

Education for Peace: A Case Study of the Aga Khan Academy Mombasa



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DECLARATION

This MA thesis is my original work and has not been presented for award of MA Degree in Peace & Conflict Studies in any other institution.

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Özet

Eğitimin rolünün felsefi varsayımı, sosyal dönüşüm arayışındadır. Bu varsayımı göz önünde bulundurarak, bu çalışma Aga Khan Academy, Mumbasa Eğitim Modeli'ni incelemekte ve aşağıdaki araştırma sorusuna cevap vermeyi amaçlamaktadır: Barış eğitimi pozitif barışı geliştirmede nasıl bir rol oynar? Bu çalışma, Akademi'nin Uluslararası Bakalorya müfredatının, Aga Khan Academy Disiplini ile birlikte Kenya'da pozitif barış unsurlarının gelişimine katkıda bulunan bütüncü barış eğitimi biçimlerini temsil ettiği hipotezini öne sürmektedir. Afrika'da ve özellikle Kenya'da barış eğitimi programlarına ilişkin literatürün sınırlı olmasından dolayı, bu araştırma, Aga Khan Academy Programı'na ve bunun barış eğitimine ve pozitif barış unsurlarının geliştirilmesine katkısını temel alan türünün ilk örneğidir. Bu soruyu cevaplandırmak amacıyla, bu araştırma Betty Reardon'un Birleşmiş Milletler Barış Üniversitesi (UPEACE) tarafından kabul edilen Kapsamlı barış eğitimi çerçevesini inceleyip Aga Khan Academy'nin Mombasa eğitim modeli ile karşılaştırmaktadır. Bu inceleme aracılığıyla, öğrencinin barış algısı ve anlayışı ile ortaya konan barışla ilgili öğrenme çıktıları ile kampüs ve toplulukları içinde gençlerin öncülüğündeki barış girişimlerine katkılarını irdeleyerek hipotezimi test etmekteyim. AKA'daki eğitim modelini ve pozitif barış unsurlarının gelişimine nasıl katkıda bulunduğunu daha iyi ortaya koymak için Kıdemli Liderlik Ekibi ve seçilmiş Diploma öğrencileriyle görüşmelerin yanı sıra 30 Diploma (I) öğrencisi ve 15 AKA öğretmeniyle mülakat gerçekleştirildi. AKA'nın öğrenme felsefesi ve Akademi'nin kuruluş vizyonu hakkında fikir edinmek için Akademi'nin web sitesinde bulunan bilgileri de kullandım. Bu çalışmanın bulguları, AKA barış eğitimi modelinin Betty Reardon'un UPEACE çerçevesiyle güçlü bir şekilde karşılaştırıldığını ve pozitif barış unsurlarının geliştirilmesinde benzer başarıyı paylaştığını ortaya koymaktadır. Sonuç olarak, bu çalışma, AKA'nın öğretim pedagojisi ile birlikte IB müfredatı ve AKA disiplini aracılığıyla, AKA eğitim modelinin pozitif barış unsurlarının gelişimine katkıda bulunduğunu doğrulamakta ve AKA barış eğitimi modelinin ve Kenya'daki diğer barış eğitimi programlarının daha fazla incelenip araştırılmasını önermektedir.

Abstract

The philosophical assumption of the role of education is one that seeks social transformation. In consideration of this assumption, this research paper studies the Aga Khan Academy, Mombasa Model of Education and aims to answer the research question: *What role does peace education play in promoting positive peace?* I hypothesize that the Academy's International Baccalaureate curriculum, along with the Aga Khan Academy Strands, represent integrative forms of peace education that contribute to the development of agents of positive peace in Kenya. Since there exists limited literature on peace education programmes from Africa, and especially Kenya, this research is the first of its kind to focus on the Aga Khan Academy Programme and its relevant contribution to peace education and the development of agents of positive peace. To answer this question, this research explores and compares Betty Reardon's Comprehensive peace education framework as adopted by United Nations University for Peace (UPEACE) to the Aga Khan Academy, Mombasa educational model. Through this exploration, I test my hypothesis by examining peace-related learning outcomes that are demonstrated through student's perception and understanding of peace and their contribution to youth-led peace initiatives on campus and within their communities. To further understand the model of education at AKA and how it contributes to the development of agents of positive peace, I conducted a survey with 30 Diploma (I) students and 15 AKA teachers alongside interviews with Senior Leadership Team and selective Diploma students. I also used information present on the Academy's website to gain insight on AKA's philosophy of learning and the vision behind the establishment of the Academy. The findings of this study reveal that AKA model of peace education strongly compares to Betty Reardon's UPEACE framework and shares similar success in the development of agents of positive peace. By way of conclusion, this study confirms that through the IB curriculum and AKA strands, together with AKA's pedagogy of teaching, AKA model of education contributes to the development of agents of positive peace and suggests further research in examination of AKA model of peace education with other peace education programmes in Kenya.

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LIST OF ABBREVIATIONS

AKAM –	Aga Khan Academy Mombasa
AKA-	Aga Khan Academy
IB-	International Baccalaureate
IBO-	International Baccalaureate Organization
IBDP-	International Baccalaureate Diploma Programme
MYP-	Middle Years Programme
PP-	Personal Project
PD-	Professional Development
PEP-	Peace Education Programme, Kenya
MoEST-	Ministry of Education, Science & Technology (Kenya)
UPEACE-	United Nations University for Peace
COPA-	Coalition of Peace in Africa
ISA-	International Schools Association
UNESCO-	United Nations Educational, Scientific & Cultural Organization
CAS-	Creativity, Action & Service
TOK-	Theory of Knowledge
ATL-	Approaches to Learning

CHAPTER 1 INTRODUCTION

For centuries, mankind has justified going to war in search of peace and security. At the same time, the consequences of war have them question the very necessity of wars and if they can be avoided. The discussion around a possible ‘world-peace’ took much greater shape upon the realization that no country could fathom the possibility of a third world war let alone the imminent threat of a nuclear war post WWII. It was then that the United Nations was founded with the sole purpose of preventing another world war based on the new shared commitment to restore peace and build on an international understanding on peace.

Traditionally peace was understood by political leaders and governments as the absence of direct violence. However, upon the heightening tensions of the unfavorable cold war climate in late 1960’s and the obvious changing nature of conflict, Johan Galtung sought to redefine peace as positive and negative peace. In Galtung’s (1964, p. 1) editorial in the first addition of *The Journal of Peace Research*, he offers a clear definition of the terms *negative* and *positive* peace: “Thus, there are two aspects of peace as conceived of here: negative peace which is the absence of violence, absence of war—and positive peace which is the integration of human society (Galtung, 1996) Peace, as a concept has therefore taken different meanings ranging from the conventional view of negative peace, understood as absence of all forms of direct violence to a more modern comprehensive view of positive peace, interpreted as the presence of all basic human requirements such as justice, love, equality and unity that eliminate cultural and structural violence altogether. Kovel, for example, defines peace as a state of existence where neither the overt violence of war nor the covert violence of unjust systems is used as an instrument for extending the interests of

any particular group or nation. In his argument, peace is a situation where all basic human needs are met, where conflicts are resolved non-violently and all resources are distributed for the benefit of all. In other words, peace connotes more than the absence of violence. (Mclyntrie et al, 1976)

In pursuit of peace, education is realized as the most viable tool that can transform human behavior and foster a culture of peace. Harris defines peace education as a philosophy and process involving skills such as listening, problem-solving, cooperation and conflict resolution (Harris, 1996, p. 42)

This philosophy encourages non-violence, compassion, love and reverence for all life (Harris and Morrison, 2003, p. 174) Johnson & Johnson maintain that peace education is teaching the information, attitudes, values, and behavioral competencies needed to resolve conflicts without violence and to build and maintain mutually beneficial, harmonious relationships (Johnson & Johnson, 2006, p. 147). For Reardon, Peace education seeks to transform the present conditions of social injustice by changing social structures and patterns that have produced them. (Reardon, 1988, p. 26)

In light of the above understandings of peace education, there consists a multitude of peace education programmes around the world today adhering to different set objectives and goals thereby differing in their relevant approaches and principles. The common denominator amongst all these programmes is the shared understanding for the need to find non-violent ways of addressing and transforming conflicts for a better and more peaceful world. While some peace programmes desire social transformation of societies emphasizing on social justice (Reardon, 1988, Alger, 1996, p. 21) others seek to promote international understanding (Boulding, 1988, p. 17, UNESCO 1974).

Due to the increasing use of violence in different parts of the world, peace education has gained significant attention around the globe making its way into the official national curricula of many

countries. According to Mari and Isabella (2011) most South East Asian countries such as India, Pakistan, Nepal, Afghanistan and Sri Lanka have mainstreamed peace education. Malaysia and Philippines, for example, have infused in their national curriculum subjects like value education, citizenship education or development education. (Mari et al, 2011) In Africa, civil wars and violent conflict across Kenya, Somalia, Nigeria, Congo, Uganda, Ivory Coast, South Sudan, Libya and Rwanda have necessitated the mainstreaming of peace education in the national curricula. In Rwanda, for example, peace education focuses on displaced children from Rwanda's genocide, the return of refugees and post-conflict trauma healing. In Nigeria, peace education addresses youth involvement as victims or perpetrators of deadly conflicts and violent extremism. Despite this remarkable progress, Bar Tal (2002, p. 27) indicates that peace education programmes differ from country to country because of differing terms like ideology, objectives, emphasis, curriculum content and practices. In Ireland for example, peace education takes the form of "education for mutual understanding" because of the history of conflict between Catholics and Protestants (Harris, 2004, p. 5) In Japan, peace education has its central focus on nuclear disarmament and militarism because of the effects of the atomic bomb dropped at Hiroshima and Nagasaki. As much as the goals of the programmes vary, the ways in which these programmes are executed extend from integration of peace-related learning outcomes into academic curricula to stand-alone programmes often carried out by civil society and non-governmental organizations. (Bar Tal, 2002, p. 27)

The University for Peace (UPEACE) Africa Programme (2006) established that components of peace education have always existed in the education curriculums of several African states (Nigeria, Togo, Liberia, Rwanda, Tanzania, Uganda and Kenya). However, for many of these countries, the challenge in mainstreaming peace education has been the lack of adequate teaching

material, financial constraints, inadequate supply of qualified peace educators, poor working conditions, poor methods of teaching and the very nature of examination-centered education. (Upeace, 2006) The teaching methodologies which promote ‘competition’ among learners through grading (traditional learning methods) have known to conflict with peace education pedagogy which emphasizes the use of cooperative learning, innovative and child participation (Bretherton, Weston, and Zbar, 2010, p. 142)

Effective Peace education has been linked to modern ‘progressive education’ as pioneered in early works of John Dewey (1916), Maria Montessori (1949), Paulo Freire (1970), Kenneth and Elise Boulding (1988) and Betty Reardon. (1988, 2001, p. 397). According to these early foundations of transformative learning, a learner centered pedagogy that is grounded in critical thinking, collaboration, experiential and non-violent teaching methodology constitute the needed intervention for a new humanity, a new global civilization that will steer us away from our violence ridden history toward a culture of peace.

Of particular interest to this study is therefore Reardon’s Comprehensive Peace education model as adopted by United Nations University for Peace(UPEACE) as it provides a framework for comparison with the Aga Khan Academy, Mombasa.

The Aga Khan Academy, Mombasa is part of an integrated network of the Aga Khan Academies, consisting of a web of K-12 International Baccalaureate schools that were commissioned by His Highness, The Aga Khan. The Aga Khan is the 49th spiritual leader of Shia Ismaili Muslims around the globe and the founder of the Aga Khan Development Network (AKDN), an institutional framework of socio-economic development institutions operating in thirty countries around the world. (AKDN, 2007). The Academy, which is a part of the AKDN, was established in 2003 to serve not only as a center for exceptional education but most importantly, as cultivator of talented

ethical and pluralistic leaders who will help create ‘a better and more peaceful world.’ (AKDN, 2007) The Aga Khan Academy Mombasa, is one of the leading IB schools in Africa implementing the full International Baccalaureate Programme (Diploma, Middle Years Programme and Primary Years Programme) and complementary to the international curriculum, the Academy identified five key value strands, that are unique to the Aga Khan Academies around the globe and are intentionally woven in the curriculum. The five strands include Pluralism, Ethics, Cultures, Economics for Development, Governance and Civil Society. (AKDN, 2007) Elements of each one of these strands are deliberately infused in the curriculum in an attempt to create ethically talented leaders who are internationally minded and can become agents of positive social change. (Bhatia, 2006)

1.2 Statement of Research

Education plays a vital role in constructing and shaping the behavior, attitude and mindsets of its learners. Understanding the relationship between education and peace has significant implications for both policy makers and peace educators who are involved in nurturing peaceful individuals and creating peaceful societies. This thesis aims to examine the Aga Khan Academy, Mombasa model of education in Kenya in order to answer the main research question: **What role does peace education play in promoting positive peace?** To answer this, I explored two research sub questions. Firstly, how does the Aga Khan Academy education model contribute to peace education in Kenya? And secondly, how does the model of AKA promote the development of agents of positive peace? By understanding the pedagogy and model of peace education at AKA, the research further investigates the impact of the model on students and teachers at Aga Khan Academy and how they influence and promote social justice (positive peace) within their communities. The purpose of this study is to provide a better understanding of the role peace

education plays in Peacebuilding in Kenya and to determine specifically, how the Aga Khan Academy Mombasa model of peace education promotes positive peace in the country.

1.3 Objectives of the Study

The primary objective of this research is to find out how and why the Aga Khan Academy, Mombasa Model of Peace Education plays a role in peacebuilding in Kenya and how it promotes positive peace. To answer this question, this thesis specifically seeks:

- a. To determine how AKA strands impact participants and whether it empowers them to be agents of peace
- b. To understand the pedagogy implored in teaching at AKA and how it influences mainstreaming of peace education
- c. To determine how teacher attitude towards AKA strands influences mainstreaming of peace education

1.4 Justifications of the Study

This study represents the first independent external evaluation of the Aga Khan Academy's education model. It also provides a theoretical contribution to the existing, but limited literature on peace education programmes in Africa generally, and Kenya specifically. This study suggests that AKA model of education represents an alternative model of peace education in Kenya and the region, and provides a research agenda for future research on the impact and contribution of AKA programme to peace-building in Kenya.

As the first external evaluation of the Academy's education model, this paper will inform peace educators in Kenya on the different ways of integrating peace education in the curricula and how to approach value-based learning that is currently being embraced by the Kenya Ministry of Education.

It is hoped that the study will contribute valuable knowledge to the peace education field in Kenya, a relatively new field that demands different approaches within different contexts in Kenya. Likewise, the study will inform the AKA, Mombasa community on the learning trajectories that work and areas that merit attention for better peace-learning outcomes.

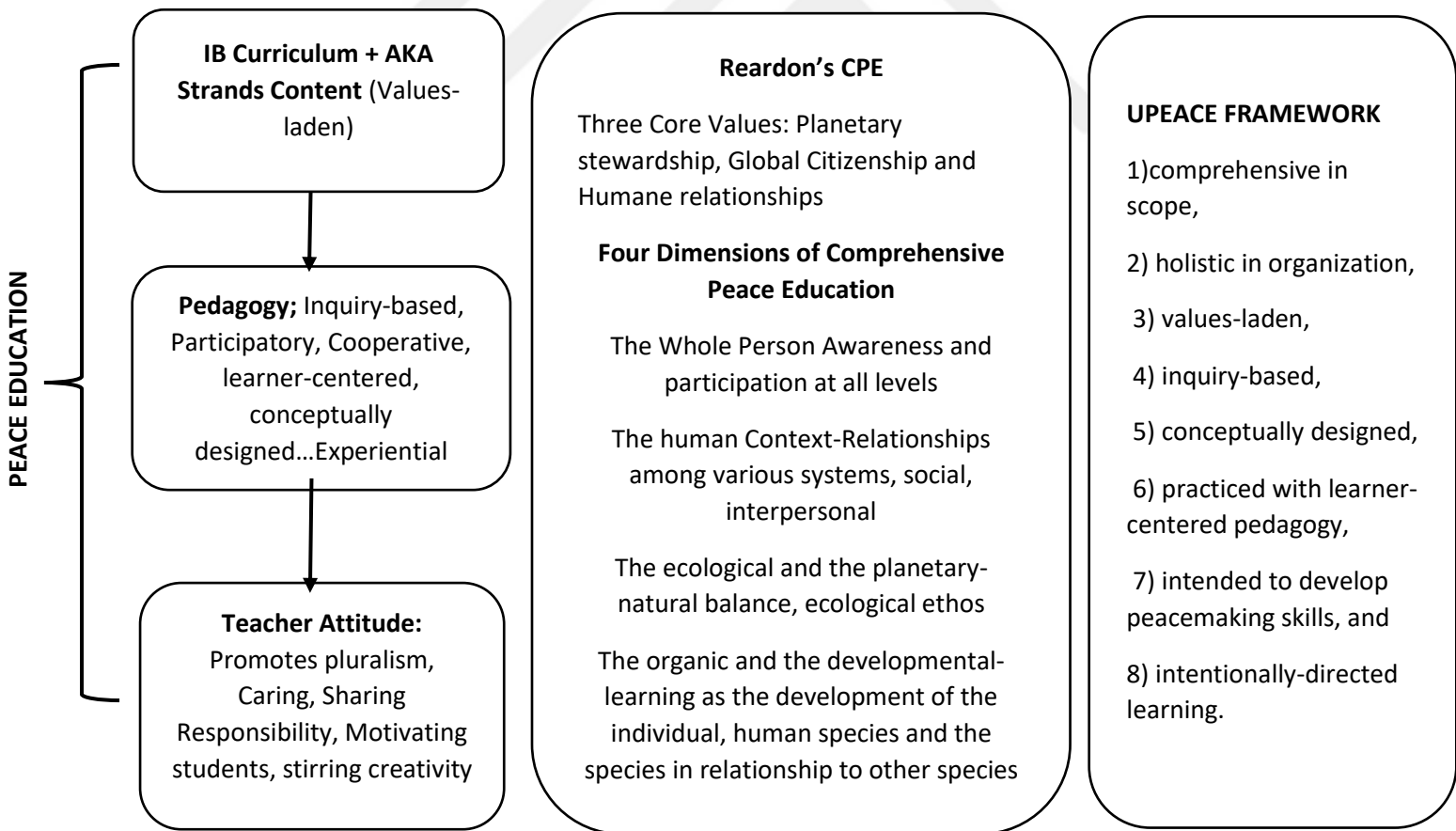
1.5 Theoretical Framework

I begin my study by arguing that the Aga Khan Academy model of peace education represents a powerful alternative to contribute to positive peace and peacebuilding in Kenya. I use Galtung's operational definition of negative and positive peace to explain the conditions for positive peace i.e. social justice fostered at the Academy. According to Galtung, positive peace can be best understood as the presence of socially just conditions. To determine whether AKA represents a model of peace education, I used Betty Reardon's comprehensive peace education model as adopted by United Nations University for Peace(UPEACE) to provide a framework for comparison. For Reardon, a comprehensive peace education model strives to achieve three key values: Planetary stewardship, global citizenship and humane relationships.(Reardon, 1988) In achieving these values, UPEACE framework under Reardon's leadership organized its peace education programme around eight principles: 1) comprehensive in scope, 2) holistic in organization, 3) values-laden, 4) inquiry-based, 5) conceptually designed, 6) practiced with learner-centered pedagogy, 7) intended to develop peacemaking skills, and 8) as intentionally-directed learning. (Jenkins, 2002) It is both the values and principles within this framework that I compare with Aga Khan Academy educational model. The Aga Khan Academy implements the IB curriculum and woven in the curriculum, are five key thematic areas referred to as the 'AKA strands.' (Bhatia, 2006) These themes guide both theoretical and experiential learning experiences

at the Academy and constitute the following: Pluralism, Ethics, Economics for Development, Cultures, Governance and Civil society. Each of these strands were specifically decided upon by His Highness the Aga Khan. In its pedagogy, AKA implores collaborative methods of teaching that are learner-centered, participatory, inquiry-based, experiential and conceptually designed to create ethical and pluralistic dispositions in students. This approach is similar to UPEACE organizing principles for their peace education programme and I compare ways in which AKA nurtures Reardon’s values of planetary stewardship, global citizenship and humane relationships through its framework.

