposes: Allows participants to introduce themselves to each other and begins to build up a degree of familiarity. This also should provide a chance for each individual to speak and to listen and to rehearse two roles essential in the process of discussion. Information provided by each individual may be used as a part of a probe and also serve to link a voice (and its spatial location) with a name and other personal characteristics on the recording tape.

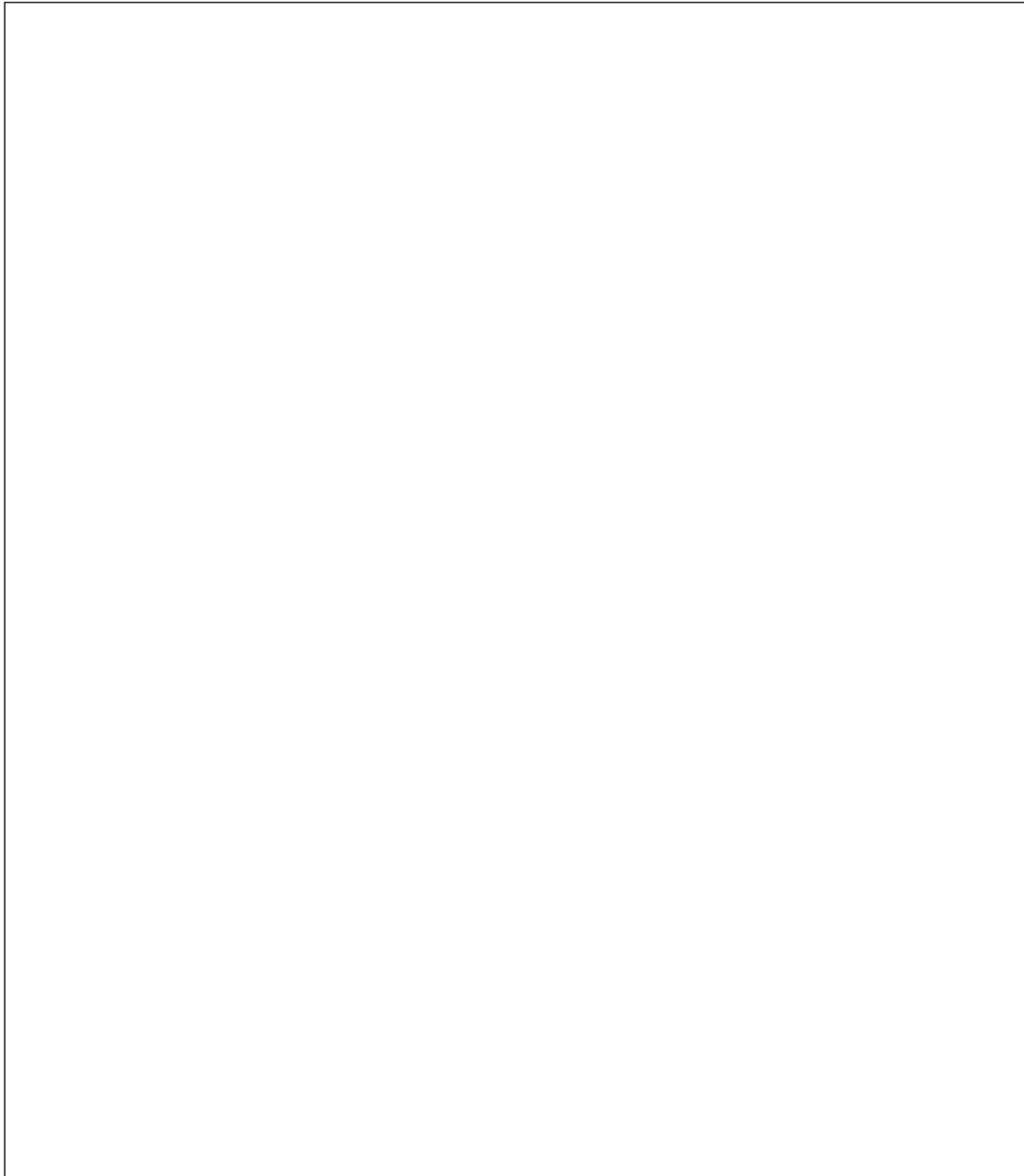
- 1. Name: _____
- 2. Place of employment: _____ Job Title: _____
- 3. How long have you lived in the Area? _____
- 4. Brief Description of Job:

- 5. What is your connection with the Peace Building Course? _____

Jot down a spatial diagram of participants' names and background details as the introductions proceeds. Name cards will also be provided to assist in this diagram.

When personal introductions are completed, the researcher will make a brief comment about the composition of the group as a whole.

Spatial Diagram:



Stage 3: The Opening Topic

After the introductions of the participants, start off the general discussion by introducing the opening topic. Is the Peace Building Program meeting its objectives and goals?

Depending on the participant's response to the question, researcher may continue to be verbally active by asking further questions. For example: In your own opinion, do you think the implementation of the Peace Building Program is making a difference in changing their attitudes towards violence and peaceful conflict resolution? Or rephrase the original question.

Is the Peace Building Program effective in teaching our students how to solve conflicts peacefully?

Note: *It is beneficial to get everyone to say something at this early stage in the group as individual's silence can become harder for them to break as the group proceeds and they feel more and more left out. Widening the discussion at this early stage also helps to wear off dependence on the researcher.*

Encourage group interaction by allowing short silences to invite thought, or draw links between issues that different people have raised, perhaps highlighting differences and similarities in views.

Non-verbal cues are important at this time and should be employed. For example:

- maintaining eye contact around the group
- leaning forward in an interested fashion
- gesturing with hands in a manner to invite the group to continue

Should the entire topic guide be covered within the first 5 minutes, the researcher should consider interjecting noting the points made and explaining that this important issue is something to return to later for fuller discussion.

The researcher could judge that it would now be appropriate to select one of the issues mentioned and move the discussion towards it.

Stage 4: Discussion

The role of the researcher is one of juggling: Balancing the need to promote group interaction against the need for some individual detail, and the value of free-flowing debate against the need for coverage of specific topics. Through active listening and observation, the researcher will keep a mental note of what is being said and will probe both the group as a whole, and individual members, using open questions expressed in simple language.

Ways of probing:

- asking generally, "How do other people feel?" or, "What does everyone else think?"
- repeating the question, or a fragment of it
- highlighting a particular comment that has been said and asking for thoughts on it
- asking the group directly: "Can you say a bit more about that?"
- looking around, or gesturing, to the rest of the group to enter into discussion
- maintaining an expectant silence to allow the group time to reflect further on the issue
- highlighting differences in views and encouraging the group to discuss and explain them.

The researcher listens to the terms used by respondents, explores their meaning to respondents, and mirrors that language in formulating further questions or comments

Direct the flow over other relevant topic areas, if they are not raised spontaneously by the group. Keep the discussion broadly focused on the research subject. The research will remain as non-directive as possible but will nevertheless be pacing the debate to ensure that all the key issues are covered as fully as possible. This will involve:

- making a mental note of issues that arise early and which need to be covered later in more depth
- keeping discussion with minimal intervention, and utilising silence as a means of promoting further reflection and debate
- steer the group back to the topic by reminding the group of the topic if it meanders too far into less relevant territory. (Introducing a question linked to the relevant subject area will help to steer the discussion back. It may be necessary to draw attention to the fact that talk may have veered away from the purpose of the research and perhaps to remind people of the purpose of the research. A gentle touch, humour, or perhaps an apology, can be helpful.

Stage 5: Ending the Discussion

Attention will be paid to pacing the end of the discussion in order to allow time for the group to prepare for, and avoid to abrupt a finish.

The researcher will signal the approach to the end of the discussion. For example, with the mention of “the final topic”, and /or “finally, with questions that enquire about” or “Anything else to say before we finish?”... Anything we’ve left out”, or is there anything that you have not had the opportunity to talk about?”

Finally the researcher would:

- switch off the tape recorder
- thank participants warmly and genuinely. Stressing how helpful the discussion has been. Reiterate the purpose of the research and how it will be used
- confidentiality reassurances: “I would like to reassure you again that all of this information will be kept in the strictest confidence and will only be used in association with my doctoral work. The recorded discussion will eventually be safely discarded by me. No names of individuals will be published without their permission or consent.
- the researcher will be prepared to stay for a period of time after the tape recorder has been switched off. This is in case participants have enjoyed the experience of the group!

Focus Group Checklist of Practicalities

Timing

Time of day

Day of the week

Time of Year

Number of groups per day

Venue

Type of establishment (ethos)

Building (Access)

Location (Proximity, safety)

Room (Size, comfort, privacy, quiet, ambience)

Availability of second room (if needed)

Physical arrangement (seating, table)

'Hosting' the group

Management of:

Transport/childcare

Refreshments

Incentives (dinner, cash vouchers)

Other people who come with participants

Observers and co-moderators

Role

Seating

Recording

Quality of equipment

Familiarisation

Checking before and after group

References

Creswell W. John (2007) *Qualitative Inquiry and Research design: Choosing among Five Approaches* 2nd Edition. London: Sage publications.

Ritchie Jane & Lewis Jane. Editors (2003) *Qualitative Research Practice: A Guide for Social Science Students and Researchers*. London: Sage publications.

Glatthorn A. Allan & Joyner L. Randy (2005) *Writing the winning thesis or dissertation: A Step-by-step Guide*. London: Corwin Press, Sage publications.

Tito O Shannon, Bbosa Samuel & Ocan Ali (2005) *Peace building for Elementary Schools Teachers' Guide*. Vancouver, BC: Canadian Net Work for International Surgery. (CNIS)

Focus Group Interview

The Introduction

Researcher: First of all a word of thank you and appreciation for being a part of what I am trying to do in terms of my research question and I will explain to you a little bit more of what I am trying to look at. The title of my research is Peace building in a protracted conflict and post conflict society: An assessment of the effectiveness of the Ugandan School-based Intervention. I have to come up with this title very quickly because it was required by the ethics department [before I started my investigation] but this title might change a little bit.

So this is a Focus Group which means that I would like to hear from everybody. You are free to speak your mind and let it come out. I would like to assure you that there is confidentiality so whatever is spoken here basically and is strictly for my work—you won't see it in the newspaper the next day [with your name attached] or on TV.

According to our ethics Review from Simon Fraser University, I can keep this data for only two years at my residence in Canada and when I am done with the assessment of it [the data]. I will destroy it so you don't have to worry of it being in existence 10 years from now some place so that in a nut shell is what this is.

Researcher: I want to explain to you very briefly and Albert would know a little bit about the background of this program and then what I would do thin is just kind of go through a few items and then we will go into the discussion. Hopefully it wouldn't take too long. Just talk freely... Since the beginning of the war, is it in the 80s, right? Mid 80s. I am not sure when ICCU was founded but there was work that was being done through the Network for International Surgery (CNIS) and they approached me and at the time they were supporting ICCU. So they approached me about developing a curriculum because according to their research they were finding that there was a lot of school based violence as a result of the war [the northern Ugandan conflict between LRA and UPDF]. At least that was what the research said so we then came up with a concept that we would put together a proactive program that would begin to deal with some of the issues that we were seeing in schools. CNIS asked me to come up with [a comprehensive peace building curriculum that was unique to northern Uganda]

First of all they [CNIS] brought somebody to do a preliminary research—ethnographic research that was Ms. Carol Magambo. She came in and went to Gulu area and did some research there and when she came back [to Canada], we in cooperated some of the work that she had done there into what was to become the first piloted [peace building] program called *Mato Oput 5: Peace building program for Gulu Schools*. So that was piloted with 3 schools, it was actually 6 schools three where research schools and 3 control schools. Then Albert and his group did some tabulating of the results there. I am sure you remember those early days very fondly. Researcher laughs!

