A CURRICULUM FOR PEACE AND CONFLICT MANAGEMENT

Resource Guide

Forms 1 & 2

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Universal Declaration of Human Rights

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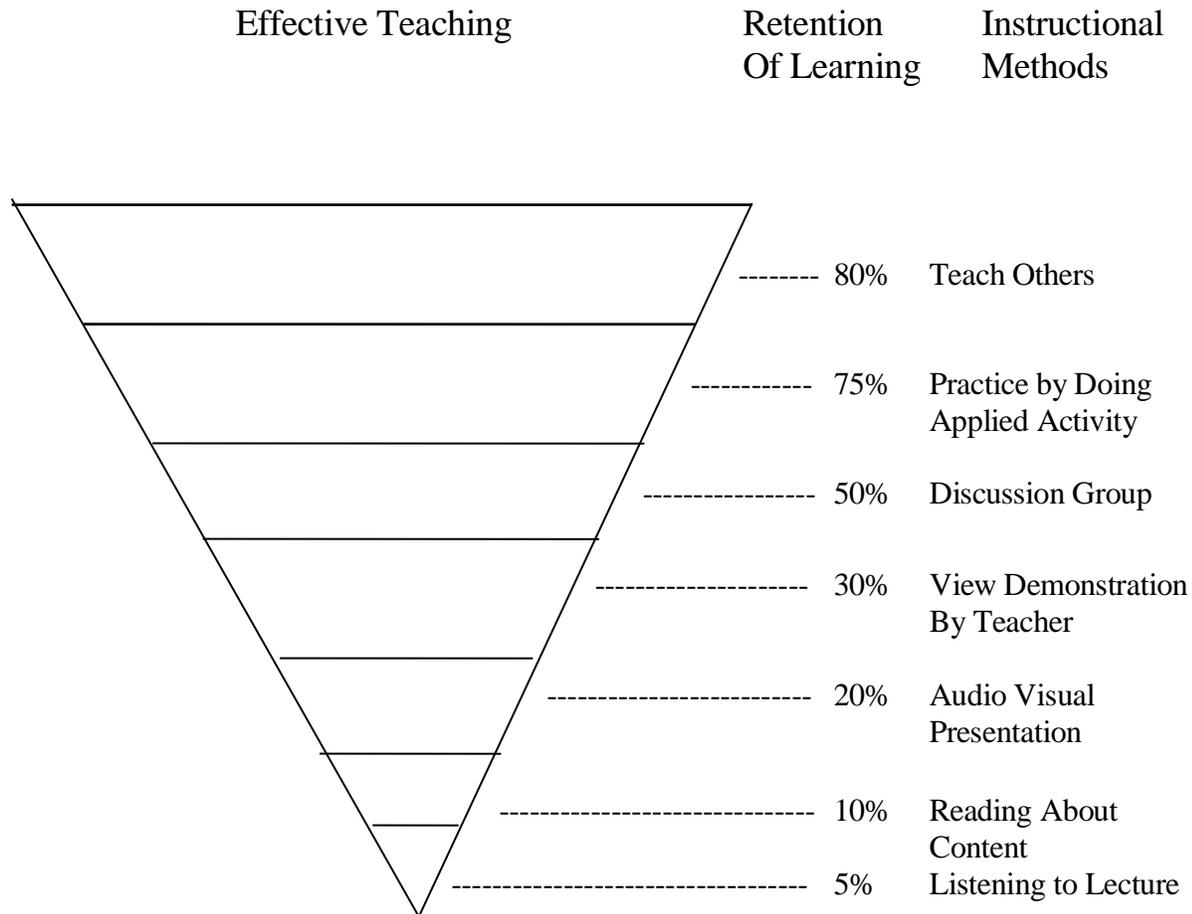
Bloom's Revised Taxonomy with Verbs

In 1956, Benjamin Bloom developed a way to classify thinking according to six cognitive levels of complexity. More recently, Anderson and Krathwohl revised Bloom's original classification. As educators, we seek to enhance critical thinking skills with students. The categories for critical thinking still apply today and can be beneficial in the planning of instructional lessons utilizing various questioning and learning activities. Use the verbs aligned to Bloom's Taxonomy to create discussion questions and lesson plans that ensure your students' thinking progresses to higher levels.

New Version Anderson &Krathwohl, 2000	Bloom's Taxonomy Verbs
Remembering: retrieving, recognizing, recalling	Count, define, describe, draw, enumerate, find, identify, label, list, match, name, quote, read, recall, recite, record, reproduce, select, sequence, state, tell, view, write
Understanding: construct meaning from oral, written, and graphic messages through interpreting, exemplifying, classifying, summarizing, inferring, comparing, and explaining	Classify, cite, conclude, convert, describe, discuss, estimate, explain, generalize, give examples, illustrate, interpret, locate, make sense of, paraphrase, predict, report, restate, review, summarize, trace, understand
Applying: carrying out or using a procedure through executing or implementing	Act, administer, articulate, assess, change, chart, choose, collect, compute, construct, contribute, control, demonstrate, determine, develop, discover, dramatize, draw, establish, extend, implement, interview, include, inform, instruct, participate, predict, prepare, produce, provide, relate, report, select, show, transfer, use, utilize
Analyzing: breaking material into constituent parts, determining how the parts relate to one another and to an overall structure or purpose through differentiating, organizing, and attributing	Characterize, classify, compare, correlate, debate, deduce, diagram, differentiate, discriminate, distinguish, examine, focus, illustrate, infer, limit, outline, prioritize, recognize, research, relate, separate
Evaluating: making judgments based on criteria and standards through checking and critiquing	Adapt, categorize, collaborate, combine, compare, compile, compose, construct, contrast, create, design, develop, formulate, generate, integrate, invent, model, modify, negotiate, organize, plan, produce, propose rearrange, reinforce, reorganize, revise, rewrite, substitute, validate
Creating: putting elements together to form a coherent or functional whole; reorganizing elements into a new pattern or structure through generalizing, planning, or producing	Appraise, argue, assess, choose, compare & contrast, conclude criticize, critique, decide, defend, evaluate, interpret, judge, justify, predict, prioritize, prove, rank, rate, reframe, select support

The Applied Learning Triangle

"One must learn by doing the thing, for though you think you know it, you have no certainty until you try."
Sophocles, Greek philosopher, fifth century B.C.

Effective Teaching	Retention Of Learning	Instructional Methods
	-------- 80%	Teach Others
	------------ 75%	Practice by Doing Applied Activity
	----------------- 50%	Discussion Group
	-------------------- 30%	View Demonstration By Teacher
	------------------------ 20%	Audio Visual Presentation
	---------------------------- 10%	Reading About Content
	------------------------------ 5%	Listening to Lecture

Increased Application   =   Increased Retention of
of Learning   Skills and Content

National Training Laboratories Institute for Applied Behavioral Sciences,
"The Learning Triangle: Retention Rates from Different Ways of Learning,"
Bethel, Maine, 2005

Teaching Strategies Defined

The information contained in this section describes a variety of teaching strategies which can utilized within this peace curriculum. While some of these strategies may be new to the reader, they are effective in engaging students in learning, retaining, and applying the concepts.

- Lecture- This is a direct instruction teaching method in which the instructor transmits information to the students by talking. The teacher may use visual aids, such as overheads, posters, charts or objects to enhance their lecture. They may also use notes. The teacher is usually in the front of the class presenting the information while the students take down notes. This form of teaching is highly effective for the auditory learner. While this method can be used to provide foundational information, it should be used on a limited basis within the classroom.

- Explicit Teaching-The purpose of explicit teaching is for the teacher to provide the students with a clear, multi-sensory model of a concept or skill. First the teacher describes or models the concept or skill such as a math concept. Then the teacher models the concept/skill with multi-sensory instruction, using visual, auditory, tactile and/or kinesthetic strategies to engage the learner. The instructor thinks aloud as they model, for example, the teacher might explain out loud the steps and their thought processes as they are solving a math problem on the board Cues and examples are given throughout the lesson. There are also high levels of teacher-student interaction.

- Drill and Practice -This is structured repetitive work of already previously learned concepts to continue practicing. Most often this method is accomplished by using worksheets. An example of this would be to practice daily math facts on these types of sheets. This is activity does not require a lot of student-teacher interaction and should be used on a limited basis.

- Guided practice - The teacher models or shows the students how to solve a problem. The instructor models the way a problem comes to a solution for the students. Once the teacher models the solution, then the students can practice an example on their own using the same or a similar strategy.

- Shared practice - Also known as "Community of Practice". This is used as a shared learning experience for students. Students either work together to research a topic, work together to write a paper or work together to do a variety of tasks. One person in the group may be stronger in one given area and they naturally become the "leader" to help the rest of the group get the job finished. This strategy allows for students' strengths to shine through and allows them the opportunity of leadership. This strategy is very beneficial to students who are interpersonal.

- Demonstrations- This is a presentation of a process or a procedure or a skill the teacher wants the students to learn. It is usually done orally during a lecture. Visual aids or objects may be used to help explain the process. Demonstrations may also be done by individual students or groups of students as presentations to teach the class the concepts they have learned.

- Think, pair, share - During this activity, the teacher asks the students to first think on their own about a question they are given. Then the teacher will ask them to pair with the person next to them and discuss their thoughts. Finally, the teacher will call on groups to share what they think about the question out loud in front of the group. This is an interpersonal activity and helps to reinforce new concepts.

- Debates - This activity can be done between individuals or groups of students. Usually a controversial topic is given and each person or group is asked to develop an argument to support one point of view. The person or group then engages in an oral debate and argue why their side is right. This is a type of role playing activity. Debates help students learn about and evaluate both sides of an issue.

- Role playing - The teacher gives students unstructured situations or scenarios and asks them to improvise with the roles they are given. This provides students with the opportunity to explore emotions and to develop human relations skills. This is a body/ kinesthetic activity and also helps to reinforce the learning concepts.

- Brainstorming - The teacher asks the group or whole class to come up with ideas together about a particular topic. The ideas are written up on a chart or are recorded somehow and discussed. All of the ideas are accepted and written on the chart or board. This helps to encourage an atmosphere of divergent thinking. Once the students have contributed their ideas, the teacher can guide the students into the responses that are correct or acceptable, depending on the topic.

- Panels – For this activity, the teacher puts a group of students in front of the class in chairs or desks. These students are considered the experts (the panel) in a certain field or topic. The class then engages in questions and conversations with the panel. A leader is chosen to be the moderator of the different viewpoints of the panel. Panels can serve as an demonstration of the students' knowledge on a topic or concept.

- Group Discussions - This activity can be done with the whole class or in small groups. A question is posed by the teacher and then students participate by answering within their groups. This activity works well for auditory learners. The teacher can decide how much he or she should guide the discussions.

- Cooperative Learning Groups – The teacher has students work in groups cooperatively to complete tasks. Students in the groups often prepare findings or do a presentation to the class.

- Final Word Protocol Activity (adapted from the work of Professor Ginny Birky) – The learners first review a selected passage from an essay or a text. Each person in the group then chooses a line or two that is meaningful, thought-provoking, troubling, or affirming …and a line that they can connect to another text, the world, or themselves. Each person then takes two minutes to share with the group (a) why it is meaningful, thought-provoking, troubling, or affirming and (b) how one connect it to another text, the world, or yourself. Each member reflects back for one minute, responding to what the speaker said. The original presenter has the "Final Word" and summarizes what she/he has heard in one minute.

- Concept mapping – A poster created in order to link new knowledge or concept with students' prior knowledge. This can be done on an individual level, or as an entire group. A broad concept goes at the top. Off of that concept are arms that connect other ideas that students have to the main concept. From those secondary concepts, more arms come off and go into other ideas. Concept mapping goes from broad to more specific. This idea helps students link their prior knowledge with new knowledge and helps with student cognition. It is also an effective method in seeing what students know about a subject, prior to teaching.

- Interactive journals – Students are provided with a journal to reflect their thoughts after their learning. They can use this journal to jot down notes, questions or draw pictures to help with their learning. The teacher then responds to the student in the journal. The teacher can also respond back with questions in order to take the student's learning to a deeper level. This is a way to have dialogue between the student and teacher, outside of the typical classroom setting.

- Learning logs – 1) The student creates two columns in their learning log. On one side, they write down questions about learning that will take place, or learning that is taking place. They use the other column to answer the questions as the learning takes place. 2) The student creates two columns in their learning log. On one side, they write down questions about learning that will take place, or learning that is taking place. Student swaps their learning log with a partner and the partner works on answering the questions of one another.

- Cognitive Content Dictionary – Used to introduce key vocabulary. Students are given a vocabulary word for the day. The teacher writes the word down in the WORD column. In groups, students work together to come up with a definition of the word. The teacher writes student definitions in the second column, labeled STUDENT DEFINITION. The teacher uses this word as often as possible throughout the day; either in context, or as a signal word to be dismissed to do another activity. The following day, the teacher asks students if they found out what the definition of the word is. The teacher then defines the word and puts it in the third column labeled REAL DEFINITION.

WORD	Student definition	Real definition

- Chants – Teacher or student created song or chant. These are used to help reinforce a concept with students in a catchy way. This can also be used as an assessment piece if student created to see that students have the concept. These are often created using a well known song as the tune and new words to match with the teaching concept.

- Wait time – After asking a student a question, allow them time to think the answer through. All too often, teachers move on to the next student with their hand up without providing enough time for the first student to think things through. By providing this time, students often come up with deeper, meaningful answers. This is used when asking deep questions, as opposed to surface level questions. Instead of calling on a student in the first place, ask the question without using a student's name. This ensures that all brains are actively thinking about the question. After a period of time, call on a student to answer.

- Levels of questions - Tailor questions to varying levels of depth and expectation for response. Using Bloom's taxonomy as a guide, questions should not always be quick recalled facts. Instead, questions need to vary depending on the exercise. While one question may ask, "Recall what some of the gifts were in 1 Corinthians 12 that Paul was speaking of." A deeper thinking question might be, " After reading a part of the Bible, discuss how it relates to your life today."

- Case studies – Provide students with a problem/issue that needs to be solved. Students work in groups to create scenarios to work through the issue and discuss it whole group after working in their small groups. (An example of this is a student is having a problem with another student being a bully. The students create scenarios about the appropriate way to handle this issue and the class discusses each scenario and the parts that would work as well as what wouldn't work. They defend their answers with why something would or wouldn't be appropriate).

- <u>Compare and Contrast- Venn Diagram</u> – A Venn Diagram is used to compare and contrast two or more given ideas. A circle is made overlapping another circle. Label one circle with one topic, the other circle with the other topic. Where the two circles overlap, label with both. This strategy helps students see similarities as well as differences between two concepts. This can be done whole class, small group, partners or individually. This is a great way to get students to start gathering details about concepts prior to writing about it. If done individually this strategy is interpersonal, otherwise it would be intrapersonal.

- <u>Open Ended Questioning</u> – By using open ended questions you are allowing each student to formulate their own answers, as opposed to there being only one right way to respond. Use Bloom's Taxonomy to ask questions at varying levels in order to ensure all students are able to answer questions at a variety of levels. This allows access to all level of learners in the classroom. Pair this with wait time and students are allowed the processing time to dig deep to provide rich answers.

- <u>Two Minute Quick Write</u> – This strategy allows students to write what comes into their head in two minutes. Students are either given a topic and they write all they know about the topic, or start listing key words about that topic. The idea is to get students to write quickly, without much thought. This is an interpersonal strategy.

- <u>KWHL</u> – A chart created with the class on things they know, want to know, how to find it, and what they learned. This chart is interactive and students participate with one another and the teacher. The teacher has students think about things they KNOW about the topic. These are then written under the K on the chart. The students are then guided to think about questions they may have about the topic and these are written under the W on the chart. Next, the students think about how they could find that information about their questions and that is written under the H on the chart. After learning and researching about the topic, the students then come up with what they learned and this would be placed under the L on the chart. This is a quick way to see what students know, and where the teacher needs to fill in missing gaps. If this is used individually, it can be used as an assessment piece and goal setting piece with each student.

K	W	H	L
What do we KNOW?	What do we WANT to know?	HOW can we find out what we want to know?	What did we LEARN?

- <u>Free Write</u> - Students are given a set amount of time to write on a given topic. For instance, the teacher can have students write for five minutes about their name. Students are then able to reflect on the family history of their name, the importance of names, making connections between their name and their identity and the origin of their name. No answer is wrong, but it allows each student to take their own avenue of communicating their ideas. This strategy is interpersonal as each student is reflecting independently.

- <u>Categorization</u> - This strategy is used to help students make sense of a given topic. Students are given a topic and are asked to brainstorm what they know about it. That information is then put into categories. These categories help students see the different aspects of a given topic. This also allows students that have problems organizing their thoughts to be able to do so. Using categorization helps students be able to scaffold by putting new learning with old learning in given categories. This strategy can be used whole group, small group, with partners or individually.