AKA Model

Reardon Comprehensive Peace Education



1.6 Research Methodology

This research is a descriptive case study meant to investigate the Aga Khan Academy, Mombasa educational model by developing an understanding of its contribution to positive peace through IBDP students and teachers' perception on peace and peace education and ways in which the AKA, Mombasa engages and promotes peace education. The study draws from a number of qualitative methods to understand how the Aga Khan Academy develops agents of positive peace and plays a role in peacebuilding in Kenya, collecting both primary and secondary data. The primary data constitutes data that was collected through semi structured interviews with teachers and students. This method was used because it provides reliable and comparable qualitative data. (Bernard, 1988). Additionally, qualitative surveys were used to further understand the topic of exploration from both teachers and students. As for the secondary research, data collection was mainly from Aga Khan Academy's official website and documented speeches of His Highness The Aga Khan as retrieved from Aga Khan Development Network (AKDN) website.

In chapter Two, the literature review explored two distinct theoretical underpinnings on the conception of peace i.e. Negative and Positive Peace and made reference to the different nature and aims of peace education programs. This study therefore positions itself in Betty Reardon's conceptualization of peace, as authentic peace, that works for the abolishment of war and promotion of Global Justice and strives to see how the Aga Khan Academy educational advances this concept of peace through the International Baccalaureate Programme and AKA, strands.

The study involved surveys and in-depth qualitative interviews with selected participants from AKA. 30 surveys structured in a mixture of open-ended questions, closed and a Likert scale were provided to 30 IBDP students to develop an understanding of their perception of peace, engagement with peace education and attitude towards AKA strands. Another 15 surveys of

similar structure were provided to 15 senior school teachers to garner insight on their approach to peace education, pedagogy of teaching and attitude towards AKA Strands. In-depth face to face interviews were set up with four senior leadership members, i.e. Dean of Studies, Head of Teacher Training Programme, Principal of Senior School and Head of Humanities. I also set-up two informal interviews with two IBDP students who expressed interest in developing their survey responses further. Throughout the duration of this study, I conducted class-room observations in TOK (Theory of Knowledge) class and was also a keen observer during the Annual Peace Summit, themed Conflict Over Resources.

1.6.1 Case Selection & Rationale

I chose to study the Aga Khan Academy Mombasa model of education for two particular reasons. First, AKA is one of the leading IB schools in Kenya and has gained recognition both nationally and internationally for its robust programme and vision to create home-grown ethical leaders. For the past decade, Academy graduates have been awarded over USD 6 million in university scholarships including the prestigious MasterCard Foundation Scholarship for Sub-Saharan African Students, International Leader of Tomorrow Award at University of British Columbia, Kluge Scholar at Columbia amongst many. (AKDN, 2016) In collaboration with the Kenyan Ministry of Education, the Kenyan Teachers Service Commission, the Aga Khan Foundation East Africa, the British Department for International Development, and the Canadian International Development Agency, the Aga Khan Academy Mombasa conducts teacher professional training in Kenya through its Professional Development Center (PDC)¹ in an effort to strengthen the

¹ Since 2003, the PDC at the Aga Khan Academy Mombasa has been in addition to professional training of the faculty and teachers. These programmes include teacher training outreach programmes, educating girls in science, establishing and implementing the Teacher Preparation Programme (TPP), and piloting the Learning Toolkit+ with Concordia University. External funding includes amounts from Global Affairs Canada, Intel Foundation and Concordia University in Canada. In 2017, the Concordia University project was awarded a UNESCO King Sejong Literacy Prize, demonstrating the potential impact of partnerships that support the use of educational technology to improve learning outcomes in developing world contexts.

capacity of teachers in local government schools and teacher training colleges. (Gioko, 2014) The programme has trained over 4560 teachers in pedagogy and leadership and improved the quality of teaching in 200 schools across Kenya. (Gioko, personal communication, Sep 3, 2019) This outreach component of the Academy along with the success of AKA graduates has attracted interest in the model of education at AKA and in honor of the International Baccalaureate 50th anniversary, the Academy has been featured in a new film as exemplars of the vision and future of the IB.² Teachers, from local Kenyan schools, who have had the opportunity to get the training have shared the impact of the training on their teaching. According to Waga, an English teacher at a public primary school in Kenya, the PDC's emphasis on interactive methodologies stands in stark contrast to what she learned in teachers' college. She says, 'the way schools in Kenya normally go, the teacher lectures... but I have learnt that when kids discuss and work through things on their own, they become better learners.' (Dharssi, 2013)

Secondly, the commitment the Aga Khan Academy has on enhancing pluralism and ethical leadership shines new light in the context of Kenya- a country that has over the last decade witnessed political/ethnic violence, terrorist attacks and extreme forms of radicalization. Taking into consideration the recent reform in the national education system to accommodate peace education in national curriculum, the Aga Khan Academy Mombasa provides the International education perspective towards creating a culture of peace while equally sharing its experience in local government schools in order to transform education in the region.

² For more information, see A Better World Through Education: <https://www.youtube.com/watch?v=Oi-Et9Laiok&feature=youtu.be>

1.6.2 Research Design

Research design is by nature the logical structure of inquiry that a researcher undertakes. It provides the framework for conducting the study, the techniques and methodologies employed and ways in which the researcher connects the different components of the study so that they form a logical and coherent way of addressing the research problem. This research uses a descriptive case study design as it is ideal in shedding light on the Aga Khan Academy model of peace education. Yin (1984:23) defines the case study research method “as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used.” In this research, the phenomenon is the perceived effect of an Aga Khan Academy education on the development of agents of global justice (positive peace).

1.7 Scope & Organization of Study

This study is organized into six chapters and each chapter is divided into sub sections accordingly. Chapter One provides the introduction to this study and explicitly defines the statement of the research, the objectives of the study, justification and scope of research. It looks at the theoretical framework that grounds this study and explains the methodology of research implored. Chapter Two covers the extensive literature pertaining to the concept of peace and evolution of peace education. The chapter is divided into four sections. Section one reviews the conceptualization of peace in its negative and positive form as understood by Johan Galtung. Section two provides an overview of peace education, its history and approaches to date, and sheds light on the comprehensive peace education model as illustrated by Betty Reardon while making use of

operational definitions of positive peace and negative peace as conceptualized by Johan Galtung. It further looks at education for negative and for positive peace and identifies international education as education for positive peace. Section three explores the literature on international education and specifically, the International Baccalaureate Programme and builds on the relationship between international education and positive peace. Finally, section four reviews peace education models that emerged in Kenya after 2007 post-election violence to provide the context within which the Aga Khan Academy Mombasa operates.

Chapter Three focuses on the Aga Khan Academy Mombasa educational model by first providing background and an in-depth understanding of the vision of His Highness, the Aga Khan in relation to positive peace. This chapter is divided into three sections beginning with a brief history of the Aga Khan, his vision behind the establishment of the Aga Khan Academies and his philosophy on Education for a better and more peaceful world. The second section elaborates on the Aga Khan Academy strands and their integration in the IB curriculum. The third section under chapter three then explores the different intersections between the strands and positive peace.

Chapter Four focuses on Findings of my study based on the responses I received from the self-administered survey with AKA, Mombasa students and teachers, in-depth qualitative interviews and supplementary internet sources. Finally, Chapter Five provides a discussion of my findings and an in-depth analysis of the responses given by students and teachers at AKA, Mombasa. The Chapter is divided into four sections. The first section analyzes student and teacher perception of and understanding of peace at AKA, Mombasa and their relative experiences with peace at Aga Khan Academy Mombasa. The second section explores how the Academy ‘creates a better and more peaceful world’ as indicated by teachers and students’ responses. The third section looks at AKA’s pedagogy and approach to peace education while the fourth focuses on the success and

challenges of mainstreaming peace education at AKA. The last chapter, Chapter Six covers the conclusion of the research, the limitations of the study and implication from the study suggesting further areas of research.

1.8 Study Limitation

By focusing on only 30 IBDP students out of a class of over 80, it is not possible at this stage to make any generalization. Furthermore, due to the restraint in time, I opted for an administered survey as the best method of collecting data on students' perception and experience of AKA education. As the focus was mainly on current students, I also cannot make a strong claim on the impact of AKA education itself as there is an obvious research bias of having current students share their perception about their school programme. A longitudinal case study research would have been ideal in capturing students' perception before and after joining the programme and further evaluation of Alumni experiences post-Graduation would entail a much more concrete demonstration of the impact of AKA model of education. I therefore recommend further research in Alumni engagement with peace education post AKAM that can provide for a much deeper understanding of how AKA graduates continue to demonstrate pluralism and ethical leadership and impact their communities. Since this study is not a comparative study between students who had participated in AKA and those that didn't, it is also difficult to determine if there would have been any changes in the results on the understandings of peace. Future research can compare students who are enrolled in public schools and those in AKA to strengthen the hypothesis.

Cognizant of the above limitations, I sought to minimize the impact of biasness in my research by adopting a triangulation method of interpreting multiple sources of data and looked through core

themes among them as I crosschecked “emerging findings”. I also used multiple study groups, with teachers, Leadership team and students to identify synergies and a holistic understanding of the model of education in place. Despite the limitations experienced, the study provides a great overview on AKA’s model of peace education and is the first external evaluation to be done on the AKA programme. The outcome of the study offers an in-depth qualitative look at the AKA model of education for peace, the pedagogy involved and the perception and impact on current students and teachers at AKA.



CHAPTER TWO


Literature Review

2.1 Peace: Negative and Positive Peace

For the past five decades, educators have struggled with the concerns of teaching peace and the contested aims of education itself. The ambiguity with the conceptual understanding of ‘Peace’ and the limitations posed in operationalizing ‘peace’ are some of the major concerns of peace research. To date, there is no universal understanding of peace nor is there a collective image of what peace looks like despite it being the most desired goal for any given society. Peace education programs have therefore taken different instructional approaches with different educational goals drawing from the needs of the communities within which they emerge. While there is extensive literature on western peace education models, there is limited literature that explains the peace education models that particularly emerge from Africa, let alone Kenya and there is none that has shed light on the contribution of the Aga Khan Academy Mombasa educational model to peace-building in East Africa.

A common question that arises in the field of peace research, and particularly peace-building is What is peace and whom does it serve? The confusion generates from both the negative and positive attributions that are often ascribed to peace. This research will thus base its foundational conception of peace from the work of Betty Reardon, a prominent feminist peace researcher and one of the early thinkers in the field of peace education. Reardon’s holistic approach to peace education requires a review of Johan Galtung’s widely accepted definition of peace as negative peace and positive peace. According to Galtung, the understanding of Peace and what it entails is highly pegged on our understanding of violence and what it constitutes. By broadening and

expanding the definition of violence to constitute direct, cultural and structural violence, Galtung expanded the definition of peace to include negative peace, which he simply defines as the absence of direct violence/ war and positive peace which he initially defined as ‘the integration of human society’ (Galtung, 1964, p. 2) Violence, as Galtung elaborates has huge implications on peace especially when it manifests itself as structural violence as there is no actor directly involved but more importantly:



The violence is built into the structure and shows up as unequal power and consequently as unequal life chances...Resources are unevenly distributed, as when income distributions are heavily skewed, literacy/education unevenly distributed, medical services existent in some districts and for some groups only, and so on...Above all the power to decide over the distribution of resources is unevenly distributed. The situation is aggravated further if the person is low on income and also low in education, low on health, and low on power – as is frequently the case because these rank dimensions tend to be heavily correlated due to the way they are tied together in social structure (Galtung, 1969, p. 167).

Based on this illustration of violence, negative peace is highly associated with conditions of social injustice that can produce direct violence if not abated. Cognizant of Galtung’s view of peace and in acceptance, R.J. Rummel (1970) asserts that the absence of personal (direct) violence does not lead to a positively defined condition therefore making the absence of structural violence i.e. social justice, the positively defined condition. Scholars like Kenneth Boulding however challenge this conceptualization as they do not find justice a requirement for peace. For Boulding, the quest for peace must be part on an evolutionary process, not necessarily revolutionary, thus he abstains from attaching positive and negative manifestations to the concept of peace (Boulding 1988, p. 20). Rather, he discusses ‘stable peace,’ which is a situation where two independent nations have no desire to go to war with one another and argues that this positive condition has happened

spontaneously over the course of history, as a learning pattern in national behavior and is unrelated to any peace movement or organization, (Boulding, 1988, p. 18) Positive peace seems to negate the very possibility of warfare, consequently, it challenges peace educators to work for what has historically been perceived unattainable.

Betty Reardon however asserts that negative and positive peace are inseparable and complementary concepts, and while Galtung's definition is commonly used in Peace research, she conceives the idea of 'authentic peace', a concept that cogitates the abolition of warfare and establishment of global justice. Her conception of peace is profoundly influenced by feminism, specifically insights into wholeness and integrity backed by an ontological perspective of life that is deeply interrelated and interdependent. (Reardon, 1988, p. 26) Conscious of Galtung's view of peace, Reardon defines positive peace as global justice. Justice, according to Reardon, involves the enjoyment of a full range of human rights by all people and positive peace (global justice) connotes a world where conditions for social justice are significantly present and the possibility of violence, in whichever of its forms, is highly reduced or even better, eliminated. She further articulates that global justice is a comprehensive concept in which changes in the global, social and economic systems are viewed necessary preconditions for authentic world peace. (Reardon, 1988). It is this conceptualization that informs her approach to comprehensive peace education as a model that works toward authentic peace and maintains that the "most urgent current need of human society" is "the need for the exercise of global responsibility in the ordering of a just, peaceful, and viable global polity (Reardon, 1988, p. 33)." This study will therefore base its conceptualization of peace in Reardon's work and further elaborate on how the Aga Khan Academy model compares to Reardon's comprehensive peace education model.

2.2 Peace Education

In light of the myriad conceptualization of peace, peace education has evolved in the past five decades as education for negative peace and more recently, an education for positive peace. Education for negative peace is geared towards reduction of the likelihood of war as educators in the reform phase (post WW2) embraced this conceptualization in their efforts to inform citizens on the causes of war, arms race and nuclear disarmament. This type of peace education (Education for negative peace) has now evolved as an educational intervention that aims to inform the citizenry and inspire them towards action on causes related to disarmament and complete objection of violence (transformational approach). It is equally the philosophy that inspired the UNESCO (1996) “Learning to Live Together” pillar, a fundamental principle for reshaping education that suggested teaching nonviolence to eliminate the possibility of self-destruction that mankind generated in the twentieth century. (UNESCO, 1996) Alternately, recent advances in the field of peace education consider a more positive approach that is informed by the changing nature of present day conflicts and the drastic need for cultivating a culture of peace. Prior to the initial focus on teaching non-violence, UNESCO’s revised stance on education for peace in the new millennium follows a more holistic approach to education for peace aimed at developing peaceful cultures under the premise that all cultures recognize human dignity and the detrimental effect of disruptive violence.