The very quickly after that the second edition was published by ICCU in 2005 and that was put into action into a broader school area [50 schools] the after that in 2007 is when Ministry of Education and Sports (MoES) picked up the program and is now part of the ministry [mandated] program.

So that is the background of the program. My research area is into what this program is really doing what it was designed to do—which is to change attitude of students so that they can solve problems [conflicts] more peacefully. So is this what you have seen and experienced—have you seen that happening?

So that is the main thing, so the Focus Group time is just a research strategy which I believe will enable the forum to provide action to solution and involve decision making. I know you have all been involved in some sort of decision making at an upper level. Based on your experience, we can have a conversation on what you think and what your experience has been [around the implementation of the Ugandan peace building program].

There are going to be different views and I don't want you to be afraid that you have the right answer. Basically just say what your views are about the problem. If you think that the program has fallen on its face and deserves to be scrapped [then just say so]....

The Interview Data

Niles: I joined the Pincer group mostly because of my exposure to peace education and at that time I was referred to as an expert all though there is really no one who is a peace expert. When I came in, I was looking at these materials and wondering how much work had gone into them. [I] had the duty to roll out peace education and another program for the ministry of education Sam will give some of the background of how much the ministry got involved in eventually recommended the roll out of a program call "Bread Matter" Paper. One of its components is peace education and the model that was adopted was one that is captured in the materials that you [I] helped to establish. In this program, we were reaching 13 districts in the north, specifically in Acholi sub-region. Kitgum, Pader, Gulu, Amuru and Lango sub-region, Iira, Oyam, Apac, Docolo and Amulata and in Teso sub-region, Soroti, Katakwi, Kmulia and Kaberamido and all together the schools served about 1,700 [students], yes and in all these schools—this program has been introduced as part of the bigger package of the peace education component and the psychosocial trauma management component. [This] formed the largest component of this intervention and actually noted transformation happening in the lives of the children. And for us attribution maybe difficult unless it is quantified scientifically. We think that the peace education component has had a very major role in calming down, cooling, transforming the attitudes of the young people. Yes one of the items that they are really excited about is the book itself in its present form and we marketed this book under three advantages: That it gives the pupils a clear ready means for them to develop values that help them to defeat violence and for the teachers, they have structured ways of teaching peace and third one is that it deals with the issue of literacy—giving and easy readers a resource that the people can use to read and reflect. And we have found that actually in sharing the book, schools scramble for it. And when they are

laid out like in many heaps, they [teachers] would even be taking the books of another place [School]

But getting down to the people themselves and seeing what is going on, the older ones will use the learner's books, the upper... They have been challenged by those deeper and more difficult more abstract concepts like reconciliation, empathy, these are big concepts, but when they are laid out in simple ways, we see that the children actively engage in the debates and in their compositions, in their written work and in their sharing. Yes!

Unfortunately we don't have so much time to watch them do everything because we operate through a copy but we give the schools a lot of support where possible and for the few that we have been able to reach directly ourselves, we have seen the evidence of change of attitudes.

Researcher: Anyone wants to jump in?

Albert: Well Shannon, I think you correctly put it; I got involved in this work in 1999. An initially what lead us then as ICCU into the north was the Land Mines emergency that we needed to response to the land mines emergency so our surveillance system had been introduced in Laco Hospital initially to capture all cases Land Mine blasts and so we had to do comprehensive [study] Record all the injuries and we found that violence was actually the leading cause of injury that was showing up at the hospitals and then there was an outbreak of peace because there was violence all over. So peace was just an outbreak.

Researcher: Great-laugh along with Albert.

Albert: So there was a window of opportunity, Kony had gone back to Sudan and that the ICCU would do a community wide survey. The community wide survey actually showed that Gulu had 834 times more injury deaths compared to Mukono (a district in southern Uganda) and schools were the second leading place where violence death happened and so we thought this places of nurture and growth had become dangerous for kids and so the roots for an intervention within schools came from there. And in the early proposal, you know, we were at the point of saying, if we find something that is effective, something that works, then we will go and advocate that our government takes it up and sell that to everybody and so when we did the testing in three schools, there were needs to do some adjustments and then the second addition was done, and tested in the 50 [schools] after that, then the ministry was under pressure, government was under pressure, a lot of pressure to do something. Because UPE policy had failed in the north, okay, and to try to prop up things, government put in place a Universal Education Policy for disadvantage to try to fix the problem but then it wasn't taking off. Then they put in place another policy, the IDP policy and it wasn't taking off! And I remember when I returned from South Africa, George Opiro was the one who invited me to the stakeholders meeting, then I presented an overview of my thesis and work that had been going on at ICCU and then the ministry peeked interest! So they put together a team of experts and invited all the peace education resources for scrutiny because now, they needed to get something that they could activate [successfully utilize]. So they got materials from VPC, ICCU, from JYADK, from World Vision, from NRC from peace education and they went through them and there were only two materials that came close to the

ministry standards, acceptable standard, *Mato oput 5* and World Vision materials. So in their policy statement, they said they would recommend these two for national use and then upgrade them to the standard that the ministry thought they would be befitting.

So you know I was personally amazed that you could begin from research, surveillance to risk factor analysis to designing and testing an intervention and intervention gets scaled up to policy. You know, it takes forever, the HIV program is struggling with that and for this resource, it just happened like that! Maybe it was riding on the crest of events, I don't know, maybe because the government was under pressure, too much pressure. I thought it happened too fast, because we were now preparing to develop an advocacy strategy, lobbying strategy, I think this was a great policy success okay, to the point where government said, look this thing is good, let's not just talk about the number of kids, let all the affected children get this material and now at ICCU we would plead with teachers and give them an allowance of 20 000 shillings per month to teach this [The Peace Education Program]. Government said no, our teachers are now ordered from now on to teach this, no money, no allowance. Government has no money, we already pay you [teachers] a salary, and we will only worry about printing and distributing the materials. Teaching this program is now mandated. I just sat back and I thought this was... it happened too fast! Okay so at a policy level, Shannon, I think this has been a coup and it happened too fast. It is a huge, huge success!

Researcher: That was our original thought when we sat in that little office and met those two guys [co-authors, Samuel Bbosa and Rev. Ali Ocan]. We said we hope this [the program] would be for everybody in Uganda but at the time we had no idea that it would actually happen that quickly and that fast!

Niles: It actually did exceed the expectation when there was a proposal even of covering all schools in Uganda and giving them the Peace Education Program and that got over taken by the complications in the implementations—there were too many subjects in the curriculum so the government wanted to include peace education everywhere through integration, the discussion was still possible.

Researcher: Good!

Albert: So I think it is heading there, so policy direction, I think this has been exemplary, I tell you, the HIV people are struggling; they have taken no less than ten years to get HIV education into the schools with even the grievous impact of HIV. HIV through PSC is just being piloted now and the other day they did the trials of the circumcision, the president [of Uganda] himself, I think set himself against the inclusion of circumcision as an HIV prevention. So I thought these one was sort of policy level is there. Now the issue of implementation initially, the design was an independently scheduled program and in my view, if this thing [the Peace Education Program] was not an independently scheduled program, the impact would probably even be bigger! But now there had to be trade-offs, that there are too many subjects, let's find a creative way of including it within, [the subjects areas] but teachers find real challenges integrating it, so while the policy requires that they do that, but the skill to integrate in my observation is a higher level skill. And with our standard of teachers down there, something that is

a real challenge. So if you go to schools, you may not see that a lot has been covered, not because they don't see the need or whatever, but it is just general [low] standards of teachers.

Niles: I think as part of the effort to mitigate that, each of the books has teacher's guide to go with it and that has helped a lot because the teacher's guide for both the lower and upper references the national syllabus and shows how a particular teacher will teach a concept say sharing while teaching mathematics or science, social studies. It is amazing, it is also quite novel, probably other subject need to be integrated looking at the model of delivery of peace education, that has helped to mitigate the teacher's difficulties to integration. We are looking at how to go to the colleges and help them to prepare the teachers so they qualify they are really doing integration work.

Researcher: What do you think?

Victoria: I joined the team a little later and my involvement was while Albert was away and the program had to move [continue] so I wasn't so much involved in it. The period of time I was involved was very short, I made several trips to Gulu and these were basically the training periods when we were training with first aid for teachers, when we were training for psychosocial skills, that is how I was involved, however, the few observations that [I made was that] the teachers were so passionate, so passionate with the project that I wasn't really being involved, I was being told to go and do this—delegation, but first of all I love Gulu so much, I had never been there before so it was an honour for me to go to Gulu. Mind you it was scary security [wise] but I got into Gulu, I loved the people, very loving people but the project, everyone had a passion for it, you feel with them, you not only [got] involved but you love it the more and more you want to be with them. They were so enthusiastic during the training, and there were lots of examples and illustration of change both by the way amongst themselves and amongst the children because some of the comments amongst the teachers showed that they were actually being changed by teaching peace education. They themselves as teachers changed in character because of teaching peace but even the children who were being taught were so [had] exemplary attitudes and behaviour change and all the children who were taught peace were different in all the schools. So that was really evidence we could see but the children who were being taught, particularly those classes were exemplary or different. They behaved differently so lots of change in attitudes and behaviour because of peace education but teachers themselves, they themselves changed. And of course we had this company of surveillance which I think, Albert, correct me if I am wrong, because that is outside the Ministry of Education, but as ICCU, I think it is lost because, how will we monitor that the injuries are results of violence?... The Ministry interest is teaching. So on us as a scientific beat [organization] we thought we had kind of lost because the surveillance would not go on and on them we are not able to tell whether the injuries are a result of violence and are they reducing? Then there is really an impact scientifically, you know? So we wanted to see what the surveillance impact was but when the Ministry of Education took it [the Peace Education Program] over, it is something [surveillance] we are not seeing. But as you can see, it was a good program and worth spreading further, however, of course it was in a conflict region

we would love this to also [be introduced] in an area that are not in conflict because when you look at these topics, I think everyone in Uganda, this I believe, Ugandan children need this because of the era we are in. If you read the newspaper, there are lots of things that are going on that are really evil and I believe that if the children are taught those kinds of skills in these young age, even if you are not in a conflict place [zone] like here in Kampala, you will be able to benefit. I think it is the kinds of skills that the children need whether they are in a conflict area or in a non-conflict area, all will be able to benefit. So I think it was a very good project. I loved it for the short time I was involved in it. I think it is the best project I have been involved in with a lot of impact. You have passion for it when you say you are going to Gulu, you feel like you are really going to Gulu, you love the project so it was really a good one. People we were working with were very co-operative, they were into it, so they made us love and feel the kind of work we were doing.

Researcher: That's a really good point you are making about everybody in the country really needing this [program] because that was our own thinking when we talked about it. A lot of preliminary thought and research was based on reading the [local Ugandan] newspapers and seeing the kinds of the moral decay that was happening in the country. So that was why we wanted to go back and ask such questions as: What really is conscience? So kind of wake people's conscience up, you know, what really makes us human beings and why I don't just kill somebody for no reason and those kinds of things [concepts] were what we were thinking about. A principal [head master] taking off with teacher's salaries without paying teachers without thinking there is consequences. These were the kinds of things [behaviours] that we were seeing... so it is good that you observed that. The program was developed with the whole country [Uganda] in mind not just the conflict affected regions. Anybody else?

Albert: Just to add on that, we have experienced demands from, by the way, much of the country. I have heard a comment from Lwero for example: But we also had a war, why are we being left out of this? Western Uganda, Kasesse, but we have also had war, so I believe it is a matter of time before it goes national, so huge, huge policy success!

