

TABLE OF CONTENTS

DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
SUMMARY	v
TABLE OF CONTENTS	vii
LIST OF APPENDICES	xiii
LIST OF FIGURES	xiv
LIST OF TABLES	xiv
 CHAPTER ONE	 1
INTRODUCTION AND DESIGN	1
 1.1 INTRODUCTION	 1
1.2 BACKGROUND TO THE STUDY	6
1.2.1 The socio-economic crisis in Zimbabwe	7
1.2.2 The political crisis in Zimbabwe	12
1.3 RATIONALE FOR THIS STUDY	16
1.4 THE PURPOSE AND SIGNIFICANCE OF THE STUDY	20
1.5 PROBLEM STATEMENT	22
1.6 RESEARCH QUESTIONS	24
1.7 AIMS AND OBJECTIVES OF THE STUDY	25
1.7.1 Aims	25
1.7.2 Objectives	26
1.8 CLARIFICATION OF CONCEPTS	27
1.9 DELIMITATIONS OF THE STUDY	31
1.10 RESEARCH DESIGN	31
1.10.1 Introduction	31
1.10.2 Theoretical framework: Phenomenology	34
1.10.3 Research methods	36
1.11 SUMMARY OF CHAPTERS	38
1.12 CONCLUSION	39
 CHAPTER TWO	 40
LITERATURE REVIEW ON PEACE EDUCATION	40
 2.1 INTRODUCTION	 40
2.2 EXPLORING MEANINGS OF PEACE EDUCATION	44
2.2.1 Conceptualising peace	44
2.2.2 Conceptualising peace education	48
2.3 THE GOALS AND AIMS OF PEACE EDUCATION	52
2.4 THE CONTENT OF PEACE EDUCATION	60
2.4.1 Human rights education	61

2.4.2	Conflict resolution education	66
2.4.3	Development education	68
2.4.4	Environmental education	69
2.4.5	Overview of peace education content	72
2.5	PEACE EDUCATION PEDAGOGY	73
2.5.1	Partnership pedagogy	75
2.5.2	Critical pedagogy	77
2.6	THE NEED FOR PEACE EDUCATION	80
2.6.1	The social-political context and peace education programmes	84
2.7	PEACE EDUCATION IN PRACTICE	87
2.7.1	The Israeli case	88
2.7.2	The Northern Irish case	91
2.7.3	The Rwandan case	95
2.7.4	The Sri Lankan case	100
2.7.5	The case of Bosnia-Herzegovina	104
2.7.6	The Swedish case	108
2.7.7	The case of the United States of America	111
2.7.8	Lessons learned from the case studies	115
2.8	IMPLEMENTATION OF PEACE EDUCATION	116
2.8.1	The role of schools in peace education	118
2.8.2	The importance of pre-service teacher preparation in peace education	121
2.9	CONCLUSION	124
CHAPTER THREE		129
THEORETICAL PERSPECTIVES ON PEACE EDUCATION		129
3.1	INTRODUCTION	129
3.2	INTERGROUP CONTACT THEORY	130
3.2.1	Introduction	130
3.2.2	Key principles of the intergroup contact theory	132
3.2.3	Critique of the intergroup contact theory	135
3.2.4	Relevance of intergroup contact theory to the Zimbabwean context	136
3.3	THE HUMAN NEEDS THEORY	139
3.3.1	Introduction	139
3.3.2	Key principles of John Wear Burton's (1990) human needs theory	139
3.3.3	Critique of Burton's human needs theory	143
3.3.4	The relevance of Burton's human need theory to the Zimbabwean context	144
3.4	INTEGRATIVE THEORY OF PEACE EDUCATION	149
3.4.1	Introduction	149
3.4.2	Key principles of Danesh's (2006) integrative theory of peace education	149
3.4.2.1	<i>Survival-based worldview</i>	151
3.4.2.2	<i>Identity-based worldview</i>	153
3.4.2.3	<i>Unity-based worldview</i>	154
3.4.3	Critique of the integrative theory of peace education	155
3.4.4	The relevance of Danesh's integrative theory of peace education to the Zimbabwean context	157

3.5	CONCLUSION	160
CHAPTER FOUR		161
RESEARCH DESIGN AND METHODOLOGY		161
4.1	INTRODUCTION	161
4.2	RATIONALE FOR RESEARCH	161
4.3	RESEARCH DESIGN	163
4.3.1	Theoretical Framework: Phenomenology	164
4.3.2	Research methods	171
4.3.3	Selection of participants	180
4.3.4	Data collection	184
4.3.5	Data processing	188
4.3.6	Measures for trustworthiness	193
4.3.7	Ethical measures	196
4.4	CONCLUSION	198
CHAPTER FIVE		201
DATA ANALYSIS AND FINDINGS		201
5.1	INTRODUCTION	201
5.2	DEMOGRAPHIC PROFILE OF PARTICIPANTS	203
5.3	PRESENTATION OF RESEARCH FINDINGS (SEMI-STRUCTURED INTERVIEWS AND FOCUS GROUP INTERVIEWS)	207
5.3.1	Participants' views of peace education	207
5.3.1.1	<i>Peace education is education for peace-making</i>	208
5.3.1.2	<i>Peace education is education for freedom and human rights</i>	209
5.3.1.3	<i>Peace education is education for harmony and the common good</i>	210
5.3.2	Participants' views on the pre-service teacher education curricula in Zimbabwean teachers colleges	210
5.3.2.1	<i>There is lack of peace education at pre-service teacher education colleges in Zimbabwe</i>	211
5.3.2.2	<i>There are elements of peace education implied in some subjects in the pre-service curricula offered in Zimbabwean teachers colleges</i>	212
5.3.2.3	<i>Pre-service teacher education can facilitate the introduction of new programmes such as peace education</i>	213
5.3.3	The roles of college principals, lecturers and student teachers in peace education initiatives	214
5.3.3.1	<i>College principals are strategically positioned to influence the introduction of peace education in teachers colleges</i>	215
5.3.3.2	<i>Lecturers are the functionaries who would implement peace education at pre-service teacher education colleges</i>	216
5.3.3.3	<i>Student teachers are the rightful people to cascade peace education in schools and communities</i>	217
5.3.4	Support mechanisms needed by teachers to become peace educators	217

5.3.4.1	<i>Teachers need capacity building in peace education</i>	218
5.3.4.2	<i>Teachers need supportive and peaceful administrative structures and appropriate infrastructure to become effective peace educators</i>	219
5.3.4.3	<i>Effective peace educators should be tolerant and very good role models</i>	220
5.3.5	<i>Projects and programmes that student teachers can undertake to promote peace in the communities</i>	221
5.3.5.1	<i>Income-generating projects are useful in promoting community peace</i>	222
5.3.5.2	<i>Student teachers need to organise peace campaigns in order to promote peace in the communities</i>	223
5.3.5.3	<i>Meetings with parents and guardians are an important mechanism for promoting community peace</i>	224
5.3.6	<i>The importance of peace education to the Zimbabwean society</i>	225
5.3.6.1	<i>There is not much peace in contemporary Zimbabwe</i>	225
5.3.6.2	<i>Peace education is an imperative to Zimbabwe as a country</i>	226
5.3.6.3	<i>Zimbabwean pre-service teachers need formal preparation in peace education for them to introduce it in schools</i>	227
5.3.7	<i>The roles of policy-makers and programme-makers in the designing and implementation of peace education in Zimbabwean teachers colleges</i>	228
5.3.7.1	<i>Policymakers provide the policy for introducing peace education in Zimbabwean teachers colleges</i>	229
5.3.7.2	<i>Programme-makers are the standards control unit to approve the peace education curriculum</i>	230
5.3.8	<i>Goals for the peace education curriculum to be introduced at pre-service teacher education colleges in Zimbabwe</i>	231
5.3.8.1	<i>Developing an understanding of the purposes of peace education</i>	232
5.3.8.2	<i>Promoting freedom, human rights and personal responsibilities in peace-making</i>	233
5.3.8.3	<i>Instilling in the student teachers a spirit of tolerance, unity and respect for diversity</i>	234
5.3.9	<i>Content themes participants wanted to be included in a peace education curriculum for Zimbabwean teachers colleges</i>	235
5.3.9.1	<i>Conceptual understanding of peace education</i>	235
5.3.9.2	<i>Themes emanating from the Zimbabwean experiences</i>	236
5.3.9.3	<i>Broader themes for Zimbabwe and beyond</i>	237
5.3.10	<i>Strategies for introducing peace education at pre-service teacher education colleges in Zimbabwe</i>	238
5.3.10.1	<i>Peace education should be integrated into the existing subjects offered in Zimbabwean teachers colleges</i>	239
5.3.10.2	<i>Peace education should be a standalone subject in the pre-service teacher education curricula in Zimbabwean teachers colleges</i>	239
5.3.10.3	<i>A variety of teaching-learning methods have to be used in order to dispense peace education content in teachers colleges</i>	241
5.3.11	<i>Anticipated challenges that could inhibit the introduction of peace education at pre-service teacher education colleges in Zimbabwe</i>	242

5.3.11.1	<i>There is lack of specialists who can introduce peace education in Zimbabwean teachers colleges</i>	242
5.3.11.2	<i>Zimbabwean teachers colleges lack financial resources and appropriate literature to introduce peace education in their curricula</i>	243
5.3.11.3	<i>The lack of political will and negative perceptions can affect the introduction of peace education in Zimbabwean teachers colleges</i>	244
5.3.11.4	<i>The pre-service teacher education time-table is so congested to accommodate a new subject</i>	245
5.3.12	The possibilities for introducing peace education at pre-service teacher education colleges in Zimbabwe	246
5.3.12.1	<i>There are existing structures that can facilitate the introduction of peace education in Zimbabwean teachers colleges</i>	247
5.3.12.2	<i>The introduction of peace education in Zimbabwean teachers colleges is inevitable</i>	248
5.3.13	Summary of findings from semi-structured and focus group interviews	249
5.4	DOCUMENT ANALYSIS AND FINDINGS	250
5.4.1	The content of the teachers colleges' vision and mission statements and the extent to which they reflect peace and peace education	252
5.4.1.1	<i>Core values in the two selected teachers colleges' vision and mission statements lack peace and peace education</i>	252
5.4.1.2	<i>Skills and learning outcomes in the two selected teachers colleges' vision and mission statements are not explicit on peace and peace education</i>	253
5.4.2	The content of the pre-service teacher education curricula in Zimbabwean teachers colleges and peace education	254
5.4.2.1	<i>Curriculum organisation at pre-service teacher education colleges in Zimbabwe</i>	255
5.4.2.2	<i>There are elements of peace education in some subjects in the pre-service curricula offered in Zimbabwean teachers colleges</i>	259
5.4.2.3	<i>Most of the teaching methods recommended in the colleges' curricula can facilitate peaceful teaching-learning environments</i>	262
5.4.2.4	<i>Existing student assessment procedures at pre-service teacher education colleges in Zimbabwe can promote peace education</i>	263
5.4.3	Summary of findings from the documentary analysis	264
5.5	COMMENTS ON THE FINDINGS	266
5.5.1	Findings pertaining to the main research question	267
5.5.1.1	<i>There is an absence of positive peace in contemporary Zimbabwe</i>	267
5.5.1.2	<i>Zimbabwean teachers need to be prepared for the role of peace educators</i>	269
5.5.2	Findings pertaining to sub-question one	270
5.5.3	Findings pertaining to sub-question two	271
5.5.4	Findings pertaining to sub-question three	273
5.5.5	Findings pertaining to the sub-question four	275
5.5.5.1	<i>There is need to develop an appropriate peace education curriculum for Zimbabwean teachers colleges</i>	276
5.5.5.2	<i>There is need to engage teacher education policymakers and programme-makers</i>	277

5.5.5.3	<i>There is need to prepare teacher educators in peace education</i>	278
5.5.5.4	<i>There is need to develop new vision and mission statements for Zimbabwean teachers colleges</i>	279
5.5.5.5	<i>Appropriate peace education teaching and learning resources should be developed</i>	280
5.5.5.6	<i>Appropriate strategies are needed in order to introduce peace education in the pre-service curricula in Zimbabwean teachers colleges</i>	281
5.6	CONCLUSION	283
	CHAPTER SIX	286
	CONCLUSIONS AND RECOMMENDATIONS	286
6.1	INTRODUCTION	286
6.2	SUMMARY OF KEY FINDINGS	288
6.2.1	Findings pertaining to the main research question	288
6.2.2	Findings pertaining to sub-question one	291
6.2.3	Findings pertaining to sub-question two	292
6.2.4	Findings pertaining to sub-question three	293
6.2.5	Findings pertaining to sub-question four	294
6.3	CONCLUSIONS OF THE STUDY	296
6.4	RECOMMENDATIONS FOR IMPLEMENTATION	298
6.4.1	Recommendations to the college principals at pre-service teacher education colleges in Zimbabwe	298
6.4.2	Recommendations to the lecturers at pre-service teacher education colleges in Zimbabwe	299
6.4.3	Recommendations to student teachers at pre-service teacher education colleges in Zimbabwe	300
6.4.4	Recommendations to Zimbabwean teacher education policymakers and programme-makers	301
6.5	LIMITATIONS OF THE STUDY	302
6.6	SUGGESTIONS FOR FUTURE RESEARCH	303
6.7	FINAL REFLECTIONS	304
	REFERENCES	307

LIST OF APPENDICES

Appendix A: Semi-Structured Interview Schedule for college principals	406
Appendix B: Semi-Structured Interview Schedule for principal lecturers	409
Appendix C: Focus Group Interview Schedule for final year student teachers	412
Appendix D: Documentary Analysis Guide	415
Appendix E: Ethical Approval	416
Appendix F: Application letter for permission to conduct the study in Zimbabwean teachers colleges	417
Appendix G: Letter of permission to conduct the study	420
Appendix H: Letter of Invitation for college principals	421
Appendix I: Consent Form	425
Appendix J: Example of an interview transcript with a college principal lecturer	429
Appendix K: Example of an interview transcript with a college principal	437
Appendix L: Example of a focus group interview transcript with final student teachers	444
Appendix M: Example of a shortened version of the pre-service teacher education Curriculum	452

LIST OF FIGURES

Figure 5.1: Recommended content topics for the envisaged peace education curriculum to be introduced in Zimbabwean teachers colleges	274
--	-----

LIST OF TABLES

Table 1: Symbols used to reflect the sources of data	202
Table 2: Summary of the demographic information for college principals and principal lecturer participants	203
Table 3: Summary of the demographic information for final year student teacher participants	206
Table 4: Summary of the documentary analysis process in the two teachers' colleges according to policy documents	251
Table 5: Summary of the documentary analysis process in college A according to main subject areas in the pre-service curriculum	257
Table 6: Summary of the documentary analysis process in college B according to main subject areas in the pre-service curriculum	258

CHAPTER ONE

INTRODUCTION AND DESIGN

1.1 INTRODUCTION

This study critically examines the reasons for introducing peace education in pre-service teacher education in Zimbabwean teachers colleges in order to lay the foundations for positive peace in Zimbabwe. The research is set in the context of the political, economic and social challenges that emerged as a result of the Zimbabwean crisis. Zimbabwe has been embroiled in a protracted and multi-layered political and socio-economic crisis for more than a decade, particularly from the year 2000 (Bratton and Masunungure, 2011:23; Mlambo and Raftopoulos, 2010:1). The impact of the Zimbabwean crisis on society, the economy and socio-political life has been devastating and encompassing (International Crisis Group, 2001:ii; Sachikonye, 2012:210). Schlee (2011:18) elaborates that “nearly the whole population suffered a severe deterioration of living conditions.” In spite of several peace initiatives locally and regionally, the Zimbabwean crisis is refusing to reach resolution and its long-term impacts continue to be felt in all aspects of life in Zimbabwe (Bratton and Masunungure, 2011:44; Mlambo, 2013:357). The Zimbabwean crisis has contributed to the creation of a negative peace environment in the country and presently there is an absence of positive peace in Zimbabwe (Makuvaza, 2013:241; Ncube, 2013:106). Contemporary Zimbabwe is therefore facing two main problems that are undermining its developmental goals including the failure to escape the conflict trap and the absence of positive peace (Collier, 2007:33; Makuvaza, 2013:240). Masunungure and Shumba (2012:xi) maintain that from the inception of its independence in 1980 to the present, Zimbabwe has never experienced positive peace.

Makuvaza (2013:241) agrees with the foregoing and claims that Zimbabwe has been lacking positive or real peace from the time it was colonised by the British in

1890 to the present. In Machakanja's (2010:1) view, Zimbabwe has been failing to establish positive peace "due to a lack of comprehensive approaches to issues of human rights violations." The absence of genuine peace in Zimbabwe needs to be addressed as a matter of urgency since it has a direct bearing on national development and the promotion of peaceful and harmonious relationships at both the micro and macro levels (Bayer, 2010:535). It is evident from the existing literature that obstacles and challenges to positive peace particularly persistent conflicts and the failure to fulfill basic human needs (Mehta, 2014:2) have not yet received adequate attention in Zimbabwe. Fisher (2001:25) emphasises that lingering crises or conflicts "have enormous costs in both human and economic terms, especially when compared to the benefits of cooperative and peaceful relationships." This view is supported by Buckland (2004:1) and Maebuta (2010:2) who acknowledge that conflict is a major obstacle to the attainment of Millennium Development Goals (MDGs) and Education for All. Quinn, Mason and Gurses (2007:177) declare that continual conflict stifles production and commerce.

Galtung (1996:36) concurs with the above and states that unresolved conflicts can lead to frustration and aggression and subsequently to violence. Basing on evidence from the Sri Lankan conflict, Kulatunga and Lakshman (2010:4) also underline that conflict poses a serious and constant security threat to at-risk populations including loss of life, displacements and destitution. Lingering conflict weakens the affected society's stability, generates political tension and damages the order of relationships (Brion-Meisels and Brion-Meisels, 2012:580). Santhirasegaram (2008:810) asserts that besides devastating the accessible physical and human resources, enduring conflict can destroy socio-political institutions critical for national development and long-lasting peace. This entails that persistent conflicts such as the one in Zimbabwe undercut the concerned country's political and socio-economic stability and development (King and Sall, 2007:11).

In Bar-Tal's (2000:352) terms, a lingering conflict such as the one in modern day Zimbabwe deeply involves all members of society and consequently produces a conflictive ethos. The conflictive ethos flourishes because it is supported by a socio-psychological infrastructure which frustrates or impedes peaceful conflict resolution and transformation (Halperin, Oren, and Bar-Tal, 2010:28). In Zimbabwe, conflictive ethos generated by more than a decade of political, social and economic crises particularly from the year 2000 have produced a negative peace environment which the country continues to experience (Makuvaza, 2013:240). Negative peace is not genuine peace because it is established through deterrence and "is based upon the existence or creation of fear and enemies" (Bangura, 2011:6). Conditions of negative peace are untenable because they impede development and militate against the construction of positive peace (Bangura, 2011:6; Bayer, 2010:535). Positive peace on the other hand is desirable because it creates a stable and predictable environment where there is reconciliation and coexistence all of which are major preconditions for national development (Murithi, 2008:4; Ezeoba, 2012:219). Positive peace is needed in Zimbabwe because it reduces or eliminates uncertainties and risks and in the process promoting sustainable development (Santhirasegaram, 2008:807). Ben-Porath (2006:59) notes that positive or warm peace is essential as it leads to the normalisation of relations between former adversaries and promotes social, political, economic and intellectual contacts.

It follows from the foregoing that Zimbabwe requires an effective approach and plausible solutions that will enable the country to create necessary conditions for positive peace and escape the conflict trap (Collier, 2007:33). However, the challenge in Zimbabwe is that there is not an acceptable solution documented in the literature explaining how obstacles to positive peace in the country can be addressed (Dube and Makwerere, 2012:297). Existing approaches are failing to bring real peace to Zimbabwe (Makuvaza, 2013:241; Ncube, 2013:106). This gap in the literature needs to be filled in order to change the detrimental circumstances of negative peace in Zimbabwe to the ideal conditions of durable

and positive peace. Thus, in Zimbabwe there is a great need for the creation of national institutions and processes that promote and sustain positive peace (Zelizer and Rubinstein, 2009:6).

As suggested by Bar-Tal and Rosen (2009:557), in order to establish positive peace in a country experiencing persistent conflicts such as Zimbabwe, it is important to find mechanisms that address the socio-psychological barriers which continue to feed such conflicts. Paffenholz (2002:5) recommends the use of a combination of various measures at different levels of society in order to create opportunities for constructive conflict resolution, transformation and peace building. Peck (1998:15) points out the need to develop a long-term approach that will address the structural causes of conflict and foster institutions that promote peace at all levels of society. Positive peace requires the establishment of institutions that dismantle conditions of negative peace (Quinn, Mason and Gurses, 2007:181). The education medium is recognised as one of the most significant tools that can be used to build institutions and structures that enhance and sustain positive peace (Kamanda, 2012:157). Toh (2004:2) affirms that policies and strategies designed to overcome conflicts, violence and wars “need complementary educational processes at all level of society to cultivate values, attitudes and worldviews that are internalised by individuals, institutions and conflicting parties.” It is against this background that the present research has been designed in order to critically reflect on how the introduction of peace education in Zimbabwean teachers colleges can be employed as the most effective approach for building and sustaining positive peace in Zimbabwe. Peace education has a significant role to play in supporting the conditions that generate positive peace (Ben-Porath, 2006:59). Sustained peace education efforts are necessary in order to transcend the culture of conflicts and violence and build sturdy foundations for enduring peace (Bekerman and McGlynn, 2007:1).

This research is therefore significant and must be conducted because it seeks to contribute knowledge on how teachers colleges as key pillars of higher education can be enabled to develop foundations for positive peace through the introduction of peace education in their pre-service programmes. The researcher argues for the introduction of peace education in the pre-service teacher education programmes offered in Zimbabwean teachers colleges in order to lay the foundations for a positive peace building infrastructure much needed in present day Zimbabwe. The introduction of peace education in Zimbabwean teachers colleges is crucial in terms of capacity building and the creation of institutions and structures that promote real or positive peace (Zelizer and Rubinstein, 2009:6). Peace education is regarded as an essential tool of conflict prevention, transformation of conflictive worldviews and social reconstruction (Isaac, 1999:7). Peace researchers such as Galtung (2008:2), Harris (2003:1), and Reardon and Cabezudo (2011:8) believe that conflicts, even intractable ones can be successfully resolved through peace education. Amamio (2002:4), Cardozo and May (2009:201) and Synott (2005:13) concur that the education sector in general and peace education in particular is a major societal strategy for addressing socio-psychological barriers to peace-making and for laying the foundations for lasting peace.

Bar-Tal, Rosen and Nets-Zehngut (2011:27) state that peace education cultivates an ethos of peace which is essential in developing a culture of positive peace. Selassie (2001:5) elaborates that peace education is a useful tool in the creation of a culture of positive peace, which is a precondition for sustainable peace and development. Luzincourt and Gulbrandson (2010:10) add that peace education has been used as a tool to prevent, reduce or resolve conflicts in a number of countries. Similarly, Lum (2010:243) notes that peace education has been used in both developed and developing countries “in repairing the physical, psychological, and social fabric of human lives and societies impacted by natural disasters, war, violence, and human struggle.” It is therefore clear that peace

education is vital in peace building endeavours (Dze-Ngwa, Ayafor and Agborbechem, 2009:5).

For Synott (2005:13), peace education is the most important mechanism for cultivating positive peace and overcoming conflict and violence. This is because peace education “cultivates the knowledge base, skills, attitudes and values that seek to transform people’s mindsets, attitudes and behaviours that, in the first place, have either created or exacerbated violent conflicts” (Navarro-Castro and Nario-Galace, 2008:21). Garza (2011:1) states that peace education is an important tool for building a culture of peace and a strategy that has been used in a number of countries to prevent violent and deadly conflicts. It follows that peace education can be used as an effective strategy for building and sustaining positive peace in Zimbabwe despite the fact that it has not yet received adequate attention in the current dialogue on approaches to attain positive peace in the country (Makuvaza, 2013:243). Therefore, the rationale for the peace education intervention in this study is based on the premise that it is an effective strategy for conflict resolution and transformation and the basis for building a culture of positive peace through education (Mehta, 2014:9; Vargas-Baron and Alarcon, 2005:8). In order to provide more rationale for the peace education intervention, the researcher discusses the genesis and implications of the persistent conflict in Zimbabwe in the following section.

1.2 BACKGROUND TO THE STUDY

An examination and understanding of the root causes and costs of protracted conflicts such as the one in Zimbabwe is vital in conflict management and transformation (Doucey, 2011:1). Waldman (2008:7) makes an important contribution that “understanding conflict dynamics requires an understanding of local conditions and causes.” In agreement, Muldoon (2004:454) points out the need to understand the causes of conflicts in order to develop sustainable solutions and prevent the recreation of such conflicts. Therefore, in this study it is

important to have a fuller understanding of the political and socio-economic situation in Zimbabwe from the year 2000 in order to demonstrate how it has acted as the main barrier to positive peace in the country. It is in this context that this section examines the political and socio-economic consequences of the Zimbabwean crisis.

1.2.1 The socio-economic crisis in Zimbabwe

For the purpose of this study, the researcher critically examines the costs of the socio-economic crisis in Zimbabwe from the year 2000 although there is consensus in the existing literature that the crisis was well underway before 2000 (Hammar and Raftopoulos, 2003:4; Mlambo, 2013:366; Sachikonye, 2012:85). Bratton and Masunungure (2011:23) observe that between 2000 and February 2009 Zimbabwe faced a crisis that had a direct bearing on the country's socio-economic and political situation. In agreement, Mvutungayi (2010:ii) notes that between 2000 and 2009, Zimbabwe experienced the worst socio-economic and political crises since the inception of its independence in 1980. There was a negative economic growth in this period as Zimbabwe's economy shrank drastically from USD9 billion in 1997 to USD4 billion in 2008 (Sachikonye, 2012:85). Makumbe (2009:3) documents severe declines in the Zimbabwean economy between 2000 and 2008 with eighty per cent of the country's manufacturing companies experiencing declining output volumes.

Authors such as Mlambo and Raftopoulos (2010:1) and Fournier and Whittall, (2009:1) emphasise that Zimbabwe's economic crisis was characterised by rapid declines in key sectors including mining, tourism, industry and agriculture. Between 2000 and February 2009 the Zimbabwean economy was characterised by ever escalating inflation levels (Kapungu, 2007:2; Mlambo and Raftopoulos, 2010:3). As pointed out by Shumba and Jahed (2012:155), by 2007 Zimbabwe was experiencing a hyperinflationary environment mainly because of the overprinting of money. Richardson (2013:2) finds that by November 2008,

Zimbabwe's annual inflation was estimated at 79.6 sextillion percent thus becoming the second highest in history after Hungary. Bratton and Masunungure (2011:28) highlight that "the period 2000-2008 ended in a full-blown economic crisis." By July 2008, with official inflation figures estimated at above 231 million percent, Zimbabwe's economy had virtually collapsed (Sachikonye, 2010:324). Such negative developments in Zimbabwe help in explaining that conflict "is the epitome of development in reverse" (World Bank, 2005:xi).

The fall of the Zimbabwean economy had serious consequences on the social-economic and political circumstances of most Zimbabweans (Raftopoulos, 2009:202). Hyperinflation, for example, eroded most people's earnings and savings (Raftopoulos, 2009:220). Production levels declined drastically resulting in the country's inability to pay for imports and as a consequence causing major shortages in basic needs such as food, clean water, electricity and fuel (International Crisis Group, 2008:8; Shumba and Jahed, 2012:155). Zwizwai (2007:55) claims that hyperinflation combined with unemployment resulted in increased levels of poverty, child malnutrition and child mortality in Zimbabwe. These challenges that surfaced as a result of the socio-economic crisis in Zimbabwe provide evidence that conflict and poverty are closely linked (World Bank, 2005:2).

Raftopoulos and Mlambo (2009:8) emphasise that the economic crisis in Zimbabwe resulted in "the informalisation of labour; the dollarisation of economic transactions, displacements, and a critical erosion of livelihoods." Kapungu (2007:2) reports that the economic crisis created uncertainties and distortions in the pricing of basic human needs and utilities including food, water, fuel and electricity. The banking system on the other hand nearly collapsed further aggravating the situation and undermining investor confidence locally and internationally (Carver, 2002:8; Nyazema, 2010:256). The socio-economic crisis hindered the establishment of a sound business environment which is one of the

fundamental pillars for positive peace (Mehta, 2014:15). Mvutungayi (2010:2) underline that because of continual crisis in Zimbabwe “foreign direct investment dwindled from USD400 million in 1998 to less than USD30 million in 2008.” Shumba and Jahed (2012:158) emphasise that Zimbabwe lost its national and international credit worthiness as a result of the socio-economic crisis.

The economic crisis in Zimbabwe thus contributed to the rapid decline in living standards for most of the ordinary people in both rural and urban areas as they faced deepening poverty, unemployment and starvation (Crush and Tevera, 2010:1; Sachikonye, 2011:81; Zwizwai, 2007:55). In the researcher’s view, the Zimbabwean government was in essence failing to meet its side of the social contract. By 2008 for instance, the majority of Zimbabweans faced challenges of food insecurity and provision of other basic commodities and the life expectancy “became the lowest in the world, having fallen to 37 years for men and 34 for women” (Makina, 2010:100). According to Galtung (1998:15), poverty and lack of access to health, education and other resources which prevent a person from realising his or her potential constitute structural violence. As demonstrated by the Zimbabwean case study, poverty and lack of opportunities deprive people of their dignity as human beings and this subverts successful human development (Chowdhury, 2004:3).

Another major outcome of the economic crisis in Zimbabwe was that it created inequalities in the Zimbabwean society (Kapungu, 2007:2). For instance, while the majority of the people suffered, the economic crisis in Zimbabwe created a number of opportunities for some individuals to accumulate substantial fortunes through unscrupulous means including “rent seeking, currency speculation, smuggling or the acquisition of capital assets at bargain prices” (Maroleng, 2003:1-2). This widened the gap between the rich and the poor in Zimbabwe (Sachikonye, 2012:210). There is a relationship between inequalities and conflict and Amamio (2002:2) argues that peace cannot be maintained if there is injustice

and inequality in the society. An equitable distribution of resources on the other hand guarantees lasting peace (Mehta, 2014:15).

In addition to the above, the economic crisis in Zimbabwe contributed to the collapse of public and social services including health and education (Fournier and Whittall, 2009:1; Mlambo and Raftopoulos, 2010:3). In discussing the impact of the socio-economic crisis on healthcare, Nyazema (2010:234) reports that while per capita health financing was estimated at USD8.55 in 2000; in 2008 it had been reduced to USD0.19 which signified the collapse of the health system. Musemwa (2010:192) declares that the collapse of the public health system “triggered the worst cholera epidemic to be recorded in recent epidemiological history of water-borne diseases in Southern Africa.” The cholera epidemic killed more than four thousand people in Zimbabwe and infected at least one hundred thousand others (Makina, 2010:100; Musemwa, 2010:192).

The above shows that the Zimbabwean socio-economic crisis affected all aspects of life including schooling (Mlambo and Raftopoulos, 2010:4). In terms of education, the 2008 academic year was a write off as most public schools, teachers colleges and universities closed as teachers and lecturers downed their tools because of deteriorating living and working conditions (International Crisis Group, 2008:8). The economic challenges forced Zimbabwean teachers to migrate to neighbouring countries in search of greener pastures and this reversed some of the gains that had been achieved in the provision of education since independence in 1980 (Mlambo, 2013:355; Nyazema, 2010:257).

The Zimbabwean socio-economic crisis has contributed to the internal and external displacements and migration of large numbers of Zimbabweans over the years (Crush and Tevera, 2010:1; Mlambo and Raftopoulos, 2010:5; Derman and Kaarhus, 2013:6). Substantial numbers of Zimbabweans (including some of the country’s best brains) have migrated to regional and international destinations mainly to South Africa and the United Kingdom (Crush and Tevera,

2010:1; Millennium Development Goals Zimbabwe Report, 2010:2). Mass migrations meant that Zimbabwe has been losing both skilled and unskilled labour and this continues to affect recovery efforts in the public and private sectors (Millennium Development Goals Zimbabwe Report, 2010:2; Mlambo and Raftopoulos, 2010:5). Tevera and Crush (2010:15) underline that migration has negative effects on development because it leads to serious declines in output and productivity and financial losses through loss of tax returns.

The outmigration of large numbers of Zimbabweans was in Chiumbu and Musemwa's (2012:xiv) analysis "the most visible manifestation of the Zimbabwean crisis." In agreement, Crush and Tevera (2010:1) note that because of the economic crisis, Zimbabwe has joined such African states as Angola, the Democratic Republic of Congo, Rwanda and Somalia in breeding crises-driven migrations. A new phenomenon in the mass migrations of Zimbabweans as highlighted by Mlambo and Raftopoulos (2010:5) was the increase in the number of women and unaccompanied minors, unlike in previous such migrations dominated by men.

The preceding analysis shows that the socio-economic crisis in Zimbabwe has undermined most basic capabilities of human development "including the need to live long and healthy lives, to be knowledgeable, to have access to resources needed for a decent standard of living and the ability to participate meaningfully in the life of the community" (United Nations Development Programme, 1997:10). The gains of independence have been reversed as a result of both the socio-economic crisis and the political crisis in Zimbabwe (Nyazema, 2010:257). Clemens and Moss (2005:1) allege that making comparisons in terms of income distribution in 1953 and 2005 it can be concluded that the economic crisis in Zimbabwe set the country back more than half a century. Mlambo (2013:357) claims that the socio-economic meltdown in Zimbabwe had serious implications in that "the quality of life of the majority of the population became worse than at any time in the colonial period." In the researcher's view, the economic crisis in

Zimbabwe has contributed to the underdevelopment of the country. As noted by Duffield (2001:38), underdevelopment is dangerous since it can lead to violence. While several initiatives have been made to address the socio-economic crisis in Zimbabwe, it is important to note that this crisis has not yet been resolved as signified by the recent liquidity crisis, company closures, high rates of unemployment and the failure by the government to satisfy people's basic needs (Chagwiza, 2013:68). The majority of Zimbabweans continue to live in abject poverty and cannot afford basic human needs (Mlambo, 2013:355). Ncube (2013:106) points out that instead of transforming itself into a peaceful and stable state that prioritises sustainable development, Zimbabwe has "become synonymous with food shortages, hunger, arrests and torture among other travesties." In addition to the socio-economic crisis, there has been a lingering political crisis that continues to affect positive development in Zimbabwe. The political crisis in Zimbabwe as explained in the following section has a long history and has affected all aspects of life in the country including the quality of peace (Bratton and Masunungure, 2011:32; Chiumbu and Musemwa, 2012:ix; Sachikonye, 2011:28).

1.2.2 The political crisis in Zimbabwe

As noted by Chiumbu and Musemwa (2012:ix), Zimbabwe has been experiencing a profound political and economic crisis from the late 1990s. In illustrating the impact of the political crisis in Zimbabwe, Bratton and Masunungure (2011:29) point out that by 2008 most government operations had broken down "because poorly paid public sector workers lacked motivation or were absent from duty while seeking livelihood in informal markets." This crisis of governance in Zimbabwe increased incidences of corruption especially in most state institutions (Eppel, Ndlela, Raftopoulos and Rupiya, 2009:25). Bratton and Masunungure (2011:29) reveal that because of the political crisis in Zimbabwe, corruption became a moral crisis that permeated all sections of society. For example, the country's justice delivery system became corrupted as judges with

salaries ruined by hyperinflation, were enticed with gifts (Bratton and Masunungure, 2011:29).

Apart from the foregoing, the political crisis in Zimbabwe has been characterised by human rights abuses, violation of property rights, lack of accountability, use of political violence, economic mismanagement and disrespect for the rule of law (Makina, 2010:118; Raftopolous, 2009:224). One of the indicators of the political crisis in Zimbabwe has been the attempt to control the public sphere through the enactment of such legislations as the Public Order and Security Act (POSA), the Access to Information and Protection of Privacy Act and the Broadcasting Services Act (Raftopolous, 2009:214). The new media laws according to Chiumbu and Musemwa (2012:xviii) restricted the discursive spaces in the country as a whole. The Institute for Justice and Reconciliation Zimbabwe (2010:4) observes that these laws undermined democratic principles such as freedom of the media, freedom of association, free and fair elections and the rule of law. Similarly, Moyo (2012:176) avers that as the Zimbabwean political crisis intensified and as criticism mounted, the Zimbabwean government continued “to tighten its grip on the media in order to maintain a dominant position in defining the crisis to the citizens, both at home and in the diaspora, as well as critics abroad.” Accordingly, Masunungure and Shumba (2012:xi) and Sachikonye (2012:xiv) agree that post-2000 Zimbabwe has been characterised by state authoritarianism which has been a major driver of the lingering political and socio-economic crisis in the country.

The political crisis in Zimbabwe has been aggravated by tense political contestations between the major political parties that is, the Zimbabwe African National Union-Patriotic Front (ZANU-PF) and the two formations of the Movement for Democratic Change (MDC) (Bratton and Masunungure; 2011:34; Mutisi, 2011:2). For the purposes of this study, the researcher will from this point onwards only use the abbreviations ZANU-PF and MDC and not the full names of the political parties. From the year 2000 the Zimbabwean political landscape

has been antagonistic as signified by the political impasse between the major political parties, divisions, and imposition of western sanctions on some members of the ruling party (Cawthra, 2010:24). This contributed to the intractable confrontation between ZANU-PF and the MDC and this militated against the creation of lasting peace in Zimbabwe (Shale, 2006:108; Masunungure and Shumba, 2012:xiv).

One other factor that has been undermining the establishment of durable peace in Zimbabwe is that from the year 2000, there have been serious contestations between the major political parties on a number of issues including elections, the history of the national liberation, land reform, good governance, human rights, the rule of law, and development (Hammar and Raftopoulos, 2003:17; Raftopoulos, 2009:1). Maisiri (2009:7) points out that ZANU-PF and the MDC seem to come from different ideological perspectives “that cannot be synchronised.” For instance ZANU-PF views the MDC as a front of the West created to reverse the gains of independence while the MDC blames ZANU-PF for the current crisis and considers itself as the party that can lead the reconstruction of Zimbabwe (Maisiri, 2009:7; Mutisi, 2011:2). Bratton and Masunungure (2011:33) affirm that the main contenders for political power in Zimbabwe (ZANU-PF and the MDC) cannot agree on who has the right to rule and continue to lack “a shared vision for the future of the country.” Political disagreement, intolerance and stalemates among the major political players in the country continue “to make economic and desperately needed political reforms merely a distant vision of the future” (Zimbabwe Country Report, 2012:2). It is these entrenched positions and the tense political competition between the principle parties that have prolonged the Zimbabwean crisis (Shale, 2006:108).

Another distinctive feature of the political crisis in Zimbabwe is the polarisation between the major political parties, civil society and the general populace (Hammar and Raftopoulos, 2003:16). In spite of the existence of a Government

of National Unity in Zimbabwe (from February 2009 to the watershed 31st July 2013 elections), polarisation continued unabated and currently relations between major parties in Zimbabwe “seem like a tug-of-war, with each side pulling as hard as it can to win ground and make sure it does not lose out on important concessions” (Savir, 2008:9). In Danesh’s (2008:3) formulation the polarisation in Zimbabwe reflects both survival-based and identity-based worldviews which are based on issues of power dominance and power-struggle and are susceptible to conflict and violence.

The polarisation of the political environment in Zimbabwe has been characterised by hate speech, violence, harassment and victimisation of opponents (Communique of Troika Summit, 2011:2). Violence for instance has been used as a key instrument and method in the scramble for both political and economic power in Zimbabwe (Sachikonye, 2011:28). An unfortunate implication of this on schooling is that a culture of violence “will inevitably, filter into the classroom” (Bush and Saltarelli (2000:vi). Maxwell, Enslin and Maxwell (2004:106) postulate that violence can increase levels of childhood aggression which can develop into adult violence and thus contributing to an atmosphere of peacelessness in the concerned society. This is also the view of Feuchte (2010:5) who states that when people have been subjected to violence, they are likely to use violent methods throughout their lives unless meaningful interventions are made.

It is discernible from the foregoing that the lingering political crisis in combination with the socio-economic crisis that it triggered have created a polarised and highly unstable political and macroeconomic environment in Zimbabwe which is not conducive for the construction of positive peace (Masunungure and Shumba, 2012:xi). Continual political crisis in Zimbabwe has undermined some of the key pillars underpinning positive peace including the free flow of information, the establishment of a well-functioning government and the respect for human rights (Annan, 2008:15; Mehta, 2014:15). The implication is that positive peace remains elusive in present day Zimbabwe (Makuvaza, 2013:241). There is therefore

compelling evidence for an educational intervention that will assist in tackling existing barriers to durable peace and stability in Zimbabwe. Chirimuuta and Chirimuuta (2012:60) suggest that conflictive situations necessitate interventions that address the mindsets of the citizens from elementary stages right through the human being's life span. It is against such concerns that the need for peace education interventions in Zimbabwe becomes apparent.

Peace education has been acknowledged as a prominent and effective method for promoting reconciliation, coexistence and durable peace (Bar-Tal and Rosen, 2009:559). In a polarised political environment such as the one prevailing in present day Zimbabwe, Lederach (1997:94) underscores the need to develop a framework for sustaining reconciliation and peaceful relationships by building "a peace constituency within the setting." In the case of Zimbabwe therefore, the researcher argues that the preparation of pre-service teachers in peace education can offer an important framework for the development of a peace constituency much needed in the country. As pointed out by Dze-Ngwa, Ayafor and Agborbechem (2009:iii), in a conflict environment such as Zimbabwe it is crucial to introduce peace education in teacher education institutions in order to prepare peace builders who will serve as the nurseries in peace building initiatives at various levels of society. Maiyo, Ngao, Mulwa and Mugumbi (2012:33) draw attention to the responsibilities that education institutions, teachers and other education stakeholders shoulder in increasing awareness, and equipping citizens with the knowledge, skills and values needed to create lasting peace and development. In the following section the researcher provides further rationale for conducting the present research.

1.3 RATIONALE FOR THIS STUDY

Peace education as illustrated above is required in Zimbabwe in order to overcome the barriers to positive peace in the country. In a country (Zimbabwe) where there have been protracted crises and polarities for more than a decade

between political parties, the civil society and the population at large, the need to make peace an integral part of educational practice becomes clear. Lederach (1995:5) believes that durable solutions to complex conflicts such as the one in modern day Zimbabwe are those developed by local actors. This explains why the peace education intervention is emphasised in this study. Drawing from peace education practices in Cameroonian schools, Dze-Ngwa, Ayafor and Agborbechem (2009:29) established that “sustainable peace needs to be built permanently through peace building mechanisms.” In Bornstein’s (2010:166) view, positive peace is peace that is built on effective and nonviolent means of managing and transforming conflict. One such mechanism for building positive peace suggested in this study is that of training Zimbabwean pre-service teachers in peace education.

The peace education intervention in Zimbabwean pre-service teacher education is based on the expectation that it might contribute to the training of teachers who will be able to teach peace in both primary and secondary schools in Zimbabwe. This is consistent with the United Nations Educational, Scientific and Cultural Organisation’s goals and aspirations that “since wars begin in the minds of men, it is the minds of men that defences of peace must be constructed” (Navarro-Castro and Nario-Galace, 2008:21). The implication of this to the current study is that in order to create a positive peace environment in Zimbabwe, it is necessary to address the existing conflictive worldviews through the educative process. Albert and Albert (2008:12) contend that when citizens are properly educated in peace education they will go all-out to build and support positive peace. In the case of Zimbabwe therefore it is necessary to introduce peace education both at teacher training level and in schools in order to develop structures for positive peace.

It is the contention of the researcher that an investment in peace education at teacher training level can be fundamental in promoting peaceable classrooms, lecture theatres and communities in Zimbabwe. This is in line with Harris and

Lewer's (2008:127) observations that in conflict or post-conflict situations, formal tertiary peace education programmes are important as they can offer requisite knowledge, skills and attitudes critical in developing peace building capacities. Pre-service teacher preparation is emphasised in this study against a background that when teachers receive professional training in peace education they can address peace issues in their respective classrooms and communities effectively (Maiyo *et al*, 2012:31). Wiggins (2011:230) supports this view highlighting that a major starting point in the development of peaceful citizens is that of training school teachers. It follows that if teachers are to play a leading role in the peace building initiatives then they have to receive thorough preparation in peace education particularly at pre-service levels (Bjerstedt, 1994:4).

Pre-service teacher preparation in peace education is critical because teachers are important contributors to educational policy and they are responsible for the practical implementation of education in the schools (Cardozo, 2008:8; Wilson and Daniel, 2007:101). Paul (2010:144) makes an important contribution that in peace education initiatives, "the teacher from primary to tertiary level provides an optimal learning environment and serves as a role model to the students and institution." Teachers and schools play a key role in the development and promotion of sustainable peace (Bar-Tal, 2002:27; Wiggins, 2011:230). Zembylas, Charalambous and Charalambous (2011:23) emphasise that teachers can play a fundamental role in the construction of an ethos of tolerance, peace, reconciliation and respect. Similarly, in a study on peace education practices in pre-service teacher education in the Ontario Institute for Studies in Education at the University of Toronto, Bartlett (2009:2) established that pre-service teacher preparation in peace education can provide prospective teachers with learning experiences needed in building positive peace in schools and communities.

The need to strengthen the capacities of pre-service teachers in peace education has been underscored by delegates at the International Conference on

Strategies for Peace with Development in Africa: The Role of Education, Training and Research which was held in Addis Ababa, Ethiopia from 12 to 14 June 2006 (Ssenkumba, 2010:10). It is therefore, pertinent that peace education becomes an integral part of teacher education in Zimbabwe. Teachers play a central role in the delivery of education at all levels of the education system and they must receive quality training (Zimbabwe Development of Education National Report, 2004:19). Toh (2000:25) agrees that in all levels of education teachers constitute “a vital link in the web of building a culture of peace and non-violence for the children of the world.” In Lederach’s (2000:147) description of critical players in peace building processes, teachers constitute the middle-range actors strategically positioned to influence both top-level and grassroots actors. Basing on experiences with peace education practices in Sweden, Bjerstedt (1995:4) acknowledges that teacher training and the development of teaching materials are very important tasks in peace education endeavours.

The preparation of teachers in peace education is therefore essential since this has been recognised as a viable way of equipping them with skills, knowledge and attitudes that will enable them to create peaceable classrooms and promote social cohesion (Wilson and Daniel, 2007:111). A study by Bjerstedt (1994:1) on the views of members of the Swedish Peace Education Commission (PEC) on teacher training in relation to peace education in schools reveals that “teacher training is of great importance and that training related to peace education should be included in both basic teacher training and in-service training.” In Bretherton, Weston and Zbar’s (2002:10) view, the teacher plays a central role in modeling peaceful behaviours because his or her interaction with students is a major determinant of the teaching-learning process. It is thus clear that peace education in pre-service teacher education can equip prospective teachers with skills, knowledge and values needed in promoting a culture of peace in schools and communities (Bar-Tal and Rosen, 2009:560). Using experiences from post-conflict Bosnia and Herzegovina, Clarke-Habibi (2005:34) affirms that peace

education has transformative effects on intrapersonal, interpersonal, inter-community and inter-institutional relations.

The foregoing demonstrates that peace education needs to be a fundamental aspect of educational practice in all societies because it is a pathway to a culture of peace based on philosophies of Non-violence , tolerance, social justice, environmental care and other peace values (Navarro-Castro and Nario-Galace, 2008:21). Peace education facilitates the development of peace building skills such as dialogue and mediation (Kester, 2010:2). It is therefore argued in this study that the introduction of peace education in Zimbabwean pre-service teacher training can promote the establishment of what Hancock and Mitchell (2007:xiv) refer to as zones of peace in teachers colleges, schools and the community at large. In the next section the researcher focuses on the purpose and significance of the present study.

1.4 THE PURPOSE AND SIGNIFICANCE OF THE STUDY

The purpose of this qualitative study is to bring to the fore the reasons for introducing peace education in pre-service teacher education in Zimbabwean teachers colleges in order to establish the foundations for positive peace in Zimbabwe. The focus of this study is the preparation of Zimbabwean pre-service teachers in peace education as an effective approach for building durable peace in Zimbabwe. In the researcher's view, teachers can play a vital role in the creation of structures and processes for positive peace in Zimbabwean primary and secondary schools and the immediate communities.

The study will therefore be concerned with:

- the examination of the challenges and possibilities of introducing peace education in Zimbabwean pre-service teacher education,

- the development and implementation of an appropriate peace education programme for Zimbabwean teachers colleges,
- the development of suitable theoretical frameworks for peace education in initial teacher preparation and
- the development of practical approaches for peace education that suit Zimbabwean realities.

This study is significant and needs to be conducted because it seeks to develop an understanding on how peace education in pre-service teacher preparation can be employed as a strategy for building positive peace in a country experiencing lingering political and socio-economic crises such as Zimbabwe. Harris and Morrison (2003:128) write that “in an ideal world truly concerned about the well-being of its citizens, all teachers would be trained peacemakers.” However, detailed scholarly attention on how teachers colleges can contribute to the peace building initiatives through peace education programmes is lacking in Zimbabwe. This is in spite of the fact that peace education is recognised as an essential tool for dismantling the culture of conflict and violence and for creating positive peace (Ben-Porath, 2006:56; Bekerman and McGlynn, 2007:1). This research is thus important since it places emphasis on the preparation of Zimbabwean pre-service teachers in peace education in order to provide them with the necessary skills, knowledge and attitudes for dealing with threats to durable peace in their classrooms, the school and beyond the school gate. The knowledge gained through this research can provide new information and insights on the role of peace education in building positive peace using the Zimbabwean experience.