Reardon notes the areas of concern in the domain of positive peace which she refers to global justice as challenges of economic deprivation and development, environment and resources, universal human rights and social justice. (Betty Reardon, 1988, p. 26) The positive approach to peace has incorporated all these domains into International education, Education for International

understanding or even Global education in the last three decades. The international focus given in some of the early approaches to peace education mostly addressed the need to deconstruct the image of the conventional 'enemy' by building on inter-state relations through in-depth study on world's religions, multicultural education and facilitated student exchange programs. Contrary to Reardon's international focus, Hicks defines 'Education for peace, as "an attempt to respond to the problems of conflict and violence on scales ranging from the global and national to the local and personal" (Hicks, 1988, p. 3). In this regard, Hicks supports peace education programs that begin with the development of self (Hicks, 1988, p. 4). He stresses that changes for peace must begin with self-respect and teachers can play a pivotal role in helping students develop critical thinking skills that can enhance their self-development. This belief is also prevalent with movements of peace that are attuned to self-discovery and the philosophy of 'peace begins with me.' Self-discovery questions such as Who am I? Where do I come from or What is my role in the world? therefore become crucial learning milestones especially in pluralistic settings where struggles of identity for migrant communities are linked to the ever-changing political climate. Education for positive peace today, as envisioned by UNESCO, has a keen focus on creating a culture of peace (as opposed to the culture of war and violence) based on 'respect for human rights, democracy and tolerance, promotion of development, education for peace, the free flow of information and wider participation of women' (*UNESCO; A culture of peace*)

Reardon has made significant contributions to the dynamic field of education for positive peace as she advocates for a comprehensive peace education model whose critical approach is meant to transform a culture of war into a culture of peace. Reardon defines comprehensive peace education as 'a generalized approach to education for global responsibility in a planetary nuclear age; it operates at all levels and in all spheres of learning and is a life-long continuous process' Reardon's

comprehensive peace education model is advanced by feminist values of care, concern and shared interconnectedness as it seeks to transform traditional conditions of social injustice by empowering learners to recognize and create a 'sense of justice' that realizes planetary stewardship, global citizenship and humane relationships. These three value concepts inform comprehensive peace education as they are deeply related to most peace related domains such as human rights, world order values, ecological studies etc. She further asserts that dimensions of comprehensive peace education are holistic in nature and educational in terms of the whole person, human context or what makes humans connected, ecological and planetary and organic and developmental (Reardon, 1988, p. 26) Like Reardon, Alger argues that a comprehensive peace education deepens insight on peace potential, as it helps students develop a vision of a peaceful society and the means through which they can make that vision a reality (Alger, 1996)). Alger's ideal model of comprehensive peace education requires: (1) a very intensive study of the present state of human relations with a broad perspective. (2) It requires systematic thinking about strategies for change based on knowledge about the past successes and failures of these strategies. And (3) it constantly challenges students to clarify and revise their preferred future. (ibid: 41) Alger's emphasis on student's vision of peace builds on Reardon's comprehensive peace education as it gives learner's the opportunity to develop their own conceptualization of peace and revise their own futures.

In practice, comprehensive peace education is inquiry-based learning that elicits knowledge by motivating learners to critically analyze situations, values and assumptions while at the same time self-reflect on their decisions and how they impact others and their environment. It is also considered transformational as it aims to transform behavior and mindset in achieving three key values; *planetary stewardship, global citizenship and humane relationships* (Reardon, 1988, p. 26) Comprehensive peace education is also dependent on utilization of peaceful pedagogies that put

the learner and the educator as moral equals with the potential to prompt learning from student's construction of their own realities as they interact with their surroundings and realize their social responsibility. The participatory pedagogy implored here by peace educators lends itself to the transformative goal of education for peace by allowing learners to actively engage with the challenges of social injustice prevalent in their communities and take affirmative action in creating conditions for social justice. This reflective, learner-centric approach to peace education is grounded in early works of John Dewey (1916), Maria Montessori (1949), Paulo Freire (1970), Kenneth and Elise Boulding (1988, p. 18) and Betty Reardon (1988,2001).

In approaches to positive peace education, Carson and Lange (1997, p. 76) highlight two different approaches that can facilitate peace education. The first approach which Carson and Lange are committed to, is integration of peace education within the curriculum thereby offering students the opportunity to critically reflect on elements of peace i.e. cultural diversity, social responsibility, environmental issues on a class to class basis. The second approach confines peace education to a separate study of topics i.e. life skills, non-governmental organizations and remains independent of the existing curriculum. Reardon finds both approaches effective in offering a more balanced peace education program and suggests peace educators to introduce the tenets of peace education while at the same time involve the students to experience the shared interconnectedness through active experiential learning and exposure to different world views, cultures and beliefs.

A common example of a model that thrives under Reardon's framework of a comprehensive peace education is the United Nations University for Peace (UPEACE). In 2002, Reardon along with other international practitioners in this field formulated a framework for the master's program in peace education under eight organizing principles: 1) comprehensive in scope, 2) holistic in

organization, 3) values-laden, 4) inquiry-based, 5) conceptually designed, 6) practiced with learner-centered pedagogy, 7) intended to develop peacemaking skills, and 8) as intentionally-directed learning. (Jenkins, 2002) These principles along with Reardon's key values of comprehensive peace education provide a framework of comparison with the Aga Khan Academy model of education.

By providing a platform through which students could interact with other cultures, worldviews and beliefs, UPEACE aimed to promote global mindedness through intercultural understanding that is hoped to foster cooperation in the future. Education for and about peace in its most positive sense, is thus understood by many prolific educators as a comprehensive and holistic approach to learning characterized by critical thinking, cooperative learning, democratic participation, and moral sensitivity to all aspects of human dignity.

2.3 Peace Education in Kenya

The conversation around the need for robust peace education programs in Kenya took shape in the immediate aftermath of the 2007 post-election violence. The ethnic violence that ripped the country after the election results saw almost 1,100 dead and as many as 600,000 internally displaced. It is against this background that Peace Education Program (PEP) was developed in Kenya by the Ministry of Education Science and Technology (MoEST), with support from UNICEF and local partner organizations in 2008 (MoEST, 2014). Peace education was not only a desired program but rather a necessary intervention that needed to address root causes of conflict

in the country as well as provide alternative non-violent ways of resolving them. The introduction of PEP in Kenyan formal education thereby aimed to promote national unity and identity by fostering a culture of peace between different Kenyan communities. Peace education has since been integrated into the Kenyan education curriculum in an effort to underscore the importance of peace-building and conflict resolution for the development agenda set for Kenyan vision 2030. It is however noteworthy mentioning that prior to the 2008 election violence, both UNHCR and UNESCO had been implementing peace education in refugee camps, namely Dadaab and Kakuma, located in the North Eastern part of Kenya. Peace education has therefore been in existence for the past three decades but it took the 2008 election awakening for the government to prioritize it as a necessary reform in the education sector, and to officially infuse it in the Kenyan education system.

The guiding principles that were adopted by the Ministry of education for peace education had eight sectors of coverage which included: 1. Proactive and Preventive, 2. Appreciation for diversity, 3. Cohesion and Integration, 4. Respect for Human Rights, 5. Environmental sustainability, 6. Inclusiveness & participation, 7. Integrity, 8. Collaboration, Partnerships and coordination, and 9. Conflict sensitivity. (MoEST, 2014). These areas recognized the significant potential held by the education sector in promoting a culture of peace in Kenya, and as a result, educators were tasked with the responsibility to acquire participatory, interactive, experiential and transformative teaching approaches that are known to enhance the skills, attitude, behavior and mindset of learners toward a peaceful culture. The primary objectives of the peace education program as indicated by the Ministry of Education were as follows:

- To promote conflict sensitive policies and programmes within the education sector.
- To create awareness among learners on the causes of conflict and how to constructively resolve them in their daily lives.

- To prepare learners to become good citizens in their communities, nation and the world and to equip them with skills that promote peace and human dignity at all levels of interaction.
- To use the classroom as a springboard through which global values of positive inter-dependence, social justice and participation in decision making are learned and practiced.
- To foster positive images that lead to respect for diversity to enable young people learn to live peacefully in diverse communities in the world. (MoEST, 2014)

The rationale behind this adoption is that behavior can be changed, and peace ultimately learned. Based on these guidelines and indicated objectives, peace education is embedded in specific subject carriers such as Social studies, religious studies and life skills to promote peace at the personal, local, national and global levels. The manner peace education is integrated in the curriculum requires that each social subject conducts a lesson on peace education such as in history, geography, religion. Peace education in this regard is included as an additional aspect of the curriculum rather than mainstreamed throughout or taught as a standalone subject. The content of the lesson is oriented towards promoting positive relationships, modeling peaceful behavior, encouraging intercultural dialogue and peaceful conflict resolution for both primary and secondary schools. To a large extent, the activities promoted encourage self-reflection, active listening and draw from extensive peace education practices that touch on the personal, inter-group and international dimensions of a student's life. The effectiveness of PEP since its inception has however been dependent on teacher's capacity to implement peace education and the overall school culture towards peace education. Since PEP is relatively new, there has not been enough evaluation to determine its impact in Kenya. Mary Adada elaborates in her study that some of the biggest challenges of PEP have been capacity gaps due to lack of training of teachers and the keen focus on academic subjects rather than value lessons. (Adada, 2016) It has therefore been self-

defeating for some schools to effectively accommodate peace education. A subject like life skills for example, receives little attention from many schools that are oriented towards academic performance and since the subject is non-examinable, there is less incentive for educators to allocate time and effort to its delivery. (Adada, 2016) The challenge of implementation of PEP is thus strained by the very culture of academic competitiveness that is well promoted in the Kenyan education system along with the exclusivity of peace education in the curriculum. Cultivating a culture of peace in an environment where learners feel threatened by examination scores and confined in boarding schools somewhat defeats the very purpose of peace education.

Alongside PEP, there are significant peace initiatives that spiraled after 2008, including the implementation of peace education projects by Civil Society Organizations, Ngo's and even regional bodies. The Coalition of Peace in Africa, for example has been engaged in teacher training on peace education as well as initiating student peace clubs in various provinces in Kenya. (COPA, 2008) Another notable collaboration on peace effort has seen the cooperation of Faith based institutions with the Ministry of education such as the Church World Service's effort to introduce A School Safe Program in about 60 schools in Kenya. There has been a considerable push towards embracing peace education regardless of the obvious challenges in mainstreaming peace education in a post-conflict country.

In the context of existing peace education programmes in Kenya, the Aga Khan Academy Mombasa is one international school that offers the IB curriculum which aims to create a 'better and more peaceful world' (IBO, 2007) Although the Academy does not explicitly define its programme as an education for peace programme, this study will demonstrate how its model aligns with Reardon's comprehensive peace education model. The impact that both AKA students have had in their local communities along with the demonstrated impact of the AKA teacher training

programme conducted with local schools in Kenya necessitate a review of the literature on international baccalaureate as it is significant in discussing the link between AKA's model of education and peace education.

2.4 International Education and Peace: The International Baccalaureate

International education has precedents in the early 20th century where internationalism was greatly associated with principles of goodwill, understanding, and peace between nations. (Sylvester, 2015) Some of the very early examples of International schools include International School of Peace in Boston, founded in 1910 and International school of Geneva founded principally by UN professionals in 1924 to cater for their children's education abroad. Both schools intended to provide an education for international understanding with the aim of educating people of all nations on the devastating effects of war while at the same time develop an understanding of international justice and brotherhood of man. The underlying assumption was that if human beings could learn to understand each other then nations would recognize the need for cooperation and in turn, reduce international conflict. The visionary head of the International school of Geneva, Madam Maurette, elaborated on this quite profoundly in the aftermath of world war, she argued that students needed "a complete and rounded view of the world, not only knowledge and understanding but the desire for peace, the feeling of the brotherhood of man" (Maurette, 1948, p. 6). Considering the proximity of time of establishment for both institutions to the onset of the two world wars, the gravity of the educative aim of international education becomes irrefutable in the face of such unrelenting threats to the security of both man and our planetary home. Arguably, this early form of international education is understood as education for positive peace as it administered itself in providing a better understanding of others through a keen focus on shared

commonalities, while at the same time illuminating the multiplicity of cultures, nations and political systems with deep respect for our overarching universal humanitarian values. Some of the material produced by the United Nations Educational, Scientific and Cultural Organization (UNESCO) on the teaching of geography (Ficheux et al, 1949, p. 31) and history (Hill, 1953, p. 31) for international understanding for example, were incorporated in the international education curriculum, taking advantage of the learned experience from UN bodies in a quest for providing an education that will undo the structures of war and replace them with structures for peace. International education today continues to be rooted in the profound concern for human dignity and makes apparent the interdependence of human groups and their inherent relationship to the planetary earth. Ian Hill proposes the definition of an International education drawing from extensive literature from UNESCO (1974), Muller (1986) and Oxfam (1997) relating to ideology, utility and pedagogy by stating that students in an international education programme should acquire, from a global perspective, *knowledge* about:

- social justice and equity
- interdependence
- sustainable development (a balance between economic growth, protection of the environment and a fair distribution of material wealth and the earth's resources)
- cultural diversity
- peace and conflict
- population concerns (migration, ethnicity, refugee issues)
- languages (Hill, 2002)

These knowledge areas, and the content of international education, lends itself to a large degree to the field of peace education at least in its utilitarian form. How students approach this content in

their learning requires the development of attitudes and skills that coalesce with peace-related pedagogy. International education, like peace education necessitates a pedagogy that is holistic in nature, induces critical thinking skills, student-centric learning, collaborative engagement and the development of a whole person-creation a good world citizen. Whether all international schools implore this idealistic pedagogy is beyond the scope of this study. Nevertheless, it is noteworthy studying the development of the International Baccalaureate programme, one of the most celebrated developments of international education, which is widely acknowledged across the globe today and is the foundational curriculum of the Aga Khan Academy Mombasa.



Figure 2.1: IB Diploma Programme (IBO, 2017)

The International Baccalaureate (IB) Programme is offered in more than 4000 schools today in over 100 countries. The schools employ over 70,000 educators who teach more than a million students worldwide as it enjoys recognition for the unique academic rigor and strong emphasis on student self-development. (IBO, 2018) But more than that, the IB prides itself in its commitment to creating a better and more peaceful world through education. It is by far the most widely

recognized end-of-secondary school qualification, with an estimation of 14% more schools offering the programme each year around the world. (IBO, 2015) According to Bunnell (2012, p. 11), the IB aims to educate 2.5 million students by 2020 through its three international education programmes for children from 3 to 19 (or more) years of age: The Primary Years Programme, Middle Years and Diploma Programmes.

The rationale behind the development of IB programme was the need to address the challenges of national bias faced by many international schools that sprung up in the fifties and early sixties. Many educators were concerned that international education was not fulfilling its full potential due to the lack of common standards for grading and incoherent educational aims amongst international schools. As such, teachers of social studies in international schools were brought together in 1962 at a teacher conference, organized by the International Schools Association (ISA) in Geneva for the purpose of addressing these issues. The result of this conference was the initiation of the IB Diploma programme, which is the oldest and earliest of the IB programmes. With its inception, there developed the common standards for grading that allowed students to partake in international external examinations that highly considered diverse cultural perceptions to historical events. Given that most ISA board members were employees of UN and were involved in peace-building work, it was conventional for them to agree to consolidate the educational aims of member schools with the objectives of the organizations they worked for i.e. the promotion of world peace and international understanding. This significant milestone allowed for the acquisition of an internationally recognized diploma that would then facilitate global mobility and promote international cooperation. Thus, the IB Diploma programme was established for ideological, utilitarian and pedagogical reasons:


- to provide a perspective which would promote international understanding, prepare students for world citizenship and promote peace;
- to provide a school leaving diploma which would be recognised for university entrance around the world with common curriculum and examinations; and
- to promote critical thinking skills (rather than an emphasis on encyclopaedic knowledge) via a balanced programme in the humanities, the experimental sciences and experiential learning. (Hill, 2015)

There are three fundamental components of the IB Diploma Programme that were found integral in the holistic development of learners. The first and most critical is Theory of Knowledge (TOK), a compulsory course that is to be conducted alongside the social and natural sciences, devised to encourage learners to explore different ways of knowing and question conventional ‘truths’ by evoking critical thinking skills. The second key component is the assessment of a 4000-word extended essay whose focus had to be relative to global issues and lastly, an experiential learning component known as CAS-Creativity Action and Service which is essential in providing learners the opportunity to emerge themselves in their present environments through community service thus making their world better and more peaceful. (IBO, 2015) While there is limited literature that pertains to the how the transformational change happens through CAS, there are considerable testimonies of IB learners that hold to truth the transformative experience of CAS and its contribution to world-peace. (IBO, 2015) It is therefore important to understand the aim and vision of the IB programmes and compare it to comprehensive peace education as illustrated by Betty Reardon.

The aim of all IB programmes today (Diploma, Middle Years and Primary Years) as stated in the IB mission statement is to develop internationally minded people who recognize their common

humanity and shared guardianship of the planet. With this aim, the skills and attitudes promoted by the IBO ensure that:

[S]Strong emphasis is placed on the ideals of international understanding and responsible citizenship, to the end that IB students may become critical and compassionate thinkers, lifelong learners and informed participants in local and world affairs, conscious of the shared humanity that binds all people together while respecting the variety of cultures and attitudes that makes for the richness of life (IBO, 1996).



This value-laden pedagogy of IB and its pragmatic elements resonate with Betty Reardon's comprehensive peace education model as one that seeks to promote global stewardship and restore global justice through a holistic approach to developing agents of peace (social change). Cosmopolitanism, which Reardon defines as the value of universal moral inclusion grounded in respect for human dignity, is consistent with the IB model of international education as it commits itself in respect to all persons, regardless of communal differences in an effort to foster a moral global community and polity. This also informs the basis of comprehensive peace education which Reardon defines as authentic peace (an establishment of global justice and abolition of all forms of violence) that requires a transformational approach to learning that is also prevalent in the IB education model. The IB learner profile reveals the interdependency of human groups, between and with their planet as follows:

- Inquirers: 'We know how to learn independently and with others.'
- Communicators: 'We collaborate effectively, listening carefully to the perspectives of other individuals and groups.'
- Principled: 'We act with integrity and honesty ... and with respect for the dignity and rights of people everywhere.'