Niles: As of last week, districts in Arua were listing their priority for education intervention, by government and support and the amount of their priority most of them want peace education rolled out to the schools with accompany materials. They are writing this out and laying [it] on the table.

Albert: So the other prescription around the materials for example promoting staff around teaching peace, peace vocabulary, we need to see more and more of that thinking in schools. Because if you go to the schools, you may not see a lot of the peace vocabulary in their discussions or talking in the compounds but I think those are some of the outstanding issues around the program that the government will have to address.

Researcher: And Kyoga, I know you stepped out but any comment on what your observation or what your involvements have been [with the program]?

Kyoga: Being involved in this program, I must say in terms of rolling and getting things on the ground. I would say it has registered a success; however, getting to the final beneficiary is still wobbly. Wobbly in the sense as

already reported as the issue of integration is the problem that most of the people who are the final implementers have a challenge with, the teachers on the ground. The children in some isolated cases are involved in clubs and you see messages, peace messages in taking components coming through and they themselves you know, propagating it in some of the places that we have had it experience with. The children actually in assemblies also bring out messages of the peace that means it is working in terms of attitude change. Children are now passing it on... in many schools. Some schools pick programs seriously but others don't. A lot because the people who are supposed to be receiving these program look at programs as –not as benefit. They look at it as a benefit in a different context. You know a benefit to him as the individual not to the final person they are supposed to pass it on to. So it is the kind of challenge that we have, but I think the program itself is a good one. When you talk to everybody generally, most of the people generally, you will hear them say this is a very good program but is it a program they are passing on to the population? That is where the policy can get the gaps, you know [that needs to be] covered.

Researcher: Have you seen any particular areas you think maybe, schools that are in the urban areas tend to do or with more resources [that] are they the ones that are able to do [better with the program]? I know a place [school] like Laco primary where the head teacher was very passionate, he was one of the first people who did [participated in] the program with us and would you say that you could see [a] difference in the children? Those kids in these schools?

Albert: Well I think the challenge with this one, number one, government moves school teachers, like Janero, Laco's head teacher is now in Opit Primary school and the leadership that he provided in Laco—now he is starting from zero again from Opit, and the new head teacher may not be as enthusiastic so if you go to Laco, don't be surprised if you find things different and then the second thing is that along with the generation of people, however, I mean you go to some schools you feel just this is a peace environment. They have integrated it into their school programs and school planning. Out of the compound you may find peace vocabulary posted on trees, walls, in their school mottos which I think is a positive thing. The number of schools doing that has increased, has definitely increased, there was a school, Abera Primary School, a displaced school, in Pabo camp, that one even the US ambassador visited that camp and asked, you know, why is this experience happening in all the rest of schools in the north? So you get those pockets of schools where the schools and the parents have taken it up, really moving it forward. Yeah, Abera has gone back? So they are back to zero! [The school has returned back to their original site]. So everything is back to zero [in terms of Peace Education Program].

Kyoga: Again to answer your question, when looking at the implementation of urban, compared to rural areas, like I mentioned, I said under the decentralization policy, vis-à-vis, the management of education, through the central government, there is a lot of parallelism. The teachers transfers as was said is controlled at district level and it don't necessarily work in consultation, they don't speak, and they only mention the ground when these policies are being affected.

Niles: The magnitude of such a challenge is [great] when you consider, in rolling out the program, about 8,400 school teachers received training in peace education and then they are send back to all their schools, and for all support is given by citizen of the schools either the school coordinating centre tutors or our own staff and sometimes some of the staff from the ministry. But still you will find that in one hundred schools everybody [teachers] who was trained moved. So the visiting team has to then get all the teachers together and go through [the program] rediscover all the courses and see what to do with them. All these look like challenges but there is something that is actually seeping through, and we are seeing that if the teachers who are then agents, main agents in the lives of the children, teachers are not sufficient to do the job, then the pupils themselves have to play a big role. So our visiting teams try to strengthen the clubs and the leadership of these clubs and the resource management, the participation of the children in the life of the school. Active policing one another and we see these in some of the places. Now Gulu town, they have got great leadership and you can see how it comes to ensuring of a peaceful environment. I just love being there reading all the wonderful messages against violence and how the children themselves would be disciplined and brought before the lead teacher....

Researcher: It seems that there is a culture that is built around peace!

Niles: Exactly, that is urban; I wouldn't say that it is not that different from the other places I know, for example, that in some of the schools teachers responsible for each component of the program under which were implementing peace education so such a teacher can be in touch by their teachers what is going on, so you can have some structure built into....

Kyoga: Then, the amount of involvement of the community varies at the rural level compared to the urban schools. I am wondering whether it is partly because of some of the policies that compel them for example, UPE, there are certain elements with UPE where parents can contribute financially; this compels parents/community to be part of the schools processes. Getting these programs within them, I think is working, and then their own supervision of it so on. It fuses in the light. We see a lot if you visited in Gulu, there is a lot of peace clubs, and everyone [is] active, if you went to the Police Primary School, if you went to Kitgum P.7. School, in Kitgum P.7 School, I would attribute that a lot to the exposure, exposure of the school administrators, and head teachers, their level of exposure when programs come like this, they are quick to bring it to the ground. In Lira, schools like Adiel, there is one isolated school which is deep in the camp, its level of success in terms of program; you also see it in their performance... [in a school call] Lacek Ocot. It is [located] between Gulu and Kitgum on Kitgum road. It has such tremendous success story. In terms of all these program, especially the peace culture, you see a lot of it and the children when you talk about [peace], the head teacher don't even waste time, he calls the patron of the school in charge of the peace club and peace education, that person also don't talk a lot with you—the patron doesn't even waste time, he [simply] calls the pupils who are in charge who are within the program, you know they come and they demonstrate what they know about what they are doing. There is no better way of determining success story than seeing the kids themselves relating it [peace concepts]. To me that is the

final beneficiary of this [program] and this kind of reflects the amount of success, so I think some elements of exposure, how it is exposed is the management of the school, some good thing that is happening is that a number of teachers from central [region] seem to be going back. There are a few cases of that that have already been registered. They speak quite well about what potential sits in them. You can easily see that there is a great potential in these program getting a better success story than what we have now. So the exposure is important in this, than there is also the conflicting policies applied to the rural as opposed to the towns. The level completion varies.

Niles: Lately we have involved [and] strengthened the efforts of the leadership, more involved in the education of peace than leading it and influencing teachers and pupils.

Researcher: So is this political leadership?

Niles: No, leaders at the school level, principals—we call Head Masters—what we do with them is that we get them together and remind them of the contextual challenges with which they operate, using data supplied by the Ministry, we interpret it for them and then show them the implication and when they are stirred enough to see what this is, then we remind them of the peace package and its intention and the strategic opportunities that it presents. And then we take them through some very specific interventions, approaches and how they can be used within the primary school context. And we are exploring how deeply we can bridge culture and what it represents and some of the things we are doing is looking at, for example, *Lafut* (paraffin lamp) one of the wonderful discussions that has come from it is what it takes to keep the flames from it alive. The significance of flames for the people on the ground and the all discussion on what they would do to keep the fuel and the fire burning. I have found that some of them would be talking about, if the paraffin leaked out of the container what damage does it do, what analogy does that have to their professional life?, and when they go back to schools, they are really so energized and refreshed. So that we have leadership from the top, really interested in delivering peace, in promoting the optimum use of the resources that are available in deploying the teachers within the schools for maximum effect, in following up, scheming, lessons planning so that they see how the teaching is actually integrated and when interfacing with them and find out how they are doing. We do hope that they themselves [the teacher/school leaders] can get this transformation and not just the pupils. Because the whole school is a community, the children will be observing how their head teachers react, how their head teachers talk, act, how their head teacher with the whole structure of violence.

Researcher: Great point! Any more [points] to add?

Albert: Well the other thing that I observed, it is that there is a greater demand on the person of the teacher to be a model of peace. Through this program, it address the other undeclared aspects of teacher professionalism as well because they are realizing that you cannot be talking about conscience when your conscience is bothering you when you do something wrong, when you yourself.... Laughs....

Researcher: I think that came out right at the very beginning when—realizing that now I have to practice what I preach!

Albert: And this thing of celebrating greater achievers, you know, role models is right entrenched in this material and so I believe that if it [the program] continues, I really believe the change that should come to schools with this system is now around the corner!

Kyoga: The good this is the relevancy of it [the program], it is so relevant, you know, when it is due in the north, the next time you hear it being demanded because even before there was the PRDP, there was already a demand from various districts who wanted to become part of the north. I remember Bunyoro demanded, I remember Busia—they all wanted to be part the peace talks with the rebels, even Busia, Palisa [all of these districts are in the south east region but were minimally affected by the conflict] There is also a strong demand from Busoga.... If you include districts from the east, why are you now leaving us out? [Cried the other districts] The argument on the table is now, you can't leave Ruwenzori area, or Kabarole when they also had the Allied Democratic Forces (a rebel group). It is a program of very high demand!

Researcher: Very good observation! This has been great, it is wonderful to hear from you all, I had no idea, getting all these nuggets of information that you have, but with having the experience being on the ground and seeing it [the program] work over the years is wonderful to hear that. So I appreciate that, is there anything that we have left out?

Niles: Yeah, in terms of people coverage, the number of pupils, some of the ... all together within the origin of where we're implementing the program, or the concepts that you have developed, it is 140,000 pupils plus, this is the number of pupils that we have reached. Still there are a lot of them out of schools and so an opportunity to reach those who are not in the schools, but that is where we are and then the materials in the quantity in which they are produced, they are not sufficient to put a book in the hand of one pupil so they have to share one to three, so there again, is another opportunity to take it even further. [We are looking] in particular [in] promoting them as an education tool in all its totality. Yes, teaching peace from points of view of value, yes, but also a reader and for those who can't read, there are very interesting pictures discussions. We would need large charts that take those pictures out and provide the teacher with the opportunity to visually stimulate the discussions while the children are looking at all the pictures.

Kyoga: I think really to add on to that, I am looking at some of the statistics available, upon which a lot of policies have been designed. There is a lot that needs this program when we look at the drop-out rate, it is all right, enrolment rate is not to the expectation, pupils are not really completing their schooling, and this has been over the years.

Researcher: What is the rate of completion? High school completion? Senior 4?

Kyoga: Before we even get there [High School] we need to look at primary 7.

Albert: P.7, between 10% and 20%,

Kyoga: that is scary, look at all these kids, some of them are now 17 years [of age] some are 18, so what is going to come out of these people? The boys just sit idle, what is going to come out of them? Nationally, the north is bad. That gives a certain bracket of young people who are just there—a potential for violent instrument.

Researcher: And of cause they are not being reached by this program.

Kyoga: So if this program is going to the schools, what about them?

Albert: The other thing that I wanted to mention is, Shannon, the ministry has actually introduced the program beyond the north already, remember a bit of it was packaged in CITEP; it is certification of teachers' education proficiency. Government decided to train all the co-coordinating centre teachers, pre-service teachers, tutors in primary teacher colleges' country wide and they decided to introduce peace education as part of that training, so I think this is also something we can look forward to. CITEP is also a qualifying program by which people are promoted or demoted, including peace education means they have to show a level of proficiency to move to the next level. So, and this they had to complete a lot of 30 days for CITEP training over the one year period. [The] course covers 9 months and a large component of it for action research, and some of them did their research within peace education. They had to do a portfolio, reflective journal, etc. So in a sense they took it national. So while we are looking at the school level, I think this is another opportunity that need to be probed, it may be out there struggling but needs to be probed because , now we can hold government to account and say, but now you have already come something national, build on it!

Niles: Especially in terms of University level peace education and peace education in teacher's college, peace education methods, education assessment at that level, it is an in-road, they are just waiting!