There is need to provide guidance to the development of an appropriate peace education curriculum for Zimbabwean settings. As pointed out by Page (2008:18), in spite of the introduction and implementation of peace education programmes in different settings, peace education still lacks an agreed upon theoretical framework among educators and activists. Therefore, the theoretical contribution of this research is seen in its potential to expand research on the

application of the existing theoretical frameworks to peace education and peace building using Zimbabwean settings.

Moreover, the results of this study are expected to contribute to policy formulation basing on the need to increase awareness on peaceful coexistence and the development of a culture of positive peace through pre-service teacher preparation in peace education. Through this research, the policymakers and programme designers in Zimbabwe can gain information on how to design appropriate peace education curricula for Zimbabwean teachers colleges and schools. This is important in the development of a peace building infrastructure in teachers colleges, schools and the immediate communities. The practical contribution of the study is that an improved knowledge base on peace education could have positive implications that will assist in addressing existing challenges and threats to positive peace in Zimbabwe. In the following section, the problem statement is provided in order to further define the problem and explain why the problem needs to be addressed through the peace education intervention.

1.5 PROBLEM STATEMENT

The problem examined in this research is that there continues to be a lack of positive peace in Zimbabwe. Chitando (2008:23) draws attention to the fact that “even after the armed struggle which marked the birth of a new nation in 1980, peace remains elusive in Zimbabwe.” The absence of positive peace in Zimbabwe has impacted negatively on the country’s politics, economy and the society as a whole (Masaka, 2013:323; Mlambo, 2013:357). Like many other countries across the globe, Zimbabwe requires positive peace in order to promote reconciliation, coexistence, sustainable development and progress. Sustainable development is a fundamental human right which can only be achieved in a country where there is positive or durable peace (Ezeoba, 2012:219; Maiyo *et al*, 2012:28). This calls for an effective approach which promotes the establishment of national institutions and structures that foster

positive peace. Harris and Morrison (2003:5) point out that securing positive peace requires new knowledge, attitudinal and behavioural changes and the promotion of skills for managing conflicts. One of the most significant ways of generating knowledge for positive peace recommended in this study is through the preparation of teachers in peace education (Bartlett, 2009:3; Wilson and Daniel, 2007:110). As pointed out by Ben-Porath (2006:56), a critical reflection on how peace education needs to respond to obstacles and challenges to long-lasting peace is a significant and worthwhile endeavour.

For the purposes of this study, the preparation of pre-service teachers in peace education is considered to be an effective approach for building positive peace in Zimbabwe. The researcher argues that teachers colleges in Zimbabwe are doing very little to develop structures and the necessary conditions for positive peace in the country. Teachers colleges as institutions of higher education need to play a central role in generating the knowledge and skills required for bringing positive peace which is lacking in contemporary Zimbabwe. Teacher preparation in peace education is necessary because it can facilitate the development of human and institutional capacities needed in building positive peace at both the micro and macro levels (Brantmeier, 2009:41). As pointed out by Paul (2010:143), for peace to be created and maintained in a given society, every individual needs to have a peace efficacy. This peace efficacy needs to be systematically developed through education (Paul, 2010:143). The preparation of pre-service teachers in peace education is therefore an important strategy that creates opportunities for reaching out large numbers of people affected by the conflict (Isaac, 1999:9; Maiyo *et al*, 2012:31). Teachers colleges and schools can play a significant role in peace education initiatives by becoming peaceful places and by modeling and promoting peace in their respective communities (Bretherton, Weston and Zbar, 2002:10).

The peace education strategy has been found to be very useful in the construction of peaceful societies (Harris, 2004:6). For example, in a study

conducted by Wilson and Daniel (2007:105) among pre-service teachers on the practical benefits of peace pedagogy, all pre-service teacher participants agreed that it was necessary to introduce peace education into educational discourse, policy and practice. In line with this, studies by Biton and Salomon (2006:167) among Jewish -Israeli and Palestinian adolescents show that participation in peace education can alter negative perceptions and promote lasting peace. In a similar study conducted by Deveci, Yilmaz and Karadag (2008:63) on the perceptions of pre-service teachers on peace education in Turkey, all participants agreed that peace education is significant and needs to be mainstreamed in teacher training programmes “since it encourages values such as social harmony, tolerance, global thinking and individual development.” Peace education has been successfully utilised to transform worldviews from conflict-based to unity or peace-based worldviews in the highly divided post-conflict societies of Bosnia and Herzegovina (Danesh, 2008:6). Salomon (2004:11) concludes that peace education is a necessary activity that can make a positive imprint on its participants.

In line with the preceding and with regards to the case of Zimbabwe, the researcher argues for the introduction of peace education in pre-service teacher education programmes in order to stimulate effective peace education in Zimbabwean teachers colleges, primary and secondary schools. There is a significant need for the preparation of Zimbabwean pre-service teachers in peace education in order to produce a critical mass of people who support positive peace and social justice (Brion-Meisels and Brion-Meisels, 2012:576). Therefore, teachers can be key actors in promoting peace education in Zimbabwe by teaching and practicing peace in and outside the classroom. In the following, the research questions that guide this study are presented.

1.6 RESEARCH QUESTIONS

The following main research question and sub-questions will guide the study:

Main question

Why and how should peace education be introduced at pre-service teacher education colleges in Zimbabwe?

Sub-questions

1. What characteristics are considered to be key components of peace education?
2. What relevance do the characteristics of peace education have for the teacher education curriculum in Zimbabwe?
3. What topics should be addressed in a peace education curriculum for pre-service teacher education in Zimbabwean teachers colleges?
4. How can teacher education curricula in Zimbabwean teachers colleges be modified to introduce peace education principles?

1.7 AIMS AND OBJECTIVES OF THE STUDY

In this section, the researcher specifies the aims and objectives of the study.

1.7.1 Aims

The overall aim of the present study is to develop an appropriate peace education programme for Zimbabwean teachers colleges which will be employed as a strategy for constructing positive peace in Zimbabwe. It is therefore important to establish whether peace education is being offered in the existing pre-service teacher education programmes in Zimbabwean teachers colleges in order to recommend its introduction. Teachers colleges produce teachers who will teach in primary and secondary schools and it is imperative that they introduce peace education in their programmes to equip these teachers with

knowledge, and skills to build peaceful classrooms, schools and communities (Kamanda, 2012:164).

A further subsidiary aim of this study is to contribute knowledge on how the introduction of peace education in pre-service teacher education can be used to develop structures for positive peace first in Zimbabwean teachers colleges and subsequently in primary and secondary schools and the respective communities. The study has also been designed to contribute towards the development of teaching and learning materials needed in the implementation of peace education in Zimbabwean teachers colleges. This approach can provide policymakers and programme designers with the relevant information on how peace education can be introduced first in Zimbabwean teachers colleges and secondly in primary and secondary schools in Zimbabwe. In addition, the study aims to provide information on the strategic role teachers can play in the implementation of peace education in both primary and secondary schools.

1.7.2 Objectives

The objectives of the study are to:

1. examine the reasons for introducing peace education at pre-service teacher education colleges in Zimbabwe,
2. analyse characteristics considered to be key components of peace education,
3. determine the relevance the characteristics of peace education have for the teacher education curriculum in Zimbabwe,
4. identify topics to be addressed in a peace education curriculum for pre-service teacher education in Zimbabwean teachers colleges and
5. develop explanations on how teacher education curricula in Zimbabwean teachers colleges can be modified in order to introduce peace education principles.

Against a background that peace education continues to lack elaboration on its central concepts (Gur-Ze'ev, 2001:1), it becomes apparent to define some of the key concepts to be used in this study.

1.8 CLARIFICATION OF CONCEPTS

The following key terms are used throughout this research and the definitions given in this section are meant to clarify those terms:

Conflict: According to Galtung (2002:3) and Shale (2006:108), a conflict refers to a situation where two or more groups believe that their objectives are incompatible. Another definition is offered by Goodhand and Hulme (1999:4) who note that conflict is “a struggle between individuals or collectives over values or claims to status, power and scarce resources in which the aim of the conflicting parties are to assert their values or claims over those of the other.” Ropers (2002:11) concurs that conflicts “are an expression of tensions and incompatibilities between different, mutually independent parties with regard to their respective needs, interests and values.” In this study therefore, conflict refers to a situation where parties involved have irreconcilable differences, which give rise to a power struggle and dispute.

Critical reflection: Kim (1999:1206) defines critical reflection as a method of inquiry which “involves the critical examination of what is actually going on in situations of practice through a systematic self-reflection, reflective discourse and critically-oriented change.” Brookfield (2009:298) emphasises that for reflection to be considered critical it must focus explicitly on uncovering hidden truths by challenging hegemonic assumptions that give a distorted view of reality. Stein (2000:2) underlines that critical reflection is “a process by which adults identify the assumptions governing their actions, locate the historical and cultural origins of the assumptions, question the meaning of the assumptions and develop alternative ways of acting.” In this study therefore critical reflection is defined as a

process of critical inquiry that offers people opportunities for looking at society and phenomena of interest in multiple ways in order to develop new knowledge, and alternative ways of understanding and interpreting reality.

Crisis: The term crisis comes from the Greek noun *krisis* meaning choice, decision, judgment or the evolution stage of a situation in which decision needs to be taken (Koselleck and Richter, 2006:358). Lyrantzis (2011:11) notes that the economic use of the term crisis is clear as it refers to the fiscal and sovereign debt crisis of the state, but the political use is much more complicated as it may refer to a legitimacy crisis, a governmental crisis or a crisis of the political parties. In this study, the term crisis is taken to mean disorder or an unstable situation in the socio-economic and political system that requires urgent attention.

Peace: There is no universally agreed upon definition of peace in the existing literature but the Earth Charter offers a broader perspective by describing peace as “the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part” (Jenkins, 2013:179). Leading peace studies scholar Johan Galtung makes a distinction between ‘negative peace’ and ‘positive peace’ (Galtung, 2001:3). Negative peace refers to the absence of war or direct violence (Castro and Nario-Galace, 2008:14). Positive peace on the other hand entails the “absence of any structural violence, this being a result of social structure, especially inequalities and injustices within that structure” (Yablon, 2007:994). Positive peace in this case implies the existence of social justice (Cabezudo and Haavelsrud, 2013:4). Peace in this study refers to a situation where there is harmony and positive relationships and the absence of direct or indirect violence.

Peace education: Ardizzone (2003:430) states that peace education “was originally a study of the causes of war and its prevention but has evolved into a study of violence in all its manifestations and embraces education that counters the war system through the creation of a peace system.” Harris (2002:28) defines

peace education as “teaching encounters that draw out from people their desires for peace and provide them with nonviolent alternatives for managing conflicts, as well as the skills for critical analysis of the structural arrangements that legitimate and produce injustice and inequality.” Yablon (2007:993) writes that peace education “today refers to programmes such as conflict resolution, citizenship, democratic education, personal ethics, non-violence, human rights, and feminism.” While there is no consensus definition of peace education, in this study it is taken to mean a comprehensive system of education that equips learners with requisite skills to resolve conflicts nonviolently and create a culture of peace.

Pre-service teacher education: UNESCO (2011:12) defines pre-service teacher education as the preparation that occurs before teachers enter the profession and/or take up employment in a range of different education institutions. Bartlett (2009:43) points out that among other things pre-service teacher education involves the mental transformation of pre-service students into teachers. For the purposes of this study pre-service teacher education refers to the education given to trainee teachers in initial teacher preparation.

Peace building: Murithi (2006:13) observes that peace-building is a multifaceted idea which:

“includes the process of rebuilding the political, security, and socio-economic aspects of societies emerging from conflict, addressing the root causes of conflicts, promoting social and economic justice, and putting in place structures of governance and rule of law to help consolidate peace-building, reconciliation and development.”

Paul (2010:143) agrees with the foregoing and points out that as a long-term strategy; peace building includes conflict transformation, restorative justice, trauma healing, reconciliation and sustainable development. Peace building

encompasses “dialogue programmes, peace education, psychological healing, peace media and designing institutional structures and arrangements to help prevent and manage conflict” (Zelizer and Rubinstein, 2009:3). In this study therefore, peace building refers to measures that are taken to strengthen the capacity of any given society to develop or reconstruct its political, social and structural systems in order to build sustainable peace and development.

Reconciliation: Fisher (2001:26) notes that reconciliation involves re-establishing harmony and cooperation between antagonists who have inflicted harm in either a one-sided or a reciprocal manner. In Assefa’s view (1993:9), reconciliation is “the restoration of broken relationships or the coming together of those who have been alienated and separated from each other by conflict to create a community.” Galtung (2001:3) believes that reconciliation is the process of healing the traumas of both victims and perpetrators after violence in order to provide “a closure of the bad relation.” For the purposes of this research, reconciliation is taken to mean a process of restoring broken relationships non-violently after conflict or crisis.

Zimbabwe: The Republic of Zimbabwe is a land-locked country in southern Africa which lies between the Zambezi and Limpopo Rivers and was named after the famed 14th-century stone-built city of Great Zimbabwe (Zvobgo, 2009:1). Sachikonye (2012:xiii) writes that:

Zimbabwe occupies a special place in African politics and international relations. Its politics and socio-economic policies have been subjects of intense national introspection as well as international debate over the years.

Masunungure and Badza (2010:208) elaborate that in spite of it being a very small country, Zimbabwe has attracted so much concentrated international attention particularly from the second decade of independence because of its

land reform programmes and bad governance. In this research therefore the researcher seeks to critically reflect on how the negative peace environment prompted by years of political, economic and social crises in Zimbabwe particularly from the year 2000 can be addressed through the introduction of peace education in the pre-service teacher education programmes offered in Zimbabwean teachers colleges.

Having defined some of the key concepts, it is important to briefly discuss the delimitations of the study since it will not be carried out in all teachers colleges in Zimbabwe.

1.9 DELIMITATIONS OF THE STUDY

This study will be confined to two teachers colleges in Mutare Urban (in Zimbabwe) because of their proximity to the researcher. One of the teachers colleges is for secondary teacher education while the other is for primary teacher education. Teachers colleges in Zimbabwe like in many other countries are geographically spaced that it would be impossible to involve all of them in a single study like this. This study is qualitative in nature and the objective is not to generalise to the study population (Creswell, 2012:206) but to develop a detailed exploration of the phenomenon being examined. In the following section, the researcher briefly explores the research methodology used in this study.

1.10 RESEARCH DESIGN

1.10.1 Introduction

This research study is in Philosophy of Education. As pointed out by Oancea and Bridges (2009:557), Philosophy of Education contributes to addressing major challenges facing educational practice and research including the kinds of knowledge to be included in the curriculum, aims and values of education, the best teaching methods and the role of teachers, learners and parents in

educational practice. Carr (2004:62) states that Philosophy of Education as a discipline offers educational practitioners:

“an initiation into a mode of reflective inquiry that will enable them to expose and examine the taken-for-granted presuppositions implicit in their practice in order that they may reflectively reconstruct their understanding of their practice and of how its internal good may, in their own practical situation, be more appropriately pursued.”

Griffith (2014:546) concurs that as people engaged with the world of education, philosophers of education seek to influence educational policy making through teaching and research. Therefore, this study fits very well in the discipline of Philosophy of Education because it has been designed to critically reflect on why and how peace education should be introduced in the pre-service teacher education curricula offered in Zimbabwean teachers colleges.

A major concern for this study is to determine how the existing teacher education curricula in Zimbabwean teachers colleges can be modified in order to introduce peace education principles. The researcher contends that in order to promote peace education in Zimbabwean teachers colleges it is significant to understand the views and experiences of the people who work, study and live in these institutions including college principals, lecturers and student teachers. The researcher seeks to gain an insider's perspective from the participants on how and why peace education can be introduced in Zimbabwean teachers colleges and therefore a qualitative research paradigm has been found to be better suited for this study. Qualitative research methods “can be used to gain an understanding of a particular human situation, using various techniques to support a disciplined and scholarly inquiry” (Bainger, 2011:32). Luttrell (2009:1) recognises that qualitative research enables researchers to critically reflect on the meanings people attach to particular events, programmes, situations or

processes and the actions they take. Fischer (2005:xvi) agrees and suggests that qualitative research is the most appropriate when the researcher wants to understand, describe and interpret participants' experiences in relation to the issue being studied.

There are a variety of qualitative methods that can be used by researchers to study and understand human experience including phenomenology, symbolic interactionism, ethnography and grounded theory (Conklin, 2007:276). However, the researcher identifies a phenomenological theoretical framework as the best qualitative approach for the present research. Conklin (2007:276) emphasises that when conducting a qualitative study the best method to choose "is that which provides the most complete picture of the phenomenon, yielding the greatest increase in understanding." The researcher avers that phenomenology is a theoretical framework and research design that is consistent with peace pedagogy and with the goals and aspirations of the present study. As pointed out by Carla (2008:53) phenomenology "is interested in the world as it is experienced by human beings within particular contexts and at particular times, rather than in abstract statements about the nature of the world in general."

Therefore, the researcher adopted a phenomenological research design because it has the potential to address the main problem and the sub-problems raised in the present study. The major strength of phenomenological research is that it facilitates an in-depth understanding of the problem being studied basing on the research participants' daily experiences (Gibson and Hanes, 2003:182). Phenomenological research is regarded as an important methodology for studying human experiences and for discovering and creating new knowledge (Bainger, 2011:33; Conklin, 2007:276). In the following section the researcher further explores the reasons for the adoption of the phenomenological theoretical framework in the present study.

1.10.2 Theoretical framework: Phenomenology

This section describes the theoretical framework the researcher will employ in order to collect, analyse and interpret data. The central research question for the present study is as follows: Why and how should peace education be introduced at pre-service teacher education colleges in Zimbabwe? This question is qualitative in nature and assumes both a descriptive and interpretive dimension. How and why questions are context specific and necessitate an analysis of the study participants' experiences in relation to the phenomenon of interest (Gibson and Hanes, 2003:195). Phenomenology is the best method for a topic that deals with human experiences that focus on issues of peace, peace education, conflict and conflict resolution techniques. Human experience can be successfully studied using a theoretical perspective that prioritises human science research (Finlay, 2009:14). Thus, the researcher found a phenomenological theoretical framework to be the most appropriate methodology that will help in exploring the views of study participants (college principals, principal lecturers and final year student teachers) on the challenges and possibilities of introducing peace education in Zimbabwean teachers colleges. A phenomenological theoretical framework is the most appropriate for the study because it "helps in scratching the beneath the superficial aspects of social reality" (Denscombe, 2010:103).

The phenomenological approach highlighted above is associated with the writings of a number of phenomenologists from various philosophical standpoints although the father of modern phenomenology is the German philosopher Edmund Husserl (Bernard, 2013:21; Penner and McClement, 2008:94). In developing phenomenology, Edmund Husserl (1859-1938) wanted a better approach for understanding human thoughts and actions (Bernard, 2013:20). Like all other phenomenologists, Edmund Husserl argued that the scientific or positivist methods were inappropriate for studying human beings and therefore preferred a phenomenological qualitative approach (Bernard, 2013:20; Finlay, 2009:15).

According to Finlay (2013:173) and Morgan (2011:1), phenomenology is a broad concept that encompasses both a philosophical worldview and a variety of research approaches. In Langdridge's (2007:4) view, phenomenology is a discipline that "aims to focus on people's perceptions of the world in which they live in and what it means to them; a focus on people's lived experience." Phenomenology in this case is concerned about first-person accounts based on lived experiences, feelings, attitudes, beliefs and emotions (Ajjawi and Higgs, 2007:616; Denscombe, 2010:93; Finlay, 2009:10). As a research method, phenomenology focuses on the study of a certain phenomenon and on how things, situations or events are experienced at first hand by the people involved or experiencing that phenomenon (Denscombe, 2010:94). It is clear that applied to research, phenomenology is a qualitative method whose focus is on human experience and lived meaning (Garza, 2007:314). The main aim of phenomenological research in this case is to understand people's everyday lived experiences in relation to the phenomena being studied (Morgan, 2011:1). This is important to this research which seeks to gather data on the feelings, beliefs, motivations and attitudes of participants (college principals, principal lecturers and final year student teachers) on the challenges and possibilities for introducing peace education in Zimbabwean teachers colleges.

There are different approaches to phenomenology that can be used to examine different phenomena including descriptive, naturalistic, existential, hermeneutic (interpretive) and genetic phenomenology (Chan, Fung and Chien, 2013:1). However, the approach adopted in this study integrates Edmund Husserl's descriptive phenomenology with Martin Heidegger's interpretive (hermeneutic) phenomenology. This approach is adopted on the prospect that it will assist the researcher in exploring in detail the phenomenon of peace education and how it can be introduced in the pre-service teacher education curricula in Zimbabwean teachers colleges. Franklin (2013:33) and Garza (2007:313) discuss the advantages of phenomenological research in general and establish that it gives primacy to study participants' individual experiences, thinking, knowing and being

which are pertinent in describing and interpreting the lived meaning in relation to the phenomena studied. It shows that phenomenological research offers prospects for developing valid descriptions of complex phenomena such as peace education (Denscombe, 2010:103). The phenomenological framework has in addition been found to be most appropriate for the study because it places more emphasis on interactive research methods including focus group interviews, naturalistic observation, documentary analysis and semi-structured interviews (Wagner and Okeke, 2009:63). In what follows, the research methods to be employed in this study are described.

1.10.3 Research methods

One of the major aims of the study is to determine if peace education is being offered in the existing pre-service teacher education curricula in Zimbabwean teachers colleges in order to recommend its introduction. As pointed out in the preceding section, this study is phenomenological in nature and requires appropriate research methods for data collection and processing. Seamon (2000:163) suggests that “the best phenomenological methods are those that allow human experience to arise in a rich, unstructured, multidimensional way.” The researcher would want research methods that will enable him to engage study participants on how and why peace education needs to be introduced in the pre-service teacher education programmes offered in Zimbabwean teachers colleges. Therefore, to gather data from the study participants, the researcher will utilise semi-structured interviews, focus group interviews and documentary analysis since these methods are compatible with phenomenological research (Chan, Fung and Chien, 2013:4).

The research methods to be employed in this study have been selected on the expectation that they can help the researcher to gain new insights on current pre-service teacher education in Zimbabwean teachers colleges and on how peace education can be introduced in these settings. The researcher will use semi-

structured interviews to collect data from two principals of teachers colleges and two principal lecturers (one from each of the two selected teachers colleges in Mutare urban). Semi-structured interviews have an advantage in that they “facilitate the collection of rich data by providing the participants with the opportunity to describe their experience fully” (Penner and McClement, 2008:97). Morgan (2011:1) has the same opinion that semi-structured interviews allow study participants to express their feelings and clarify key issues because they use open-ended questions. Open-ended questions used in semi-structured interviews provide study participants with the opportunity to reconstruct their experiences within the topic being explored (Seidman, 2005:15).

Apart from semi-structured interviews, the researcher will use focus group interviews to collect data from forty final year student teachers (twenty from each of the two selected teachers colleges). Focus groups are significant because they enable the researcher to collect different understandings and multiple realities on a particular topic from a number of people in a short space of time (Scott and Garner, 2013:299; Willig, 2008:31). Creswell (2012:218) asserts that if properly conducted, focus group interviews can yield the best information for the study.

In addition to the semi-structured interviews and focus group interviews highlighted above, the researcher will employ documentary analysis to examine the existing pre-service teacher education curricula and vision and mission statements in the two selected teachers colleges. Documentary analysis will be used to determine if there are elements of peace education in the existing teacher education programmes in Zimbabwean teachers colleges. The main advantages of documentary research are that the documents of interest could be easily accessed at very low costs and the data generated is permanent and subject to public scrutiny (Denscombe, 2010:232). A detailed discussion of the research methodology used in this study is offered in chapter four. The next section will illustrate how the study will be organised.

1.11 SUMMARY OF CHAPTERS

This study follows a qualitative research paradigm and is organised into six chapters as follows:

- Chapter one provides a background to the study, rationale for the study, purpose and significance of the study, the problem statement, research questions, the aims and objectives of the study, delimitations, description of the research design, an explanation of concepts and an outline of subsequent chapters.
- Chapter two gives a review of related literature on peace education in order to provide the theoretical foundation for the study.
- Chapter three focuses on the theoretical perspectives used in different circumstances to guide peace education programmes including Gordon Allport's (1954) intergroup contact theory or contact hypothesis, John Wear Burton's (1990) human needs theory and Hossain B Danesh's (2006) integrative theory of peace education.
- Chapter four provides the research methodology used in the research including the design, sample and sampling techniques, research methods, data collection procedures, ethical measures and data processing procedures.
- Chapter five focuses on the findings from the study including the organisation, presentation, analysis, interpretation and discussion of these findings.
- Chapter six is the final chapter in this study and provides a summary of key findings, conclusions, recommendations, suggestions for future research, limitations of the study and the researcher's final reflections.

The following section presents a summary of the pertinent issues discussed in this Chapter.

1.12 CONCLUSION

This chapter provided the background to the problem in order to justify the importance of the research topic and to put the study into perspective. The impact of the Zimbabwean crisis on the socio-economic and political circumstances of Zimbabweans was highlighted. As illustrated in this chapter, the Zimbabwean crisis has had a negative impact on every aspect of the country and every segment of the population (International Crisis Group, 2001:ii). This chapter demonstrated that the Zimbabwean crisis has created conditions of negative peace in the country. The main contribution of the chapter was on identifying the main threats to positive peace in modern day Zimbabwe and how they continue to fuel the political and socio-economic crisis in the country. In order to create conditions for positive peace in Zimbabwe, the chapter underlined the need for introducing peace education first in pre-service teacher education and subsequently in primary and secondary schools throughout the country.

The peace education intervention in pre-service teacher preparation has been considered as important for developing peace building capacity in Zimbabwe in the wake of the protracted political and socio-economic crisis. The problem statement, the research questions, aims and objectives, purpose and significance of the study, research methodology, concept clarification, demarcation of chapters, limitations and delimitations of the study were as well discussed in this chapter. In the next chapter the researcher focuses on the review of literature on peace education in relation to its main assumptions, contributions, challenges and applicability to different settings including Zimbabwean. This will help in further demonstrating the need for introducing peace education in order to develop positive peace in a negative peace environment such as the one prevailing in modern day Zimbabwe.

CHAPTER TWO

LITERATURE REVIEW ON PEACE EDUCATION

2.1 INTRODUCTION

In this chapter, the researcher reviews scholarly literature on peace education in order to show the importance of introducing it in the pre-service teacher education programmes offered in Zimbabwean teachers colleges. For the purposes of this research, the introduction of peace education in Zimbabwean teachers colleges is regarded as an effective strategy for establishing structures and process for positive peace much needed in contemporary Zimbabwe. As pointed out in chapter one, Zimbabwe has been experiencing a negative peace environment for more than a decade and this means that there is an absence of positive peace in the country as a whole (Makuvaza, 2013:241). Scholars such as Bratton and Masunungure (2011:23) and Sachikonye (2012:xiv) have attributed the absence of positive peace in Zimbabwe to a series of political, social and economic crises that have afflicted the country since the attainment of independence in 1980. In agreement, Makochekanwa and Kwaramba (2009:6) assert that Zimbabwe has been very susceptible to a multitude of crises in its political, economic, and social systems. Similarly, Dube and Makwerere (2012:297) portray Zimbabwe as an example of a country in which conflict fault-lines can be felt at all levels of society. According to Murithi (2008:160), the persistence of conflict in a given society demonstrates failure by members of that society to implement sustainable and effective peace building and nonviolent approaches.

The aforementioned situation in Zimbabwe calls for research and for the development and implementation of long-lasting solutions that would assist in bringing positive peace to the country as a matter of urgency. There is need to change the current state of affairs because persistent conflicts have created political polarisation, societal divisions, and in essence undermined efforts aimed

at national reconciliation and sustainable development in Zimbabwe (Sachikonye, 2012:85). Positive peace is required in Zimbabwe because it promotes national healing, reconciliation, peaceful coexistence, and sustainable development (Amamio, 2002:5; Murithi, 2008:5). Ezema and Ezema (2012:1) underline the importance of positive peace in attaining lasting development and in achieving the Millennium Development Goals. In order to address challenging conflicts that continue to undermine the establishment of positive peace such as the one in modern day Zimbabwe, Murithi (2008:165) emphasises the need for internal institutional mechanisms that support the building of peace. Peace researchers such as Harris and Morrison (2003:15), Johnson and Johnson (2005:283) and Salomon (2005:5) have strongly recommended the peace education intervention as one of the best strategies for institutionalising and maintaining positive peace. Bar-Tal and Rosen (2009:559) point out the importance of introducing peace education “when society members hold ideas that fuel the conflict and contradict the principles of peace making.” Peace in this context needs to be systematically cultivated through education since it is not genetically inherited or a predisposition in an individual or given society (Johnson and Johnson, 2009:224).

In Deveci, Yilmaz, and Karadag’s (2008:63) view, peace education is an important component of teaching tolerance, sharing and honesty to people of all age groups. Amamio (2002:17) reinforces this point by emphasising that peace education raises awareness of the origins and consequences of conflicts, and in addition provides people with the necessary skills and knowledge on how to respond constructively to conflicts. Peace education is based on the premise that if citizens have requisite information about the negative impacts of conflict and violence, they will renounce ways of violence and adopt peaceful alternatives (Harris and Morrison, 2003:26). Cardozo and May (2009:201) affirms that peace education can contribute to laying the foundation for durable peace.

Peace education is relevant and has been used successfully as an instrument for reconciliation, conflict prevention and post-conflict reconstruction in such countries experiencing challenges to positive peace including Australia, Sri Lanka and the Philippines (Johnson and Johnson, 2005:275; Zasloff, Shapiro, and Coyne, 2009:1). For example, Johnson and Johnson (2005:275) note that in Australia peace education has been used as a mechanism for promoting reconciliation and peaceful coexistence between the ruling majority and the native people who were displaced through colonisation. Similarly, Tidwell (2004:469) observes that in Mindanao, Philippines, peace education has been used as a strategy for preventing outright conflict between Christians and Muslims. In addition, Jäger (2011:11) points out that a research project at Heidelberg University's Institute for Education Studies involving persons aged between ten and seventy-seven in Afghanistan, Bosnia-Herzegovina, Colombia, Israel/Palestine, Northern Ireland, Sri Lanka and Sudan "has demonstrated that peace education work in crisis and conflict areas actually does help to make hostile groups more peaceable in their attitudes towards one another." Peace education programmes have been successfully utilised to heal trauma in post-conflict Burma (Tidwell, 2004:469).

It is from the above background that the researcher argues for the introduction of peace education in the pre-service teacher education programmes offered in Zimbabwean teachers colleges in order to develop institutions and structures for lasting peace in the country. Teacher education in peace education is critical in developing teacher capabilities for implementing peace education in schools (Murithi, 2008:5). Ezema and Ezema (2012:1) point out that teacher education is vital in laying the foundations for positive peace. In this study therefore, the introduction of peace education in pre-service teacher education is considered to be an appropriate strategy with great potential to transform the prevailing negative peace environment in Zimbabwe into one of a positive peace, which facilitates long-term development and eradicate all forms of violence. The topic addressed in this study is as follows: Peace Education in Zimbabwean pre-

service teacher education: A Critical Reflection. As Harris and Morrison (2003:26) explain, the peace education strategy relies on educating large numbers of people in the concerned society in order to establish widespread support for peaceful policies. An essential strategy for educating large numbers of people in peace education is that of training teachers who would dispense it in schools (Maiyo *et al*, 2012:31).

Bar-Tal (2002:33) complements the above by stating that peace education is teacher dependent meaning that “the success of peace education is more dependent on the views, motivations and abilities of teachers.” In substantiating this point, Bretherton, Weston and Zbar (2002:3) emphasise the need to thoroughly prepare school teachers if peace education is to be successfully implemented. Thus, in this study, the need to introduce peace education in pre-service teacher education is based on the expectation that it will produce the best teachers who will be able to teach peace education in both primary and secondary schools in Zimbabwe. The researcher agrees with Maiyo *et al*. (2012:31) that pre-service teacher education is essential in peace education initiatives because “it provides the first step in the professional development of teachers and exposes them to new perspectives, knowledge and skills.” Brantmeier (2011:351) discusses the benefits of teacher education for peace including the creation of peaceful and safe schools and the promotion of a sustainable and renewable culture of peace.

In view of the preceding, it becomes pertinent to have a comprehensive view of peace education in order to determine how it can be introduced in a conflict environment such as Zimbabwe as a strategy for building positive peace. In order to facilitate discussion on the concept of peace education and its benefits to societies lacking positive peace such as Zimbabwe, the literature review in this chapter will focus on the following themes: exploration of the meanings of peace and peace education, goals and aims of peace education, peace education content and pedagogy, the need for peace education, the role of peace

education in schools, the importance of pre-service teacher education in peace education initiatives and the conclusion of the literature review. Accordingly, in the following section, the researcher explores the concepts of peace and peace education.

2.2 EXPLORING MEANINGS OF PEACE EDUCATION

Peace educators such as Harris and Morrison (2003:11), Reardon (1988:11) and Salomon (2002:1) emphasise the need to have a clear understanding of the concepts of peace and peace education in order to determine the significance of peace education in conflict management and transformation. In Reardon's (1988:11) analysis, it is necessary to have a systematic discourse about definitions of peace education in order to have a broad and clearer notion of its purposes, methods, principles and assumptions. Salomon (2002:1) has the same opinion that it is not feasible to engage in both scholarly or practical work without a clear understanding of what peace education is and what its overarching goals are. Peace and peace education are closely linked; and this means that it is prudent to define what peace is in order to have a fuller understanding of peace education (Harris and Morrison, 2003:11). Danesh (2006:56) concurs that peace is an important ingredient for effective peace education while peace education contributes to the creation of higher states of peace. Therefore, this section first defines the concept of peace before analysing the concept of peace education.

2.2.1 Conceptualising peace

Peace is a broad and contentious concept with both spiritual and practical overtones (Sommers, 2001:4). In the existing literature there is no consensus definition of peace partly because envisioning what peace means largely depends on the local contexts (Harris and Morrison, 2003:12). Richmond (2007:264) however asserts that the concept of peace is difficult to define because "it always has a time and a place, as well as representatives and

protagonists in diplomatic, military, or civilian guise, and exists in multiple forms in overlapping spaces of influence.” The implication is that in conflict situations societies or groups involved may understand the concept of peace differently (Biton and Salomon, 2006:167). In this context, peace is difficult to conceptualise because different people’s perceptions of peace will be differently coloured by their group’s collective narratives and the immediate experiences of current events in their respective environments (Biton and Salomon, 2006:167).

Drawing from the Israeli-Palestinian intractable conflict, Salomon (2004:6) realises that the concept of peace is understood differently by the politically strong and weak or the conqueror and the conquered. This view is corroborated by Gavriel-Nuri (2010:566) who asserts that when Israeli politicians are talking about peace, they may paradoxically mean participating in what they feel is just war discourse. The implications of these viewpoints are that peace should never be assumed to be monolithic and universal because its state of being and methodology vary according to the prevailing cultural, social, economic, and political conditions in different societies across the globe (Richmond, 2007:264). It follows that in the contemporary world people’s understandings of peace vary from country to country and even within different cultural contexts (Harris and Morrison, 2003:12).

In etymological terms, the concept of peace is derived from the Greek *Irene*, which implies a state of harmony and justice as well as the absence of direct violence (Navarro-Castro and Nario-Galace, 2010:25; Okoro, 2010:138). In the Muslim world, the term *Salaam* is used as the equivalent of peace and Allah is the source of that peace (Köylü, 2008:1). In Hebrew culture on the other hand, peace entails *Shalom* or well-being, wholeness and harmony (Okoro, 2010:138). Navarro-Castro and Nario-Galace (2010:25) point out that *Shalom* as well means love, full health, success, fair distribution of goods and national reconciliation. In Hebrew culture therefore, *Shalom* or peace is holistic in nature as it involves all aspects of human existence (Okoro, 2010:138). The etymological perspective

therefore, illustrates that the meaning of peace is heavily dependent on a people's history, culture and belief systems (Suffla, Seedat and Karriem, 2010:442). The researcher thus realises that etymologically peace entails the absence of violence in all its manifestations and the presence of harmony, tranquility, justice, love, equality and unity in all aspects of life.

One of the founders of the field of peace education and peace researcher Galtung (1996:9) offers a broader perspective by defining peace as the absence of all forms of violence including direct, structural and cultural violence. Galtung (1967:12) makes a critical observation that peace has a negative and positive nuance. For Galtung (1967:12), negative peace refers to the absence of organised collective violence between individuals, groups or nations while positive peace entails the absence of all forms of violence and the promotion of cooperation and integration. Implied in this definition is the fact that in a negative peace environment such as the one prevailing in modern day Zimbabwe, there is the absence of direct or physical violence but this does not entail a peaceful situation because of the presence of other forms of violence such as structural and cultural violence (Dupuy, 2008:24; Galtung, 2003:3). In this sense, a negative peace environment is fragile and susceptible to violence because the root causes that escalate conflict or violence will not have been successfully addressed (Marelli, 2007:6). From these observations it can be reasoned that a negative peace is not conducive for the construction of lasting peace.

Positive peace on the other hand is more relevant since it requires the absence of violence in all its manifestations and the presence of peacemaking processes that promote social justice and sustainable peace (Galtung, 2003:3; Reardon and Cabezudo, 2011:19). In Haessly's (2010:5) assessment, positive peace signifies the presence of desirable peace building conditions in society, including integration, justice, harmony, equity, freedom, wholeness and the promotion of human rights for all citizens. Dupuy (2008:24) adds that a positive peace is a sustainable peace because it symbolises the presence and promotion of social

justice. The International Alert (1996:2) emphasises that peace is positive when conflict is transformed from a force that leads to conflict, violence and destruction to one that stimulates constructive social change and addresses the situations from which that conflict or violence arose.

In a positive or sustainable peace environment social justice is promoted and practiced and the basic human needs including security, freedom and development in all its dimensions are upheld (Marelli, 2007:6). Thus, with regard to this study, these definitions imply that if positive peace is to be established in Zimbabwe then there is need to address the causes and effects of the different forms of violence in the country and develop conflict transformation mechanisms that address them systematically.

Harris (2004:7) provides another useful appraisal by making a distinction between inner and outer peace. An inner peace as Harris (2004:7) further explicates, is a state of being that centers on accepting reverence for others. Inner peace in this sense entails peace with self or self-contentedness (UNESCO, 2005:7). Outer peace on the other hand relates to the natural environment, culture and other outermost interrelationships at both the micro and macro levels (Harris, 2004:7; Maebuta, 2010:2). Brantmeier and Lin (2008:xv) however note that both inner and outer peace are interdependent and essential in developing a culture of peace. Inner peace is significant because it promotes peacemaking and peace building skills and values including empathy, compassion, and the understanding of the multiple perspectives of reality (Wiggins, 2011:219). Outer peace or social peace on the other hand assists in supporting harmony in human relations, democracy, unity and peaceful coexistence (UNESCO, 2005:7).

The preceding discussion shows that peace has many meanings and is described in several different ways and as such has different overtones (Reardon, 1988:ix; Wiggins, 2011:218). This is in line with observations made by

Savir (2008:85) that the definition of peace is not absolute as peace is perceived differently by different people in different circumstances. Another central theme that emerges from the many definitions of peace is that peace is not inborn but an ongoing process that can be attained and renewed (Brantmeier and Lin, 2008:xv). In this study therefore, the term peace is conceptualised as a state of non-violence in which there is harmony, social justice, positive relationships and the absence of direct or indirect violence at both the micro and macro levels.

For the purposes of this study, the focus is on building structures that result in a positive rather than a negative or cold peace paradigm. Positive peace is fundamental to a country such as Zimbabwe because it necessitates the reduction or elimination of structural forms of violence including poverty, disease, illiteracy, marginalisation and other conditions that compromise the provision of basic human needs of all people (Reardon, 1988:7). In the context of the Global Peace Index (GPI), positive peace is a major precondition for achieving the levels of cooperation, inclusiveness and social equity that facilitate successful human development (Suffla, Seedat and Karriem, 2010:443). It follows that positive peace, “together with freedom, equality, and justice, is one of the most desirable values in almost every society” (Bar-Tal, 2002:27). Positive peace therefore needs to be systematically cultivated and maintained through a variety of nonviolent strategies including peace education (Harris and Morrison, 2003:9). In the following section, the researcher discusses the concept of peace education in order to illustrate how it can be used to cultivate and nurture positive peace. A holistic understanding of peace education is required in order to design appropriate programmes for a particular conflict context (Navarro-Castro and Nario-Galace, 2010).

2.2.2 Conceptualising peace education

Peace education is defined differently by practitioners and researchers depending on the desired aim (Chehimi, 2012:782). Reardon (1988:ix) as one of

the leading peace education scholars notes that peace education is interpreted differently even by those who claim to be peace educators. In Haavelsrud's (2008:1) analysis, it is not surprising that scholars do not agree on what peace education actually is because both peace and education are abstract concepts with no concrete or absolute meanings.

Despite the abovementioned challenges, significant efforts have been made by different organisations, scholars and peace educators to conceptualise peace education (Gur-Ze'ev, 2001:2). For example, the Peace Education Working Group at UNICEF offers a comprehensive definition of peace education as:

the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youths and adults to prevent conflict and avoid violence, both overt and structural, to resolve conflict peacefully and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, national and international level (Fountain, 1999:39).

The UNICEF definition affirms the significance of peace education as a key strategy in generating new knowledge systems, connective relationships and supportive institutional processes that promote durable peace (Brantmeier and Lin, 2008:xv).

In agreement with the above definition, Isaac (1999:2) views peace education as all activities that promote the knowledge, skills and attitudes that assist people of all ages, and at all levels of society, to develop the behavioural and attitudinal changes necessary for nonviolent conflict management. This definition indicates that peace education stimulates attitudinal and behavioural changes from conflict or violence to peace (Munter, Mckinley and Sarabia, 2012:51). Harris (2002:28) describes peace education as teaching encounters that draw out from the

learners their desires for peace and provide them with nonviolent options for successful conflict management and transformation. Harris's (2002:28) definition suggests that the central aim of peace education is the development of conflict resolution skills as well as the intellectual capacities that enable learners to analyse structural causes and conditions that undermine the establishment of positive peace.

Another definition is offered by Harris and Morrison (2003:25) who put forward that peace education refers to teaching about peace, its meaning, why it does not exist and how to achieve and maintain it. It is clear that peace education encompasses formal, informal and non-formal activities and programmes designed to educate people about the consequences of conflicts and violence and the importance of nonviolent alternatives (Harris, 2003:1). In this context, peace education is conceived as a key strategy for equipping people with the knowledge, skills and information aimed at building a culture of peace based on human rights (UNESCO, 2008:3). This shows that peace education is a learning process designed to transform people's behaviours from conflict, violence or war to peace (Tidwell, 2004:464). From these definitions, peace education can be conceptualised as a strategy that empowers learners to become peacemakers by developing nonviolent and peaceful alternatives (Harris and Morrison, 2003:9). In this framework therefore, peace education is more concerned about creating a new consciousness that promotes lasting peace (Lin, 2008:310).

The Global Campaign for Peace Education gives a slightly different definition stating that peace education entails teaching for and about human rights, gender equality, disarmament, social and economic justice, peacefulness, sustainable development and international law (Munter, Mckinley and Sarabia, 2012:51). Danesh (2008:11) describes peace education as a discipline that focuses on teaching students such concepts as human rights, freedom, democracy, and environmental protection, as well as informing them about the consequence of conflict and violence. These two definitions highlight that peace education is not

a single entity but a multidisciplinary field made up of a number of subfields (Askerov, 2010:8; Lin, 2008:309).

All the aforementioned definitions validate Harris and Morrison's (2003:9) observations that peace education is both a philosophy and a process that seeks to promote skills of conflict resolution including listening, reflection, problem-solving and cooperation. Harris and Morrison (2003:9) elaborate that the philosophy of peace education teaches non-violence, love, respect for life and compassion which are essential ingredients for a culture of peace. These values reflected in the philosophy of peace education are essential as they assist in overcoming hatred and promoting lasting peace (Lin, 2008:306). The process of peace education on the other hand involves empowering people with the requisite skills, attitudes and knowledge that will enable them to build peaceful societies (Harris and Morrison, 2003:9). Morrison, Austad and Cota (2008:177) concur that the process of peace education facilitates the teaching of a range of peacemaking and peace building skills including anger management, listening, dialogue, compassion and non-violence. The process of peace education is pertinent because it involves teaching people of all age groups about the consequences of violence while at the same time equipping them with skills and capacities to counter all forms of violence and for building peaceful communities (Srinivasan, 2009:6).

From the foregoing discussion, it can be discerned that peace education is characterised by many definitions (Abebe, Gbesso and Nyawalo, 2006:14). This means that conceptually peace education is subject to different understandings in different parts of the world (Srinivasan, 2009:5). In Salomon's (2002:3) view, different interpretations of peace education lead to situations where different activities taking place in different contexts "are lumped together under the label of peace education as if they belong together." Fitzduff and Jean (2011:7) point out that the lack of a common definition creates confusion which can affect the effective implementation of peace education activities and programmes. The

researcher however argues that the lack of a universal definition is not necessarily a disadvantage as this helps in checking against imposition and prescription from elsewhere and at the same time empowering people in different conflict settings to define, design and introduce peace education programmes that reflect their existential needs. This line of argument is supported by Najjuma (2011:1) who points out that a universal definition is against the aims and pedagogy of peace education which are varied and heavily dependent on the local social and political context.

The above demonstrates that despite the lack of an agreed upon definition in the existing literature, there is agreement among peace educators that peace education is a transformative, humane and holistic educational intervention whose overarching goal is to develop peaceful and progressive societies (Kester, 2010:1; McFarland, 2009:111; Short, 2011:24). It is an important vehicle for developing a culture of peace among learners of different age groups (Reardon, 1999:1). In the researcher's view therefore, peace education is a comprehensive system of education that equips its learners with requisite skills to resolve, manage and transform conflicts nonviolently and create positive peace. What emerges from the literature is the fact that peace education is required in all societies across the globe as it contributes to the building of a better world by educating people in the, knowledge, skills and techniques of conflict management (Harris and Morrison, 2003:66). Peace education is therefore required in Zimbabwe because it is an instrument for building peaceful, responsible, tolerant, equitable, friendly and democratic societies (Sommers, 2001:5). In order to further clarify the concept of peace education the researcher analyses its goals and aims in the following section.

2.3 THE GOALS AND AIMS OF PEACE EDUCATION

Harris (2001:6) points out that peace education goals and aims differ because peace educators endeavour to address different conflicts and violence in different

social contexts. In reinforcing this position, Sinclair (2004:24) states that the goals for peace education are not predetermined since they vary according to prevailing conditions in the concerned society. For example, Bar-Tal (2002:28) notes that because of years of colonialism which heightened discrimination of the indigenous people, peace education in Australia has been used as a mechanism for addressing ethnocentrism and to promote cultural diversity and conflict resolution. In Japan peace educators have been greatly influenced by the devastating effects of the atomic bombs on Hiroshima and Nagasaki during World War II and have therefore developed programmes to promote nuclear disarmament, discourage militarism and promote peace across the board (Harris, 2001:6; Bar-Tal, 2002:28).

The preceding suggests that each particular conflict context requires a specific peace education programme with goals and aims related to that conflict and reflecting the concerned people's needs and aspirations (Navarro-Castro, 2010:xiii). The relevance of this to the present study is that for the envisaged peace education programme in Zimbabwean teachers colleges to be acceptable then its objectives have to radiate from the local conflict context. This will help in addressing obstacles to positive peace in Zimbabwe including unequal access to political and economic resources, poverty, hunger, unemployment and economic marginalisation.

As illustrated in its many definitions highlighted above, peace education is a multidimensional discipline (Navarro-Castro and Nario-Galace, 2010:39) explaining why its goals are many including the teaching of core behavioural skills and values that promote a culture of peace, ensuring and understanding of human rights and preparing active and democratic citizenship (Sinclair, 2008:3). Ben-Porath (2006:60) states that peace education goals differ significantly between regions in conflict, post-conflict and relatively peaceful regions. Harris (2009:3) and Salomon (2008:111) concur that in regions of intractable conflict such as Israel and Palestine in the Middle East (between Jews and Arabs),

Catholics and Protestants in Northern Ireland and Sinhalese and Tamils in Sri Lanka, the primary goal of peace education is to demystify enemy images and promote peaceful coexistence. Accordingly, in Northern Ireland peace education is referred to as education for mutual understanding since its main goal is to facilitate intergroup contact and peaceful coexistence between Catholics and Protestants in response to years of protracted conflict between the two groups (Harris, 2001:7). Bar-Tal and Rosen (2009:559) add that in regions of intractable conflicts peace education is aimed at constructing society members' (including students) worldviews in a way that facilitates reconciliation, conflict resolution and transformation.

Ben-Porath (2006:59) and Salomon (2002:5) further explicate that in regions of relative tranquility such as Sweden and Finland, the main purpose of peace education programmes is to promote education for cooperation and harmony. Peace educators in such regions focus on designing and implementing programmes that increase the knowledge of peace and peace strategies (Salomon, 2002:5). On the other hand, in regions that have experienced interethnic conflicts such as Rwanda, Burundi, Cyprus and Bosnia- Herzegovina, the main goals of peace education include awareness about the suffering of each of the groups involved in conflict and the promotion of empathy in order to reduce or eliminate hostilities between the conflicting groups (Harris, 2009:3). Salomon (2004:2) and Ssenkumba (2010:19) suggest that in regions of interethnic conflicts peace education initiatives are mainly designed and implemented to promote reconciliation, forgiveness, acceptance, trust, love and respect.