- Open-minded: ‘We critically appreciate our own cultures and personal histories, as well as the values and traditions of others. We seek and evaluate a range of points of view ...’
- Caring: ‘We show empathy, compassion and respect. We have a commitment to service, and we act to make a positive difference in the lives of others and in the world around us.’
- Risk takers: ‘... we work independently and cooperatively to explore new ideas ...’
- Balanced: ‘We recognize our interdependence with other people and the world in which we live’ (IBO, 2017)

These attributes form the basis for learning for both teachers and students in an ideal IB school and greatly constitute the values inherent in a comprehensive peace education model that Reardon is fond of. According to Reardon, a transformational peace education should draw out “a new mode of thinking that is life-affirming, oriented toward the fulfillment of the human potential, and directed to the achievement of maturation as the ultimate goal of . . . positive peace (Reardon, 1988, p. 53).” This philosophy of peace education posits a pedagogy that is process-oriented, inquiry-based, reflective, experiential, dialogical/conversational, value based, imaginative, critical, liberating, and empowering (Reardon and Snauwaert, 2011, p. 186)

Drawing from Reardon’s transformative approach to peace education, it appears that the International Baccalaureate Programme represents a form of peace education as its pedagogy and educational aims mirror Reardon’s Comprehensive peace education. As AKA, is one of the leading IB schools in Kenya, it is important to underline how it implements the IB curriculum and why it is regarded as one of the exemplars of the future of the IB. (IBO, 2018)

CHAPTER 3

THE AGA KHAN ACADEMY, MOMBASA MODEL OF EDUCATION FOR PEACE

3.1 His Highness, The Aga Khan

His Highness, Prince Shah Karim Al Hussaini, Aga Khan IV is the 49th hereditary spiritual leader, otherwise known as Imam of the Shia Ismaili Muslim community. Shiism, which is the second widely held branch within Islam, adheres to the leadership of the Fourth caliph of Sunni Muslims- Imam Ali, the cousin and son-in-law of Prophet Muhammad (Peace be upon him). The unifying belief for Muslim Shias around the world is that the family of the prophet is divinely chosen to lead and guide the Ummah (Community) hence the strong belief in the continuation of spiritual and moral guidance through the Imams- a line believed to be of descendants from Imam Ali. Under the Shia branch, Shia Muslims are further sub-divided in three, one of which constitutes the Ismaili faith. Ismaili sect was formed during the late 8th century and played allegiance to Imam Jafar's (765) son, Ismail-the name from which Ismailism is derived from. Although initially the Ismaili following was quite small in comparison with the other sects, they eventually grew and became influential between 909-1171 AD, when they established the Fatimid dynasty in North Africa that later spread to include most of the Levant³. As such, Ismailis have grown to almost 20 million today mainly spread across Central Asia, Africa, North America, the Middle East and Australia.⁴

His Highness, the Aga Khan IV assumed the Imamate office, which is the institutional guide of Ismailis, in 1957 succeeding his grandfather, Sir Muhammad Sultan Shah, Aga Khan III. Under

³ For more information on the Ismaili community see Institute of Ismaili Studies; The Ismaili Imamate <https://iis.ac.uk/about-us/his-highness-aga-khan/ismaili-imamat-history>

⁴ <https://iis.ac.uk/about-us/his-highness-aga-khan/ismaili-imamat-history>

his leadership, Aga Khan IV established an institutional framework of social and economic development institutions known as the Aga Khan Development Network (AKDN), currently operating in 30 countries, most of which are from the developing world. The stated objective for AKDN is to improve the quality of life of the transnational Ismaili community and ‘those amongst whom it lives’. (Aga Khan IV, 2003) In light of this objective, the Imam as per Islamic tradition engages not only in the interpretation of faith to his following, but actively works to raise the quality of life of his community and of those within whom his community resides. In this pursuit, AKDN agencies have “mandates ranging from health and education to architecture, microfinance, disaster reduction and humanitarian relief, rural development, the promotion of private-sector enterprise and preservation of historic cities-all of which are catalysts for development.” (AKDN, 2003) It operates more than 200 health care institutions, 2 universities spanning 6 countries, and 200 schools and school improvement programmes in some of the most remote and poorest parts of the developing world. (AKDN, 2017) The success of many of the AKDN interventions have seen the growth of economies and improved livelihoods in many parts of the developing world i.e. East Africa and Central Asia. Without a doubt, Aga Khan IV’s philanthropic work and strong commitment to upholding human dignity has earned him tremendous respect and recognition by Heads of State and Non-governmental agencies across the world.

The ethical framework that guides AKDN institutions find its roots in the Islamic principles of compassion, tolerance and the upholding of human dignity as prevalent in Quranic teachings that are interpreted by the Imam. It is noteworthy mentioning that the Ismaili community does not engage in proselytization, at least it hasn’t since the 18th century, and thus its leadership is driven by the impetus of “realizing the social conscience of Islam through Institutional action’ and not by

way of preaching the faith”. (AKDN, 2007a) His High Highness, the Aga Khan IV elaborates on the vision of AKDN as follows:

To the Imam, the meaning of ‘quality of life’ extends to the entire ethical and social context in which people live and not only to their material well being measured over generation after generation. Consequently, the Imam’s is a holistic vision of development, as is prescribed by the faith of Islam. It is about investing in people, in their pluralism, in their intellectual pursuit, in search of new and useful knowledge, just as much as in material resources. But it is also by investing with a social conscience inspired by the ethics of Islam. It is work that benefits all, regardless of gender, ethnicity, religion, nationality or background. Does the Holy Quran not say in one of the most inspiring references to mankind, that Allah has created all mankind from one soul? –Aga Khan IV, 2003

From this perspective, humanity is the central tenet of AKDN’s development initiative and values of pluralism, ethics, compassion and tolerance are seen integral in achieving the desired vision of the Imam-An improved quality of life for all. While this ethical framework underpins all the agencies under AKDN, this paper seeks to evaluate the Aga Khan Academies, in particular the Aga Khan Academy Mombasa, as educational institutions that are guided by His Highness Vision to create future ethical leaders and stewards who are grounded in local context and enriched by a global outlook, who have the capacity to impact their communities positively thus making the world a better place.

3.2 Aga Khan Academy Mombasa: The Aga Khan Strands and International Baccalaureate Curriculum

The Aga Khan Academy, Mombasa is the first of the Aga Khan Academies (A network of schools across Africa, Central & South Asia, and the Middle East) to be established in Africa in 2003. Guided by His Highness' vision for an exceptional education for exceptional students, the Academy enrolls students specifically based on merit and their demonstrated leadership skills, regardless of their socio-economic background, religion, ethnicity or nationality. Ultimately, the Academy's network comprises of 18 Academies across 14 countries, employing over 2,000 educators and an expected student body of 14,000. Each Academy aims to provide 50% of their students on some form of financial aid to narrow the gap between the haves and have-not's facilitating access to transformative education for all talented students in their respective regions. (Bhatia, 2006)

The objective of the Academies is to develop future leaders with the skills and knowledge to support positive development in their societies. (Bhatia, 2006) To achieve this vision, the Academies offer the International Baccalaureate Programme with a specific emphasis to five areas of study, known as the Aga Khan Curricular strands. These strands are woven into the curriculum for the purpose of encouraging discussion and awareness of the value of each strand in developing ethically talented leaders. The strands link closely to the IB Learner Profile and underpins either the students' knowledge of relevant issues from the local to the global or their capacity to act in the five identified areas. The Aga Khan Strands are as follows:

1. Pluralism- promotes active engagement with people different from us with the purpose of working together for the common good,

2. Ethics-fosters the development of a strong moral compass and the habit of evaluating actions within an ethical framework,
3. Economics for Development- focuses on the development of student's understanding of global economics and how economies can be used to improve the quality of people's lives,
4. Cultures-creates understanding of our own culture and the culture of others,
5. Governance and Civil Society-develops understanding of the nature of good governance and the rights and responsibilities of members of a civil society (Joanne, 2015)

Whereas pluralism and ethics focus on developing dispositions that favor collaboration and engagement of differences, the other three complement these dispositions by providing contextual understanding of these differences through the study of cultures, exploration of the conditions of economic disparity and ways in which good governance and civil society can alter conditions of social injustice. This approach to learning is a deliberate effort to combat what His Highness views as a "clash of ignorance" deeply rooted in misconceptions about the Muslim world, and notably disguised as a "clash of civilizations" by the end of the cold war. He discussed this issue at great length, stating:

The Aga Khan Academies will also have their own areas of special emphasis, including; an explicit concern for the value of pluralism, a strong emphasis on the ethical dimensions of life, a more specialized knowledge of how global economics work, and a focus on comparative political systems. I am often told...that tension and violence in much of the world grows out of some fundamental clash of civilizations' -especially between the Islamic world and the West...It is a clash of ignorance which is to blame. The Academies will seek to remedy the ignorance through the broad study of variety of world cultures,

including the study of Muslim civilizations’, a subject which is often overlooked in some parts of the world today (Aga Khan IV, 2003).

By thoroughly engaging student’s in questions of ethics and pluralism and providing them the space to engage differing points of view, it is hoped that graduates of the Academies will be equipped with two fundamental dispositions (Pluralistic & ethical ideals) that allow for ethical leadership and the creation of a more peaceful world. With the formation of the two dispositions, the expectation is that successful students will be willing and able to take action to address issues (conditions of social injustice) and improve the quality of life of people in their communities. As His Highness reiterates, “the human society is essentially pluralist, and awareness of the diverse contributions of people, across times and cultures, to global civilization is essential in engendering respect and understanding.” (Aga Khan IV, 2008). To further this social transformation, teachers at the Academy are trained through the Professional Development Center (PDC) to be promoters of social change by inculcating moral conscience in the pedagogies of teaching.

3.3 The Aga Khan Strands and Peace

The ultimate goal of peace education, as previously discussed in chapter 2, is the achievement of peace and not the adoption of some specific route to peace. (Reardon, 1988) While Aga Khan Academy does not explicitly regard itself as a peace education model, the strands that guide the learning process are value-laden, as is peace education, and refer to both negative and positive peace. The inspiration to teach students the values of compassion, tolerance and pluralism are greatly associated with the ethics of Islam as interpreted by His Highness, and more importantly in his belief in fostering understanding and cooperation for the development of societies. In a response to an interview in 2018 by IB magazine (p. 32-33) on the adoption of IB curriculum for the Academies, Aga Khan emphasized “mutual understanding and respect do not come naturally,

they must be taught and experienced. The Academies work to create an integrated global community that encompasses economic, ethnic, religious and geographic diversity. We believe students draw valuable life lessons not only from learning together but also from living together—especially if the mix is diverse.” (Aga Khan IV, 2018) *Educating tomorrow’s leaders*

By exploring the economic disparities present in global economic systems through strand 3 (Economics for Development), students are made aware of conditions of social injustice around the world, the widening gap between the rich and the poor and are further engaged in Strand 5 (Governance & Civil Society) in an attempt to elicit action for change that is in tune with values of compassion, care and service. These strands mostly direct students in the CAS (Creativity, Action & Service) component of the IBDP, where students engage with local communities in voluntary service in order to address challenges made aware by Economics for development, or governance and civil society. Pluralism, which appears to be proactive means of preventing conflict, lends itself to the essence of positive peace, by promoting the understanding of differences and enhancing the spirit of collaboration that is often hindered when there is a lack of appreciation for diversity. Under pluralism, students at Aga Khan Academies are challenged to reflect upon their own identity, develop a complex understanding of the identities of others and compare them through role plays, debates and deliberate collaborative tasks. These experiences are further explored in strand 4 – the Culture strand, where students perform skits in their cultural attires or make references to their own cultures during class-based or residential activities. In strand 2 – Ethics, students are often tasked to consider their own choices and actions then compare with others’ choices and actions and discuss how their choices/actions affect the well-being of others or the world in general. Structured class activities that require justification for student’s responses open doors of inquiry for others and may help students examine systems prevalent in society in

light of their moral/ethical underpinnings. Such self-reflection and inquiry-based learning allows students to understand the implication of their choices on others, a fundamental principle in ethical leadership that is vital in implementing “the exercise of global responsibility in the ordering of a just, peaceful and viable global polity” as Reardon maintains (Reardon, 1988, p. 26). Comprehensive peace education, as understood by Reardon, is infused throughout the education and it is all encompassing in the sense that it advocates for abolishment of war and for restoration of global justice. With the IB curriculum, the Academy infuses peace education both in content and through the Aga Khan Strands.

Reardon’s Comprehensive Peace Education Values	AKA Strands-Values
<ol style="list-style-type: none"> 1. Planetary Stewardship: the value of stewardship helps students to develop ‘a consciousness of their relationship to the whole natural order, and their responsibility to assure the health, the survival and the integrity of the planet. (Reardon 1988, p. 59) 2. The value of global citizenship means to educate students ‘to be capable of creating a non-violent just social order on this planet. A global civic order offering equity to all Earth’s people, offering the protection of universal human rights, providing non-violent means of resolving conflicts..’ (Reardon, 1988) 3. The value of humane relationship is ‘emphasizing a human order of positive humane relationships, relationships that make it possible to realize the individual and communal human potential’ (Reardon, 1988) 	<ol style="list-style-type: none"> 1.Pluralism- promotes active engagement with people different from us with the purpose of working together for the common good, 2.Ethics-fosters the development of a strong moral compass and the habit of evaluating actions within an ethical framework, 3.Economics for Development- focuses on the development of student’s understanding of global economics and how economies can be used to improve the quality of people’s lives, 4.Cultures-creates understanding of our own culture and the culture of others, 5.Governance and Civil Society-develops understanding of the nature of good governance and the rights and responsibilities of members of a civil society (Joanne, 2015)

CHAPTER 4

Case Study: Aga Khan Academy, Mombasa

This study investigated teacher's and students' perception of peace, their awareness and engagement with peace education at the Aga Khan Academy, Mombasa and their attitude towards the AKA, strands and peace education in general. As mentioned in Chapter 1, the Aga Khan Academy, Mombasa does not necessarily regard itself as a peace education programme, but as demonstrated in Chapter 3, the IB programme and AKA strands represent integrative forms of peace education that align with Betty Reardon's Comprehensive Peace Education framework as outlined in Chapter 2. While the IB mission statement explicitly states "IB aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect," (IBO, 2016) the Aga Khan Academies mission is to develop home-grown ethical leaders who are pluralistic and possess the knowledge and skills to impact positive change in their communities. Since most of IB and AKA learner attributes are closely aligned to Reardon's values of planetary stewardship, global citizenship and humane relationships; this first section explores how students perceive peace and with the definition of peace education noted in the survey, I investigated whether they considered AKA model a model of peace education and in what ways. With a Likert scale in the last segment of the survey, I attempted to measure students' attitude towards AKA Strands and peace education. Section two investigates how teachers perceive and understand peace, their attitude towards the AKA strands and their pedagogy of teaching at AKA. The section also explores teachers experience with professional development on the strands and the challenges they face in mainstreaming peace education in their lessons. By analyzing both students and teachers'

perception of peace and their engagement with peace education, I determine whether the strands are connected or linked to peace education and if so, in what ways.

This thesis adopts a mixed method approach of data collection and therefore employed a blend of quantitative and qualitative methods that were then consolidated in a triangulated design of interpreting data. As I mentioned in Chapter One, I first distributed 30 surveys to 30 IBDP students (17 females 13 males) who were selected based on their familiarity with the programme and interest in partaking in the research. I then conducted informal in-depth interviews with students who expressed interest in developing some of their responses in the survey. Similarly, I conducted a survey with 15 senior school teachers who were selected based on their relevant departments and years of experience at the school in order to gain different perspectives on the programme and the way its applied across different departments. Additionally, I conducted face to face interviews with four senior leadership members at the Academy whose years of experience and leadership roles influence the implementation of AKA curriculum. Secondary data was also obtained from shared experiences of students on the school's website in an attempt to determine if whether the statements matched the reality of the primary data collected. Peer observation in Theory of Knowledge class and the annual peace summit provided insight into the various students-led peace initiatives and a first-hand experience of the nature of a lesson in session at AKA.

4.1 Students Responses on Aga Khan Model of Education for Peace

The number of participants for the student survey was 30 IBDP students in Diploma 1 class that were selected due to their familiarity with the programme, their active involvement with service learning component of the IBDP and their interest in this research. 17 of the participants were female and 13 were males. They all aged between 16-18 and the reason for choosing a senior class was mainly because they are more familiar with AKA programme. The survey was self-

administered and the return rate was 100%. It aimed to understand student perception of peace, awareness of peace education content, attitude towards the AKA strands and their engagement with peace initiatives at school and within their communities. Their responses to these questions will inform whether AKA model is perceived as a peace education model by the students and in what ways the model contributes to peace in general. I further developed interviews with 5 students based on their survey responses to better understand their motivation in promoting social justice through the service component of the IBDP programme.

The general assumption of peace education programmes, as stated by UNICEF, is that it must combine knowledge, skills and attitudes that foster a culture of peace. (UNICEF, 2006) This holistic and comprehensive view of Peace education is maintained by Betty Reardon (1988, p. 30) who views peace education as a process that prepares young people for global responsibility; enables them to understand the nature and implications of global interdependence; and helps them to accept responsibility to work for a just, peaceful and viable global community. As previously mentioned in Chapter 2, the central themes for Reardon are stewardship, citizenship and inter-group relationships, with the aim of addressing both overt and structural violence in society. Classroom practice and the instructional process are also essential for Reardon, who sees cooperative learning as fundamental to peace education (Reardon, 2001).

Chadwick Alger hypothesizes that an effective peace education will give learners a vision of a peaceful society and inspire them to quest towards it. (Alger 2009) In order for agents of peace to operationalize positive peace, Alger's theory suggests that action is often advanced by a vision in place. It is therefore of great importance to understand what learners perceive as peace in order to evaluate what they are working towards. As such, the first question of the survey was meant to understand student's perception of peace and what 'peace' really meant to them.

4.1.1 Student Responses to the Survey

Section A: Student Responses on Aga Khan Model of Education For Peace

Johan Galtung's conceptualization of negative and positive peace was used in the categorization of the responses given by students, as it is the dominant definition used in peace education literature and vastly informs Betty Reardon's comprehensive view of peace education. In response to *Question 1, "What do you understand by 'peace' and what does it mean to you?"*, 90% of the respondents (27 participants) shared a positive conceptualization of peace with key themes among the responses being 'a state of harmony with oneself and his/her environment, upholding of human rights and respect for human dignity, presence of equity, freedom and social justice, peaceful coexistence because of mutual understanding and respect of differences, and elimination of root causes of conflict.' Among the 27 respondents, 5 of them further related peace to "to inner calmness" stating that peace, for them, is "the full attainment of human potential" and "being happy with yourself and your life". The remaining 10% of the overall respondents shared a more negative conceptualization of peace, simply stating that peace is "the absence of war" and "lack thereof, of violence". Nearly all respondents viewed peace as a necessary condition for human development as a need for "safety", "comfort" and "freedom".