Researcher: I think before I forget, when you mentioned what the ministry accepted the program, two of the programs were our program and the World vision program, how have they in cooperated the two programs into...

Albert: The world vision program just fell along the way! We have 3 years of thematic curriculum –piloted but the learners and teachers guide now needs revision. We also have the responsibility within the program to make changes with the new policies so that the program is not just static.

Researcher: So as the original students move into the upper grades, we need to move the program to the higher grades as well. Our original though was to move the program to the upper grades and the lower grades as well.

That's great, I promised you an hour so I think we have covered a lot and I appreciate that. Thank you very much, Victoria, thank you for taking the time out of your very busy day, I thank you all for your genuine participation and thought. I certainly got a lot of new insight, things I had not thought about. This is great to hear. I would love to have more conversation at another time.

Thank you very much!

Appendix D.

In-depth Interview Research Information

In-depth Interview Instrument

Title: Peace building in a protracted armed conflict and post conflict society: An assessment of the effective implementation of the Ugandan school-based Intervention.

Researcher: Shannon Owor Tito

In-depth Interview Questionnaire Research Instrument

Introduction: This case study of a Ugandan school-based peace building program is a qualitative study concerned with exploring ,describing and evaluating the effectiveness of the school based intervention from teacher's, administrator's and other significant stakeholders' perspectives. Two research methodologies will be utilized in the proposed study: In-depth Interviews and a Focus Group study.

In this in-depth interview instrument, the notion of interview will take the form of a conversation within the constructivist research model. The interviewer will lead the interviewee to new insights. The researcher is an active player in the development of data and meaning. (Ritchie & Lewis, 2003)

(The Recorded Interview)

The Staging of the Interview

Stage 1: Arrival

Establishing the relationship: General greeting, "thank you for volunteering and taking the time to meet with me to conduct this interview". *(Researcher needs to be sensitive to any feeling of anxiety by the participant. The researcher will need to have control of the environment. The researcher needs to play the role of the guest but also have the confidence and a relaxed disposition in order to make a warm conversation, while avoiding the introduction of the research topic until the interview begins.)*

Stage 2: Introducing the Research

Start directing the interaction by introducing the research topic:

The Nature and purpose of this research: As a result of the protracted northern Uganda armed conflict beginning in the mid- 1980s, a peace-building program was proposed to counteract the increasing violence in the schools that was suspected to be related to the mounting armed conflict between the Ugandan Army and the rebel group "The Lord's Resistance Army". In 2001, the researcher, along with two Ugandan educators developed the Pilot Program, "Matto Oput 5: Peace Building Program for Gulu Schools". This program was later revised and published in 2005 as the 2nd edition called "Peace building Course for Primary Schools Teacher's and Learner's Books". In 2007, the Ministry of Education in Uganda adopted the program and it is now a part of the national curriculum and is a mandated program of study in primary schools in all regions of Uganda. I am currently conducting a short study to assess the effectiveness of this program as part of my doctoral work. My research general question is: *Is the Ugandan School-Based Peace Building Program meeting its goals and objectives?*

I would like to assure you right now that our conversation will be kept in the strictest confidence. I would therefore like to ask you for your permission to record our conversation. This recording will only be used to help me answer my research question. Which is, is the peace building program effective? [Note: Ensure that the interview environment is suitably quiet, private and comfortable]

Stage 3: Beginning the Interview

Background information:

1. Age: _____ Gender: Male _____ Female, _____
2. Marital Status: Single _____, Married _____, Divorced _____, Widowed _____
3. Number of Children: _____ School Age: Yes _____ No _____
4. Has any of your children
5. Place of employment: _____
Job Title: _____
6. How long have you lived in the Area: _____
7. Brief Description of your current Job.

8. What is your connection with the peace building course?

9. Further probe of Question number 7 (if necessary.)

- Consent statement: “By consenting to participate in the focus group, you confirm that any information you encounter will be kept confidential and not revealed to parties outside the in-depth Interview”
- Research results can be obtained directly from the researcher by writing or emailing :
Shannon Tito,
[Redacted]
[Redacted] Canada
Email: [Redacted]
(researcher will have his SFU business card available to all participants)
- Any concern or complaints related to this study should be addressed to:
Dr. Hal Weinberg,
Director, Office of Research Ethics
Simon Fraser University
8888 University Drive,
Burnaby, BC
Phone: 778-782-6593
Email: [Redacted]

Stage 4: During the Interview

Guide the participant through the three key themes of the study (all anticipated by the researcher) and those which might emerge from the interview. Explore each of them in depth with a series of follow-up questions and probes. At this stage, interviewee will be working on at a deeper, more focused level than normal, discovering ideas, thoughts and feelings that may be dominant in daily life.

The Three Themes

- A. School children understanding the causes and effects of conflicts in protracted conflict and post-conflict society.
- B. Learners can acquire the skills and attitudes to prevent and resolve conflicts.
- C. Learners can use non-violent means to create a peaceful school/society.

Interview Questions

1. In your work with students, what can you tell me about the student's understanding of what causes conflicts and the effects of it on their daily lives? _____

What specific example can you give me? _____
2. What do your students say is the cause of the 23 years of conflict in northern Uganda?

3. What are some of the effects of the conflict students have been able to identify during your lessons (if teacher) or your observation? _____

4. What can you tell me that makes you think or understand that your students know and understand causes and effects of conflict? _____

5. Where, or during what times in the school day, can reveal that students demonstrate skills and attitudes to resolve conflict peacefully? (Any specific example?)

6. What are these attitudes? Can you name a few of them? _____

7. What would you say is a common violent incidence you have witnessed around your school in the last two years? _____

8. How frequently can you say these violent incidences take place?

9. Would you say violent incidences among students are decreasing or increasing compared to the period of time before the peace building program was introduced to the school? _____

10. What makes you think so? _____

11. Have you seen any of your students involved in violent encounters in the school or community? _____ What was the nature of the violent encounter?

How did the parties resolve the incident? _____

12. Can you tell me what kinds of peaceful activities your students have been involved in the last two years? _____

13. What type of teaching materials do you have in your disposal to teach the Peace Building Program at your school? _____

14. What kinds of support do you have from school or district staff or the ministry of education? _____

15. Do you think your school or district staff and personnel value the peace building program? What evidence is that for this opinion? _____

16. Why do you think the peace building program is an appropriate program to teach in your school? _____

17. Since the peace building program was taken over by the Ministry of education, do you have more of the resource and support to teach it in your school?

18. What do you suggest we should do to improve the delivery and the success of the peace building program in your school? _____

19. Do you feel that the training in how to teach the peace building program adequate for you to teach the program effectively? Any suggestions on how the training can be improved? _____
- _____
- _____
- _____
- _____
20. Are there any other suggestions you have on how the peace building program should be delivered effectively in schools? _____
- _____
- _____
- _____
- _____

Stage 5: Ending the Interview

About 5 to 10 minutes before the end of the interview, the researcher should signal the approach of the end of the interview to allow the interviewee a gradual return to the level of everyday life. Phrases to use could include:

“The final topic”... or, “in the last few minutes”....

Check to ensure that the participant has said all they would like to say about the issue!

Stage 6: After the Interview

- ✓ Switch off the tape recorder when you are satisfied the interview is over
- ✓ Thank participant warmly and gainwinely. “Thank you so much for your time and contribution to this study”. (Shake hand—an important Ugandan cultural norm.)
- ✓ Continue to say this interview is important because it will not only help me in answering my research question but also make a contribution as to the impact of the school-based peace building programs in Uganda.
- ✓ Confidentiality reassurances: “I would like to reassure you again that all of this information will be kept in the strictest confidence and will only be used in association with my doctoral work. The recorded interview will eventually be safely discarded by me. No names of individuals will be published without permission”.
- ✓ Do you have any questions for me?
Note: If interviewee introduces some final reflections or new information that is significant to the study, the researcher could ask the interviewee to repeat them with the tape recorder turned on again or simply make a note of the information after the interview.
- ✓ Researcher should take cue from the participant. If the participant seems to want to talk, either about the interview subject or, more generally, be prepared to stay a little longer!
- ✓ On behalf of my doctoral committee, I would like to thank you for taking the time to participate in this short study. Mr. Shannon Tito

In-depth Interview Participant Responses

Question 1. In your work with students what can you tell me about the student's understanding of what causes conflicts and the effects of it on their daily lives? What specific example can you give me?

1. Conflicts are caused when there is disagreement between one or two people and the effects on their daily lives are unhappiness, fighting, injuries, loss of lives and properties.
2. It is caused by disagreement between any parties. Rivalling over money/
3. Conflicts are caused by disagreement between parties. The northern Uganda Insurgency/
4. Quarrelling, fighting, misunderstandings. The effect leads to poor relationship, loss of lives. Students fighting one another after losing in a game.
5. Conflicts are caused by misunderstandings or disagreement between one or two parties. The fight between LRA and UPDF.
6. Conflicts are caused as a result of disagreement between one or two parties. Rivalling over a text book by two pupils in the class.
7. Conflict is caused by misunderstanding amongst people or disagreement between people. Conflict between UPDF and LRA.
8. When people disagree or oppose each other. The effects are: people get killed, property are destroyed. Having unfulfilled needs.
9. Common disagreements among the students. Death, fighting, and loss of properties. Injuries, stealing, level of understandings and differences.
10. Causes of conflicts: misunderstanding, disagreement on issues, e.g., fighting, displacement, unhappiness.
11. Conflicts are caused by misunderstanding or disagreement between people and can lead to death, loss of properties, displacement, poverty and many others, e.g., The Lord Resistance Arm and Uganda People Defence Force war in northern Uganda.
12. Misunderstanding among the students can cause the conflicts which lead to fighting, death etc., e.g., killing among students.
13. Conflicts are caused when there is disagreement between one or two people and their daily lives are unhappiness, fighting, injuries, loss of lives and properties, e.g., The northern Ugandan Insurgency for over 22 years.
14. Use of abusive language, bullying, fighting, lack of respect, e.g., bullying "you're a mother of P.3 pupils'. That is one looks big! [Fat].
15. The students have realized that it's misunderstanding between or among people and groups that causes conflicts.
16. Misunderstanding, jealousy, greed, selfishness, poverty.
17. 1. Rival over things, 2. Disagreement and idleness. Too much needs of what one cannot afford, e.g., picking ones property without permission and misuse.
18. Misunderstanding, jealousy between parties, and the major effects are injuries, loss of lives, loss of properties, orphans, e.g., Conflict between LRA and UPDF.
19. Insult or abusive words. Misunderstanding between people, fighting, jealousy, injuries, drop out of school, e.g., Fighting and students.

20. Conflicts are caused by dissatisfactions of human feelings, e.g., fighting, quarrelling, and killing of people.
21. Disagreement that leads to loss of property. Death plus other... e.g., fighting of students.
22. They have some basic ideas on causes of conflicts and effects, e.g., Identifying causes of quarrels and fighting in pupils and the problems that comes out of such.
23. Conflicts are caused by disagreement between one or two parties, selfish hands, etc. and can lead to fighting, loss of lives ad properties, e.g., northern Uganda insurgency between The Lord's Resistance Army and Uganda People Defence Force.

Question 2. What do your students say is the cause of the 23 years of conflict in northern Uganda?