The preceding confirms Srinivasan's (2009:2) observations that the goals of peace education have widened as peace educators in different environments try to deal with many manifestations of violence. As a result, in his discussion of peace education goals Harris (1988:17) identifies ten goals including:

- to appreciate the richness of the concept peace,

- to address fears,
- to provide information about security systems,
- to understand violent behaviours,
- to develop intercultural understanding,
- to provide for a future orientation,
- to teach peace as a process,
- to provide a concept of peace accompanied by social justice,
- to stimulate a respect for life and
- to end violence.

These goals identified by Harris point to an agenda for societal change and transformation that facilitates the creation of more peaceful societies (Bar-Tal, 2002:34). It follows that peace education is mainly focused on providing learners with information, attitudes, values and behavioural competencies needed in addressing conflicts nonviolently and in building peaceful relationships (Johnson and Johnson, 2009:223). As reflected in its many goals, peace education teaches people about the dangers of wars, conflicts and violence and exposes the obstacles to positive peace (Harris and Morrison, 2003:31). A culture of peace is thus promoted through the transformation of mindsets from conflict or violence to constructive options (Munter, McKinley and Sarabia, 2012:51). In this way, peace education creates conditions that facilitate the realisation of the primary aim of the United Nations “to save succeeding generations from the scourge of war” (Reardon and Cabezudo, 2011:7). This entails that peace education promotes changes in the way people think about conflict and violence in relation to the benefits of peaceful and secure environments (Harris and Morrison, 2003:193). In Reardon’s (1995:3) view therefore, the ultimate goal of peace education is to develop ethical and responsible planetary citizens committed to build peaceful societies.

Harris (1990:4) agrees with the foregoing and states that peace education has both short-term and long term goals meant to develop nonviolent and peaceful

behaviours at different levels of society. Short-term goals of peace education enable peace educators to address the sources of immediate conflicts and to provide learners with the knowledge about strategies they can use to stop such conflicts (Harris, 2009:1). The long-term goals on the other hand are focused on the creation of permanent nonviolent structures (Harris, 2009:1). Long-term goals of peace education include the promotion of reconciliation and empathy, the elimination of social ills, increasing empathy, the transformation of unjust political, socio-economic structures and respect for human rights (Harder, 2005:73). In this way learners are provided with requisite skills to reduce or even eliminate a variety of human ills that cause conflicts or violence including injustice, inequality, prejudice, intolerance and environmental destruction (Bar-Tal, 2002:28).

Peace education goals are also in tandem with the principles of the Earth Charter, which stresses the building of just, sustainable and peaceful societies across the globe (Huggins and Kester, 2008:32). This is accomplished through the provision of images of peace which enable people to use peaceful ways when confronted with conflict (Harris and Morrison, 2003:26). In this sense, peace education becomes an important strategy for creating what Reardon (2003:3) refers to as “a more humane society.” This is consistent with the main objective of this study which seeks to influence policy-makers in Zimbabwe to introduce peace education in pre-service teacher training in order to build a humane and more peaceful society through the school system.

Fountain (1999:14) supports the preceding and discusses fundamental knowledge, skill and attitudinal aims that are developed through peace education. Fountain (1999:14) further states that the knowledge aims that are cultivated through peace education include self-awareness, an understanding of the nature of conflict and peace, enhancing knowledge of community mechanisms for building peace and resolving conflicts, mediation processes and understanding rights and responsibilities. These knowledge aims are critical as they help learners to understand the dynamics of social conflict and violence and

thus influencing them to develop nonviolent alternatives (Tidwell, 2004:465). Shaw (2008:13) points out that knowledge aims facilitate the building of the fundamentals for a culture of peace through education. Fountain (1999:14) further suggests that peace education aims at developing essential peacemaking and peace building skills of reflection, critical thinking and analysis, decision-making, imagination, communication, conflict resolution, assertiveness, empathy and group building. In addition, peace education develops skills on cultural awareness, active listening, assertive speech and nonviolent resistance (Tidwell, 2004:265). This creates in the human consciousness a commitment to peace building (Harris, 2009:2).

Fountain (1999:15) and Tidwell (2004:465) point out that in addition to the knowledge and skills aims, peace education has attitudinal aims of empathy, solidarity; reconciliation, gender equity and a sense of social justice which are useful in the building of just, peaceful and democratic societies. In Sinclair's (2008:1) terms attitudinal aims of peace education facilitate the building of positive peace, mutual and cooperative relationships among members of conflicting groups. In the researcher's view, these aims are important to a country such Zimbabwe which is failing to build positive peace.

The knowledge, skills and attitudinal aims of peace education highlighted above demonstrate that as a long-term strategy, peace education's main thrust is to promote the building of a peaceful and just society through education (Shaw, 2008:13). Maiyo *et al.* (2012:31) assert that peace education has a long-term preventive effect because it increases learners' conflict transforming capacities through knowledge and skills acquisition. From such observations it can be deduced that peace education has great potential in changing learners' mindsets from a culture of conflict and violence to a culture of peace (Brantmeier and Lin, 2008:xv). Gumut (2006:165) posits that the knowledge, skills, and values cultivated through peace education are essential in promoting harmonious relationships at the micro and macro levels. In essence, peace education

promotes a culture of peace which has been identified as the most essential instrument for achieving the goals and objectives of the United Nations in the 21st century (Chowdhury, 2004:4). Jacobson (2007:39) notes that peace education aims necessitate the cultivation of nonviolent skills and techniques to prove that violence is avoidable and not inherent in human nature or political structures. In this sense, peace education seeks to demonstrate that people well educated for peace can develop and maintain a peaceful society (Reardon and Cabeduzo, 2011:50).

Albert and Albert (2008:11) add that peace education's major focus is to build a culture of peace through learning. In institutions of learning including primary and secondary schools and teachers colleges peace education aims at developing in students different strategies that promote social justice at both the micro and macro levels (Deveci, Yilmaz and Karadag, 2008:63). Brion-Meisels and Brion-Meisels (2012:574) agree that the knowledge, skills, values and relationships built through peace education facilitate the construction of peaceable schools and communities. This shows that through peace education students are exposed to strategies that promote an understanding of the sources of conflict and violence and the development of capacities to respond constructively to such conflicts (UNESCO, 2008:3). Therefore, as articulated by Reardon and Cabezudo (2011:36), participation in peace education influences "both a commitment to building peace and the capacities to do so."

The discussion of peace education goals and aims above illustrates that peace education's main mission is to teach students to learn that a culture of violence can easily be replaced by a culture of positive peace (Miller and Ramos, 2005:5). This is consistent with the Seville Statement on Violence signed by twenty prominent scientists and disseminated by UNESCO in 1989 which "shows compelling scientific evidence that humans are not biologically predisposed to violence" (Ghosn, 2010:1). The utility of peace education is thus seen in its role in cultivating nonviolent dispositions that assist learners to eliminate social

injustice, renounce violence and abolish the institution of war (Reardon and Cabezudo, 2011:17). Lin (2008:310) concurs that peace education counters the ethic of power and domination and establishes new educational systems that enhance learners' capacities to embrace peacemaking core values such as love, compassion, forgiveness, interconnectedness and reconciliation. Peace education is therefore based on the premise that when citizens are sufficiently literate in non-violence, they will strive to promote positive peace in their communities (Albert and Albert, 2008:12).

In agreeing with the above, Boyden and Ryder (1996:51) note that in schools, peace education programmes are important because they seek to counteract students' exposure to violence by instilling peaceful values and equipping them with the skills that will help in resolving inter-personal conflicts nonviolently. Peace education is therefore essential to all societies as it develops conflict resolution skills and equips learners with the knowledge, skills values and attitudes that assist them to escape the vicious cycle of violence and to build peaceful communities through nonviolent strategies (Harris, 2003:9; Reardon and Cabezudo, 2011:48). Goals and aims of peace education show that peace education contributes to the creation of informed, active and democratic citizens (Kester, 2010:3). Peace education is therefore relevant to all societies including Zimbabwe as it is focused on addressing all forms of conflict and violence that continue to negate the establishment of lasting peace in most states across the globe (Fountain, 1999:3).

The discussion of peace education goals and aims demonstrates that an authentic peace education programme has to be related to specific needs, goals and concerns of a society where it will be introduced (Bar-Tal, 2002:29). The implication of this is that for the objectives of peace education to be realised, its content curriculum has to be based on the specific needs and context of a particular society (Bar-Tal and Rosen, 2009:569; Navarro-Castro and Nario-Galace, 2010:xiii). Accordingly, in the following section the researcher examines

some of the key peace education themes that have evolved in different parts of the world and constitute its content.

2.4 THE CONTENT OF PEACE EDUCATION

The discussion of peace education goals and aims above shows that it is made up of a number of subfields or themes (Bajaj and Chiu, 2009:442). Bar-Tal (2002:28) and Jones (2006:187) acknowledge that peace education embraces a number of programmes and initiatives with different objectives, ideologies and curricula. According to Mayton (2009:116) differences in peace education content, objectives and pedagogy exist because of the different causes and types of violence that it seeks to address. This suggests that peace educators in different environments have been formulating different peace education curricula in order to deal with different forms of violence in their societies (Fountain, 1999:7; Harris, 2004:8; Reardon and Cabezudo, 2011:19). One of the reasons why peace education has different subfields is that people in different places have different interpretations of the word peace and therefore design their programmes accordingly (Harris, 2004:8).

A common theme that surfaces from the literature is that in order to develop acceptable peace education content it is necessary to consult all sections of the population in any given society and develop curricula that reflect the daily needs of the concerned people (Freire, 1970; Wiggins, 2011:231). Fountain (1999:17), Miller (2005:109) and Salomon (2002:4) underline that peace education content has to emanate from the concerned community and needs to respond to the local circumstances. An example of this is the Culture of Peace curriculum in the Philippines which places more emphasis on the local conflict as the core content of peace education (Miller, 2005:115).

Brantmeier (2007:123) acknowledges that peace education content needs to be related to the prevailing peace problems in the concerned society. In line with

this, Jones (2005:346) and Tidwell (2004:467) emphasise that genuine peace education programmes have to take on board experiences and cultural realities of the people affected by conflict. Bar-Tal (2002:29) believes that in designing and introducing peace education it is necessary to consider the issues that preoccupy a specific society so that it can be accepted as being relevant and functional by all members of that society. It follows that peace education has to be aligned to the social and cultural context and the needs of the society (Cabezudo and Haavelsrud, 2013:7; UNESCO, 2001:4).

The above explains why peace educators in different conflict contexts have developed a range of content curricula from subfields such as multicultural education, human rights education, international education, conflict resolution education, environmental education, interfaith education, gender education, development education and non-violence education (Fountain, 1999:7; Harris, 2004:8; Reardon and Cabezudo, 2011:19). Navarro-Castro and Nario-Galace (2010:31) clarify that each of these forms of peace education seeks to address different types of direct or indirect violence.

For the purposes of this study, peace education themes including human rights education, conflict resolution, development education and environmental education are discussed with the expectation that if incorporated in the Zimbabwean system of education they will facilitate the creation of positive peace. Thus, in the following, the researcher discusses the relevance of the selected themes in peace education initiatives.

2.4.1 Human rights education

One of the pertinent issues that need to be considered in conflict and post conflict settings is that of human rights (Bretherton, Weston and Zbar, 2002:10). This is because awareness in human rights assists in laying the foundations for peacemaking and peace building skills (Munter, McKinley and Sarabia, 2012:57).

Reimers and Chung (2010:504) believe that human rights education is a crucial component of educating people of all age groups to address conflicts peacefully and constructively and to observe the rule of law. Human rights education is seen as an important mechanism in the promotion of positive peace (Bajaj, 2006:1; Fountain, 1999:3). The implication of this is that human rights education is required in all societies and that positive peace cannot exist in a society in which human rights are dishonored (Fountain, 1999:3).

In this study therefore, human rights education is emphasised cognisant that one of the main aims of peace education is to enable all societies to achieve human rights for all (Bajaj and Chiu, 2009:443). The researcher argues that human rights education needs to be an integral part of educational practice in all institutions of learning in Zimbabwe including teachers colleges, schools and universities because an education system grounded in human rights education helps in reducing or eliminating conflicts and violence (Reimers and Chung, 2010:505). In Zimbabwe, a significant need for human rights education exists in view of the alleged human rights violations including the erosion of civil liberties in both the pre and post-independence eras (Bratton and Masunungure, 2011:23; Raftopolous, 2009:214; Sachikonye, 2012:59). Makochekanwa and Kwaramba (2009:11) for example assert that Zimbabwe's political environment has been characterised by severe restrictions on political and civil liberties since the inception of independence in 1980.

In agreement with the above, Makwerere, Chinzete and Musorowegomo (2012:129) argue that in Zimbabwe there has been a gradual deterioration in the rule of law from independence in 1980 and that this has raised questions on the government's commitment to uphold fundamental principles of human rights. In Harris and Morrison's (2003:12) view, the deprivation of basic needs and human rights constitutes structural violence. This view is supported by Amamio (2002:6) who states that the abuse of human rights has negative repercussions including low life expectancies and high mortality rates, deterioration of the environment,

brain drain and the loss of capital resources. It is against this background that the researcher argues for the inclusion of human rights education in the envisioned peace education programmes in Zimbabwean pre-service teacher education.

Authors such as Fountain (1999:7), Harris and Morrison (2003:67) and Navarro-Castro and Nario-Galace (2010:32) point out that peace education programmes that embrace human rights are guided by the Universal Declaration of Human Rights (UDHR), the Convention on the Elimination of All Forms of Discrimination against Women, the Convention of the Rights of the Child and related international documents. Page (2008:3) adds that the Vienna Declaration and Programme of Action of the 1993 World Conference on Human Rights in Vienna highlighted the central role peace education play in promoting human rights education and that human rights education is crucial for world peace. This explains why peace educators have advocated for human rights education in order to address the injustices brought about by structural violence including political repression, human suffering, misery, civil strife, and prejudice (Harris and Morrison, 2003:67). According to Solimano (2000:37), human rights education centers on “citizens’ entitlements to be free from the threats or victimisation of violence and focuses on the role of the State in protecting these rights.”

The importance of human rights education is further expounded by Bar-Tal and Rosen (2009:566) who state that increasing the ability to analyse situations in terms of human rights greatly contributes to awareness of the negative impacts of their neglect or suppression. In this sense, human rights education becomes significant in promoting social justice and in developing a sense of responsibility for defending the rights of all people including opponents (Bar-Tal and Rosen, 2009:566; Reardon and Cabezudo, 2011:19). As stated by Fountain (1999:7), human rights and peace education are closely related activities that complement each other. Peace is a major prerequisite in the realisation of human rights while at the same time, the promotion of human rights guarantees the construction of lasting peace (Fountain, 1999:7). Navarro-Castro and Nario-Galace (2008:31)

concur by stating that human rights education facilitates the development of a positive environment in which human rights are respected.

Jones (2006:198) analyses the major focus of human rights education and concludes that it aims to espouse learning about human rights and learning for human rights which are crucial in relation to peace making and peace building. She posits that learning about human rights involves the study of the origins, history, principles and activities meant to promote human rights (Jones, 2006:198). Learning for human rights on the other hand is based on the assumption that when people are educated in human rights they can participate effectively in the transformation of society (Jones, 2006:198). From this perspective it becomes clear that human rights education is designed and implemented in order to transform mindsets from a culture of violence into a culture of peace (Reardon and Cabezudo, 2011:31). As a key element of peace education, human rights education creates awareness among learners that when violated, human rights, can breed conflict, and, when protected, can promote and preserve lasting peace and development (Borel, Cawagas, Jiménez, and Salvetti, 2011:246).

Shaw (2008:6) sees human rights education as a key instrument in national healing and reconciliation especially in countries that have experienced internal wars or violence. This standpoint is supported by Bar-Tal, Rosen and Nets-Zehngut (2011:30) who emphasise that “the perceived images of societies involved in violent conflict can change as a result of promoting a better understanding of human rights and their importance.” For example, in Spain, the Basque Plan of Action for Human Rights and Peace was designed to promote national healing and reconciliation after years of unrelenting violence and terrorism (Shaw, 2008:6). Harris (2004:11) makes clear that in regions of intractable conflict such as Israel, Sri Lanka, Northern Ireland and Bosnia-Herzegovina, human rights education has been used as a tool for diminishing “adversarial mindsets by challenging stereotyping to breakdown enemy images

and by changing perception of and ways of relating to the other” The importance of this to the current study is that human rights education can be used to breakdown enemy images that exist between the major political parties in Zimbabwe symbolised by political polarisation which persists even in the formulation of government policies (Sachikonye, 2012:40).

The preceding demonstrates the importance of human education in the promotion of social cohesion, integration and stability (Gordon, 2012:386). One of the most valuable approaches recommended by scholars in teaching human rights is that of embedding human rights education in teacher education programmes (Bajaj, 2011:209; Fountain, 1999:19). Reardon and Cabezudo (2011:27) provide a detailed discussion on the strategic role that teachers as key actors in the teaching and learning process can play in dispensing human rights education in schools and communities. In a study on the role of teachers in human rights education in India, Bajaj (2011:207) established that teacher education in human rights education contributes to the promotion of human rights in homes, schools and communities. Bajaj (2011:207) further documents the critical role of teachers as strategic resource groups who can provide legitimacy for human rights in schools and communities.

A similar study conducted by Hapanyengwi-Chemhuru (2002:38) on the preparedness of secondary school teachers to teach human rights in the Midlands Province in Zimbabwe demonstrates the need to introduce human rights education in Zimbabwean teacher education. This is because most of the teacher participants in this study revealed that they were not aware of the rights of the child as enshrined in the Universal Declaration of Human Rights (Hapanyengwi-Chemhuru, 2002:38). In the same study Hapanyengwi-Chemhuru (2002:38) found alarming responses from some teacher participants who felt that students must not be taught about human rights arguing that this could make them insubordinate. The implications of this study is that in Zimbabwe, there is a significant need to introduce human rights education in all institutions of learning

from the kindergarten to tertiary levels in order to engrain and strengthen the respect for human rights and related fundamental freedoms (Bar-Tal, Rosen and Nets-Zehngut, 2011:30). The following section explores the contributions that conflict resolution education as an important facet of the peace education content can make to the cultivation of positive peace in Zimbabwe.

2.4.2 Conflict resolution education

In this study, it is envisaged that the incorporation of conflict resolution education as part of peace education in the Zimbabwean education system can facilitate the resolution and transformation of the persistent political crisis in Zimbabwe through the development of peacemaking and peace building skills such as peer mediation, positive communication, empathy and alternative dispute resolution mechanisms. This is against a background that Zimbabwe has been experiencing political and socio-economic crises that have created a polarised environment and a conflictual political culture with serious implications on the country's developmental policies (Bratton and Masunungure, 2011:23; Sachikonye, 2012:40). One of the by-products of the polarised situation in Zimbabwe has been the use of violence against political opponents (Sachikonye, 2012:59).

In accord with the above, the Zimbabwe Peace Project (2012:3) states that violence has been used to achieve political ends in Zimbabwe. Therefore, conflict resolution education is greatly needed in Zimbabwe in order to empower people from different political parties with the knowledge and skills for nonviolent conflict resolution. Johnson and Johnson (2005:288) and Lederach (1997:47) point out the importance of conflict resolution education in imparting skills for constructive conflict management and for creating lasting peace. Boyden and Ryder (1996:51) note that conflict resolution is based on the premise that conflicts are the result of learned attitudes and learned behaviour and therefore it is possible to transform conflictive attitudes and behaviours through educational

interventions. In line with this, Reardon and Cabezudo (2002:37) assert that “just as we have learned the ways of being violent, human beings and human societies can learn to handle conflict constructively.” Former UNESCO Director-General Federico Mayor as well acknowledges that conflict resolution education is a powerful instrument through which values of non-violence, tolerance, democracy, solidarity and justice, essential in building durable peace, can be cultivated from a very early age (Kotite, 2012:6).

As pointed out by Sinclair (2008:2), conflict resolution education is mandatory in a society such as Zimbabwe because it teaches people on how to deal with disputes constructively at intrapersonal, interpersonal or societal level. In agreement, Bodine and Crawford (1998:61) state that conflict resolution education is fundamental because it assists in developing perceptual, emotional communicational and creative abilities and supportive environments required in the construction of positive peace. Reardon (1988:36) observes that conflict resolution education is mainly concerned about conflict as a characteristic of all human relations from the micro to the macro level. In this sense, conflict is regarded as a normal and inevitable part of human experience which should not be avoided but tackled in peaceful ways that promote common understanding and transformation (Harris and Morrison, 2003:29). Conflict resolution education is therefore vital as it equips learners with skills needed in mediating, de-escalating and transforming conflicts (Brion-Meisels and Brion-Meisels, 2012:574).

Anderson, Hinge and Messina (2011:10) and Ernsting and Kotler, (2010:132) believe that conflict resolution education is an essential means of teaching learners of different age groups in critical skills including mediation, negotiation, communication, anger management, empathy, impulse control and problem solving techniques. Malm and Löfgren (2007:1) confirm that in schools conflict resolution education is an effective method of teaching about conflict management particularly among adolescence. For example conflict resolution

programmes have been implemented in the United States of America and Australia from the early 1980s in order to help students develop skills to resolve conflicts nonviolently (Malm and Lofgren, 2007:1). Harris and Morrison (2003:73) acknowledge that studies conducted on the effectiveness of conflict resolution education in schools in the United States of America “have reported a decrease in aggressiveness, violence, dropout rates, student suspensions and victimised behaviour.”

In the case of Zimbabwe therefore, the researcher expects that conflict resolution education as an essential aspect of peace education will contribute to the development of positive relationships and lasting peace which are pre-conditions for sustainable development. In the next section, the researcher discusses development education as another key theme of contemporary peace education practices.

2.4.3 Development education

Gyoh (2011:79) describes development education as an education system that helps in explaining the root causes of underdevelopment or the persistent cycle of poverty, low productivity, and stagnant economic growth particularly in developing countries. Development education educates learners on strategies for addressing these forms of structural violence and for creating more just and sustainable environments (Irish Aid, 2006:6). Edleston (2006:79) underscores that development education helps learners to understand the need for interdependency in the contemporary world. Development education is therefore needed in a country such as Zimbabwe as it seeks to address the underlying causes of poverty, inequality, exclusion and underdevelopment (Gyoh, 2011:89; Irish Aid, 2006:6).

The researcher argues that development education is obligatory in Zimbabwe against a background that the political and socio-economic crises the country has

been experiencing from the year 2000 contributed to different forms of structural violence including unemployment, poverty, hunger, lack of clean drinking water and shelter (the Zimbabwe Institute, 2008:4). Mashingaidze (2006:61) examines the implications of Zimbabwe's political and socio-economic crises and concludes that they have set the country back more than half a century and contributed to underdevelopment. Zimbabwe's developmental efforts have further been undermined by an unsustainable external debt estimated at one hundred and eighteen percent of the country's Gross Domestic Product in 2011 (Zimbabwe Ministry of Finance report, 2012:1).

In the researcher's view, it is prudent that development education be part of the education system in Zimbabwe in order to tackle such forms of structural violence including underdevelopment, high rates of unemployment, increased incidence of poverty generated by a series of crises the country has been experiencing especially from 2000. This is consistent with Galtung's (1998:6) observations that the eradication of poverty, the reduction of inequality and the provision of related basic human needs are decisive factors in the establishment of sustainable peace. Amamio (2002:7) reinforces this argument by stating that feelings of insecurity and instability because of unemployment, poverty, and lack of education, good governance, health care infrastructure and underdevelopment need to be addressed since they can breed violent conflicts. In this research therefore, development education is regarded as one of the best options for promoting sustainable peace and development in Zimbabwe.

2.4.4 Environmental education

Apart from the themes discussed above, peace educators such as Bajaj and Chiu (2009:445), Harris and Morrison (2003:24) and Reardon (2001:115) have argued for the integration of environmental education in all peace education initiatives. Harris (2004:13) points out that historically, peace educators were more concerned about the dangers of war and overlooked the effects of the

environmental crisis. Concerns about the looming environmental crisis including the rise of global warming, rapid extinction of species, pollution of land, air and water, depletion of forests and scarcity in general have however influenced peace educators to make environmental education an integral part of peace education (Harris and Morrison, 2003:24; Harris, 2004:13; Navarro-Castro and Nario-Galace, 2008:36). As pointed out by Sauvé and Orellana (2004:104), the inclusion of environmental education in peace education initiatives has been necessitated by the need to protect the destruction of the environment as a common territory and resource for all life. Reardon (2001:115) concurs that environmental education developed from an understanding that avoidable harm to the environment is inflicted on a daily basis by people worldwide. Wenden (2004:8) illustrates that environmental education has evolved from the perspective that the harm wrought upon earth systems by human activities is a form of violence which is impeding the establishment of peaceful societies.

In line with the preceding, peace educators such as Harris and Morrison (2003:24) and Reardon (2001:115) have further argued that the deepest foundations for a lasting peace are largely dependent on environmental health. In this sense, peace educators have been advocating for a concept of peace based on ecological security arguing that environmental problems including the scarcity or loss of natural resources, climate change and pollution of water and air can cause or exacerbate conflicts (Harris and Morrison, 2003:69). For example, in highlighting the impact of climate change, the current United Nations Secretary-General Ban Ki-moon pointed out that “climate change affects every sphere of activity, from energy and the economy to health, food development and security” (Kotite, 2012:26). The implication is that ecological awareness is required in all countries in order to promote peace with the environment (Bajaj and Chiu, 2009:449). Sauvé and Orellana (2004:104) emphasise that environmental education seeks to contribute to ecodevelopment which improves both people’s quality of life and the quality of the environment. Ecodevelopment entails

conservative development based on long-term optimisation of biosphere resources (Sauvé and Orellana, 2004:104).

Harris and Morrison (2003:69) maintain that peace educators worried about environmental destruction educate citizens on how to preserve the habitat in which they are located and also make clear the importance of bio-regionalism. It follows that like other themes of peace education discussed in this section, environmental education is mandatory as it “promotes the values and behaviours conducive to protecting natural resources and essential for human survival, development and peace” (Bajaj and Chiu, 2009:449). Environmental education is significant because it exposes students to environmental concerns and sustainability practices (Rosenberg, 2009:3). Harris (2008:5) observes that environmental educators help learners to become aware of the ecological crisis by equipping them with the tools to create environmental sustainability, and on how to use resources in a renewable way. Through environmental education students learn that the preservation of the environment is an essential prerequisite to all human accomplishments, including the achievement of peace (Singh, 2009:8).

In the case of Zimbabwe, it is therefore necessary to include environmental education in order to address the environmental degradation that has emanated from the Zimbabwean conflict (Mutasa, Nyota and Mapara, 2008:35). Persistent conflict in Zimbabwe has accelerated environmental degradation as reflected in massive deforestation and desertification, depletion of natural resources, water and air pollution, the shortage of clean drinking water and declining biodiversity (Mutasa *et al*, 2008:35; Ploch, 2011:1). Kaberuka (2011:4) notes that “Zimbabwe’s service coverage for water and sanitation has declined and in the eight years since 2000, access to improved sanitation fell from 68 percent to 41 percent of the population.” This provides evidence that the Zimbabwean conflict has left many people without access to basic natural resources such as clean water supply, electricity and other forms of energy (Kaberuka, 2011:4; Mutasa,

Nyota and Mapara, 2008:35; Ploch, 2011:1). Amamio (2002:7) avers that the lack of natural resources and basic human needs greatly contributes to conflict and instability. There is therefore an urgent need for reducing environmental destruction in Zimbabwe since it is contributing to structural violence and undermining sustainable economic and human development (Mutasa, Nyota and Mapara, 2008:35).

Bajaj and Chiu (2009:449) point out the importance of environmental education in promoting values and behaviours that conducive in protecting natural resources and essential for successful human development. In this sense, peace education programmes that integrate environmental education assist in reducing the ecological damage and in this way promoting peace with nature (UNESCO, 2005:9). In Harris' (2008:5) terms therefore, environmental education is required in all societies because it educates people on the need to address the ecological crisis, and equips them with tools that will enable them to create environmental sustainability.

2.4.5 Overview of peace education content

A review of the peace education content examined above illuminates that peace education has different themes specifically designed to address different forms of violence. Peace education has many faces because of the different needs and objectives of the societies that utilise it (Bar-Tal and Rosen, 2009:559). Salomon (2002:3) clarifies that peace education is not a single entity but an interdisciplinary field of study. Scholars such as Bajaj and Chiu (2009:442), Brock-Utne, (1993:3), Harris (2004:8) and Tidwell (2004:465) have however acknowledged that despite their diversity, peace education themes seek to address violence in all its manifestations using nonviolent methods. An important lesson that emerges from the literature on peace education content is that values of peace, non-violence, tolerance, human rights and democracy have to be

inculcated in order to prevent, eliminate or transform violence in all its manifestations (Navarro-Castro and Nario-Galace, 2010:xi).

The themes discussed above further illustrate the importance of introducing peace education in pre-service teacher education institutions in Zimbabwe. This is because the themes highlighted in this section demonstrate that as an educational intervention, peace education (in its broadest sense) emphasises a commitment to enhancing the quality and dignity of life through the provision of knowledge, skills, attitudes and values that support a respect of human rights, nonviolent conflict resolution mechanisms, development, environmental protection and democracy (Tidwell, 2004:465). Bar-Tal (2002:28) underlines that a common objective that radiates from the different peace education themes and programmes is that they all focus on the creation of a better world. In order to establish a better and sustainable environment, peace education curriculum has to be based on the real problems to peace in the concerned societies (Brantmeier, 2007:123). The presentation in this section has therefore helped in identifying some of the key themes that can be included in a peace education curriculum for pre-service teacher education in Zimbabwean teachers colleges. In the next section, the researcher discusses the pedagogy through which peace education can be dispensed in different learning settings.

2.5 PEACE EDUCATION PEDAGOGY

Bar-Tal (2002:31) points out the need to utilise innovative and creative approaches when dispensing peace education content. In agreement, Miller (2005:127) emphasises that peace education can produce optimal results if creative and activity-oriented pedagogies are utilised. Fountain (1999:6), Kester (2008:7) and Reardon and Cabezudo (2011:10) highlight the need to exploit dialogic, cooperative, nonbanking, experiential, interactive, problem-solving, and participatory methods in dispensing peace education content in institutions of learning. The implication of this is that peace education needs to be facilitated

through student centred pedagogies which prompt active learning (Synott, 2005:12; UNESCO, 2001:39). Peace education needs to be informed by democratic student-based pedagogy and not the traditional lecture-based learning (Bartlett, 2009:108; Eisler, 2001:2; Finley, 2004:273). Cardozo (2008:21) adds that peace education requires a pedagogy that arouses critical dialogue and reflection in the classroom.

Peace educators such as Clarke-Habibi (2005:39) and Danesh (2008:1) on the other hand maintain that peace education pedagogy needs to focus on models of peaceful action and avoid making reference to violence. In agreement, Harris (2008:3) notes that a peaceful pedagogy needs to be integral to the teaching and learning of peace. Citing new research findings, these peace educators have argued that models that use conflict and violence as their major reference point are counterproductive as they run the risk of reproducing violence (Clarke-Habibi, 2005:39; Danesh, 2008:1). For example, Clarke-Habibi (2005:39) argues that peaceful pedagogy that focuses on the positive applications of human potential contributes to transformative learning. The argument in this case is that a pedagogy that focuses on negative behaviours is not useful in peace education since it undermines positive learning which is critical in the development of lasting peace (Clarke-Habibi, 2005:39).

In presenting a slightly different argument however, Bretherton, Weston and Zbar (2002:2) point out that in addition to peaceful action, peace education pedagogy needs to include issues of war, violence, trauma, injury and weapons although focusing much attention on peaceful means of handling such issues. Cabezudo and Haavelsrud (2013:4) agree by stating that violence for instance needs to be an important part of peace education content and pedagogy. If peace education pedagogy fails to address issues of violence, educational practice will legitimise it thus making it difficult to establish positive peace (Cabezudo and Haavelsrud, 2013:4). In Bretherton, Weston and Zbar's (2002:2) assessment therefore, appropriate peace education pedagogy needs to represent both the positive and

negative side of life because “an unrealistic denial of the darker side of life will not result in a credible programme.” It is against this background that the researcher argues for the utilisation of partnership and critical pedagogies in peace education initiatives since they seem to proffer diverse life experiences and emphasise cooperative learning, self-reflection, dialogue and peaceful action. Therefore, in the next section the researcher examines the significance of partnership pedagogy in peace education initiatives.

2.5.1 Partnership pedagogy

Partnership pedagogy is associated with the works of Riane Eisler who recommended the utilisation of a partnership model as opposed to a dominator model in the teaching-learning process (Curic, 2006:36, Eisler, 2002:2, Finley, 2011:66). While not directly addressing the concept of peace education, Eisler (2002:2) juxtaposes the two models of education arguing that “the partnership and dominator models describe individual relationships and systems and beliefs that either nurtures and support or inhibit and undermine, equitable, democratic, nonviolent and caring relations.” Eisler (2002:2) establishes that the dominator model entails warfare, violence and authoritarianism and thus undermining all democratic and peaceful action. On the contrary, the partnership model promotes free exchange of ideas, values, equality and democracy and therefore enhances peaceful coexistence (Curic, 2006:37; Eisler, 2002:3; Finley, 2011:83).

In making a distinction between dominator and partnership pedagogy, Finley (2011:37) finds that an orientation towards the partnership model facilitates the cultivation of favourable conditions for peacemaking and peace building. Peace education is therefore compatible with partnership pedagogy (Curic, 2006:37). This is because partnership pedagogy nurtures and supports caring relations, nonviolent, just and democratic values (Eisler, 2002:1). Similarly, peace education discourages the use of hierarchical procedures and focuses much attention on procedures that promote equality, mutual respect and active

participation (Anderson, Hinge and Messina, 2011:16). Peace education promotes partnership and dialogue which are fundamental in building a culture of peace (Cabezudo and Haavelsrud, 2013:7). These attributes are reflected in partnership pedagogy since it is built upon an understanding that all stakeholders are important in any educational enterprise (Eisler, 2002:2). This reflects that partnership pedagogy is fundamental as it utilises content, processes and structures “that are democratic and egalitarian, and emphasise gender equity” (Finley, 2004:272).

Eisler (2002:2) highlights that partnership pedagogy is based on three core interconnected components including a partnership process, partnership content and a partnership structure. A partnership process in this case centers on how teaching and learning take place and in Eisler’s (2002:2) analysis this entails the use of learner-centred methods and techniques. Partnership content on the other hand refers to what is learnt and taught thus suggesting curriculum that is arrived at through consultation and delivered through peaceful pedagogy (Curic, 2006:46; Finley, 2011:83). Eisler (2002:3) emphasises that partnership structure points to where the actual learning takes place and in democratic learning; this implies a conducive and peaceful environment.

Partnership pedagogy is therefore pertinent to this study because it promotes democratic, participatory, nonviolent, holistic and resource-oriented perspectives (Faucon, 2001:7). In this study partnership pedagogy is regarded as an essential pedagogy for the proposed peace education programmes since it seeks to develop content curriculum, teaching methods and institutional structures that are responsive to the needs and interests of the learners (Eisler, 2002:2-3; Finley; 2004:273). In partnership pedagogy students are not regarded as docile but as critical stakeholders whose views and experiences need to be taken seriously in the teaching and learning terrain (Eisler, 2002:3).

As stated above, partnership education is one of the most suitable pedagogies much needed especially in societies with negative peace such as Zimbabwe since it encourages the construction of nonviolent and peaceful action (Curic, 2006:39). Finley (2011:83) observes that partnership pedagogy is an important aspect of peace education given that it involves cooperation and mutual respect which are essential and peaceful means of conflict management. Therefore, partnership pedagogy is particularly relevant to the study of peace education as it contributes to the development of harmonious relationships and peaceful societies (Curic, 2006:37). Partnership pedagogy is based on equality and collaboration rather than imposition or domination (Finley, 2004:273) and therefore can promote equality between teachers and learners. Like Paulo Freire's critical pedagogy, partnership provides students with education that allows them to live and experience positive and peaceful lives (Finley, 2011:83). In the following section therefore, the researcher examines the role of critical pedagogy in delivering peace education content.

2.5.2 Critical pedagogy

Critical pedagogy evolved from the discourse of critical theory as reflected in the works and activities of critical theorists such as Paulo Freire, Henry Giroux, Michael Apple and Peter McLaren (Gruenewald, 2003:3). As highlighted by Bartlett (2009:29) critical pedagogy is heavily influenced by the works of Paulo Freire who probably is the most distinguished critical educator. Therefore, in this section the focus is on critical pedagogy from Paulo Freire's perspective. In developing critical pedagogy, Freire (1970:45) was totally opposed to what he termed the pedagogy of the oppressed, which was consistent with the "banking system of education." In view of this, Paulo Freire realised that education in the banking mode was used as a drug to alter reality, curtail the democratic space and maintain an oppressive social order (Blackburn, 2000:6).

In order to demonstrate the importance of critical pedagogy, Freire (1970:58) contrasts the banking concept of education with problem-posing education. Banking education according to Freire (1970:58) “becomes an act of depositing, in which the students are the depositories and the teacher is the depositor.” This entails that the teacher claims to know everything and deposits knowledge on supposedly empty and passive students (Bartlett, 2005:345). One of the limitations of the banking methods is that it is more inclined to a monologue than dialogue and in this case the teacher uses communiqués in interacting with learners (Freire, 1970:45). Against this background, Freire (1970:59) urged educators to reject banking and utilise problem-posing education, which constitutes the hallmarks of critical pedagogy. Critical pedagogy is problem-posing education which promotes dialogic learning, critical consciousness and democratic teacher-student relationships based on the interests and experiences of the learners (Bartlett, 2008:2).

Bartlett (2009:28) and Blackburn (2000:6) point out that Paulo Freire’s critical pedagogy developed in direct opposition to authoritarian methods of education and institutionalised systems of power. It is based on problem-posing education, which relies on a transformed, liberating, dialogic and respectful relationship where there is joint responsibility between the teacher and the student (Bartlett, 2009:29; Freire, 1970:59). According to Freire (1970:59), problem-posing education is essential because it encourages learners to become active thinkers who would self-reflect and develop appropriate strategies to address problems that arise in their lives. As an important element of problem-posing education therefore, critical pedagogy emphasises “questioning concepts and creating new knowledge from a variety of sources, including the experiences of learners themselves” (Thapa, Dhungana, Mahalingam, and Conilleau, 2010:5). In Reardon’s (2009:2) view, critical pedagogy is pedagogy that develops democratic values and attitudes. Toh and Cawagas (1989:30) point out that the underlying philosophy in critical pedagogy is that peaceful teachers will engage their learners in a constant dialogue in order to promote active learning.

Alexander (2009:218) notes that critical pedagogy encourages learners to challenge the status quo and to reject injustice at all levels of society. This illustrates that critical pedagogy is a methodology which is consistent with the transformative goals of peace education and human rights education (Reardon, 2009:2). Unlike in banking education where students are seen as passive and empty, critical pedagogy encourages teachers to develop mutual relationship with their students and views dialogue as the main source of critical thinking (Deck, 2010:18). It is clear that critical pedagogy portrays teachers as transformative intellectuals who together with their students “engage in a critical examination of self and society” (Bercaw and Stooksberry, 2004:4). In terms of dispensing peace education content, critical pedagogy is imperative since it promotes education for real change (Bartlett, 2009:28).

Bercaw and Stooksberry (2004:1) assert that critical pedagogy assists in developing democratic, fair and active citizens. A common feature of critical pedagogy and peace education is that they both aim at conscientising learners on the malformations of society including injustice, inequality, militarisation and other aspects of peacelessness (Bartlett, 2009:29; Curic, 2006:37). Bartlett (2005:345) elaborates that critical pedagogy is essential to peace education initiatives because it can assist in creating positive social change and more equal social relations particularly in conflict and post-conflict societies. Critical pedagogy like partnership pedagogy is opposed to all forms of violence, oppression and hierarchical social organisation (Curic, 2006:36; Freire, 1970:59). It shares common ground with peace education, which rejects all forms of violence and seeks to promote nonviolent principles (Tidwell, 2004:464). Bartlett (2009:27) agrees that peace education relies on critical theory in order to realise its overarching objectives.

As noted in the foregoing, critical pedagogy is relevant to peace education practices because it exploits student-centred approaches that can influence the teacher to understand that students are important partners in the creation of new

knowledge (Waldorf, 2007:46). As part of its fundamentals, critical pedagogy embraces dialogic and participatory perspectives that are meant to raise the learners' consciousness, critical thinking and reflection (Freire, 1970:59). Critical pedagogy encourages the use of a variety of interactive methods such as discussions, projects, simulations, field trips, school visits and joint institutional projects (Fountain, 1999:30). It promotes participatory methodologies which are critical in building peaceful societies (Cabezudo and Haavelsrud, 2013:7).

Henry Giroux as one of the key players in critical pedagogy postulates that it is committed to transforming learners in order to create and establish equitable and democratic societies (Giroux, 1999:112). It promotes problem-solving education, which “depends on dialogical theory of praxis and knowledge and a revised relationship between teacher and student” (Bartlett, 2005:345). This shows that like partnership pedagogy, critical pedagogy is essential to the introduction and promotion of peace education programmes as they aim at upholding democratic, interactive and student-centred learning (Deck, 2004:24). In the following section, the researcher provides the rationale for peace education particularly to societies that lack positive peace such as contemporary Zimbabwe.

2.6 THE NEED FOR PEACE EDUCATION

This section offers a detailed explanation on why peace education is needed in all societies including Zimbabwe. In its initial stages, peace education was designed and implemented in the context of negative peace in order to study the causes of war and find alternatives to prevent future wars and violence (Bar-Tal, 2002:28; Reardon, 1988:36; Templin and Sun, 2011:354). Peace education as pointed out by Templin and Sun (2011:354) “emerged as a direct response to the horrors of World War II including Nazi concentration camps, the abuse of prisoners of war in Japanese territory, and the invention of the atomic bomb.” From this perspective, peace education was prompted by the need to educate all

people the world over about the scourges of war and how these could lead to the total destruction of the human race (Udayakumar, 2009:2).

Burns and Aspeslagh (1996:10) contend that in the 1980s peace education shifted from the negative prototype as it incorporated societal concerns and focused on the broader issue of human coexistence instead of focusing on peace at a micro level. In this new paradigm peace education placed more emphasis on positive peace in order to address a range of national, international and interpersonal challenges including war, injustice, gang violence, terrorism, social and economic marginalisation, human rights violations and environmental destruction (Toh and Cawagas, 2010:169; Templin and Sun, 2011:354). For example, in Africa issues such as civil wars, xenophobia, terrorism and general human suffering have prompted educators to call for the peace educational intervention (Boaduo, Milondzo and Adjei, 2007:260).

The Commission for Africa (2005:150) notes that despite the fact that very few African countries have integrated peace education in their educational systems, violent conflict has killed and displaced more people than in any other continent in the contemporary world. Dubois and Trabelsi (2007:55) concur that in 2007 alone Africa represented “about 40 per cent of the world’s conflicts and several of the bloodiest wars.” The consequences of violent conflict as pointed out by Danesh (2011:3) are felt at all levels of human life including the family, school, community, society and internationally. In light of this, the African Commission (2005:150) underlines the need for increased investment in conflict sensitive education in order to promote lasting development in Africa.

At an international level, the need for peace education has been motivated by concerns that the United Nations is failing to deliver on its mandate to maintain peace in most or all of its member states mainly because of the lack of peace education (Reardon, 2001:21). The underlying assumption in this case is that conflicts are a result of learned attitudes and learned behaviour and therefore it is

possible to influence both attitudinal and behavioural changes through educational interventions such as peace education (Boyden and Ryder, 1996:51). A more recent view affirms that education has the capacity to transform conflict-based worldviews by identifying the sources of conflict and developing policies to address them constructively (Hayes, McAllister and Dowds, 2007:455). Against this background, Chowdhury (2004:4) underscores that peace education is required in all parts of the world and in all societies as an essential mechanism in building a culture of positive peace.

According to Dubois and Trabelsi (2007:53) and Tidwell (2004:469), peace education is essential as an instrument for conflict prevention, post-conflict healing, reconciliation, peace-making and reconstruction. It is needed in all societies because it facilitates the development of specific capabilities which contribute to peace-making and peace building (Dubois and Trabelsi, 2007:57). Lin (2008:312) suggests that peace education assists people to see that conflict, wars and violence are immoral. Peace education is moreover crucial since it emphasises the implementation and observance of the full spectrum of human rights as enshrined in the Universal Declaration on Human Rights and related international conventions (Toh and Cawagas, 2010:172).

In Galtung's (2008:2) view, both peace research and peace education are essential because they lead to peace action which is a vital ingredient for a culture of peace. Ssenkumba (2010:10) observes that peace education develops a conducive environment in which peaceful and respectful behaviour can be modelled by participants. Mische and Harris (2008:6) agree that peace education is significant because it is primarily concerned about replacing the old dictum that "if you want peace prepare for war with a new realisation that if you want peace prepare for peace." Therefore, peace education is required in all societies because it facilitates the construction of the underlying systems that support and sustain a more peaceful society (Ricigliano, 2003:447). Ezema and Ezema (2012:2) emphasise the relevance of peace education in teaching people of

different age groups and at different levels of society the desire for peace and the need to use nonviolent alternatives in conflict management. Yusuf (2011:824) affirms that peace education is the most available way to create a safe and more peaceful world. Peace education is therefore mandatory in a country such as Zimbabwe because it promotes the building of more peaceful societies (Askerov, 2010:5).

Peace education is greatly needed at both micro and macro levels because it is a systemic means to prevent violent conflict and it can contribute to the building of peaceful schools, communities and societies (Ssenkumba, 2010:9). In line with this, Navarro-Castro and Nario-Galace (2010:xii) highlight that peace education is an important instrument for promoting a culture of peace. This is because peace education promotes peacemaking dispositions at different levels of peace including inner peace, interpersonal peace, intergroup peace, and international peace which are essential elements for a culture of peace (Crates, 1992:4). In UNICEF literature, peace education is regarded as a right of all children in all societies (Fountain, 1999:10).

The Berghof Foundation (2012:76) states that peace education is needed in every world region because it addresses every stage of life in the socialisation process and develops skills, values and knowledge needed in building lasting peace. It shows that peace education is indispensable since it promotes the transformation of society through the creation of a peaceful consciousness that denounces and discourages violent behaviour (Harris and Morrison, 2003:28). It promotes forgiveness, reconciliation and national healing (Bar-Tal and Rosen, 2009:560). Murithi (2009:223) concurs that peace education is important in improving human relations in the family, in schools, at the workplace, within countries and across the globe. It is against this background that the United Nations has been calling all its member states to educate citizens in peace education in order to promote a culture of peace (Salomon, 2011:47). In augmenting the United Nations' call, the Balkan Action Agenda for Sustainable

Peace underlines that peace education needs to be introduced in all sectors of society in order to strengthen citizens' capacities to deal with conflict constructively and non-violently (Duckworth, Allen and Williams, 2012:82).

In view of the foregoing, it is imperative to examine existing peace education programmes and specific case studies in which peace education has been implemented in order to determine the relevance of peace education to a society such as Zimbabwe. One of the main objectives of the present study is to explore ways through which peace education can be implemented in Zimbabwean pre-service teacher education. Teaching peace education in a country such as Zimbabwe is critical in order to promote democracy, non-violence, compassion and the development of a more peaceful society (Maiyo *et al*, 2012:30). In addition, the researcher seeks to establish appropriate theoretical and practical frameworks on which to develop and implement peace education in Zimbabwean teacher education programmes. For the purposes of this study, it is fundamental to have a clear understanding of the types of peace education programmes and initiatives that have been implemented in different parts of the world to determine their suitability and applicability to the Zimbabwean setting. Accordingly, in what follows the researcher briefly examines the conditions that promote the development of different peace education programmes in different conflict settings.

2.6.1 The social-political context and peace education programmes

In this section the researcher examines peace education programmes developed in different socio-political environments such as Israel, Northern Ireland, Rwanda, Sri Lanka, Bosnia-Herzegovina, Sweden and the United States of America. Salomon (2002:5) identifies three different peace education programmes that are practiced in politically different regions including where there is intractable conflict, in regions of relative tranquillity and in regions of interethnic conflict. Each of these three categories has its own assumptions, goals, pedagogy and

challenges (Salomon, 2002:5; Mayton, 2009:117). This categorisation is important to this study because it shows that “peace education appropriate for one part of the world or one regional context may not be appropriate for another region at all” (Mayton, 2009:117). Peace education programmes take these different shapes because there are many causes of violence and many types of violence that need specific content, objectives and pedagogies (Harris, 2009:1; Mayton, 2009:117; Salomon, 2002:5). For example, in discussing peace education programmes that emerge from different environments, Mayton (2009:116) notes that programmes designed to reduce violence between students should be different from those meant to reduce structural violence within a community.

In his classification of peace education programmes, Salomon (2002:4) highlights that the most important criterion in distinguishing between these peace education programmes is the socio-political context in which they are put into practice. Bar-Tal (2002:29) agrees that in the initiation and realisation of peace education programmes in any given society it is important to consider the issues that preoccupy the specific society so that it will be accepted as relevant and functional to the societal needs, goals and concerns. It follows that the prevailing political, social, economic and cultural conditions in a particular society are paramount in determining the type of peace education programme (Bar-Tal, 2002:30; Salomon, 2002:3). In the following, the three different peace education programmes identified by Salomon (2002:5) are analysed.