TOPIC: WHO AM I?

By

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November 10, 2010

CONTENT

1. Introduction

2. The meaning of self

3. Understanding human similarities and differences in humanity.

4. The significance of understanding human similarities and differences.

5. Conclusion

6. References

As short as it is, it seems to be the easiest question to answer. Looking at it you might think that it will take you some seconds to answer it. It is not true. In fact, the opposite is true. This is the hardest question to be answered by anyone at any level. Have you ever taken the time to ask yourself this question: "Who Am I?" If yes, which answer did you give to yourself? If your answer is no, then this it the time to ask your self this question: Who Am I?

On interview with several persons from different places and classes, I did discover that every individual understand this question of "who am I?" in his/her own way. Some understand it professionally. For example, on an interview with one of my colleagues, he quickly answered me that he was a teacher. Others understand the question in terms of status. For example, one of my students responded to the question by telling me that she was a student. Some understand the question in terms of ethnicity. When interviewing with my friend from Nyanza, he proudly told me we was a Luo. Whereas some understand the question from the gender point of view, and that is why my college mate Robai responded by telling me that she was a woman. From all the above interviews, I came to a conclusion that it is hard from one to give a comprehensive proclamation of the question: "Who Am I?" Whatever we give as answers are just small fractions of real answers.

For one to answer the question correctly, one needs to include in the answer all aspects of lives: i.e. social, political, economical, and scientific. However, in this Work, the centre of interest is the social aspect, mainly religion, which I believe is the orbiting point of human life.

In most religions of the world, Hinduism, Islam, African traditional religions, Chinnism, Judaism, Buddhism, and Christianity, there is a common belief that humankind was created by a supreme being-God (Meyer, 2002). From this common belief, we can extract a more comprehensive answer to the question of: "Who Am I?" In the two accounts (the Bible and the Quran) which are the basis of other religions, God created humanity in His image and likeness

(Genesis 1:27). Being created in God's image and likeness, a godly person has to be just, loving, and caring both to himself, the environment, and others (Miles, 2004).

Despite the fact the God's image and likeness in humanity was lost when humanity disobeyed God, there are still traces of God's essence in humanity that makes them to be humane. Hence the answer to the question "who am I" is; I am a human being created by God in his image and likeness. I am a special creation of God. But the most significant of all the creation is humanity. And so, humanity enjoys a special place in God's creation.

In this sense, humanity is not his profession; neither is humanity his/her creation; nor is humanity gender or his/her economic status in the society. Humanity is that self that exists in a person. The Quakers refer to it as that of God or the inner-light (FUM, 2002). It is believed by the Quakers that however evil a person might be, there is that of God in him/her. However little it might be, it must be there for that person to be distinguished from other animals.

This self is the one that identifies you, i.e. it is the self in Muhindi that identifies him as Muhindi. There is no Muhindi when there is no self in him. That is the reason why a person ceases to be a person immediately when he/she dies. Instead of mentioning his/her name, they will refer to him/her as "marehemu"-the late. This is evident from what we hear people say: "my head is aching over me" or my tooth is aching me. "My" is the self and "me" is the matter part of humanity. The self is not the morphological composition of humanity but the inner person. Hence, a human being is the self conscious being created in the image and likeness of God.

The self goes hand in hand with the characters and values that one was created with. Leave alone behaviors, for behaviors can be adopted and can also be changed. For example, somebody cannot be born a thief. This behavior is developed depending on the environment in which one is brought up. And so, the characters and values moulds humanity into either a good person or a bad

person; polite or cruel; humble or rude, etc. These characters and values are responsible for human similarities and human individual differences.

It is true that God created different personalities with different characters and values. It is evident that everyone is uniquely different from one another, but there are similarities too. The fact that we are different personalities calls for greater understanding of one another in terms of similarities and differences. Knowing that we are differently made or created places us in a situation to appreciate our similarities and tolerate our differences (I Corinthians 12:4-30). Appreciating our similarities and tolerating our differences enhances human relationship, promoting unity in society, which is essential for day to day operations. Certainly we need to understand that we were created differently and tolerating our difference is the key to peace, not only with fellow human beings, but also the environment and God-thee will be peace, harmony, and unity in our society.

Peace is essential in all aspects of life. For any economic development, there must be peace. For any social development, there must be peace. And for any political development, peace must exist. This justifies St. Paul's call to the Hebrews to live in peace and with peace with everyone if they really want to see God (Hebrews 12:14).

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Friends United Meeting, (2004). *Quaker faith and practice*. Kisumu, Kenya: Printing Press

Meyer, J., (2001). *Being the person God made you to be*. Fenton, MO: Harrison House, Inc.

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Peace

Written by: Eunice Kanaga Majanga

Definition of Peace.

Peace is often viewed narrowly, namely that it is freedom from war. This understanding is not false. Yet peace has a broader meaning, encompassing all aspects of human individual and social life. In the context of the individual, peace means that one lives in conformity with his primordial created nature in recognizing God, and has a harmonious personality. Meanwhile, peace within the wider community and nation emerges from the transformation of attitudes and actions that highly values justice and the rights of others in accordance with religious principles, legal norms, and human rights.

Other definitions of peace are:
- The absence of war or other hostilities
- An agreement or a treaty to end hostilities
- Freedom from quarrels and disagreement; harmonious relations
- Public security and order
- Inner contentment; serenity

Learning Goals of Peace
The learners are expected to:

- Understand the concept of peace more comprehensively

- Realize that peace is a product of human cooperative efforts and attitudes

- Be creative in finding out the best solution to solve conflict

- Be proactive in disseminating peace messages.

Objectives
The learners should be able to:
- Define Peace

- Explain how peace is acquired

- How the Kenya National Anthem promote peace.

- Apply biblical peaceful living and peacemaking.

WAYS OF ACQUIRING PEACE.

(Skills)
- Demonstrate a co-operative approach to learning
- Practice active listening
- Develop an ability to participate and express learners' opinions

(Attitudes)
- Gain ecological awareness and appreciation for Earth as a peaceful living system.
- Display care for others and the planet

METHODS OF MAKING PEACE

- **Peacemaking**: It is any activity designed to bring hostile parties to reach an agreement.

- **Peace building:** It is the enhancement of harmonious human relationships or sustainable reconciliation. It is a preventive measure before a violent conflict erupts or as a restoration measure after the end of a violent conflict.

- **Reconciliation**: It is the restoration of relationships that have been broken due to offenses previously committed.

- **Peace keeping:** It is usually associated with the practice of an independent international military force entering a region to separate the warring parties in conflict and thereafter, to maintain any negotiated or proclaimed ceasefire. Peace keeping missions usually operate under United Nations.

The National Anthem and peace

The Kenya national anthem is a beautifully composed song with an authentic African melody. The anthem evokes a deep sense of patriotism among Kenyans. It is commonly played during international events, particularly during athletic events when Kenyan athletes excel. Within Kenya, the national anthem is played during national holidays and during other important or historical events. During these occasions, a military band performs the national anthem, asserting the anthem's role as a symbol of Kenya's national unity.

Kiswahili	**English**
1	**1**
Ee Mungu nguvu yetu	O God of all creation
Ilete baraka kwetu	Bless this our land and nation
Haki iwe ngao na mlinzi	Justice be our shield and defender
Natukae na undugu	May we dwell in unity
Amani na uhuru	Peace and liberty
Raha tupate na ustawi.	Plenty be found within our borders.
2	**2**
Amkeni ndugu zetu	Let one and all arise
Tufanye sote bidii	With hearts both strong and true
Nasi tujitoe kwa nguvu	Service be our earnest endeavour
Nchi yetu ya Kenya	And our homeland of Kenya
Tunayoipenda	Heritage of splendour
Tuwe tayari kuilinda	Firm may we stand to defend.
3	**3**
Natujenge taifa letu	Let all with one accord
Ee, ndio wajibu wetu	In common bond united
Kenya istahili heshima	Build this our nation together
Tuungane mikono	And the glory of Kenya
Pamoja kazini	The fruit of our labour
Kila siku tuwe na shukrani	Fill every heart with thanksgiving.

The Kenya Flag: A Symbol of Kenya's Unity and Peace
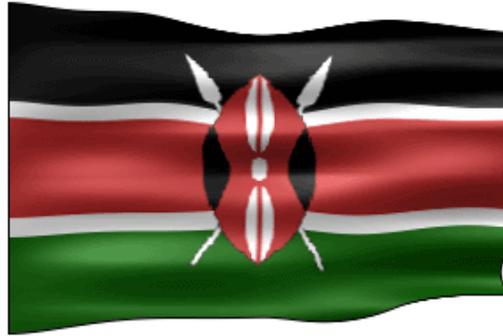
The Kenya flag truly exemplifies Kenya's national unity and reflects the historical events that shaped the country. The Kenya flag consists of three equal-sized horizontal stripes of black, red and green, each holding a symbolic significance for the country. The stripes are separated by two thinner white stripes and a large warrior's shield covered with crossed spears is superimposed over the flag's centre. The color white symbolizes peace while the shield and spears signify that all Kenyans are always ready to defend the independence they fought so hard for.

The Biblical meaning of Peace. (Shalom)

The Hebrew word *"shalom"* refers to society in totality where all the intertwining social structures operate in harmony with each other. The communal Hebrew society as reflected in the Old Testament has close similarities with the African communal life. The concept "shalom" meant bringing a sense of completeness or wholeness in human relationships, with God at the center. The other biblical names used to explain the idea of complete intimacy in all relationships include: joy, abundance, health, pleasure, intimacy, the absence of fear, and violence, freedom from shame, diseases, pollution or any evil that would act as an obstacle between us and God. People can start living in peace especially when we actively put God's principles and requirements into practice. The Bible says that true peace comes when people acknowledge and live in obedience to God's law and his just ways. Isaiah 60:18: *"violence shall no more he heard in your borders: you shall call your walls salvation and your gates praise."* Learners should make peace with God, personal peace, social peace, resource peace and other manifestations of peace.

Shalom, cognate with the Arabic "salaam", has multiple meanings: safety, welfare, prosperity, security, fortune, friendliness. The personalized meaning is reflected in a nonviolent lifestyle, which also describes a relationship between any people characterized by respect, justice

and goodwill. The early English term is also used in the sense of "quiet", reflecting a calm, serene, and meditative approach to the family or group relationships that avoids quarrelling and seeks tranquillity — an absence of disturbance or agitation.

SOCIETAL ORDER

It is a set of shared social norms, a set of social institutions determining moral behavior, it is all of these, as well as communicative action.

Objectives

Learners should be able to:

- Explain the meaning of societal disorder
- Analyze the causes of societal disorder
- Define order
- State factors that promote order in society
- Explain the process of maintaining order in schools and society.

Definition of Societal Disorder
Actions or behaviors that violet cultural norms including formally-enacted rules as well as informal violations of social norms.

Causes of societal disorders in Schools

- Learners often loses his/her temper
- Learners often argues with adults
- Learners often actively defies or refuses to comply with adults' requests or rules
- Often deliberately annoys people
- Learners misbehaves frequently
- Learners dramatic and erratic behavior

Definition of Order

Order refers to:
- The customary mode of procedure; established system, as in the conduct of debates or the transaction of business; usage; custom; fashion.

- Conformity with law or decorum; freedom from disturbance; general tranquility; public quiet; as, to preserve order in a community or an assembly.

- That which prescribes a method of procedure; a rule or regulation made by competent authority; as, the rules and orders of the senate.

- A command; a mandate; a precept; a direction.

- A number of things or persons arranged in a fixed or suitable place, or relative position; a rank; a row; a grade; especially, a rank or class in society; a group or division of men in the same social or other position; also, a distinct character, kind, or sort; as, the higher or lower orders of society; talent of a high order.

Factors that promote order in society
- Respect and compassion for other races

- Interest of other cultures

- Government's racial and language policies

- Equality among the races

- Benefits or rewards for knowing languages

- Social stability

Maintaining order in schools

- Before your day begins, make sure each child's work station is prepared. Be sure that all required materials are readily at hand. It can be extremely distracting, both for you and for your student, to have to stop and search for a pencil or more paper. Being prepared before the day begins will ensure a smooth flowing day.

- Have a set schedule of daily work, including the order in which it is to be completed and how much time will be devoted to each subject or lesson. Post the schedule in a prominent place where everyone can view it at all times. And do your best to stick to your set times.

Otherwise, it's very easy to let time get away from you, leaving you scrambling to finish your tasks and possibly forgetting to complete some by the end of the school day

- Go over your daily schedule with your child each morning, so they know what the day will entail and what is expected of them.

- Incorporate order and rules into your lessons. After all, life is all about order and discipline. Use real-life examples such as the Ten Commandments and rules to drive home the importance of ordinance in our daily lives.

- Discipline is critical to maintaining order in the classroom. And, discipline and education go hand in hand. Proverbs 12:1 tells us: "Whoever loves discipline loves knowledge, but he who hates correction is stupid". Children simply cannot learn if they aren't listening and paying attention. Deal with disobedience and negative behavior swiftly. Make it clear what is expected of your child, and what behavior is unacceptable. But don't forget, children respond wonderfully to positive reinforcement, so be sure to also reward and encourage obedience and good behavior.

- Establish a set of rules that must be adhered to during the school day. These rules should include things such as "Do not speak out during class" and "Ask permission to be excused". Encourage your children to participate in making the list of rules, so that they feel they are a part of it. Post the list of regulations prominently and refer to it often.

- Set clear and concise boundaries between you as teacher and the learner. It's all too easy for a child to fall into the more relaxed parent/child relationship and forget that they should be showing you respect as their educator during the school day. When they view you clearly as their teacher, they are more likely to follow instruction and maintain order, and less likely to fool around and get off track.

Importance of Peace in Society

- Peace is a quality describing a society or a relationship that is operating harmoniously.

- Peace is commonly understood as the absence of hostility, or the existence of healthy or newly-healed interpersonal or international relationships, safety in matters of social or economic welfare, the acknowledgment of equality and fairness in political relationships and, in world matters, peacetime; a state of being absent of any war or conflict.

- Reflection on the nature of peace is also bound up with considerations of the causes for its absence or loss. Among these potential causes are: insecurity, social injustice, economic inequality, political and religious radicalism, and acute racism and nationalism.

- In many languages the word for peace is also used a greeting or a farewell, for example the. In English the word peace is used as a farewell, especially for the dead as in Rest In Peace,(RIP).

- Peace of mind, Peace in the family, Peace of the society, Peace to the world etc. etc. This 'Peace' thing is really very important. Where there is no Peace, nothing good is possible. So I don't think there is nothing more than the importance of peace.

Use with Lesson #3.1

Friends and Peacemaking

(adapted from the essay Unity, With Diversity, pages 522-526. The Quaker Reader, edited by Jessamyn West, 1992. Pendle Hill Publications)

For over 350 years, Friends have worked for a genuine and lasting peace. We believe that social justice and individual justice (including racial justice) are essential to peace. Also essential for peace is a spirit of good will to all people and of willingness to see good in those who differ from us, a spirit of reconciliation.

In order to make the world what it ought to be, according to God's plan, we need to work with God and God wants our help. God give us the freedom to choose whether we want to cooperate with God. Therefore, we recognize individual liberty as an ideal to work toward.

We believe that we must overcome poverty, disease, fear, injustice and prejudice, for this is part of true religion. We believe that religion is something that has to be put into practice. Whatever sense we have of what God's purpose is in our lives, we must do something about it.

Mankind has recognized throughout the ages certain qualities as the highest: truth, integrity, beauty, love, unselfishness, and generosity. We believe that these are qualities of God and therefore, in the long run will overcome error, hatred, suspicion, ugliness, greed, selfishness and the lust for power. These evils exist; they cannot be ignored, but the only way of overcoming them is to use truth, love, generosity and friendliness. These are what we must use to achieve peace, not suspicion, hatred, revenge or resentfulness.

Friends accept Christ's teaching concerning the value of each person and our responsibility for one another. Friends believe that all humans should be cared for and humanely treated.

Time, teaching and patience are all needed in using non-violent methods of settling disputes. Friends believe that those who truly seek the will of God and wish to work with God can find unity, even out of diversity. It is unity, with diversity, at which we must aim.

Use with Lesson #3.7

<u>Prayer of St. Francis of Assisi</u>

Lord, make me an instrument of Thy peace;
   where there is hatred, let me sow love;
   where there is injury, pardon;
   where there is doubt, faith;
   where there is despair, hope;
   where there is darkness, light;
   and where there is sadness, joy.

O Divine Master,
   grant that I may not so much seek to be consoled as to console;
   to be understood, as to understand;
   to be loved, as to love;
   for it is in giving that we receive,
   it is in pardoning that we are pardoned,
   and it is in dying that we are born to Eternal Life.

   Amen.