1. Tribalism and ignorance.
2. Lack of democracy and greed for power between Ugandan People. Defence Force and Lord's Resistance Army.
3. Because the school is sensitising the students to behave well.
4. Power struggle between LRA and UPDF.
5. Lack of democracy, greed for power, marginalization of some tribes in Uganda etc.
6. The main cause is rivalry over power and due to nepotism by the tribes in Uganda.
7. The major cause of the 23 years conflict in northern Uganda is power struggle, greed for power, nepotism, and lack of democracy in the country.
8. Many people killed, properties destroyed. High rate of orphans, high rate of HIV/AIDS infections.
9. Imbalance of the job distributions more especially. Ugandans are normally eliminated in most top job opportunities, e.g., few top officials in the army.
10. Lack of transparency, unequal sharing of power and jobs.
11. It was mainly cause by tribal differences and lack of democracy in Uganda.
12. The students say that the cause of the 23 years of conflict in northern Uganda is tribal differences.
13. Struggle for power, lack of democracy, corruption, Nepotisms.
14. Greed for power, Ignorance of the one who needs to come to power through fault beliefs.
15. Misunderstanding between or among people and groups.
16. Struggle for power.
17. 1. Soldiers who were overthrown thought they will be arrested when they come back, therefore they must fight. 2. People do not accept defeat.
18. Mainly lack of democracy.
19. Lack of understanding, struggle for power.
20. It was caused by quarrelling between Yoweri Kaguta Museveni and Joseph Kony.
21. Students said the cause of the 23 years of conflict in northern Uganda is about tribal discrimination and nepotism.

22. Imbalance in the distribution of national economic resources, tribalism, dictatorship leadership by His Excellency the president of the Republic of Uganda and tendency to grab Acholi land.
23. The main cause of this conflict is there was oppression of the people of northern Uganda and lack of democracy in the country.

Question 3. What are some of the effects of the conflict students have been able to identify during your lessons (if teacher) or your observation?

1. Greediness in sharing learning materials and nick naming.
2. Loss of lives, burning houses, looting properties and sexual harassments.
3. Many people died, properties destroyed, serious famine and disease outbreak.
4. Loss of their dear ones and loss of properties.
5. Loss of lives, abduction, loss of properties displacement in camps, poor services to people.
6. Loss of lives and peoples properties, displacements in camps, poverty, famine etc.
7. Effects of conflicts are: fighting, loss of properties, lives, displacement in camps, famine, and ignorance.
8. Students fight in the class and injure themselves.
9. Displacement of people e.g., in camps, loss of lives of innocent people.
10. Low level of education. Poverty, death of innocent people.
11. Many people were massacred, people displaced, properties loss, famine broke [out] degeneration of social lives, poor performance in education.
12. The effects of the conflict led to loss of human lives and their properties.
13. Loss of properties, displacement in camps, loss of lives, child soldiers, moral degenerations, abject poverty, and famine.
14. Loss of culture, orphanages, loss of loves, poverty, disease, and infections/HIV/AIDS.
15. Conflicts can lead to failure to share learning materials in a friendly way. Thus learners get difficulties in understanding contents.
16. Displacement, loss of life, destruction of properties.
17. Retardation of economy because of no cultivation taking place. Schools were congested because most schools were deserted [from other areas].
18. Loss of lives, properties and famine, poverty.
19. Poverty, death, displacement, hunger, poor performance.
20. Many people were killed, children forced as child soldiers, others displaced, famine etc.
21. Students identify the following effects are: loss of life and property, displacement of people.
22. Quarrel for scholastic materials for learning, abusing each other with obscene language and stealing.
23. The major effects include: Loss of lives, properties, child soldiers, displacement in camps leading to serious starvation, poor medical health, moral decay, poverty, poor education standards.

Question 4. What can you tell me that makes you think or understand that your students know and understand causes and effects of conflict.

1. When they can come to a compromise and solve their own problems.
2. They are able to say that violence is bad and any form of disagreement be solved by dialogue.
3. Causes of conflicts include loss of lives, properties and some of the effects are serious starvations, low social lives, and poor performance in studying.
4. They were able to say the negative result of conflict in their lives and conflict can be resolve in non-violent ways.
5. Many students are able to say that many of them have lost their relatives in the war; properties like animals all looted and they were put to camps for over 20 years under very difficult conditions.
6. They are able to clearly state causes of conflicts as disagreement between parties which can lead to misunderstandings, fight, war, death, loss of properties.
7. The students were able to outline clearly the effects of conflict such as loss of lives, abduction, displacement, serious famine, and many others.
8. Students can now negotiate with people who oppose them, sharing with others, working and playing together.
9. In most cases when I meet them, they tell me that they can help one another to prosper in life by caring for each other, and take into consideration dialogue as a major solution.
10. They experience it by themselves. Through Peace building education/training.
11. The students say that in case of any conflicts, people should have dialogue and solve it in a non-violent conflict resolution. People should be kind, fair, and empathic and love one another.
12. The students know and understand causes and effects of conflict because some of the students also [are] involved in the conflict.
13. They are able to state clearly the dangers of conflicts, and a better way of resolving conflicts in a non-violent way by reconciliation.
14. It is because the children were mostly affected during war as child soldiers.
15. They can explain what conflict is and always try to avoid it because they already know its effects on them.
16. They are able to narrate some of the traumatizing experiences they have undergone during the war. Example, incidences of rapes, killings, abduction, torture etc.
17. during discussion in groups or in class. They come out with a number of causes and effects. They are also able to differentiate the good and bad behaviours.
18. On many occasions, my pupils tell me that fighting, stealing, and other bad behaviours cause conflict and therefore they say they should behave well to everybody.
19. They were able to state the bad effects openly and they are able to suggest solutions.
20. They say conflicts are caused by dissatisfactions of human feelings leading to fighting, deaths, [and] loss of properties.
21. Students response to do the right things that can make them to be in good terms with others.

22. When pupils try to solve their own problems before referring to teachers. Another way is when pupils can report to you what another pupil has done wrong him/her.
23. For the last 23 years [the] majority of them were born in camps subjected to poor feeding, medical care, lack of proper schooling and many have lost their parents/relatives due to the insurgency.

Question 5. Where or during what times in the school day can reveal that students demonstrate skills and attitudes to resolve conflict peacefully? Any specific example?

1. When I was in my former school (Lacor PIs), P.5 class where peace building lesson was being conducted students could conduct themselves in a more understanding way than other classes, e.g., during meal, they could line up without guidance from the duty teacher.
2. During games and sports if a team wins then the other one may want violence but usually they talk of kindness, fairness, empathy as a means amongst others to stay peacefully.
3. When students are slashing [the school grounds] they share the few school slashers, hoes among themselves peacefully.
4. during practical lesson where they won't share limited resources or during time for games and sports or communal work.
5. During football and netball competition, games and sports, communal work and clan work.
6. during games and sport, music, dance and drama when students share the few resources.
7. They can demonstrate skills and attitudes to resolve conflict peacefully during class time when they are sharing limited resources in the class, during games and sports when one team wins and the other losses the game.
8. Playing together during break time, during clubs activities and during music dance and drama.
9. during the time of general cleanliness, sporting activities, e.g., athletic competition, music festivals.
10. When there is quarrel they council the parties involved.
11. during games and sports, when they are competing, when they lose in a game draw or win. Each side of the team should not turn violent to the winner.
12. During the sports day where students fight when they lose the position that they wish to be in.
13. During class hours when sharing equipment, during games and sports when they win or lose or in case there is any misunderstanding amongst pupils at school.
14. T the times example when after they fight they ask for forgiveness from each other for a better start again.
15. In real live situations e.g., when one person accidentally knocks [hits] the other and says sorry, I ask for forgiveness. The case can be solved between them without reporting to the teacher. This is done in a non-violent manner.
16. During school day, head-prefect was able to solve two pupils who were involved in serious quarrelling and fighting by counselling them.
17. during games and sports activities by greeting/handshake before and after the game. At the time of music dance and drama, by assembling in one place and sharing materials. Club members discuss well-being of their club.

18. at the time of games and sports; football, during communal work, e.g., Dialogue to settle the cause of problem.
19. during music festival, during debate, during games and sports. In case of bad behaviours, they can solve it amicably.
20. When students go for games and sports, they compete among themselves in a friendly way without conflict.
21. This normally happen during sport activities within the school and outside school.
22. In the classroom, during lesson time where there is quarrel or fighting pupils can separate and settle down the victims and find out the cause of the fight then settle them peacefully to make both parties remain happy.
23. During school day when any child is offended by each other, they have dialogued to resolve it peacefully. They also try to promote peaceful co-existence each time they share school resources.

Question 6. What are these attitudes? Can you name a few of them?

1. They are kindness, appreciative, assertive, fairness.
2. Love, anger management, non-violent and conflict resolutions
3. Kindness, fairness, empathy, love, Anger and anger management, conscience.
4. Being kind fear peaceful empathetic or peace or reconciliation.
5. Fairness, kindness, empathy, peace, anger and anger management, non-violent conflict resolution and reconciliation.
6. Being kind, fair, empathetic, conscientious, how to manage anger and forgiveness/reconciliation.
7. Kindness, empathy, fairness, reconciliation, love, anger and anger management.
8. Sharing working tools at school. Sharing food, sharing pens, pencils, and textbooks during lessons.
9. Disrespect to one another, stealing, and cheating say during declaration of music festival results etc.
10. Attitude of togetherness, attitude of sharing, attitude of belonging and attitude of appreciation.
11. These attitudes include: love, fairness, empathy, anger, and anger management, reconciliation among others.
12. These attitudes are the attitude of fighting, stoning each other etc.
13. Kindness, peace, fairness, empathy, anger and anger management, reconciliation, non-violent conflict resolution.
14. Forgiveness, togetherness, sharing, guilty conscious.
15. Attitudes of asking for forgiveness and that of forgiving others.
16. The attitudes of forgiving others, attitude of being tolerant to others in case of difference of views.
17. Sharing, forgiving, oneness.
18. Self-control, kindness, empathy, Anger and Anger management, fairness.

19. Kindness, fairness, cooperation being peaceful to one another.
20. Fairness, kindness, reconciliation, love, conscience etc.
21. These includes; fighting and stealing.
22. Sympathy, empathy.
23. Kindness, empathy, love, Anger and Anger Management, fairness, reconciliation, conscience, self-control, problem solving and non-violence.

Question 7. What would you say is a common violent incidence you have witness around your school in the last two years?

1. Land dispute that led to serious fight and young children also join in.
2. Fighting stealing, killing thieves etc.
3. Fighting, theft of property, quarrelling
4. Abduction of children, looting of peoples properties, killing, burning huts, displacements.
5. Killing of people, abduction, stealing of properties, fighting, arresting of people by operatives.
6. Stealing of people things, killings of wrong doers, fighting, etc.
7. Fighting among students due to trauma they underwent; use of bad language, throwing stones at one another in case of any disagreement etc.
8. The common violent incidence I have witnessed around my school in the last two years was through bullying, selfishness among students, jealousy, differences in the way they think.
9. Domestic violence caused by drunkards' community members. Fighting among students. Used of obscene language and many others.
10. Fighting.
11. Thefts of people's properties, killing of thieves once caught by people, fighting, use of abusive words by some people.
12. A common violent incidence I have witnessed around my school in the last two years is fighting among students in the school.
13. Abduction of children by LRA, stealing people's properties, killing people, burning huts, arrests of people etc.
14. fighting, changing bitter words, bullying, teasing.
15. Road accidents, war, fighting between two homes, poverty, violation of rights. (human children's etc.) selfishness, anger.
16. A case where two brothers were fighting to death over ownership of their late father's land.
17. Exchange of bad words/quarrelling. Bullying younger or new students. Gender discrimination. Forceful removal of one's property. Fighting.
18. Fighting, stealing, killing of suspects, and quarrelling among people.
19. Fighting, stealing [and] use of abusive words.
20. Pupils/students fighting one another, stealing things, quarrelling.

21. The common violent incidence I witnessed around school in the last two years is all about misunderstanding within the communities. Since the communities are not properly educated on the ways [of] challenging violent.
22. Fighting and quarrel among the married couples, illegal killing especially in the matters regarding land dispute{s}.
23. Fighting among pupils, use of dirty words, stealing.