2.6.1.1 Peace education in intractable regions

Salomon (2002:5) points out that peace education programmes in regions of intractable conflict “take place in the context of on-going, violent conflict between actual adversaries.” In such regions the main challenge is to address deeply held beliefs and conflicting narratives and peace education is used to help develop a bridging narrative that assists people from the groups in conflict to develop

common understanding (Reimers and Chung, 2010:508). Salomon (2005:5) underscores that peace education in regions of intractable conflicts attempts to transform mindsets that pertain to the collective narrative of both the in-group and the out-group in order to develop empathy on the *other's* suffering. The implication of this is that efforts to change the mindsets of the participants are realised through the development of perceptive and respectful attitudes toward one's adversary (Mayton, 2009:118).

Kupermintz and Salomon (2005: 296) illustrate that in intractable conflicts peace education helps students "to come to grips with the adversary's perspective, trying to step into its shoes, legitimising its narrative and identity and developing some empathy for its plight are important goals for peace education." In this way, the role of peace education is to demystify enemy images, facilitate intergroup contact and dialogue and promote peace with the adversary (Bekerman, Zembylas and McGlynn, 2009:2; Harris, 2008:3; Salomon, 2002:5).

2.6.1.2 Peace education in regions of inter-ethnic tension

In regions of interethnic conflict such as Rwanda and Burundi, peace education is introduced in response to inter-ethnic, racial or tribal tension between the majority and the minority groups (Salomon, 2005:5). Peace education in this context is designed to promote multiculturalism and empathy and to reduce or eliminate hostilities between conflicting groups (Harris, 2008:3). Salomon and Nevo (2001:64) believe that peace education programmes in regions of interethnic conflict are aimed at "changing ways of perceiving and relating to a real collective adversary or discriminated minority." Mayton (2009:118) notes that in regions of interethnic conflicts much emphasis is placed on human rights issues in order to de-escalate tension between groups.

2.6.1.3 Peace education in regions of experienced tranquillity

Unlike in intractable or interethnic regions, in regions of relative tranquillity, peace education is practiced in socio-political contexts that are relatively peaceful and where there is no specifically identified adversary with whom peace, reconciliation or co-existence is meant to address (Salomon, 2005:6). Harris (2008:3) explains that these are regions free from collective physical violence and peace educators in this context “teach about the causes of domestic and civil violence and try to develop an interest in global issues, the problems of poverty, environmental sustainability, and the power of non-violence.” The main purpose of peace education in this context is nurture and support nonviolent dispositions required in conflict resolution and transformation (Mayton, 2009:118). Hakvoort (2010:287) suggests that peace education in regions of relative tranquillity supports harmony and the existing nonviolent and peaceful interactions.

The overall picture that surfaces from the discussion of peace education programmes in different socio-political contexts is that these programmes are triggered by the causes and types of violence that exist in a given society (Bar-Tal, 2002:30; Mayton, 2009:118; Salomon, 2002:5). The researcher however contends that in order to develop an appropriate peace education programme that addresses all forms of violence in a particular society, it is prudent to adopt an eclectic approach that embeds relevant themes from each of the three categories highlighted in this section. In the next section, the researcher examines specific case studies in which peace education has been implemented.

2.7 PEACE EDUCATION IN PRACTICE

Israel, Northern Ireland, Rwanda, Sri Lanka, Bosnia-Herzegovina, Sweden and the United States of America have been selected in this study on the basis that they will provide the best practical lessons for introducing peace education in the

pre-service teacher education programmes offered in Zimbabwean teachers colleges.

2.7.1 The Israeli case

In terms of Salomon's (2002:5) classification of peace education programmes, the Israeli case is an example of an intractable conflict. Israel has been experiencing an intractable conflict between Jews and Palestinians (or Arabs) for more than hundred years (Colsch, 2011:19; Gil-Shuster, 2011:1; Salomon, 2004:2). The Israeli case study has been selected in this study in order to identify relevant practical lessons that could be utilised in the envisaged peace education programmes in Zimbabwe in view of the obstinate political crisis that the country continues to experience.

Salomon (2011:46) suggests that like with other intractable conflicts, at the centre of the Israeli-Palestinian conflict in Israel are conflicting collective narratives, historical memories and severe inequalities between the strong and the weak. Maoz (2001:189) acknowledges "a significantly unequal distribution of resources between Jews and Palestinians in Israel with the Jewish majority having more access to social, political and economic resources." Halabi (2004:2) asserts that Arabs in Israel, like Africans in the United States of America, have been facing discrimination in all aspects of life including education. As a result, Jews and Arabs in Israel regard the 'other' as an 'enemy' and their relationships have been characterised by sporadic violence, hatred and dehumanisation (Gil-Shuster, 2011:1).

In response to the intractable conflict between Jews and Palestinians, peace educators have initiated a number of peace education interventions in Israel in order to encourage intergroup contact, dialogue and reconciliation (Biton and Salomon, 2006:167; Miller, 2005:176; Rosen and Salomon, 2011:136). In Israel like in Sri Lanka, peace education has been implemented in the context of an on-

going conflict involving direct, structural and cultural violence (Salomon, 2010:7). Ben-Porath (2006:61) points out that in the context of Israel, peace education has been focused on creating structured opportunities for intergroup contact and caring relationships. The main objective of peace education in this context is to build peace, security and coexistence between the adversarial groups (Minachi, 2011:176). According to Hayes, McAllister and Dowds (2007:454) peace education programmes in Israel have been informed by the contact theory which stresses that increased and sustained contact between conflicting groups can help in reducing hurtful attitudes and lessen racial and ethnic tensions. Through intergroup encounters, peace educators in Israel have been trying to establish harmonious relationships in order to overcome animosity between Jews and Palestinians (Ben-Porath, 2006:61).

In terms of the effectiveness of the peace education initiatives in Israel, Salomon (2004:22) points out that despite the on-going conflict between Jews and Arabs in Israel, participation in various peace education programmes in some cases have produced peace-promoting attitudes, perceptions and values. This is reinforced by findings from a study conducted by Biton and Salomon (2006:167) on the extent to which the collective narrative of a group in conflict and participation in a peace education programme affects youngsters' perceptions. In this study Biton and Salomon (2006:167) realised that peace education can help in reducing or diminishing tension between groups in conflict.

Despite the above, peace education efforts in Israel have been seriously undermined by the intractable conflict in the country (Bar-Tal, 2002:28; Colsch; 2011:10; Schimmel. 2009:54). In this environment, peace educators are facing hurdles such as “animosity, violence, fear and belligerence that cultivate a mentality of siege and threat which makes peace education an elusive matter” (Bar-Tal, 2002:28). As Salomon (2004:7) argues, a belligerent atmosphere for example can easily undercut any peace education attempt. It is from this background that Schimmel (2009:54) argues that despite numerous initiatives,

peace education programmes in Israel have made very limited progress in terms of addressing the mutually antagonistic attitudes of Arab and Jewish citizens of Israel. In agreement, Colsch (2011:10) notes that in spite of the numerous peace education programmes the conflict between the Palestinians and the Jewish Israelis has escalated. Ichilov, Salomon and Inbar (2005:302) point out that in spite of the numerous peace education initiatives, Israeli society is still characterised by great heterogeneity and wide rifts between Jews and Palestinians (Arabs) as the two groups continue to hold contesting views with regard to the foundations and existence of the state of Israel.

One of the practical lessons that surfaces from the Israeli case which is important to this study is that for peace education to be introduced in an environment with continual conflict such as Zimbabwe, it has to be supported by all members of society ranging from the ordinary people to the president (Bar-Tal, Rosen and Nets-Zehngut, 2011:25). As pointed out by Clarke-Habibi (2005:49), peace education requires political and communal will for it to produce desirable outcomes. According to Danesh (2011:22), peace education requires a supportive and committed superstructure in order to produce optimal results. In the case of Israel, Bar-Tal and Rosen (2009:245) argue that following the collapse of the peace process with the Palestinians in 2000 and the election of the right-wing government, peace education has been constantly discarded and frustrated in Israel. A major hurdle faced by peace educators is that Israel continues to lack official peace education policies (Zembylas and Bekerman, 2012:103). Peace education in Israel is being administered by non-governmental organisations and private colleges (Zembylas and Bekerman, 2012:103). The Israeli case study shows that peace education is difficult to implement in intractable situations because the prevailing sociopolitical contexts negatively impact on the messages such programmes will be trying to put across (Salomon, 2010:1). For example, Gordon (2012:396) argues that the Israeli school curriculum continues to place more emphasis on ethno-nationalism which makes

it very difficult for Jewish and Palestinian students to meet in learning institutions including schools, teachers colleges and universities.

Peace educators in Israel continue to face a number of huddles including direct, structural and cultural violence, different historical narratives and resistance from entrenched interests (Bar-Tal and Rosen, 2009:558; Salomon, 2010:2). It is thus important to introduce peace education programmes that promote reconciliation, collective forgiveness and healing (Bar-Tal and Rosen, 2009:558). Bar-Tal (2002:30) emphasises that effective peace education programmes can only be realised when there is societal agreement to implement it fully in schools and other learning institutions. The implication is that in order to develop a suitable peace education programme all members of the concerned society have to agree on the objectives and content to be dispensed (Bar-Tal, 2002:30).

The Israeli case further demonstrates that in persistent conflicts such as the one in modern day Zimbabwe, the conflicting groups will develop competing narratives that foster negative perceptions about the other and in the process exacerbating the conflict (Goldberg and Ron, 2014:3). As stated by Clarke-Habibi (2005:33), to overcome such conflicts it is essential to introduce peace education programmes that can transform people's worldviews from a conflict to a peace orientation. In the next section, the researcher briefly discusses the Northern Irish case.

2.7.2 The Northern Irish case

Northern Ireland is another case which is relevant to this research. Northern Ireland is an example of a case in which peace education has been introduced to deal with a persistent ethnic conflict involving the two main ethno-religious groups; Catholics and Protestants (Harris, 2004:7; Niens and Cairns, 2005:338; Tomovska, 2010:124). Topping and Evans (2005:376) point out that Northern Ireland has been riven with conflict between the Catholics and Protestants from

its inception in 1921 until the Belfast Agreement of 1998. Tomovska (2010:24) realises that prior to the Belfast Agreement of 1998, the relationship between these two communities has been characterised by animosity and a low intensity conflict. For example, in what became known as the Troubles from the late 1960s to the Belfast Agreement, the conflict in Northern Ireland involving paramilitaries, the local police and the British Army killed about 3700 people while over 40,000 were injured (Topping and Evans, 2005:376).

Salomon (2006:38) states that because the conflict in Northern Ireland has been unrelenting, peace education programmes have been utilised “to address collectively held and deeply entrenched beliefs about the other side in relation to the Catholic-Protestant conflict.” This explains why peace education in Northern Ireland is referred to as education for mutual understanding and is used to address the lingering conflict between Catholics and Protestants (Harris, 2004:7-8). In Zembylas, Bekerman and McGlynn’s (2009:410) view, peace education in Northern Ireland has been emphasised in order to promote reconciliation and forgiveness and facilitate the building of cohesive and integrative communities

According to Duffy (2000:16), peace educators in Northern Ireland have developed a number of initiatives ranging from holiday projects involving groups of Catholic and Protestant children, study courses in history and politics to various types of cross-community contact arrangements offered in both institutional and non-institutional settings. In institutional settings for example, peace education efforts in Northern Ireland have focused on integrated schooling as one mechanism for promoting peace and de-segregation between the Catholics and Protestants (Bush and Saltarelli, 2000:17; McGlynn, 2008:6). Integrated schooling has been encouraged in Northern Ireland as a long-term strategy aimed at cultivating peace through integration and mutuality than separation or isolation (Johnson and Johnson, 2005:277). In view of the perceived benefits of integrated schooling, in 1997 the government of Northern

Ireland passed legislation to establish and fund integrated schools through the Department of Education (Duffy, 2000:18).

The government of Northern Ireland has as well supported peace education initiatives through the compulsory introduction of Education for Mutual Understanding in both primary and secondary schools (Boyden and Ryder, 1996:54; Duffy, 2000:20; Hagan and McGlynn, 2004:244). Education for Mutual Understanding has been specifically developed in order to create a peaceful society through constructive conflict management and an appreciation of cultural diversity (Danesh, 2011:126). Danesh (2011:126) notes that Education for Mutual Understanding in Northern Ireland has helped in introducing “a language which allowed people to express their support for cultural pluralism and political dialogue.”

The above peace education initiatives have had positive and negative implications in Northern Ireland (Duffy, 2000:16). In their evaluation, Danesh (2011:125) and Knox and Quirk (2000:213) highlight positive impacts including national healing, reconciliation, tolerance and the promotion of a culture of peace in Northern Ireland. This line of analysis is supported by Bekerman, Zembylas and McGlynn (2009:2) who argue that peace education initiatives have helped in reducing bi-communal physical violence in Northern Ireland. Zembylas, Bekerman and McGlynn (2008:410) agree that integrated schooling in Northern Ireland has impacted positively on identity, out-group attitudes and forgiveness which have potential to heal the society fractured by years of conflict. In Duffy's (2000:18) assessment, peace education is now well established in a number of educational sectors in Northern Ireland.

On the contrary, Montgomery and McGlynn (2009:392) argue that deeply entrenched social norms continue to undermine peace education efforts and rifts continue to be reflected in many aspects of life including housing, education, sports and social values. In agreement, Danesh (2011:22) underline that despite

many years of curriculum innovation in peace education, the school system in Northern Ireland remains divided between Catholic and Protestant schools. Zembylas and McGlynn (2012:43) argue that polarisation of cultural and political groups continue in some parts of Northern Ireland despite the increase in peace education activities.

Scholars such as Hagan and McGlynn (2004:244) and McGlynn (2009:301) have questioned the effectiveness of integrative schooling in Northern Ireland. For example, Hagan and McGlynn (2004:244) maintain that integrative schools in Northern Ireland still cater for only a small percentage of children of compulsory school age. McGlynn (2009:301) provides evidence that “only six percent of the pupils of the population currently attend integrated schools.” It follows that the majority of the pupils in Northern Ireland learn in Protestant, Catholic or independent schools and thus negating the whole concept of integrated schooling (Duffy, 2000:22; McGlynn, 2009:301). Realities on the ground are that exponents of integrated schooling have faced resistance from entrenched interests and there is hardly any evidence of strong will from the conflicting groups to dismantle the existing segregatory system of schooling in Northern Ireland (Smith and McCully, 2013:4).

Polarisation on religious and political grounds has affected the implementation of peace education in higher education including teacher education institutions and universities (Carter, 2004:26; Smith and McCully, 2013:3). For instance, the area of teacher education which is supposed to facilitate and sustain peace education practices has not been effectively utilised in Northern Ireland (Richardson, 2008:6). Smith and McCully (2013:4) mention polarisation and little coordinated efforts at the national level to equip teachers with skills and knowledge that will enable them to teach peace and tolerance in schools. The teacher education programmes at the two university colleges offering the Bachelor of Education degrees (Stranmills and St Mary's) remains segregated along religious lines (Carter, 2004:26; Smith and McCully, 2013:4). Richardson (2008:6) claims that

teachers in Northern Ireland “attend separate schools, do their training in separate institutions and then go back to teach in separate schools.” Such conditions create limited opportunities for intergroup contact (Carter, 2004:26; Richardson, 2008:6).

The abovementioned shows that in Northern Ireland, there is still a significant need to address all the roadblocks if effective peace education programmes are to be realised (McGlynn, 2009:307). The Northern Irish case confirms Bar-Tal’s (2002:30) observation that peace education has to be a societal agreement. As pointed out by Salomon (2004:7), for peace education to produce desirable outcomes, it needs to be supported by key stakeholders such as politicians, journalists, teachers, students, parents and the public in general. In the case of Northern Ireland, the current teacher education curricula and policy need to be revised in order to facilitate the preparation of inclusive peace educators who will be able to teach in different communities (Richardson, 2008:6; Smith and McCully, 2013:5). This is important to the present study which critically reflects on how and why peace education needs to be introduced in the pre-service teacher education programmes offered in Zimbabwean teachers colleges as a strategy for building positive peace in Zimbabwe through the school system. In the following section, the Rwandan case study is presented.

2.7.3 The Rwandan case

In the researcher’s assessment, the Rwandan case study is pertinent since it illustrates an African initiative and that African systems are not immune to peace education programmes. This is relevant to the present research which critically examines the challenges and possibilities for introducing peace education in Zimbabwean teachers colleges. Peace education in Rwanda has been introduced to address an intractable interethnic conflict between the Hutus and Tutsis (Salomon, 2004:7). As emphasised by Staub (2009:248), prior to the 1994 genocide in Rwanda there has been intense conflict between Hutus and Tutsis

that led to a civil war. The Rwandan conflict has been prompted by socio-economic and political inequalities including the “discrimination and devaluation of the other” (Staub, 2009:249). Staub (2009:249) further explains how education for instance was used as a political tool for maintaining an unequal and unjust status quo prior to the 1994 genocide. The Rwandan case reveals that inequalities in all aspects of life contributed to the 1994 genocide in which between eight hundred thousand and one million Tutsis and moderate Hutus were killed (Dubois and Trabelsi, 2007:55; Johnson and Johnson, 2005:275; Staub, 2009:250).

As pointed out by Abebe, Gbesso, and Nyawalo (2006:11), the civil war and the 1994 genocide in Rwanda greatly influenced the new government to introduce peace education in order to promote peace, reconciliation and social cohesion. The peace education intervention has been seen as an important means for supporting post-conflict reconstruction, national unity and peace building in Rwanda (Hayman, 2004:1). Johnson and Johnson (2005:275) observe that in Rwanda, like in Sierra Leone, Somalia and Sudan, civil war has motivated educators to design peace education programmes to encourage peaceful co-existence between previously warring groups. Staub (2009:262) highlights that in response to the civil war and genocide, the Ministry of Education in Rwanda has made peace education and reconciliation mandatory in all schools. Efforts have been made to integrate peace education programmes in all institutions of learning in Rwanda (Abebe, Gbesso and Nyawalo, 2006:11).

King (2005:909) finds that in post-genocide Rwanda, the new government placed more emphasis on reforming the school curricula in order to cultivate a new and inclusive Rwandan identity. New curricula and reading materials for both primary and secondary schools have been developed to promote a culture of peace, non-violence, national unity and reconciliation (Abebe, Gbesso and Nyawalo, 2006:10; Fountain, 1999:17; King, 2005:913). The new school curriculum places emphasis on peace education themes such as national healing, conflict

resolution and critical thinking (Schweisfurth, 2006:701). Njoroge (2007:217) establishes that in post-genocide Rwanda, the school is regarded as an effective tool for positive social transformation and cohesion. To utilise education in the post-conflict peace building and reconstruction processes, the Tutsi-led government made efforts to provide equal educational opportunities in schools and related institutions of learning (Fountain, 1999:17; Staub, 2009:250).

In addition to the above, peace education programmes in Rwanda have been infused in both pre-service and in-service teacher education (Schweisfurth, 2006:700; Njoroge, 2007:215). For example, the peace education programmes at the Kigali Institute of Education are meant to reconstruct the teachers' psyche in the wake of the 1994 genocide so that teachers can play a critical role as new agents of peace and social change (Njoroge, 2007:217). These programmes have been introduced against a background that some of the teachers still serving in Rwandan schools have participated in the 1994 genocide as perpetrators and therefore needed to assume new roles as peace educators (Schweisfurth, 2006:700; Njoroge, 2007:217). Rwandan teachers are now expected to promote peace, solidarity, respect and care for others in their respective classrooms (Njoroge, 2007:215).

In order to complement the above efforts, peace education endeavours in Rwanda have been encouraged through extra-curricular activities including sport and physical education which have been used in schools as a means for cultivating skills and attitudes of peace (Fountain, 1999:21). Longman (2004:61) examines the role played by the National Commission on Unity and Reconciliation in facilitating civic education, mediating conflict, community reconciliation and annual national commemorations of the genocide in order to promote peace. Adult literacy classes with stories and poems on peace themes have been utilised to support peace education initiatives in Rwanda (Fountain, 1999:17). At the national level, strategies such as the use of seminars and national conferences that are broadcast on television and radio in order to

promote peace and social cohesion have been employed (Staub, 2009:262). Besides, Solidarity Camps involving young people from different ethnic groups for recreational and community service activities, peace campaigns, drama, song and peace campaigns have been emphasised by peace educators in Rwanda (Fountain, 1999:21).

In terms of peace education initiatives in Africa, Rwanda as suggested by Salomon (2004:7) and Staub (2009:262) becomes a rare case in which the previously dominated and oppressed group (Tutsis) supports peace education efforts at a national level. Salomon (2004:7) underlines that the Tutsi, who were the main victims of the 1994 genocide and are now in power have “initiated processes of reconciliation and healing, mobilising local councils, the media and the educational system towards that end.” Staub (2009:251) agrees that since the end of the genocide, the government has highlighted the importance of peace education in developing an ideology of unity that does not view Rwandans as Tutsis or Hutus but as one people. Hayman (2006:1) notes that peace education programmes have been used to promote national reconciliation and this is assisting Rwanda to transcend its history of conflict and discrimination and in building structures for long-term stability, security and prosperity. These achievements are important to the present study in that they provide evidence that peace education is workable and feasible in African settings.

In contrast, a major challenge of the Rwandan peace education initiative is that it has been operated in a negative peace environment which continues to undermine such efforts (Ali and Matthews, 2004:7; Longman, 2004:61; King, 2005:912). Civil war in Rwanda ended with the defeat of the government army by the Rwandese Patriotic Front, and as such there was no room for “a negotiated curriculum that includes minimum conditions of peace for all stakeholders” (Cardozo, 2008:26). In line with this, Longman (2004:63) states that the whole educational reform project in Rwanda followed a top-down approach and that the ordinary people especially the defeated Hutus were hardly consulted. Therefore,

in post-conflict Rwanda as in Sri Lanka, there continues to be an imposed peace, which is incompatible with major principles of peace education (Bar-Tal, Rosen and Nets-Zehngut, 2009:25).

Another area of concern highlighted by scholars is the reliance by the Tutsi-led government on authoritarian and coercive strategies which in practical terms contradict peace education endeavours (Longman, 2004:62). Longman (2004:62) and Staub (2009:262) point out that the Tutsi-dominated government continues to be authoritarian and is intolerant to dissent or diverse views. Weinstein, Freedman and Hughson (2007:52) assert that despite government policy statements that there is equal opportunity for all in Rwanda, discrimination continues as “the good jobs and the study opportunities go to the Tutsi.” Peace education as illustrated in the previous sections is incompatible with coercion, oppression, segregation, dictatorship and the institution of war in general. Njoroge (2007:221) elaborates that peace education requires respect for the *other* and cannot thrive where there are stereotypes and prejudices. Peace education according to Bush and Saltarelli (2000:v) will make little or no impact when delivered within political, socio-economic and educational structures that are fundamentally intolerant as those currently prevailing in Rwanda.

It is thus evident that in Rwanda, peace education is still facing a number of obstacles given that the government “has not even succeeded in creating a negative peace as armed opposition to it has continuously erupted” (Ali and Matthews, 2004:10). Longman (2004:62) maintains that the level of tension in Rwanda has remained high, positive peace remains elusive and that despite all attention to peace-building, Rwanda has made little progress in terms of building sustainable peace. In the researcher’s view Rwanda requires national peace education programmes that take on board the needs and interests of all sections of the Rwandese society. The interethnic conflict in Rwanda calls for peace education programmes that place more emphasis on reconciliation in order to

construct authentic peaceful relationships (Bar-Tal, Rosen and Nets-Zehngut, 2011:23).

Despite the weaknesses highlighted above, the Rwandan case is relevant to this study since it confirms the importance of introducing peace education in pre-service teacher education as a major starting point in developing a culture of peace in a country experiencing negative peace such as Zimbabwe. Moreover, the Rwandan case shows the need for peace education programmes that are inclusive and that promote authentic democratic dialogue among all actors and all people at different levels of society (Njoroge, 2007:221; Silva-Leander, 2008:1616). Rwanda further points up the importance of designing and introducing peace education programmes that address the structural causes of the prevailing conflict in order to establish positive peace (Silva-Leander, 2008:1616). Like the Israeli and Sri Lankan cases, the Rwandan case reveals that for peace education to succeed it needs to suit the specific socio-political context and deal with the socio-economic disparities and related injustices among the different groups of people in the society (Cardozo and May, 2009:216). In the next section the researcher presents and analyses the Sri Lankan case.

2.7.4 The Sri Lankan case

In Sri Lanka as in Rwanda, peace education has been introduced as a strategy for dealing with an intractable and ethnic conflict between the two main ethnic groups; the Sinhalese (Buddhist) majority and the Tamil (Hindu) minorities (Cardozo, 2008:4; Orjuela, 2003:195). The Sri Lankan conflict has a long history that can be traced from British colonial rule (Abeyratne, 2008:399; Bouffard and Carment, 2006:153). For example, Bouffard and Carment (2006:152) note that through a policy of divide and rule, Tamils became disproportionately represented in both the colonial administration and strategic professions such law, medicine and engineering. Abeyratne (2008:400), Bouffard and Carment

(2006:156) and Spencer (1990:2) cite discrimination in all aspects of life, unequal distribution of education and the unemployment and under-employment of the Tamils after independence as the main causes of the conflict between the Sinhalese and Tamils. Spencer (1990:1) observes that from independence in 1948 to May 2009 when civil war ended, Sri Lanka has been engulfed in violent conflicts because the successive governments have failed to resolve the grievances of the Tamil minority in a way that is acceptable to the majority Sinhala population.

The foregoing shows that as in Israel, Northern Ireland and Rwanda, peace education in Sri Lanka was introduced in order to address direct, structural and cultural violence (Cardozo, 2008:8; Hoeks, 2012:67; Srinivasan, 2009:41). An important dimension however is that unlike in the previous cases, peace education programmes in Sri Lanka have involved many actors including policymakers, school principals and teachers, nongovernmental organisations, religious institutions and international donors (Cardozo, 2008:7; Hoeks, 2012:7; Srinivasan, 2009:18). Such efforts have been complimented by a number of formal, non-formal and informal peace education initiatives (Cardozo, 2008:7; Hoeks, 2012:7; Srinivasan, 2009:18). For instance, a number of peace education initiatives have been supported by the government including policy formulation, curriculum revision, pre-service and in-service teacher training and the integration of peace education in all subjects offered in the school system (Cardozo and May, 2009:41; Thapa, Dhungana, Mahalingam, Conilleau, 2010:31). The Sri Lankan government through the Ministry of Education has introduced human rights and peace education into the school curriculum (Srinivasan, 2009:4).

Teacher education has moreover been recognised as a necessary approach in embedding peace education themes such as human rights, national cohesion, gender, the environment and key languages of Sinhalese, Tamil and English in schools (Cardozo, 2008:8). At pre-service levels, trainee teachers are equipped

with peace education skills of empathetic listening, democratic leadership, developing children's self-esteem and conflict resolution (Cardozo, 2008:22). Cardozo (2008:140) and Srinivasan (2009:41) point out that the training of teachers in human rights education and peace education has facilitated their implementation into the formal system of education in Sri Lanka including in schools, colleges and universities.

Authors such as Hoeks (2012:6), Thapa, Dhungana, Mahalingam, and Conilleau (2010:31) note that the Sri Lankan government, peace educators and non-governmental organisations have encouraged peace education through co-curricular activities, interethnic student exchange programmes, inter-cultural and inter-religious activities. Peace education programmes in Sri Lanka have as well targeted the adult population including government officials, religious and community leaders, journalists and NGO workers (Srinivasan, 2009:18). For example, in September 2005 the University of Bradford trained adult students from Kilinochchi (which was situated at the center of the conflict in Northern Sri Lanka) in conflict resolution and peace preparedness (Srinivasan, 2009:19).

Despite these efforts, there are disagreements among scholars on the effectiveness of peace education programmes in Sri Lanka. Cardozo (2008:14) for example argues that peace education has helped in promoting peace and the positive side of education in Sri Lanka as evidenced by the introduction of new textbooks, new teaching methods, and promotion of intergroup meetings, sport, art for peace and related activities. The positive side of education embracing intergroup encounters, conflict resolution, humanitarian education and the simulation of self-esteem are in Cardozo's (2008:14) view playing a crucial role in relation to peacemaking and peace building in Sri Lanka. Similarly, UNESCO (2001:5) highlights that teachers and principals have used the various peace education programmes to develop positive attitudes, cooperation, mutual respect, improved human relations in schools and related communities.

Peace education initiatives in Sri Lanka have however been undermined by a number of factors including language barriers, unequal distribution of teachers and educational materials, low salaries for teachers, stereotyping and hate curriculum in some parts of the country (Cardozo, 2008:10; Hoeks, 2012:70). Other obstacles to peace education activities in Sri Lanka mentioned by Cardozo and May (2009:209) are that the country remains heavily militarised and there have been efforts by the government to put restrictions on fundamental freedoms (including free speech) as evidenced by violent attacks on journalists and human rights activists. Like in Rwanda, the civil war was concluded through a military victory and peace remains fragile in Sri Lanka as the Tamils and Muslims continue to have low representation in cabinet (Hoeks, 2012:71). There is a negative peace environment in Sri Lanka, which creates limited opportunities and freedom for peace educators (Srinivasan, 2009:2).

Srinivasan (2009:18) asserts that while efforts have been made to introduce both human rights and peace education, there is still need to develop projects that specifically target young people within the Sri Lankan formal education system. Cardozo and May (2009:209) identify another deficiency in the Sri Lankan system in that not all national colleges including teachers colleges are integrating peace education in their regular pre-service and in-service programmes. According to Reardon and Cabezudo (2011:27), teachers “are the most essential component in the entire peace education process.” An important lesson that emerges from the Sri Lankan case study is that for peace education to be successfully introduced in conflict or post-conflict societies teachers have to be thoroughly trained in peace pedagogy (Cardozo and May, 2009:209; Srinivasan, 2009:18). Another issue surfacing from this case study is that for peace education to be effective in cultivating a culture of positive peace it needs to be introduced in all subjects “as part of the whole school approach” (Cardozo and May, 2009:206). In the researcher’s view, the Sri Lankan case shows that in introducing peace education in a negative peace environment such as Zimbabwe, there is need to place emphasis on such critical themes as

reconciliation, conflict resolution, forgiveness and human rights programmes in order to promote peacemaking and peace building skills and values that will transform it into a positive peace environment. The following section focuses on the case study of Bosnia-Herzegovina.

2.7.5 The case of Bosnia-Herzegovina

Bosnia-Herzegovina is another case that is relevant to this study because it illustrates the importance of developing and introducing a peace education programme which is based on a unity-based worldview which promotes basic human needs such as justice, security, equality and freedom for all (Danesh, 2006:68). In Bosnia-Herzegovina like in the earlier cases, peace education has been initiated to address an identity-based conflict involving the three main ethnic groups in the country; the Roman Catholic Croats, the Muslim Bosniaks and the Eastern Orthodox Serbs (Hacic-Vlahovic, 2008:72). The conflict was caused by what Blagojevic (2009:13) refers to as 'ancient hatreds' including religious separation, different historical narratives, competition over political and economic resources and political intolerance. Blagojevic (2009:13), Filipov, (2006:23) and Hacic-Vlahovic (2008:72) emphasise that relations between the three ethnic groups in Bosnia-Herzegovina began to deteriorate following the disintegration of the former Yugoslavia. For instance, in the referendum to determine the future of Bosnia-Herzegovina, while the Serbs wanted it to remain as part of Yugoslavia, Bosniaks and Croats voted for an independent country thus leading to armed confrontation (Blagojevic, 2009:17; Filipov, 2006:23; Hacic-Vlahovic, 2008:73).

Weinstein, Freedman and Hughson (2007:41) point out that like in Rwanda, Croatia, Kosovo and Montenegro, Bosnia-Herzegovina "experienced profound violence, ethnic cleansing and genocide during the 1990s." The Bosnia-Herzegovinian conflict from 1992-1995 which claimed the lives of more than 250,000 people and displaced half of the country's surviving population only ended with the signing of the Dayton Agreement in November 1995 (Blagojevic,

2009:13; Hadzovic and Gaub, 2008:85; Fischer, 2006:442). It was in this context that peace education was introduced in Bosnia-Herzegovina (Clarke-Habibi, 2005:41; Danesh, 2006:69). Peace education in this case was introduced in a negative peace environment with different forms of structural violence including extreme levels of poverty, insecurity, psychological trauma and social disorder (Danesh, 2006:69).

The Bosnia-Herzegovina case is however different from the other cases analysed in this section in that the peace education intervention was externally driven as it was initiated by international actors (Fischer, 2006:443). Clarke-Habibi (2005:43) and Danesh (2008:169) explain that the Education for Peace (EFP) programme that characterised peace education activities in Bosnia-Herzegovina was initiated by the EFP-International with the support of a grant from the University of Luxembourg and coordinated by officials from Landegg International University, Switzerland.

Although generated by external actors, the strategy that was used in implementing the peace education programme in Bosnia-Herzegovina is relevant in relation to the current study. For instance, there was adequate teacher preparation in peace education prior to the introduction of the subject in schools (Clarke-Habibi, 2005:43). Danesh (2011:105) states that all qualified teachers in Bosnia-Herzegovina in kindergartens, primary and secondary schools have been receiving in-service training in peace education. All prospective teachers prepared in universities have been receiving pre-service training in peace education themes such as the origins of violence, the healing and reconciliation processes (Danesh, 2011:105). Other critical stakeholders constituting the school community including support staff, students, parents and guardians as well received training in peace education (Clarke-Habibi, 2005:43; Danesh, 2011:105). The Education for Peace in Bosnia-Herzegovina programme embraced a number of themes meant to develop a safe and peaceful environment including conflict prevention and conflict resolution, democracy,

interethnic understanding, unity in diversity, human rights, and gender equality (Danesh, 2011:101; Makortoff, 2006:114).

In assessing the impact of the peace education programme in Bosnia-Herzegovina, Danesh (2008:168) emphasises that it has helped to create a culture of peace and a culture of healing in schools and communities. This view is supported by Clarke-Habibi (2005:34) who points out that the peace education programme in Bosnia-Herzegovina contributed to the transformation of the intrapersonal, interpersonal, intercommunity, and inter-institutional relations. Through this peace education programme, most people from different ethnic groups in Bosnia-Herzegovina were able to meet, mix, share experiences and develop friendships (Clarke-Habibi, 2005:46; Danesh, 2011:119). In Danesh's (2008:173) analysis, the peace education programme facilitated a process of national healing and reconciliation which were most pertinent in view of the challenges that had been created by the devastating civil war. This is important to the present study cognisant that modern day Zimbabwe continues to face challenges in developing plausible strategies for national healing, reconciliation and peace building in the wake of the persistent political and socio-economic crises the country has been experiencing particularly from the year 2000.

The peace education programme in Bosnia-Herzegovina according to Clarke-Habibi (2005:48) and Danesh (2011:119) greatly contributed to the transformation of the entire society as it promoted dialogue, new intercommunity relations and peaceful coexistence. Danesh (2007:147) asserts that the Education for Peace programme is one of the peace education programmes that have been accepted by the three dominant ethnic groups in Bosnia-Herzegovina and their respective educational authorities. Clarke-Habibi (2005:46) argues that the peace education programme greatly influenced teachers to abandon dominator models of teaching and now utilised democratic and peaceful methods and new curricula. Danesh (2008:173) acknowledges that the peace education programme in Bosnia-Herzegovina has achieved positive results among teachers

and students and on the families of participants. Peace education has helped Bosnia-Herzegovina to sustain the peace process for close to two decades, thus eliminating chances of returning to violent conflict partly because of the peace education programme (Danesh, 2011:105).

On the other hand, scholars such as Blagojevic (2009:21), Fischer (2006:442) and Weinstein, Freedman and Hughson (2007:52) argue that both the Dayton Agreement that ended civil war in Bosnia-Herzegovina and the Education for Peace programme have imposed a negative peace in that country. A study on the role of education in post-conflict societies conducted by Weinstein, Freedman and Hughson (2007:52) shows that despite the signing of the Dayton Agreement and the introduction of the Education for Peace programme in Bosnia-Herzegovina, divisions still exist as reflected in separate schools and curricula for the different ethnic groups. The situation is further aggravated by societal resistance to integrated schooling and continued ethnic mistrust in some parts of Bosnia-Herzegovina (Blagojevic, 2009:21; Fischer, 2006:442; Weinstein, Freedman and Hughson, 2007:52).

In line with the preceding, Herman, Galasty and Robertson (2005:iii) aver that Bosnia-Herzegovina remains a deeply divided society because “ethnic and religious differences persist combined with deep-seated war-spawned grievances.” Some political and religious leaders continue to use hate language and thus reflecting that the society has still a long way to go in terms of healing and reconciliation (Herman, Galasty and Robertson, 2005:iii). Fischer (2006:442) concludes that Bosnia-Herzegovina continues to face challenges because it experienced an internationally imposed transformation that did not allow the local people “to take charge of their destiny.”

However, in spite of the abovementioned shortcomings, the Bosnia-Herzegovina case is relevant to the present study because it demonstrates the importance of an integrative approach in peace education initiatives which entails that principles

of peace need to be introduced in every subject offered in the school, college or university (Clarke-Habibi, 2005:41). The integrative approach is critical for the envisaged peace education programmes in pre-service teacher education programmes in Zimbabwe since it emphasises that for peace education to make an impact in institutions of learning, it needs to be an integral part of the management philosophy and not to be restricted to the classroom or lecture theatre (Clarke-Habibi, 2005:41; Danesh, 2006:74). Another crucial lesson from the Bosnia-Herzegovina case study is that when school teachers receive systematic and reflective training in peace education they will embrace it as a way of life and introduce it into the daily lessons of their respective subject areas (Clarke-Habibi, 2005:44). This is in line with the main objective of this study; to critically examine the reasons for introducing peace education at pre-service teacher education colleges in Zimbabwe. The next section focuses on the case study of Sweden.

2.7.6 The Swedish case

In this study, the Swedish case has been selected in order to illustrate that peace education is required in all societies including those presumed to be relatively peaceful. According to Hakvoort (2010:289), Salomon (2002:6) and Thelin (1991:13), Sweden is an example of a relatively peaceful and democratic country in which war elements hardly exist. This state of affairs has been partly as a result of peace education initiatives (Andersson and Zaleskiene, 2011:474; Bjerstedt, 1988:30; Thelin, 1996:96; Johansson, 2011:15).

Andersson and Zaleskiene (2011:474) point out that peace education in Sweden has its roots in the history of peace movements in the 19th and 20th centuries although it was given more impetus by security concerns in the 1980s. Thelin (1996:95) states that in Sweden like in the United States of America, the Cold War and the arms race that accompanied it in the early 1980s “provoked a deep fear of a potential war of annihilation.” As a result, from the 1980s the peace

movement in Sweden grew stronger and peace education became an established concept involving many schools, teachers and students (Thelin, 1996:96).

Peace education has produced positive results in Sweden because it has been initiated and supported by the central state school authority and thus becoming an important aspect of government policy (Bjerstedt, 1988:30; Thelin, 1996:96; Johansson, 2011:15). Through policy directives, the Swedish government has been able to influence the implementation of peace education programmes at different levels of society (Johansson, 2011:15). Bjerstedt (1988:30) acknowledges that the National Board of Education which is the central state school authority has been playing an instrumental role in developing curricula, learning materials and policy documents to guide the implementation of peace education in Swedish schools. Evidence of government commitment to peace education efforts is further reflected in the Swedish Education Act 1 Chapter 2 which states that:

the school's entire organisational set-up (social and academic activities) shall be formed in concordance with basic elementary democratic values. Each and every individual who works within the school-place shall encourage respect for our mutual environment. Those who work in the school-place shall specifically promote equality between the sexes and actively prevent all forms of bullying and racism (Salomon, 2002:294).

Hakvoort (2010:293) notes that the Swedish National curriculum prescribes that the school shall be used as an important mechanism to promote empathy and understanding for others from diverse backgrounds. Strategies for promoting peace education initiatives in Sweden have included curriculum reform, teacher training, the development of new textbooks and related learning materials, and the use of national radio and television (Bjerstedt, 1995:4; Johansson, 2011:16).

Bjerstedt (1995:3) points out that the Schooling for Peace project has played an instrumental role in developing peace education materials for teachers including manuals and new textbooks. Peace education in Sweden has permeated all sections of society as it involves state and non-state actors and peace movements including Teachers for Peace, Doctors for Peace, Librarians for Peace, Policemen for Peace and Engineers for Peace (Johansson, 2011:15).

Andersson and Zaleskeiene (2011:474) observe that to further promote peace education efforts in Sweden, the government has legislated anti-bullying and anti-discrimination laws. In the Swedish context therefore, peace education has been implemented in education institutions and other in-formal and non-formal settings to promote peace, diversity, human rights and conflict resolution (Salomon, 2002:294; Andersson and Zaleskeiene, 2011:474). In Sweden, peace education has been used to develop citizenship that supports democratic institutions and governance that guarantee a peaceful society (Bjerstedt, 1988:31; Hakvoort, 2010:289; Johansson, 2011:15). This means that the school system has been used to nurture democratic and peaceful values (Bjerstedt 1988:31; Hakvoort, 2010:289; Johansson, 2011:15; Salomon, 2002:294). Peace education efforts in Sweden have focused on preventive and nonviolent strategies including peer mediation and conflict resolution (Salomon, 2002:295).

In the researcher's view therefore the Swedish case is pertinent because it demonstrates that sustainable peace can be cultivated and maintained through the schools system. As established in the Swedish case study, schools need well-trained teachers with the ability and creativity to model and teach peace to the students and as a result necessitating the introduction of peace education in pre-service teacher education. This is in line with the purpose of this research; to critically examine the reasons for introducing peace education in pre-service teacher education in Zimbabwean teachers colleges in order to establish the foundations for positive peace in Zimbabwe.

The Swedish case study further illustrates that peace education can only pay dividends when it becomes a societal agenda and supported by all sections of the concerned society (Bar-Tal, 2002:31). The significance of this to the present research is that if peace education is to be successfully introduced in Zimbabwean teachers colleges, it has to be supported by all people at different levels of society including politicians, college administrators, lecturers, student teachers and parents. In the following section the researcher examines the case of the United States of America.

2.7.7 The case of the United States of America

In the context of the United States of America, Harris and Howlett (2011:20), Johnson and Johnson (2005:275) and Stomfay-Stitz (2008:3) point out that the need for peace education has been heightened by the horrors of World War II, opposition to the Vietnam War, the civil rights movements, opposition to the arms race in the 1980s, the terrorist attack on the World Trade Center and the Pentagon in September 2001 and violence and racial discrimination in schools and society in general. According to Harris and Howlett (2011:44) and Johnson and Johnson, (2005:275), increased incidences of violence in schools has greatly influenced educators to develop preventive measures in order to ensure safe teaching and learning environments in the United States of America.

In order to address such forms of violence as shootings, prejudice, bullying, rape, sexual assault, thefts and ethnic, racial and religious hatred, specific peace education programmes have been designed and implemented in the United States of America (Harris, 2001:1; Harris and Howlett, 2011:44). Harris and Howlett (2011:44) point out that in 2010 “three percent of sixth through 12th graders, approximately 800,000, carried a gun to school” and both school staff and students have been targets of this violence. Concerns over other forms of structural violence such as poverty and economic exploitation of the minority have influenced the development of different peace education initiatives in the

United States of America (Carter, 2004:28). Peace education programmes in the United States of America have therefore placed more emphasis on conflict resolution techniques in order to reduce or eliminate violence, discrimination and prejudice and increase tolerance in schools and communities (Mayton, 2009:116).

Harris (2008:4) asserts that peace educators in the United States of America like in New Zealand have focused on violence prevention and reduction education that are aimed at developing resilience skills among the young so that they avoid drugs and violence in interpersonal relations. Najjuma (2011:57) notes that concerns about increased interpersonal violence have greatly influenced American peace educators to focus much attention on conflict resolution. Conflict resolution education has thus been integrated in almost all schools in the United States of America in order to train conflict resolution experts and peer mediators that contribute to the establishment of safe learning environments and peaceful communities (Harris and Howlett, 2011:22; Jones, 2006:193; Stomfay-Stitz, 2008:6).

In their evaluation of the impact of conflict resolution and peace education in the United States, Carter (2004:30) and Harris and Howlett (2011:38) highlight that these programmes have greatly contributed to peacemaking and peace building skills and attitudes critical in addressing interpersonal conflict and aggressive behaviour in schools and related learning environments. Boyden and Ryder (1996:53) agree that conflict resolution programmes including peer mediation have helped members of school communities to develop and share some common norms and strategies for dealing with violence and conflict in schools and communities in the United States of America. This is reinforced by a study of several primary schools in the United States of America conducted by Harris and Callender (1995:142) which reveals that schools that used peace education curricula had students who were “more tolerant, compassionate, expressive of feelings, and caring than students in similar control classes.”

In spite of this, Ardizzone (2002:21) contends that while peace education has been introduced in the United States over the years, there is a great deal of resistance by entrenched interests on peace pedagogy that challenges dominant structures and institutionalised oppression. Ardizzone (2002:21) clarifies that very few formal school settings support peace education in the United States “and those that do focus mainly on conflict resolution; often ignoring the critical transformative pedagogy necessary for peace”. Similar to Israel, peace education efforts in the United States of America have been frustrated by the lack of an official curriculum (Carter, 2004:24). There is no centralised educational authority in the United States which makes it extremely difficult to coordinate national peace education programmes and this explains why most peace educators act independently (Harris and Howlett, 2011:34).

Another area important in peace education practices that has not been fully utilised in the United States of America is that of teacher education (Carter, 2004:24). For instance, while there are over two hundred colleges and universities offering peace studies programmes in the United States of America, only two teacher preparation institutions; Teachers College at Columbia University and the School of Education at the University of Cincinnati provide comprehensive peace education (Harris and Howlett, 2011:50). Harris (1999:68) makes another observation that most courses that specifically deal with peace education in the United States are only offered to graduate teachers acquiring in-service credits.

Against the above background, Harris and Howlett (2011:45) highlight that existing peace education programmes in the United States are failing to bring desirable outcomes as such forms of violence including school shootings, discrimination and prejudice continue unabated in some schools and communities. In addition, Mirra (2008:1) argues that the rise of militarism in the United States society at the beginning of the twenty-first century demonstrates that peace education is not making an impact in that country. In agreement,

Harris and Howlett (2011:46) point out that while peace educators have developed curricula to promote a less aggressive mentality at the national level in view of the terrorist attacks in 2001, the United States government has embarked on a series of wars including in Iraq, Afghanistan and Libya.

According to Danesh (2008:157), peace education is most successful and lasting when it cultivates peaceful behaviour at the intrapersonal, interpersonal and societal levels. Stokes (2002:10) affirms that “the environment in which peace education takes place needs to model the goals of peace education.” In the researcher’s view therefore, the United States of America case illustrates that there is still a significant need for realigning national and international policy with the main goals of peace education which emphasises the abolition of war, renunciation of violence in all its manifestations and the establishment of social justice at the micro and macro levels. As stated by Harris and Howlett (2011:22), “peace educators aim to educate students about peacemaking and the nonviolent strategies to create a more just world.” In the context of the present research therefore, the case of the United States of America shows the importance of designing and introducing peace education programmes that promote a peaceful nation which pursues a peaceful agenda at home and in international affairs. Peace education aims to address violence in all its manifestations at the personal, interpersonal, national and international levels and to be judged as successful it must contribute to peaceful behaviour at all these different stages (Danesh, 2008:157). For the purposes of this study therefore, it will be prudent to develop and introduce a broader, critical and reflective peace education curriculum that teaches students “not only the causes of conflict, violence and war and the ways of preventing and resolving them, but also the dynamics of love, unity and peace at individual, interpersonal, intergroup and universal levels” (Danesh, 2006:62). In the following section a summary of the lessons learned from the seven case studies is presented.

2.7.8 Lessons learned from the case stu

One of the practical lessons that emerges from the selected case studies is that peace education is implementable in all societies including those experiencing conflict, post- conflict and relatively peaceful societies. For instance, peace education has been introduced in a region of ongoing conflict such as Israel, in post- conflict states including Northern Ireland, Sri Lanka, Rwanda and Bosnia-Herzegovina and in a stable society such as Sweden. This is important to the present study because it means that peace education has a place in all areas of the world including Zimbabwe and can be adaptable to different contexts (Waldorf, 2007:7). As pointed by Salomon (2002:4), in order to design appropriate peace education programmes it is important to have a clear understanding of the type of the conflict to be addressed.

The case studies examined in this section in addition illustrate that peace education in both intractable and interethnic conflicts, faces a number of roadblocks including strong negative feelings toward an opponent, different historical narratives, severe inequalities and discrimination (Salomon, 2010:1). Despite these challenges, Johnson and Johnson (2005:277) maintain that peace education is much needed in such circumstances in order to promote societal reconciliation. Intractable conflicts need to be systematically addressed because they cause a lot of suffering to the engaged societies and they pose a constant threat to the international community at large (Bar-Tal, Rosen and Nets-Zehngut (2011:21). Kupermintz and Salomon (2005:294) note that in order for peace educators to succeed in intractable and interethnic conflicts, they must deal with the root causes of such conflicts including entrenched collective narratives, deeply rooted historical memories and societal beliefs. Bar-Tal (2002:30) points out the need for making peace education part of official policy in order to make it legitimate and acceptable to all citizens. The Swedish case for example demonstrates the benefits of making peace education part of national policy as

this has helped the country to create and maintain a more peaceful society (Hakvoort, 2010:289; Johansson, 2011:15).