Question 2 was designed to determine to what extent the AKA, Mombasa Education has influenced their decision of peace. Students were asked, "*Has AKA, Mombasa education influenced your understanding of peace? If they answered yes, they were asked how?*" 93% of the respondents (28 participants) affirmed that AKA education has influenced their understanding of peace, while the remaining 7% of the respondents (2 participants) shared that AKA, education had not influenced their understanding of peace. The affirmative responses were followed up with explanatory answers ranging from AKA's "strong emphasis on the IB learner profile and AKA, strands, Annual

peace summit, Celebration of global peace day, subject-content being specific to peace, and multicultural education” indicating the different ways AKA education had influenced their understanding of peace. Some of the intriguing responses I found in my analysis was the personal responses given by some of the respondents. For example, Sarah mentions “AKA, education has showed me the deeper implications of conflicts that are not resolved peacefully, this awareness has made me understand the need to tackle webs of conflicts I experience in my daily life, non-violently’ John, on the other hand, asserts “AKA, education has not shaped or influenced my understanding of peace and the need for it, it has rather reinforced the whole notion of living with others peacefully despite our common differences’’. Most of the respondents shared a deepened understanding of the value of peace in their own lives, such as Sophie who explains that “At AKA, I have learnt to appreciate differences in our society, not judging people for who they are and realizing that even those who are different from us can be right’”.

To better understand how AKA contributes to students’ understanding of peace. They were asked in *Question 3, “In light of the IB mission statement, how does AKA, Mombasa promote ‘a better and more peaceful world?’”*, as declared in the IB mission statement. 100% of the respondents related their answer to one or more of AKA, strands making reference to Pluralism, Ethics, Economics for development and Cultures. All respondents felt that through the strands, AKA education lives up to the IB mission. A remarkable finding was that nearly all the respondents regarded themselves as vehicles through which the Academy impacts communities and makes the world better and more peaceful. Mohammed for example succinctly explains, “The Academy teaches us to realize the challenges and problems in our communities and equips us with the skills to solve them through the strands. I personally got engaged with mentoring youth in my community and preventing them from joining street gangs through service learning at AKAM. By

being an active agent of change, I help create a better and more peaceful world through community service”. (Mohamed, personal communication, Aug 14, 2019). Ziyaan Virji, one of many passionate and dedicated IBDP students of the Aga Khan Academy also shared similar sentiments in an interview with Nairobi Magazine after receiving the 2019 Diana Award accorded annually to young humanitarians across the globe. As the founder of a social organization known as Affordable and Accessible Sanitation for Women (AASW) that provides access to reusable sanitary towels to girls from disadvantaged backgrounds, Ziyaan traces his innovative model to the AKA, strands taught at the Academy:

Especially the idea of the service cycle and thinking sustainably when reaching out to communities. This knowledge guided me in creating my unique model of approach. Pluralism, Ethics and Civil Society are some of the unique elements woven into the Academies’ curriculum, which is designed to develop the skills and dispositions necessary for students to become the leaders of tomorrow. (Virji, 2019)

Another respondent identified multicultural education emphasized through the strands of cultures as a notable contribution to peace stating that “AKA teaches us about the diverse beliefs, values and cultures out there, constantly developing a sense of moral respect for all that is different. As a result, we are mindful of our actions and how they can implicate others. This eventually creates a more peaceful world as we become more aware and appreciative of diversity”

As this thesis has discussed, peace education is not only “about” peace but “for” peace. To determine whether AKA activates students to engage in peace activities, they were asked in *Question 4*, “As an AKA student, in what ways have you engaged in peace initiatives/activities at school and/or local community?”. In response to the question, common answers appeared to be participation in Annual Peace summit, Freedom Walk, Community Service Projects and

TedxYouth. Sneha, for example, highlighted the significant contribution she has made to peace in her personal project named “Syria is Calling”, through which she helped raise awareness about the crisis in Syria and mobilized funds to support Syrian refugees. Another respondent relates her involvement with service learning and with student led initiatives as some of the different ways she has engaged with peace initiatives beyond the campus stating:

I participated in a lot of community service activities that were coordinated throughout the MYP and DP. I personally worked with ‘The walk of Freedom’ and advocated for action against human trafficking. Such engagement and what I continue to do in service helps better our society.

Bilal further explains his participation in the annual peace summit as one of the many peace initiatives he has engaged with at the Academy. He adds, ‘I facilitated the annual peace summit, which is a 2-days event where Grade 9 students from AKA, Mombasa are brought together with students from local government schools in Mombasa and spend the two days learning about root causes of conflict, and ways of resolving conflicts over resources through debates, simulations and interactive games.’ David, on the other hand, places great value in the initiative of UBUNTU, which is a dance that he performed for the school intended to revisit the traditional African principle of ‘Ubuntu-I am because We are’ highlighting the significant interdependence of human beings and the need to uphold humanity over our differences as people.

In order to understand how students actualized on the knowledge and skills gained at AKA that are integral in enhancing peace with themselves and others, I found it important to understand their personal experience with violence and the different ways they resolved a disruptive conflict in their lives. I also wanted to know whether their choice of action was, if at all, influenced by AKA education. As such, I posed in *Question 5*, “*Have you experienced a violent confrontation at home/school/community?*”, to which 43% (13 participants) of the respondents gave an affirmative

response while the remaining 57% (17) denied having experienced a violent confrontation. On the follow up question, *“If so, how did you respond/deal with the confrontation?”* the answers ranged from “reported it to a teacher/residential parent, walked away, intervened through dialogue and helped reach a mutual agreement” From the 13 participants, 6 relayed seeking a senior leader’s (residential parent/teacher) assistance in helping resolve the issue, 4 referred to initiating dialogue to engage the other party after the outburst so as to reach a mutual understanding, while 3 related to walking away from the situation and avoiding further confrontation. On whether AKA, education had any influence on their choice of reaction, 70% of those who confirmed having had a violent confrontation (i.e. 9 respondents) agreed to AKA’s education influence on their actions, 15% (2 respondents) noted unsure and the remaining 15% (2 respondents), whose choice of action was initiating dialogue, denied AKA’s influence on their choice of action.

Section B: Student Attitude towards the Strands and Peace

In an attempt to understand how students perceived Pluralism and Ethical leadership, which are two identified strands intended to create dispositions that will allow for social change and development, I created a Likert scale which is a set of statements used to measure ‘attitude’ in a scientifically accepted and validated manner. An attitude can be defined as preferential ways of behaving/reacting in a specific circumstance rooted in relatively enduring organization of belief and ideas (around an object, a subject or a concept) acquired through social interactions. (Joshi, 2015, p. 396). A Likert scale was used to measure student attitudes and opinions associated with Diversity/Pluralism, Ethical leadership and Commitment to Peaceful conflict resolution. I chose the specific statements for each category to basically analyze how students generally perceived the strands, whether their attitude was influenced by AKA, education and if they possess the “will” to

take “action” as expressed by both Alger and Reardon’s goal for peace education, which is to enable student to quest towards their vision of “peace”.

<i>Appreciation for Diversity/Pluralism</i>	Strongly Agree	Agree	Disagree	Strongly Disagree
I have a strong sense of my identity and I am confident with who I am	12 (40%)	13 (43%)	5 (17%)	0%
I value the cultural diversity of my class/school	27 (90%)	3 (10%)	0%	0%
I learn about the different cultures/faiths that my school represents	6 (20%)	18 (60%)	4 (13%)	2 (7%)
I am consistent in my behavior towards other students of different backgrounds/races/religions/socio-economic status	4 (13%)	24 (80%)	2 (7%)	0%
My teachers have strongly influenced my appreciation for diversity	5 (17%)	21 (70%)	1 (3%)	3 (10%)
Ethical Leadership				
I express my disagreement upon witnessing acts of discrimination or racism in school	19 (63%)	11 (37%)	0%	0%
I take initiative to solve problems/challenges present in my community/school	20 (66%)	8 (27%)	2 (7%)	0%
I avoid plagiarism and cheating of any kind	27 (90%)	2 (7%)	1 (3%)	0%
I believe ethical leadership is key to promoting peace	29 (97%)	1 (3%)	0%	0%
Peaceful Conflict Resolution				
I believe conflicts are part of human nature	27 (90%)	3 (10%)	0%	0%
I often look to alternative peaceful resolution methods when presented with a conflict	15 (50%)	11 (37%)	4 (13%)	0%
AKA Mombasa education has developed my conflict resolution skills	10 (33%)	14 (47%)	5 (17%)	1(3%)

I commit to non-violent language and behavior	15 (50%)	9 (30%)	6 (20%)	0%

Figure 4.1: Student survey responses on attitude towards pluralism, ethical leadership and peaceful conflict resolution.

Figure 4.1 illustrates how IBDP students at AKA perceive the strands and their commitment to peaceful conflict resolution. The data collected indicates that all the students consider themselves as having deep appreciation for pluralism and the cultural diversity present at school with 90% choosing to strongly agree with the statement, “I value the cultural diversity present in my school.” 83% (Agree and Strongly Agree) of the respondents also noted that they have a strong sense of identity and are confident with who they are, with the remaining 17% expressing that they do not possess a very strong sense of identity. On whether they learn about different cultures and faiths at school, 80% (Agreed & Strongly Agreed) affirmed and 20% disagreed with learning about diversity at school. 93% viewed their behavior as being consistent towards other students of different backgrounds, races, religions and socio-economic status, while 7% expressed disagreement with the statement. 87% of the students felt that teachers have strongly influenced their appreciation of diversity whereas 13% disagreed with the statement.

On ethical leadership, all students declared that they express their disagreement when witnessing acts of discrimination at school and 93% noted that they take initiatives to solve problems and challenges in their school/community. 97% also affirmed that they avoid plagiarism and cheating of any kind with all respondents confirming that ethical leadership is key in promoting peace.

On commitments to peaceful conflict resolution, all respondents agreed with conflicts being part of human nature, with 80% stating that they are committed to the use of non-violent language and

behavior. 87% of the respondents conveyed that they often look to alternative peaceful resolution methods when presented with a conflict and 80% confirmed that AKA education developed their conflict resolution skills.

As previously noted, I conducted in-depth interviews with five students who participated in the questionnaire's due to their interest in developing their survey answers further and active participation in community service. Three of these interviews were unstructured and two of them were structured based on my interest in the students' engagement with peace education.

4.1.2 Interview Responses with Students

A) Ziyaan Virji, Founder of AASW, Recipient of Diana Award 2019 (Tanzania)

How has your experience been thus far? Academy has been a turning point in my life allowing me to explore my full potential. The richness of such a diverse student body along with my residential experience, interacting with roommates from different countries and backgrounds, has given me the opportunity to learn and experience different cultures and perspectives. I have grown a lot from this. (V.Ziyaan, personal communication, August 20, 2019)

How did your journey with AASW start?

AASW was my personal project in MYP, and through the research I conducted then, I found out about India's menstrual man, the stigma attached to menstruation and that 500 million girls around the globe did not have access to menstrual hygiene. After a discussion with my mom, I learnt that she experienced the same difficulty at her young age, and thus I was committed to changing the situation for young girls across the globe. I truly found purpose in this project and get so much

satisfaction out of doing good for others. I believe the service-learning component at AKA gave me the opportunity to impact change and really consider the sustainability aspect of my project. (V.Ziyaan, personal communication, August 20, 2019)

Have AKA, strands influenced your approach to this project?

AKA strands, especially, Economics for development, made me realize the magnitude of the problem and by providing access to hygiene for disadvantaged girls, it allows for their completion of school, which also has an exponential effect as the girl child really impacts the whole community. To a large extent, the whole idea of giving back has been reinforced at AKA and I see great value in using my privilege and resources I have to improve the lives of others. (V.Ziyaan, personal communication, August 20, 2019)

Where else have you been involved in peace work?

I went to the Just Peace summit in New York, I remember a young man... Mathew Seganic said “Peace truly happens when everyone has access to their basic needs” and in relation to my project, I feel that menstrual hygiene access is a basic need, and if all girls can have this, then I am contributing to global peace. I have also been involved with Lifetech, which is a student-led initiative focused on building confidence, life skills and developing tech skills for young people. Another similar initiative I embarked on was P³: Prevent Protect and Promote which is in regard to global climate. We work to make AKA community a zero waste community, some of our recent accomplishments has been to stop the use of plastics...disposable plastic cups and so on, now we are expanding to clothe waste, food waste and incorporating upcycling and recycling methods to move us towards the zero goal, I believe Peace is more than the absence of conflict, its everything to do with our relationship with others and the environment, Climate crisis is an issue that impacts

all of us and we all have a responsibility to work towards alleviating it. (V.Ziyaan, personal communication, August 20, 2019)

What are you thinking of pursuing as a career in the future?

I am interested in international development, and passionate about establishing a social enterprise. I highly think that service learning, and AKA strand have aided me in wanting to pursue this path. (V.Ziyaan, personal communication, August 20, 2019)

B) Sneha Bardai- From Congo (5TH Year at Academy)

How has your experience at the Academy been thus far?

It's been really good, I have been involved with different projects and in year 10, I started a youth awareness group called SoSo (Stand up Shout out), I have recently opened a branch in DRC. (S.Bardai, personal communication, August 20,2019)

How has AKA influenced your understanding of service?

AKA has guided and developed my understanding of how to conduct a needs-based assessment before deciding on what project to implement, ensuring we really cater for the need of the community. (S.Bardai, personal communication, August 20,2019)

What has been your motivation to engage with community service?

When I came to this school and found out about service learning and AKA, strands, it was very intriguing for me. It was my first time learning about service as my previous school did not encourage anything outside of academics. I was really excited to develop projects and I now chair the project called Uhai. (S.Bardai, personal communication, August 20,2019)

Could you tell me more about Uhai, its aims and goals?

Uhai was started by a former student, Karishma Baghani, as her personal project, and we work[ed] with an orphanage to improve the lives of children in the community. We have now taken it up and registered it as a service-learning project, and we mainly focus on improving the orphanage's infrastructure and facilitate distribution of mosquito nets to prevent kids from getting Malaria. (S.Bardai, personal communication, August 20,2019)

Do you feel that there is a culture of peace at school?

I totally feel so. They have been many occasions like Peace Day Celebrations and Ted talks on Peace that I really feel they enforce a culture of peace here. One of my colleagues started the Syria is Calling project for her PP, and raised funds to help Syrian refugees.

I see myself continuing this journey as I want to come back after graduating and improve the lives of people in Congo. Congo is not politically stable and just two years ago, there was a network shutdown making it impossible for me to even reach my parents from here. I feel that the education here has really made me realize and become more aware on conditions of injustice and I am determined to change that. (S.Bardai, personal communication, August 20,2019)

How do you contribute to a culture of peace at school?

Because I am leader, a residential captain, I have learnt a lot about dealing with younger students and I work a lot on resolving conflicts at our residences. We do experience a lot of conflict, naturally because its residential life, and I have encountered issues of bullying or just tense moments between two parties.

In such situations, I first talk to the victim and then the accused, I listen to both sides and then question them, “Do you feel that the decision you took was right?” or “do you feel there could have been a better way to deal with this?” I do not instruct them to do as I say, I make them think about their actions and consider the different ways they could have handled the situation. I believe these experiences have helped me learn a lot about counselling and leadership. (S.Bardai, personal communication, August 20,2019)

How has AKA strands influenced your leadership skills?

I feel that AKA strands go so well in this school and shape our attitudes and behavior towards others. Pluralism, helps us accept one another, and not think that our cultures are superior to others in any way. I guess that is what makes us the AKA community. (S.Bardai, personal communication, August 20,2019)

What do you wish to pursue as a career in the future?

My internship at a Real Estate Company has guided me in wanting to pursue a career in International Business. I just love the international focus, and the possibility of learning more languages and interacting with diverse people. (S.Bardai, personal communication, August 20,2019)

4.2 Teachers Responses on Aga Khan Model of Education for Peace

Section A: Understanding of Peace, Peace Education and AKA’s pedagogy

In the realm of International education, educators are tasked with the instructional approach to learning that is associated with “progressive” education. While not all educators in international

education are peace educators or regard themselves as such, some are indeed peace educators even without their realization. In order to develop an understanding of how teachers perceive peace and the model of education at AKA, I set out to conduct a survey with 15 AKA senior school teachers who were selected based on their relevant experience across different departments at the Academy. The aim of having representation from all department was to determine how AKA strands were implement across the Natural sciences, languages, humanities and arts. The results reveal teachers' perception of peace, whether they regard AKA model as a form of peace education, their pedagogy of teaching along with the overall attitude towards AKA strands.

Demographic Analysis

Gender: M 8 F 9 Total: 17 But 2 respondents did not provide answers to several questions

Department:

Sciences: 2 Math:1 Humanities:5 Expressive Arts:1 Modern Foreign Languages: 6

Years at the Academy: 3-5 years:5 5-7 years:3 Over 7 years: 7

To understand how teachers conceptualize peace, Question 1 asked, “***What is peace and what does it mean to you?***”. 87% of the responses relayed a positive conceptualization of peace, regarding it as a state of “harmony” where “conflicts are resolved non-violently” and the “conditions for social justice are increasingly present.” 13% of the respondents conveyed a negative conceptualization of peace sharing that Peace is “the absence of violence and war”.