<u>A Response to Imperialism</u>

by Jomo Kenyatta

Kenyatta's fable is cute but has a very serious message and reflects the European attitudes towards Africa and the process by which Europe took over.

Once upon a time an elephant made a friendship with a man. One day a heavy thunderstorm broke out, the elephant went to his friend, who had a little hut at the edge of the forest, and said to him: "My dear good man, will you please let me put my trunk inside your hut to keep it out of this torrential rain?" The man, seeing what situation his friend was in, replied: "My dear good elephant, my hut is very small, but there is room for your trunk and myself. Please put your trunk in gently." The elephant thanked his friend, saying: "You have done me a good deed and one day I shall return your kindness." But what followed? As soon as the elephant put his trunk inside the hut, slowly he pushed his head inside, and finally flung the man out in the rain, and then lay down comfortably inside his friend's hut, saying: "My dear good friend, your skin is harder than mine, and as there is not enough room for both of us, you can afford to remain in the rain while I am protecting my delicate skin from the hail storm.

The man, seeing what his friend had done to him, started to grumble, the animals in the nearby forest heard the noise and came to see what was the matter. All stood around listening to the heated argument between the man and his friend the elephant. In this turmoil the lion came along roaring,

and said in a loud voice: "Don't you know that I am the King of the jungle! How dare anyone disturb the peace of my kingdom?" On hearing this the elephant, who was one of the high ministers in the jungle kingdom, replied in a soothing voice, and said: "My Lord, there is no disturbance of the peace in your kingdom. I have only been having a little discussion with my friend here as to the possession of this little hut which your lordship sees me occupying." The lion, who wanted to have "peace and tranquility" in his kingdom, replied in a noble voice, saying: "I command my ministers to appoint a Commission of Enquiry to go thoroughly into this matter and report accordingly." He then turned to the man and said: "You have done well by establishing friendship with my people, especially with the elephant who is one of my honorable ministers of state. Do not grumble any more, your hut is not lost to you. Wait until the sitting of my Imperial Commission, and there you will be given plenty of opportunity to state your case. I am sure that you will be pleased with the findings of the Commission." The man was very pleased by these sweet words from the King of the jungle, and innocently waited for his opportunity, in the belief, that naturally the hut would be returned to him.

The elephant, obeying the command of his master, got busy with other ministers to appoint the Commission of Enquiry. The following elders of the jungle were appointed to sit in the Commission: (1) Mr. Rhinoceros; (2) Mr. Buffalo; (3) Mr. Alligator; (4) The Rt. Hon. Mr. Fox to act as chairman; and (5) Mr. Leopard to act as Secretary to the Commission. On seeing the personnel, the man protested and asked if it was not necessary to include in this Commission a member from his side. But he was told that it was impossible, since no one from his side was well enough educated to understand the intricacy of jungle law. Further, that there was nothing to fear, for the members of the Commission were all men of repute for their impartiality in justice, and as they were gentlemen chosen by God to look after the interest of races less adequately endowed with teeth and claws, he might rest assured that they would investigate the matter with the greatest care and report impartially.

The Commission sat to take the evidence. The Rt. Hon. Mr. Elephant was first called. He came along with a superior air, brushing his tusks with a sapling which Mrs. Elephant had provided, and in an authoritative voice said: 'Gentlemen of the jungle, there is no need for me to waste your valuable time in relating a story which I am sure you all know. I have always regarded it as my duty to protect the interests of my friends, and this appears to have caused the misunderstanding between myself and my friend here. He invited me to save his hut from being blown away by a hurricane. As the hurricane had gained access owing to the unoccupied space in the hut, I considered it necessary, in my friend's own interests, to turn the undeveloped space to a more economic use by sitting in it myself; a duty which any of you would undoubtedly have performed with equal readiness in similar circumstances."

After hearing the Rt. Hon. Mr. Elephant's conclusive evidence, the Commission called Mr. Hyena and other elders of the jungle, who all supported what Mr. Elephant had said. They then called the man, who began to give his own account of the dispute. But the Commission cut him short, saying: "My good man, please confine yourself to relevant issues. We have already heard the circumstances from various unbiased sources; all we wish you to tell us is whether the undeveloped space in your hut was occupied by anyone else before Mr. Elephant assumed his position?" The man began to say: "No, but_" But at this point the Commission declared that they had heard sufficient evidence from both sides and retired to consider their decision. After enjoying a delicious meal at the expense

of the Rt. Hon. Mr. Elephant, they reached their verdict, called the man, and declared as follows: "In our opinion this dispute has arisen through a regrettable misunderstanding due to the backwardness of your ideas. We consider that Mr. Elephant has fulfilled his sacred duty of protecting your interests. As it is clearly for your good that the space should be put to its most economic use, and as you yourself have not yet reached the stage of expansion which would enable you to fill it, we consider it necessary to arrange a compromise to suit both parties. Mr. Elephant shall continue his occupation of your hut, but we give you permission to look for a site where you can build another hut more suited to your needs, and we will see that you are well protected."

The man, having no alternative, and fearing that his refusal might expose him to the teeth and claws of members of the Commission, did as they suggested. But no sooner had he built another hut than Mr. Rhinoceros charged in with his horn lowered and ordered the man to quit. A Royal Commission was again appointed to look into the matter, and the same finding was given. This procedure was repeated until Mr. Buffalo, Mr. Leopard, Mr. Hyena and the rest were all accommodated with new huts. Then the man decided that he must adopt an effective method of protection, since Commissions of Enquiry did not seem to be of any use to him. He sat down and said: "Ng'enda thi ndeagaga motegi," which literally means, "there is nothing that treads on the earth that cannot be trapped," or in other words, you can fool people for a time, but not forever.

Early one morning, when the huts already occupied by the jungle lords were all beginning to decay and fall to pieces, he went out and built a bigger and better hut a little distance away. No sooner had Mr. Rhinoceros seen it than he came rushing in, only to find that Mr. Elephant was already inside, sound asleep. Mr. Leopard next came in at the window, Mr. Lion, Mr. Fox, and Mr. Buffalo entered the doors, while Mr. Hyena howled for a place in the shade and Mr. Alligator basked on the roof. Presently they all began disputing about their rights of penetration, and from disputing they came to fighting, and while they were embroiled together the man set the hut on fire and burnt it to the ground, jungle lords and all. Then he went home, saying "Peace is costly, but it's worth the expense," and lived happily ever after.

VIRTUES THAT PROMOTE PEACE
By
Elizabeth Amadi
Vihiga Friends High School

Meaning of virtues

Why do you like your friend? Whatever makes you like him or her is influenced by the good habits they portray. These habits are called Virtues. Virtues refer to moral values. They are patterns of behaviour that are considered worthwhile by the society. They are also referred to as good behaviour. The opposite of a virtue is a vice.

Meaning of Vices
These are the opposite of virtues. They are things that make one morally wrong. They are bad behaviour. They include cruelty, laziness, backbiting, greed, selfishness, disrespect, rape, murder, robbery etc. Mention some of the vices that are found in people.   Virtues are very important in whatever human beings do. Which good habits do you require as a student? In this section we are going to learn about some of the virtues that promote peace in society.

Virtues that promote peace in society Virtues help to bring peace and harmony in society.

Examples of Virtues that promote peace in society

1. Unity:
Unity is the state of oneness or being together in the community. It is the quality of being whole. Unity fosters peace and harmony among the members of a society.

2. Courtesy:
This is a polite and pleasant expression towards others. Courtesy enables one to treat others with kindness and be sensitive to their needs.

3. Tolerance (Perseverance):
It refers to the ability to bear or put up with difficult situations. It calls for forgiveness. As a result, harmony and peaceful co-existence in the community is achieved.

4. Love:
This refers to strong affectionate feelings towards members of a family or close friends. It is expressed through the parents caring for their children, who in turn obey their parents, community members, share their resources as a sign of love and this promotes peace.

5. Chastity:
This is having good sexual morals; unmarried people are expected to keep their virginity while adultery is forbidden for the married. This contributes to health people in society and this in turn promotes peace in the society.

6. Respect:
This is a polite behaviour to oneself and others where one 30ecognizin other people's rights and status. It enhances a harmonious living.

7. Obedience
This is following instructions given by someone or laid down rules and regulations of a community. It leads to the acceptance of others decisions. This in turn promotes peace and harmony in the society.

8. Integrity
This is the quality of always behaving according to the laid down moral principles one believes in. It promotes respect and trust from others because one can be relied on.

9. Humility
This is a recognition of one's ability to do something better than others. In this state of humility one is ready to accept correction and help others. This can contribute to harmony and peace in society.

10. Loyalty
This is the ability of an individual to be faithful to one another, the family and community. It enables members to support work or and remain together even in times of difficulty.

11. Honesty
This refers to the practice of telling and acting truthfully. It facilitates mutual trust among people making an individual to be relied on.

12. Hospitality
This is promoted through sharing with others, food, drinks and shelter and kindness to visitors and the needy members of the society.

13. Sharing
This is the giving of oneself time and resources to the community for its welfare. It means giving according to one's abilities and receiving according to one's needs. Sharing promotes unity and a sense of belonging.

14. Co-operation
This refers to mutual help and working together for a common good. It is expressed through solidarity and interdependence to promote social cohesion as people come together to assist one another in time of need.

Ways in which Virtues are acquired:
Virtues are acquired mainly through practice and training in the following ways.

- Through Education: In the African traditional society members acquired virtues through informal education which was impacted by the elder members of the society. In modern society, in Kenya, most individuals acquire good habits through formal education as taught in schools.
- Use of role models: An individual will try to emulate or copy his or her teachers, parents, religious leaders and other heroes in his or her life who behave well in the society.
- Through guidance and counseling sessions and advice. An individual is counseled orally by morally upright members of the society in order to do good deeds and shun bad acts.
- Religious instructions: Individuals are instructed on how to relate to God and fellow human beings.
- The mass media influence: Both print and electronic media strongly influence the youth to acquire virtues like obedience, love, respect, loyalty and honesty.
- Social and family welfare 31ecognizing31: This play a vital role in acquisition of virtues.
- Peer group influence: Identification with a good peer group enables an individual to acquire good habits.
- Through experience: An individual can learn a lesson from a situation he or she has gone through. For example, a student who has been punished may not want to repeat the same mistake; will thus change his or her behaviour for better.

Ways in which virtues are maintained

Belief in common origin
Each African community traces its origin from a common ancestor. This creates a sense of oneness and brotherhood. Individual members are able to identify with one another. They develop a sense of duty and responsibility towards one another.

Kinship ties
Kinship ties strengthen the bond of unity and encourage people to behave responsibly towards one another.

Education
Through both informal and formal education people are taught moral values.

Communal celebrations / Festivals
When people meet to celebrate marriage for example, people are reminded of moral values of their communities.

Observance of taboos:
Taboos guide individuals in moral behaviour and maintain discipline and harmony.

Rules and regulations
Moral values are maintained through observing rules of the community.

Punishment
Breaking of the rules results in punishment. An individual who has been punished will struggle to observe and maintain moral values of the community.

Importance of virtues in promoting and maintaining peace:
Virtues are important in promoting and maintaining peace for example.
(i) Respect
   When one respects other people's rights and needs, she or he will not want to hurt them. This will promote a friendly atmosphere that is peaceful.

(ii) Honesty
   If two parties involved in conflict are sincere in their commitment to settling a dispute, honesty will ensure that all facts are presented before the disputing parties and a peaceful solution will be sought hence promoting peace.

(iii) Unity
   When people in a dispute decide to work together towards finding a solution, there will be no need for wars and hence peace will be promoted and maintained.

(iv) Love
   Approaching issues with a deep concern for others may strengthen the relationships and help solve them with a non violent approach.

(v) Tolerance
   Being able to put up with others or situations helps 32ecognizin conflicts. If both sides agree to tolerate each other then conflict can be solved in a peaceful manner.

(vi) Respect
   Respect is the quality of 32ecognizing other people's rights, status and circumstances. It covers self-respect of others. To avoid conflict in society there is need to respect each other.

Study Exercise

1. Define the following:-
(i) Virtue
(ii) Vice
(iii) Tolerance
(iv) Responsibility

2. What is the importance of virtues in society?

Use with Lesson #4.1

The Tortoise and the Hare
One of Aesop's Fables

Once upon a time there was a hare who, boasting how he could run faster than anyone else, was forever teasing tortoise for its slowness. Then one day, the irate tortoise answered back: "Who do you think you are? There's no denying you're swift, but even you can be beaten!" The hare squealed with laughter.

"Beaten in a race? By whom? Not you, surely! I bet there's nobody in the world that can win against me, I'm so speedy. Now, why don't you try?"

Annoyed by such bragging, the tortoise accepted the challenge. A course was planned, and the next day at dawn they stood at the starting line. The hare yawned sleepily as the meek tortoise trudged slowly off. When the hare saw how painfully slow his rival was, he decided, half asleep on his feet, to have a quick nap. "Take your time!" he said. "I'll have forty winks and catch up with you in a minute."

The hare woke with a start from a fitful sleep and gazed round, looking for the tortoise. But the creature was only a short distance away, having barely covered a third of the course. Breathing a sigh of relief, the hare decided he might as well have breakfast too, and off he went to munch some cabbages he had noticed in a nearby field. But the heavy meal and the hot sun made his eyelids droop. With a careless glance at the tortoise, now halfway along the course, he decided to have another snooze before flashing past the winning post. And smiling at the thought of the look on the tortoise's face when it saw the hare speed by, he fell fast asleep and was soon snoring happily. The sun started to sink, below the horizon, and the tortoise, who had been plodding towards the winning post since morning, was scarcely a yard from the finish. At that very point, the hare woke with a jolt. He could see the tortoise a speck in the distance and away he dashed. He leapt and bounded at a great rate, his tongue lolling, and gasping for breath. Just a little more and he'd be first at the finish. But the hare's last leap was just too late, for the tortoise had beaten him to the winning post. Poor hare! Tired and in disgrace, he slumped down beside the tortoise who was silently smiling at him.

"Slowly does it every time!" he said.

CONFLICT AND CONFLICT MANAGEMENT

by

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And

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CONTENT

1.   Meaning of conflicts.

2.   Types of conflicts.

3.   Causes of conflicts in schools.

4.   Causes of conflicts in the society.

5.   Meaning of conflict management.

6.   Methods of conflict management.

7.   Structure of conflict management in schools.

1.0 MEANING OF CONFLICT

Conflict is sometimes caused by miscommunication, but often it is about other issues, like values or belief.

A common definition comes from Lewis Coser a sociologist, who defines social conflict as "A struggle over values and claims to scarce status, power and resources."
Ross Stagner – a situation in which two or more human beings desire goals which they perceive as attainable by one or more of the other but not by both.

A conflict could also be defined as – any situation in which two or more social entities or parties perceive that they possess mutually incompatible goals. This definition emphasizes the existence of incompatible or contradictory goals and the element of perception that leads to conflict.

Other definitions are: -

(i)   A situation in which people/groups are in a serious disagreement or dispute.
(ii)   A state of disagreement where two parties/people or groups have divergent interest.
(iii) Struggle/clash/fights between people.
(iv)   Sharp disagreement/opposition to issues arising out of self-interest or differing ideas.
(v)   State of disturbances due to disagreement and disharmony.
(vi)   Absence of peace.

1.1 GENERAL FACTORS MOTIVATING CONFLICT/AGGRESSION

Aggression is a human behaviour by birth. Sigmund Freud gives two basic powers for human:
(i)   LIBIDO = Sexual drive
(ii)   THANATOS = Aggressive drifts

Conflict is a complex humanly reality which is not preventable but it can be managed.

(i) Frustration
We experience frustration where there is interference in our strive towards a certain goal or the accomplishment thereof (financial, academic, professional, social).

(ii) Attacks on the individual
These endangering situations towards a person's physical safety, values or honour. Such situations force the person towards self protection which is the most natural and correct action when attacked. Aggression is expected when someone feels endangered.

(iii)   Facts (substantive issues)

The information which a person, without any emotional substance, from another person as a situation can declare. This is information which is neither good or bad e.g. birth date. This is an unchangeable fact.

(iv)   Attitudes

A person's attitude towards a specific person or situation can be defined as a present system of:

(a)   <u>Thoughts – cognitive component</u>
    Attitude towards a person/situation based on specific thoughts, values and knowledge regarding the person or situation.

(b)   <u>Emotional Component</u>
    Attitude towards a specific person or situation rest heavily on his emotions or feelings (perspectives, prejudices, personal values worth).

(c)   <u>Behavioural Component</u>
    An attitude of being inclined or prepared to move into action. Could also be readiness to act in a specific way towards a person or situation.

(d)   <u>Communication component</u>
    Communication is key to reconciliation or its breakdown. Words used, tone of voice, and body language.

Biblical Perspective towards Aggression

Because conflict cannot be prevented or avoided, it therefore needs to be managed.