On the other hand, the case of Bosnia-Herzegovina illuminates that truly effective peace education can only take place in the context of a unity-based worldview, a culture of peace, a culture of healing, and when peace education constitutes the framework for all educational activities in a given society (Danesh, 2006:56). The implication of this is that the development and implementation of successful peace education initiatives is dependent upon the transformation of mindsets from conflict-based to peace-based worldviews (Clarke-Habibi, 2005:41; Danesh, 2006:58). This agrees with Bar-Tal, Rosen and Nets-Zehngut's (2011:25) observations that "peace education with its direct goals to establish peace can evolve when there is at least well-publicised and open movement toward conflict resolution that includes negotiation with the rival."

Finally, from the case studies it can be reasoned that peace education needs to be guided by a specific theoretical framework in order to achieve its objectives. For example in Bosnia-Herzegovina the Education for Peace programme has been informed by Danesh's (2006:55) integrative theory of peace. In Israel and Northern Ireland, the contact theory has been used to promote better relations in schools and communities (Hughes and Donnelly, 2006:79).

In the following, the researcher explores strategies for implementing peace education that have been used in different conflict settings in order to determine their usefulness to the Zimbabwean setting.

2.8 IMPLEMENTATION OF PEACE EDUCATION

Scholars such as Albert and Albert (2008:12), Bodine and Crawford (1998:61) and Stokes (2002:10) point out that peace education can be introduced in formal, in-formal and non-formal settings through direct instruction, integrating peace

education in the existing curricula, introducing mediation programmes or initiating peaceable classrooms and peaceable schools. Peace education can be introduced in different ways in schools, colleges, homes, communities, churches and workplaces (Johnson and Johnson, 2009:232; Stokes, 2002:61). In Bar-Tal and Rosen's (2009:559) analysis however, the most prominent approaches for implementing peace education are the school and the societal approach.

The school approach to peace education as highlighted by Bar-Tal (2008:2) views the school system as a major agent of socialisation and in this context the focus is on utilising the school in order to transform the conflictive intergroup relations within society. This approach is based on the assumption that the school is one of the key agencies of socialisation and hence the introduction of peace education in schools will influence behavioural changes on students, teachers and parents and eventually have a ripple effect on the entire community (Bar-Tal and Rosen, 2009:559). The school approach in addition emphasises the formal training of teachers, development of peace education curricula, writing new textbooks and promotion of conducive and peaceful teaching and learning environments in order to formally initiate peace education in schools (Bar-Tal, Rosen and Nets-Zehngut, 2011:24; Fitzduff and Jean, 2011:7).

Bar-Tal, Rosen and Nets-Zehngut (2011:24) point out that the school approach is based on the expectation that schools are the key institutions society can formally, purposely, and extensively use to achieve the overarching goals of peace education. This is because schools have the mandate, the legitimacy, the means and the enabling conditions to implement educational interventions such as peace education (Bar-Tal, Rosen and Nets-Zehngut, 2011:24). This argument is reinforced by Bar-Tal (2008:2) who suggests that since schooling takes place in the formative years, the possibilities for involving large numbers of children and adolescents are so high and hence their participation in peace education will make a huge societal change.

The societal approach on the other hand is not limited to the school system but is more concerned about changing the collective narratives of society at large in order to promote peace education (Bar-Tal and Rosen, 2009:559). This approach is based on the assumption that in order to make a significant impact in particular society, peace education implementation needs to involve all sections and institutions of society including political, social, cultural facets (Bar-Tal, 2008:3). The societal approach to peace education places more emphasis on the socialisation and persuasion of all members of society in order for them to support the peace education efforts (Bar-Tal and Rosen, 2009:559). In justifying the utilisation of the societal approach, Salomon (2010:2) underscores that “if peace education programmes are to have any lasting effect, they must go beyond influencing the minds of a few participants and affect the social ethos.”

In view of the foregoing, the researcher argues that while the societal approach to peace education entails a broader perspective; its exponents are not very forthcoming on how peace education can be implemented in the initial stages in a given conflict setting. This is unlike the school approach which targets formal institutions and in this setting peace education will be planned, controlled and put into practice systematically (Bar-Tal, 2008:2). The researcher contends that the school approach to peace education is the best option for Zimbabwe. To provide more rationale for this approach, the researcher examines the role of schools in the initiation of peace education in the next section.

2.8.1 The role of schools in peace education

Schools are considered to be an important aspect of peace education initiatives (Bar-Tal, 2008:2; Dze-Ngwa, Ayafor and Agborbechem, 2009:iii; Harris and Morrison, 2003:3; Johnson and Johnson; 2005:275). As suggested by Reardon and Cabezudo (2011:16), there is consensus among peace educators in different conflict environments that peace education needs to be embedded in the school curricula if it is to produce optimal results. Isaac (1999:5) believes that schools

are vital in peace education initiatives because they comprise part of the formal system through which most or all citizens pass. DeMulder, Ndura-Ouédraogo and Stribling (2009:43) concur that schools are the most important locations through which large-scale changes can occur. These views are consistent with Mahatma Gandhi's statement that "if we are to reach peace in this world we shall have to begin with children" (Johnson and Johnson, 2009:223).

Schools are regarded as influential socialising institutions that shape and transmit critical values, behaviours and beliefs (Bar-Tal, 2002:27; Isaac, 1999:5). In Navarro-Castro and Nario-Galace's (2010:2) interpretation, schools have the capacity to educate all those who constitute the school community in the art of peaceful and sustainable living. Basing on peace education research in South Africa, Dovey (1996:144) realises that schools are the most central and obvious channel through which peace can be introduced in a given society. Findings from a study on the role of peace education in Cameroonian school conducted by Dze-Ngwa, Ayafor and Ageborbechem (2009:23) substantiate the fact that the school system is the most dependable channel through which peace education should be enhanced in order to promote peaceful coexistence among all members of society. The implications of these observations are that schools are important transmitters of peace since they have the capacity to examine and change the unjust societal norms (Bercaw and Stooksberry, 2004:3; Hantzopoulos, 2011:225). The bigger picture that emerges from the related literature as articulated by Johnson and Johnson (2005:284) is that schools are critical in peace education initiatives because they "provide a setting where peace may be lived and experienced, not just talked about."

One of the reasons put forward by Danesh (2008:3) pertaining to the role of schools in peace education initiatives is that schools are inhabited by children and youths who can play a central role in peace building efforts. Fischer (2001:7) points out that compared with the victims or perpetrators' generations, young age groups are generally more receptive and more willing to learn new dispositions

that promote peace. Danesh (2003:3) agree that children and the young are the primary enablers of social change. This argument is supported by Rosen and Salomon (2011:13) who believe that children and adolescence can play a critical role in peace education activities because “they are still in the process of forming norms and ideas and have not yet completely absorbed the culture of conflict surrounding them.” In line with this, findings from a study by Hariram (2003:3) in South African schools suggest that children who receive peace education instruction by and large subscribe to peace-promoting values and perceive violence as an undesirable option. This reflects that schools play an important role as platforms for peace education efforts (Hantzopoulos, 2011:225).

The preceding shows that that if children and the young are afforded a peaceful climate in the schools, they will naturally embrace the spirit of peace (UNESCO, 2005:10). In Zimbabwe, the researcher anticipates that all primary and secondary schools in the ten provinces of the country can greatly contribute to the peace education mission through its integration in their existing curricula. As noted by Fischer (2001:7), it is important to introduce peace education in schools in all countries including Zimbabwe “in order to harness young people’s creativity and minimise their destructive potential.”

Authors such as Bar-Tal, Rosen and Nets-Zehngut (2011:24), Mishra (2011:203) and Pandey (2011:5) emphasise that one of the most important things to be done in the implementation of formal peace education in schools is to train teachers to be peace educators. Pandey (2011:5) illuminates that teacher education is closely related to school education. The argument is that developments and changes in both education sectors will have a direct bearing on the quality of the entire system of education (Pandey, 2011:5). Jabbour (2012:12) concurs and states that since it is the responsibility of teachers to inculcate values of peace to the current and future generations, it is necessary to educate them in peace education. Peace education requires the services of quality teachers for it to be effectively implemented in schools (Ezema and Ezema, 2012:3). As illustrated in

the next section, it is therefore necessary to equip teachers at pre-service levels with the requisite knowledge, skills and values in peace education so that they can successfully dispense it in schools.

2.8.2 The importance of pre-service teacher preparation in peace education

Hantzopoulos (2011:2250) points out that for peace education programmes to succeed in schools several school structures have to support its implementation and dissemination. In line with this, Srinivasan (2009:2) and Wiggins (2011:230) report that effective peace education requires well educated teachers, curriculum reform, supportive classroom environments, and administrative and community or societal support. For the purposes of this study pre-service teacher preparation in peace education is considered to be essential in determining how teachers learn and succeed in real classroom and school situations (Pandey, 2011:3). The researcher argues that since teachers are at the center of any significant and successful development in schools (Reardon, 2001:138); their training in peace education can facilitate the introduction of the subject in primary and secondary schools in Zimbabwe. This means that peace education needs to be made a compulsory subject for all prospective teachers and an integral part of the Zimbabwean teacher education curricula. Ssenkumba (2010:4) suggests that the introduction of peace education in teachers colleges “can initiate a culture of peace on a systematic basis, starting in teachers colleges and emanating in the schools and communities.”

Teachers need thorough preparation at pre-service levels because in Nasser and Abu-Nimer’s (2012:2) view, they hold the key to unlock fixed conflictive attitudes and behaviours that the learners may have inherited from their parents. Pre-service teacher preparation is vital in relation to peace education practices because it is the first step in teacher professional development (Pandey, 2011:3). Participants (including parents, teachers and students) in a study carried out by

Tyler, Bretherton, Halafoff, and Nietscke (2008:352) in Vietnamese primary schools agreed that the starting point for the introduction of peace education should be teacher training. The implications of this study are that “by starting with teachers there is a flow-on effect to parents, children and other members of the community” (Tyler *et al*, 2008:352).

The above is corroborated by Bajaj (2011:211) who underscores that pre-service teacher training in peace education is fundamental to the process of teacher development and transformation. Implied is the fact that teachers need capacities and skills that will enable them to dispense peace education to students in schools (Reardon, 2001:138; Ssenkumba, 2010:29). Paul (2010:150) writes that “empowering teachers’ peace efficacy and pedagogy is very important in peace education initiatives.” It follows that pre-service teacher training in peace education is fundamental as it enables prospective teachers to acquire skills that will help them to equip students with competencies and values needed in building lasting peace (Johnson and Johnson, 2005:275). In discussing the role of pre-service teacher education, Chen (2006:333) notes that it offers beginning teachers opportunities to develop a solid knowledge base of the subject matter which is needed for providing quality learning.

Bartlett (2009:41) shares the same sentiments and argues that pre-service teacher training in peace education is required in order to produce knowledgeable and highly qualified teachers. There is therefore a huge need for improving teacher capacity and reorienting their pedagogical approaches (Fitzduff and Jean (2011:7). Basing on experiences from Sri Lanka, Cardozo (2008:9) argues that thorough preparation and support of all teachers and the wider school staff is essential in order to stimulate the introduction of effective peace education programmes. Similarly, drawing from experiences with the Education for Peace programme in Bosnia and Herzegovina, Clarke-Habibi (2005:46) concluded that once teachers and students are equipped with key peace education principles, their approach to teaching and learning

systematically changes and their perceptions of self, others, and the world around them will be totally transformed. This provides evidence that pre-service teacher education is an important catalyst for social change (Bercaw and Stooksberry, 2004:9).

Maxwell, Enslin and Maxwell (2004:118) point out that if peace education is to become an essential aspect of the peace building process, then teachers have to be methodically trained in it. Pandey (2011:2) agrees that teachers are the greatest assets of any education system who “stand in the interface of the transmission of knowledge, skills and values.” In Gramsci’s (1971:23) formulation therefore, teachers are the organic intellectuals with the capacity to influence changes in society. Teachers have an important role to play in the construction of peaceful societies because they help to influence the important values and beliefs of the students (Harris and Morrison, 2003:3). Bajaj (2011:209) adds that teachers play an essential role as the messengers, models and mediators of instruction in schools. This clearly highlights that for teachers to be effective, they require a special level of pedagogical skills and expertise to introduce peace education in schools (Bar-Tal, 2002:33). In light of this, Bjestedt (1994:4) emphasises that if teachers are not equipped with peace education possibilities and procedures at training stage, they will not do a high-quality job as peace educators.

The significance of the above is that pre-service teacher education is an important aspect of the peace building enterprise (Miller and Ramos, 2000:5). As underlined by the European Trade Union Committee for Education (2008:12), teacher education remains the bedrock of any education system. This illustrates that teachers are important in relation to peace education initiatives since they have the capacity to influence students from different sides of the conflict to contribute to the peacemaking and peace building processes (Tidwell, 2004:469). Johnson and Johnson (2005:275) augment these viewpoints by stressing that the preparation of teachers in peace education enables them to provide their

students with competencies and values needed in building and maintaining peace at the individual, family, community, society and international levels.

The researcher, therefore, contends that the existing teachers colleges (eleven for primary and three for secondary teacher training) that offer pre-service teacher education programmes in Zimbabwe (Auala, 2003:1), can be used to introduce peace education in both teachers colleges and schools in the country. The importance of preparing local teachers in peace education is underlined by Tidwell (2004:466) who states that “peace educators should not be parachuted into a conflict zone.” According to the National Report on the status of Education in Zimbabwe (2008:13) in 2007 primary teachers’ colleges had an enrollment of 14,323 while the secondary teachers’ colleges’ enrollment was 3,798. These figures in the researcher’s assessment indicate the potential that Zimbabwean teachers colleges have in influencing peace education practice in Zimbabwe.

With national policy stipulating that there should be at least one teachers college in each of the country’s ten provinces (National Report on the status of Education in Zimbabwe, 2008:13); it is possible that teacher education will continue to be one of the greatest components of higher education in Zimbabwe. It is therefore the contention of the researcher that the existing teachers colleges in Zimbabwe need to introduce peace education in their respective curricula in order to produce peace educators to be deployed in Zimbabwean primary and secondary schools. In the following section, the researcher gives a summary of the key issues discussed in this chapter.

2.9 CONCLUSION

In this chapter the concepts of peace and peace education were discussed in order to have a clearer understanding of what they really mean so as to guide the current study. The review of related literature in this chapter shows that there are no consensus definitions of the concepts of peace and peace education (Biton

and Salomon, 2006:167; Reardon, 1988:ix; Salomon, 2002:3; Sommers, 2001:4). Peace as pointed out by Klein (2007:188) is difficult to define and teach because it has been highly politicised. The review of related literature in this chapter however validated the fact that despite the lack of a consensus definition of peace, there is convergence in the literature that peace permeates all aspects of life including economic, social, political, religious and cultural spheres.

The chapter further highlighted attempts made to conceptualise peace education although there is still controversy and lack of consensus on what it is and on what its main purpose needs to be (Harris and Morrison, 2003:114). As highlighted in the literature review, this lack of definitional clarity has been identified by a number of scholars as a major obstacle in the institutionalisation of peace education in different circumstances (Björstedt, 1994:4; Salomon, 2004:2; Ssenkumba, 2010:18). Moreover, there is no consensus among peace educators as to the type of peace education applicable to different conflict contexts (Björstedt, 1994:4).

In spite of these challenges, existing literature shows consensus among scholars and practitioners that peace education is the cornerstone for the culture of peace (Cardozo, 2008:31). Amadio (2002:4) sees peace education as an essential aspect of peace, security and stability. Peace education has been used as a major tool for achieving reconciliation and lasting peace within societies that have been involved in intractable conflict (Ross, 2009:136). As illustrated in this chapter, peace education can be regarded as education for the common good at both the micro and macro levels as it aims to create a world at peace by promoting core values that are consistent with the culture of peace.

Another area addressed in this chapter was that of goals and aims of peace education. The discussion of peace education goals and aims in this chapter revealed that peace education's overarching objective is to create a culture of positive peace through education (Albert and Albert, 2008:12). This explains why

peace education consists of a number of subfields that have evolved from different parts of the world as peace educators respond to different forms of violence in different conflict settings (Bar-Tal, 2002:29; Mayton, 2009:117; Salomon, 2002:4). The case studies examined in this chapter, however helped in illustrating that despite the different subfields, peace education is workable in formal, informal and non-formal settings in all countries (Albert and Albert, 2008:12).

While peace education is implementable in different settings, the literature review and particularly the case studies in this chapter showed that effective peace education programmes have to be aligned to the peace problems in a given setting (UNESCO, 2005:9). A related issue stressed in this chapter is that effective peace education has to be delivered using active, dialogic, participatory and peaceful pedagogy (Bartlett, 2009:108; Eisler, 2001:2; Finley, 2004:273; Reardon and Cabezudo, 2011:70). Najjuma (2011:58) identifies broad consensus among scholars and practitioners that peace education needs to be delivered through pedagogies that stimulate reflective and critical dialogue. This entails that peace education requires cooperative and interactive teaching and learning approaches and as such cannot be delivered through authoritarian or dominator models (Bartlett, 2009:109; Eisler, 2002:1).

Another important aspect raised in this chapter is that teacher education and schools are crucial in peace education initiatives (Bercaw and Stooksberry, 2004:9 Reardon, 2001:138; Ssenkumba, 2010:29). Schools are a major starting point in peace education activities because they carry the responsibility to help learners understand problems of war and peace in their communities and worldwide (Hantzopoulos, 2011:225). Therefore, schools are a key element of the peace education processes (Weinstein, Freedman and Hughson, 2007:41). Hantzopoulos (2011:225) affirms that schools are important conduits for peace education initiatives

The literature review in this chapter further highlighted that successful peace education practices in schools are dependent on systematic teacher preparation (Bajaj, 2011:211; Bartlett, 2009:41; Wilson and Daniel, 2007:84). As pointed out by Baker, Martin and Pence (2008:20), for teachers to be effective in teaching peace, teacher education institutions have to introduce peace education in all their programmes. Teacher education in peace education was emphasised in this chapter cognisant that “teachers are responsible for the practical implementation of the curricula in schools” (Cardozo, 2008:22). This chapter also highlighted that pre-service teacher training is essential in achieving the goals of peace education.

Therefore, this chapter has helped in identifying the fundamental features of peace education. One of the most important contributions of the chapter was the examination of specific case studies where peace education has been implemented. The case studies examined helped in locating relevant practical examples and theoretical frameworks that can be used in informing peace education practices in different settings including in pre-service teacher education. Moreover, the case studies in this chapter demonstrated that peace education is workable in all societies.

In the researcher’s view therefore, the literature review in this chapter has provided a sound theory base for this study. In the preliminary sections the focus was on the conceptualisations of peace and peace education in order to illustrate the different interpretations of these key concepts by various authors and practitioners. The researcher agrees that peace is context specific and is not fixed. Peace has to be cultivated systematically hence the need to introduce peace education in institutions of learning as a tool for building positive peace. Peace education as reflected in the various definitions discussed in this chapter is an educational system needed in all societies for the sake of constructing lasting peace. A major finding from the existing literature as highlighted in this chapter was that peace education goals, aims and content cannot be imposed by

outsiders. The related literature reviewed in this chapter showed agreement among scholars that peace education goals, aims and content have to emanate from concerned people's daily experiences. It follows that the concerned people need to play a central role in developing peace education programmes that will fit their circumstances or context. In this regard, challenges have to be anticipated when preparing appropriate content to be embedded in the curricula. It becomes apparent that peace education content has to be arrived at through wider consultation involving all sections of the society. In this chapter, the researcher further examined literature on peace education pedagogy. An interesting observation was that there is consensus among scholars that peace education requires a pedagogy that is student-centered. Accordingly, the researcher emphasised the need to utilise partnership and critical pedagogies in the envisaged peace education programmes in Zimbabwean pre-service teacher education. In addition, there is concurrence among scholars (as reflected in this chapter) that peace education is required in all societies. The researcher however noted that leading scholars do not provide detailed explanations on the effectiveness of peace education particularly in intractable and interethnic conflict situations. It follows that more researches need to be conducted to provide empirical evidence on the utility of peace education in such difficult contexts. What is encouraging is the fact that peace education as emphasised by leading scholars can be successfully implemented in formal settings such as schools, colleges and universities. It is against this background that the researcher argues for the preparation of Zimbabwean pre-service primary and secondary school teachers in peace education since they have potential to influence the social ethos of the entire nation at both training level and as qualified personnel in their respective workplaces. In chapter three the researcher will focus on the theoretical perspectives underpinning peace education.

CHAPTER THREE

THEORETICAL PERSPECTIVES ON PEACE EDUCATION

3.1 INTRODUCTION

In Chapter two, the researcher reviewed related literature on peace education in order to provide a theoretical foundation for the study. As Kester (2012:63) points out, for peace education to produce the best possible results it has to be based on an appropriate theoretical perspective. Bartlett (2009:26) concurs that a theoretical perspective is required in the initiation of peace education programmes because it illustrates the means through which this education will be made possible. Johnson and Johnson (2009:223) add that in order to develop programmes that will help in achieving the goals of peace education, it is important to understand the theories on which the programmes will be based. In this chapter therefore, the researcher presents and discusses three theories that he believes will provide the best guidelines in the introduction of peace education in the pre-service teacher education programmes offered in Zimbabwean teachers colleges. These theories were identified during the review of related literature in the previous chapter and include Gordon Allport's (1954) intergroup contact theory (contact hypothesis), John Wear Burton's (1990) human needs theory and Hossain B Danesh's (2006) integrative theory of peace education. The three theories will be utilised to address the research topic which is as follows: Peace Education in Zimbabwean pre-service teacher education: A Critical Reflection.

The researcher selected the aforementioned theories on the prospect that they will offer an eclectic approach to the envisaged peace education programmes in Zimbabwean teachers colleges. An eclectic approach entails that the three theories will complement each other. The researcher contends that since peace education is a broad and multidisciplinary field with different objectives, theories, and approaches (Andersson, Hinge and Messina, 2011:1; Bar-Tal, 2002:28;

Harris, 2001:6), the use of a single theoretical perspective will not thoroughly address all its critical elements. In this regard, an eclectic approach combining the key principles of the theories highlighted above is seen as the best strategy for the present study. This is in line with one of the fundamental objectives of this study; to develop suitable theoretical perspectives for the successful introduction of peace education in Zimbabwean pre-service teacher education. A detailed discussion of the selected theories is presented in the following sections.

3.2 INTERGROUP CONTACT THEORY

3.2.1 Introduction

In this section, the researcher discusses the intergroup theory developed by Gordon Allport (1954) in order to establish how it can be used to guide peace education practices in Zimbabwean pre-service teacher education. The section's main thrust is on the merits and shortcomings of the theory and its relevance to the Zimbabwean contexts.

The intergroup contact theory or contact hypothesis is one of the leading theoretical perspectives that have been used to guide peace education practices in different conflict situations (Lazarus, 2011:16; Kester, 2012:66). This theory has been credited to American social psychologist Gordon Allport who in 1954 published his book *The Nature of Prejudice* (Hughes and Donnelly, 2006:81; Paluck and Green, 2009:345; Tomovska, 2010:121). Authors such as Church, Visser, and Johnson (2002:6), Emerson, Kimbro and Yancey (2002:746) and Lazarus (2011:16) suggest that in developing the intergroup contact theory, Allport (1954) wanted to address the societal schisms and conflicts in the United States of America which he believed were caused by racial stereotypes and hatreds.

In his intergroup contact theory, Gordon Allport (1954) held that hostile stereotypes are a result of social isolation which allows misconceptions and de-humanising stereotypes to surface (Lazarus, 2011:16). This entails that intergroup conflict occurs and can be prolonged because members of the in-group and the out-groups hold distorted discernments about each other (Friedberg and Alderoqui-Pinus, 2012:343). The intergroup contact theory was in that case seen as a therapy for intergroup prejudice, discrimination and hostility (Church, Visser, and Johnson, 2002:6). Allport's (1954) argument was that increased contact between racial groups would reduce prejudice and xenophobia and defuse racial tensions in society (Lazarus, 2011:16; Rydgren and Sofi, 2011:32).

Rydgren and Sofi (2011:32) and Tomovska (2010:121) underline that the essence of Allport's intergroup contact theory is that face-to-face contact and interaction between members of the in-groups and out-groups will result in positive attitudinal changes. The implication of this is that intergroup theory was based on the premise that personal association and contact can assist in breaking down prejudice and stereotypes (Forbes, 2004:73). This means that the theory gives prominence to regular intergroup contact which can influence perceptions, attitudes and values and reduce antagonism, biases and prejudice between disparate groups (Ruesch, 2011:2). The basis for this is that direct and legitimate encounters increase first-hand information about out-group members, which helps in reducing stereotype and bigotry (Rydgren and Sofi, 2011:32).

Niens and Cairns (2005:338) observe that at the core of the intergroup contact theory is the belief that intergroup conflict can be reduced by bringing together individuals from opposing groups. Close contact between members of the in-group and the out-groups is regarded as an essential mechanism for reducing anxiety and threat and for increasing the legitimisation of the other (Kosic and Tauber, 2010:49; Salomon, 2008:117). Batalha (2008:25) notes that intergroup contact theory is based on the assumption that personal contact provides

information that is based on direct experience rather than on predetermined ideas. This theory is as well based on the anticipation that under optimal conditions intergroup contact will challenge existing prejudice and stereotypes, foster tolerant attitudes, dialogue and engender peaceful co-existence between opposing groups (Connolly, 2000:170; Paluck and Green, 2009:346).

Allport (1954:281) further notes that for intergroup contact to produce the best possible results in a given conflict situation, four major prerequisites must be observed including equal status among the groups, shared goals, cooperation between the groups, and endorsement by authorities. A detailed discussion of these four principles is essential to the present study in order to determine how they can be used to guide the practice of peace education in Zimbabwean pre-service teacher education.

3.2.2 Key principles of the intergroup contact theory

One of the key principles of Allport's (1954:281) intergroup contact theory is that in order to promote genuine intergroup contact, it is necessary to ensure equal status between members of both the in-group and the out-group. This suggests that for intergroup contact to make a positive impact, existing inequalities between groups have to be eradicated (Oord, 2008:139). Kester (2012:67) and Koschate and van Dick (2011:771) concur that it is paramount that members of the conflicting groups are regarded as equals in order to check against societal disparities, predispositions and bigoted tendencies that can undermine the cultivation of positive intergroup encounters. The major premise in this case is that equal status will prompt conflicting groups to reexamine their antagonistic relationships and influence them to build reciprocated relationships (Salomon, 2008:115).

Apart from equal status, Allport (1954:281) underlined the need for a supportive environment as one of the guiding principles needed in order to facilitate

intergroup contact between conflicting groups. It follows that the support of the authorities is required cognisant that contact programmes are often implemented within an institutional context such as schools, universities, the workplace, community centers or religious institutions (Koschate and van Dick, 2011:771). Sorum (2011:16) agrees that a supportive environment based on institutionalised rules and laws promotes opportunities for new friendships and peaceful co-existence between conflicting groups. Authorities are indispensable since they create and enforce laws that give equal opportunities and advantages to the in-group and out-groups in order to resolve conflicts (Koschate and van Dick, 2011:771).

Friedberg and Alderoqui-Pinus (2012:344) and Sorum (2011:16) agree that if authorities guarantee an enabling environment with institutionalised rules and laws, there is likelihood that a new social climate that encourages dialogue among members of the conflicting groups can be cultivated. In relation to the implementation of intervention programmes such as peace education, this entails that the support of the political leaders and the educational authority is vital in giving legitimacy to such programmes (Bar-Tal, Rosen and Nets-Zehngut, 2011:26).

Another relatable issue raised by Allport (1954) in his intergroup contact theory is that of goal interdependence between opposing groups if intergroup contact is to be successful (Koschate and van Dick, 2011:771). Allport (1954) held that common goals in conjunction with close and sustained contact generate mutual understanding (Kester, 2012:70). Positively interdependent goals are a necessity in reducing intergroup conflict because this facilitates a win-win situation (Koschate and van Dick, 2011:771; Pettigrew, 1998:66). In Johnson and Johnson's (2009:233) view, mutual goals and unity are significant in the promotion of long-term peace.

In addition to the above conditions, Allport (1954:281) argued that cooperation between members of the disparate groups is obligatory if intergroup encounters are to produce desirable outcomes. Cooperative interactions have been considered as essential elements of intergroup contact programmes (Koschate and van Dick, 2011:772). Sorum (2011:17) points out that cooperation breaks down negative perceptions, stimulates empathy and encourages peaceful co-existence. As Johnson and Johnson (2009:231) argue, cooperation is requisite in conflict resolution because “it is only in a cooperative context that conflicts tend to be resolved constructively.”

The foregoing shows that the four principles proposed by Allport (1954) in his intergroup contact theory can assist in addressing enduring conflicts such as the one in modern day Zimbabwe provided the required principles are met. In the researcher’s view Allport’s (1954) intergroup contact theory can be employed to address the research questions and particularly the negative intergroup relations among the major political parties, civil society and the public in general in Zimbabwe. One of the major concerns of this study is to determine how peace education can be used to develop communities of peace builders in Zimbabwe. The researcher maintains that in order to build lasting peace in Zimbabwe, the various conflicting groups need to cooperate and chart the way forward together. Johnson and Johnson (2009:224) write that “as a relationship, peace cannot be maintained by separation, isolation, or building barriers between conflicting parties.” This augments the case for Allport’s (1954) intergroup contact theory in the proposed peace education programmes in Zimbabwean pre-service teacher education. Kupermintz and Salomon (2005:294) and Tomovska (2010:121) emphasise that the intergroup contact theory has been one of the principal theoretical perspectives for educational interventions meant to address long-drawn-out conflicts. For example, the theory has been used to inform peace education initiatives in countries such as Israel, Cyprus and Northern Ireland (Bekerman, Zembylas, and McGlynn, 2009:1; Hughes and Donnell, 2006:79).

A more recent meta-analysis of five hundred and fifteen studies conducted by Pettigrew and Tropp (2008:922) confirms the usefulness of Allport's (1954) intergroup contact theory by stressing that the right intergroup contact naturally reduces prejudices of many types. This explains why the theory continues to guide many peace education practices across the globe (Lazarus, 2011:16; Kester, 2012:66). Intergroup contact is inevitable in peace education practices because they necessitate direct contact between members of the in-group and out-groups (Salomon, 2008:115). The intergroup contact theory is therefore relevant to the Zimbabwean situation despite some of its limitations clarified in the following section.

3.2.3 Critique of the intergroup contact theory

A major limitation of intergroup contact theory reflected in the literature is that it does not specify how the effects of intergroup encounters can generalise to all members of the in-group and the out-group and to nonparticipants (Kosic and Tauber, 2010:49; Pettigrew, 1998:65). Connolly (2000:175) and Kosic and Tauber (2010:49) mention that it is very difficult to generalise positive effects that result from intergroup encounters to all members of the conflicting groups. This is because attitudinal changes as a result of intergroup exposure can be short-lived and there is a possibility that participants may revert to their original beliefs and positions as soon as they return to their hinterland (Connolly, 2000:175; Kosic and Tauber, 2010:49). Hughes and Knox (1997:333) conclude that if not well managed; intergroup contact can exacerbate prejudice and intergroup conflicts.

Another limitation cited by scholars is that Allport's intergroup theory prescribes optimal conditions that are difficult to attain in real life situations (Connolly, 2000:175; Forbes, 2004:74; Kosic and Tauber, 2010:48). For instance, in practical terms the challenge of intergroup contact is to ensure the right kind of contact in the right circumstances and to provide an acceptable setting that will produce positive outcomes (Forbes, 2004:74). In some conflict situations (especially those involving violent confrontations) it is very difficult to get

institutional support because entrenched parties will be working against both direct and indirect contact (Kosic and Tauber, 2010:49). Pettigrew (1998:65) notes that since the theory is based on the anticipation that contact will be voluntary, in some situations intolerant individuals or groups may avoid contact with opposition groups. Face-to-face intergroup contact can be difficult to facilitate because of logistical and financial complications (Ruesch, 2011:3).

Despite these limitations, Gordon Allport's contact theory continues to guide many practices of peace education (Kester, 2012:66). As Salomon (2008:115) argues, contact theory seems to be indispensable in peace education practices because they require direct contact between members of the groups in conflict in order to transform conflictual worldviews to peace-based worldviews. The theory is therefore relevant to the Zimbabwean situation as pointed out in the following section.

3.2.4 Relevance of intergroup contact theory to the Zimbabwean context

The researcher argues that Allport's (1954) intergroup contact theory is relevant to the Zimbabwean context and that it can be successfully utilised to guide peace education initiatives in Zimbabwe. In Burton's (1993:7) terms, Zimbabwe is an example of a society where there is a deep-rooted intergroup conflict that has divided the populace into distinct in-group and out-groups. Fisher (2006:178) defines an intergroup conflict as "a social situation in which there are perceived incompatibilities in goals or values between (two or more) parties, attempts by other parties to control one another and antagonistic feelings towards each other." In the case of Zimbabwe, there have been antagonistic relationships and stiff competition for both political and economic resources between the dominant political parties; the Zimbabwe African National Union- Patriotic Front (ZANU-PF) and the Movement for Democratic Change (MDC) since the formation of the latter in 1999 (Mutisi, 2011:2).

In illustrating antagonistic feelings between the major political parties in Zimbabwe, Mawere (2011:96) and Mutisi (2011:2) note that since the formation of the MDC in 1999, ZANU-PF has always viewed the opposition as counter-revolutionary elements or Western stooges created to effect regime change in Zimbabwe. In contrast, the MDC believes that the political and socio-economic crises that Zimbabwe has been experiencing especially from the year 2000 were a result of ZANU PF's poor policies and misrule (Mutisi, 2011:2). This has culminated in political disputes, deadlocks and ideological differences between the dominant political parties which have persisted despite the formation of the Government of National Unity between February 2009 and 31 July 2013 (Bratton and Masunungure, 2011:32). Mawere (2011:96) cites the serious political polarisation and the division of Zimbabwean society along political lines that have emerged from the political disagreements. In Riek, Gaertner, Dovidio, Brewer, Mania and Lamoreaux's (2008:258) analysis, relations between ZANU-PF and the MDC reflect intergroup threat which "involves one group's actions, beliefs or characteristics challenging the goal attainment or well-being of another group."

In the researcher's view, the above suggests that the relations between the major political parties in Zimbabwe constitute superficial rather than constructive intergroup contact. These superficial and negative relations continue to undermine efforts aimed at resolving the Zimbabwean conflict and building positive peace in Zimbabwe (Beardsworth, 2012:131). Connolly (2011:2) observes that relations between the major political parties in Zimbabwe have been characterised by mistrust, intense hostility and brinkmanship since the formation of the MDC in 1999. There is need to change current intergroup relations in Zimbabwe in order to help the country to move forward. The researcher therefore argues that if intergroup theory has been used to diminish stereotypes, hostility, prejudice and discrimination in different conflict settings (Pettigrew and Tropp, 2008:922), it is possible that it can facilitate the escalation of positive dialogue and constructive contact between the conflicting parties in Zimbabwe. Intergroup theory can be used to address all forms of stereotyping,

discrimination and polarities that continue to divide Zimbabwean society and promote national healing, reconciliation and positive peace.

Drawing lessons from Northern Ireland's experience, Hewstone (2003:352) underscores that intergroup contact has the capacity to promote increased out-group forgiveness and reconciliation and can increase intergroup trust. The utility of intergroup contact theory is seen in its potential to address the psychological aspects of conflicts including emotions, attributions, beliefs and shared memories (Salomon, 2008:117). As pointed out by Batalha (2008:10), intergroup contact theory can assist in "understanding the motivational and perceptual processes that govern people's responses to members of the out-groups."

For the purposes of this study, the researcher argues that intergroup contact theory can be used to develop peace education programmes that promote genuine intergroup peaceful and empathetic relationships in Zimbabwe. Intergroup contact corresponds well with peace education which focuses on developing tolerance, diminishing stereotypes and promoting reconciliation (Weinstein, Freedman and Hughson, 2007:43). Intergroup contact theory is consistent with the philosophy of peace education which seeks to develop a variety of nonviolent conflict resolution skills including dialogue, mediation, negotiation, empathy and effective communication (Kester, 2010:2). Peace education like intergroup contact theory aims to eliminate all forms of prejudice and to establish durable peace at both the micro and macro levels (Albert and Albert, 2008:12). Intergroup contact can therefore successfully guide peace education practices cognisant that both are based on the supposition that the more people interact and learn about each other and systems around them; the more capable they are to deal with issues and problems peacefully (Askerov, 2010:5).

In the next section the researcher presents and discusses the human needs theory as conceived by John Wear Burton (1990); explaining how it can also be used to inform peace education practices in Zimbabwean teachers colleges.

3.3 THE HUMAN NEEDS THEORY

3.3.1 Introduction

Apart from the intergroup contact theory discussed in the previous section, this study also utilises the human needs theory. The human needs theory can be traced from philosophy, theology and the social sciences and is associated with the writings of a number of scholars including Abraham Maslow, John Wear Burton, Marshall Rosenberg, Johan Galtung and Manfred Max-Neef (Avruch, 2013:46; Danielsen, 2005:3; Kok, 2008:248). For the purposes of the present study however, the researcher focuses on the human needs theory as articulated by international relations scholar John Wear Burton in 1990.

Burton's human needs theory is particularly relevant to the Zimbabwean setting because it offers valuable insights into the peacemaking and peace building processes needed in addressing all forms of violence including direct, structural and cultural violence (Christie, 1997:315). The human needs theory assists in identifying the root causes of conflicts and reveals that the satisfaction of basic human needs is a key variable in conflict resolution and transformation (Danielsen, 2005:3; Park, 2010:1). Park (2010:1) notes that the human needs theory, as propounded by John Wear Burton and related pioneers, is one of the major cornerstones for conflict resolution scholarship.

3.3.2 Key principles of John Wear Burton's (1990) human needs theory

Danielsen (2005:4) observes that the human needs theory as conceived by Burton is based on the hypothesis that humans have universal needs that are

supposed to be satisfied or met in order to establish and maintain stable and peaceful societies. The theory holds that conflict and violence are likely to happen in an environment in which people's basic psychological and physiological needs are neglected or unmet (Ikejauku and Dauda, 2011:61). As one of the pioneers in the conceptualisation and clarification of basic human needs, John Wear Burton identifies a set of universal needs, which he considers pertinent in conflict prevention, resolution or transformation (Danesh, 2011:63; Griffiths, 2013:55). The list of basic human needs identified by John Wear Burton is not limited to material needs such as food and shelter but includes psychological needs as safety and security, distributive justice, identity, recognition, self-esteem, personal fulfillment, belongingness, freedom and personal development (Burton, 1993:13; Danesh, 2011:63; Demirdogen, 2011:220). These basic human needs can be the drivers of protracted conflict if they are neglected (Avruch, 2013:41).

For Burton (1993:13), psychological needs are even more important than food and shelter; they are non-negotiable and cannot be suppressed since they will be pursued at all costs by concerned individuals or groups. Non-negotiable needs that could lead to destructive social conflicts included those for security, identity, personal development and recognition (Kok, 2008:248). The fact that there are non-negotiable basic human needs tells why some conflicts resist negotiation (Avruch, 2013:42). The denial or failure by the state or social institutions to fulfill these needs is likely to spawn protracted social and political conflicts (Griffiths, 2013:61). Individuals or groups that feel that their basic human needs are neglected can use violence "to claim their rights and satisfying their needs" (Kok, 2008:248).

As pointed out by Fisher (1993:248), Burton's human needs theory identifies some of the basic human needs whose frustration inspires violent and obstinate conflict. In this sense, threats and deterrent measures will not stop concerned individuals or groups to pursue what they consider to be their basic human needs

(Abu-Nimer and Kadayifci, 2011:1139). Burton (1997:19) argues that when basic human needs are denied, “individuals are prepared to go to extreme lengths to defy systems in order to pursue their deeply felt needs, even death by suicide bombing or by hunger strike.” For example, Kriesberg (2010:2) points out that at times people are prepared to sacrifice their individual lives in order to preserve their identity group. Kriesberg (2010:2) cites Palestinian suicide bombers as a well-publicised example in contemporary society. Burton (1993:17) provides another example that naturally humans need to be recognised by oneself and others as strong, competent, and capable and as such the absence of recognition can cause bitterness and unusual behaviour. This entails that Burton believed that needs are equal to drives as they both demand satisfaction at any cost despite the consequences (Vayrynen, 2001:6).

The foregoing illustrates that the human needs theory places more emphasis on the constructive satisfaction of basic needs in order to promote caring, and helpful relations against a background that the aggravation of such needs creates an inclination towards hostility and belligerence (Staub, 2003:1). Doucey (2011:5) underscores that collective fears generated by the denial of basic needs, can lead to violent ripostes, as the affected people attempt to secure the necessities of life in order to resolve the apparent injustices. Burton’s theory implies that if people are denied their biological and psychological needs they are most likely to resort to violent means in order to regain such needs (Ikejiaku, 2009:16). This shows that when individuals’ basic human needs are concealed and deprived, this motivates abnormal and deviant behaviours leading to deep-rooted conflicts (Ozcelik, 2006:139). In proposing human needs theory therefore, John Wear Burton wanted governments and related societal institutions “to satisfy the needs and demands of their people in order to become legitimate” (Griffiths, 1999:107).

An important lesson that can be drawn from Burton’s human needs theory is that for human beings to live and achieve well-being; they need certain essentials

beyond food, water and shelter (Danielsen, 2005:3). The theory demonstrates that the absence of institutions or behavioural patterns that address people's basic needs perpetuates intractable conflicts (Griffiths, 2013:62). In this sense, an understanding of basic human needs is crucial because the source of most conflicts appears to be the frustration and preclusion of these needs (Kriesberg, 2010:5). Burton's human needs theory tells that in a given conflict setting; the needs of all the parties to a conflict have to be satisfied in order to successfully resolve the conflict on a win-win basis (Hall, 2004:18). In Fisher's (1993:247) evaluation, John Wear Burton's human needs theory demonstrates that deprivations or denial of basic needs especially security, identity, recognition, and development will breed protracted social conflicts that are highly resistant to de-escalation. An understanding of the human needs theory is therefore essential to the resolution of protracted conflicts and the building of peaceful relationships between members of the conflicting groups (Griffiths, 2013:61; Ikejauku and Dauda, 2011:65).

In line with the above, Askerov (2011:161) points out that the core idea of human needs theory is that all human beings have certain fundamental needs that if not fulfilled can be a major source of conflict. The human needs theory operates on the principle that in order to resolve and transform conflicts, basic human needs must be met (Griffiths, 2013:61). It follows that from the human needs theoretical perspective, conflict resolution needs "to be conceived of as the satisfaction of basic human needs" (Avruch, 2013:42). The theory is therefore relevant to the Zimbabwean context since it offers valuable insights into the sources of conflict and strategies for their resolution and transformation (Danielsen, 2005:4). It is thus the contention of the researcher that the human needs theory as proposed by John Wear Burton can be used to trace and explain the root causes of the current political conflict in Zimbabwe which will help in developing plausible strategies for its resolution and transformation. The following section considers some of the limitations of the human needs theory.

3.3.3 Critique of Burton's human needs theory

One of the major limitations of Burton's human needs theory highlighted in the related literature is that like any other needs theories, it fails to clearly define human needs (Danielsen, 2005:7). Avruch (2013:46) maintains that the conceptual problems associated with the idea of basic human needs remains unaddressed to this date. Ozcelik (2006:139) agrees that leading needs scholars such as Abraham Maslow, John Wear Burton and Johan Galtung did not agree on what constituted basic human needs. For instance, while Maslow has identified five basic needs, Burton and Galtung have increased the number of these needs to nine and twelve respectively, and place more emphasis on security and identity needs (Ozcelik, 2006:139).

Another challenge involves the identification of the sources of the needs and determining the most important needs (Kok, 2008:253). In Avruch's (2013:46) view, the question of prioritising certain needs over others will always generate a lot of controversy. Kok (2008:253) finds that in a conflict setting it is difficult for the warring parties to sit down and agree on common needs that can be addressed to the satisfaction of each of the parties.

Despite the above shortcomings, the researcher agrees with Avruch (2013:55) that John Wear Burton's human needs theory remains significant in conflict resolution issues since it teaches that all human beings have certain fundamental needs that if not fulfilled could lead to deadly conflicts. The theory is therefore relevant to the Zimbabwean context since it offers valuable insights into the sources of conflict which assists in resolving different conflicts including intractable ones (Danielsen, 2005:4). In the following section, the researcher briefly elucidates the relevance of John Wear Burton's human needs theory to the Zimbabwean conflict setting.

3.3.4 The relevance of Burton's human need theory to the Zimbabwean context

Ikejiaku and Dauda (2011:61) underline the usefulness of the human needs theory as a mechanism for understanding the origins, resolution, and transformation of conflict. In agreement, Fisher (1996:8) and Park (2010:1) point out that the human needs theory has been one of the major problem-solving techniques in conflict resolution processes. The theory is relevant to a conflict setting such as the one in modern day Zimbabwe because it facilitates problem-solving between the conflicting parties in a way that addresses their basic human needs and as a result promoting peacemaking and peace building (Fisher, 1996:8). Doucey (2011:1) and Staub (2003:2) emphasise that the human needs theory helps in understanding the root causes of conflict and in the exploration of nonviolent strategies for building sustainable peace. The theory validates that individuals have basic needs which are related to how they act (Rosenfeld, Culbertson and Magnusson, 1992:vii).

In discussing the significance of the human needs theory, Doucey (2011:5) highlights that it provides a fundamental analysis of collective needs and fears which in essence helps in addressing the deep causes of lingering and violent conflicts. According to Ikejiaku and Dauda (2011:65), the human needs theory demonstrates that “aggression and conflicts are the direct result of some institutions and social norms being incompatible with human needs.” This implies that it is a responsibility of the government of any given state to provide its citizens with basic human needs in order to avert deep-rooted conflict (Burton, 1993:21; Ikejiaku and Dauda, 2011:65). Therefore, the overriding importance of the human needs theory as submitted by John Wear Burton is that it reminds governments and related authorities that basic human needs cannot be suppressed or traded but have to be fulfilled in order to establish positive peace (Ikejiaku 2009:16).

In the case of Zimbabwe, the researcher argues that Burton's human needs theory can be used to trace and explain the causes of protracted political conflict which has compromised the basic human needs of most citizens. As Ikejiaku and Dauda (2011:61) argue, like in Kenya, the primary cause of conflicts in present day Zimbabwe is the failure by the government to address the basic needs of the people. Clemens and Todd (2005:1) cite problems of misrule, mismanagement and poor resource usage as some of the reasons behind the Zimbabwean government's failure to fulfill the people's basic human needs.

To illustrate the failure by the Zimbabwean government to meet the basic needs of most of its people, the World Food Programme (2012:1) notes that presently in Zimbabwe life expectancy at birth is 54.4; people living on less than US\$1.25 per day constitute 56.11 percent while seventy-two percent of the people are living below the national poverty line. According to the United Nations Development Programme (2011:61), most Zimbabweans continue to face chronic and escalating poverty, high unemployment and food insecurity. Mills (2011:9-10) argues that poverty is widespread in Zimbabwe and that eight out of ten Zimbabweans are destitute. In Ikejiaku's (2009:16) view, no government can maintain stability and peace when most of the people live in poverty. From the human needs theoretical perspective, these developments in Zimbabwe illustrate that the absence of institutions and behavioural patterns that cater for basic human needs escalates conflict (Griffiths, 2013:62).

Besides deepening poverty, the human needs situation in Zimbabwe has been further worsened by lack of employment opportunities particularly among the youth (Hamauswa, 2012:21; Ikejiaku and Dauda, 2011:65). Unemployment in Zimbabwe remains high with estimates varying between eighty and ninety percent (Ikejiaku and Dauda, 2011:69; Mills, 2011:9-10). Mills (2011:11) underlines that "about 850 000 Zimbabweans are formally employed, which is the same number recorded in 1970, though the population has more than doubled." The human needs theory stipulates that the neglect of non-negotiable needs

such as the human cost of unemployment especially among the youths can spawn conflict and violence (Ikejiaku and Dauda, 2011:65).

Another area of concern which has compromised the human needs situation in Zimbabwe is the rise of inequalities between the rich and the poor (Mills, 2011:11). Mills (2011:11) observes that in Zimbabwe wealth inequality has risen dramatically in such a way that only ten per cent of the country's richest people control more than forty per cent of the economy. This means that the majority of the people in Zimbabwe are denied decent and dignified lives which in Galtung's (1990:292) assessment constitute structural violence.

Beardsworth (2012:87) and Connolly (2011:2) suggest that in addition to the deprivation of material needs, related basic human needs of safety and security have been compromised in Zimbabwe. Connolly (2011:2) asserts that despite the Government of National Unity (from February 2009 to 31 July 2013), the Zimbabwean political landscape continues to be characterised by political intolerance, the denial of civil liberties, lack of media freedom, and failure to respect the rule of law and human rights. Sachikonye, Chawatama, Mangongera, Musekiwa and Ndoro (2007:xvii) identify political intolerance "towards divergent views and dissenting voices even in the same party, ruling or opposition." Beardsworth (2012:87) as well argues that human security still remains a challenge in Zimbabwe as evidenced by the use of repressive state apparatus to intimidate the opposition and the general populace. Connolly (2011:3) concurs that the Zimbabwean government continues to violate people's constitutional rights including freedom of expression, assembly and association. Authors such as Fisher (1993:248) and Parlevliet (2009:5) argue that fundamental rights including respect for human rights, freedom of speech, assembly and association are non-negotiable because they are related to identity, welfare and security and their frustration ignites persistent conflicts that are hard to resolve.