Next teachers were asked in Question 2, “*Does education promote peace?*” to determine how they perceive the role of education in promoting peace. And “*If Yes*” they were asked “*How?*”. Nearly all respondents shared that not all education promotes peace and conditioned it to an education

that is “value-laden” “transformational” and “holistic in nature” with a strong emphasis on the development of the learner as a whole through molding of attributes such as “stewardship”, “compassion” and “concern” for themselves and others. A notable example of how education does promote peace was a keen observation conveyed by a Language teacher, he notes in the survey “In languages, you may observe that however stories are twisted, they may end up in ‘and they lived happily ever after’, the idea in this case is to show that even though conflicts are part of human nature, the opportunities for peaceful resolution are always welcome in society.”

Another respondent shared a similar observation in Humanities stating that “Through history, students are made aware of the conditions that lead to injustice, and ultimately violent conflict. And as students learn, they reflect on decisions made by powerful leaders and how those decisions led man to war or even prevented him from it. The question then becomes, is education about war enough to transform learners into agents of peace? I personally think, an educator must intentionally look for opportune moments to inculcate values of peace while teaching about war for it to be really transformational”.

To find out whether teachers consider AKA, Mombasa a model of education for peace, they were asked in Question 3: “Do you consider Aga Khan Academy Mombasa Model of education as a model of education for peace?”. All respondents gave an affirmative answer.

Teachers were then asked in Question 4: “How does the AKA, Mombasa promote a better and more peaceful world?”. 80% of the respondents made reference to AKA strands as one of the ways AKA upholds the IB mission statement. Other common answers included, AKA’s Talent Identification Programme that supports students from disadvantaged backgrounds, AKA’s approach to learning (ATLs) such as collaboration, communication and student-centric pedagogy,

and Subject specific content in Humanities such as Peace Summit, Environmental Conservation in Sciences, and exploration of cultures in Languages.

When considering the pedagogical implications of peace education, this study sought to understand how teachers engage learners in peace education. Specifically Question 5 asked, “In what ways do you engage your learner’s in peace education?”. Nearly all respondents recognized their pedagogy of teaching to be influential in engaging learners with peace education. Common responses referred to inquiry-based learning, reflection and learner-centric approach as fundamental in inculcating values of co-operation and collaboration amongst students. The majority of the respondents mentioned that they revisit the IB Learner Profile and AKA, strands in their classes in order to “empower students to think critically, reflect on their choices and their implications on others, and take ownership of their learning.” One respondent shared that they “teach students to recognize the hard work of others, and provide constructive feedback to enhance collaborative learning and not competition in class.” Alternatively, another respondent shared that they put an effort in encouraging students to address conflict issues such as bullying through the Student Residential Council, (SRC) and encourage participation in Model United Nations Club where students actively engage with global issues. One of the respondents shared how they explored a recent and real conflict issue in Kenya in class, “by being selective with sources, i.e use of Migingo Conflict. I allowed students to take on roles and propose possible solutions, they even wrote letters to governments of Uganda and Kenya.” A music teacher relayed how through the composition of music for peace within diverse group set-ups along with “promoting student’s cultural music” are indeed ways that she continues to engage learner’s in peace education music. The use of case studies, praxis experience, videos, role-plays, presentations, debates and

simulations were found to be very integral in creating ethical and pluralistic dispositions for students to engage with peace.

Question 6: then asked whether teachers received any kind of professional development on AKA strands. 87% (13 respondents) of the respondents confirmed that they did receive training on AKA strands, out of which 33% (5 respondents) of them expressed that the training was either “too abstract” and “a one-off” also indicating that there is a need for a “refresher course” and an on-going PD on AKA strands to keep both old and new teachers on the same pedestal. 13% of the remaining respondents shared they had not received PD on strands but rather find the acquisition of knowledge on the AKA strands as something they learn from collaborating with other teachers.

Teachers were then asked in Question 7 whether teachers experience any challenges in mainstreaming peace education at AKA. 80% of the respondents gave an affirmative answer elaborating that they sometimes apply too many different strategies that feel imposed, or struggle with creating strong identities in students who disregard their own cultures and ethnic backgrounds. Another challenge that was noted was the conservative nature of some cultural practices that make students reluctant to mix with those who are different as they are thought of being “inferior”. The contesting nature of what constitutes peace and how to evaluate it, was also referred to as a challenge, as one teacher describes, “The challenge of defining what peace is and the difficulty in evaluating student’s pluralistic and ethical dispositions is truly one of the big challenges. You end up asking yourself, ‘How do I know it’s working? How ethical and pluralistic are my students?’”. The remaining 20% of the respondents shared that they did not experience any challenges in mainstreaming peace education.

Finally, teachers were asked in Question 8 the difference between the AKA model and other peace education programs in Kenya. 93% of the respondents found the AKA model more “practical” and

“deliberate” as it puts students in a diverse setting and provides students with the opportunity to engage with others who have different perspectives. Nearly 50% of the respondents also noted that the AKA model is more integrative and mainstreamed, embedding peace-learning outcomes across different subjects, service learning and even sports, while other programs offered in the country were found to often limit peace education to a specific lesson or club in school.

Section B: Teacher Attitude Towards AKA Strands

A Likert scale was used within the survey to measure teachers’ attitude on AKA strands and find out whether they were in agreement with the statements selected on AKA strands infusion in curriculum, participatory pedagogy, non-violent education and general view on peace education content within the curriculum.

Please tick () SA: Strongly Agree A: Agree D: Disagree U: Undecided SD: Strongly Disagree

	Statement	SA	A	U	D	SD
1	I infuse the AKA strands in my lessons	33% (5)	67% (10)			
2	I enjoy making reference to AKA strands in my teaching.	80% (12)	20% (3)			
3	I remind my students of AKA strands when presented with a conflict	93% (14)	7% (1)			
4	I consult with and listen to my pupils when a decision has to be made which will affect them.	33% (5)	67% (10)			

5	I make decisions for the class because I know what is in their best interest.			7%(1)	67%(10)	26% (4)
6	I try to reach consensus among my pupils when making decisions	(20%) 3	80% (12)			
7	I teach my students non-violent ways of resolving disputes	87% (13)	13% (2)			
8	I enjoy mainstreaming peace education in my lessons	53% (8)	47% (7)			
9	The inclusion of peace education concepts is a good development for building a culture of peace.	93% (14)	7% (1)			
10	Peace education concepts are over-loading the school curriculum				40% (6)	60% (9)

Figure 4.2: Percentage representation of Teacher's attitude towards AKA strands and Peace Education

The above Likert scale measured the degree of teacher's attitudes towards AKA strands and peace education. All respondents shared that they infuse AKA strands in their teaching, they enjoy making reference to AKA strands and they remind students of AKA strands when presented with a conflict. Additionally, all respondents noted that they consult and listen to their students when making a decision that will affect them. 93% noted that they do not make the decision for the class and 7% were undecided on whether they made decisions on behalf of the class. All respondents shared they try to reach consensus amongst their students and teach learners alternative non-violent ways of dealing with conflict. They all found that inclusion of peace education concepts was good

for developing a culture of peace at school and did not feel that they overloaded the curriculum in any way. Generally, all the teachers had a positive attitude towards AKA strands and the infusion of peace education in AKA curriculum.

4.3 Interview Responses with Senior Leadership Team at AKA

I conducted face to face in-depth qualitative interviews between March and August, 2019 with four members of the senior leadership team at the academy. According to Fox, in-depth interviews are often used when the intention is to gain a ‘rich picture’ of what is happening in a setting by talking in length and in detail to participants. (Fox, 2000) The interviews may last for about half an hour and can explore the experiences of different subjects, and allow people to ‘speak for themselves’ and increase validity of the data. (Fox, 2000) The participants were identified based on their years of experience at the academy and their significant positions of leadership in overseeing curriculum implementation. The participants include; Principal of Secondary School, Mr Francis Kariuki, Head of Teacher Professional Programme (TPP), Mr. Tom Abuto, Dean of Studies, Mr Dudi, and Head of Humanities Department, Mr. Bulemi. All interviews were recorded and transcribed accordingly.

A. Head of TPP (Teacher Professional Programme): Tom Abuto

Tom Abuto is the Head of Teacher Preparation Programme that identifies teachers from local Kenyan education system and inducts them into the IB and AKA philosophy of learning. Tom has been with the Academy for over 7 years and was a teacher of mathematics before taking up the position as Head of TPP. His insight on TPP and AKA philosophy of learning is of particular interest to this study as he is directly involved with training local Kenyan teachers and enhancing capacity in teaching,

How do you understand AKA's Philosophy of learning?

AKA looks at learning in a very holistic way. We think about a child who can be facilitated to fit in a society that we do not know of now and take leadership in that society. The IB system and AKA strands looks at building a skill set for the students so that they learn how to learn more than just learn, and in that way they can fit in any kind of situation and know how to manage it. We have a system that creates critical thinkers, creative thinkers, but apart from that, people who are trained to be compassionate leaders. The kind of thinking and value system we have here really leads them to appreciate diversity and the environment so we can have a sustainable society many years from now. It's about going beyond knowledge and focusing on shaping attitudes and behaviors that are ethical and pluralistic, that's His Highness philosophy. (T.Abuto, personal communication, June 28, 2019)

What role does critical thinking at AKA play in shaping attitudes and behaviors that are ethical and pluralistic in the Kenyan context?

There exist two schools of thought; they are those who think that you can use education to change society and those who think that society creates the curriculum, which eventually creates education systems. My thinking is that young people are naive and innocent, their minds are inclined to do good but are born in societies that are already polarized in many ways whether religious, ethnic or tribal... so they come into a society where parents and adults have already formed some beliefs which lead to conflict most of the time, critical thinking helps them to evaluate those assumptions and deconstruct such beliefs. And as a Kenyan, I know the tribal thinking, whereby a child is born knowing 'those are our enemies', if you educate them to think critically about life then they start questioning assumptions and stereotypes they were born into eventually they come to know that people with their differences can also be right and begin to

view diversity as a strength. That's generally the mission of AKA and IB. (T.Abuto, personal communication, June 28, 2019)

Does AKA contribute to peace-building in Kenya? If Yes, How.

Yes. I believe so. The IB curriculum and AKA strands make a powerful programme. We follow more of the constructivists approach to learning, where it starts from what you know and inclined to do and builds on that, it takes into consideration how you are wired and wired to learn and builds on that. The learner centric approach to learning and inquiry-based approach is a system whereby as a teacher, I help you choose your own line of inquiry and you discover for yourself knowledge. I do not bring to you things that I think are good for you, but facilitate your development so that you are not only a product of your locality but can think out of the box as a young human being. This kind of approach to learning creates life-long learners who can grow into productive members of society. At AKA, we target students regardless of their religious, ethnic and socio-economic backgrounds, I often look at a kid who comes from the slums and gets this education, clearly its creating a better world for them and their societies. Such students from humble backgrounds have an opportunity to learn and interact with students from very privileged backgrounds without realizing that difference and in a way you are breaking down barriers between the rich and the poor in society. I would not think of sitting with the president's niece for example, if I was not here. Such opportunities are equal for all our students. To be able to witness how the haves and have nots sit as equals here really shows you the strength of AKA programmes. I believe our curriculum leads us to have moments of learning that create ethical and pluralistic dispositions in our learners and ultimately lead us to peace. AKA strands, are embedded into the curriculum. It's not from an academic point view. But students here are engaged in scenarios that bring about the

discussions on Pluralism and ethics and reveal the dispositions in a way that makes you appreciate moral decisions. Economics for development, for example, gets students to think about how our society can be sustainable with resources being limited? And pushes them to see the need of using the limited resources responsibly, eventually reducing conflict in society. (T.Abuto, personal communication, June 28, 2019)

As Head of Teachers Professional Programme, how do you advance the AKA's mission to create compassionate young leaders?

The TPP takes teachers from local Kenyan system and inducts them into the IB and AKA's philosophy of learning through a 2 year intense programme. Talented students can challenge teachers in a very bad way and there is a strong need to equip teachers with the right skill set to be able to handle difficult questions and understand that both the teacher and student are learners and inquirers. TPP creates these reflective pedagogical leaders that support and advance AKA mission. (T.Abuto, personal communication, June 28, 2019)

In your opinion, what makes AKA different from other International Schools?

I believe we have a strong vision and identity that sets us apart. Our students here are not only academically strong but the pluralistic and ethical dispositions they possess gets recognized within and beyond AKA. (T.Abuto, personal communication, June 28, 2019)

B) Head of Humanities: M. Bulemi

M. Bulemi heads the department of humanities and has been with the Academy for over a decade. He was involved with the development of content for AKA strands and teaches both

History and Theory of Knowledge at Diploma level. He is also responsible for the annual peace summit celebrated at the Academy. It was important to gain his perspective on the strands, their development and infusion in the humanities and understand how he applies the vision of the Academy.

What is your understanding about the strands and why AKA strands?

From my understanding, His Highness wanted to improve the governance systems and structures in developing nations, and he found our biggest challenge to development to be lack of proper structures and ethical leadership. And if the aim is to improve the governance structures and systems, then how do we develop in our students the knowledge and skills to become ethical leaders? It was then decided that we would have the AKA strands that guide our teaching and a team from here decided on the content of each of the 5 identified strands. (M.Bulemi, personal communication, March 21,2019)

Which strands are predominant in Humanities and how are they infused?

I would say that Governance and Civil Society along with Pluralism are more explicit in Humanities while Ethics, Economics for Development and Cultures are more implied. For example, in Year 6 we look at different types of authority structures in order to explore the strand on Governance to be able to also highlight good governance structures, in Year 7 we look at traditional and modern systems of governance within the African context, and we choose the content within the IB curriculum that is relevant to these strands. Thus in our choice of content, we deliberately included units that encouraged discussion on good and bad governance and structures that facilitate that. In Year 9, we look at Governance through a unit on Apartheid in

Africa and Genocide in Rwanda, we look at the causation of conflicts, how structural violence can lead to direct violence as in the case of SA, exploring how individuals choose to control resources at the exclusion of others, we also look at genocide and what kind of structures facilitate it and then discuss what we can do to prevent genocide from taking place. In Year 10, we look at Activism, and how individuals can influence and bring about change, positive change? We look at social movements and role of Ngo's and civil society in the move towards change. All these units develop an understanding of root causes of conflict and different ways we can engage in advancing peace.

With pluralism, we chose units that highlighted it, we looked at the people of Mombasa in Yr. 6, and the emphasis was on the diversity of people. I find that Governance and civil society and pluralism are explicit in enhancing peace education within humanities. And some of the other strands are implicit and more implied. Our emphasis on ethics is more that we make our students understand we do not have a standard ethical code and they therefore must create their own ethical framework that guides their actions based on their own value systems. We do not want to change them, so we are careful not to define it for them as that sometimes can be a move away from pluralism. (M.Bulemi, personal communication, March 21,2019)

How did the Peace summit come about and what does it aim to achieve?

Peace Summit was initiated as an extension of Year 9 unit on Conflict Over Resources and Conflict Resolution. It is a two-day event that we found necessary to enable students to celebrate what they have learnt in that unit and share with other local schools. We wanted them to have more than the academic component, and to have a theme-celebrating both the understanding of conflict and

causes of conflict and possible solutions for them. If you think about peace summit-it is student led, its guided and developed by students and that really demonstrates how our students take initiatives to advance peace education. We also celebrate Peace One Day on Sep 25, we also look at Freedom Day-which is a CNN led event on March 14th, we also have students participate in peaceful demonstrations such as the in anti-slavery march organized by local community. All these other peace activities that student participate in are beyond CAS, which is an IB requirement, you will find that students are engaged because they are actually passionate about social justice.... some of our Alumni are still engaging with their projects to date or have guided younger students to ensure sustainability of these projects. (M.Bulemi, personal communication, March 21,2019)

Do you feel that AKA advances Peace and is it a peace education model?

Absolutely, Yes. Perhaps it's the one module that I am familiar with that I can truly say it works towards Peace. My ambition before I joined the Academy was to work for a peace school and I almost joined UWC because of its commitment to peace. Over the years, I have found that AKA does the same and has a very impactful programme... I feel we work towards peace especially because of AKA strands, as they give us an opportunity to do a lot more as teachers, to help our students reach out to communities around them and create the change that is needed. (M.Bulemi, personal communication, March 21,2019)

C) Dean of Studies: B.Dudi

Benard Dudi is the current Dean of Studies at the Academy. He is responsible for interpreting the vision and mission of the school and has been with the Academy since its inception. His contribution to curriculum development and quality assurance in teaching is of great interest to

this study as I aim to gain a deeper understanding of how he, as a Kenyan teacher understands the vision of His Highness the Aga Khan.

How do you understand the mission and vision of the school?

“I am the Dean of studies meaning I am responsible for interpreting the vision and mission of this school, for both academic and non-academic programs but more specifically, I am more concerned with quality assurance in teaching and learning. The experience that a child has in this institution, for me, it is what constitutes the curriculum, some of it is academic and some of it is outside the school curriculum.” (*Dudi, personal communication, June 19, 2019*)

How did you understand the mission when you first joined the Academy?

“When I first joined, the Buzz word was “creating leaders”, but I did not fully understand what that meant, then I went for training to become an IB educator and began to understand the IB philosophy. I then had to read His Highness speeches, and when I read them, I got a global view of his dreams and what he wanted the world to be and how education could be used as a vehicle to realize that kind of world. I became part of the curriculum team and we picked out several statements from his speeches that captured what he meant, and interpreted it and put it in a coherent document that was sent back to him for his approval several times until he was satisfied, we adopted that.” (*Dudi, personal communication, June 19, 2019*)

“The vision as indicated was to prepare leaders, but how that was to be done was the question. Every education system claims to prepare leaders, and our concern was what kind of leaders we wanted to develop. We reflected on Why we offer the IB? What would the IB curriculum in an Aga Khan Academy look like? What would make it separate from other IB programmes? The question we eventually wanted to seek an answer to was “what qualities do we need as individuals

in order to surmount challenges that we face in our daily lives as a human race?’’ The qualities involved competencies, skill set, attitudes, values that we felt needed to be developed in all learners so that they are able to deal with problems that evolve every other day. When we asked, what competencies and dispositions should these students have to be able to cope with everyday challenges? The Aga Khan Strands were born. They are simply the lenses or either themes through which we needed to approach teaching at the Academy. As I said, we do not intend to teach subjects, we develop individuals. These lenses/themes were going to answer our question and we found that they had to be infused in the mainstream discipline to be effective. That is what we felt will help us reduce the conflict beset in human relationships. And That’s why I have stayed in this Academy for this long, I have really bought into the vision and mission and I am here to see it work. (*Dudi, personal communication, June 19, 2019*)

Has the vision of His Highness been realized at the Academy?