Biblical examples of conflict:
(a)   Jesus and Pharisees.
(b)   Paul and Barnabas about John Mark.
(c)   Paul and Peter in Galatians.
(d)   Early church at Jerusalem Council (Act. 15).
(e)   The two women arguing over a child and Solomon's wisdom.
(f)   God and Adam (Fall of man).

2.0   **TYPES OF CONFLICTS**
(i)   Visible/violent conflicts – causes injury and destruction.
(ii)   Invisible/structural conflict – physical violence is absent.

<u>DIFFERENT LEVELS OF CONFLICT</u>
Conflict can be understood at a number of levels namely; intra-personal conflict, inter-personal conflict, intra-group conflict, inter-group conflict.

INTRA-PERSONAL CONFLICT

Refers to conflict occurring within a person. These are wars within the individual.
Guiding and Counseling patrons in Christian Union must have this resolved or managed to
be constructive in conflicts resolutions in their schools.

INTER-PERSONAL CONFLICTS

Refers to conflicts occurring between individuals or small group of people. i.e.
- student/student
- teacher/teacher
- HOD/HOD
- principal/teacher/deputy
- Worker/worker/teacher/principal

Note: In South Africa, Mandela and De Clerk had to engage with each other and overcame
any conflicts between themselves before negotiating broader social changes.

INTRA-GROUP CONFLICTS

Refers to those conflicts that happen within a particular group, whether it is a religious,
ethnic, political or other types of identifying group.
- Christian Union/YCS/SDA
- Clubs and societies
- Merry-go-rounds
- Welfare groups

INTER-GROUP

Refers to conflicts occurring between large organized social or identity groups. For
example, between schools.

To be successful, Peace Builders (Guiding and Counseling Patrons of Christian Union) we
need to have skills to work both within our own groups (school) as well as between groups
(schools).

Other levels of conflicts are: -
- (a)   Individual verses individual.
- (b)   Individual verses group.
- (c)   Individual verses state.
- (d)   Group verses group.
- (e)   Group verses state.
- (f)   State verses state.

3.0   **CAUSES OF CONFLICT**

In our everyday interaction, we communicate and share ideas, beliefs and feelings about politics, the environment, religion etc. In the course of this sharing, divergent views and emotions are bound to be expressed leading to some misunderstanding. These, if not well managed, may grow into different types of conflict. They fall into three categories:
- Economic issues.
- Political issues.
- Social issues.

(a)   Economic issues
- Wanting to control mineral resources. Industrial/trade disputes e.g. between employers and employees that can lead to strikes, boycotts, go-slows, worker dismissal etc.
- Land ownership/occupancy or tenure. This has led to clashes e.g. Rift Valley, Likoni (Coast Province).
- Imbalance in resource allocation.
- Corruption or illegal trade e.g. selling.
- Contractual conflicts involving both public and private companies who fail to keep part of the contract.

(b)   Social issues
- Family/clan disputes.
- Religious conflicts – within and between religions.
- Incompatible goals e.g. people holding on their views.
- Regional imbalance in provision of amenities e.g. education.
- Lack of understanding of local rooms and customs.
- Nepotism.
- Tribalism.

(c)   Political issues
- Party differences/nature of political power.
- Tribalism/ethnic diversity.
- Influx of refugees into a country from neighbouring countries.
- Border disputes between a county and her neighbours.

Elements of Conflicts
- It has two opposing sides.
- It has causes.
- There must be resolutions to the conflict.

Causes of Conflicts in Schools

- Different social and economic backgrounds.
- The formal educational system.
- Poor diet.
- Students versus prefects.
- Boy-girl relationships.
- Language.
- Theft cases.
- Different student entry behavior.
- Age difference.
- Drug and substance abuse.
- Indiscipline.
- Different teaching methods or styles.
- Very tight school routine.
- Authoritative leadership styles.

Causes of Conflicts in the Community

- Inadequate resources.
- Land.
- Religion.
- Negative ethnicity.
- Corruption.
- Clanism, poverty etc.

4.0 EFFECTS OF A CONFLICT

Positive Effects

- Better ideas produced.
- People are forced to search for new approaches.
- Long standing problems surface and are dealt with.
- People are forced to clarify points of view.
- The tension of conflict stimulates interest and activity.
- People have a chance to test their capacities.

Negative Effects

- Some people may feel defeated/demeaned.
- The distance between people may increase.
- Climate of distrust and suspicion may develop.
- Turbulence may cause some good, creative people to leave.
- People or small groups that ought to co-operate may become concerned only with their narrow interests.
- Various kinds of active or passive resistance may develop where teamwork is needed.
- Displacement of people – some become refugees.
- Impoverishment/economic decline.

-    Insecurity and fear due to lawlessness, havoc and strife.
-    Widespread suffering and misery.
-    Death.
-    Destruction of property e.g. houses, industries and transport network.
-    Famine due to disruption and neglect of economic activities.

Note: The goals of understanding and managing conflict is to reduce the likelihood that such results will occur or become excessive.

5.1   **STAGES OF CONFLICT**

Conflict changes over time, passing through different stages of activity, tension and violence.

There are five different stages which generally occur in the order given below:

1.6.1   LATENT
This is a period where there is incompatibility of goals between two or more parties which could lead to open conflict.

The conflict is hidden from the general view, although one or more of the parties is likely to be aware of the potential for confrontation.

There may be tension in relationships between the parties and / or a desire to avoid contact with each other at the stage.

1.6.2 ESCALATING
At this stage the conflict has become more open. Here will realize demonstrations or other confrontational behavior. Occasional fighting's throwing of stones etc.

Resources are being gathered in readiness of violence or confrontation (stones, pistols, sharp objects etc).

More strained relationships and polarization between the supporters of each side.

We as peace builders (Guiding and Counseling and Patrons of Christian Union) we should be able to see all this and use the necessary tools to help as we shall see later.

1.6.3 CRISIS
This is the peak of the conflict, when the tension and/or violence is more intense. In a large conflict, this is a period of war, when people on all sides are being killed.

At School level.
- Teaching not going on.
- The school is on fire, buildings are being destroyed.

1.6.4 OUTCOME
- In one way or the other crisis will lead to an outcome. One side might defeat the other(s). One party may surrender or agree to negotiate.
- In any case at this stage the levels of tension, confrontation and violence decrease somewhat with the possibility of a settlement.

1.6.5 POST CONFLICT
Finally the situation is resolved in a way that leads to an ending of any violence confrontation, to a decrease in tensions and to a more normal relationship between the parties.

However, if the issues and problems arising from their incompatible goals have not been adequately addressed, this stage could eventually lead back into another latent stage.

GROUP WORK
In your group, share out a conflict case you are aware of. At what stage is this conflict. State what happened at every stage.

2.   **<u>CONFLICT BEHAVIOUR</u>**

With reference to the animal conflict handling style. A picture of a particular animal resembles a particular style of resolving a conflict.

<u>DONKEY</u>
-        Referred to as very stubborn.
-        Refuses to change his or her point of view.

<u>ELEPHANT</u>
-        Referred to as an animal that blocks the way.
-        Stubbornly prevents the group from continuing a long the road they desire to go.

<u>LION</u>
-        Runs away as soon as he or she senses tension, conflict or any unpleasant job.
-        This may mean switching quickly to another topic (flight behavior)

<u>OSTRICH</u>
-        Buries his or her head in the sand and refuses to face reality or admit there is any problem at all.

<u>TURTLE</u>
-        Withdraws from the group, refusing to give ideas or opinions.

<u>CHAMELEON</u>
-        Changes colour according to people he or she is with.
-        Will say one thing to this group and something else to another.

<u>OWL</u>
-        Looks very solemn and pretends to be very wise.
-        Always talking in long words and complicated sentences.

<u>MOUSE</u>
-        Too timid to speak up on any subject.

<u>MONKEY</u>
-        Fools around, chatters and prevents the group from concentrating on serious business.

Using the above 'Animal Conflict Style' we can capture fine possible orientations to conflict according to K. Thomas model:
(a)   Competitive.
(b)   Co-operative.
(c)   Compromising.
(d)   Avoidance.
(e)   Accommodated.

A person's self-assertion and affection will determine what orientation style he will maintain.

Not one of the orientation styles is wrong or right. Every style can be useful and effective in certain situations, e.g. competitive – when quick definite decision is needed.

(a)   COMPETITIVE
-     A person tries to maintain himself in the situation.
-     Not lenient but rather reluctant and unmovable in his/her arguments.
-     To compete, people take a power orientation and use whatever power seems appropriate to win.

 (b)   CO-OPERATIVE
-     Both assertive and co-operative.
-     They assert their own views while also listening to other views and welcome differences.
-     They attempt to work with others to find solutions that will fully satisfy the concerns of both parties.
-     This approach involves identifying the concerns that underline the conflict by exploring the disagreement from both sides of the conflict, learning from each other's sight, and creatively coming up with solutions that address the concerns of both.
        • They work through the conflict.

(c)   ACCOMMODATING
-     They are unassertive and very co-operative.
-     They neglect their own concerns to satisfy the concerns of others.
-     They often give in during a conflict and acknowledge they made a mistake or decide it is not big deal.

(d)   AVOIDING
-     People who avoid conflict are generally unassertive and un-cooperative.
-     They do not immediately pursue their concerns or those of other person, but rather they avoid the conflict entirely or delay their response.
-     They perceive conflict as hopeless and therefore something to be avoided.
-     Differences are overlooked and they accept disagreement.

(e)   COMPROMISING
-     Compromises are moderately assertive and moderately co-operative.
-     They try to find first mutual acceptance solutions to conflicts that partially satisfy both parties.
-     Compromisers give up less than accommodators but more than competitors.
-     They explore issues more than avoiders but less than collaborators.
-     Their solutions often involve 'Splitting the difference' or exchange concessions.

Note: Conflict is mutual difference best resolved by co-operative and compromise.

3.   **BIBLICAL PERSPECTIVE TOWARDS AGGRESSION**

- Because conflict cannot be prevented or avoided, it therefore needs to be managed.
- Biblical examples of conflict:
  - (a)   Jesus and the Pharisees.
  - (b)   Paul and Barnabas about John Mark.
  - (c)   Paul and Peter in Galatians.
  - (d)   Early Church at Jerusalem Council (Acts. 15)
  - (e)   The two women arguing over a child and Solomon's wisdom.
  - (f)   God and Adam (fall of man).

4.   **BIBLICAL BASE FOR CONFLICT MANAGEMENT**

Not only does the Bible allow room for aggression but it also gives basic principles for handling conflicts.
- (i)   The command to love is the base of Christian relationship.
- (ii)   Reconciliation is always emphasis for Christian conflict.

Matt. 5:9
"Blessed are the peace makers, for they will be called sons of God."

2 Cor. 5:19b
"….And he has committed to us the message of reconciliation."

Christ our peace reconciled the Jews and Gentiles to become one body in Christ.

Wall of hostility and barrier destroyed and this is our responsibility as Guiding and Counseling and Patrons of Christian Union in our schools. Eph. 2:14 – 18 (read).
- (iii)   Tolerance is a characteristic of Christian relationship.
- (iv)   Arbitration is necessary when all personal attempts fail.

5.   **RULES FOR A FAIR FIGHT: HOW TO KEEP TENSION HEALTHY**

Speed leas, co-author of mastering conflict and controversy, writes about a church that was mired in 'dissension between the new comers and long-time members'. At an all-day meeting, the congregation drew up guidelines for how they would handle their conflict. Some of those guidelines: -
- (i)   **Conflict** can be **healthy and useful** for our church. It is key for people to differ with one another.

- (ii)   Resolution for the sake of quick agreement are often worse than agreements that are carefully worked out overtime.

(iii)   Fair conflict management includes: -
- Dealing with one issue at a time.
- If more than one issue is presented, agreeing on the order in which the issue will be addressed.
- Exploring all the dimensions of the problem(s).
- Exploring alternative solutions to the problem(s).

(iv)   If any party is uncomfortable with the forum in which the conflict is raised, it is legitimate to request and discuss what the most appropriate forum might be.

(v)   Inappropriate behavior in conflict includes; but not limited to: -
- Name calling.
- Mind reading (attracting evil motives to others).
- Inducing guilt (e.g. look how you have made me feel).
- Rejecting, deprecating or discrediting another person.
- Using information from confidential sources and indicating that such information exists.

(vi)   Fair conflict always allows people who are charged with poor performance or inappropriate behavior to:
- Know who their accusers are.
- Learn what their accuser's concerns are.
- Respond to those who accuse.

"With these and other agreements in place" Leas writes, 'the congregation, especially the trustees was able to work through a variety of conflicts.'

4.2   **Traditional African peace building and conflict resolution methods.**
The students felt that traditional peace building and conflict resolution methods are still relevant. These are in line with what Rev. Elijah Odhiambo says in CHURCH AND CULTURAL MODELS IN CONFLICT RESOLUTION, (2008). The following are some of the traditional approaches to conflict resolution:

- Sacrifice of animals by two hostile communities to God.
- Ritual cleansing – for offences like rape, incest or murder. For the murder of a relative, a bull was killed and the offender put in a grave and blood poured on him, to cleanse him.
- Story telling – especially to children. They were told stories of people who went to war and were killed. This warned children against fighting or killing.
- Communal eating and drinking-in happy times like when children are born.
- Intermarriages between clans and tribes – brought about peace.
- Reciprocal self-help-working on each others farms without any payment.
- Pouring libation to ancestral spirits – meant to get blessings for those who believe.
- Exchange of gifts-between individuals and communities.

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- Sharing kola nuts-especially among West Africans and some coastal people of Kenya.
- Consulting the oracle-brought people together.
- Initiation-like circumcision of boys brought people together by forming age sets.
- Funeral rites-people came together, helped each and ate together.
- Respect for elders-were a symbol of wisdom, values and communal protection.
- Use of proverbs-meant to make people think before acting.

They also observed that traditional rules, procedures and methods ensured communal health, durable peace, real reconciliation and where necessary restitution and rehabilitation. The methods were ethical and elaborate. Conflicts were resolved openly, the methods and procedures were popularly accepted, they fostered a spirit of peace and mutual respect for both the individuals and the groups in times of peace and conflicts, they were expeditious, effective and restorative and this brought about communal harmony.

4.3   **Networking for peace in schools and communities**
Students proposed that the following can improve networking for peace in schools and in the society:
- Worshipping together, prayer groups, bible study groups.
- Peer mediation.
- Games and sports – Tecla Lorupe peace run in West Pokot, bull fighting in Kakamega.
- Workshops and seminars.
- Christian crusades – people come together as Gods children.
- Tree planting – school and communal, people make peace with the environment.
- Social gatherings – people dance together and share many things.
- Picnics, concerts and parties.
- Celebrations – like the day of the African Child and Women's Day. People meet to focus on the welfare of children and women.

4.4   **Promotion of strong interdenominational dialogue in schools and communities.**

- Students should be admitted to schools from different faiths and religions.
- There should be interdenominational socialization through music, drama, sports and games.
- Students should accept each other despite their denominational differences.
- Student based denominational organizations like Christian Union, Young Christian Students, Seventh Day Adventist should preach love and peace through seminars, rallies and fellowships.

In the communities, church leaders should:

(i)   Preach love and peace because they have the ability to bring people together, since they are influential in their religions. Furthermore, religion has really permeated the lives of people, giving the religious leaders the focus and the tools necessary for peace building. Moreover, with their strong communal and regional connections, they have the authority to intervene in conflicts. Indeed the NATIONAL COUNCIL OF CHURCHES OF KENYA REPORT ON THE NATIONAL PASTORS CONFERENCE, (2008), proposed:

(a)   Facilitating inter-community dialogue, mediation and reconciliation meetings,

(b)   Facilitating the strengthening of inclusive peace committees,

(c)   Promoting and strengthening traditional, religious and state dispute resolution mechanisms,

(d)   Develop Bible study guides and materials on peace building, national healing and reconciliation,

(e)   Facilitating meetings and events to promote good neighbourliness,

(f)   Training clergy in basic counseling skills to assist the internally displaced people and home communities,

(g)   Facilitating inter and intra community exchange visits,

(h)   Facilitating inter-denominational pulpit exchanges among member churches,

(i)   Organising peace building and intercultural events including: music festivals, sports tournaments, games, school competitions and,

(j)   Facilitating national, regional and district ecumenical conferences on national healing and reconciliation. It was further felt that guests from different faiths should be invited to school functions to make people learn to respect different faiths and religions.

4.5   **Reconciliation and healing initiatives in times of conflicts.**

Dialogue, tolerance, forgiveness, prayers, empathy and support, frequent visits and encouragement and learning to understand and accept the results of conflicts amicably resolved were enumerated as some of the initiatives.

5.0   **ISSUES AND CHALLENGES**

At the school level, the following were identified:

(a)   Inadequate resources-textbooks for students, reference books for teachers and other teaching and learning materials.