Question 8. What is your connection with the peace building course?

1. I am one of the pilot teachers in the peace building course when it was introduced in the first six schools in Gulu district.
2. I have been trained a Peace building teacher by ICCU.
3. I participated as a Peace Building teacher trained by ICCU.
4. I ensure that there is good relationship among the pupils and teachers so that peace is maintained.
5. I have been among the pioneer teachers in Peace Building—trained by ICCU.
6. I have been trained by Injury Control Centre Uganda among in Peace Building.
7. I am a trained teacher in Peace Building as mentioned above [by ICCU].
8. Peace building course was introduced in Uganda in one of the district which was affected for more than twenty years by internal war and that is Gulu district. The Peace Building Course in Africa (Uganda) was founded by Canadian Network for International Surgery (CNIS) to better meet the educational needs of teachers and students in Africa.
9. I teach Peace Building Education in P. 5 among other subjects mentioned above [Mathematics, Agriculture, and Science & Peace Education] in my school.
10. Facilitator.
11. I was nominated by my head teacher to attend Peace Building training organized by ICCU.
12. I am a trained primary five teacher in the Peace Building education.
13. I was among the pioneer Teachers in Peace Building at Lacor Primary school where I taught P. 5 pupils for more than six years. There were marked changes in the pupils' behaviours where at first there were a lot of violence among pupils but later on pupils behaviours changed.
14. I work with the pupils at school to Build Peace within themselves and in the community where they live.
15. A teacher in the school.
16. Guiding & counselling, resolving conflict among pupils.
17. Our school was one of the pioneers in Peace Building program as control school.
18. I have been a Peace Building Teacher for over ten years since the beginning of the project.
19. A teacher trained in guidance and counselling in the school.
20. I have been trained in Guidance and training in the school by the office of the education department Gulu.
21. The Peace Building course has made me to guide the children and give the needful where necessary.

22. Peace Building facilitator in my primary school.
23. I am a district coordinator for Peace Building in elementary schools a trainer of trainees and teacher in any of the sections in the primary although I mainly teach upper classes P 5 to P7.

Question 9. Further probe of question number 8 (if necessary).

1. My experience in the teaching profession has shown that it makes you fit any society but you remain poor for the rest of your life because the government doesn't even consider the department as important.
2. I have been also been giving assistance in guiding and counselling my students in order to prevent injuries at school and maintain peace.
3. I was trained as a first aider by the same organization named in Question 8 above. [ICCU].
4. I make sure that there is friendly relationship between the school and the community.
5. I also was trained in first aid and I do help in training pupils to give simple first aid at school.
6. I also assist in guidance and counselling in the school.
7. We participated in teaching Peace Building in primary five classes as pilot school.
8. Peace building course was introduced in Africa (Uganda) to teachers like I so that we educate students in our community make their life happier and more peaceful. Learn how to encourage peace, resolve conflict, solve problems, and manage anger. Importance of good values, fairness, and kid behaviour—to people at home, school, and community.
9. In lesser extent, I do carry out brief guidance and counselling at my school and to the community where I interact with.
10. Equipping learners with knowledge and skills for managing conflict/violence.
11. I underwent the Peace Building training and I am teaching it in the school.
12. I also assist the school in the guidance and counselling in the above mentioned school [Keyo Primary School].
13. Comment not provided!
14. Comment not provided!
15. I always use the knowledge got from Peace Building course to help learners solve their problems in non-violence ways.
16. Comment not provided!
17. Main areas of the job are: Planning, supervision, counselling, evaluating reporting etc.
18. I was also trained by ICCU in Peace Building and first aid.
19. Guide the children to be well behaved and stay in a peaceful manner in a school.
20. I was also trained at my teachers' training college in psychosocial support services.
21. The experiment of teaching peace education also enable me to carry on with my work as a career guidance and counsellors successfully at school as well in the community.
22. Comment not provided!
23. I coordinated Peace Building right from the year 2000 to date.

Question 10. What makes you think so? (Probing Question 9).

1. When the particular lesson was being conducted, others would be peeping through the window so as to get the knowledge also.
2. Because teachers are emphasizing on ethics and good behaviours in order to have a peaceful co-existence.
3. Because the school is sensitising the students to behave well.
4. Because the children were taught the good manner to behave well.
5. The rates of violent incidence were very high at school but now the students mainly are able to identify the causes of the accidents/violence and work hard to reduce it through dialogue.
6. The teachers are being used by various stakeholders in education as avenues for peace and development.
7. This is because the students were taught the virtues named in number 6 above which changed their behaviours positively.
8. I think the students started seeing what comes out as a result of conflict. Examples: conflicts makes people get killed, property are destroyed, there is suffering, people fight, and people get displaced.
9. What makes me think so is the reduction in the number of students in those violent acts.
10. They have been taught the skills and attitude of resolving violence among themselves.
11. Because the students are taught the virtues and they are the advocates for peace.
12. Students are being kind to other people and teaching others equality.
13. Many pupils are able to say that violence is bad and in case of any misunderstanding, then there should be dialogue.
14. It's so because not so much indiscipline cases are being reported to the teachers.
15. Learners can now solve their own problems in peaceful ways without reporting to teachers. Families now have positive attitudes towards school because the lives of the children have been molded.
16. There is a lot of guidance and counselling taking place in the school. Also the peace building program effects is taking its toll on the behaviour of pupils.
17. Because counselling and guidance being introduced in the community and the school. Formation of clubs and societies brought students closer to one another.
18. Because the students have learnt attributes to peace and always practice it.
19. I was able to talk to them regularly to behave well.
20. Students are always guided and counselled to behave well.
21. Because of the students improved behaviour to school activities.
22. Pupils are able to solve their own problems, they are also able to forgive one another and able to accept forgiveness.
23. Because the pupils have been exposed to the dangers of conflicts and given the attributes of peaceful co-existence.

Question 11. Have you seen any of your students involved in violent encounters in the school or community? What was the nature of the violent encounter? How did the parties resolve the incident?

1. Yes. Fighting over a lost and found pen. A pupil who got that knowledge of peace building separated them and tried to understand the cause of the violence and advised them after.
2. Yes. Struggling over pens. They had dialogued and reconciled one another.
3. Yes. Quarrelling over limited slasher during work [slasher is a garden implement used by students to cut grass on the school compound].
4. Yes. Fighting over a stolen pen. By sitting together and discussing it to dissolve it amicably.
5. Yes. Fighting. Injury caused due to fighting. They came to the teacher on duty and they were able to resolve it well by discussing it.
6. Yes. Theft of school text books. The school Board, parents of the victims and school administration met and resolved it amicably and the students wrote an apology letter promising not to do it again.
7. Yes. Quarrelling. They had dialogue and later came to compromise and now are true friends.
8. No. [No comments were offered].
9. Yes. Fighting. The parties resolved the incident by having dialogue and getting the smooth problem solving methods.
10. Yes. Quarrelling. Peaceful discussion.
11. Yes. Quarrelling over a text book. Both took the matter to me as their teacher and we had dialogue and later on each of them reconciled to one another.
12. Yes. They resolved the incident by talking to one another.
13. Yes. Fighting. By sitting together and having dialogue.
14. Yes. Fighting the parent (father).
15. Yes. It was because one team had won in a competition. By assembling both teams and giving them peace education through which they were given examples of non-violent means ways of solving problems. I.e. by greeting the opponent and saying next time will be ours!
16. Yes. Fighting (Fist fighting). They took the case to the school peace committee who reconciled them.
17. Yes. During football. Two opponents began to fight. Other members from both sides went and separated them and each team talked to their member and the match continued within [a] short time.
18. Yes. Quarrelling over resources e.g., books and slashers. They sat together and agreed to work together and share the resources.
19. Yes. Fighting. They resolved it in a friendly way.
20. Yes. Fighting. Both the parents of the victims were summoned by the head teacher and [the issues] were resolved amicably.
21. Yes. Quarrelling due to drunkenness. The parties resolve the incident by first printing out the causes and the person who had caused the violence. Later the parties are advised accordingly.

22. Yes. Land dispute between clans. The case was referred to the area land community and local council (LC2) the [a] ruling was passed and the clans remained peacefully.
23. Yes. Pupil fighting one another. Physical fights leading to bleeding on the injured head. It was resolved through dialogue and reconciliation.

Question 12. Can you tell me what kinds of peaceful activities your students have been involved in the last two years?

1. Helping the sick by fetching water and cleaning the environment. Joining peace club in the school.
2. Peace clubs formation in schools.
3. Students have assisted in slashing community path leading to water source. Performing drama to the community on peace building.
4. Periodic guidance and counselling at school level. Having peace week once [in] a while.
5. We have regular school assemblies to address attributes to peaceful co-existence, peace club formed in the school.
6. Formation of peace clubs in schools, acting dramas which depict peaceful co-existence, performing music, dance, and drama.
7. The school has allowed the students to freely form peace clubs within the school. They are responsible for peace. Writing Peace messages in the compound, sensitising people on the importance of peace in the society/community.
8. Football competition with neighbouring school. During music, dance and drama. When they are for physical education lessons.
9. My students have been involved in weekly peace related subjects in debates. Formation of peace clubs at school.
10. They have been participating in games and sports effectively. Music, dance, and drama.
11. We have participated in Gulu walk to bring the culture of peace in the district. We have formed active peace club in the school. We have guidance counselling lessons in the school.
12. The peaceful activities my students have been involved in the last two years are: they are giving charitable work to the people and they are also doing peaceful debating at school and they are working together.
13. There is peace club formed in the school. We have guidance and counselling lessons to our students periodically.
14. Art work through drawing for example what pleases you at home? Music, dance, and drama on peace building in the community.
15. Peace clubs, dramatization, demonstrations, imitating good people, inviting role models.
16. Dance and drama.
17. Friendly match with the neighbouring school. Inter school music festival, debating class, debate, and school to school debate.
18. Debating on importance of reconciliation in solving problems. Formation of peace clubs in the school [and] guidance sessions.
19. In debate and drama, in music festival [and] in athletic competition.

20. The students have peace club in the school who advocate for peaceful co-existence. Music, dance, and drama on peace and reconciliation. Peace walk week e.g., Gulu walk.
21. More of my students have been involved in music, dance and drama plus other sporting activities as their peaceful activities.
22. Music, dance, and drama club.
23. We had series of peace building meetings, assemblies at school levels. Peace clubs formed [and] peer guidance and counselling sessions at school.

Question 13. What type of teaching materials do you have at your disposal to teach the peace building program at your school?

1. Illustrative pictures showing a particular learning area.
2. [No Response].
3. We have text books on Peace Building.
4. We have peace building text books and teachers.
5. Peace building text books in the school.
6. The peace building books provided by ICCU.
7. We have the peace books, posters depicting peaceful co-existence among people. Peace Prayers, Gulu Peace Walk etc.
8. We have wall chart illustrations, role play lessons, [and] use of real objects.
9. The teaching that materials that I have in my disposals to teach the above are the text books having peace related curriculum.
10. Posters, charts and drawings.
11. We have the peace building text books distributed by ICCU.
12. We only have peace building text books in our school.
13. Peace building books for both lower and upper classes.
14. Text books for peace building. Charts showing reconciliation, posters at school compound e.g., boys and girls all need respect. Respect each other.
15. Text books, charts, pieces of chalk to facilitate learning. Sometimes we use improvised materials to make learning real, e.g., we can model a human being showing happiness or a baby playing peacefully.
16. Posters, pictures videos show.
17. Text books, charts [and] posters.
18. Peace building text books and resource persons.
19. Text books, resource person, talking, compound on peace building.
20. Peace building text books.
21. We have peace building text as our teaching materials to teach the peace building program at school.
22. Peace building and conflict management in primary schools. Religious education books having peace messages.