I have seen what our students are able to do, at the conceptual level, because our actions are influenced a lot by our thoughts and dispositions. The conversations I have had with students over the years, a very good percentage show or demonstrate that they understand the concept but to measure the impact is best done after they have left. But even with the projects they do here, especially the service learning component, you can see that students are looking at how they can use the knowledge they have gained to impact other people positively? In other words, how can I improve other people’s lives? I have seen projects like Bombolulu dewarming where our students take initiative to provide this service in rural areas. The Water purification concept is another one, one of our students developed a prototype for water purification that is now used in Funza Island to give people access to clean water. When you look at Economics for development as a strand, you will see that this child is really demonstrating that her education helped her develop the

mindset and competency to help improve lives. You can imagine the effect of that project on the community? When you look at ethical considerations, we appreciate that ethics differ from people but we agree on our moral compass that is universal. And that's what we instill in our students. You find that people who have an understanding that cultures are different and possess a strong degree of ethical consideration are often equipped to govern responsibly. (*Dudi, personal communication, June 19, 2019*)

Do you see the programme we have here a form of peace education?

Going by your definition, I would say yes. What we strive to achieve here is creating a world where conflicts are significantly reduced and people are able to manage conflicts and challenges of life in non-violent ways often looking to preserve the dignity of all people and to exist, as one human race. (*Dudi, personal communication, June 19, 2019*)

D) Senior School Principal: F.Kariuki

F. Kariuki is the acting Senior School Principal at the Aga Khan Academy, Mombasa. He has been working with the Academy for over a decade and is a former teacher of Economics. His insight on the overall school culture towards peace and understanding of AKA education necessitated this interview.

How do you understand the mission of the AKAM?

“Being the first of the Aga Khan Academies, the vision is to use education to develop home-grown leaders in all areas of life who are ethical and pluralistic. And can effect change in their communities. It's a long-term vision with the expectation that our graduates upon the completion of their degrees, will come back and impact societies back home and even effect positive change in whichever communities they reside. Interestingly, the Academies are being established in the

developing world, meaning His Highness is looking at development in these regions and this type of education is ultimately the vehicle to facilitate that.” (F. Kariuki, *personal communication*, June 26, 2019)

What would you say is the need for AKA education in Kenya?

Wherever the Academies are, you will find that the communities have been affected by conflicts and are naturally diverse with people of different religions, tribes and ethnicities co-existing. The idea is to provide an education that can transform these conflicts by inculcating values of pluralism and ethical dispositions. In Kenya for example, we have different tribes/ethnicities/religions and our neighbors are just the same and we are in a position whereby when neighboring countries are affected by civil wars, they seek refuge in Kenya. There is a reality of conflicts here and through this type of education, young people can start to view things differently and appreciate diversity as a source of strength and even in conflict, learn that there are alternative non-violent ways to conflict resolution. I find that lack of understanding is what often leads to disruptive conflict, in the hope of eliminating the other, so that one group predominates others. (F. Kariuki, *personal communication*, June 26, 2019)

As a SSP, how do you deal with conflicts at the Academy?

As part of the conflict resolution process at AKA, we normally draw back to the AKA strands and make our learners question their actions. When an incident occurs where a student was bullied or a teacher was being unfair, you will find that our basis of correcting such issues is normally the values we believe in. Some of the questions we will refer to are; Am I being pluralistic? Am I being ethical and fair in my decisions? (F. Kariuki, *personal communication*, June 26, 2019)

What happens when someone violates the strands?

When its brought to our attention, we take measures to make them aware that they violated the strands, there is an educative process and the attention is drawn to the activity and how that activity violates the strands. There are given a chance to speak for themselves and even bring a witness, before they are given a warning if they own their mistake and make a commitment to changing their behavior. If it recurs, then we know they are not fit in this environment and we would let them go. *(F. Kariuki, personal communication, June 26, 2019)*

How does the International education offered here help effect change at a local level?

There are deliberate moves towards locality, for example we chose to offer African history to give students an understanding of the region. In MYP they look at Mombasa, and it expands to Kenyan History, regional to Global by the time they reach Year 10, they have an understanding of the local to the global. We are also deliberately choosing units aligned to the mission such as Economics and not Business& management, we need to understand the economics of the developing to properly engage with AKA strand Economics for Development and understand how economics of developing nations are positioned in the global economics, and to know what exactly we are coming to resolve. The move towards world studies extended essay was to also look at local issues that have a global impact. *(F. Kariuki, personal communication, June 26, 2019)*

Is the model of education here a model of education for peace?

I would say yes what we have is a model of education for peace as we work to bring about positive change in our communities. *(F. Kariuki, personal communication, June 26, 2019)*

CHAPTER FIVE

Discussion of Findings

5.1 Hypothesis and the Findings

His Highness the Aga Khan has often pointed to his faith as a key driver in his commitment to philanthropy work across Central Asia and Africa. Noting that faith and life are inseparable in Islam, he believes that as an Imam of the Ismaili community, his works transcends providing spiritual guidance to his community and involves improving the quality of life of Ismaili's and the communities within which they reside. He finds that poverty, if left alone, will provide a context for special interests to pursue their goals in aggressive terms perpetuating conflict and disrupting development of democratic societies. Through the Aga Khan Development Network, his institutions have been on the frontline in poverty alleviation and improvement of quality of life in developing countries with a strong regard for quality education as a vehicle through which progress and development can be facilitated. The Aga Khan Academies therefore exist within the framework of the Aga Khan Development Network to ensure that quality education that is inculcated with values of pluralism and ethical underpinning is accessible to all, regardless of their races, religions, and socio-economic backgrounds. It is His Highness understanding that education must make the case for a pluralistic disposition hence the development of the AKA strands at the Academies as he finds pluralism essential in the pursuit of a better and more peaceful world. For students to be able to engage with the ever rapid changes in the world, recognize strength in diversity and be able to manage the challenges they face, it was integral for the Academies to offer a curriculum that encouraged the move towards the creation of agents of social justice (which I refer to agents of positive peace). In living out this mission, the International Baccalaureate was found sufficient enough to provide international education that is inquiry-based, but alongside the

International curriculum, the AKA strands, which are themes embedded in the curriculum and guide the learning process, were necessary components that would make the Academy's model unique from other international schools and more practical in implementing IB's mission to create a better and more peaceful world through education. To date, the Academy has graduated over 500 students and has received several media coverages due to their students' engagement in peace-related projects across the country bringing to attention the Academy's education model and commitment to world-peace.

To answer my research question, "*Does the Aga Khan Academy serve as model of peace education?*" I explored in Chapter 2 the different conceptualization of peace as understood by Johan Galtung and provided a detailed framework of Betty Reardon's comprehensive peace education model to integrate both positive and negative peace in the approach to peace education. In her approach, I looked at how her emphasis on an effective pedagogy of peace education was instrumental in forming agents of positive peace (Global justice) and how the dilemma of conceptualizing peace leaves room for development of a variety of peace education programmes that ultimately differ in approach and delivery as well as in their distinctive goals. In Reardon's comprehensive peace education model, the idea of teaching about and for peace becomes clear in her ambition to abolish war (negative peace) and equally promote global justice (positive peace). I therefore drew links between Reardon's comprehensive peace education model and grounded this study within her framework as adopted by United Nations University for Peace. I then explored the existing literature on International education, which Reardon categorizes as education for peace, with particular focus on the International Baccalaureate System as I discuss how it applies its mission to create "a better and more peaceful world". I also engaged with peace education literature in Africa generally, and Kenya before turning to Aga Khan Academy,

Mombasa in Chapter 3. For the remainder of Chapter 3 I explored AKA's approach to the IB model by reflecting on the philosophy behind the establishment of Aga Khan Academy and the educational goals it seeks to meet. To determine whether the Aga Khan Academy Mombasa serves as a model of peace education I conducted field work in Mombasa to see how peace was conceptualized and engaged with by both students and teachers at the Aga Khan Academy. As the research demonstrated, the Aga Khan Academy Mombasa does constitute as a model of peace education, largely because of its approach to the IB curriculum (that is already a form of peace education as it is international education) which constitutes the AKA Strands. As this study has demonstrated, the AKA themes are peace-related and heavily embedded within the AKA curriculum and philosophy of learning. To understand how students and teachers perceived peace and to what extent the AKA strands influence this thinking, I uncovered an interesting association of AKA strands with peace and a strong familiarity with the concept of pluralism from both teachers and students. There was generally a positive attitude towards AKA strands from both teachers and students and a lot of overlapping themes and patterns were discovered in students and teacher's responses towards their engagement with peace education.

5.1 Finding (I): Understanding of Peace as Positive Peace

Galtung's conceptualization of peace has been adopted by many peace theorists who find the positive and negative distinction necessary in developing the goals of peace education programmes. Betty Reardon's framework of comprehensive peace education takes into account Galtung's conceptualization of peace but recognizes the dilemma of the concept itself and the limitations it places on peace education. A holistic view of absolute peace, which Betty refers to as the abolishment of war and promotion of Global justice, informs this study as I aim to conceive the very nature of AKA education model and its educational goals. It was therefore important to

learn how students and teachers understood the concept of “peace” and find out whether there are any synergies between students and teachers’ responses. Based on the survey responses of students and teachers, and the interviews I conducted during the study, I found that there exists a general understanding of peace that is aligned with values of positive peace as understood by Johan Galtung such as upholding of human dignity, establishing equity and justice, and co-existing with others and the environment in harmony. There was more to peace than the absence of violence as conveyed by both students and teachers with majority of the participants sharing that peace is of absolute importance to them. Majority of the students also expressed that their understanding of peace was deepened by their experience at AKA, Mombasa and that their commitment to peace initiatives was developed by AKA programme, especially, the great emphasis on strands and service learning. Whether it was taking action against human trafficking, creating a zero waste community on campus, providing access to menstrual hygiene or helping in the purification of water in rural areas in Kenya, students recognized these acts of service as their personal peace initiatives meant to improve the lives of their communities and to solve society’s key challenges. Ziyaan, now featured in BBC’s Africa profile for his innovative approach to improving access to menstrual hygiene, says that he found ‘purpose in service’ and demonstrates how his model of menstrual hygiene was breaking the stigma around menstruation in some of the most disadvantaged areas in Kenya, allowing young girls to complete their education without menstrual worry. As Ziyaan Virji shared:

We have helped almost 300 girls have access to menstrual hygiene, and in a large way, this contributes to their completion of school which also has an exponential effect as the girl child impacts the whole community.... the idea of the service cycle and thinking sustainably has helped me in reaching out to communities. This knowledge guided me in creating my unique model of approach. Pluralism, Ethics and Civil Society are some of the unique elements woven into the Academies’ curriculum, which is designed to

develop the skills and dispositions necessary for students to become the leaders of tomorrow.” (Virji, personal communication, Aug 20, 2019)

For students like Sneha, AKA introduced her to the concept of service and while her previous school did not have the component of service learning, she is now actively engaged in service projects stating that AKA education has developed her understanding of community service and how to cater for the needs of the community. Through community engagement and some of the innovative projects, students are encouraged to pursue, the power of direct experience became increasingly visible as a sense of ‘solidarity’ was clearly generated in most of the responses. Students shared that their Personal projects helped them “uncover the magnitude of some of society’s biggest challenges”. Ziyaan noted he was “shocked to discover that 500 million girls around the world do not have access to menstrual hygiene” and his involvement with the girls is now his biggest motivating factor. Another student shared that his involvement with youth in his community brought to light the “severe challenges of drug addiction and crime,” and inspired his “will to action” that brought to life the student-led youth mentorship sessions. Such sentiments reflect on the influence of direct experience on individuals’ perception as the emotional connection generated at praxis draws a sense of deep solidarity with those affected by conditions of social injustice, and ultimately manifests itself as a will to action.

Another notable finding was the broadened scale of the word “community” Although students at AKA come from different backgrounds and countries, their perception of what constitutes a community looked beyond geographical boundaries. Ziyaan, for example, having come from Tanzania, is engaged with improving the menstrual conditions of girls in Kenya, Tanzania and India. Sneha, on the other hand, is involved with Uhai in Kenya while she runs a similar branch in Congo. The water purification project inspired by Cinzia Torriani, an Italian student, is impacting

the lives of Funza Community in Kenya illustrating a shared interconnectedness with humanity and a possible execution of global citizenship which Reardon regards as fundamental values in comprehensive peace education.

The conceptualization of peace, as revealed by students had clear synergy with teachers' responses indicating a possible influence of the education and learning at the Academy on participant's conceptualization of peace. Since Chadwick Alger (1996)'s framework of an effective peace education involves a possible vision of peace that students can quest towards the realization that students at AKA understand peace to be a state of harmony with others and the environment, and where equity and justice are prevalent, suggests that students at AKA are more inclined to quest towards a vision of positive peace.

5.2 Finding (II): How AKA creates A “Better and more Peaceful World” by developing agents of Positive Peace.

Betty Reardon's comprehensive peace education model requires the transformation of traditional conditions of social injustice by empowering learners to recognize and create a “sense of justice” that realizes planetary stewardship, global citizenship and humane relationships. (Reardon, 1988) For peace education to be effective, Reardon finds the pedagogy of teaching crucial in meeting the intended purpose of peace education programmes. In this case, the core mission of the IB is to create a better and more peaceful world, whereas AKA's educational purpose is to create home-grown leaders who are ethical and pluralistic. How the Academy develops “home-grown ethical

and pluralistic leaders” was a significant part of this research and both students’ responses and teachers’ in-depth insight into their pedagogy provided great scope for understanding the model of AKA education. If students at AKA associate peace with the presence of just conditions and harmonious co-existence, it was necessary to find out how that vision was generated, and the different ways they perceived the institution to be contributing to peace. Majority of the responses on how AKA promotes a better and more peaceful world relayed that AKA strands were essential in creating a culture of peace at the Academy.

The unifying concept in most of the responses was Pluralism, a theme that encourages the understanding and appreciation of diversity. While diversity is often present in most international schools, the question of how aware and engaged students are with diversity is of utmost importance especially when trying to develop a pluralistic disposition. I was thus keen to find out how students perceived diversity, whether they learnt about other cultures in school and their level of comfortability with those who are different from them. Nearly all respondents were favorable towards diversity connoting “there is strength in diversity” or “those who are different from us can be right”, indicating there is a general acceptance of difference. On whether that understanding was developed by the education at AKA, majority of the students affirmed that the AKA education shaped their understanding. Retrospectively, most teachers noted that classroom engagements were deliberately made “collaborative” to encourage pluralism at the heart of learning. It is indeed His Highness the Aga Khan’s strong emphasis on Pluralism that chaperons the AKA programme as he dismisses Huntington theory of the impending clash of civilizations and holds pluralism as the solution to the present clash of ignorance. In his keynote speech in Amsterdam, His Highness made explicit the danger of not recognizing pluralism as a catalyst for peace and development.

Failure to recognize the essentially pluralist nature of human society was perhaps the most common ingredient of recent conflicts. (Aga Khan, 2002) As such, creating a pluralistic disposition in students is an early preventative strategy to deviate conflicts born out of uninformed speculation about the Muslim world, or the developing region.

The service learning component, was also a common theme that teachers felt exposed students to differences and the reality of social injustice and deprivation inspiring solidarity with marginalized communities and instilling the willingness to act on conditions of social injustice. Moreno (1990) captures how an emotional (heart) connection to situations of suffering produces solidarity, which leads to action on behalf of justice stating:

Solidarity with others leads to being identified with them so that their pain, their passion, become one's own (com-passion), and they pain one to the point of being unbearable: they have to be relieved, something must be done to change the situation of suffering. That leads to action, to doing something that relieves the suffering of the other, which is also one's own suffering (104).

This explanation reveals that a direct experience, such as the CAS component of IB or more specifically, Service learning evokes the sense of solidarity that eventually drives students to take action as their realities are shaken and they become disturbed with what they know. Students statements such as "I was shocked to learn that millions of girls did not have access to menstrual hygiene" or "I could not imagine how difficult it was for families to see their sons in this cycle of drugs and crime" reveal their emotional connection to the experiences of others, and the subsequent desire to relieve others of their suffering. It was also interesting to learn that most students regarded themselves as vehicles through which AKA promotes peace as their engagement with the community helps uplift the most vulnerable populations in society.

According to the Dean of studies, the impact of student-led projects in communities is a notable contribution to peace as it directly improves the lives of the communities. His reference to Bombolulu Deworming Initiative or the Water Purification project recognizes the ‘problem-solving’ skills that AKA develops in its learners as well as the concern to do good for others. In accordance to the IB mission statement, its programmes “encourage students across the world to become active, compassionate and lifelong learners”. This statement brings together knowledge, concern and action, which are fundamental qualities that Reardon advocates for in her approach to holistic peace education.

Knowledge about peace and the root causes of war has been suggested to inform the citizenry on the implications of war and direct them to stand against violence and war. (Reardon 1988) This awareness was also demonstrated in some of the students’ response to how AKA has influenced their understanding of peace. One student shared that, “AKA, education has showed me the deeper implications of conflicts that are not resolved peacefully, this awareness has made me understand the need to tackle webs of conflicts I experience in my daily life, non-violently”. This realization is further reinforced during the annual peace summit, which is themed as “Conflict Over Resources,” and students are tasked to identify a local/global conflict they want to explore, engage their peers and local schools in different interactive ways of finding the root causes of conflict, evaluate the opposing parties grievances in the conflict and derive possible solutions for that conflict.