(b)   Time for teaching – no specific, allocated time for teaching peace education.

(c)   Teachers concerns – who should teach? Guiding and Counseling teachers or Christian Religious teachers.

(d)   Subject is not examinable – some students were not interested.

(e)   Peace education versus life skills education. Any difference? Any overlaps?

At the community level, it was observed that:

(i)   There is limited peace education.

(ii)   Limited networking of peace.

(iii)   Inadequate capacity building for peace.

(iv)   Limited research and analysis on peace and conflicts.

(v)   Weak reconciliation and healing initiatives.

(vi)   Inadequate inter faith dialogue.

6.0   **CONCLUSION**

The last two years have been critical. Stakeholders in the education sector in Kenya call for a review of the education system. For example, the secondary schools Principals' conference of 2008 theme was on education for national unity while that of 2009 was redefining education. This year, 2010, the theme was on education for vision 2030. In this report, the students and the teachers have strongly advocated for the inclusion of peace education in the formal school curriculum.

Kenya's first national goal of education is about fostering nationalism, patriotism and promotion of national unity. That peace education is going to enhance this can not be gainsaid. For it says: Kenya's people belong to different ethnic groups, races and religions, but those differences need not divide them. They must be able to live and interact as Kenyans. It is a paramount duty of education to help the youth acquire this sense of nationhood by removing conflicts and promoting positive attitudes of national respect which enable them to live together in harmony, foster patriotism in order to make a positive contribution to the life of the nation. Coincidentally, Kenya vision 2030, has something on security, peace building and conflict management which aims at:

(a)   Promoting processes for national and intercommunity dialogue in order to build harmony among ethnic, racial and other interest groups.

(b)   Promoting peace building and reconciliation to improve conflict management and ensure sustained peace in the nation.

(c)   Inculcating a culture of respect for sanctity of human life that does not resort to violence as an instrument of resolving personal and community disputes. This should start with the family, schools, the church and all the public institutions. The peace education curriculum is therefore, in line with vision 2030.

Finally, the new constitution is about radical reforms. It is not just about land ownership, resolution of historical injustices, unequal opportunities for production, employment and wealth creation, but is also about fundamental reforms in the education sector. Currently, there is talk of schools being grouped as public and private as opposed to national, regional, community and private. There is also a proposal for the establishment of two national secondary schools in each of the 47 counties. Hopefully, this restructuring will make the

peace education curriculum very relevant for it will be part of the national institutional framework that will prepare the youth by giving them the knowledge, skills and attitudes that are indispensable for a democratic, globalised and pluralistic society.

7.0 CONFLICT MANAGEMENT

It is the process of setting a dispute when it occurs or working out of a settlement to diffuse the conflict.

Conflict management refers to programs that teach individuals concepts and skills for preventing, managing and peacefully resolving conflicts, the label for the variety of ways by which people handle grievances standing up for what they consider to be right against what they consider being wrong.

Other definitions are: -
  (i)   Patching up differences.
  (ii)   Relaxation or cassation of tension/hostility/strained relationship.
  (iii)   Reservation of broken relationship.
  (iv)   Bringing together of opposing parties/groups.
  (v)   Creation of peace.

7.1 PROCESS OF RESOLVING A CONFLICT/STEPS OF RESOLVING A CONFLICT
  1.   Recognizing that a conflict exists.
  2.   Diagnose the nature of the conflict and causes.
  3.   Examine the grievances of the two parties.
  4.   Determine how far the conflict has advanced.
  5.   Look for possible solution.
  6.   Implementing the solution.
  7.   Follow-up action to see the effectiveness of the solution.
  8.   Peace building after solving the conflict action is taken to prevent recurrence of the conflict.

7.2 CONFLICT MANAGEMENT
Refers to programs that teach individuals concept and skills for preventing, managing and peacefully resolving conflicts; the label for the variety of ways by which people handle grievances standing up for what they consider to be right and against what they consider to be wrong. The goal of conflict management is to intervene in ways that make the ongoing conflict more beneficial and less damaging to all sides.

Another definition is the assistance given to stakeholders in a disagreement to discuss issues, repair past injuries, and develop the tools needed to face disagreement affectively.

The most famous and universally applied conflict management strategies include:
- o collaborating – win/win
- o compromising – win some/lose some
- o accommodating – lose/win
- o avoiding – no winners/no loser

COLLABORATING: WIN/WIN
It aims at finding a solution that satisfies the conflicting parties and its applicable where 60th parties desire to solve the problem and are willing to work together towards a mutually acceptable solution. It is about willingness to accept as valid interests of the other party whilst protecting one's own interest. It offers a chance for consensus.

The process is time consuming and sometimes selfish interests override the others. However, it helps maintain relations.

There is an independent mediator who plays an active role, advises both or all groups, acts as an intermediary and suggests possible solutions. This strategy was used most during the 2007 Post Election Clashes in Kenya. Also during the Nigerian-Biafra War, 1967 – 1970. The conflict was a result of economic, ethnic, cultural and religious tensions among various Nigerians.

Power sharing therefore is a 'face saving mechanism' because usually rivals realize the cost of war in terms of resources, energy and lives taken.

COMPROMISING: WIN SOME/LOSE SOME
Used to solve conflicts when people at equal status are equally committed to goals in order to save time by reaching intermediate settlements on individual parts of complex issues.

It's a strategy for settling things down temporarily while figuring out what needs to be done. It's a rapid agreement and may not work if initial demands are too high. An example is in Kenya 2007, clashes compromising between the two rivals paved the way for dialogue and eventually collaboration.

ACCOMMODATING: LOSE/WIN
The fundamental premise in this strategy is working towards a common purpose, which is more important than any of the peripheral concerns. The trauma of confronting differences may damage fragile relationships. The accommodating comes when you don't mind losing on your end. Choosing this strategy means willing to let go one's desires and focus on the expectations of the other party in the conflict. However, one must be willing to accept the facts that he/she might end up getting less attention and credibility. The resource and border conflicts such as Kenya and Uganda Migingo Island in 2009 is one example. An agreement was reached through dialogue. The Kenyan government lost face and credibility but allowed peace to prevail.

COMPETING: WIN/LOSE

Competing is a style in which one's own needs are advocated over the needs of others. The strategy has, low regard for future relationships, and the exercise of coercive power. Competing tends to result in responses that increase the level of threat and pretty predictable and problematic actions such as: trying to overpower the other person physically or verbally, trying to manipulate the other person into doing what they want, or, one or both parties may decide to avoid the conflict by pulling back.

In work places it's the order of the day where employers and their workers are always at logger head on issues of management and pay parks.

AVOIDING: NO WINNERS/NO LOSERS

The fundamental premise here is having no time to address the underlying issue. That is avoiding conflict by withdrawing, side-stepping, or postponing. It is used when the matter of conflict isn't worth the time and energy to be put at stake, or when the time and place is just not right to address the issue.

Often being unassertive and uncooperative can also represent a delay tactic. Conflict avoidance is a strategy used to avoid problems in the workplace and in relationships. In the workplace, conflict avoidance can be used to maintain or improve efficiency, while in relationships if it is often employed when one or neither side wants to address a challenging issue. For this reason this is a controversial approach, because it calls for ignoring the problem at hand. However for minor issues conflict avoidance ca ultimately be a winning strategy because either the problem goes away on its own or you avoid the risk of turning something small into a much bigger issue.

ROLE OF RELIGION IN CONFLICT MANAGEMENT

Popular portrayals of religion often reinforce the view of religion being conflictual. The global media has paid significant attention to religion and conflict, but not the ways in which religion has played a powerful peace making role.

Rituals are a powerful means of communication and allow for multiple interpretations. They can also reinforce commitment to values in times of crisis, and myths translate complex problems into manageable cognitive structures.

Religious peace-building can provide a spiritual basis for transformation, compensating for mechanistic conflict resolution models. Virtually all religious traditions incorporate ideas of peace; positive interpretations of values, myths, texts and images can be woven into the fabric of peace narratives as religious actors attempt to mobilize people towards reconciliation.

ORGANIZATIONS INVOLVED IN SOLVING CONFLICTS

- African Union.
- East African Community.
- United Nations Organization (UNO). They use peaceful methods and if they fail, Peace-Keeping forces intervene. It also uses political, economic and military sanctions on the warring country.
- North Atlantic Treaty Organization (NATO) runs workshops for the African Union's Officers within the Deployed Integrated Task Force (DITF).
- African Centres for Peace Education and Training (ACPET). Angola Centres for Teaching Peace Workshop. Creative Workshop for Children.

CHALLENGES IN CONFLICT MANAGEMENT

African Union faces institutional challenges such as the capacity of security forces and other governmental agencies to prevent mitigate and manage conflict.

- Challenge lies in ensuring coordination of the activities of the different agencies, the harmonization of national legislation with those of neighbouring states to give effect to the collaborative and cooperative nature of the international agreements and the enactment of laws and development of related policies that implement these international treaties and agreements.
- Instability in neighbouring states has resulted in increased cross boarder conflicts, proliferation of small arms and humanitarian crisis resulting in the loss of life and property.

METHODS OF RESOLVING CONFLICTS

Peaceful methods of resolving conflicts.
- Arbitration.
- Mediation.
- Negotiation/Diplomacy.
- Litigation.
- Collaboration.
- Problem solving workshops.
- Compromising methods.
- Policing.
- Religious action.
- International agreement.
- Use of Peace Keeping Missions.
- Legislation.

1. **<u>ARBITRATION</u>**

   It is like an informal court where a neutral person (arbitrator) is chosen to resolve the dispute. He listens to both sides and helps the reach an acceptable decision.

   <u>Procedure followed in arbitration.</u>
   - (a) Conflicting parties should be ready to present their cases as they know it.
   - (b) The arbitrator listens to the complainant story and asks questions to clarify some aspects of the story. The other group also asks questions.
   - (c) The second group responds to the story through a representative. The arbitrator asks questions for clarification.
   - (d) The arbitrator follows laid down rules considers the facts, and then makes a decision.

   Note: It's the most preferred method because it is cheaper and helps the parties involved avoid negative publicity.

2. **<u>MEDIATION</u>**

   A neutral person tries to help two conflicting group reach an amicable agreement. The involved parties must be willing to listen, come up with good ideas to help settle disagreement. The mediator is not to impose a decision on them.

   <u>Steps followed in mediation.</u>
   - (a) The mediator explains the rules.
   - (b) The two conflicting parties explain in their own words what the problem is.
     - The complainant explains first then the other party.
     - Neither party should interrupt the other.
   - (c) The mediator summarizes the stories from each party after listening;
     - Also identifies the facts.
   - (d) Solutions are suggested by the mediator.
     - The parties are invited to give their opinions of proposed solutions.
   - (e) Depending on the two looked at a fresh and then acceptable solution identified.
   - (f) An acceptance agreement is then reached by both parties.
     - The agreement is written down.
     - Each party must be committed to it/signs.

3. **<u>NEGOTIATION</u>**

   Discussion between the conflicting parties to reach an agreement over a dispute. They have to solve their conflicts themselves.

Steps followed in negotiation

(a)   <u>Facts finding</u>
- o All facts about the conflicts to be solved are found out.
- o Interest of the parties are looked at.
- o Laws or guidelines that will be in operation are also addressed.

(b)   <u>Discussion</u>
- o Friendly environment must be cultivated during the discussion.
- o Possible solutions worked out.
- o Should be a give – and – take solution.

(c)   <u>Reaching an agreement</u>
- o Involved parties must show willingness to compromise for any negotiation to succeed.
- o Points of agreement reached must be fair to both parties.
- o They should both feel they have benefited from the process.

4.   **LITIGATION**
- Disputing parties can take one another to court.
- Judgment made are binding to both parties.
- There is however room/provision for appeal to a higher court if a party is dissatisfied.

5.   **LEGISLATION**
Parliament can enact laws that control conflicts.

6.   **PEACE-KEEPING MISSION**
These are sent to foreign countries in war torn areas to ensure and affect ceasefire on a truce.

7.   **PROBLEM SOLVING WORKSHOPS**
- Used where there are deep-rooted and protracted dispute.
- Involves the warring parties who discuss in presence of a facilitator.
- Both the conflicting parties participate in working out a solution.

8.   **COMPROMISING METHOD**
Here there is no winner or looser. It is based on bargaining by the involved parties in order to arrive at acceptable solutions. It is commonly used to solve political coercion conflicts, religious, cultural and social conflicts. In the 2007 – 2008 Kenya Clashes, the conflicting parties had relatively equal power and mutually independent goals compromise of the conflicting parties paved way for dialogue and eventually collaboration.

9.   **COLLABORATION**
Conflicting parties willingly resolved their disputes and arrive at suitable solution. Was used in Kenya during the 2007 post election clashes. The two parties PNU and ODM were to collaborate for peace to prevail in the country.

10. **POLICING/ARMS INSPECTION**
    - Policing involves maintenance of law and order.
    - Mostly used in areas where there are clashes.
    - Presence of police deters crimes which are sources of disputes.
    - Arms inspection is carried out to build confidence and prevent misunderstanding between worrying parties.

11. **RELIGIOUS ACTION**
    Religious leaders are called upon to resolve disputes of religious, social or even political nature.

12. **INTERNATIONAL AGREEMENT**
    Used to settle disputes between countries e.g. border disputes, resources utilization.

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Communication Principles for Managing Conflict

1. Declare allegiance to God

2. Be ready to be proved wrong

3. Send "I" messages rather than "you" messages

4. Explain your reasoning

5. Speak to the issue not the person

6. Pursue understanding before agreement

7. Pursue a win-win resolution

8. Make unity a major concern

Ten General Rules for Dealing with Conflict

1. Ask whether it is worth it or not

2. Make approach concern for the person

3. Seek understanding through inquiry before accusing

4. Separate facts from rumor or partial information

5. Consider how much stress the relationship can bear

6. Put yourself in the other person's place

7. Address behaviors rather than motivation

8. When you detect defensiveness, give assurances of friendship

9. Acknowledge and summarize what the other person has said

10. Believe a win-win situation is possible

BASIC PEACEMAKING PRINCIPLES

The two excerpts below provide additional principles for approaching conflict. The "Four G's" provide a framework for addressing the personal issues in any conflict. The "PAUSE Principle" is a strategy for negotiating the substantive issues in a material conflict. The principles in both excerpts are rooted in biblical concepts and give an opportunity to achieve reconciliation while finding solutions to conflict.

The 4 **G's** of Peacemaking
1. **G**lorify God: how can I glorify God in this situation? (I Cor. 10:31)

2. **G**et the log out of your own eye: examine your own attitude first and confess any sin or contribution you may have made to the conflict. (Matt. 7:5)

3. **G**ently restore: approach the situation with love and grace, with the goal to restore the person and not condemn them. (Matt. 18:12-14)

4. **G**o and be reconciled: pursue genuine forgiveness and reconciliation. God calls us to forgive others the same way he has forgiven us. (Col. 3:12-14)

The **PAUSE** Principle of Negotiating
Adapted from Philippians 2:3-4, Matthew 7:12

1. **P**repare: this step can include components such as: prayer, identifying the issues, exploring various options, seeking counsel, etc. Any possible solutions should be based on Biblical principles.

2. **A**ffirm Relationships: It is important to treat people with respect even when going through a negotiation situation. Communicate respectfully and seek to understand their point of view.

3. **U**nderstand interests: a position on an issue is usually the desired outcome, while the interest is what motivates people to do something. In negotiations, it is usually better to focus on the interests in order to arrive at an acceptable solution.

4. **S**earch for Creative Solutions: try to avoid the premise that there is only one solution the problem. Try to come up with as many viable solutions as possible and then make a decision on the one(s) which would satisfy both parties and resolve the situation.

5. **E**valuate options objectively and reasonably: try to keep the discussions as objective as possible, trying to see the issue from the other person's point of view. Once a solution is agreed on, a written agreement might be helpful in order to avoid any misunderstandings.

The "Four G's" and the "PAUSE Principle" are excerpted from *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*. © Ken Sande. Used by permission. www.Peacemaker.net .

LIFE SKILLS
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MEANING OF LIFE SKILLS

Life skills are abilities that help people to develop positive behaviours so that they are able to deal effectively with the demands and challenges of everyday life. These abilities assist people to deal with issues in a constructive and effective way. They help people to gain confidence in themselves with other people and the community.

Life skills have been defined by the World Health Organization (WHO) as "abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life."

Life skills are distinctly different from physical or perceptual motor skills, such as practical or health skills, as well as from livelihood skills, such as crafts, money management and entrepreneurial skills.