23. Peace building for Elementary schools both the teachers' and learner's copies used by the teachers and learners in the school. Some posters and newspapers related to peace building.

Question 14. What kinds of support do you have from school or district staff or the Uganda Ministry of Education and Sports?

1. Encouraging the formation of Peace Club.
2. [No Response].
3. We don't have any other support from the district except supervision of peace building lessons by the head teacher.
4. Sometimes the head teacher helps conduct the school assembly to address students on how to behave well and also supervises the lesson.
5. Sometimes our head teacher helps us to teach the peace building concepts to our pupils.
6. Little support from head teachers to help the teachers teach peace concepts in the curriculum.
7. Very limited support is being given by the head teachers to supervise us in teaching the peace concepts to students.
8. Ministry of education introduced peace building program in the school curriculum of which peace building education can now be integrated in all the subjects taught at school.
9. The kinds of support that I have both from school and the district staffs is the provision of peace building materials and organization of peace building workshop frequently.
10. Provision of peace building modules. Sensitisation of teachers.
11. Our head teacher supervises our lessons with emphasis in integrating peace activities in the curriculum.
12. Supervision by the head teacher at the school level only.
13. We sometimes have refresher courses in guidance and counselling.
14. There is the promotion of girl's education Girls Education Movement.
15. Provision [of] the school curriculum. Pieces of chalk, some relevant charts although for other subjects but can be integrated with peace education.
16. Training teachers on peace education. Sensitising pupils and teachers on peaceful co-existence.
17. Training of teachers, supply of peace building materials, support supervision, holding meetings.
18. Our head teacher helps us to teach peace building concepts in the schools but we [have] limited support from the higher authorities.
19. There is no support apart from the text books given long time ago.
20. Internal lessons by head teacher only.
21. The support for the facilitation of the sports equipment that can promote peace building program at school.
22. Little support in terms of materials to reinforce teaching of peace and conflict management in primary schools.

23. Refresher courses being conducted for the teachers on Peace Building—support supervisions done by the head teachers/deputies, District Inspector of Schools, District Education officer.

Question 15. Do you think your school or district staff and personnel value the peace building program? What evidence is there for this opinion?

1. Yes, they accepted the program to be initiated in the curriculum.
2. [No Response].
3. Yes, they do. Students are well behaved; they act as mouth piece at home and community.
4. Yes. In a peaceful school, both the students and teachers can do their work successfully.
5. Yes because our students discipline has greatly [improved] as they usually tell their friends to behave well.
6. Yes, mostly, peace building enforces positive behaviours and good students.
7. Yes, they do. The school discipline has greatly changed positively and it [is] because of the peace attributed are emphasized to students.
8. Yes, the evidence is that there is a great change in the behaviour and attitudes of the students. Examples, they have conscience, empathy, kindness, and fairness.
9. Yes, I do think so. The support of the program. The evidence for this opinion is the frequent holding of mass media sensitisation of the people.
10. Yes. They provided peace building modules and sensitisation of teachers.
11. Yes. The peace building activities instil in students good discipline both in school and at home and society.
12. Yes, the students are behaving well in the school and they are respecting the class.
13. Yes, because many of our students who get peace building are better behaved.
14. Yes, it's true that they value the program because they call upon persons to reconcile better a stay and there is no development without peace.
15. Yes. They have accepted peace education to be integrated in the primary school syllabus. They have also introduced peace clubs to schools.
16. Yes. They are always giving helping hand in peace education.
17. The staff values the program in that they usually identify students with some problems and counsel them. Use the poster materials during peace building. Hold meetings with groups of students.
18. Yes, at school level but at district level we don't get full support.
19. Yes because they encourage the pupils to behave well and instil discipline in them.
20. Yes. Because it stresses virtues to the students.
21. Yes, this is due to their improved behaviour and their moral ways of life in the community.
22. Yes, they have distributed different materials for teaching peace building and conflict management in primary schools although not adequate.
23. Yes, Peace building is being taken as a healing mechanism from the trauma our people have undergone for the last 23 years when there was no total peace in northern Uganda.

Question 16. Why do you think the peace building program is an appropriate program to teach in your school?

1. It is a character building program and it moulds the child for the future.
2. [No Response].
3. It helps to relief the students' minds from the trauma which affected people for the 23 years under the insurgency.
4. It instils values and good behaviours in both the students and teachers.
5. It emphasizes on the virtues such as peace, kindness, fairness, empathy, self-control, anger, and anger management.
6. It develops students who are well behaved, peace lovers, and productive ones.
7. Because it helps to groom the behaviours of the students together with the teachers so that they grow up as very responsible people who are peace lovers.
8. Peace build program is an appropriate program to teach at school because it: makes class control very easy for teachers, students build spirit of team work, they build spirit of sharing, be respectful, be faithful.
9. I do think the peace building program is an appropriate program to teach in my school because as much our northern region of Uganda is still under rehabilitation from 23 years old war, I do see it is a prerequisite to development.
10. Easy resolving of conflict among pupils. Promote relationship and co-operation. Promote respect and discipline.
11. It helps in healing the wounds/trauma created within the twenty two years of northern Ugandan insurgency.
12. The peace building program is an appropriate program to teach in my school because it can make my students to be friendly to each other.
13. It provides our students with the right virtues which will make [them] behave well in their society and mould them to become good citizens.
14. It's an appropriate program to be taught in our school because it helps learners to have peace within him- and her-self before it is extended to his/her environment.
15. Through peace education, learning is made real and learners understand the contents better. The program brings learners close to the teachers/instructors.
16. Because it helps to reduce or prevent conflicts in the community.
17. It is appropriate in the following areas. 1, As people have under gone the long war error, many of our children think the solution of any problem is to fight or torture. Therefore there is need to teach them moral lives. 2, Many community have lost the traditional ways of peaceful lives e.g., holding ceremonies, joint community works, sharing etc. 3, People should learn that without peace and unity no one would succeed in life.
18. It helps to instil good behaviours and values in our learners.
19. It moulds the children to behave well in school.
20. It helps to build peaceful co-existence and good discipline.
21. Peace building program is an appropriate program to teach in schools because of: improving behaviours of students, reduction in violent incidences at school, improving friendship within the students, improving sharing of property within the students, and improving the need of fairness and forgiveness.

22. Because it will enable teachers, pupils and administrators to solve any conflict in the school peacefully in a non-violence ways. It will also help an individual to forgive one another and accept forgiveness.
23. It promotes peace, empowers the learners to acquire virtues and think independently and make good decisions.

Question 17. Since the peace building program was taken over by the Ministry of Education (MoES), do you have more of the resource and support to teach it in your school?

1. It has not been effective because there is totally no follow up.
2. [No Response].
3. [No Response].
4. No, we don't have enough resources and support to teach it in [our] school.
5. No. There are few resources being used and in some schools. They are not totally being used.
6. No.
7. Not quite except the materials which were provided by ICCU.
8. Since the peace program was taken over by the Ministry of Education, the schools were supported by relevant text books, e.g., Teachers' and learner's resource books.
9. Yes, we have more of the resource to teach it at school in that more teachers have been trained in peace building education and more books provided hence more recourse materials.
10. We have little resource and support to teach it in our school.
11. No. We have only received the peace building text books distributed by ICCU.
12. No. we have only got the peace building text books in our school.
13. No. because there is laxity in helping the teachers to teach effectively and efficiently.
14. No.
15. Instead we have fewer materials than when it was being handled by the ICCU.
16. No.
17. Not quite. So far, some books were distributed after sometimes. The Ministry took over and ever since there was no trainings done.
18. No. We have only got the text books which were distributed at the beginning.
19. No because they have stopped giving support with the necessary items.
20. No. we have only the text books given at the beginning.
21. No, this is because we have only peace building text books to support the peace building program at school.
22. No.
23. No, we don't have enough resources and support to teach it in our school but we are using the experiences gained during the time of ICCU and CNIS.

Question 18. What do you suggest should be done to improve the delivery and the success of the peace building program in your school?

1. The organization that introduced it should come and get serious to train teachers on the delivery of peace building lesson[s] as they did before.
2. [No Response].
3. [No Response].
4. There should be a continuous resources, refresher courses, and support to schools in order to let peace building be a success in schools.
5. If possible, teacher's refresher courses on peace building and supply be reactivated.
6. If possible, more refresher courses be given to the teachers to allow them [to] teach it effectively [and] efficiently. More material support like text books on peace building be given.
7. Let there be retraining of teachers on peace building and more peace building materials be supplied to schools.
8. More funds be given to teachers who are implementing the program in order to motivate the teachers (teaching allowances). Refresher courses be conducted from time to time in order to remind the implementers.
9. I do suggest that you should adopt the extension of the program to all classes and if possible even involving the use of local languages both in teaching peace building and even in playing in related games in local media and interschool competitions.
10. You should provide the resources for the teachers. You should have to train more teachers. Monitoring of how the program is being implemented should be done.
11. If possible, ICCU and other partners should resume the support so that the teachers are empowered to handle the peace building in a better way.
12. There should be more training for the peace building teachers to improve the delivery and the success of the peace building programs in my school.
13. If possible, the teachers should be provided with refresher courses so that they can teach peace building properly.
14. There is need for a refresher course regularly. Provide the materials to implement the subject. Monitoring the program in schools.
15. Call for meetings and discuss with tutors and teachers. Train more teachers of peace education. Continue to deliver materials in schools. Teachers should be creative.
16. Involvement of resource persons to teach in schools. More learning aids to be provided for teaching. Regular refresher courses for teachers.
17. To me I look at it that the handover of peace program to the Ministry has been abrupt because only few schools were involved and many do not have any idea on peace program. I therefore feel that those teachers who were trained should be empowered to train other teachers in other schools so that the whole school benefits.
18. There should be more retraining and training on peace building to empower the teachers to perform well.
19. There should be support from different levels. Refresher courses to trained teachers. There should be supervision.
20. Let there be regular teachers' refresher courses, training to let them perform well.

21. I suggest that more training and support should be given to teachers and students to make them gain and acquire the needs of peace building program.
22. More text books in peace building be delivered directly to pupils and teachers should be trained on peace building. Peace building program should be integrated into the curriculum and be taught in primary schools.
23. If possible ICCU should continue with the various supports such as teachers' trainings, monitoring and supervision and supplying the relevant peace materials much as Ministry of Education and Sports has taken over.

Question 19. Do you feel that the training in how to teach the peace building program is adequate for you to teach the program effectively? Do you have any suggestions on how to the training can be improved?

1. I feel it is not adequate enough because it has taken long without me being reminded about the program. And on top, I have become reluctant because I am not included in the program now as I am in Amuru District and not considered as a teacher who worked very hard to the success of the program. Pilot teachers be considered so that they can work hard in hand with the newly trained teachers to spread the "gospel."
2. [No Response].
3. [No Response].
4. No it was not adequate and there is still need to have more training to help the teachers to perform well.
5. No, it is not adequate. Let there be serious teachers refresher courses on peace building and constant supervisions by all the concern parties like head teachers, inspectors and Ministry of Education and Sports.
6. Not quite, because the content was overloaded, conducted within a week but the training should have taken more than one week.
7. No. There should be more training so that the teachers are able to integrate the peace building concepts in the main curriculum.
8. As I have stated above, more refresher courses be conducted to remind the teachers from time to time.
9. No. I don't feel that the training in how to teach the peace building program [is] adequate [for] me to teach the program effectively. I suggest that the training can be improved by putting in peace building related course sponsorship program to all peace educators and even introducing compulsory peace education as a subject to all teachers training colleges.
10. I feel that more training be done to equip the teachers with the skills.
11. No. The training in how to teach the peace building program was not adequate. If possible, more of the training be done to let the teachers perform better.
12. No, the training is not enough, so there should be more training to improve the peace building program.
13. No because many teachers are not able to teach peace building well. Let there be more refresher courses/training for better performance.
14. All the teachers should be trained because they work with the learners directly.
15. You can improve on peace building program by training tutors in primary teacher Colleges or (NTCs) National teachers' College or even training more teacher's continuously

especially newly recruited teachers in the schools that have not undergone the Peace Education Program.