Alongside the peace summit, subject-content within Humanities was specifically chosen to further the understanding of AKA strands, especially Governance and Civil Society in the hope that knowledge about poor governance structures and how they can perpetuate social injustice like the case of Apartheid South Africa, or the Genocide in Rwanda will be instrumental in creating an ethical disposition. As revealed in the way the Head of Humanities understands the vision of His Highness the Aga Khan, the goal is to improve the governance systems and structures in the developing world that hinder development in the region. This deliberate choice of content explores conditions of social injustice and ways in which individuals and groups of civil society have, throughout history, used activism to either change the narrative or bring to an end extreme violations of human rights. Towards the end of MYP, students are exposed to a unit on Activism and the significant result of this exposure, as shared by the head of humanities, is students' involvement in local community freedom walks or even development of personal projects that are purposefully intended to address social injustice.

Scholars such as Walker suggest International schools are often isolated and/or out of touch from the local conditions of social injustice and deprivation, and therefore question whether IB is sufficiently robust to address some of the prevailing inequalities around the world. (Walker, 2017) The approach the Aga Khan takes towards ensuring that IB content is within the framework of the AKA strands is one possible avenue to address such prevailing inequalities. For example, the Secondary School Principal shared that the move towards adopting African History, Economics centered on the developing region, as well as the world extended essay were all decided upon by the AKA team to ensure that students have an understanding of their locality and realize how the developing world is positioned in the global context. This framework allows students to recognize

the challenges that need to be resolved within their local communities and also grounds them to appreciate their history. While this approach to international education is instrumental in molding the identities of students, some AKA students expressed that they did not feel so strong about their own backgrounds or cultures. This was also a notable observation made by some teachers as they found that, in such a diverse school set-up, some students struggled with their own identities.

In addition to AKA strands, Peace-related content and service learning at AKA, the existence of the Talent Identification Programme was identified by both teachers and Senior Leadership Team of the Academy as an important contribution to peace-building in Kenya. The Talent Identification Programme supports students from disadvantaged backgrounds to have an opportunity to gain an AKA education in order to meet His Highness vision for the Academies- which is to have 50% of the student population on some form of financial aid so that the school bridges the gap between the rich and the poor. This vision has aided the support of over 100 beneficiaries since 2008 and is remarkably growing to accommodate more student each year. The Head of Teacher Professional Program recalls the impact of the programme on the students and how life-changing the experience has been for them and their families by sharing that the programme offers the students a chance to engage with those from the upper class breaking society's imposed barriers between the rich and the poor and opens doors of opportunities for them.

5.3 Finding (III): AKA Pedagogy, its contribution and role in Peace education

Carson and Lange (1997) highlighted two different approaches that can facilitate peace education. The first approach is integration of peace education within the curriculum and the second approach confines peace education to a separate study of topics i.e life skills. While the latter is common

practice in local government schools in Kenya, AKA's approach to peace education mainstreams peace education within the curriculum content and does so, by infusing AKA strands and relevant content on multicultural education, human rights and planetary stewardship in different lessons throughout MYP and DP programmes. The majority of the teacher respondents found the AKA model of peace education practical as mainstreaming of peace education content meant that students are engaged almost all the time with peace-related content. Stand-alone components of peace education at AKA varied from the Peace summit, to celebration of Peace Day and Freedom Day annually. Similar to AKA model, Betty Reardon finds both approaches effective in offering a more balanced peace education program and suggests peace educators to introduce the tenets of peace education while at the same time involve the students to experience the shared-interconnectedness through active experiential learning and exposure to different world views, cultures and beliefs.

Regarding the AKA's pedagogy, all teachers recognized their critical pedagogy of teaching to be influential in engaging learners with peace education referring to inquiry-based learning, reflection and learner-centric approach as fundamental in inculcating values of co-operation and collaboration amongst students. This form of "progressive education" is in line with early advocates of transformative education such as John Dewey, Maria Montessori, Paulo Freire and Reardon. (1988) For example, the Head of Teacher Professional Programme elaborated that AKA model follows a constructivists approach to learning stating:

[W]here it starts from what you know and inclined to do and builds on that, it takes into consideration how you are wired and wired to learn... The learner centric approach to learning and inquiry-based approach is a system whereby as a teacher, I help you choose your own line of inquiry and you discover for yourself knowledge. I do not bring to you things that I think are good for you, but facilitate your development so that you are not only a product of your locality but can think out of the box as a young human being. This kind

of approach to learning creates life-long learners who can grow into productive members of society.
(T.Abuto, personal communication, June 28, 2019)

By focusing on the development of individuals and not academic content, this methodology of teaching provides for individual growth in learning where the teacher is looked at as a moral equal and not a center of authority.

The majority of the respondents also stressed on the value collaboration instead of “competition” in class, sharing that the environment of learning at AKA is intended to be safe enough to inspire creativity and critical thinking while at the same time build on student’s engagement with others and their environment. Experiential learning, coupled by debates, simulations, role plays, and group activities were some of the different methods relayed by teachers as their engagement with peace education. Some teachers shared that the self-reflective approach and utilization of group tasks and role plays was influential in teaching students the value of diversity, creating an interactive and safe space for students to engage with challenging issues/topics.

Similar to the UPeace programme, teachers considered the AKA model to be comprehensive and rooted in holism, value-laden and inquiry-based approach with a learner centered pedagogy at the heart of learning. To a large extent, the AKA model in place can be viewed as education for and about peace, in its most positive sense as it is characterized by critical thinking, cooperative learning, democratic participation and moral sensitivity to all aspects of human dignity.

5.4 Finding (IV): The Success & Challenges of Peace Education at AKA

The effectiveness of peace education programmes is dependent upon teacher’s capacity and competency to educate for peace, the general atmosphere towards peace at schools and the support extended towards peace education programmes. The literature on peace education in Kenyan

government schools, as discussed in Chapter 2, reveals that the main challenge in incorporating peace education in mainstream curriculum is the lack of competent and trained teachers, who can develop individuals who are peaceful and create a culture of peace at school. The second biggest challenge is the lack of support towards peace education due to the academic centric nature of the Kenyan education system. While this is specifically true for many Kenyan government schools, AKA's experience with peace education is quite different and it enjoys much more success in its delivery of peace education. Since peace education is mainstreamed and integrated in the curriculum through AKA strands and specific subject content, AKA teachers revealed that they went through Professional Development on the strands to improve their competency and skills in developing a pluralistic and ethical disposition in students. There is also a general positive attitude towards peace education and AKA strands as expressed by both students and teachers which explains why students felt passionate about their service projects and saw themselves as agents of positive change.

Nevertheless, a good number of teachers reiterated that while they felt that training was important in this area, they found PD on AKA strands "too abstract" and not sufficient to develop enough capacity to integrate AKA strands in teaching. Some of the teachers also shared that there was a need for an on-going PD on AKA strands and not a "one-off" in order to improve the effectiveness of peace education at school. For peace education to meet the vision of the Academy, there is a realization that training on AKA strands have to be robust and consistent to develop both new teachers and rejuvenate what old teachers had acquired on the strands. Another limiting obstruction was some student's disengagement in aspects of the strands i.e. Pluralism and Cultures, due to either an identity dilemma or strong cultural beliefs that hindered interaction with those who are different from them.

CHAPTER SIX

CONCLUSION

In conclusion, this study finds that, the Aga Khan Academy model of peace education contributes to the development of agents of positive peace in Kenya through its implementation of the International Baccalaureate Programme along with the guiding principles of Aga Khan Academy strands. By exploring the main research question **‘What role does peace education play in promoting positive peace?’**, the AKA model was used as a case study to demonstrate how peace education can develop agents of positive peace that contribute to peacebuilding. Positive peace, as reviewed in the literature connotes the presence of social justice conditions which include the observation of universal human rights, equity and justice for all. This understanding views peace as more than the absence of direct violence, and greatly informs the comprehensive understanding of peace as accepted by Betty Reardon and many renowned peace educators. Developing agents of social justice is therefore a key role of peace education as revealed by Reardon and Chadwick Alger as peace education aims to not only inform but also influence behavior towards a more socially just world.

The findings of this research study reveal that the awareness and understanding of peace as positive peace is common among students and teachers at Aga Khan Academy as majority of the respondents associated peace with the presence of justice, equity and unity for all human beings. AKA students and teacher’s engagement with peace education and peace initiatives within and outside of their communities also revealed that there is a general awareness of what constitutes positive peace (social justice) and a demonstrated desire to address challenges of social justice from the local to the global. The AKA model was found to encourage such action through the International Baccalaureate programme as well as a strong emphasis on the AKA strands (i.e.

Pluralism, Ethics, Cultures, Economics for development and Governance & Civil Society) as elaborated by AKA students' participation in community development projects both in Kenya and globally.

As the study compared AKA model to Betty Reardon's comprehensive peace education model, it was evident that although AKA does not explicitly regard its model as a peace education programme, the model compares greatly with Betty Reardon's framework of Comprehensive Peace education as adopted by United Nations University for Peace(UPEACE). The holistic approach to education at AKA and values informed by the IB curriculum and AKA strands align with Reardon's values of planetary stewardship, global citizenship and humane relationships. In addition, Reardon recognizes International education as positive peace education due to its intention to promote international understanding and cooperation. The framework for AKA was also similar to UPEACE in terms of its learner-centric pedagogy, inquiry-based approach and values oriented programme. As such, AKA model was found to contribute to peace education in Kenya by offering International education that is uniquely complemented with AKA strands and driven by the mission to develop ethically talented leaders who will contribute to development of their communities. (i.e. Agents of positive peace)

By exploring the literature on Peace education in Kenya, this study found that unlike the Peace Education Programme (PEP) rolled out by the Ministry of Education in Kenya, AKA model integrates peace education in all subjects through the AKA strands making it more effective in developing awareness and understanding of social justice in students. While the goal for AKA's peace programme is more universal, internationally oriented and driven towards global justice, Peace Education Programme (PEP) from the Ministry of Education in Kenya is motivated by the need to address local tribal grievances and promote understanding and cooperation among

Kenyans. This observation as noted in the study limits peace education to key subject areas such as Life skills and finds itself further challenged by traditional teaching methods that contradict the learner-centric and peaceful pedagogy emphasized in peace education. The AKA model thus presents itself as an alternative as it is more integrated, conceptually designed, values laden and offers a robust learner-centric pedagogy. This framework can be found more ideal in transforming behavior and influencing positive attitude towards peace education for both learners and teachers as demonstrated by AKA students' desire to engage with peace initiatives both at school and in their communities.

The study also found that AKA's role in 'promoting a better and peaceful world' was mainly through the development of students who were passionate about issues of social justice and demonstrated capacity to address these issues. The different youth-led projects that students initiated were found to address critical areas of need in societies such as access to basic menstrual hygiene products, clean water, food, waste management, human rights violations and drug abuse. Student initiatives looked at ways of improving the living standards of people by providing solutions to some of these common challenges faced. An interesting observation made was the fact that most students related their motivation to come up with these initiatives to AKA's strands and the IB. Teachers on the other hand explained that it is mostly their collaborative, inquiry-based and peaceful pedagogical approach that fosters such motivation in students and AKA strands provide enough guidance on how to influence the desire for social change in learners. Peace-related content was therefore deliberately infused through the strands in every lesson plan.

Pluralism and cultures were found to build upon global citizenship and humane relationships while Ethics and Economics for Development aimed to foster planetary stewardship by developing ethical dispositions for students to care for others and their environment. However, the challenge

was the difficulty in measuring student's dispositions I.e. How ethical or pluralistic is a student? As much as students were found engaged in peace initiatives, it is not enough to assume that they hold ethical and pluralistic ideals for all issues concerning social justice. This challenge makes it difficult to conclude how effective the model of AKA actually is in promoting positive peace as it is impossible to determine how peaceful, ethical or pluralistic a student is and the long term impact of such education on the students. I therefore recommend future research to investigate the long term impact of AKA education model on graduates in order to evaluate their post-AKA engagement with peacebuilding. For some teachers, it was also evident that there is a great difficulty in finding a common interpretation of AKA strands such as Pluralism and Ethics posing a challenge for its implementation in their lesson plans. Some teachers expressed that some cultures were more conservative and their ideals differed from the liberal-western conceptualization of pluralism and peacebuilding thus proving a challenge for them to hold certain sensitive discussions in class.

It is therefore a possibility that peace education is implemented differently by different teachers at AKA although they all share in the pedagogy employed by AKA model, which is inquiry-based, participatory, experiential, cooperative and learner centered. While both AKA teachers and students have a positive attitude towards AKA strands making the mainstreaming of peace education at the Academy more effective than in local Kenyan schools, it is important to understand that AKA is an international school that enjoys access to resources, teacher training and materials that support the implementation of peace education. These conditions are lacking in the traditional local schools and may explain why AKA students are aware of positive peace and the conditions for social justice demonstrating a general positive attitude towards peace education. Nevertheless, the study concludes that AKA model of peace education contributes to the

development of agents of positive peace as student engagement with peace education through community service and personal projects had direct impact in the development of these communities.

6.1 Implications from case study.

International education, as Reardon suggests, is within the domain of positive peace and can be regarded as education about and for peace. The International Baccalaureate curriculum enjoys worldwide credibility for its mission and vigorous programmes but each IB school differs in its approach towards the vision of creating a better and more peaceful world. The Aga Khan Academy, as elaborated throughout this study, implements the IB curriculum within the framework of His Highness the Aga Khan's vision to develop ethical and pluralistic home-grown leaders. This is because the Aga Khan believes that Pluralism is essential in promoting peace and development and considers the argued 'clash of civilizations' to be 'a clash of ignorance' A critical pedagogy that employs self-reflection and awareness of how our cultures shape our perspectives is therefore, of necessity in AKA's philosophy of learning.

To answer my thematic question, "What role does peace education play in promoting positive peace?" This study has established that peace education holds capacity to develop agents of positive peace as demonstrated by the impact of AKA model on students and teachers at the Academy. Students and Teacher's perceptions on peace and engagement with peace education has been demonstrated through both qualitative and quantitative methods and emerging findings reveal that AKA community has a positive understanding of peace, possess a strong desire for issues of social justice, and there is a general awareness on the conditions of social injustice from the local to the global. These findings probe for further research on the impact of AKA education itself by examining the long-term effect on graduates of the Academy. A comparative examination with

students from public schools and possibly other peace education programmes in Kenya would be ideal in demonstrating the difference between the peace education programmes in local schools and AKA as well as the impact of each.



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APPENDIX I

Teacher Survey: Educating for Peace

(This survey is part of an academic research meant to investigate teachers understanding and attitude towards peace education at AKA)

Please tick (✓) the appropriate box that matches your answers or fill in the blank spaces provided.

SECTION 1:

1. Gender: Male () Female () Other ()
2. Department:
3. What is your highest professional qualification?
Certificate () Diploma () Undergraduate () Masters () PhD ()
4. How long have you worked at the Aga Khan Academy, Mombasa?
Less than 3 years () 3-5 years () 5-7years () Over 7 years ()

An Education for Peace: Harris and Morrison define *peace education* as “a philosophy and a process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution. The process involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches nonviolence, love, compassion and reverence for all life.”

A culture of Peace: “Culture of Peace” is a “*set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals’ groups and nations.*”-United Nations

IB Mission Statement

The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a **better and more peaceful world** through intercultural understanding and respect.

SECTION II:

1. What do you understand by the term “peace” and what does it mean to you?

2. Does Education promote peace? If Yes, please explain how.

SECTION III: Teacher Attitude on Peace Education

	Statement	SA	A	D	U	SD
1	I infuse the AKA strands in my lessons					
2	I enjoy making reference to AKA strands in my teaching.					
3	I remind my students of AKA strands when presented with a conflict					
4	I consult with and listen to my pupils when a decision has to be made which will affect them.					
5	I make decisions for the class because I know what is in their best interest.					
6	I try to reach consensus among my pupils when making decisions					
7	I teach my students non-violent ways of resolving disputes					
8	I enjoy mainstreaming peace education in my lessons					
9	The inclusion of peace education concepts is a good development for building a culture of peace.					
10	Peace education concepts are over-loading the school curriculum					

APPENDIX II

STUDENT SURVEY ON AGA KHAN ACADEMY MOMBASA MODEL OF EDUCATION FOR PEACE

Participant:

Age:

Gender:

Grade:

Date:

(This survey is part of an academic research meant to investigate student perception and engagement with peace education)

An Education for Peace: Harris and Morrison define *peace education* as “a philosophy and a process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution. The process involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches nonviolence, love, compassion and reverence for all life.”

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Section A: General Questions

11. What do you understand by the term “peace” and what does it mean to you?

12. Do you believe that Peace is possible to achieve both at a local and global scale?
 - a. Yes
 - b. No

13. Has AKA Mombasa education influenced your understanding of peace? If Yes, how

14. In light of the IB mission statement stated above, how does the Aga Khan Academy Mombasa promote ‘a better and more peaceful world’?

15. What school activities/events do you consider as peace initiatives?

16. As an AKA Mombasa student, in what ways have you engaged in peace initiatives/activities at school and/or local community?

17. Have you experienced a violent confrontation during your time at the Academy at home/school/community?

i. If so, how did you respond/deal with it

ii. Based on your answer above, do you believe that AKA Mombasa education influenced the way you resolved the situation?

a. Yes

b. No

Section B: Strands & Peaceful Conflict Resolution

<i>Appreciation for Diversity/Pluralism</i>	Strongly Agree	Agree	Disagree	Strongly Disagree
I have a strong sense of my identity and I am confident with who I am				
I value the cultural diversity of my class/school				
I learn about the different cultures/faiths that my school represents				
I am consistent in my behavior towards other students of different backgrounds/races/religions/socio-economic status				
My teachers have strongly influenced my appreciation for diversity				

Ethical Leadership				
I express my disagreement upon witnessing acts of discrimination or racism in school				
I take initiative to solve problems/challenges present in my community/school				
I avoid plagiarism and cheating of any kind				
I believe ethical leadership is key to promoting peace				
Peaceful Conflict Resolution				
I believe conflicts are part of human nature				
I often look to alternative peaceful resolution methods when presented with a conflict				
AKA Mombasa education has developed my conflict resolution skills				
I commit to non-violent language and behavior				