Types of life skills
Life skills can be considered under the following groups:
1. Reflective skills. These are skills that help people make effective decisions in life. Examples of such skills are critical thinking, decision – making and problem solving.
2. Personal skills. These are skills that help people know who they are and what they are capable of doing. Examples of these skills are self-awareness, self –esteem, assertiveness and coping with emotions and stress.
3. Interpersonal skills. These are skills that help people to know how to live with other people in society. Examples of these skills include assertiveness, negotiations, friendship, association, effective communication and conflict resolution.

Application of life skills in life challenges:
As form two students, think about the life challenges that you have at your age? Some of the life challenges a form two students can face could be:

- Peer pressure. Am I able to stand by my principles? Is my friend's influence too strong for me?

- Irresponsible sexual behaviour. Am I able to have self-control even at the expense of losing a friend? Am I able to avoid situations that can lead to sexual temptation?

- Boy-girl relationships. Most of the time at the adolescent stage, one is faced with the challenges of relationships with the opposite sex. Questions one faces on the kind of friend to have include:-what kind of friend should one have, to what extent should the relationship go, and is one able to say no to bad friendship?

- Respect of authority. For example parents, teachers and prefects. Am I able to avoid situations that show disrespect to those in authority?

Ways in which life skills can be applied in life challenges

Life skills are often applied through practices

The following are examples of life skills that one may find useful for personal development in the process of making important moral decisions in one's life.

(a) Critical thinking

This is the ability to analyse and make value judgments about the situation. The person concerned weighs the advantages and disadvantages in the situation in order to make appropriate decision. A critical mind offers solutions. It makes suggestions and provides alternatives.

For example in trying to create a just society, one can use critical thinking by challenging and exposing all forms of injustices in society such as bribery, corruption, mismanagement of resources, child abuse and neglect, rape and violence against women.

Providing constructive criticism to leaders in government and churches , teachers, parents and fellow students. People should apply critical thinking in everything they do and encourage one another to develop their skills.

(b) Creative thinking

This is the ability that enables one to explore the available alternatives and consequences of one's actions. It involves coming up with new ways or ideas of dealing with situations or issues. It requires imagination and originality. It contributes to both decision making and problem solving. You can use creative thinking to create a just society by recognizing that God has given you these gifts to develop yourself and use them for the improvement of your life and that of other people.

The skill of creative thinking can be used in the management of resources and preservation and conservation of the environment. You can also come up with new ideas and inventions that are aimed at the improvement of the quality of the human race.

(c) Decision – making

This is a choice that one makes after thinking and choosing from many alternatives. It is a part of the problem solving process that deals with selecting a course of action from among two or more options.

There are two main types of decision. Namely:-

(a) Impulsive

This is acting suddenly without thinking about what might happen. For example in case of irresponsible sexual behaviours, one regrets later on the decision made. This may have negative effects on the individual. Like pregnancy that is unplanned for, contracting STI or HIV and AIDS.

(b) Rational

This is based on reason you think before making a decision. Examples of situations that require decision making:- choice of friends; it is important to make wise decision when choosing friends. Personal health, one should choose to be healthy. Risky situation - One should choose to avoid risky situations.

Steps to be considered in decision making process
• Identify the problem.
• Gather and analyse the facts.
• Come up with choices of solving the problem.
• Evaluate alternatives. Look at the strengths and weakness.
• Select the best among the alternatives.

The following can contribute to effective decision making
• Education.
• Exposure to mass media.
• Family back ground and religious beliefs practices

Responsible and positive decision making can contribute to the creation of a just society. For example, if good decisions are made by government leaders and politicians, they are likely to bring prosperity and peaceful co-existence among people. If bad decisions are made, a country may lack unity and people may be divided along ethnic lines.

(c) Self esteem

Self-esteem is the opinion one has about him or herself. It depends on one's attitude especially how one values himself or herself as a person. It also depends on other factors such as purpose of life, independence, place in the world, potential success, strength and weakness, social status and how one relates with others. Self-esteem depends on an individual's confidence and satisfaction about one's skills and abilities. It is usually achieved through experiences of personal success and it facilitates an individual to cope with challenges when they arise.

One may have a low or high opinion about themselves. A person who has high esteem is confident, outgoing, social, appreciates oneself, is realistic and independent. On the other hand, a person who has a low self-esteem is always inconsistent , shy, withdrawn, naive, feels inadequate and has no self-confidence. One with low self-esteem can easily engage in unhealthy behaviours like drug taking violence and stealing, etc. People with high self esteem may contribute to creating a just society because they will have positive attitude in whatever they do. Self-esteem life skills can be enhanced by living values such as love, honesty simplicity, respect and humility. People with high self-esteem are capable of acting on their own best judgment without feeling excessive guilt or regret if disapproved by others. They accept compliments and are able to work with and socialize with others, thus enhancing positive self-image.

High self-esteem helps to surround oneself with other people who make one feel good and are sincere in their efforts. It helps you avoid people who treat you badly and make you feel less of a person. It makes you in the company of those who bring the best out of you. People with high self esteem avoid being manipulated. Development of self-confidence is a way of enhancing self-esteem. There is need for one to develop self-confidence by thinking and saying positive things about one self. People with self-esteem tend to be happier in general. They live a more enjoyable life and are more successful at what they do. Self-esteem and academic achievement are closely related.

Students who do well in school have positive self-esteem or self-concept in their later life.

Assertiveness

This is the expression of our feelings in a sincere, instant and open manner without hurting the other person. One stands up for what they want. Young people are often tempted to give into someone's desires whether it is peer pressure or something idealized in the media. However if they say that they want or feel and explain why they have chosen a certain action or decision, then they can do what they want or feel and explain when they have chosen a certain action or decision then they can do what they really want without hurting another person.

Assertiveness is the ability to make decisions and hold on to them independently. One is confident in what she/he believes to be true. People who are assertive are aware of their rights and demand them when they are violated. They are able to express their feelings, thoughts and needs in an open and honest way. Assertive people have high levels of self-confidence, self-worth and self-esteem. They are also honest with themselves and to others. Assertive skills can be used in situations such as refusing to bow down to peer pressure. It is important to realize how one can become aggressive and disrespectful to other people. Assertiveness implies expressing our views while respecting those of others.

Assertive people can contribute to creating a just society because they have positive attitudes in whatever they do. Such people have confidence in themselves and will encourage others to gain the same confidence and to respect themselves and other people. The following factors enhance assertiveness:
- loving and regarding oneself positively enhances assertiveness as one knows what he/she wants;
- effective communication as one is able to put cross what he or she thinks and is understood by others.
- self-confidence where by one believes in his or her own abilities; he or she is likely to be more assertive
- respect for self and others enhances assertiveness and one will not allow something harmful to affect him or her and even affect others.

Knowing your personal rights and taking responsibility for your actions enhances assertiveness. Having a personal stand on issues will limit chances of being manipulated by others. Assertiveness

as a skill can be applied by saying no on issues you do not approve of without feeling guilty or fearful. Development of values such as honesty, respect, responsibility and integrity will enhance development of assertive behaviour.

Situations that call for assertive response

The youth face challenges today that call for one to be assertive. Example of such challenges includes:-

- Sexual abuse: One needs to be assertive and say no to the offenders' neglect of children by parents. When this happens, children can demand for attention of their parents.
- Peer pressure:- is a delicate situation where one needs to be firm and refuse to be manipulated. Negative per pressure must be resisted through use of assertive responses.
- Threats: sometimes one may be threatened of dire consequences if he or she does not succumb to wishes of a group of others. One has to be assertive and say no without feeling guilty or fearful.
- Dangerous situations: these could include being in the company of a friend who is enticing you to do wrong such as stealing. One has to be bold enough to say no without fear or feeling guilty.
- Things that are unlawful: for example, one may entice you to handle banned substances such as illegal drugs or illegal possession of weapons such as guns with a promise of hefty payments. In such a case, one should be assertive and refuse to be manipulated or misused.

Life skills related to peace

In life people go through many challenges. In order to face challenges, one needs life skills. Life skills help an individual to form attitudes, opinions and values on life issues. Consequently, a person who is equipped with life skills can make rational decisions and relate well with others and hence promote peace.

The life skills related to peace are many. However, life skills that will be studied in this sub-section are effective communication, negotiation skills, and non-violent conflict resolution.

Effective communication

Communication is a process of transmitting thoughts, information and meaning from a source (sender) to the receiver and getting intended feedback. People communicate through verbal, non verbal or written. Communication is basic to all relationships. No group can exist with communication which has to be understood by all. An idea may be useless, however, great it is until it is transmitted and understands by others.

Effective communication is promoted through the following living values:-

1. **Simplicity.**

   The message should be simple, straight forward and plain. Such messages will be understood by the receiver and desired feedback given by the sender.

2. **Co-operating**

   Having a sense of unity and purpose promotes effective communication, for the parties involved will then understand each other. Freedom to express one's opinion enhances effective communication for one can clearly state what he or she thinks about an issue. When there is clarity of information, then people understand each other.

3. **Love**

   Effective communication takes place best where there is some deep concern for others. One can listen keenly and communicate back his or her feelings in sincere way.

4. **Tolerance**

   Having room to accept the other's views without necessarily agreeing with them enhances effective communication. Since a lot of patience is involved, one can put up with situations without interrupting or showing open disapproval.

Importance of effective communication

Minimizes conflict:- since issues are implied and understood clearly. Helps in establishing rapport between two or more people for they are able to understand and clearly relate to each other. Enhances and fosters good interpersonal relationships hence resulting to harmony co-existence. Boosts conflict resolutions for they are resolved amicably.

Negotiation skills

Negotiation is a formal discussion when people try to reach one agreement over an issue. People disagree at times. However, they can talk their issues out. This fosters co-existence and enhances interpersonal relationships. Negotiation is used in day-to-day life to solve problems. A good example is what happened in Kenya in 2008 during the power sharing deal between the political parties. Negotiation as a life skill is important because it enhances interpersonal relationships when people are able to work out a problem with others in peaceful manners, interpersonal relationships are strengthened.

   i.   Fosters co-existence. Solving problems amicably will foster peaceful co- existence
   ii. Enhances conflict resolution. Negotiation is one way of resolving conflicts among people. Both sides are able to talk on around table and agree instead of going the violent way.
   iii. It may lead to friendship formation and maintenance.

Non-violent conflict resolution

Non violent conflict resolution refers to the process of settling a dispute, when it occurs in a peaceful manner. There are various methods of non-violent conflict resolution that can be used to settle issues. They include:-

i.   Adjudication. This involves a third party who listens to both parties and makes an official decision.
ii. Arbitration. This is the official process of trying to settle a disagreement between two people or groups by considering all facts and opinion.
iii. Resolution. This is when the two parties involved in a dispute are determined to solve it in a satisfactory way so that there are less chances of violence.
iv. Recommendation. The parties involved in a conflict may agree to accept a situation and become friendly again without violence.
v.   Mediation. It involves a person acting as a go-between two conflicting people or groups.

The role of life skills in promoting peace.

They enhance and foster good interpersonal relationship hence resulting in harmonious co-existence and thus promoting peace.

Minimizes conflict since issues are clarified and understood clearly. They help an individual to form attitudes, opinions and values in life issues. Consequently, a person who is equipped with life skills can make rational decision and relate well with other people.

They help one to get along with one's own personality, friends and family, and the society at large.

Deliberate destruction of property, phenomena often associated with strikes or riots are reduced and hence people are able to channel the money that would have been used for repairs in other useful investments. People are able to discover their strengths, potential and hidden talents and use them positively.

Study Exercise

1. What is a skill?.
2. Define the term life skill.
3. James is one of the prefects in form two. In their school the teacher signs before replacing new books. Cosmas who is his friend convinces him to forge the teacher's signature on a book which is not filled up. He agrees and goes a head to sign the book. Which life skills does James lack? What are the possible consequences of his actions?
4. In what ways can the following life skills enhance a peaceful society?
    (a) Creative thinking
    (b) Critical thinking
    (c) Self esteem
    (d) Assertiveness

THE MEANING OF HUMAN RIGHTS

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Human rights are basic standards or entitlements that every human being possesses merely for being human. They are natural and cannot be bought, begged, inherited, or earned. Every person is entitled to human rights regardless of age, sex, colour, race, religion, culture, nationality, creed, language, ethnic group, political beliefs, or socio-economic class.

Human rights may be categorized into three groups namely: civil and political rights, economic, social and cultural rights, and group/solidarity rights. Civil and political rights category of human rights or first generation rights includes rights that have to do with the civil or political status of the human being, such as the right to life, the right to equality, the right to freedom of expression, as well as the right to privacy, to assembly and association, and the right to freedom from torture, etc.

Economic, social and cultural rights or second generation rights have to do with the social, economic, and cultural wellbeing of the person. In this category are such rights as the rights to health, food, water, employment, social security, housing, education, and the freedom of culture, religion, and language.

The group/solidarity rights otherwise known as third generation rights include the rights that through accruing to the individual they can only be claimed in the context of the group/community. In this category are the rights to development, the right to peace and the right to a clean and healthy environment.

1.2.0 HUMAN RESPONSIBILITIES

Responsibilities are duties or obligations that are tied to ones age and ability. As much as a person is entitled to human rights, he has duties on himself and to others in society.

1.2.1 To protect his and other people's rights. This can be done by avoiding irresponsible behaviour such as drug and substances abuse, prostitution, and incitement to violence.

1.2.2 Participate in voting so as to ensure good leadership.

1.2.3 Educate others on the promotion and protection of their rights.

1.2.4 Respect other people's property, for example by reporting any cases of theft to the concerned authority and avoiding destruction of other people's property.

1.2.5 Participate in the economic development of the country through working hard on your job, farming, and setting up of businesses.

1.2.6 Protect and conserve the environment and natural resources and concern for sustainable development, through proper waste disposal.

1.2.7 Promote our cultural heritage by popularizing the local languages, preserving cultural artifacts, respecting other people's culture and diversity. One should also encourage good cultural practices and discourage harmful ones.

1.2.8 Maintain peace and order by reporting lawbreakers, obeying the law and traffic rules.

1.2.9 Citizens should not discriminate against others because of their race, ethnic background, sex, religion, or disability.

As for the children, their responsibilities include:

1.2.10 The duty to respect their parents, superiors, and elders at all times and assist them in times of need.

1.2.11 The duty to preserve and strengthen social and national solidarity. All children are expected to avail their physical and intellectual abilities at the service of the state. They are expected to work hard in schools, so that they can be productive Kenyans in the long run.

1.2.12 The duty to preserve and strengthen the positive cultural values of their community in relation with members of other communities.

THE KENYAN CONSTITUTION

Chapter 4 on the Bill of Rights is the longest and most comprehensive in the constitution.

Part One
1. Rights and fundamental freedoms
2. Application of the Bill of Rights
3. Implementation of rights and fundamental freedoms
4. Enforcement of the Bill of Rights
5. Authority of courts to uphold and enforce the Bill of Rights
6. Limitation of rights and fundamental freedoms
7. Fundamental rights and freedoms that may not be limited

Part Two
e.g. Has to do with rights and fundamental freedoms:
- Right to life
- Equality and freedom from discrimination
- Human dignity
- Freedom and security of the person
- Slavery, servitude, and forced labor
- Privacy
- Freedom of conscience, religion, belief, and opinion
- Freedom of expression
- Freedom of media
- Access to information
- Freedom of association
- Assembly demonstration, picketing, and petition
- Political rights

- Freedom of movement and residence
- Protection of right to property
- Labour relations
- Environment
- Economic and social rights
- Language and culture
- Family
- Consumer rights
- Fair administrative activities
- Access to justice
- Rights of arrested person
- Fair hearing
- Rights of persons detained, held in custody, or imprisoned

Part Three
Specific application of rights
- Children
- Persons with disabilities
- Youth
- Minorities and marginalized groups
- Older members of society
- Business and human rights
- HIV and human rights

Part Four
Is on the state of emergency

Part Five
Is on the functions of Kenya National human rights and equality commission

1.0 THE RELATIONSHIP BETWEEN HUMAN RIGHTS AND RESPONSIBILITIES

The practice of human rights and responsibilities are inter-related issues. The relationship is therefore mutual. Rights and responsibilities are two sides of the very same coin actually viewed from different angles. Man is a social animal. He shivers in isolation. His needs and interests force him to crave for group life and this inevitably transforms him into an associative person. In short, the relationship between human rights and responsibilities entails the principle of reciprocity – he who gives takes and he who takes gives.

<u>HUMAN RIGHTS VIOLATIONS</u>

Human rights violations are manifested in various forms.
These include:

1.1 **Public resources and human rights**

Wastage of public funds on luxurious vehicles by senior government officials and ministers. Corruption, i.e. lack of greater accountability in the management of public funds. Illegal and irregular allocation of forests and other public land.

1.2 **Leadership and human rights**

These include: electoral-related malpractices, misuse of state resources, participation of public servants in political campaigns, and use of incitement and hate speech.