16. Teachers in the program should be motivated. More learning and teaching aids be provided.
17. I think so. I suggest that the pioneer teachers who were trained be identified and hold [sessions] with them so that they are able to train other teachers.
18. No. let there be more support and training of the teachers to promote better performance in peace building among our pupils.
19. No it was limited, there should be more training.
20. No. Let there be regular training/refresher course organized at district level.
21. No. I suggest that the peace building program should be extended to other educational institutions to enable the fresh graduate have appropriate skills to impart to the needy.
22. Yes, by organizing refresher courses for teachers and financing the program for its effective implementation in primary schools.
23. No, as teaching is a dynamic process, more of such training on peace building be conducted to equip the teachers fully for better performance.

Question 20. Are there any other suggestions you have on how the peace building program should be delivered effectively in schools?

1. The whole school get the knowledge of peace building and even the community be sensitised on the goodness of peace building especially the youth.
2. [No Response].
3. [No Response].
4. Let there be effective support and supply of resources to schools to support peace building.
5. Let the peace building book be revised and more copies be distributed to schools.
6. If possible, let there be more refresher courses for the teachers and supply of peace building books provided to the teachers and schools.
7. If possible, constant follow ups, refresher courses, and supply of peace building materials be supplied to schools.
8. We teachers are trying our best to deliver the peace building program effectively in our schools. Now we only need your motivation support in any form.
9. I do suggest that the peace building program shall be delivered effectively in schools by introduction of illustrious education system which involves learning through direct observations, through use of computers and use of local radios to sensitise the masses.
10. Refresher courses should be carried out to teachers concern. More materials/tools for work be supplied. Monitoring should be done. Evaluation/assessment of the learners under the program.
11. If possible, on spot training as were done by ICCU at school level be reactivated.
12. Yes, there should be regular practice [of] how to integrate the peace building in the curriculum in the schools.
13. Let there be constant supervision by head teachers, inspectors, and officials from Ministry of Education and Sports. More of the peace building books be revised and supplied to schools.

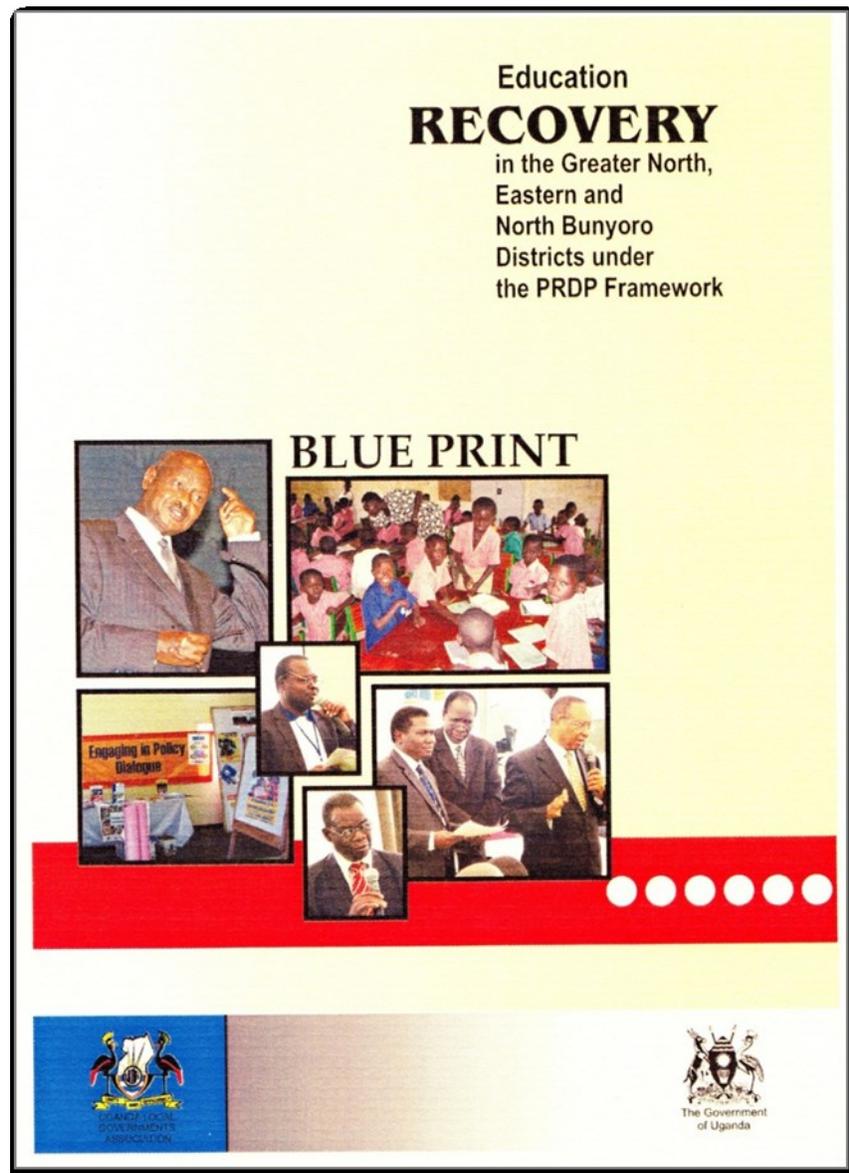
14. More of the activities should be to help learners to participate in building peace than creating was situation.
15. Make charts specifically for peace building program instead of seeing pictures from the text books. Facilitate the program by providing schools with first aid boxes as done before. Make follow ups of peace building programs from DEO [District Education Officer], DIS and the respective schools. Thank you.
16. Need for all the teachers to be trained in the program.
17. More materials be supplied in schools and follow up be made frequently. Peace building teachers should continue to have refresher training to keep them active.
18. If there can also be some support for the teachers to have exposure in other areas where total peace prevails through exposure visits.
19. Yes there is need for continuous support. Teachers' refresher courses. Tour to other districts.
20. See how you can support the program financially and materially.
21. Yes I do suggest that the educational films concerning peace building should be introduced and given to the teachers to facilitate their teaching at schools.
22. Yes, the concern to come directly to primary schools and meet with teachers to find out more from the teachers as far as peace building is concerned.
23. If possible, more refresher courses be conducted for teachers, supply of peace building materials to schools, first aid unit supply to schools and there is need for visits outside African countries to compare notes on Peace Building.

Appendix E.

Document Analysis

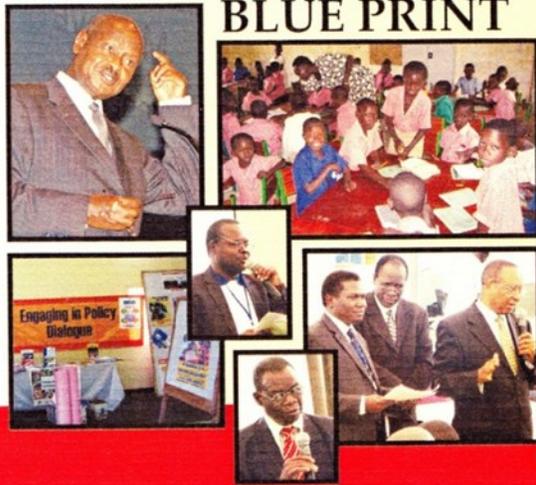
Education Recovery in the Greater North, Eastern and North Bunyoro Districts under the PRDP Framework

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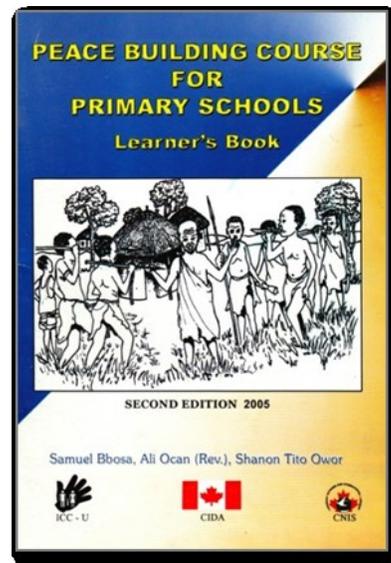
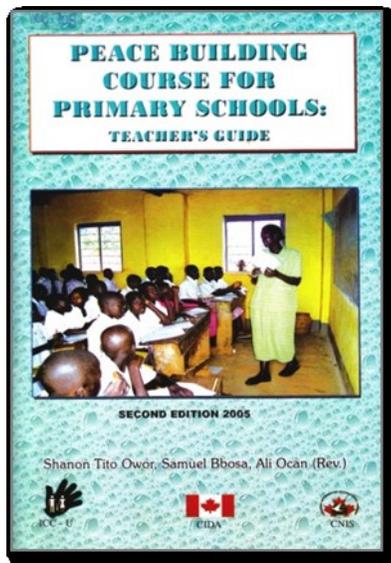


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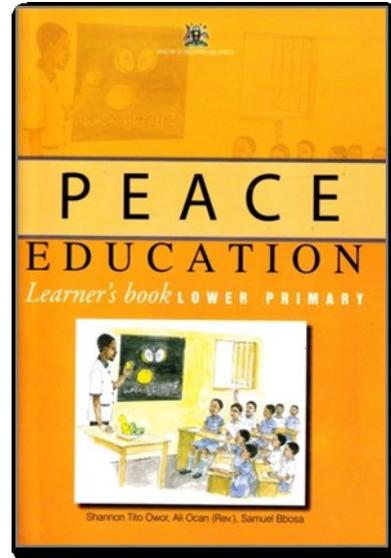
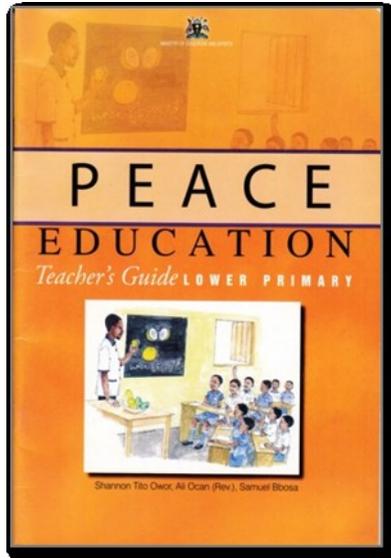
SUMMIT REPORT



Peace Building Course: Teacher's Guide and Learner's Book²²



Peace Education: Teacher's Guide and Learner's Book²³



²² Funded by Canadian International Development Agency (CIDA) from 2001-2005, ISBN 9970 898 02 7 & 9970 898 01 9. The 1st edition booklets for both teachers and learners are currently unavailable and have not been included.

²³ Funded by USAID-BEPS III Project and Ministry of Education & Sports under the REPLICA Program, ISBN 9970 898 027 & 9970 898 01 9. A second learner's book for upper primary is also available but not included.

Report on Education Needs Assessment for Northern Uganda



THE REPUBLIC OF UGANDA

Ministry of Education and Sports

REPORT

on

EDUCATION NEEDS ASSESSMENT FOR NORTHERN UGANDA

covering the districts of
Adjumani, Amolatar, Amuru, Apac, Dokolo, Gulu, Gulu M/C,
Kitgum, Lira, Lira M/C, Oyam and Pader

Prepared by:

EDUCATION PLANNING DEPARTMENT, MoES

February 2008