In Burton's (1993:18) formulation, the above reveals that most people in Zimbabwe are denied the "raw essentials for existence." The denial or failure by government to provide these raw essentials for existence including the need for recognition, identity, personal development and material needs breeds discontent and persistent conflict at all levels of society (Burton, 1993:18; Ikejiaku and Dauda, 2011:61). Basing on Galtung's (1990:292) discussion of human needs, the researcher argues that the political and socio-economic situation in Zimbabwe has resulted in the lowering of the real level of Zimbabweans' basic needs satisfaction below what is potentially possible. Cognisant that the deprivation or denial of basic human needs propagates intractable conflict as reflected in present day Zimbabwe, the need for a perspective that seeks to addressing the root causes of such conflicts becomes apparent. This explains the relevance of Burton's basic human needs theory to the present study. The researcher argues that John Wear Burton's human needs theory can help in understanding why the Zimbabwean political conflict continues to resist resolution.

Burton's basic human needs theory is utilised in this study against a background that it promotes mediation, reconciliation efforts, and nonviolent communication which are vital in conflict resolution and transformation (Danielsen, 2005:6; Kok, 2008:252). As Lederach (1995:14) explains, successful conflict resolution is only possible "when the needs and interests of all those involved and affected by the conflict are legitimated and articulated." Implied in this is the fact that in a conflictive environment such as the one in modern day Zimbabwe, it is important to consider the perspectives of all the parties involved in order to resolve and transform the conflict (Lederach, 1995:14). The human needs theory is relevant to Zimbabwe because it emphasises an understanding of the root causes of conflict and violence from the perspective of government's failure to satisfy basic human needs. This assists in the creation of societal institutions that improve human conditions at the micro and macro levels (Griffiths, 1999:112). Abu-Nimer and Kadayifci (2011:1139) elaborate that in order to build lasting peace, it is

necessary to develop social institutions and mechanisms that address basic human needs and respect the dignity of all people.

Danielsen (2005:14) puts forward the proposition that in terms of conflict resolution, the human needs theory model is pertinent because it ensures that the needs of the parties involved in a conflict are presented and accepted by all. The fact that human needs theory focuses on the sources of conflict provides conflicting parties with the opportunity to consider how best their needs can be met amicably (Kok, 2008:252). This facilitates the transformation of the conflict from zero-sum to a win-win situation (Hall, 2004:6). In this case, the theory provides a sound basis for meeting the needs of the conflicting parties and helps in developing structures for self-sustaining peace (Danielsen, 2005:6, Kok, 2008:252). The implication for the present study is that for successful conflict resolution to take place in Zimbabwe, the needs of the conflicting parties have to be acknowledged and met. This means that like Allport's (1954) intergroup contact theory discussed above, Burton's (1990) human needs theory is relevant to the Zimbabwean setting as it seeks to improve human conditions through the fulfillment of basic human needs, goal interdependence and promotion of nonviolent conflict resolution (Burton, 1997:17). In this sense, the fulfillment of basic human needs is seen as a major entry point in building successful and peaceful societies (Burton, 1993:18).

The human needs theory in combination with intergroup and integrative theories can therefore offer a broader perspective for the envisaged peace education initiatives in Zimbabwean teachers colleges. A common feature that emerges from the human needs theory and peace education practices is that they both seek to address the root causes of conflict in order to engender nonviolent conflict resolution strategies (Burton, 1993:18; Kester, 2012:63). The human needs theory teaches people to deal constructively with conflict which is also an integral part of peace education (Larkin, 2001:12).

The next section focuses on Hossain B. Danesh's integrative theory of peace in order to determine how it can complement intergroup contact and human needs theories in the envisaged peace education programmes in Zimbabwe.

3.4 INTEGRATIVE THEORY OF PEACE EDUCATION

3.4.1 Introduction

The integrative theory of peace education was developed by Hossain B Danesh in 2006 basing on experiences from peace education practices particularly the Education for Peace programme in Bosnia-Herzegovina (Danesh, 2006:64). In proposing the integrative theory of peace education, Danesh (2011:x) highlights a deficiency in the prevailing peace theories that consider violence as an inevitable, even necessary, aspect of human nature and thus in the process failing to adequately explain the origins of human conflict and violence or offer satisfactory solutions for preventing their occurrence. Clarke-Habibi (2005:33) concurs that the existing theories of peace education were failing to offer a broader perspective to pertinent questions about the nature of peace and the means for establishing lasting peace. Therefore, in developing the integrative theory of peace education, Danesh (2006:75) wanted an integrative peace perspective which would embrace the many and diverse goals and approaches to peace and peace education. The following offers a detailed account of the main principles of the integrative theory of peace education as propounded by Hossain B. Danesh.

3.4.2 Key principles of Danesh's (2006) integrative theory of peace education

As pointed out above, the integrative theory of peace education was developed in order to address holistically all the dynamics and prerequisites of peace at the intrapersonal, interpersonal, intergroup, and international levels (Clark-Habibi,

2005:38; Danesh, 2006:56). Clark-Habibi (2005:38) points out that the integrative theory of peace education takes a holistic approach to peace. The theory is based on the fundamental premise that “peace is, at once, a psychological, social, political, ethical and spiritual state with expressions at intrapersonal, interpersonal, intergroup and international areas of human life” (Danesh, 2006:63). The theory further holds that all human states of being, including peace, are the result of the main human cognitive (knowing), emotive (loving) and conative (choosing) capacities (Danesh, 2006:63). In this case, peace is presented as a comprehensive state of being that has a bearing on all aspects of human individual and group existence (Danesh, 2008:166). This entails that peace as a holistic and all-inclusive condition requires a comprehensive and integrative approach that embraces all these dimensions of human life (Danesh, 2006:75).

Similar to human needs theory, the integrative theory of peace education is based on the postulation that peace emanates from and can only be maintained through the fulfillment of human needs for survival, safety, and security, for freedom, justice and interdependence (Danesh, 2006:64). These basic human needs have to be satisfied because they shape all human actions and life processes at both individual and collective levels (Danesh, 2006:64).

The integrative theory of peace education consists of four sub-theories which underline that:

Peace is a psychosocial and political as well as moral and spiritual condition, peace is the main expression of a unity-based worldview, comprehensive, integrated, lifelong education is the most effective approach for developing a unity-based worldview and that a unity-based worldview is the prerequisite for creating both a culture of peace and a culture of healing (Danesh, 2006:64).

These sub-theories suggest that if peace is a psychological, social, political and spiritual experience, it can only be achieved through a broad, lifelong and integrated educational intervention (Danesh, 2006:75). In this sense, the integrative theory of peace education gives prominence to education as an essential tool in the formulation and development of worldviews at all levels of society (Danesh, 2011:131). It can be gleaned from these sub-theories that in the context of the integrative theory of peace, conflict only surfaces because of lack of unity between the conflicting parties (Danesh, 2011:131). In this theory, Danesh (2006:69) considers unity as the precondition for the creation of durable peace. For Danesh (2008:6), both conflict resolution and peace creation are only possible in the context of a unity-based worldview. As Waldorf (2007:10) explicates, integrative theory of peace education dictates that in order to reduce or eliminate conflict and promote unity, it is essential to develop a worldview that reflects the concept of unity as natural and obligatory.

The foregoing illuminates that the integrative theory of peace education gives paramount importance to people's worldviews which shape all human states of being including peace (Curic, 2006:31). Danesh (2006:66) identifies three categories of worldviews that have been prevalent in all societies throughout history including the survival-based, identity-based and unity-based worldviews. The distinct worldviews are examined in the next section. An examination of these worldviews is important to this study as it assists in identifying the predominant worldviews in Zimbabwe and how they can be addressed through peace education.

3.4.2.1 Survival-based worldview

According to Danesh (2006:66), a survival-based worldview develops in conditions of structural violence where there is poverty, injustice, anarchy, physical threat and war. The survival-based worldview is not conducive to the creation of lasting peace because it operates on the principles of survival of the

fittest, force and control and on achieving power (Curic, 2006:31; Danesh, 2006:66). Waldorf (2007:11) asserts that in an environment with survival-based worldviews, human relationships are dominated by issues of survival and self-preservation. Power struggles, dictatorship, imposition of arbitrary peace, blind obedience and the uneven distribution of economic and political resources are the hallmarks of this type of worldview (Danesh, 2006:66; Waldorf, 2007:11). In essence, survival-based worldviews breed deep-rooted conflicts because they are a manifestation of injustice (Curic, 2006:31; Danesh, 2006:67; Waldorf, 2007:11).

In the context of this study, the researcher argues that the political and socio-economic situation in present day Zimbabwe reflects features of the survival-based worldview that continue to cause conflicts in the country. The researcher agrees with Mawere (2011:111) that since the inception of independence in Zimbabwe, there has been a culture of egoism which has resulted in endemic corruption at all levels of Zimbabwean society. Authors such as Bratton and Masunungure (2011:i) and Beardsworth (2012:44) agree that the culture of egoism in Zimbabwe has been encouraged by the existence of the politics of survival and the abuse of public office to accumulate wealth.

Survival-based worldviews in Zimbabwe are furthermore manifested in the political culture of intolerance which in Mawere's (2011:111) view thrives on coercion and the culture of silence. The formation of the MDC in 1999 has aggravated the situation by prompting serious political competition and antagonistic relationships with ZANU-PF (Ploch, 2011:2). Notwithstanding the existence of the Government of National Unity in Zimbabwe between February 2009 and 31 July 2013, major political parties continue to show survival-based worldviews marked by "political bickering, fighting for political power, acrimony, threats and counter-threats" (Mapuva, 2010:260).

Helliker (2012:1) adds that persistent disagreements among the major political parties in Zimbabwe have contributed to polarising political and social conflicts in the country. This entails that an understanding of Danesh's (2006:66) integrative theory of peace and the worldviews it emphasises is crucial in addressing enduring conflicts including the political conflicts in modern day Zimbabwe. Danesh and Danesh (2002:5) point out that worldviews are relevant to conflict resolution since they have a great impact on individual and group decision making. The next section focuses on identity-based worldviews which are another prominent feature in Danesh's (2006) integrative theory of peace.

3.4.2.2 Identity-based worldview

Besides survival-based worldviews, Danesh (2006:67) discusses the identity-based worldview which like the former greatly undermines all efforts aimed at establishing durable peace. The identity-based worldview is adversarial in nature and is characterised by stiff competition and a survival for the fittest mentality (Waldorf, 2007:11). Where identity-based worldviews are predominant, human nature and relationships are more inclined towards winning or prevailing against an adversary (Danesh, 2006:67). The desire to out-manoeuvre rivals prominent in this worldview can adversely affect the observance of the rule of law, human rights, and the satisfaction of related existential needs (Danesh, 2006:67). Kriesberg (2010:2) explains that identity-based worldviews generate protracted conflicts.

In the researcher's view, identity-based worldviews are perceptible in the current relations between the major political parties in Zimbabwe especially in the wake of the disputed elections in March 2008 and July 2013. For example, identity-based worldviews in Zimbabwe are reflected in irreconcilable differences between ZANU-PF and the MDC formations which continue to cause political stalemates and conflicts and in the process affecting government operations (Mamdani, 2009:12). In illustrating the incompatible positions between these

political parties in Zimbabwe, Mamdani (2009:12) states that while the MDC accuses ZANU-PF of authoritarianism and intolerance, ZANU-PF on the other hand sees the MDC formations as agents of regime change. This demonstrates that identity-based worldviews like survival-based worldviews continue to cause disunity and to fuel the politics of predation in Zimbabwe (Bratton and Masunungure, 2011:i; Hamauswa, 2012:24).

Danesh (2006:67) attributes conflicts to the identity-based and survival-based worldviews which cannot promote peace because they lack unity. Survival and identity-based worldviews are conflict prone and they affect all forms of successful human development (Danesh, 2007:38). The implication of this is that in order to build positive peace, both the survival-based and identity-based worldviews have to be discarded because they are conflict-based and conflict producing (Waldorf, 2007:13). Danesh (2006:67; 2007:39) further underscores the need for a unity-based worldview in the construction of durable peace. In the next section the researcher explores the principles of the unity-based worldviews.

3.4.2.3 Unity-based worldview

In contrast to the survival-based and identity-based worldviews, the unity-based worldview is centred on the concept of unity stressing that peace can only be created by first creating unity (Danesh, 2006:75). This worldview promotes a consultative, cooperative, and integrative power structure which guarantees accountability and unified, caring interpersonal and group relationships (Danesh, 2006:68). A unity-based worldview illuminates that unity needs to be the operating principle in human life and once unity is established, conflicts can be easily be prevented, or resolved (Danesh, 2011:56). In stressing the significance of the unity-based worldview, Waldorf (2007:9) states that human unity facilitates interconnectedness which “creates a state where united people often function at a higher level and for a different purpose”

The unity-based worldview is important in the establishment of what Danesh (2011:3) refers to as a civilisation of peace. This entails peaceful and democratic practice reflected in the equitable distribution of political, social and economic resources across the gender divide (Danesh, 2006:68). An important dimension of the unity-based worldview is that it seeks to eliminate all forms of prejudice and segregation (Danesh, 2006:68; Waldorf, 2007:12). Danesh (2006:68) further underlines that a unity-based worldview ensures that the nonnegotiable human needs and rights such as survival, security, justice, equality and freedom are fulfilled. It is clear that if well nurtured, a unity-based worldview can promote a culture of positive peace (Waldorf, 2007:14). Danesh (2007:39) further elaborates that unity in any given society facilitates the maximum utilisation of both human and material resources.

The preceding shows that in a country which has experienced protracted political conflict such as Zimbabwe, the need to propagate unity-based worldviews through sustained educational interventions such as peace education becomes apparent. The researcher contends that Zimbabwe continues to lack peace promoting unity-based worldviews. In Danesh and Danesh's (2002:8) interpretation what obtains in Zimbabwe is forced unity which cannot bring about positive peace but instead intensifies divisions, disunity and conflict. As Danesh (2011:193) points out, there is need for a fundamental paradigm shift from conflict-based worldviews to unity-based worldviews in order to promote viable unity and sustainable peace in Zimbabwe. In the next section the researcher describes some of the limitations of the integrative theory of peace identified in the related literature.

3.4.3 Critique of the integrative theory of peace education

In developing the integrative theory of peace education, Danesh (2006:56) wanted one universally agreed upon theoretical perspective that would guide peace education initiatives across the globe. Danesh's (2006:56) argument was

that the absence of a universally agreed upon approach to peace was one of the main reasons for the prevalence of conflict and war in different societies throughout the world. These proposals have, however, been heavily contested by such scholars as Page (2008:1) and Zembylas and Bekerman (2013:199).

Page (2008:1) rejects the idea of one universal theory in peace education initiatives arguing that the concepts of peace and peace education are not only ambiguous but entail a broader focus that cannot be addressed by a single theoretical perspective. In agreement, Zembylas and Bekerman (2013:200) write that “the multiplicity, contingency and complexity of peace education efforts should be enough to prevent us from expecting a straightforward narrative or an integrative approach through which to understand the whats and hows of doing peace education.” Implied in these arguments is the fact that peace education needs to be informed by a number of theoretical perspectives that suit the different conflict settings in different societies (Page, 2008:1; Zembylas and Bekerman, 2013:200).

Zembylas and Bekerman (2013:199) further assert that the use of one universal theoretical perspective in peace education activities is practically impossible and counterproductive, because it would undermine the local context. In Zembylas and Bekerman’s (2013:200) view, the idea of using one theoretical perspective “creates a wrong impression that there are universal notions of problems and solutions with little attention to locality and contextualisation of issues.” Related literature reviewed in chapter two of this study further documents the need for sensitivity to the local context in all peace education endeavours (Bar-Tal, 2002:29; Mayton, 2009:117; Salomon, 2002:4) and thus making it difficult to use one theory to guide these activities

Another criticism raised by Page (2008:11) is that the adoption of an integrative view of peace would in practical terms mean that any form of behaviour becomes a major concern of peace and peace education. This creates problems in terms

of how programmes guided by the integrated theory of peace can be operationalised in order to produce desirable outcomes (Page, 2008:11). It is against such concerns that the researcher adopted an electrical approach which would enable him to borrow the positive aspects of the three theoretical perspectives proposed in this chapter in order to develop an appropriate structure for Zimbabwe. The next section clarifies the significance of the integrative theory of peace to the Zimbabwean conflict setting in spite of its limitations.

3.4.4 The relevance of Danesh's integrative theory of peace education to the Zimbabwean context

There are several reasons for recommending Danesh's integrative theory of peace education in this study despite its shortcomings highlighted in the foregoing. As pointed out by Danesh (2006:56), an integrative theory of peace education has the capacity to offer a wider framework that can address peace education's many and divergent objectives. In Danesh's (2011:66) view, in order to build a civilisation of peace, it is necessary to put in place a broader and integrative theoretical perspective that precisely links worldviews, human needs, human rights, conflict and peace. Such a theoretical perspective has potential to bring together the different approaches that facilitate peacemaking and peace building (Danesh, 2006:56).

An integrative approach to peace is highly recommended by international peace building scholar John Paul Lederach who declares that it "promotes a holistic response design which encourages the capacity to understand the deeper causes of, and the factors contributing to, protracted violent conflict" (Lederach, 1997:120). This is useful to a conflict setting such as Zimbabwe in that it prompts the development of appropriate mechanisms and interventions to address such conflicts (Lederach, 1997:20). Moser and Shrader (1999:12) affirm that an integrative theoretical perspective encourages policy-makers to adopt an

interdisciplinary approach rather than menu-like interventions that are borrowed from elsewhere.

Interdisciplinary or integrative approaches are important to the present study which seeks to explore the challenges and possibilities of introducing peace education in the pre-service teacher education programmes offered in Zimbabwean teachers colleges. As noted in chapter two, peace education is a multidisciplinary field of study with many goals and multiple perspectives (Bajaj and Chiu, 2009:442). This suggests that the initiation of peace education in a country such as Zimbabwe, where key political players and related stakeholders have diverse and conflicting worldviews requires a comprehensive frame such as Danesh's integrative theory of peace. The researcher avers that in Zimbabwe, an integrative theoretical perspective can accommodate all levels of society in peace building initiatives including what Lederach (1997:20) describes as the top-level, middle-range and grassroots actors.

One other useful constituent of Danesh's theory is that of worldviews or the lens people apply to understand and interpret the world around them (Danesh, 2008:x). Integrative theory of peace education encourages a good understanding of the significance of worldviews on all aspects of human life including conflict, violence and peace (Danesh, 2008:x). The integrative theory of peace education emphasises the need to reject survival and identity-based worldviews which generate conflict and to embrace unity-based worldviews that promote lasting peace (Danesh, 2006:64; Wilson and Daniel, 2007:97). The usefulness of worldviews becomes more pronounced in the implementation of educational interventions such as peace education cognisant that "truly effective peace education can only take place when the conflict-based worldviews which inform most of our educational endeavours are replaced with peace-based worldviews" (Danesh, 2006:58). Askerov (2010:14) believes that in order to build long-lasting peace in a divided society such as Zimbabwe, it is necessary to change the

conflictive worldviews and peace education can play an important role in that context.

It is from the above discussion that integrative theory of peace education is considered to be one of the best theoretical perspectives for this research. The theory entails that in order to alter survival and identity-based worldviews that continue to cause conflict in different societies including Zimbabwe, it is important that a comprehensive, all-inclusive and sustained curriculum of peace education form the basis of educational practice in all educational institutions including schools, teachers colleges and universities (Danesh, 2006:58). Basing on its success stories from such challenging conflict environments as post-war Bosnian and Herzegovina, the researcher agrees with (Danesh, 2006:71) that integrative theory of peace can effectively guide the initiation of peace education in all societies including Zimbabwe. The theory is consistent with one of the central goals of this research; to develop a comprehensive peace education programme that will help shape teacher education policy in Zimbabwe as a foundation for positive peace.

In summary, Danesh's integrative theory of peace education offers a new perspective that encourages a serious consideration of worldviews as causes or sources of many conflicts and even wars. Through this theory, Danesh (2006:64) calls for an all-inclusive, integrated and lifelong peace education programme as the most effective approach for a transformation from the conflict-based to peace promoting unity-based worldviews. It is the contention of the researcher that peace education programmes informed by an integrative theoretical perspective in combination with intergroup contact and human needs theories can help in promoting a united, cooperative and more peaceful society in Zimbabwe.

3.5 CONCLUSION

The present chapter has contributed in identifying key theoretical perspectives that can guide the introduction of peace education in Zimbabwean teachers colleges. The main thrust of the chapter was to help in locating appropriate theoretical perspectives for the initiation of peace education in Zimbabwean teachers colleges. Three theories including the intergroup contact theory, human needs and integrative theory of peace education were critically examined in order to determine how they can be applied to the Zimbabwean setting. While peace education has many theoretical underpinnings, the selected theories were found to be very useful and consistent with the key objectives of this study. This is because they provide an eclectic or hybrid model which helps in explaining how the envisaged peace education programme in Zimbabwe is expected to bring about changes in people's behaviours from conflict-based worldviews to peace-based worldviews.

The fact that each of the three theoretical perspectives discussed in this chapter has its own shortfalls justifies the adoption of an eclectic approach which will enable the researcher to integrate positive aspects of each theory in order to properly guide peace education practices in Zimbabwe. A common trend that surfaced from the discussion of these three theories is that they all prioritise education in general and peace education in particular in the important role of transforming attitudes and worldviews. Therefore, the researcher argues that a blend of these theories in peace education initiatives in Zimbabwean pre-service teacher education can produce the best possible results. In the next chapter the researcher examines the research methodology that will be used in this study.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.1 INTRODUCTION

In the previous chapter, the researcher presented and discussed three theoretical perspectives that guided this research. The focus of this study was to critically examine the necessity for introducing peace education in pre-service teacher education in Zimbabwean teachers colleges in order to lay the foundations for positive peace in Zimbabwe. The current chapter therefore describes the research design and research methods that the researcher considered most appropriate for collecting data that would assist in answering the research questions raised in this study. This chapter provides the rationale for the research and for using a phenomenological research design. It further describes procedures the researcher employed to collect and analyse data in order to contribute to an understanding of the topic of peace education and its relevance to teacher education. An overview of the research sites and an explanation on the selection of study participants will be provided in this chapter. Data processing strategies, measures for trustworthiness, access to study sites and participants and ethical measures are also discussed in this chapter. The next section provides the rationale for the research.

4.2 RATIONALE FOR RESEARCH

This research is necessary and important because it makes a critical reflection on the need for preparing Zimbabwean pre-service teachers in peace education as a strategy for building positive peace which remains obscure in contemporary Zimbabwe. Pre-service teacher education in peace education is essential to a country such as Zimbabwe which has been experiencing negative peace and persistent political and socio-economic crises for more than a decade especially from the year 2000 (Dube and Makwerere, 2012:297). In Bar-Tal, Rosen and

Nets-Zehngut's (2011:22) analysis, years of lingering political and socio-economic crises create a culture of conflict which involves all members of the society. A culture of conflict is harmful because it derails the country's developmental agenda, impedes progress and frustrates efforts aimed at creating positive peace (Begum, 2012:1). In the researcher's view therefore, if Zimbabwe is to meet its developmental goals, the current culture of conflict needs to be replaced by a culture of positive peace. There is need for a significant change in the current conflictive worldviews in Zimbabwe in order to promote social cohesion and positive peace which are major prerequisites for sustainable development. An important strategy suggested in this study that can be used to address current challenges to positive peace in Zimbabwe is that of preparing pre-service teachers in peace education. Peace education in teacher preparation is regarded as an important mechanism for transforming worldviews from conflict to lasting peace (Paul, 2010:150). According to Cabezudo and Haavelsrud (2013:10), peace education is essential because it "enables people to question existing structures, power, norms and educational values." It is against this background that this research has been designed to explore the challenges and possibilities of introducing peace education in Zimbabwean teachers colleges in order to lay the foundations for a culture of positive peace needed in schools, colleges and the society as a whole.

This research is therefore important in that it highlights the existing threats to positive peace in Zimbabwe that need to be addressed as a matter of urgency. The researcher identified the preparation of pre-service teachers for peace education as one of the key strategies that could be used to deal with the threats to positive peace in Zimbabwe and for building a culture of peace. Through this study, the researcher wanted to influence policymaking in terms of curriculum modifications in pre-service teacher education so that peace education could be implemented first in Zimbabwean teachers colleges and subsequently in primary and secondary schools. A research project of this nature would help the researcher to develop an authentic peace education curriculum and appropriate

peace education theoretical frameworks for Zimbabwean pre-service teacher education. The next section focuses on the research design the researcher employed in order to guide the research.

4.3 RESEARCH DESIGN

This section describes the phenomenological research design and provides the rationale for its adoption in this research. The researcher wanted to understand participants' views on the phenomenon of peace education. A qualitative phenomenological research design was employed in order to determine how such critical stakeholders in teacher education as student teachers, college lecturers and principals understand the concept of peace education and the modalities for its implementation in pre-service teacher education in Zimbabwe. Ray and Mondal (2011:49) emphasise the need to select a research design that enables the researcher "to arrive at as valid, objective, accurate and economic solution of the given problem as possible." The researcher needed a research design that would enable him to listen, describe and interpret the lived experiences of study participants from their point of view. Therefore, the researcher regarded the phenomenological design as the most appropriate one for this study since it places more emphasis on study participants' lived experiences and the meanings they give to certain events, situations or processes (Finlay, 2011:16).

The researcher argued that a phenomenological design was well suited to this research because it is flexible and allows for the use of data collection methods such as semi-structured interviews, focus group interviews and documentary analysis (Davis, 2009:67). In recommending a phenomenological research design, Garza (2007:338) acknowledges that "the flexibility of phenomenological research and the adaptability of its methods to ever widening arcs of inquiry is one of its greatest strengths." In this study, a phenomenological research design was chosen on the prospect that it would assist the researcher in designing

appropriate data collection instruments and procedures and suitable data processing measures. The phenomenological theoretical framework was therefore the most appropriate for this research as further clarified in the following section.

4.3.1 Theoretical Framework: Phenomenology

As pointed out in the previous section, the researcher selected phenomenology as the most appropriate theoretical framework to design and conduct the study. Phenomenology's disciplinary roots are traced from philosophy (Best and Kahn, 2006:255). Bernard (2013:20) holds that the philosophical foundations of phenomenology were developed by the German philosopher Edmund Husserl (1859-1938). In developing phenomenology, Edmund Husserl wanted a method "that could be used to explain how individuals give meaning to social phenomenon in their everyday life" (Johnson and Christensen, 2012:48). There is no consensus definition in the literature although etymologically the concept phenomenology derives from two Greek words *phainoemn* (appearance) and *logos* (letting be), which entails the study of first-hand experiences (Morgan, 2011:1).

Finlay (2013:173) and Kafle (2011:18) describe phenomenology as an umbrella term that encompasses both a philosophical movement and a variety of research approaches. Shosha (2012:31) concurs and states that phenomenology is both a philosophy and research method that is primarily designed to study and understand people's everyday lived experiences. As a research method, phenomenology aims at producing authentic, complex and rich descriptions of a given phenomenon basing on people's lived experiences (Chan, Fung and Chien, 2013:1; Finlay, 2013:172). Phenomenology prioritises human experience and first-hand information provided by individuals (Finlay, 2009:10). Denscombe (2010:94) elaborates that a phenomenological approach put emphasis "on how things are experienced at first hand by those involved." It is clear that

phenomenology is a human science which seeks to describe, interpret and understand aspects of the lived world basing on unique individuals' personal experiences in different situations and at different times (Morgan, 2011:2). The lived experiences, personal and shared meanings are important ingredients of phenomenological research (Finlay, 2011:16).

The foregoing reveals that phenomenology is a qualitative method that examines and describes the lived experiences from the study participants' perspective (Delaney, 2003: 438). Kafle (2011:181) underlines that applied to research; phenomenology entails the study of given phenomenon, its nature and meanings. What surfaces from these definitions is the fact that phenomenology is a method of critical inquiry which is designed to discover the structure, the meaning, and the essence of people's lived experiences in a given setting or context (Pickens, 2010:54). McCormack (2010) observes that phenomenology is one of the qualitative orientations which focuses on how people socially construct, describe, interpret and understand the world around them. It follows that phenomenology is mainly concerned about human experience and as a research method it lays emphasis on studying people's everyday lived experiences (Denscombe, 2010:94; Laverly, 2003:4).

Therefore, in conducting phenomenological research, the ultimate goal will be to gain a rich and deeper understanding of the lived experiences of the people studied (Chan, Fung and Chien, 2013:6; Johnson and Christensen, 2012:48). In this sense, a phenomenological research design necessitates the study of research participants' direct experiences (Cohen, Manion and Morrison, 2011:18). It can be inferred that phenomenological research places more emphasis on understanding a phenomenon from the point of view of people's lived experiences in order to discover how they interpret things, events or processes (Englander, 2012:16). This illustrates that phenomenological research facilitates the creation of knowledge through interactions between the researcher

and the researched and through a close examination of the latter's experiences (Bainger, 2011:33; Finlay, 2011:16).

Phenomenological research is based on the premise that multiple realities are rooted in the study participants' perspectives (Ary, Jacobson and Sorensen, 2010:31). Phenomenologists believe that knowledge is socially constructed through interacting with others and getting an insight into multiple ways of interpreting phenomenon (Bogdan and Biklen, 2009:33). This is important to the present study which sought to establish the different views of college principals, principal lecturers and student teachers on the phenomenon of peace education and how it can be introduced in pre-service teacher education in Zimbabwean teachers colleges.

In view of the foregoing, the researcher found the phenomenological theoretical framework as the most appropriate for this study because it had potential to generate relevant data needed in addressing the overarching goals of the study. The researcher's argument was that the topic under investigation was qualitative in nature and could not be successfully addressed using quantitative methods. The research topic being examined was: *Peace education in Zimbabwean pre-service teacher education: A Critical reflection*. Peace education is a social phenomenon (Sri-amnuay, 2011:57) which in the researcher's view could not be successfully addressed using quantitative tools because it involves human actions, feelings and emotions. Qualitative approaches were most suited to this study, which required the lived experiences of the people who live, study and work in teachers colleges including student teachers, college lecturers and principals.

Through this study, the researcher wanted to contribute towards the development and implementation of an appropriate peace education programme for Zimbabwean teachers colleges. Qualitative methods were suitable for this research because they are "specifically constructed to take account of the

particular characteristics of human experience and to facilitate the investigation of experience” (Polkinghorne, 2005:138). The phenomenological theoretical framework was therefore suitable for this study which aimed to influence higher education policy in Zimbabwe in order to introduce peace education in teachers colleges.

The researcher’s contention was that a quantitative theoretical framework was ill-suited for the study because it places more emphasis on measuring outcomes while a qualitative approach has an advantage in that it focuses “on understanding what is going on in the setting” (Rossman and Rallis, 2003:8). In this research, there was need for a theoretical framework which was appropriate for the study of human behaviour, thought and actions (Bernard, 2013:20). Polkinghorne (2005:138) holds that human experience cannot be studied using methods designed to investigate physical objects but through qualitative approaches. The researcher wanted to understand whether peace education was being offered in the existing teacher education curricula in Zimbabwean teachers colleges and this could only be achieved by gaining insights from people who live, study and work in such settings. This provides the rationale for the adoption of a qualitative phenomenological theoretical framework.

The phenomenological approach was important to this study because it prioritises subjective over objective reality and thus in this way assisting the researcher to examine how participants describe, interpret and make sense of their lived experiences (Raselimo, 2010:102). Johnson and Christensen (2012:48) claim that a phenomenological theoretical framework enables the researcher “to enter the inner world of each participant to understand his or her perspectives and experiences.” A phenomenological theoretical framework is concerned about the people’s life-world or lived experiences (Finlay, 2011:16; Garza, 2007:314) and was therefore ideal for exploring study participants’ perspectives about the introduction of peace education in Zimbabwean teachers colleges. Like other qualitative research frameworks, phenomenological research

provides a depth of understanding of social phenomenon and issues which is hard to achieve using quantitative, statistically-based investigations (Tewksbury, 2009:39). A phenomenological approach enables researchers to understand processes, experiences and the meanings people assign to things, events, or situations (Kalof, Dan and Dietz, 2008:79; Frost, 2011:11). Quantitative research and statistical methods on the other hand impose restrictive methods that prevent the researcher from obtaining new insights into social parameters associated with participants' lived experiences (Davis, 2009:67).

One of the reasons for the adoption of a phenomenological theoretical framework in this research is that it encourages both descriptive and interpretive approaches (Finlay, 2011:x). In this sense, this study utilised a phenomenological framework that blended Edmund Husserl's transcendental (descriptive) phenomenology with Martin Heidegger's hermeneutic (interpretive) phenomenology. Penner and McClement (2008:95) acknowledge that a combination of descriptive and interpretive phenomenology produces optimal results cognisant that each of them "results in knowledge that reflects insights into the meaning of the phenomena under study." For example, the idea of thick descriptions that is prominent in Husserl's phenomenological approach is relevant to the study as it compels the researcher to adopt a phenomenological attitude (Finlay, 2013:176). According to Bernard (2013:21) and Giorgi (2007:64), a phenomenological attitude encourages researchers to perform the *epoche* or bracketing. What makes the *epoche* or bracketing relevant to this research is the fact that it ensures that prior to data collection and data processing, the researcher will have to set aside (bracket) pre-understandings, preconceived ideas, biases, assumptions and personal experiences about the phenomenon under investigation in order to accurately describe the phenomenon basing on participants' lived experiences (Chan, Fung and Chien, 2013:2; Penner and McClement, 2008:96).

Finlay (2013:176) observes that bracketing influences researchers to be open and not allow their own preferred theories and prejudices to affect the research outcome. An open mind is essential especially at the stage of data collection and analysis as it creates room for diverse and unexpected meanings to emerge from the data (Bernard, 2013:21; Finlay, 2013:176). Through bracketing therefore, the researcher influence is minimised and this ensures the credibility of the study (Cahn, Fung and Chien, 2013:6).

In line with the above, the phenomenological framework employed in this research incorporated key aspects of Martin Heidegger's hermeneutic phenomenology. Lavery (2003:7) points out that like descriptive phenomenology, the focus of hermeneutic (interpretive) phenomenology is on the life world or lived experiences. However, unlike Edmund Husserl who placed more emphasis on description in trying to understand phenomenon, in Martin Heidegger's hermeneutic phenomenology, interpretation is seen as a critical aspect of understanding reality (Kafle, 2011:186). For Martin Heidegger, interpretation is "inevitable to the meaning of being-in-the-world" (McCormack, 2010:81). It is apparent that the essence of hermeneutic phenomenology is that in order to have a detailed account of participants' perspectives, the researcher needs to go beyond description and reflexively engage in the process of interpretation (Garza, 2007:63). An interpretative dimension was needed in this study because it would assist the researcher to locate "the relationship and meanings that knowledge and context have for each other" (Penner and McClement, 2008:95). In this way the researcher uncovers the hidden meanings that emerge from the data and this ensures the production of a clear presentation of the phenomenon being studied basing on the participants' subjective lived experiences (Finlay, 2011:17; Penner and McClement, 2008:95).

Another advantage of hermeneutic phenomenology is that it promotes reflexivity (Finlay, 2013:178). Thus, unlike Edmund Husserl who emphasised bracketing, Martin Heidegger preferred reflexivity which allows researchers to declare

personal beliefs, assumptions and values that could shape their research findings (Creswell and Miller, 2000:127). Reflexivity in hermeneutic phenomenology entails the process of self-reflection and critical self-awareness on the part of the researcher (Finlay, 2013:179). It is based on the premise that when conducting research, the researcher cannot totally eliminate pre-understandings, assumptions and personal experiences with the phenomenon (Chan, Fung and Chien, 2013:2). Through reflexivity the researcher engages into “an active process that requires scrutiny, reflection, and interrogation of the data, the researcher, the participants, and the context that they inhabit” (Guillemin and Gillam, 2004:274). Reflexivity illuminates that the researcher’s personal opinions and biases are an important aspect of data interpretation and knowledge production (Chan, Fung and Chien, 2013:6; Penner and McClement, 2008:96). In Creswell and Miller’s (2000:127) assessment reflexivity is a validity procedure which allows readers to understand the researcher’s position in the study being conducted.

Basing on the reasons advanced in this section, the researcher maintains that a phenomenological theoretical framework was ideal for critically examining and reflecting on the challenges and possibilities for introducing peace education in Zimbabwean teachers colleges. This framework enabled the researcher to describe and interpret the phenomenon of peace education from the perspectives of critical stakeholders in Zimbabwean pre-service teacher preparation such as college principals, principal lecturers and final year student teachers. The utility of the phenomenological approach is seen in its thrust on addressing questions surrounding the nature of human experience and the meaning or essence of a given phenomenon to those who experience it (Shosha, 2012:32). The use of the phenomenological theoretical framework in this study was based on the fact that it is cost-effective because it does not require “technologically sophisticated or expensive equipment for the purposes of data collection and analysis.” A phenomenological approach is inductive in nature

(Finlay, 2009:15) and therefore facilitates a detailed analysis of study participants' perspectives about the topic in question.

Having provided the rationale for the phenomenological theoretical framework, the researcher describes research methods compatible with this framework in the next section.

4.3.2 Research methods

The aim of this section is to present and discuss the research methods that were used to generate data in order to address the objectives of the study. The research was conducted in two Zimbabwean teachers colleges in order to understand college principals, principal lecturers and final year student teachers' views on how peace education can be used as a mechanism for building and sustaining positive peace in Zimbabwe. As pointed out in the previous section, this study is phenomenological in nature. A phenomenological study aims "to gain a deeper understanding of the meaning of people's everyday experiences" (Shosha, 2012:32). It follows that phenomenological research requires the researcher to enter the life world of the participants in order to gain an in-depth understanding of their lived experiences (Chan, Fung and Chien, 2013:6).

The above necessitates the utilisation of protocols that enable the researcher to document the participants' individual perspectives in their own words (Creswell, 2012:506). Morgan (2011:xiv) underlines that when conducting a phenomenological study, the researcher needs to employ methods that promote disciplined forms of dialogue. The researcher therefore employed three qualitative research methods that are compatible with phenomenological inquiry in order to generate data for the study. These three methods of data gathering included semi-structured interviews, focus group interviews and documentary analysis. The researcher selected these research methods on the understanding that they were appropriate with the people who were going to participate in the

study and that they would assist in capturing the richness and fullness of study participants' personal experiences and perspectives (Polkinghorne, 2005:138).

Freeman (2009:32) states that the choice of research methods needs be based on what the researcher wants to understand and on the amount and kinds of data needed to address the research questions. The main aim of this qualitative research study was to develop a clear understanding of the complex phenomenon of peace education and because of this, the researcher utilised methods with great potential to generate deep and rich insights into the topic (Mathie and Camozzi, 2005:29). Qualitative data collection methods such as semi-structured interviews, focus group interviews and documentary analysis were employed because they were in line with the objectives of the study which sought to understand whether peace education was being offered in the existing teacher education curricula in Zimbabwean teachers colleges in order to recommend its introduction.

The researcher conducted individual semi-structured interviews with two college principals and two principal lecturers. Focus group interviews were used to collect data from forty final year student teachers in the two selected teachers colleges. In addition, the researcher employed documentary analysis to examine the existing teacher education curricula and the vision and mission statements for the two selected teachers colleges where this study occurred. Data generation techniques such as semi-structured interviews and focus group interviews are essential because they contribute to the creation of a comprehensive record of participants' words and actions (Willig, 2008:16). For the purposes of this study, the proposed data collection methods were used in combination in order to view the phenomenon of peace education from different angles using multiple and critical lenses (Luttrell, 2009:2). Grix (2010:75) notes that looking at the same phenomenon from different angles will ensure a more balanced approach to the objectives of the study and assists in creating new insights. The use of multiple methods of data collection is pertinent because by

combining methods of research “the advantages of each would be enhanced and the disadvantages minimised” (Burgess, Sieminski and Arthur, 2006:77).

Multiple methods of data collection were used in this study cognisant that research claims become stronger when they are based on a variety of methods of data collection (Gorard and Taylor, 2004:7). For example, the phenomenon of peace education examined in this study is multidisciplinary in nature (Bajaj and Chiu, 2009:442) which necessitates the use of multiple data collection methods for better conceptualisations and strategies for its initiation. Sri-amnuay (2011:122) realises that using a single method to explore the complex topic of peace education “is not feasible and beneficial for a full understanding.” The idea of using multiple methods of data collection is further supported by Weiner, Amick, Lund, Lee and Hoff (2011:6) who argue that it enhances the credibility of the data analysis process. In this study therefore, the researcher employed three different methods of data generation as an important means of triangulation (Frost, 2011:11; Grix, 2010:83; Scott and Garner, 2013:185). A detailed explanation of each of the research methods used in this study is offered in the following sections.

4.3.2.1 In-depth interviews

As stated above, semi-structured interviews are one of the instruments for data collection utilised by the researcher. The interview is one of the methods highly recommended in phenomenological research because it places emphasis “on the centrality of human interaction in the production of knowledge” (Cohen, Manion and Morrison, 2011:409). Englander (2012:13) notes that an interview is one of the main data collection instrument in qualitative, human scientific research. Fossey, Harvey, McDermott and Davidson (2002:726) and Morgan (2011:9) see a close relationship between phenomenological research and the interview method. Morgan (2011:9) suggests that in phenomenological qualitative research, in-depth interviews are an important mechanism for getting immediate

on-the spot feedback from the participants. Qualitative interviews when properly administered can provide detailed insights into study participants' experiences, beliefs, perceptions and motivations (Richards, 2009:187). Scott and Garner (2013:283) point out that interviews enable the researcher to identify the agreements and disagreements among the participants and in this way producing multiple perspectives of reality.

In Grix's (2010:76) terms, qualitative interviews are helpful as they can provide information that is not printed or recorded elsewhere. Through the utilisation of semi-structured interviews, study participants can assist the researcher to interpret complex documents, decisions or policies in different settings (Grix, 2010:76). In this study therefore, semi-structured individual interviews with open-ended questions were used to collect data from college principals and principal lecturers since they allowed maximum flexibility and freedom for the generation of richer insights (Croker, 2009:18; Mathie and Camozzi, 2005:29). Open-ended questions afford participants the opportunity to express themselves as freely as possible (Chan, Fung and Chien, 2013:4). Basing on these grounds, the researcher conducted four individual interviews with two college principals and two principal lecturers (one from each college) in the two selected teachers colleges. College principals and principal lecturers as teacher educators are critical stakeholders and their judgments and perceptions are essential if peace education is to be introduced in their respective institutions. Interaction with these key players in teacher education could help the researcher to get privileged information on the pre-service teacher education curriculum and on how to introduce peace education principles (Denscombe, 2010:174).

Myers and Barnes (2005:5) assert that unlike quantitative research, qualitative research methods such as semi-structured interviews use open-ended questions in order to draw out many responses from the participants instead of one response to predetermined choices. This is one of the reasons why the researcher used interview guides with open-ended questions (see appendix A

and B). Richards (2009:186) emphasises that a semi-structured interview ought to be based on an interview guide that identifies the key issues that need to be covered in the study. An interview guide with open-ended questions is fundamental because it ensures that critical issues to be covered in the study will not be missed (Mathie and Camozzi, 2005:51). The semi-structured interview guide ensures an organised flow of themes to be addressed and allows the researcher to ask follow-up questions and probes in order to generate different responses about the phenomenon being explored (Scott and Garner, 2013:283).

In order to capture participants' responses (and with their consent), the researcher audio recorded the individual semi-structured interviews with college principals and principal lecturers. It was essential to seek the consent of the participants on the reasons for recording the interviews as a way of discharging any negative feelings they might attach to this process (Belk and Kozinets, 2005:129). The researcher used a voice recorder in order to get an authentic and precise record of the verbal communication processes during the interviews (Seidman, 2005:114). Recording of individual interviews facilitates a full analysis of the data (Willig, 2008:26). Fraenkel, Wallen and Hyun (2012:457) suggest that in qualitative research, a recording device is considered an indispensable part of the researcher's equipment. This is because recording helps "in capturing all the nuances of wording and framing that are important in the interpretation and analysis of data" (Scott and Garner, 2013:283). Through audio recording, the researcher obtains a permanent record in terms of the conversations that occur during the interviews (Creswell, 2012:225; Denscombe, 2010:187).

The preceding demonstrates that recording in-depth interviews is imperative since it is a means for preserving the words of the participants and in this way allowing the researcher to use original data (Seidman, 2005:114). Recording the interviews has an additional advantage in that during the interviewing process, it allows the researcher to concentrate more on discussions and to observe nonverbal expressions from the interviewees (Belk and Kozinets, 2005:129;

Seidman, 2005:114). In the next section the researcher examines focus group interviews as one of the instruments employed in gathering data for the study.

4.3.2.2 Focus group interviews

This section describes the focus group interview method that was employed in combination with semi-structured interviews and documentary analysis for the purposes of data collection. Focus group interviews were employed to get the views of final year student teachers on the phenomenon of peace education. Fossey, Harvey, McDermott and Davidson (2002:727) describe focus groups as facilitated group discussions that make use of group interactions as a mechanism for exploring the issues being studied. Focus group interviews promote interaction within the group and in this way assisting the researcher to elicit rich information from the participants (Denscombe, 2010:177).

For the purposes of this study, a total of four focus group interviews; two in each of the two selected teachers colleges were conducted with purposefully selected final year student teachers. Hancock, Windridge, and Ockleford (2007:23) underline that a study using focus group interviews to collect data needs to include several groups to enhance the credibility of the data. In this study each of the four focus group interviews conducted consisted of ten members in order to ensure that everyone would participate meaningfully in the discussions (Ary, Jacobson and Sorensen, 2010:440). The number of participants in the focus groups was based on Ary, Jacobson and Sorensen (2010:440) and Check and Schutt's (2012:205) recommendations that focus groups usually consist of between six and twelve people. Participants in focus group interviews were in addition selected using the principal of equal gender representation. The expectation was that both male and female student teachers would be comfortable discussing the phenomenon being studied in a mixed gender group (Check and Schutt, 2012:205). The researcher's argument was that student

teachers as members of the same profession had common characteristics that were important to the topic of peace education.

The focus group technique was adopted in this study because it is a time-efficient strategy that can be used to elicit large volumes of in-depth data from different participants (Scott and Garner, 2013:299; Willig, 2008:31). Sri-amnuay (2011:124) points out that a focus group interview is flexible and promotes “high face validity, speedy results, and also is low in cost.” Implied is the fact that a focus group interview when properly administered promotes effective group interaction among the participants which brings out different themes and perspectives that a single interview might not bring forth (Scott and Garner, 2013:299). Willig (2008:31) notes that data generated through focus group interviews are likely to be more credible because the setting in which they are produced is less artificial than that of the individual interview. The focus group interview technique provides a platform through which different viewpoints are suggested, challenged, and developed thus in this way assisting the researcher to generate rich data (Scott and Garner, 2013:299; Willig, 2008:31).

Ary, Jacobson and Sorensen (2010:439) and Berg and Lune (2012:172) recommend the focus group interview strategy particularly when a researcher is studying a new topic or an issue that is under-researched. Focus group interviews are useful in gaining new insights on a particular topic because “they bring several perspectives from different people” (Ary, Jacobson and Sorensen, 2010:439). Scott and Garner (2013:299) believe that the focus group method is one of the best strategies that can be used to generate data for institutional research that is designed to introduce new programmes or improve existing ones. In this study therefore, the focus group method was seen as an important strategy that would enable the researcher to identify key themes and important aspects of the phenomenon of peace education being studied. In order to direct discussions with participants during the focus group interviews, the researcher used a focus group interview guide (see appendix C) with a series of questions

(Kalof, Dan and Dietz, 2008:131). Like with the in-depth interviews discussed above, proceedings during the focus group interviews were audiotaped. The next section focuses on documentary analysis as one of the qualitative methods for data collection utilised in this study.

4.3.2.3 Documentary analysis

Besides semi-structured individual interviews and focus group interviews discussed above, the researcher collected data using qualitative documentary analysis. Qualitative documentary analysis was employed in this study as a means of corroborating data generated through semi-structured interviews and focus group interviews. One of the overarching goals of this study was to determine whether peace education was being offered in pre-service teacher education in Zimbabwean teachers colleges in order to recommend its introduction. Brock-Utne (1998:4) observes that in determining whether institutions of learning including schools, colleges and universities are educating for and about peace, it is important to analyse their curricula. It is against this background that the researcher analysed the existing pre-service teacher education curricula and the vision and mission statements for the two selected teachers colleges. These official documents were examined in order to describe and interpret prevailing teacher education practices in Zimbabwean teachers college. An additional advantage was that the analysis of the college documents enabled the researcher to discover key themes in the pre-service teacher education related to the phenomenon of peace education examined in the research. The researcher used a documentary analysis guide (see appendix D) in order to have a detailed scrutiny of the pre-service teacher education curricula and the vision and mission statements for the two selected teachers colleges.