1.3 **Security and human rights**

These are violations by law enforcement agencies, i.e. the police, the military, and the prisons. These include: extrajudicial killings, police and military operations, evictions, torture in places of detentions, and custody harassment of persons with disabilities, inhuman living and working conditions of prisoners and warders, etc.

1.4 **Labour and human rights**

The rights of workers in homes, factories, industries, and on farms are routinely violated.

1.5 **Women and human rights**

Violations against women take a variety of forms; domestic violence (i.e. wife beating), traditional and community practices (i.e. female genital mutilation), son preference, early marriages, dowry related violence, rape, sexual assault within marriage, prostitution and trafficking, pornography, etc.

1.6 **Children and human rights**

Children are economically exploited and physically mistreated. These violations include: sale of children, child prostitution, child labour child pornography, drug abuse, sexual abuse, denied adequate nutrition and health care, and the all too common struggles against diseases, hardship, and family and social traditions that compromise children's humanity and subject them to physical and emotional suffering.

1.7 **Indigenous people and human rights**

These have their indigenous cultures and unique ways of being human. In some cases, corporate interests covet their land resources and in the process they don't become part of the national system of influence and power.

FACTORS THE LIMIT PROMOTION AND PROTECTION OF HUMAN RIGHTS
These include:
1.8 **Lack of human rights awareness**

Because of high levels of illiteracy and poor understanding of human rights.

1.9 **Slow pace of political and governance reforms**

The new constitution has expanded bill of rights, stronger public institutions, including social, economic, and cultural rights that were lacking in the previous constitution. The endemic high level of corruption has also brought about discrimination, impunity, and generally encroachment on fundamental freedoms and liberties.

Inadequate funds

Human rights agencies, i.e. Kenya national commission on human rights, Kenya human rights commission etc. require adequate funds to increase accessibility, improve staff capacity, and generally investigate and monitor human rights violations.

1.10 **Managing public expectations**

People have very high expectations of the human rights agencies. The expectations cannot be met. This is because sometimes they are out of their mandates.

1.11 **Poor linkages with parliament and government**

Cooperation between parliament and government on one side, and the human rights agencies on the other side, is crucial. For instance, parliament is very important in influencing policy legislation and public accountability. There is poor access to government officials and information. There is also poor or lack of understanding by some government officials on the role of human rights agencies. Moreover, poor coordination within various departments makes follow-up utterly difficult.

1.12 **Limitations of rights and fundamental freedoms**

1. A right of fundamental freedom in the Bill of Rights shall not be limited except by law, and the only to the extent that the limitation is reasonable and justifiable in an open democratic society based on human dignity, equality, and freedom, taking into account all relevant factors, including:
   a. The nature of the right or fundamental freedom;
   b. The importance of the purpose of the limitation;
   c. The nature and extent of the limitation;
   d. The need to ensure that the enjoyment of rights and fundamental freedoms by any individual does not prejudice the rights and fundamental freedoms of others, and
   e. The relation between the limitation and its purpose and whether there are less restrictive means to achieve the purpose.
2. Despite clause (1), a provision in legislation limiting a right or fundamental freedom:
   a. In the case of a provision enacted or amended on or after the effective date, is not valid unless the legislation specifically expresses the intention to limit that right or fundamental freedom, and the nature and extent of the limitation.
   b. Shall not be construed as limiting the right or fundamental freedom unless the provision is clear and specific about the right or freedom to be limited and the nature and extent of the limitation, and
   c. Shall not limit the right or fundamental freedom so far as to derogate from its core or essential content.

3. The state or a person seeking to justify a particular limitation shall demonstrate to the court, tribunal, or other authority that the requirements of the article have been satisfied.
4. The provisions of this chapter on equality shall be qualified to the extent strictly necessary for the application of Muslim law before the Kadhis' courts, to persons who profess the Muslim religion, in matters relating to personal status, marriage, divorce, and inheritance.
5. Despite clause (1) and (2), a provision in legislation may limit the application of the rights or fundamental freedoms in the following provisions to persons serving in the Kenya Defence Force, or the National Police Service:
   a. Article 31 – Privacy
   b. Article 36 – Freedom of association
   c. Article 37 – Assembly, demonstration, picketing, and petition
   d. Article 41 – Labour relations
   e. Article 43 – Economic and social rights and
   f. Article 49 – Rights of arrested persons

1.13 Fundamental rights and freedoms that may not be limited
Despite any other provision in this Constitution, the following rights and fundamental freedoms shall not be limited:
   a. Freedom from torture and cruel, inhuman, or degrading treatment or punishment
   b. Freedom from slavery or servitude
   c. The right to a fair trial and
   d. The right to an order of habeas corpus

ADDRESSING HUMAN RIGHTS VIOLATIONS

Human rights are an integral tool for the promotion of peace and security, economic prosperity, and social equality. It is also important to note that human rights are very sensitive and extraordinarily complex issues that can't be achieved by nice words and consensus. They need facing up. Consequently, there is need for structured integration of all aspects of human rights issues at local, national, regional, and international levels. For instance, national policy and action plan for human rights, national institutions for the promotion and protection of human rights, human rights education, and the right to development.
Other measures include:

1.12 Law enforcement to protect and punish perpetrators of human rights violations.
1.13 Challenging traditional attitudes through awareness raising, through education to challenge people's attitudes and mentality to anti-human rights traditional practices.
1.14 Criminalizing violence against women and children by improving or passing laws that protect and punish perpetrators of violence against women and children.

At the school level the following should be considered:

1.15 Gender balance in all governance structures

1.16 Gender sensitivity in all matters of school governance to impediments to either gender participating

1.17 Students' councils in primary and secondary schools to enhance student participation

1.18 Give PTA's legal mandate just like BOG's to enhance parents' participation in school governance

1.19 Provide clear oversight role and mechanism of school governance by all stakeholders

1.20 Provide for due process in student discipline

1.21 Remove all discrimination against non-formal schools

1.22 Provide for safe schools (outlaw all abusive and dehumanizing practices and attitudes)

1.23 Legitimize dissent

1.24 Provide for stand to facilitate respect for all human rights in the education system, especially in schools

1.25 Provide for clear remedies for those whose rights are violated

1.26 Protect whistleblowers whether parents, teachers, students, or workers

FURTHER READING

1. Human rights education in Kenyan schools, a human rights resource book for teachers, Kenya human rights commission (2004).
2. Introducing human rights in secondary schools a teachers' manual legal resources foundation (2003).
3. Public accountability statement; statement of successes and challenges, Kenya national commission on human rights (2003-2008).
4. Sharing a human rights agenda for Kenya, a ministry of justice national cohesion and constitutional affairs (2003).
5. The Kenya constitution (2010).

PEACE EDUCATION

TOPIC:

HUMAN RIGHTS AND RESPONSIBILITIES

By

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HUMAN RIGHTS AND RESPONSIBILITIES

THE MEANING OF HUMAN RIGHTS:

Human rights are those rights which an individual is entitled to by virtue of being human. People are entitled to them regardless of their sex, race, language, and religion.

They have the following characteristics:
1. They are universal, i.e. apply to everyone by virtue of being a human being.
2. They are indivisible; it is not possible to enjoy one right if other rights do not exist. For example, it is not possible to enjoy all other rights if the right to life is not guaranteed.
3. They have limitations; as much as people are free to enjoy their rights, they should also respect the right of other people.
4. They are inalienable; they cannot be taken away from a person by another person.
5. They are derogative; their application may be suspended if circumstances dictate, e.g. during war or the outbreak of diseases, etc.

BASIC HUMAN RIGHTS

Human rights can be classified into three categories:
1. Civic and political rights
2. Economic, social, and cultural rights
3. Solidarity rights

CIVIC AND POLITICAL RIGHTS

They are also referred to as first generation rights. They are liberty-oriented rights. Examples of these rights include:
   a) Right to life
   b) Freedom from discrimination
   c) Freedom of worship, belief and opinion
   d) Freedom of movement
   e) Freedom of assembly and association
   f) Right to vote and be voted
   g) Right to participate in government

ECONOMIC, SOCIAL, AND CULTURAL RIGHTS

They are also referred to as second generation rights. Economic, Social, and Cultural rights relate to people's sense of belonging, dignity, and pressures of cultural practices. Examples of these rights include:
   a) Right to own property (Real and person property)
   b) Right to work
   c) Right to business
   d) Right to education
   e) Right to shelter

f) Right to adequate food
g) Marry and found family
h) Equal pay for work of equal value
i) Leisure and rest
j) Safe and clean drinking water
k) Preserves one's cultural heritage
l) Joint trade unions
m) Social security

GROUP OR SOLIDARITY RIGHTS

They are normally referred to as third generation rights. They refer to rights that we enjoy as communities and other forms of groupings. Examples include:
a) Clean and healthy environment
b) Self determination
c) Development
d) Protection as a minority

THE BILL OF RIGHTS

The bill of rights is a list of rights and freedoms guaranteed to all citizens in a given country irrespective of race, tribe, origin, residence, political opinion, or gender.

The following fundamental rights and freedoms enjoyed by Kenyan citizens are contained in chapter 5 of the Kenyan Constitution:
a) Right to life
b) Right to own property
c) Right to liberty
d) Freedom of conscience and religion
e) Freedom of movement
f) Freedom of association and assembly
g) Freedom of speech and expression
h) Freedom from discrimination
i) Freedom from torture
j) Freedom from arbitrary search and entry
k) Freedom from slavery and forced labor

FACTORS LIMITING HUMAN RIGHTS

Individual rights and freedoms can be denied under the following circumstances:
a) <u>Court order</u>: an individual could be denied his right through an order from a court of law. Once can be arrested.
b) <u>Declaration of state of emergency</u>: during state of emergency, individual rights might be interfered with. For example, in Kenya a state of emergency was declared during the 1982 abortive coup.

c) <u>To suppress riots or rebellion</u>: the government may be compelled to limit individual or people's right in the course of suppressing rebellion or riots in order to restore order.
d) <u>To contain the spread of an infectious disease</u>: an individual right could be denied the freedom of movement in order to control the spread of an infectious disease, e.g. the outbreak of cholera.
e) Public interest: in public interest the government may deprive an individual or his/her rights, e.g. use of land for development projects, hospitals, schools, or roads.
f) During war: individual rights may be violated during war.

RIGHTS STUDENTS ARE ENTITLED TO IN THE SCHOOL

1. Right to be taught
2. Right to participate in games
3. Right to sit for examinations
4. Right to air their views or opinions
5. Right to prayers or worship
6. Right to be a member of clubs/societies in the school

RESPONSIBLE CITIZENS

Types of responsibilities:
1. Personal responsibility
2. Civic responsibility

1. PERSONAL RESPONSIBILITY

These are the responsibilities to the self and the family. Examples of these include:
a) Providing the basic needs to the family such as: food, shelter, and clothing
b) Provision of education to one's children
c) Providing medical care to the family
d) Taking care of one's personal cleanliness

2. CIVIC RESPONSIBILITIES OR STATE RESPONSE

These are the responsibilities to the nation or to one's country. Examples of these include:
a) Obeying the laws of the land
b) Exercising tolerance
c) Paying tax to the state
d) Participating in the development of the nation, participating in development projects
e) Participation in environmental conservation
f) Promoting the rule of law
g) Assisting during natural disasters
h) Fighting corruption by rejecting any form of bribery
i) Should uphold good moral standards, i.e. honesty truthfulness, fairness, etc.
j) Should maintain peace and security, i.e. peace in every important pillar for development

ELEMENTS OF GOOD CITIZENSHIP

a) <u>Loyalty</u>: a good citizen must be loyal to the nation. He/she must put the interest of the nation first before personal interests.
b) <u>Patriotism</u>: this is the love for one's nation. A good citizen must be willing to defend his country at all costs.
c) <u>Obedience</u>: a good citizen obeys the laws of the nation and those in authority.
d) <u>Justice</u>: a good citizen ensures that justice is upheld at all times.
e) <u>Respect:</u> a good citizen respects other people and treats them the way he/she expects to be treated.
f) <u>Cooperation</u>: a good citizen is expected to cooperate with the police and other security agencies in the maintenance of law and order in the country.

WAYS IN WHICH HUMAN RIGHTS ARE VIOLATED TODAY

a) <u>Wife beating</u>: this a violation of her rights. Wife beating is a crime. Many women who have been victims of domestic violence suffer both physical and mental injuries.
b) <u>Rape</u>: the law defines rape as sexual intercourse by a man with a woman without her consent. Some of the reasons given for rape include:
   i. Influence of alcohol
   ii. Provocative dressing
   iii. Sexual hunger
c) <u>Child abuse</u>: violates the rights of the child. Forms of child abuse include:
   i. Child labor
   ii. Neglect of children
   iii. Sexual abuse
   iv. Early marriages
   v. Female genital mutilation
   vi. Corporal punishment
d) <u>Police torture</u>: sometimes used in the process to get information.
e) <u>Detention without trial</u>: an individual should not be detained unlawfully without being tried before a competent court. An individual is assumed innocent until proved guilty by a court of law.
f) <u>Discrimination</u>: violations of discrimination include: color, race, tribe, or level of education. In South Africa where apartheid was practiced there were a lot of conflicts.
g) <u>Wife inheritance</u>: in some African societies, women who have lost their husbands through death are forced to be inherited so as to fulfill the customs of society. This is a violation of human right. Women should be left freely to choose their partners without being forced to remarry somebody she does not want.
h) <u>Female genital mutilation</u>: this cultural practice dehumanizes the rights of the girl child and should not be allowed in our society.
i) <u>Election related violence</u>: misuse of youths during general elections to unleash terror on innocent people is a violation of human rights.
j) <u>Forced labor</u>: people subjected to work in order to earn a living. Mistreating fellow human beings for work is a violation of human rights.

WAYS OF VIOLATING STUDENTS RIGHTS IN THE SCHOOL

1. Canning
2. Forced repetition
3. Sexual harassment by the teachers
4. Denying the students rights to participate in games
5. Segregating students based on their academic abilities
6. Discriminating students based on tribe or race
7. Denying the students the freedom of worship

WAYS OF PREVENTING HUMAN RIGHTS VIOLATIONS

1. Education people about their rights
2. Enforcing the rule of law
3. Promotion of democracy in the society to enhance peace and stability
4. Reporting cases of human rights violations to relevant authorities, e.g. police, FIDA, etc.
5. Punishing offenders
6. Promotion of National cohesion and integration so that communities can co-exist without a problem
7. Through equitable distribution of resources so as to reduce conflicts in the society
8. Discarding primitive and inhuman practices like wife inheritance and female genital mutilation
9. Provision of security by the government

MONITORING HUMAN RIGHTS

The purpose of monitoring human rights is to make sure that they are not violated at any stage and to ensure that they are respected.

BODIES WHICH HELP IN MONITORING HUMAN RIGHTS VIOLATIONS IN KENYA

1. The police
2. The lawyers
3. Trade unions
4. Journalists
5. Religious organizations
6. Parliament
7. FIDA
8. Kenyan National Human Rights Commission
9. The Law Society of Kenya

PEACE AND HEALTH

By

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1.0 MEANING AND CHARACTERISTICS OF GOOD HEALTH

1.1 What is Health?

According to the World Health Organization (WHO), health is being free from illness or injury as well as a state of complete physical, social, and mental well-being. The WHO definition of health recognizes four different aspects of health, i.e.

- Freedom from disease/illness/injury
- Physical well-being/fitness
- Social well-being/fitness
- Mental well-being/fitness

1.2 Good Health

Good health is a health state in which all the four aspects of health are fully satisfied. A person who is in good health is one who is firstly, free from disease, illness, or injury. Secondly, the person is physically fit. Thirdly, the person is socially well and finally the person is mentally well.

1.3 Characteristics of good health

Freedom from disease/injury. This means that one must be free from infection such as malaria, tuberculosis, typhoid, AIDS, or injuries such as spinal injury, fractured limbs, and burns.

The second characteristic of good health is physical well-being, which means properly functioning body systems. The body systems include: respiratory system, circulatory system, nervous system, excretory system, and digestive system among others.

The third characteristic of good health is mental well-being. This entails having an orderly mind, separating what is right from what is wrong/conscience; and separating truth from falsehood. For instance, a mad man who walks naked in public has poor mental health because he does not know that it is wrong to walk naked in public. Drug addicts lack good mental health because there is lack of order in their minds.

Finally, good health is characterized by social well-being. This means, living at peace with oneself and other in society. Proverbs 15:13 states that: "a merry hear makes a good countenance but by the sorrow of the heart, the spirit is broken." The means that person who is happy or merry in the heart is at peace with himself and others. This implies good mental health which lead to good social health and finally good overall health. Care/concern for others is a show of social health which in turn leads to good overall health. Psalm 41:1-1 states: "Blessed in he who considers the poor, for the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive and he will be blessed…."