Documentary analysis was consistent with the objectives of this study because it is a methodology that can be used “to make replicable or valid inferences from texts, which can include text as well as visual media and artifacts” (Creamer and

Ghoston, 2012:112). Ary, Jacobs and Sorensen (2010:29) acknowledge the fact that documentary analysis assists researchers to analyse and interpret recorded material as a strategy for understanding human behaviour. As pointed out by Punch (2005:184), both historical and contemporary documents can be a rich source of data for researchers. This entails that documents from educational institutions including teachers colleges, schools and universities can provide valuable information about the context and activities of these institutions (Fitzgerald, 2012:296). For example, teachers college documents such as curricula, vision and mission statements that the researcher analysed are important as they narrate details of academic and professional activities in the given setting (Fitzgerald, 2012:296). Creamer and Ghoston (2012:110) note that institutional vision and mission statements and curricula need to be studied because they are written to mirror the overall vision and purpose of the particular institutions.

The aforementioned shows that the collection and analysis of documents assist in generating social scientific evidence needed in addressing key goals of the study (Sri-amnuay, 2011:125). Documents can be accessed from the research sites at a time convenient to the researcher (Fitzgerald, 2012:299). As Neuman (2000:293) argues, documentary analysis is a key method of data collection which allows opportunities for the production of detailed, accurate and unbiased data. In agreement, Fitzgerald (2012:299) adds that documentary analysis enables the researcher to access information that is difficult to gain through other data collection methods including interviews and questionnaires. An analysis of the teacher education curricula and the vision and mission statements therefore assisted the researcher to gain more insights on how to introduce peace education in Zimbabwean pre-service teacher education. It was the researcher's contention that in combination with other data collection methods such as semi-structured interviews and focus group interviews, documents could be significant in producing relevant data and rich insights that would assist in answering the research questions.

In this section therefore the researcher's focus was on presenting and discussing the methods of data collection employed in this study. Qualitative research methods including semi-structured interviews, focus group interviews and documentary analysis were found to be very useful and the researcher believed that if successfully employed they would assist in addressing the pertinent questions raised in the study. The following section describes how study participants were selected and accessed.

4.3.3 Selection of participants

This section addresses the procedures the researcher adopted in order to select study participants. As highlighted above, this research is qualitative and phenomenological in nature and therefore required participants who would help in generating relevant data. Fischer (2005:xvi) points out the need to select appropriate participants as this helps in achieving the soundness and credibility of the research study. In agreement, Fossey, Harvey, McDermott and Davidson (2002:726) observe that in qualitative research, researchers need to identify appropriate participants who can provide relevant information that addresses the research questions. Likewise, Polkinghorne (2005:139) notes that qualitative research "requires collecting a series of intense, full, and saturated descriptions of the experience under investigation." It follows that in order to produce credible results, the researcher needs to select participants who will provide useful information for the study (McComack, 2010:77).

For the purposes of this research, two college principals, two principal lecturers and forty final year student teachers from two teachers colleges in Mutare urban were selected as participants. This means that a total of forty-four participants took part in the study (two college principals and two principal lecturers; one from each college and forty final year student teachers; twenty from each college). At the time of data collection there were fourteen teachers colleges in Zimbabwe

including three for secondary teacher education and eleven for primary teacher education (University of Zimbabwe Handbook for quality assurance in associate teachers colleges, 2012:5). However, the number of participants and research sites in this study was consistent with principles of qualitative research in general and phenomenological research in particular which allows for small and purposively selected samples considered appropriate and “useful in answering the questions raised by the researcher” (Best and Kahn, 2006:249). As pointed out by Fossey, Harvey, McDermott and Davidson (2002:720), there is no fixed minimum number of participants to conduct a credible qualitative research.

Englander (2012:21) illustrates that the main focus in qualitative and specifically phenomenological research is not on ‘how many’ or ‘how often’ but on whether selected participants have the required experience to generate useful data for the study. In this study like in other phenomenological studies, the focus was on gathering sufficient data that would help in developing convincing explanations on why and how peace education should be introduced at pre-service teacher education colleges in Zimbabwe. Accordingly, college principals, principal lecturers and student teachers were selected basing on Seidman’s (2005:10) observations that “the primary way a researcher can investigate an educational organisation, institution or process is through the experience of the individual people who make up the organisation or carryout the process.”

In selecting the abovementioned participants for inclusion in the study the researcher agreed with Bjerstedt (1994:16) that teacher education is very important in relation to peace education initiatives and therefore it was necessary to select college lecturers, principals and student teachers as key participants. Kester (2008:17) points out that the development of a peace education curriculum requires a comprehensive and inclusive approach that involves critical stakeholders. The selection of the key actors in teacher education was therefore based on the expectation that they would provide the essential information that would facilitate the building of an appropriate peace education programme for

Zimbabwean teachers colleges. For example, college principals were selected on the basis that they had vast teaching and administrative experiences in pre-service teacher education. Principal lecturers had the requisite teaching and administrative experiences and the researcher chose from among members of the college academic boards and heads of departments. Final year student teachers on the other hand were selected for inclusion in this study because they were primary clients of the teachers colleges who needed to be consulted on any curriculum changes that would have direct implications on their academic life.

The procedure followed in selecting the above participants was that of purposive or purposeful sampling. A common trend that emerges from the literature is that qualitative research requires purposive or purposeful sampling techniques (Fraenkel, Wallen and Hyun, 2012:100; Polkinghorne, 2005:137; Rallies and Rossman, 2009:268; Willig, 2008:23). Polkinghorne (2005:138) highlights that because the goal of qualitative research is enriching the understanding of a phenomenon from the perspectives of the participants it means that the selection of participants ought to be purposeful and not random or left to chance. Denscombe (2010:206) concurs and states that in order to have a thorough understanding of the phenomenon the qualitative researcher needs to purposefully select individuals and study sites. Best and Kahn (2006:248) in addition highlight that a purposive sampling technique enables the researcher to select “certain persons, settings or events because they can provide the information desired.”

In line with the foregoing, Fraenkel, Wallen and Hyun (2012:100) observe that qualitative researchers prefer purposive sampling since it allows them to use their personal judgments to select participants that they believe will provide the data they need. Purposive sampling entails a non-probability sampling technique in which study participants are selected because they have characteristics which are deemed important for the study (Ray and Mondal, 2011:74). Purposive sampling is used in qualitative research to identify and select key informants with

in-depth knowledge about particular issues being investigated (Cohen, Manion and Morrison, 2011:157; Myers and Barnes, 2005:12). In Penner and McClement's (2008:97) view, purposive sampling is an appropriate strategy for selecting participants in a study using the descriptive and interpretive phenomenological approach because it will facilitate a deeper understanding of a given phenomenon basing on participants' perspectives.

The above explains why the researcher opted for the non-probability purposeful sampling techniques to select study participants. Participants in the semi-structured individual interviews and the focus group interviews and the documents analysed were purposefully selected from two government teachers colleges in Mutare urban in Zimbabwe. Bernard (2013:164) points out that a researcher who uses purposeful sampling deliberately develops a selection criterion that will enable him or her to identify information rich cases. In this study, the researcher selected two college principals and two principal lecturers using expert sampling procedures. According to Krysik and Finn (2013:161), expert sampling is a type of purposive sampling technique utilised by researchers to choose individuals deemed to have special knowledge directly linked to the phenomenon being studied. College principals and principal lecturers who participated in this study were therefore selected by virtue of their job titles and on the expectation that they had comprehensive knowledge and relevant experience pertaining to Zimbabwean pre-service teacher education. Expert sampling techniques were in line with one of the key objectives of the research which was to develop explanations on how teacher education curricula in Zimbabwean teachers colleges can be modified in order to introduce peace education principles. In addition, these participants confirmed their availability and willingness to participate in the study.

On the other hand, student teacher participants in this study were selected by the researcher using personal judgement and following the advice offered by the college principals. Student teacher participants from the various departments in

the two selected colleges were as well recruited basing on their availability and willingness to participate in the study. Principles of homogenous sampling were employed to select final year student teachers since they had a common characteristic as members of the same profession (Cohen, Manion and Morrison, 2011:157). Therefore, data were collected from different participants as a strategy for getting a deeper understanding of the phenomenon being studied from different perspectives (Polkinghorne, 2005:140).

Having discussed the criteria and procedures for the selection of study participants, the researcher focuses on the procedures for data collection that were adopted in this study.

4.3.4 Data collection

This section specifies the procedures the researcher followed in order to collect sufficient data from the study participants. The researcher wanted procedures that would enable him to gather appropriate data on the lived experiences of college principals, principal lecturers and final year student teachers in relation to the topic of peace education examined in this research. One of the major objectives of this study was to determine how the pre-service teacher education curricula in Zimbabwean teachers colleges could be modified to introduce peace education principles. In Griffiths' (2009:36) view, phenomenological research requires "a mode of data collection and analysis that will present the participants' experiences precisely from their perspectives." This entails that when gathering data in phenomenological research the researcher needs to employ appropriate research protocols and identify suitable research sites and participants (Berg and Lune, 2012:47). In this study therefore, the researcher adopted five interrelated data gathering steps identified by Creswell (2012:205) including the identification of participants and research sites, gaining access to these participants, determining the types of data to be collected, development of research

instruments, and administering the process of data gathering in an ethical manner.

As pointed out in the previous section, college principals, principal lecturers, final year student teachers and official documents such as the existing pre-service teacher education curricula and the vision and mission statements for the two selected teachers colleges were the sources of data. Berg and Lune (2012:47) highlight the need to identify a location in which access is possible and where the target population will be available. Englander (2012:17) on the other hand argues that “the selection of participants is the initial step in the data gathering process.” In view of these observations, the researcher identified teachers’ colleges and the people who inhabited in them (principals, lecturers and student teachers) as suitable sites and sources of data generation. In order to recommend the formulation of a well-defined and decisive policy on how to carry out peace education (Bar-Tal and Rosen, 2009:562) in Zimbabwean teachers colleges, the researcher collected data at two teachers colleges (one offering secondary and the other primary teacher education) located in Mutare urban in Zimbabwe.

To gain access to the abovementioned participants, documents and sites, the researcher needed the permission of legitimate or formal gatekeepers. Creswell (2012:210) points out that for the researcher to gain access to the research sites and individuals in qualitative inquiry, he or she needs to obtain permissions at different levels. For example, in this research participants were college principals, principal lecturers and final year student teachers who could only be accessible through the colleges they resided, studied and worked (Seidman, 2005:43). Wanat (2008:192) points out that the negotiation for access to research sites and related sources of data is based on building relationships with gatekeepers. Gatekeepers have the authority to grant formal access and they can withhold cooperation if they think the study being undertaken threatens them or their institutions (Seidman, 2005:43; Wanat, 2008:191).

Therefore, to ensure that participants would be accessed in appropriate ways (Heaton, 2004:79), the researcher applied for an ethical clearance from the University of South Africa's College of Education Research Ethics Committee. A research ethics clearance certificate was obtained from the relevant Research Ethics Committee (see appendix E). In line with this, the researcher applied for permission from the Ministry of Higher and Tertiary Education, Science and Technology Development which controls all the teachers colleges in Zimbabwe (see appendix F). Permission from the Ministry of Higher and Tertiary Education, Science and Technology Development was granted (see appendix G). At the teachers college level, the researcher applied for the permission of college administrators (as intermediate gatekeepers) in order to gain entry and access to the research sites, study participants and documents to be analysed (see appendix H).

As the gatekeepers' approval is not a guarantee for the full cooperation from the potential participants (Wanat, 2008:191), the researcher made physical visits to the selected research sites to get access to and make direct contacts with prospective study participants in preparation for data collection. The researcher held preliminary meetings with prospective participants two weeks before data collection. Englander (2012:27) acknowledges that preliminary meetings provide the researcher with "an opportunity to establish trust with the participant, review ethical considerations and complete consent forms." Thus, the suggested preliminary meetings were aimed at helping the researcher to recruit appropriate study participants and to do all the necessary groundwork. The researcher had to go physically to the study sites (two teachers colleges) in order to avoid extricating study participants from their daily activities (Ary, Jacobson and Sorensen, 2010:31; Rossman and Rallis, 2003:9). This approach was necessary because it helped the researcher to gather first-hand information since participants were studied in their own territory and in natural settings (Mathie and Camozzi, 2005:26; Willig, 2008:8).

Another important step in the process of data collection is that of developing the research instruments (Creswell, 2012:205). In line with this, the researcher developed three research instruments including semi-structured interviews, focus group interviews and a documentary analysis guide to collect data from the participants and from official college documents such as the existing pre-service teacher education curricula and the vision and mission statements (see appendix A-D). In order to ensure that the research methods were in line with the research questions, a pilot study was conducted at one teachers college in Harare.

A pilot study becomes critical since it affords the researcher the opportunity for testing and refining the proposed research methods, criterion for recruiting participants and procedures, for both data generation and analysis (Kim, 2010:191; Murray, 2009:49). As a small-scale methodological measure, a pilot study is conducted in order to prepare for the main study and its main purpose is to ensure that the researcher's proposed methods and ideas would work in practice (Kim, 2010:191). Turner (2010:2010:757) points out that a pilot study is important because it assists researchers to identify flaws and weaknesses in their proposed methods of data generation and in this way allowing them to make necessary adjustments before embarking on the actual study. In addition, a pilot study enables the researcher to determine whether or not their research structure is suitable to the topic being studied (Seidman, 2005:39). Kim (2010:193) asserts that a pilot study can be an important means for identifying key ethical problems associated with the recruitment of participants and related issues that if not addressed will affect the attainment of the main goals of the study. The researcher therefore conducted the pilot study in one secondary teachers college in Harare with participants that had similar characteristics as those that would participate in the planned study (Turner, 2010:757).

After the pilot study, the researcher (on agreed dates) administered the data collection taking into consideration any potential ethical issues that could arise (Creswell, 2012:205). Selected participants were briefed about the research topic

and the objectives for conducting this study. Ethical considerations such as voluntary participation, confidentiality of research data and anonymity were emphasised to the participants. The researcher expected to collect sufficient data for the study within one month. The next section focuses on the procedures for data processing.

4.3.5 Data processing

Data processing is an important phase in the research process because it affords the researcher the opportunity to make sense of study participants' responses recorded through the various techniques of data generation (D'Cruz and Jones, 2004:137). Through data analysis or processing, researchers seek to gain a better understanding of the phenomenon being scrutinised (Denscombe, 2010:235). D'Cruz and Jones (2004:137) hold that the essence of data processing is to allow the researcher "to generate patterns and processes, develop meanings and try to understand and explain contradictions and multiple versions of meanings generated by participants." This necessitates the application of systematic techniques of data analysis that will ensure that the voices of study participants are heard (Frost, 2011:145). It is from this conceptual framework that this study was designed to understand, present and discuss participants' views about the notion of peace education and how it can be incorporated into the pre-service teacher education programmes in Zimbabwean teachers colleges. The researcher processed the data gathered using individual semi-structured interviews, focus group interviews and documentary analysis qualitatively and manually in order to identify common trends, themes and patterns that would assist in answering the research questions. According to Fossey, Harvey, McDermott and Davidson (2002:728), qualitative data processing involves reviewing, synthesising and interpreting data in order to develop a deeper understanding of the phenomenon being explored. D'Cruz and Jones (2004:137) elaborate that the main aim in qualitative data processing is to

develop patterns and processes that will help the researcher to make sense of participants' perspectives in relation to the research theme being studied.

In this study, the researcher followed specific procedures in order to be able to develop plausible explanations on why and how peace education should be introduced at pre-service teacher education colleges in Zimbabwe. The researcher first processed data that were gathered using semi-structured interviews with college principals and principal lecturers and focus group interviews with final year student teachers in order to understand study participants' perspectives on the challenges and possibilities of introducing peace education at pre-service teacher education colleges in Zimbabwe (see section 5.3). Subsequent to the presentation, analysis and interpretation of findings from the semi-structured interviews and focus group interviews, the researcher presented and processed findings from the documentary analysis of the pre-service teacher education curricula and the mission and vision statements for the two colleges involved in this study (see section 5.4). College documents were analysed to find out if peace education was being offered in Zimbabwean teachers colleges in order to recommend its introduction. The final step taken by the researcher in data processing was to identify overarching and unique themes and subcategories emerging from the three sources of data and discuss them in the context of the key research questions raised in Chapter one of this dissertation (see section 5.5). These procedures were followed in order to enable the researcher to answer the research questions and to accomplish the objectives of the study. An explanation of the key steps the researcher took into account when processing data is offered in this section.

As pointed out by Bradley, Curry and Levers (2007:1761), in the existing literature "there is no singularly appropriate way to conduct qualitative data analysis." However, there is general agreement among scholars that data analysis in qualitative research is an ongoing, iterative and inductive process that begins during data collection and continues throughout the study (Bradley, Curry

and Levers, 2007:1761; Check and Schutt, 2012:306; Denscombe, 2010). Literature on qualitative research shows several data processing strategies including the organisation of data, transcription, coding, identification and examination of emergent themes, interpretation and authentication of conclusions drawn from the findings (Check and Schutt, 2012:307; Creswell, 2012:239; D'Cruz and Jones, 2004:152).

For the purposes of this study, data processing commenced during data collection. This was in line with Ruona's (2005:237) observations that in qualitative research data analysis is a simultaneous and recursive process which starts at the stage of data collection. The advantage of this approach was that it allowed the researcher to have an understanding of the key themes emerging from the data. Following from this and in order to initiate data processing, the researcher read through the data; reviewed, documented and properly organised them in order to have an overall understanding of the emergent themes (Bradley, Curry and Levers, 2007:1761). This initial stage in data processing involves screening, minor editing and the general tidying up of data to ensure that they "are as clean as possible" (Ruona, 2005:240). Ethical measures such as the anonymisation of data through the replacement of participants' actual names and other identifiable materials with pseudonyms and pseudo locations were applied at this stage of data analysis (Blaxter, 2010:164). For the purposes of this study, data generated through semi-structured interviews, focus group interviews and through documentary analysis were prepared, documented and organised manually through pen and paper into specific files by types (Creswell, 2012:239). According to Check and Schutt (2012:304), data documentation and organisation is essential because it provides the researcher with a frame on which to map out the analytical process.

The proper documentation and organisation of data mentioned in the preceding is essential in data analysis because it facilitates efficient transcription of data (Check and Schutt, 2012:304). Transcription means converting participants'

recorded responses into textual data (Creswell, 2012:239). In the context of this research, the researcher listened to the tapes of the semi-structured interviews with college principals and principal lecturers and the focus group interviews with final year student teachers in order to convert audiotaped recordings into textual data (Creswell, 2012:239; Denscombe, 2010:275). In addition, the researcher transcribed documentary notes generated through the analysis of the two selected teachers colleges' pre-service teacher education curricula and the vision and mission statements. The verbatim transcription of interview data and documentary notes enabled the researcher to develop transcripts basing on the research questions. Quimby (2011:173) notes that the development and analysis of transcripts constitutes an important phase in data processing. Through transcription, the researcher will be able to reduce the textured data into manageable categories in preparation for efficient analysis and interpretation (Taylor, Sinha and Ghoshal, 2006:159).

Subsequent to the transcription process, the next step the researcher followed was that of data reduction which involved the coding and condensing of textured data in order to reach final conclusions about participants' views on the phenomenon studied (Quimby, 2011:173; Taylor, Sinha and Ghoshal, 2006:159). As suggested by Glenn (2010:96), qualitative researchers need to carefully code data and discern themes in a consistent and reliable way when analysing data. Coding facilitates the classification of data into meaningful categories that the researcher will utilise in summarising the findings (Kalof, Dan and Dietz, 2008:95). Basit (2003:152) gives emphasis to coding on grounds that it "allows the researcher to communicate and connect with data to facilitate comprehension of emerging phenomenon and to generate theory grounded in the data." Taylor, Sinha and Ghoshal (2006:161) acknowledge that codes are an important mechanism for data organisation and retrieval which enables the researcher to put data into meaningful themes.

In this study therefore, data were coded in order to identify themes to be used in the research report (Creswell, 2012:237). The researcher identified common and divergent themes that emerged from the text data to answer the research questions. Coding in this sense enabled the researcher to reduce text data into manageable categories and thus allowing him to proffer thick descriptions and interpretation of participants' responses in relation to the phenomenon in question (Bosit, 2003:152; Check and Schutt, 2012:306). In this sense, the researcher was able to locate emerging patterns and relationships on which to base the analysis of the research findings (Mathie and Camozzi, 2005:30; Weiner, Amick, Lund, Lee and Hoff, 2011:6). Bradley, Curry and Levers (2007:1761) conclude that coding provides the researcher with a formal system on which to generate research results and to develop new explanations or theories through the reflexive interpretation of findings.

It follows from the above that coding helps the researcher to build meaningful themes that will be used in the final processing of data (Creswell, 2012:243). In this study, codes assisted the researcher in transforming raw data from interview transcripts and documentary notes into major themes "that capture the phenomenon being investigated as described by participants in the study" (Fereday and Muir-Cochrane, 2007:11). Codes facilitate the building of specific themes which are crucial in terms of data interpretation (Bradley, Curry and Levers, 2007:1761). Ruona (2005:244) notes that once the researcher has completed coding and categorisation, he or she can move to the final stage of data interpretation. At the stage of data interpretation the researcher will aim at generating meaning through the exploration of the themes that evolve from the codes, sub codes and categories (Bradley, Curry and Levers, 2007:1761). In this research therefore, the researcher expected that this approach would enable him to determine how themes emerging from the data fit together, how these themes could be merged and how the patterns, contrasts and paradoxes that surfaced from the themes could be utilised to interpret data (Ruona, 2005:245). A thorough interrogation of the themes that emerged from the data enabled the

researcher to have a better understanding of the concept of peace education from the participants' perspectives. This assisted the researcher in the generation of new meanings, explanations and theories that could inform the introduction of peace education in Zimbabwean teachers colleges.

In summary, this section has highlighted steps followed in processing data for the purposes of this study. The steps are interrelated and have been adopted because they are in line with the principles of phenomenological research. Data processing steps adopted in this research facilitated the development of themes and thematic structure which in Morgan's (2011:47) view "constitute the key findings in every phenomenological research report." In the researcher's assessment, the data processing steps employed in this research facilitated the development of compelling descriptions, explanations and interpretations of study participants' perspectives on the challenges and possibilities of introducing peace education in Zimbabwean teachers colleges. In the next section, the researcher explores measures for trustworthiness that were taken into consideration in this study.

4.3.6 Measures for trustworthiness

Measures of trustworthiness including credibility, rigour and dependability are some of the central issues emphasised in qualitative research (Glenn, 2010:97). These measures are underlined in qualitative studies because they are used to demonstrate that a true picture of the phenomenon being analysed is presented (Shenton, 2003:63). Sri-amnuay (2011:148) states that trustworthiness is an important concept in qualitative research because it is a criterion for describing the quality of the research. There are several strategies qualitative researchers utilise in order to address issues of credibility and trustworthiness including stakeholder checking, triangulation, thick description, peer reviews and external audits (Creswell and Miller, 2000:124). In this qualitative research, the researcher used triangulation, supervisors' regular checks, thick description and researcher

reflexivity as strategies for ensuring the credibility and trustworthiness of the study.

One of the methods that have been adopted by the researcher since the commencement of this research study was that of stakeholder checking by adhering to the comments and inputs of the supervisors. Stakeholder or member checks offer opportunities for people with a specific interest in the study, such as supervisors, participants, and funding agencies to make significant comments that are meant to enhance the credibility and trustworthiness of the study (Thomas, 2006:243). For example, in this study, the researcher's supervisors have played an instrumental role in the formulation of the research topic, supervising the chapters submitted and assessed the research findings, conclusions drawn and related issues in the entire research process. Expert review by the researcher's supervisors was therefore critical in improving the authenticity and dependability of the study.

Apart from the supervisors' regular checks, the researcher utilised methods and data triangulation as a mechanism for enhancing the credibility and trustworthiness of the study. Triangulation or the use of different methods of data collection and sources contributes to the production of data that represents multiple views of social reality (Grix, 2010:84). The researcher employed a multi-methods approach through semi-structured interviews, focus group interviews and documentary analysis to collect data in order to improve the credibility and dependability of the research findings. Triangulation through the use of different methods, different types of informants and different sites is an important process of improving the rigour, credibility and trustworthiness of the study (Shenton, 2004:73; Sri-amnuay, 2011:151). Creswell and Miller (2000:127) stress that in qualitative research the findings become valid because the researcher goes through the research process utilising "multiple forms of evidence rather than a single incident or data point in the study." Triangulation was therefore employed in this study as a strategy for strengthening the conclusions that the researcher

would draw from the analysis of data (Rallis and Rossman, 2009:266). Qualitative data collection takes place in real-life settings such as workplaces and learning institutions and in this way promoting the validity of the study (Willig, 2008:16).

In addition to the supervisors' checks and triangulation discussed above, the researcher used detailed description as a strategy for enhancing the rigour and trustworthiness of the study. Creswell and Miller (2000:128) suggest that detailed description of key stages of the research process including the research orientation, settings, the study participants and data collection methods is one of the procedures qualitative researchers can use for establishing credibility. Detailed description in qualitative research can be an important provision for promoting credibility because it helps in illustrating the actual situations being explored in a given study and the contexts that surround them (Shenton, 2004:69). This explains why efforts have been made in this chapter to offer a detailed description of the research sites, methodology, selection of participants, data collection and analysis approaches.

Another strategy that was employed to ensure the trustworthiness of the study is that of researcher reflexivity. According to Creswell and Miller (2000:127), reflexivity is a validity procedure in which the researcher self-discloses his or her assumptions, beliefs, and biases, pre-understandings and personal experiences in relation to the phenomenon being analysed. Through reflexivity, the researcher acknowledges and declares his or her values, preconceptions and interests that possibly will impinge upon the research being conducted (Chan, Fung and Chien, 2013:3). Reflexivity in this way requires that the researcher will not manipulate data from the study participants or related sources (Creswell and Miller, 2000:127).

Onwuegbuzie, Leech and Collins (2010:705) point out that reflexivity allows the researcher to examine his or her biases and to reflect critically upon them in a

logical way that can “facilitate the researcher’s efforts to self-analyse these biases and to address the crisis of legitimation, specifically, by keeping biases from affecting the results and the inferences drawn.” In this study therefore, reflexivity was seen as an important mechanism for generating authentic conclusions and for ensuring that the voices of the study participants emerge clearly from the data (Richards, 2009:191). In what follows, the researcher addresses key ethical issues observed throughout the research process in order to develop a credible and dependable research report.

4.3.7 Ethical measures

Ethical issues in research need to be observed since they arise during all phases of the research process (Redwood, 2008:123). Kalof, Dan and Dietz (2008:46) explain that the ethics of research is an important topic because “it defines what is and what is not permissible to do when conducting research.” Rallis and Rossman (2009:276) believe that ethical issues in research help in enhancing the quality, trustworthiness and credibility of the study. This suggests that a study that is designed and conducted in an ethical manner maximises benefits to both the researcher and study participants as it will portray a true reflection of what will have transpired in the whole research process (Kalof, Dan and Dietz, 2008:46).

Guillemin and Gillam (2004:263) assert that in qualitative research that involves humans, it is a requirement that the researcher applies for ethical clearance (at the initial stages of the researcher process) from the concerned institution where he or she will be studying. This is because any research involving humans will give rise to such ethical issues as privacy, confidentiality, anonymity, informed consent and being truthful (Blaxter, 2010:161). In view of this and as part of procedural ethics, the researcher submitted an ethics clearance application to the Research Ethics Committee in the College of Education at the University of South Africa (UNISA) detailing ethical issues to be observed in the study. This application was submitted in order to obtain approval to undertake research in

the two selected teachers colleges in Zimbabwe. The Ethical clearance from the University was obtained.

Apart from applying for ethical clearance from the College of Education at the University of South Africa (UNISA), the researcher also applied for permission from the Zimbabwean Ministry of Higher and Tertiary Education, Science and Technology Development and from college administrators in order to conduct the study in the two selected teachers colleges (see appendix F and G). The ethical clearance and permissions from the Zimbabwean Ministry of Higher and Tertiary Education and the administrators in the two selected teachers colleges paved the way for the data collection process. Ethical issues including informed consent, voluntary participation, confidentiality and anonymity were taken into consideration. Informed consent and confidentiality are described by Nolas (2011:138) as the most explicit part of the research contract that the researchers enter with research participants. Redwood (2008:122) agrees that the principle of informed consent is the cornerstone of research ethics policy.

Therefore, in order to obtain informed voluntary consent, the researcher provided prospective participants with both oral and written information about the nature, purpose and focus of the study before the data collection processes (see appendix I). Heaton (2004:77) and Morgan (2011:21) point out the importance of providing participants with clear and relevant information about the nature of the proposed study, its main purpose, potential risks and benefits. In this study, selected participants were given a letter explaining the purpose of the study, reasons for their selection and what their participation in the study entailed (Redwood, 2008:122). The researcher emphasised the principle of voluntary participation and the right to withdraw from the study without any penalty (see appendix I). Participants were required to enter into written agreements with the researcher showing that they understood the purpose of the study and that they agreed to participate voluntarily (Heaton, 2004:79). The researcher then

collected data on the agreed dates and times after gaining the written informed consent from the selected participants.

The privacy of the research participants was upheld as they were interviewed in their environments (teachers colleges). Privacy and confidentiality were important in this study because during data collection participants would share confidential and sensitive areas of their lived experiences with the researcher (Fraenkel, Wallen and Hyun, 2012:458; Myers and Barnes, 2005:12). It was pertinent to handle this information as confidentially as possible during the entire research process. In order to assure participants about confidentiality of information shared and anonymity, written agreements over who would have access to the raw data and knowledge of the identity of the informants were signed (Heaton, 2004:80; Redwood, 2008:123). To ensure the anonymisation of data, real names of study participants and sites were deleted and the researcher only used pseudonyms and pseudonym locations (Heaton, 2004:82, Morgan, 2011:22). The following section provides a summary of key issues that have been addressed in this chapter.

4.4 CONCLUSION

This chapter provided the rationale for the selection of a qualitative phenomenological research design and theoretical framework. A qualitative research approach has been found to be better suited for the study because it is inductive and exploratory in nature and encourages 'what' and 'how' questions which are pertinent to the description and detailed understanding of a phenomenon such as peace education (Finlay, 2011:8). As highlighted in this chapter, qualitative approaches are useful because they provide researchers with opportunities to gain new insights into the meanings study participants attach to their experiences, things and processes basing on their natural environments (Frost, 2011:11).

In choosing the phenomenological research design and theoretical framework, the researcher wanted a strategy in which study participants such as student teachers, college lecturers and principals will be invited to share personal work and lived experiences that can help in the development of a peace education programme for Zimbabwean teachers colleges. Phenomenological research is consistent with the objectives of this study because it is a method of critical inquiry designed to discover how people make sense of the world, things or events around them (Frost, 2011:4). The focus of this study was to discover, describe and interpret the programmes, activities and processes in the existing pre-service teacher education curricula and vision and mission statements in Zimbabwean teachers colleges in order to determine if there were elements of peace education. A phenomenological research design was therefore chosen on the prospect that it would enable the researcher to gain entry into the conceptual world of study participants and in this way creating opportunities for exploring the topic basing on their lived experiences (Bogdan and Biklen; 2009:33; Frankel, Wallen and Hyun, 2012:432). Phenomenological research allows for multiple ways of interpreting experiences drawn from different participants (Bogdan and Biklen; 2009:33). In line with this, participants in this study were drawn from key players in Zimbabwean teacher education with different experiences such as college principals, principal lecturers and final year student teachers. These participants were purposefully selected and interviewed in their natural settings (teachers colleges).

A phenomenological theoretical framework requires appropriate methods of data collection in order to generate data that address the overarching goals of the study. This explains why as indicated in this chapter, the researcher used qualitative data collection methods including semi-structured interviews, focus group interviews and documentary analysis. These methods of data collection were preferred because of their flexibility and open-endedness which allowed for the generation of rich and new insights from the participants (Willig, 2008:16). The researcher conducted a pilot study in one teachers college (which was not

involved in the final study) in order to make necessary improvements on the suggested research instruments. The data collection processes followed including access to the study participants, ethical considerations, credibility and trustworthiness of the study have been explained in this chapter. The steps to ensure the production of a credible and dependable study have also been discussed. Another important contribution of the chapter was on highlighting strategies for data analysis. Data analysis occurred during data collection and the researcher transcribed, coded and categorised data into specific themes as a bases for organising, synthesising and interpreting participants' views and lived experiences (Finlay, 2011:17; Glenn, 2010:97). Relevant themes that emerged from the analysis of data were integrated into a detailed description and interpretation of the phenomenon of peace education which was being examined in this study. The next chapter provides details on the research findings including the organisation, interpretation, analysis, and discussion of these findings.

CHAPTER FIVE

DATA ANALYSIS AND FINDINGS

5.1 INTRODUCTION

In Chapter four the researcher presented and discussed the phenomenological research design and research methods used to generate data for this study. In this chapter findings obtained using semi-structured interviews, focus group interviews and documentary analysis will be presented, analysed, interpreted and discussed in order to develop explanations on why and how peace education should be introduced at pre-service teacher education colleges in Zimbabwe. As stated in the previous chapter, the researcher utilised a phenomenological research methodology that blended Edmund Husserl's descriptive phenomenology with Martin Heidegger's hermeneutic (interpretive) phenomenology in presenting, analysing, interpreting and discussing the research findings. The phenomenological approach has been selected in this study on the premise that it would enable the researcher "to enter the inner world of each participant to understand his or her perspectives and experiences" (Johnson and Christensen, 2012:48).

The present chapter is organised into five sections in order to facilitate the logical presentation, analysis, interpretation and discussion of findings. In the first section, the researcher presents the demographic profile of study participants. The second section presents, analyses and interprets findings from the semi-structured interviews held with two college principals and two principal lecturers and focus group interviews with forty final year student teachers. In the third section, findings from the documentary analysis of the pre-service teacher education curricula and the vision and mission statements for the two selected teachers colleges will be presented, analysed and interpreted. In the forth section, findings from the three sources of data will be discussed in accordance with the main research question and sub-questions that guided the study. The

fifth and final section offers a conclusion and an overall summary of the main issues discussed in the present chapter.

For the purposes of this study and in line with the preceding, summary narratives and selected quotes from the semi-structured interviews and focus group interview transcripts and relevant extracts from the analysed documents will be utilised in reporting the research findings in this chapter. The following symbols will be utilised in this chapter to specify the sources of data: RA (respondent A), RB (respondent B), RC (respondent C), RD (respondent D), FG1-4 (focus groups 1-4), CA (college A), CB (college B), DCA (documents from college A) and DCB represent documents from college B. Table 1 below shows the symbols that will be used in this chapter in order to reflect the sources of data.

Table 1: *Symbols Used to Reflect the Sources of Data*

RA	Respondent A (principal lecturer)
RB	Respondent B (principal lecturer)
RC	Respondent C (college principal)
RD	Respondent D (college principal)
FG1-4	Focus group interviews with students
CA	College A
CB	College B
DCA	Documents from College A
DCB	Documents from College B

It is important to note that college A specialises in primary teacher education while college B is for secondary teacher education. Respondents A and B were principal lecturers while C and D were college principals. Respondents A and C were from college A while respondents B and D were from college B. Focus group interviews one and two were conducted at college B while focus group interviews three and four were held at college A.

In the next section, the study participants' demographic information which the researcher collected in the preliminary stages of the semi-structured interviews and the focus group interviews will be presented.

5.2 DEMOGRAPHIC PROFILE OF PARTICIPANTS

The participants in this study were two college principals, two principal lecturers and forty final year student teachers from two selected teachers colleges located in Mutare urban in Zimbabwe. The demographic profile of college principals and principal lecturers who participated in this study shows that all of them started their careers as school teachers and each of them had a Master of Education degree as their highest educational qualification at the time of data collection. Additionally, these participants were experienced teacher educators with teaching experiences ranging from twenty-two years to thirty years. Table 2 below summarises the background information for the college principals and principal lecturers who participated in the study.

Table 2: Summary of the demographic information for college principals and principal lecturer participants

Respondent	Gender	Position title	Date and place of interview	Educational Qualification	Teaching experience	Years in current
A	Male	Principal lecturer and Head of Curriculum Department	Held on 27 September 2013 in the interviewee's office	Master's degree in Educational Management and Leadership, Bachelor of Education in Educational Management, Postgraduate	Twenty-seven years	Four years

				Diploma in Curriculum Management and Development, Certificate in Education (primary) Postgraduate Diploma		
B	Female	Principal lecturer and Head of the Curriculum Review Committee	Held on 04 October 2013 in the interviewee's office	Master of Education in Curriculum Studies, Bachelor of Education in Primary Education, Certificate in Education (primary)	Twenty-two years	Three years
C	Female	College Principal	Held on 08 October 2013 in the interviewee's office	Master of Educational Management and Leadership, Bachelor of Educational Leadership and Management, Secondary Teacher Certificate	Twenty-five years	Seven years
D	Male	College Principal	Held on 25 October 2013 in the interviewee's office	Master of Curriculum Studies, Bachelor of Science	Thirty	Ten

				Education, Secondary Teacher Certificate		
--	--	--	--	---	--	--

In the researcher's view, the educational qualifications and the teaching and administrative experiences of the college principals and principal lecturers who participated in the study showed that they were the most appropriate persons to provide data needed for answering the research questions.

Data for the study were as well collected from a total of forty final year student teachers using focus group interviews. Participants in the focus group interviews were drawn from the various departments in the two teachers colleges where this study was conducted. Focus group interview one participants were post-'A' level candidates studying for a two-year Diploma in Education (secondary). Focus group two on the other hand comprised of post-'O' level candidates studying for the three year Diploma in Education (secondary). Participants in focus group three were post-'O' levels studying for the three-year Diploma in Early Childhood Education (primary) while those from focus group four were post-'O' levels but studying for the general Diploma in Education that would enable them to teach at primary schools (grades one through seven). Like with the semi-structured interview participants, all focus group interview participants were selected on the basis that they would provide the required information for the research. The demographic profile for the final year student teachers who participated in the focus group interviews is provided in Table 3 below.

Table 3: Summary of the demographic information for final year student teacher participants

The type of focus group interview	Model of Pre-service teacher education	Date and place of interview	Number of Participants	Gender of Participants	Main subjects
FG1	2-year Diploma in Education (secondary)	Held on 02 October 2013 in the college main lecture theatre	10	5 Females and 5 Males	Clothing and Textiles, English, ChiShona, Mathematics, Religious Education, Geography, Science, Physical Education and Sport, Art and Design
FG2	3-year Diploma in Education (secondary)	Held on 03 October 2013 in the college main lecture theatre	10	5 Females and 5 Males	Accounting, English, History, Geography and Environmental Studies, Mathematics, Science, Commerce, Food and Nutrition
FG3	3-year Diploma in Early Childhood Education	Held on 07 October 2013 in the college main lecture theatre	10	5 Females and 5 Males	Mathematics, Social Studies, ChiShona, English, Environmental Science, Home Economics, Music, Physical Education,

					Religious Education
FG4	3-year Diploma in Education, (primary, general course)	Held on 07 October in the college main lecture theatre	10	5 Females and 5 Males	English, Physical Education, Religious and Moral Education, Music, Chishona, Environmental Science, Art and Design,

5.3 PRESENTATION OF RESEARCH FINDINGS (SEMI-STRUCTURED INTERVIEWS AND FOCUS GROUP INTERVIEWS)

In this section, the researcher presents and analyses findings obtained from semi-structured interviews with two college principals and two principal lecturers and focus group interviews with forty final year student teachers. The findings will be reported in accordance with the overarching themes and sub-categories emerging from the data. Sub-categories will be used to illustrate the overriding themes emerging from the data.

5.3.1 Participants' views of peace education

In the preliminary stages of the semi-structured interviews and the focus group interviews and subsequent to collecting participants' background information, the researcher asked all participants to define the concept of peace education. All participants viewed peace education differently although frequent descriptors included education for stability, tranquility, justice, fairness, human rights, freedom, harmony, tolerance and equality. All the definitions offered by participants reflected a desire for peace. The overriding theme emerging from participants' views was that peace education is an educational process that exposes learners to the strategies for building peace at different levels of society.

The sub-categories emerging from this theme were (a) peace education is education for peace-making, (b) peace education is education for freedom and human rights and (c) peace education is education for harmony and the common good. These sub-categories are summarised in the following subsections.

5.3.1.1 Peace education is education for peace-making

The first subcategory to emerge from participants' views of peace education was that peace education is education for peace-making. The majority of the participants' (RA, RB, RD and FG1-3) definitions reflected cognitive interpretations in which peace education was viewed as a process of teaching and learning that provides learners with the knowledge, skills and attributes for establishing stable, tranquil, peaceful, fair and just relationships at different levels of society. The focus was on an educational system that helps learners to acquire new knowledge and skills which will stimulate the creation of serene and stable environments and societies. The cognitive definitions of peace education revealed that participants were more concerned about a system of education that creates an awareness of the causes of peace and conflict among the learners. The following are examples of participants' responses that support these findings.

Respondent A: *I think peace education means exposing learners to or giving them instructions on how they can promote stability, fairness, hunhu/ubuntu (personhood) and justice in their homes, communities and society as a whole'* (Principal lecturer, twenty-seven years' experience, interviewed on 27 September 2013).

Student teacher: *I think the concept peace education entails fostering attributes and values such as multicultural tolerance and nonviolent behaviour in our schools. It entails fostering attributes of peace in our students* (FG1, final year student teacher, interviewed on 02 October 2013).

5.3.1.2 *Peace education is education for freedom and human rights*

The second subcategory emerging from participants' views of peace education was that peace education is education for freedom and human rights. Several participants (RB, RC, and FG1-4) understood peace education to mean an education system that promotes fundamental rights and freedoms. Peace education as freedom and human rights also meant education that promotes happiness and an environment where there is no force, intimidation, fear, threats, harassment or any form of victimisation. Through that system of education fundamental freedoms, democracy, civic and human rights and nonviolent conflict resolution are promoted. Peace education as freedom and human rights particularly among student teacher participants (FG1-4) meant an education system that is open to all, the provision of free education, where students' rights are respected and an education system in which learners are free to choose areas of study basing on their needs and interests. These findings are supported by participants who pointed out the following:

Student teacher: *I think when you teach or learn without fear then that is peace education. This is whereby the teachers and pupils can give free opinions about something and this is a conducive environment* (FG2 final year student teacher, interviewed on 03 October 2013).

Respondent B: *I think peace education is education that would embrace issues like civic education where we teach students their civic rights, how to be integrated in society and how to be very useful in the society* (Principal lecturer, twenty-two years' experience, interviewed on 04 October 2013).

5.3.1.3 *Peace education is education for harmony and the common good*

The third subcategory emerging from participants' views of peace education was that peace education is education for harmony and the common good. The harmony and common good definitions portrayed peace education as education that promotes positive values and the notion of living together in harmony. In this sense, peace education was viewed as an education system that cultivates ethical and peaceful behaviour, multicultural tolerance, non-violence, cooperation and hunhu/ubuntu necessary for the promotion of harmonious relationships and the common good. The expectation was that if individuals are equipped with the necessary tools they will be able to embrace difference, solve problems amicably, respect diversity and live together in peace and harmony with all. For instance, one of the participants (RA) stated that when a person receives instruction on hunhu/ubuntu (personhood) he or she will develop skills of empathy and will be able to live together with others in harmony. The following are examples of participants' responses that support these findings.

Student teacher: *I want to define peace education as an education system that promotes the notion of living together* (FG2 final year student teacher, interviewed on 03 October 2013).

Respondent D: *Peace education is making our people aware of the need to live in harmony with others. We believe that people are different and these differences must be respected* (college principal, thirty years' experience, interviewed on 25 October 2013).

5.3.2 Participants' views on the pre-service teacher education curricula in Zimbabwean teachers colleges

For the purposes of this study it was deemed necessary to elicit participants' views on whether peace education was being offered in the existing pre-service

teacher education curricula in Zimbabwean teachers colleges in order to recommend its introduction. All participants were in addition asked to explain the importance of pre-service teacher education in promoting new programmes such as peace education. The overarching theme emerging from the data analysis was that Zimbabwean teachers colleges are not offering courses in peace education. This theme included three sub-categories which were (a) there is lack of peace education at pre-service teacher education colleges in Zimbabwe, (b) there are elements of peace education implied in some subjects in the pre-service curricula offered in Zimbabwean teachers colleges and (c) pre-service teacher education can facilitate the introduction of new programmes such as peace education. The three sub-categories are critically examined below.

5.3.2.1 There is lack of peace education at pre-service teacher education colleges in Zimbabwe

When asked to clarify whether peace education was offered in the pre-service teacher education programmes in their teachers colleges, all the forty-four participants said “NO.” All participants pointed out that there was no course or subject referred to as peace education in their respective teachers colleges. Participants (RB and RD) declared that the entire education in Zimbabwe did not contain peace education. Among student teacher participants (FG3 and FG4) there were some who even referred to what they termed dictatorial leadership styles in their colleges as evidence that peace education was not being offered in their pre-service programmes. Therefore, participants’ responses revealed that there is lack of peace education at pre-service teacher education colleges in Zimbabwe. Examples of participants’ responses supporting these findings are provided below.

Respondent A: *In terms of the concept peace education I want to indicate that that term is not in our syllabi* (Principal lecturer, twenty-seven years’ experience, interviewed on 27 September 2013).

Respondent B: *Generally we don't have peace education in our education system in this country. In this country and in this college we are not offering a subject known as peace education* (Principal lecturer, twenty-two years' experience, interviewed on 04 October 2013).

5.3.2.2 There are elements of peace education implied in some subjects in the pre-service curricula offered in Zimbabwean teachers colleges

Although there was unanimity among participants that there is lack of peace education in the existing curricula offered at pre-service teacher education colleges in Zimbabwe, it was interesting to note that a number of these participants claimed that there were elements of peace education implied in some of the subjects in their pre-service curricula. Subjects frequently cited by participants as having elements of peace education were National and Strategic Studies, Social Studies, Theory of Education, Religious Studies, Family Health and Life Skills and Professional Development Studies. Participants (RB, RC and RD) asserted that through these subjects themes such as human rights, constitutionalism and democracy are addressed while values such as tolerance, ethics, respect for diversity, love, care and civic responsibilities are promoted. However, National and Strategic Studies generated extensive and at times emotive discussions among participants particularly during focus group interviews with final year student teachers. For instance, while some of the participants argued that there were some elements of peace education implied in National and Strategic Studies, others disagreed and instead pointed out that the essence of this subject was to promote blind patriotism and indoctrinate student teachers. Besides National and Strategic Studies, participants who mentioned Social Studies pointed out that it had features of peace education as it teaches themes such as human rights, women and children's rights and living together.

The extent to which National and Strategic Studies and the other subjects mentioned by participants reflected aspects of peace education is clarified in section three of this chapter. The following are some of the comments from the participants that are consistent with these findings.

Respondent B: *I don't want to deny that there are aspects of peace education in our curriculum. For instance National and Strategic Studies is one area where some civic education is taught. But I need to stress that National and Strategic Studies is shrouded in controversy because there are issues of hegemony, power and politics which again affect peace* (college principal lecturer, twenty-two years' experience, interviewed on 04 October 2013).

Respondent C: *Of course in our curriculum we don't offer peace education as a subject except that peace issues are integrated in subject areas like National and Strategic Studies, Professional Development Studies, Religious and Moral Education and Social Studies* (college principal, twenty-five years' experience, interviewed on 08 October 2013).

5.3.2.3 Pre-service teacher education can facilitate the introduction of new programmes such as peace education

One of subcategory emerging from the data analysis was that pre-service teacher education can facilitate the introduction of new programmes such as peace education. There was consensus among participants that pre-service teacher education lays firm foundations for teacher professional development. All participants' responses revealed that pre-service preparation develops teacher capacities to teach effectively in schools. The participants (RB, RC and RD) acknowledged that pre-service teacher education is a significant and enabling factor in relation to any new changes and innovations in the entire education sector. Pre-service teacher education was regarded by participants as an effective strategy for producing teachers who are adaptable, resourceful and well

aware of the demands of the teaching profession. One of the participants (RA) viewed pre-service teacher education as a necessary conduit for transmitting peace education principles among student teachers. Teachers were considered by several participants as role models and opinion-makers who if exposed to new programmes such as peace education in their pre-service programmes would be able to integrate them in their teaching. Examples of participants' responses supporting these findings are as follows.

Respondent B: *So pre-service teacher education is very important because it helps in producing teachers who are versatile and with all issues that surround teacher professionalism* (college principal lecturer, twenty-two years' experience, interviewed on 04 October 2013).

Student teacher: *I think pre-service education is essential because it equips us with knowledge that we will take out to pupils in schools. So if we as prospective teachers learn about peace education at college it means when we are now qualified we will be able to teach our pupils, other teachers, the community, parents and the whole nation about peace education* (FG4, final year student teacher, interviewed on 07 October 2013).

5.3.3 The roles of college principals, lecturers and student teachers in peace education initiatives

The next question focused on the roles that college principals, lecturers and student teachers could play in peace education initiatives. All participants emphasised that college principals, lecturers and student teachers have important roles to play in peace education initiatives. The overriding theme emerging from the participants' responses was that the entire college community has an important role to play in peace education initiatives. The three sub-categories surfacing from this theme were (a) college principals are strategically positioned to influence the introduction of peace education in teachers colleges,

(b) lecturers are the functionaries who would implement peace education at pre-service teacher education colleges and (c) student teachers are the rightful people to cascade peace education in schools and communities. These sub-categories are discussed below.