1.4 LINK BETWEEN HEALTH ISSUES AND VIOLENT CONFLICT

Violent conflict affects people's health in so many ways. Firstly, violent conflict leads to destruction of the health infrastructure. Warring groups use hospitals and clinics either as shelter or logistics centers. The buildings are then targeted and destroyed by owlets and bombs. In fact, scenes of hospital buildings riddled with bullets and bombs abound in war-torn Somalia. Once these buildings and equipment are destroyed. People can no longer access health care.

Violent conflict also hinders people access to health care by driving away health workers such as doctors and nurses, who migrate from their work stations in search of security. People cannot therefore access basic health care service such as for treatment of chronic illnesses. For example, according to the United States institute of peace (USIP), health workers in Afghanistan and Pakistan are targeted by the Taliban. Most of these health workers migrate to safer areas. The effect of this migration is that people cannot access basic health care needs such as vaccination of pregnant mothers and children, as well as treatment of simple illnesses. This leads to a perennially unhealthy population.

Violent conflict can also contain people's access to health care by cutting the supply chains such that important supplies like medicines, medical equipment, water, electricity, among many others cannot reach health facilities. Warring groups can cut the supply chains by attacking and paralyzing the transport system or destruction of infrastructure such as water pipes, electrical lines, bridges, etc. According to the International Committee of the Red Cross (ICRC), in Egypt, 900 people were wounded within 48 hours and in some cases medical personnel were hindered from reaching the injured.

Violent conflict may also affect health by increasing the number of casualties. For example, statistics from the Red Cross-Somalia indicate that the only two hospitals run by the Red Cross in Mogadishu received over 6,000 patients in the year 2010 compared to 5,000 patients with war related injuries in 2009. The hospitals treat both civilian and military casualties. Some of the patients are so injured that their limbs have to be amputated or they have to undergo surgery.

Violent conflict may also affect people's health through sexual violence, whereby women, children, and even men are sexually violated. Very often women and children as young as 13 have been raped by soldiers and rebels. In Eastern Democratic Republic of Congo, Medicines Sans Frontiers treated about 100 women, men, and children in a span of only two weeks who had been sexually assaulted. The victims of rape are infected with sexually transmitted infections and HIV/AIDS. They are also psychologically traumatized, which destroys their health.

Violent conflict leads to migration of people from war zones to safe areas. As the refugees migrate, they carry along with their diseases. According to the United States Institute of Peace, North Koreans who escaped oppression at home and defected to South Korea, were found to be infected with parasites, while 80% of North Koreans who migrated to China reported that they had experienced illness in the past two weeks, but had not received adequate health care. This is attributed to the collapse of the healthcare system in North Korea.

Refugees who migrate accumulate in refugee camps. The crowding often leads to disease outbreaks such as cholera, malaria, tuberculosis, among others. For example, in Haiti, after the earthquake, people accumulated in camps. The calamity coincided with civil unrest in Haiti. There was a cholera outbreak in the camps which claimed thousands of lives and more are still hospitalized to date. The civil strife in Haiti rendered the government unable to adequately respond to the earthquake and later the cholera outbreak.

Violent conflict affects the mental and social health of people, especially soldiers who participate in war. The soldiers are exposed to life threatening situations such as a bomb exploding just nearby, or watching a colleague dies. The soldiers eventually suffer from post traumatic stress characterized by sleep disturbance, nightmares, anger, anxiety, aggression, or depression. American soldiers who participated in the Vietnam war and Iraq war have been reported to suffer from post traumatic stress.

2.0 HUMAN BEHAVIOR AND GOOD HEALTH
The four aspects of good health, i.e. from disease, physical, mental, and social well-being are all interdependent. Such that human behavior that affects any one of these four aspects eventually affects the entire health of a person. Human behavior can either promote good health or destroy health.

2.1.0 CHARACTERISTICS OF HUMAN BEHAVIOR RELATED TO GOOD HEALTH

2.1.1 Hygiene
These are all the human practices that prevent the spread of disease causing organisms such as bacteria, viruses, and fungi. Hygiene practices are many and vary from place to place and culture. Generally hygiene can be divided into the following categories:
   a) Home/domestic hygiene: these are the hygienic practices that prevent the spread of disease causing micro-organisms within the home and other gatherings/places such as hotels, and restaurants. Home hygiene can be further divided into hand hygiene, food hygiene, water hygiene, and general environmental cleanliness.
   b) Body hygiene: these are the hygienic practices performed by an individual to enhance personal health through cleanliness. These practices may include regular bathing with soap, brushing teeth with toothpaste, cutting and cleaning nails, etc.
   c) General environmental hygiene: these are human practices that keep our environment clean and safe for habitation. These practices aim at reducing the number of disease causing micro-organisms in the environment. These include clearing of bushes around the homes, clearing/draining stagnant water pools, proper refuse disposing by using toilets and pit latrines to dispose of human waste, dug out pits for garbage disposal, and sweeping to remove dust and other litter.

2.1.2 Faithfulness in marriage
This is human behavior that directly contributes to poor health. It involves married people having sexual activity with their partners only. This prevents them from acquiring sexually transmitted infections and HIV/AIDS. Faithfulness also contributes to good social health whereby faithful married couples are respected in society. Faithfulness also helps to keep marriages intact, hence good social health.

2.1.3 Healthy lifestyles
Persons who lead healthy lifestyles will have good health. Leading a healthy lifestyle may include eating a well-balanced diet, i.e. avoiding fatty and sugary foods which can lead to diseases such as diabetes and high blood pressure. A healthy lifestyle also includes exercising to stay physically and mentally fit, avoiding cigarette smoking to prevent respiratory diseases, and avoiding alcohol drinking so as to preserve the liver which is a very important organ in the body.

2.1.4 Good virtues
Having good virtues is another characteristic of human behavior that is related to good health. Having good virtues means doing things right so that people around can like and enjoy one's company. Examples of these virtues are: honesty, love/care/concern for others in society, forgiveness, kindness, hope, patience, generosity, and trust among many others.

2.1.5 Abstinence
This involves unmarried persons such as youths not involving in sexual activity until they are married. Abstinence is very important, especially to the youth because it helps them not to contract sexually transmitted infections and HIV/AIDS.

2.1.6 Fear of God
Fear of God involves the right things as instructed by God. Isaiah 26:3-4 states: "You will keep him in perfect peace, whose mind is stayed on you because he trusts in you. Trust in God forever, for in the Lord, the Lord is everlasting strength."

2.2 Negative human behavior related to health
These are the negative human behaviors that contribute to poor health. These behaviors lead to poor physical health through contraction of diseases, poor mental health by destroying the mind, and poor social health by destroying the spirit. They include:
- Poor personal hygiene, e.g. not washing hands with soap, not bathing regularly with soap, not brushing teeth, etc.
- Starting violence with negatively affects health through casualties, lack of healthcare, rapes, spread of diseases, etc.
- Improper refuse disposal, e.g. not using pit latrines/toilets for disposal of human waste, not using litter bins or hygienic dump sites for garbage disposal, and depositing untreated sewage into water sources, etc.
- Infidelity in marriage which leads to diseases and breaking of marriages. Statistics from the Kenya Aids Control Agency (KACC), a large proportion of new AIDS infections occur in married couples.
- Prostitution: I Corinthians 6:16 states: "…he who is joined to a harlot is one body with her for the two, he says shall become one. Flee sexual immorality. Every other sin that a man commits is outside the body, but he who commits sexual immorality sins against his own body." Prostitution leads to people contracting sexually transmitted diseases. It also lead to low personal esteem and negative social perception and isolation resulting to poor social health.
- Drug abuse, e.g. abuse of drugs like opium, bhang, cocaine, alcohol, heroin, and many others leads to poor mental health by altering and interfering with normal functioning of the central nervous system and other body systems. Abuse of these drugs leads to hallucinations, confusion, convulsions, collapse of the circulatory system, euphoria madness, delusionment, among so many other negative effects on health.
- Coughing/sneezing in public without covering the mouth with hand or handkerchiefs.
- Negative ethnicity/tribalism/racism.

3.0 <u>PEACE AND HEALTH</u>

When peace prevails in the neighborhood, community or country, the authorities are able to provide healthcare services to the people. The authorities/government supply medicines, and medical equipment such as needles, bandages, syringes, and machines. Governments are also able to supply water, electricity, and other medical requirements to health centers and hospitals so that the sick can be treated and their good health restored. Moreover, when peace prevails, doctors and other health workers do not migrate/run away in search of safety. Hence, they provide healthcare to the people promoting good health for the people.

In times of peace, the government through the ministry of health is able to organize for preventative measures such as vaccination of children against such diseases as polio, measles, pneumonia, and smallpox. These measure secure the good health of future generations.

Violent conflict results into injuries to the armed who directly take part in the conflicts and to civilians. In cases where bombs and guns are used, people suffer from very serious injuries such that some lose limbs through amputations. Others may sustain such serious injuries that they remain disabled for life. However, when there is peace in a country or society as a whole, then there can be no injuries, no amputations, no surgeries due to war related injuries. As a result, people remain in good health.

Peace must be maintained for all members to have good health.

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PEACE AND THE ENVIRONMENT

By

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The meaning of environment

Environment refers to surrounding conditions, influences, or forces, by which living forms are influenced and modified in their growth and development.

Types of environment

There are three types of environment:

i. **The physical environment**

It is also known as a biotic environment. Physical or a biotic environment is the environment which includes non-living or physical things which are constitutes of soil and affect the living things. This also includes the climatic factors such as sub beams, rain water, precipitation, moisture, pressure and wind speed.

ii. **Biotic environment**

It is also known as biological and organic environment. In the opposite side of the physical environment, the biotic or biological environment is responsible for the living things. Therefore, it is the environment which involves the living part of the earth.

iii. **Social or cultural environment**

This involves the culture and lifestyle of the human beings. This is the environment which is created by man through his different social and cultural activities and thinking. The historical, cultural, political, moral & economic aspects of human life constitute to the social or cultural environment.

Human activities which affect the environment

- Usage of vehicles which leads to dangerous diseases like asthma, breathing problem etc.
- Development of industries which leads to noise pollution. This in turn leads to deafness if it exceeds the normal frequency which a man's ear can hear.

- The usage of refrigerators leads to ozone depletion. The chlorofluorocarbons (CFC's) present in the refrigerator leads to holes in the ozone layer which in turn allows the ultra violet (UV) rays of the sun to enter the earth's atmosphere, hence, leading to skin cancer and other diseases.

- Man puts the wastages on the road which leads to land pollution.

- As the population is increasing day-by-day deforestation is increasing which leads to soil erosion.

- Use of chemical processing that affects the environment which releases toxic gases and chemicals into the sea, air and land. The obtaining of minerals and ore also affects the environment due to uses of chemicals to obtain iron, gold, copper and such like materials and the deforestation to create mines and houses for workers.

- Human activities such as crop growing and animal grazing that deforests and causes landscape changes.

Methods of Management and conservation of the environment

Conservation is the management, protection and wise use of the natural resources. Natural resources include all things that help support life, such as soil, minerals, animals and plants. Pollution, cutting down trees, misusing trees, etc has an adverse impact on the environment. In turn, we suffer due to it. Things like Tsunami, global warming, and diseases are the outcomes of it. One of the major environmental issues today is the growing concern over water shortage. Fresh water levels in many parts of the world have dropped alarmingly. We all know how important water is for sustenance of life. Thus, the need to save water has gained in importance. We need to make sure that we do not waste our natural resources & plant trees.

Importance of Management and conservation of the environment

- Agriculture depends on the environment and we depend on agriculture. This is obvious in countries where the economies depend on agriculture but applies to all. Conserving the environment and preventing soil erosion, desertification and flooding is essential. Unsustainable farming techniques not only impact natural ecosystems but also ultimately make farming itself impossible.

- While much of the food comes from agriculture, the oceans are also essential source. Marine conservation is vital to protect human food supplies as well marine animals, such as fish.

- Conservation of the environment is gaining much deserved attention. If we do not take necessary steps to conserve our environment, we will be inviting large scale destruction.

Human beings use resources provided by nature. Scientific advances have enabled human beings to harness these resources of nature for their well-being. For example, human beings use water and coal to produce electricity which in turn helps us to provide heat and light for our homes. Current trends indicated that human beings are consuming resources without giving time for nature to replenish them. This is what is creating problems.

Water is an important natural resource. Less than 2% of the water on our planet is fresh water. Most of this fresh water is being polluted. Nearly 900 million people do not have access to water that is free from industrial waste and disease causing germs. Water is becoming scarce. Individuals and the governments all over the world should work in conserving this valuable resource. We should seriously consider harvesting rain water.

- Ozone layer protects us from harmful radiation from the sun. These ultraviolet rays can cause skin cancer in human beings. They also reduce immunity in human beings and animals and cause considerable damage to plant life. Plankton in the ocean will be reduced due to these dangerous rays. Chlorofluorocarbons are depleting ozone layer. These are used in various industries. These should be replaced before further damage is caused.

- Trees should be allowed to grow. They help in reducing temperature, remove pollutants from the atmosphere, provide us with oxygen, reduce noise pollution and most important decrease soil erosion. Sometimes it becomes necessary to cut down trees. This should be made up by planting more trees.

The earth has limited natural resources which increases as the standard of living rises. Without conservation, most of the earth's resources would disappear. Conservation is important to everyone for two basic reasons:

a) Meet the demands of natural resources.

b) Maintain the quality of life.

The demand for natural resources has steadily increased as a result of the growth of world population and the rise in the standards of living in many countries while the demand for resources has increased, the supply has not, and some resources are being used up rapidly.

Environmental Conservation and peace

In recent decades, debates about the relationship between the environment and peace have focused on how environmental problems like resource scarcity and climate change are likely to create or exacerbate conflict. The emerging discussion that links rising temperatures caused by climate change to increased incidences of conflict illustrates this tendency. The alternative theory of ecological diplomacy, on the other hand, focuses on facilitating peace through environment initiatives.

The transboundary protected areas network of the world conservation union defines peace parks as protected areas that are formally dedicated to the protection and maintenance of biological diversity and of natural and associated cultural resources, and to the promotion of peace. What is to be done is to frame environmental degradation as a common a version mechanism for parties, which can in turn lead to co-operation. Once conflicting parties realize that a deteriorating ecology is a detriment to all sides, they are more likely to cooperate.

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Many Wars Are for Control of Scarce Resources
By Wangari Maathai
East African Standard
May 23, 2007

Responsible management of resources is linked to peace and security.

Indeed, many conflicts are caused by competition over national resources. This is partly because as resources become more scarce or as people become selfish, greedy and corrupt, there is a drive by the powerful and the privileged to control them at the exclusion of others.

Unfortunately, those who feel excluded look for means to seek justice and dignity. That is how dissatisfaction begins and is nurtured until conflicts, clashes and wars emerge. There is, therefore, need to educate ourselves about the link between the environment and peace and security.

If the link was appreciated, many conflicts would be pre-empted. The environment would be a priority in national budgets and development plans. But the link is poorly understood and many people are unwilling to consider it. The environment is still treated as a luxury, drawing attention only when it is to be exploited to provide timber or land.

People look at forests, for example, and see land and shambas, rather than a resource that provides primary services such as water, regulates climate and rainfall, cleans the air and is a habitat for wildlife. Because the environment is not adequately appreciated, governments would rather prioritise the Internal Security ministry and buy guns and bullets.

Peace cannot be found where the voice of the minorities, the poor and the powerless are ignored and marginalised. These ills are not accidents. They are allowed and tolerated by leaders who refuse to be fair and just. They refuse to manage national resources sustainably and distribute them equitably.

When resources are not sustainably managed, they may be polluted, excessively exploited and destroyed by greedy and corrupt individuals and organisations. When they are not equitably shared, extreme poverty is tolerated amid excessive wealth. When this happens, the community that feels excluded may accept discrimination and injustice as their destiny.

But some may seek justice using other means at their disposal. Some opt for violence, destruction and death. For fairness and justice to reign, there is need for a system that allows that to happen. It should be democratic even though that can mean different things to different people.

Whatever it is called, if peace is to be found within national or regional borders, it has to be a system which respects human rights and the rule of law; includes diversity in the society and ensures that the minority have their say even though, in a democracy, the majority might have their way.

There are hardly any wars fought today that are not over the need to expand borders, access and control water, minerals, grazing and agricultural land or access to forests or coastlines. If countries

want peace and security, the leadership must work for justice and fairness for all. They must work for equity, human dignity and the rule of law.

One of the resources we should particularly care about is the forest. Not only because forests provide humanity with many services, but also because without them, the long-term life of the nation is undermined. But in Africa, many investors clear indigenous forests and replace them with commercial plantations of imported trees or crops.

This is partly because forests are wetter, more fertile and investors can make quick profits in a short time. We justify the destruction by promising jobs and wealth. But at what cost? Countries must weigh the short-term benefits of quick profits and jobs against the long-term interests of the present and future generations.