5.3.3.1 College principals are strategically positioned to influence the introduction of peace education in teachers colleges

A core subcategory emerging from the data was that college principals are strategically positioned to influence the introduction of peace education at pre-service teacher education colleges. Participants (RA, RC and RD) underlined that college principals are the key facilitators and the role models who should play a leading role in peace education initiatives in teachers colleges. Participants (RA, RB, RC and RD) held that college principals provide the necessary administrative and financial support that is required in order to introduce any course or programme in the teachers college. Besides this, participants highlighted that the college principal is the one who chairs meetings for the College Academic Board which makes all ultimate decisions pertaining to the academic operations of the institution including the acceptance of new programmes. Participants' responses suggested that college principals can use all meetings, assemblies and other college gatherings to promote peace education. It was apparent from the conversations with participants (RA, RB, RC and RD) that together with lecturers, college principals can create the vision and an enabling climate for peace education. Examples of participants' comments that support these findings are provided below.

Respondent A: *The principal is normally the one who initiates the development of additional content in the college syllabi. So that's the criticality of the principal; he or she moderates discussions towards the acceptance of the content of a specific subject area* (Principal lecturer, twenty-seven years' experience, interviewed on 27 September 2013).

Respondent C: *I would say for the principal surely their role is to actually insist on and instil a peaceful environment and also be involved in the explanation on why it is important to teach issues concerning peace education* (college principal, twenty-five years' experience, interviewed on 08 October 2013).

5.3.3.2 Lecturers are the functionaries who would implement peace education at pre-service teacher education colleges

Finding from the semi-structured interviews with college principals and principal lecturers revealed that lecturers are the people on the ground who would implement peace education in teachers colleges. Specific roles for lecturers highlighted by participants were teaching, testing and supervising activities that promote peace education. Participants (RA, RB, RC and RD) indicated that lecturers as teacher educators will play important roles in modeling behaviour consistent with peace education principles as they interact with student teachers. This included practicing peace, fostering peaceful values and creating peaceful lecture theaters. The participants (RA and RD) underscored that lecturers need to conduct extensive research on themes and activities that will facilitate the introduction of peace education in teachers colleges. These findings are supported by the following comments from some of the participants.

Respondent A: *Lecturers and heads of subjects on the other hand are the functionaries who will make peace education function or be integrated across disciplines and departments* (college principal lecturer, twenty-seven years' experience, interviewed on 27 September 2013).

Respondent C: *Then we go to the lecturers; once they get it from the principal's point of view to say this is what the college stands for then they will likely take it (peace education) down to the students* (college principal, twenty-five years' experience, interviewed on 08 October 2013).

5.3.3.3 Student teachers are the rightful people to cascade peace education in schools and communities

All participants reiterated that if student teachers are prepared in peace education in their pre-service programmes they will play an instrumental role in cascading peace education in primary and secondary schools and the immediate communities. It was suggested that student teachers need to play significant roles as the spokespersons and ambassadors of peace education. For example, a number of participants (FG3 and FG4) expected that while on teaching practice student teachers could conscientise pupils, parents and other members of the community about peace education. Student teachers were expected to be active in bringing peace education to the classrooms and the surrounding communities. Examples of participants' responses supporting these findings are provided below.

Student teacher: I also think that student teachers need to be role models and peace activists to make sure peace education is disseminated (FG3, final year student teacher, interviewed on 07 October 2013).

Student teacher: As teachers we need to be good role-models of peaceful behaviour and conduct. Also as student teachers we should be spokespersons of peace (FG4, final year student teacher, interviewed on 07 October 2013).

5.3.4 Support mechanisms needed by teachers to become peace educators

Following discussions on the specific roles of college principals, lecturers and student teachers in peace education initiatives, the researcher asked college principals and principal lecturers to suggest support mechanisms that teachers would need in order to be motivated to become peace educators. On the other hand student teachers as the people who would introduce peace education in

schools in the event that it is accepted as national policy were asked about the attributes an effective peace educator should have. The overarching theme emerging from the participants' responses was that teachers need to be thoroughly prepared in peace education for them to become effective peace educators. Sub-categories associated with this theme were (a) teachers need capacity building in peace education (b) teachers need supportive and peaceful administrative structures and appropriate infrastructure to become effective peace educators and (c) effective peace educators should be tolerant and very good role models. These sub-categories are discussed in the following subsections.

5.3.4.1 Teachers need capacity building in peace education

College principals and principal lecturers who participated in this study pointed out that teachers require capacity building in peace education as a key strategy for motivating them to become peace educators. The common feeling among these participants was that teachers cannot teach what they do not know and hence the need to equip them with the necessary tools for them to integrate peace education in their teaching. Participants (RA, RB, RC and RD) discussed various strategies for building teacher capacities in peace education including advocacy and the review of the teacher education curriculum in order to integrate peace education and facilitate the teaching of the subject in teacher education institutions. One participant (RB) emphasised advocacy in the area of peace education in order to create an awareness of the significance of the subject in the homes, schools, communities and society at large. Another participant (RD) stated that strategies for teacher capacity building in peace education can include workshops, conferences and seminars which empower teachers with tools to introduce peace education in their classrooms. Examples of participants' responses supporting these findings are provided below.

Respondent B: *The first one is advocacy. Advocacy in the sense that we want advocacy in the area of peace education where we want to know in the first place what it is in order to create awareness. We also want to know its benefits and how it can be dealt with in the family, the school, college and the like* (college principal lecturer, twenty-two years' experience, interviewed on 04 October 2013).

Respondent D: *The first one is that we have to review the curriculum to incorporate peace education. Secondly, we need to capacitate teachers through workshops, seminars and so on* (college principal, thirty years' experience, interviewed on 25 October 2013).

5.3.4.2 Teachers need supportive and peaceful administrative structures and appropriate infrastructure to become effective peace educators

Participants (RA, RB, RC and RD) noted that teachers would require supportive and peaceful administrative structures and appropriate infrastructure for them to be motivated to become effective peace educators. From the participants' responses it became evident that teachers would need an inclusive peace-promoting environment in order to be motivated to become peace educators. It was discernible from the participants' comments that school administrators should create conducive environments for peace education. Participants (RA and RC) argued that policies that support peace education need to be developed and implemented in schools to encourage teachers to introduce peace education in their classrooms. Likewise, the necessary teaching-learning resources including appropriate curricula, textbooks, related instructional materials and appropriate infrastructure were cited by participants as fundamental in motivating teachers to become peace educators. Infrastructure that supports peace education was regarded by some participants (RA and RB) as an important mechanism for making people peaceful and for developing effective peace educators. These findings are supported by participants who made the following comments:

Respondent A: *Generally if you are going to have a new subject like in this case peace education you will need the support of government in terms of curriculum development, acceptance, the textbooks and support materials like videos, films, etcetera* (college principal lecturer, twenty-seven years' experience, interviewed on 27 September 2013).

Respondent B: *But institutionally we should have policies that support peace. We should have structures that support peace including the way we are going to communicate with each other and the way we are going to resolve our disputes. The other thing is infrastructure that promotes or supports peace education. I believe infrastructure is a very important mechanism for people to be peaceful* (college principal lecturer, twenty-two years' experience, interviewed on 04 October 2013).

5.3.4.3 Effective peace educators should be tolerant and very good role models

During focus group interviews with final year student teachers the researcher asked participants to specify what they thought were the attributes of an effective peace educator. The core subcategory surfacing from participants' responses was that effective peace educators should be tolerant and be very good role models. Tolerance was emphasised on the premise that an effective peace educator would be dealing with learners of different age groups and from diverse backgrounds and cultures and as such needed to be so tolerant to accommodate all. In addition, participants' (FG1-4) expectations were that an effective peace educator has to be a very good role model of peaceful behaviour so that students would be able to learn from him or her. Participants (FG1-4) wanted an effective peace educator to be an active listener, approachable, loving, caring, observant, diplomatic, assertive, humane and interactive. Other attributes mentioned by participants were democratic, compassionate, empathetic, critical thinker and a promoter of freedom. Above all, participants stated that an effective peace

educator is supposed to be a peaceful person. All participants' responses showed that they expected an effective peace educator to be a rounded personality whose core business is to create long-term peace in and outside the classroom. The following are examples of participants' responses supporting these findings.

Student teacher: *A peace educator must be approachable, loving, humane, compassionate, tolerant and be very interactive* (FG1, final year student teacher, interviewed on 02 October 2013).

Student teacher: *I think an effective peace educator must be a good role model. He or she must be someone who is able to control emotions; be tolerant and patient* (FG4, final year student teacher, interviewed on 07 October 2013).

5.3.5 Projects and programmes that student teachers can undertake to promote peace in the communities

For the purposes of this research it was deemed necessary to elicit participants' views on projects and programmes that student teachers could undertake in order to promote peace in the communities. All participants' responses revealed that student teachers as future teachers need to play an instrumental role in building peace in both schools and communities. Moreover, all participants underlined the importance of community involvement and that student teachers are supposed to embark on a number of outreach programmes and projects in order to promote peace in the wider community. There was general agreement among participants that student teachers ought to be practical and innovative and develop projects basing on the needs of their respective communities. The central theme emerging from the participants' responses was that student teachers need to embark on projects and programmes that will bring peace to the communities. The sub-categories emerging from this theme were (a) income-generating projects are useful in promoting community peace, (b) student

teachers need to organise peace campaigns in order to promote peace in the communities and (c) meetings with parents and guardians are an important mechanism for promoting community peace. These sub-categories are examined below.

5.3.5.1 Income-generating projects are useful in promoting community peace

When asked about projects and programmes that student teachers could undertake in order to promote community peace many participants (RA, RB and FG2-4) listed income-generating projects such as poultry, soap-making, piggery and the establishment of herbal gardens as practicable strategies for promoting peace in both schools and communities. Financial stability and the means for survival were considered by several participants as key variables for an individual or collective to be peaceful. Participants (FG2 and FG4) indicated that the bulk of the unemployed people in Zimbabwean communities particularly the youths need to be provided with sources of income or the means of survival so that they can participate actively in peacemaking and peace building. It is from this perspective that the majority of the participants strongly recommended that student teachers have to take the initiative and establish income-generating projects that cater for the unemployed in order to build structures for lasting peace.

Related projects mentioned by some of the participants (FG1 and RD) were tree planting and working with vulnerable groups in society. Participants' views suggested that student teachers have to be so visible in community affairs in order to be able to promote enduring peace. The following are examples of participants' comments that support these findings.

Respondent B: *Even income-generating projects such as poultry can be used to cultivate community peace* (college principal lecturer, twenty-year's experience, interviewed on 04 October 2013).

Student teacher: *Income-generating projects such as soap-making and poultry can also be used to promote peace in both schools and communities* (FG3, final year student teacher, interviewed on 07 October 2013).

5.3.5.2 Student teachers need to organise peace campaigns in order to promote peace in the communities

A number of participants pointed out the importance of peace campaigns as another approach student teachers can use in order to promote peace in the communities. Participants' (RA, FG1 and RC) responses indicated that student teachers are supposed to organise activities that assist in raising awareness on the need to build communities that support peace. Participants (FG1, FG4 and RC) stated that student teachers could organise peace walks and peace clubs and develop peace banners, flyers, pamphlets and related peace materials in order to help in building community peace. It followed from the participants' comments that student teachers have to play a leading role as the peace agents in the communities. These findings are supported by the following responses made by some of the participants:

Student teacher: *Student teachers should embark on awareness campaigns on the importance of peace education in communities and schools* (FG1, final year student teacher, interviewed on 02 October 2013).

Respondent C: *Student teachers can organise peace campaigns, create peace banners, and produce peace pamphlets and the like to promote peace* (college principal, twenty-five years' experience, interviewed on 08 October 2013).

5.3.5.3 Meetings with parents and guardians are an important mechanism for promoting community peace

Meetings with parents and guardians on a regular basis were considered by many participants (RA and FG1-3) as an essential instrument for building community peace. Participants (RA and FG3) acknowledged that student teachers can take advantage of consultation meetings with parents and guardians to talk about the fundamental approaches for cultivating long-term peace. Besides consultation meetings, the participants (RA and FG3) suggested that student teachers need to attend community meetings and engage parents, guardians and other members of the community on peace issues. During such meetings, students can organise for example community drama with peace messages or organise sporting events involving parents, students and teachers in order to establish peaceful relationships and peaceful communities. In this sense, student teachers have to be physically present in the communities in order to identify the causes of peace that need to be enhanced. From participants' responses it was evident that student teachers would need to alert members of the community about the benefits of peace and the consequences of violent behaviour. The following are examples of participants' responses consistent with these findings:

Respondent A: Again during consultation meetings with parents student teachers on teaching practice can expose parents and guardians to the knowledge of peace not necessarily as lectures but just as they interact with them (college principal lecturer, twenty-seven years' experience, interviewed on 27 September 2013).

Student teacher: We may start at the point when parents come for the school annual general meetings and consultation days and then teach them about peace. Student teachers can capitalise on community-based meetings, they can

*go and attend those meetings and be given the *opportunity to say something to do with peace* (FG3, final year student teacher, interviewed on 07 October 2013).

5.3.6 The importance of peace education to the Zimbabwean society

The next three questions focused on the situation of peace in contemporary Zimbabwe and the importance of peace education to the Zimbabwean society as a whole. Additionally, participants were asked to explain why it would be important to introduce peace education at pre-service teacher education colleges in Zimbabwe. The overarching theme emerging from participants' responses was that peace education would benefit Zimbabwe as a country. All participants associated peace education with peace-making and peace building and thus strongly recommended its introduction in Zimbabwean teachers colleges. Sub-categories emerging from participants' views on the importance of peace education to the Zimbabwean society were (a) there is not much peace in contemporary Zimbabwe, (b) peace education is an imperative to Zimbabwe as a country and (c) Zimbabwean pre-service teachers need formal preparation in peace education for them to introduce it in schools. These sub-categories are discussed in the next subsections.

5.3.6.1 There is not much peace in contemporary Zimbabwe

College principals and principal lecturers who participated in the present study were asked to describe the situation of peace in contemporary Zimbabwe. This question was developed in accordance with Bar-Tal's (2002:29) advice that when planning to introduce peace education it is always important to consider the prevailing political-societal conditions in the given setting. Therefore, when asked about the situation of peace in contemporary Zimbabwe college principals and principal lecturers stated that there was not much peace in the country as a whole. The participants (RA, RB, RC and RD) expressed dissatisfaction with the quality of peace in contemporary Zimbabwe. Recurring phrases from the

participants' descriptions of the situation of peace in Zimbabwe were *generally peaceful, relatively peaceful, relatively calm and that peace has been politicised* which suggested that there was a negative peace in Zimbabwe.

From the participants' responses it could be deduced that Zimbabwean citizens are experiencing peace differently depending on their political affiliations. One of the issues raised by participants to demonstrate that there was negative peace in contemporary Zimbabwe was the fact that violence has been used for political reasons particularly during elections. Moreover, participants (RB and RD) mentioned a restrictive environment in Zimbabwe which they maintained continues to curtail fundamental freedoms mainly freedom of expression. One of the participants (RD) even argued that peace in Zimbabwe is controlled and determined by politicians. Participants' responses supporting these findings are summarised below.

Respondent B: *The current environment in Zimbabwe is also not encouraging because it muzzles freedom of expression and in the classrooms as teachers and lecturers we don't feel very safe* (college principal lecturer, twenty-two years' experience, interviewed on 04 October 2013).

Respondent D: *Peace in this country has been politicised. Everything in this country is seen in the eyes of the politician. It's a case of peace as long as you do what the politicians want* (college principal, thirty years' experience, interviewed on 25 October 2013).

5.3.6.2 Peace education is an imperative to Zimbabwe as a country

All participants stated that peace education would benefit Zimbabwe as a country. There was consensus among participants that peace education would promote peace and national development in Zimbabwe. Several participants emphasised that peace education could help in promoting national unity and

coherence and hence contributing toward the development of a more peaceful society in Zimbabwe. All participants were positive that peace education will promote human rights, tolerance, social harmony, equality and freedom all of which are essential in terms of sustainable development. The majority of the participants (RA, RB, RC, RD and FG2-4) anticipated that peace education would contribute to the establishment of long-term peace in Zimbabwe. Long-term peace was seen as a major precondition for attracting foreign direct investment and for stimulating economic growth and national development. One student teacher participant (FG2) added that peace education would create employment opportunities if it is introduced in Zimbabwean teachers colleges. Examples of participants' remarks supporting these findings are provided below.

Student teacher: *I think peace education will promote national economic growth, unity and coherence* (FG1, interviewed on 02 October 2013).

Respondent C: *Surely peace education will bring a peaceful environment to Zimbabwe as a whole* (college principal, twenty-five years' experience, interviewed on 08 October 2013).

5.3.6.3 Zimbabwean pre-service teachers need formal preparation in peace education for them to introduce it in schools

All participants agreed that Zimbabwean pre-service teachers need to be prepared in peace education for them to be able to introduce it in primary and secondary schools throughout the country. Many participants (RA, RB, RD and FG1-3) felt that peace education should be introduced in Zimbabwean teachers colleges in order to build student teacher capacities to introduce peace education in their future classrooms. It was argued that the introduction of peace education in pre-service programmes would help prospective teachers to grasp and internalise key concepts, values, skills and attributes necessary for establishing peaceful classrooms.

Some of the participants (RA, FG2 and RB) avowed that the preparation of Zimbabwean pre-service teachers in peace education was one of the best strategies for educating the entire nation for peace. Teachers were described as the backbone of society who if prepared in peace education would establish peaceful environments in schools and in communities. Many student teacher participants (FG1-4) pointed out that the teaching profession is where all other professions emanate from and it would follow that if a teacher is prepared in peace education all the other professionals would likely be influenced positively and thus contributing to the creation of a more peaceful nation. The following responses from some of the study participants support these findings:

Student teacher: *If I am under training and peace education becomes part of my training I will be able to practice it in my career* (FG2, interviewed on 02 October 2013).

Respondent B: *Peace education is very important to pre-service teachers because these are the people who are going to teach it in schools. So if teachers are taught peace education in colleges then they will be able to implement it in schools* (college principal lecturer, twenty-two years' experience, interviewed on 04 October 2013).

5.3.7 The roles of policy-makers and programme-makers in the designing and implementation of peace education in Zimbabwean teachers colleges

Another issue explored in this study was on the specific roles that critical stakeholders such as policymakers and programme-makers would play in peace education initiatives at pre-service teacher education colleges in Zimbabwe. Only college principals and principal lecturers were asked this question because the researcher expected them to have the necessary knowledge on the specific roles

of Zimbabwean teacher education policy-makers and programme-makers basing on their teaching and administrative experiences. Participants' (RA, RB, RC and RD) responses showed that the input, consent and support of both policymakers and programme-makers will be required if peace education is to be introduced at pre-service teacher education colleges in Zimbabwe. The predominant theme emerging from the participants' responses was that policymakers and programme-makers are the people who will provide the policy and authority to introduce peace education in Zimbabwean teachers colleges

Participants (RA, RB, RC and RD) underlined that it will not be possible to introduce new programmes such as peace education at pre-service teacher education colleges in Zimbabwe until they are sanctioned by the Ministry of Higher Education, Science and Technology Development as the policymakers and the University of Zimbabwe as the programme-makers. From the participants' perspectives it was evident that policymakers and programme-makers are the people who will ensure that peace education is accepted as policy at national level. Two sub-categories emerging from the semi-structured interview transcripts were (a) policymakers provide the policy for introducing peace education in Zimbabwean teachers colleges and (b) programme-makers are the standards control unit to approve the peace education curriculum. The two sub-categories are examined below in order to illustrate the above theme.

5.3.7.1 Policymakers provide the policy for introducing peace education in Zimbabwean teachers colleges

College principals and principal lecturers who participated in the study confirmed that policymakers are the people who can ensure that peace education is accepted at national levels and that it becomes a national agenda in Zimbabwe. Participants (RA, RB, RC and RD) stressed that any development in education needs policy frameworks and when the policies are not in place it will not be possible to make any curriculum changes. The participants expected

policymakers to play a leading role in developing policies that will make peace education a reality in Zimbabwean pre-service teacher education colleges. Participants (RB and RC) were positive that Zimbabwean teacher education policymakers have the capacity to spearhead the introduction of peace education at pre-service teacher education colleges in Zimbabwe. The moment policymakers pronounce peace education as official Zimbabwean policy, it will be mandatory to introduce it in institutions of learning. As reflected in the participants' responses, policymakers have a role in ensuring that peace education is accepted as a policy issue at the national level. In the event that the policy is accepted at the national level then the policymakers will facilitate the introduction of peace education in teachers colleges and provide the necessary resources including human and financial resources. Examples of participants' responses supporting these findings are as follows:

Respondent B: *Policymakers are very important to any new developments because sometimes new developments have got to take place within the framework of certain policies and legal structures. When these frameworks are not there then implementation of new programmes may not succeed* (college principal lecturer, twenty-two years' experience, interviewed on 04 October 2013).

Respondent C: *We probably need a policy that tells or enunciates that as a college we should address issues of peace education systematically* (college principal, twenty-five years' experience, interviewed on 08 October 2013).

5.3.7.2 Programme-makers are the standards control unit to approve the peace education curriculum

In addition to the foregoing, college principals and principal lecturers who participated in this study stated that programme-makers play an equally important role in the designing and introduction of the pre-service teacher

education curriculum. Participants (RB, RC and RD) underlined that the programme-makers for all pre-service teacher education programmes offered in Zimbabwean teachers colleges are the University of Zimbabwe through its Department of Teacher Education in the Faculty of Education. From the participants' comments it was clear that all syllabuses used in Zimbabwean teachers colleges are developed in accordance with guidelines provided by the University of Zimbabwe and will have to be approved by the Department of Teacher Education. Accordingly, participants' responses indicated the need to engage and consult the University of Zimbabwe as the programme-makers in order to gain the necessary input and approvals. What surfaced from the discussions with college principals and principal lecturers was the fact that the programme-makers will also facilitate the modification of existing curricula in Zimbabwean teachers colleges in order to introduce peace education principles. These findings are supported by the following responses from some of the participants:

Respondent C: *In our case the programme designers are the University of Zimbabwe who are also the standards control authority and the diploma we issue in our teachers colleges is a University of Zimbabwe diploma* (college principal, twenty-five years' experience, interviewed on 08 October 2013).

Respondent D: *If you look at our situation; the diploma we offer is sanctioned by the University of Zimbabwe as the accrediting institution* (college principal, thirty years' experience, interviewed on 25 October 2013).

5.3.8 Goals for the peace education curriculum to be introduced at pre-service teacher education colleges in Zimbabwe

All participants were asked to specify the goals that could guide the envisaged peace education curriculum to be introduced at pre-service teacher education colleges in Zimbabwe. In their recommendations participants prioritised the need

to prepare peaceful teachers, peaceful colleges and peaceful communities. Goals suggested by the various participants pointed out the need to provide student teachers with knowledge and practical skills for establishing durable peace at both the micro and macro levels. The overarching theme emerging from participants' responses was that a peace education curriculum for Zimbabwean teachers colleges should produce peaceful, tolerant and responsible teachers. Sub-categories associated with this theme were (a) developing an understanding of the purposes of peace education, (b) promoting freedom, human rights and personal responsibilities in peace-making and (c) instilling in the student teachers a spirit of tolerance, unity and respect for diversity. These sub-categories are examined in the following subsection.

5.3.8.1 Developing an understanding of the purposes of peace education

Many participants (RA, RB and FG2-4) wanted a peace education curriculum for Zimbabwean pre-service teacher education colleges to develop an understanding of the purposes of peace education among student teachers. Participants (RA, and RB) suggested that since student teachers will be introduced to peace education for the first time in their pre-service programmes it would be prudent to make them aware of what peace education is all about and its benefits to the teacher and the society as a whole. Thus, participants recommended goals that focus specifically on the importance of peace education in peace-making, peace building and national development.

Participants (FG1, FG4 and RC) indicated that a peace education programme for Zimbabwean teachers colleges has to equip student teachers with knowledge, skills and strategies needed to establish peaceful environments in teachers colleges, schools and communities. Some participants (FG3 and FG4) particularly student teachers argued that peace education programmes need to assist in cultivating peace among student teachers, administrators, lecturers and non-teaching staff in their respective institutions. It was also important to

introduce a peace education curriculum that assists in overcoming barriers to peace that arise in the classroom, the school or immediate communities. Additionally, participants wanted a peace education curriculum that would prepare student teachers to teach peace in their future classrooms. Participants' comments supporting these findings are highlighted below.

Student teacher: *I think one of the goals for a peace education curriculum for our teachers colleges should be to train a teacher who by the end of the course will be able to disseminate the values of peace to the learners in schools* (FG1, final year student teacher, interviewed on 02 October 2013).

Student teachers: *In this college the main goal will be to develop peace between students, lecturers and even non-teaching staff. Another goal should be to develop a peaceful teacher* (FG4, final year student teacher, interviewed on 07 October 2013).

5.3.8.2 Promoting freedom, human rights and personal responsibilities in peace-making

Some of the goals recommended by participants highlighted the importance of democratic citizenship, freedom, human rights, good governance and personal responsibilities in peace-making. A number of participants (FG1, FG2, RB and RD) wanted a peace education curriculum that motivates student teachers to embrace democratic values, observe issues of transparency and accountability and promote fundamental freedoms and human rights. Good governance and particularly the need to respect the rule of law was emphasised by the participants. In addition, participants (RB and RD) wanted a peace education curriculum that teaches student teachers to be responsible citizens. Individual responsibilities in peace issues were given prominence by the various participants. The following comments made by some of the participants support these findings.

Student teacher: *I think one of the goals should be to promote democracy and to develop a modern teacher who is fully aware of human rights* (FG1, final year student teacher, interviewed on 02 October 2013).

Respondent D: *And also the third goal is the role of the individual person in peace* (college principal, thirty years' experience, interviewed on 25 October 2013).

5.3.8.3 Instilling in the student teachers a spirit of tolerance, unity and respect for diversity

Another subcategory surfacing from participants' discussions on goals for the proposed peace education curriculum for Zimbabwean teachers colleges was the necessity for instilling in the student teachers the spirit of tolerance, unity and respect for diversity. Participants (RA, FG3 and RD) recommended goals that would ensure that the envisaged peace education curriculum in Zimbabwean teachers colleges would transform mindsets and promote a culture of peace among the prospective teachers. All participants were more concerned about a peace education programme that promotes peace, unity and cohesion not only in teachers colleges but in Zimbabwe as a country. It was further interesting to note that the majority of the participants (RD and FG1-4) wanted peace education programmes to develop peaceful and tolerant people at the local and national levels. Accordingly, goals focusing on issues of tolerance, empathy, non-violence, social justice, caring and love were suggested by the study participants. Examples of participants' responses consistent with these findings are provided below.

Student teacher: *To develop a teacher with a sense of empathy and someone who will be able to tolerate different cultures in our society* (FG3, final year student teacher, interviewed on 07 October 2013).

Respondent D: *The first thing that I will be looking at in that programme in the end is to instil in the students a spirit of tolerance and respect for diversity. We need a programme that changes the person. So peace education goals should focus on transforming the individual* (college principal, thirty years' experience, interviewed on 25 October 2013).

5.3.9 Content themes participants wanted to be included in a peace education curriculum for Zimbabwean teachers colleges

Another question asked by the researcher was about the content themes that could be included in a peace education curriculum for Zimbabwean teachers colleges. This question was developed in line with Cabezudo and Haavelsrud's (2013:7) recommendation that "peace education content should not start from abstract categories but from people's needs, captured in their own expressions." Therefore, when asked the above question all participants recommended a number of content themes basing on their lived experiences as Zimbabwean citizens. The overarching theme emerging from participants' responses was that there is need to develop an appropriate peace education curriculum that reflects the existential needs of the Zimbabwean citizens. Recurring sub-categories associated with this theme were (a) conceptual understanding of peace education, (b) themes emanating from the Zimbabwean experiences and (c) broader themes for Zimbabwe and beyond. In the next subsections the researcher summarises these sub-categories.

5.3.9.1 Conceptual understanding of peace education

One of the core sub-categories surfacing from participants' responses pertaining to content themes to be included in a peace education curriculum for Zimbabwean teachers colleges was the conceptual understanding of peace education. Participants (RA, FG2 and FG4) pointed out that in the introductory

sections of the curriculum it would be prudent to include the definitions of peace education and peace. Other topics to be addressed under conceptual understanding of peace education suggested by study participants were the history of peace education, its characteristics, purposes, benefits and role in economic and social development. Some of the participants (RB, FG1 and FG4) as well stated that the concepts of peace, conflict and violence have to be included in the conceptualisations of peace education. These findings are supported by the following comments from some of the participants:

Student teacher: *I suggest the following topics: the concept and nature of peace education, the importance of peace education, characteristics of peace education and types of violence and how they affect peace* (FG2, final year student teacher, interviewed on 03 October 2013).

Student teacher: *Maybe the first topic should be what peace is and then you go on to peace and education and how to instil peace in students so that they grow up peacefully* (FG4, final year student teacher, interviewed on 07 October 2013).

5.3.9.2 Themes emanating from the Zimbabwean experiences

In addition to the foregoing, many participants (RA, RB, RC, RD and FG2-4) recommended themes they thought would specifically reflect the experiences of Zimbabwean people from the pre-colonial period to the present. For example, the history of Zimbabwe was one of the major themes the majority of participants wanted to be included in a peace education curriculum for Zimbabwean teachers colleges. Zimbabwean history was recommended on the premise that as a record of people's experiences it will help citizens to draw some lessons on efforts that have been made to establish long-term peace from the pre-colonial period and use these as reference points. It would be important to identify themes in Zimbabwean history that have elements of peace education in order to improve the by-ins in peace education.

Besides Zimbabwean history, some of the participants (RA and FG2) wanted hunhu/ubuntu (personhood) to be included as a major theme in the peace education curriculum for Zimbabwean teachers colleges. It was argued that the philosophy of hunhu/ubuntu would help in producing a peaceful and empathetic teacher. Hunhu/ubuntu would encourage students in peace education to embrace the communal spirit, shun individualism and participate actively in peace-related activities. Other participants (RB and FG3) wanted related themes such as Zimbabwean culture and the use of vernacular languages to be included as key themes in order to cater for all citizens in peace education endeavours. Examples of participants' responses consistent with these findings are as follows:

Respondent C: *We should dwell on our history as a country including how we gained our independence and we can go on to the biblical ways of maintaining peace. Peace education programmes for Zimbabwe should be designed in such a way that they reflect our experiences as a country from the pre-colonial period to the present* (college principal, twenty-five years' experience, interviewed on 08 October 2013).

Respondent D: *We need a peace education programme that properly define patryism, nationalism and patriotism because these are issues that are affecting peace in this country* (college principal, thirty years' experience, interviewed on 25 October 2013).

5.3.9.3 Broader themes for Zimbabwe and beyond

Additionally, all participants recommended broader themes that would help in producing responsible national and global citizens. For example, broader themes such as human rights, democracy, multiculturalism, gender equality, conflict resolution, living together, loving and caring, personal responsibilities in peace building and constitutional issues were recommended for inclusion in a peace

education curriculum for Zimbabwean teachers colleges. It was evident from themes recommended by the various participants that they wanted a peace education programme that would promote multicultural tolerance, fairness and dialogue. Participants (RB, RC and RD) underlined the need to develop a peace education programme that produces ethical people who respect and promote human rights, democracy, equality of both gender and embrace difference and diversity. Participants' comments that support these findings are as follows:

Student teacher: *In colleges I suggest a topic of democracy, living together and loving and caring* (FG3, final year student teacher, interviewed on 07 October 2013).

Student teacher: *I support the case for human rights because if we are to have peace in this country everyone must know his or her rights* (FG4, final year student teacher interviewed on 07 October 2013).

5.3.10 Strategies for introducing peace education at pre-service teacher education colleges in Zimbabwe

The researcher asked participants about the strategies that could be adopted to introduce peace education at pre-service teacher education colleges in Zimbabwe. Participants were further asked about teaching methods that could be used to dispense peace education content in teachers colleges. The central theme emerging from participants' responses was that peace education is implementable at pre-service teacher education colleges in Zimbabwe. Three sub-categories associated with this theme were (a) peace education should be integrated into the existing subjects offered in Zimbabwean teachers colleges, (b) peace education should be a standalone subject in the pre-service teacher education curricula in Zimbabwean teachers colleges and (c) a variety of teaching-learning methods have to be used in order to dispense peace education content in teachers colleges. The three sub-categories are examined below.

5.3.10.1 Peace education should be integrated into the existing subjects offered in Zimbabwean teachers colleges

The majority of the participants (RA, RB, RC, RD and FG2-4) wanted peace education to be integrated in the existing subjects offered at pre-service teacher education colleges in Zimbabwe. The main reason was that the existing curriculum was too congested to introduce another independent subject. In view of this, it would be prudent to infuse or integrate peace education concepts in all subjects offered in the college curriculum so that all departments would be responsible for teaching the subject. Many participants felt that whatever was taught in the teachers college has to carry a peace message. The integration of peace education in the existing subjects in the teachers colleges' curricula was thus considered by many of the participants as the best approach for promoting a culture of peace on a large basis. The following are examples of participants' comments supporting these findings.

Student teacher: *I think it will be best if peace education becomes part of the existing curriculum like when it is put in Social Studies or Family Health and Life Skills* (FG4, final year student teacher, interviewed on 08 October 2013).

Respondent C: *I recommend integration as the best approach because currently our curriculum is so packed that we cannot afford another standalone subject* (college principal, twenty-five years' experience, interviewed on 08 October 2013).

5.3.10.2 Peace education should be a standalone subject in the pre-service teacher education curricula in Zimbabwean teachers colleges

Contrary to the above, some of the participants (FG3 and FG4) argued that peace education is supposed to be introduced as a standalone subject at pre-service teacher education colleges in Zimbabwe. Several participants particularly

among student teachers criticised the integration of peace education in the existing subjects and instead argued for the introduction of peace education as an independent or standalone subject in the colleges' curricula. Participants (FG3 and FG4) who favoured a standalone approach argued that integration entails bunching or smearing peace education in other disciplines which would present a watered down version where the subject will be offered in the form of instalments.

Thus, participants who supported the standalone approach wanted peace education to be introduced as a compulsory subject in pre-service teacher education programmes so that it will be taken seriously. Peace education as suggested by those who supported the standalone approach deserved ample time in the teachers colleges' time-table to guarantee that its objectives are accomplished. A standalone approach would entail that peace education concepts are delivered systematically following a specific subject structure and not in bits and pieces or in a compartmentalised way. It was interesting to note that a number of student teachers called for a standalone approach despite contrary views that their time-table was already congested. Examples of comments made by participants who argued for the standalone approach in peace education activities are provided below.

Student teacher: *For me it will be wiser if peace education is given ample time as a subject because if we integrate it in other subjects we are going to override it somehow or we are going to side-line it and fail to disseminate the correct message* (FG3, final year student teacher, interviewed on 07 October 2013).

Student teacher: *I support the idea of having peace education as a standalone subject because we will be able to evaluate whether the pupils have mastered the concepts and evaluation will be difficult if peace education is bunched in other subjects* (FG4, final year student teacher, interviewed on 07 October 2013).

5.3.10.3 A variety of teaching-learning methods have to be used in order to dispense peace education content in teachers colleges

When asked about teaching methods that could be adopted to promote peace education in teachers colleges all participants pointed out that a variety of teaching-learning methods are supposed to be used in order to deliver peace education content. There was concurrence among participants that peace education can best be delivered using participatory and student-centred methods. Participatory and interactive methods suggested by participants were case studies, educational tours to peace sites, role play, drama, demonstration, songs, and brainstorming, simulations, games, field trips, charting forums and story-telling. However, two participants (RA and RC) indicated that in addition to these student-centred teaching approaches, lectures will always be used in delivering content in teachers colleges in order to reach out many students and to cover more content items in the syllabi.

Other participants (RA and RB) pointed out the need to utilise information communication technologies in order to expose learners to different experiences. One participant (RB) emphasised the use of what he referred to as the twenty-first century skills such as the skills to create, to problem-solve, to reflect, analyse, to innovate and work collaboratively and inculcate the issue of team spirit. Other suggestions involved the use of films, video and extracurricular activities such as debates and sporting activities. It could be inferred from their responses that participants wanted peace education to be delivered using methods that transform mindsets and create a desire for peace among learners. Examples of participants' comments supporting these findings are as follows:

Respondent C: *Well, these days we always talk about participatory methodologies as the best strategies for teaching any content at any level* (college principal, twenty-five years' experience, interviewed on 08 October 2013).

Respondent D: *I recommend case studies, group discussions and charting forums. My emphasis though is on participatory methodologies that will be used to change attitudes* (college principal, thirty years' experience, interviewed on 25 October 2013).

5.3.11 Anticipated challenges that could inhibit the introduction of peace education at pre-service teacher education colleges in Zimbabwe

The next question asked by the researcher focused on participants' views on local and national challenges that could inhibit the introduction of peace education at pre-service teacher education colleges in Zimbabwe. The overriding theme emerging from the participants' feedback was that a number of political and socio-economic factors could inhibit the introduction of peace education at pre-service teacher education colleges in Zimbabwe. The sub-categories surfacing from this theme were (a) there is lack of specialists who can introduce peace education in Zimbabwean teachers colleges (b) Zimbabwean teachers colleges lack financial resources and appropriate literature to introduce peace education in their curricula, (c) the lack of political will and negative perceptions can affect the introduction of peace education at pre-service teacher education colleges in Zimbabwe and (d) the pre-service teacher education time-table is so congested to accommodate a new subject. These sub-categories are discussed in the following subsections.

5.3.11.1 *There is lack of specialists who can introduce peace education in Zimbabwean teachers colleges*

One of the recurring sub-categories emerging from most participants' responses was the lack of specialists who can introduce peace education in Zimbabwean teachers colleges. Participants (RA, RB and RD) stated that the lack of peace education in Zimbabwean institutions of learning including universities has meant

that there is a lack of experts who can spearhead the introduction of the peace education in teachers colleges, schools and other formal institutions of learning. One of the college principals (RD) claimed that most of the administrators and lecturers in Zimbabwean teachers colleges did not receive formal training in peace education and that peace issues have been underplayed in Zimbabwe. Therefore, participants' feedback pointed out the need to prepare Zimbabwean teacher educators in peace education in order to provide them with the necessary tools to introduce the subject at pre-service teacher education in Zimbabwe. The following are some of the participants' responses consistent with these findings.

Respondent A: *The first challenge would be personnel; do we have people who are qualified to teach peace education?* (college principal lecturer, twenty-seven years' experience, interviewed on 27 September 2013).

Student teacher: *I think in implementing peace education in our colleges one of the challenges will be the lack of specialists or trained lecturers who can teach it in colleges* (FG3, final year student teacher, interviewed on 07 October 2013).

5.3.11.2 Zimbabwean teachers colleges lack financial resources and appropriate literature to introduce peace education in their curricula

Another sub-category emerging from participants' responses was that Zimbabwean teachers colleges lack financial resources and appropriate literature to introduce peace education in their curricula. Participants (FG1, FG3, RB and RC) argued that Zimbabwean teachers colleges do not have adequate financial resources for them to introduce peace education. The economic challenges Zimbabwe continues to face were cited as factors that could hinder the introduction of peace education in Zimbabwean teachers colleges. A related theme was the lack of appropriate peace education literature and other support resources to introduce the subject in Zimbabwean teachers colleges. The

majority of the participants (RA, RC, RD and FG1-4) talked about the lack or absence of peace education literature in their college libraries in terms of textbooks, teacher manuals and other teaching-learning materials. Examples of participants' responses supporting these findings are highlighted below.

Respondent C: *Our budget could be limiting too for instance we may want to take students to some peace sites but financial resources will always limit us* (college principal, twenty-five years' experience, interviewed on 08 October 2013).

Respondent D: *There is insufficient literature in the area of peace education in this country* (college principal, thirty years' experience, interviewed on 25 October 2013).

5.3.11.3 The lack of political will and negative perceptions can affect the introduction of peace education in Zimbabwean teachers colleges

An additional sub-category surfacing from the data analysis was the lack of political will and negative perceptions that affect the introduction of peace education in Zimbabwean teachers colleges. Many participants (RA, RB, RC, RD and FG3-4) pointed out that some of the local politicians can resist proposals for introducing peace education in Zimbabwean teachers' colleges especially if they realise that it will threaten their political careers. Several participants further argued that since peace education is education for enlightenment it will be resisted by some politicians as it entails the teaching of such themes as democracy, human rights, equality, transparency and accountability which are at variance with the survival of the fittest mentality some of the politicians thrive on.

Other participants (RB, FG2 and FG4) stated that the name peace education could be contested by politicians who may fail to understand its essence. Apart from this, a number of participants felt that negative perceptions by other key players in teacher education such as college lecturers, administrators, student

teachers and programme-makers could inhibit the introduction of peace education in Zimbabwean teachers colleges. Examples of participants' comments supporting these findings are as follows:

Respondent A: *The other challenge would be the perceptions of those who are teaching, for example, how will peace education be perceived by the lecturers. And then political perceptions; how will politicians view peace education? Do they view it as a threat to their political lives in parliament?* (college principal lecturer, twenty-seven years' experience, interviewed on 27 September 2013).

Student teacher: *Politicians will not understand what this peace education is leading to. Normally in politics any idea no matter how correct it is; if it threatens political life then it will not be accepted* (FG2, final year student teacher, interviewed on 03 October 2013).

5.3.11.4 The pre-service teacher education time-table is so congested to accommodate a new subject

The fourth sub-category emerging from the participants' feedback on local and national factors that could impede the introduction of peace education in Zimbabwean teachers colleges was that the pre-service teacher education time-table is so congested to accommodate a new subject. Many participants (RB, RC and FG2-4), particularly student teachers, spoke about an already packed teacher education time-table and a crowded curriculum which would make it difficult to introduce new programmes such as peace education. All participants indicated that currently student teachers in Zimbabwean teachers colleges are doing many subjects and feel overwhelmed. It was on these grounds that some of the participants held that student teachers and even lecturers could resist the introduction of peace education in Zimbabwean teachers colleges. Participants' comments supporting these findings are provided below.

Respondent B: *Another challenge is that the teacher education time-table is already congested to accommodate new subjects* (college principal lecturer, twenty-two years' experience, interviewed on 04 October 2013).

Student teacher: *Student teachers are already doing so many subjects and they can see peace education as an additional burden* (FG3, final year student teacher, interviewed on 07 October 2013).

5.3.12 The possibilities for introducing peace education at pre-service teacher education colleges in Zimbabwe

The final question in the semi-structured interview guide for college principals and principal lecturers and the focus group interview guide for final year student teachers asked participants about the possibilities for introducing peace education at pre-service teacher education colleges in Zimbabwe. All participants emphasised that despite the anticipated barriers, it was possible to introduce peace education at pre-service teacher education colleges in Zimbabwe. What surfaced from the data was the fact that possible threats to the envisaged peace education programmes in Zimbabwean teachers colleges can be overcome. Recurring phrases from participants' (RB, RD and FG4) responses were *very soon, in the next five years or in the next twenty years* which pointed out the possibilities for introducing peace education in Zimbabwean teachers colleges. All participants emphasised that peace benefits the nation as a whole and therefore it was prudent to cultivate it systematically through peace education. The predominant theme emerging from the participants' responses was that the possibilities for introducing peace education in Zimbabwean teachers colleges are there. Two sub-categories associated with this theme were (a) there are existing structures that can facilitate the introduction of peace education in Zimbabwean teachers colleges (b) the introduction of peace education in Zimbabwean teachers colleges is inevitable. The two sub-categories are examined below.

5.3.12.1 There are existing structures that can facilitate the introduction of peace education in Zimbabwean teachers colleges

Participants (RA, RB and FG2) pointed out that there are existing structures in Zimbabwean teacher education colleges that can facilitate the introduction of peace education in these institutions. For example, some participants suggested that peace education could be introduced through contemporary studies particularly National and Strategic Studies which is a compulsory subject in all Zimbabwean teachers colleges. Likewise, other participants (FG2) stated that peace education could be introduced as a component of Professional Development Studies. One of the principal lecturers (RB) who participated in the present research even argued that Zimbabwean teachers colleges have the infrastructure and capacity to initiate the introduction of peace education in their respective curricula. These findings are supported by participants who pointed out the following:

Respondent A: *I think it's very possible because we already have National and Strategic Studies and this subject will help in integrating concepts of peace education* (principal lecturer, twenty-seven years' experience, interviewed on 27 September 2013).

Respondent B: *We got some structures already that are in place that are good for the implementation of peace education. For instance we do have contemporary studies in our college and there is a possibility that peace education can be part of it* (college principal lecturer, twenty-two years' experience, interviewed on 04 October 2013).

5.3.12.2 The introduction of peace education in Zimbabwean teachers colleges is inevitable

A number of participants stated that the introduction of peace education in Zimbabwean teachers colleges was inevitable. There are local and national factors that participants felt could help to facilitate the introduction of peace education in Zimbabwean teachers colleges. One of the reasons given by the participants was that more people in Zimbabwe now realise the need for building sustainable peace and thus making the introduction of peace education in Zimbabwean teachers colleges inevitable. Some participants (RA and FG3) indicated that national leaders including the President have been talking about peace and therefore creating opportunities for the introduction of peace education as a national project and a national agenda. One of the participants mentioned that some of the local universities in Zimbabwe are now offering programmes in development studies and this could help in developing the personnel who can introduce peace education at pre-service teacher education colleges in the country. Many participants (RA, RB, RD and FG1, 3 and 4) were therefore positive that peace education would be an agenda item in the Zimbabwean parliament in a couple of years. The following are examples of participants' responses supporting these findings.

Student teacher: I see this peace education issue as something which is inevitable; it's something that is going to happen in one way or the other because most people in this country are beginning to understand the importance of peace and human rights (FG1, final year student teacher, interviewed on 02 October 2013).

Student teacher: Generations are changing and in the next twenty years I think peace education will have been introduced in our teachers colleges (FG4, final year student teacher, interviewed on 07 October 2013).

5.3.13 Summary of findings from semi-structured and focus group interviews

Findings from semi-structured interviews with two college principals and two principal lecturers and focus group interviews with forty final year student teachers were presented and analysed in this section. Several themes and related sub-categories emerged from the data analysis that helped in explaining why and how peace education should be introduced at pre-service teacher education colleges in Zimbabwe. Zimbabwean teachers colleges are not offering courses in peace education. All the forty-four participants indicated that peace education is not being offered as a subject in their teachers colleges and thus suggesting that pre-service teachers produced at Zimbabwean teachers colleges are not prepared for the role of peacemakers and peace builders. The proposals for introducing peace education at pre-service teacher education colleges in Zimbabwe were supported by all participants. Findings showed unanimity among participants that peace education will benefit Zimbabwe as a country. Participants' perspectives showed that if peace education is to be introduced in Zimbabwean teachers colleges then all critical stakeholders such as college principals, lecturers, student teachers, policymakers and programme-makers have to play leading roles in ensuring the designing and implementation of an appropriate curriculum in the teachers colleges.

In addition, teachers were regarded by all participants as role models and opinion-makers whom if prepared in peace education at pre-service stages, would take it down to the schools and communities. Therefore, while there were a number of local and national factors that participants felt could inhibit the introduction of peace education at pre-service teacher education colleges in Zimbabwe, all participants were positive that there were possibilities for introducing peace education in these institutions. It was discernible from participants' comments during semi-structured interviews and focus group interviews that the introduction of peace education in Zimbabwean teachers

colleges was not only an imperative but something which was inevitable. What surfaced from the data analysis was the fact that for peace education to be successfully introduced in Zimbabwean teachers colleges it would be prudent to engage and consult key players in teacher education such as college principals, lecturers, student teachers, policymakers and programme-makers.

The next section focuses on the presentation and analysis of findings from the documentary analysis of the pre-service teacher education curricula and the vision and mission statements for the two selected teachers colleges where this study occurred.

5.4 DOCUMENT ANALYSIS AND FINDINGS

In this section, the findings obtained from the documentary analysis of the vision and mission statements and the pre-service teacher education curricula for the two selected teachers colleges will be presented, analysed and interpreted. The documentary analysis of the vision and mission statements and the pre-service teacher education was conducted to establish whether peace education is being offered in the existing pre-service teacher education programmes in Zimbabwean teachers colleges in order to recommend its introduction. As stated in Chapter 4 of this dissertation, the research topic and the research questions necessitated gaining access to and analysing the pre-service teacher education curricula and the colleges' vision and mission statements in order to establish if peace education was being offered in Zimbabwean teachers colleges.

It is important to note that the researcher conducted documentary analysis on the vision and mission statements and the pre-service teacher education curricula for the two selected teachers colleges against a background that official documents usually provide valuable information about the activities and cultures of the concerned institutions (Fitzgerald, 2012:296-297). Creswell (2012:223) reinforces this point and states that documents "provide the advantage of being in the

language and words of participants who have usually given thoughtful attention to them.” Accordingly, the vision and mission statements for the two selected teachers colleges were analysed by the researcher since they communicate to the key stakeholders such as faculty, students and the general public the main purposes of these colleges and what the colleges want to become in the future (Voorhees, 2006:1). Likewise, the researcher critically examined the pre-service teacher education curricula being mindful that the curriculum or syllabus “is often the initial communication tool that students receive as well as being the most formal mechanism for sharing information with students regarding any course” (Eberly, Newton and Wiggins, 2001:56).

For the purposes of easy data presentation, analysis and interpretation in this section and in order to specify the sources of documentary data, the following symbols will be used in reporting the findings: DCA representing documents from college A and DCB representing documents from college B. Table 4 provides a summary of the documents analysed for the purposes of this research.

Table 4: Summary of the Documentary Analysis Process in the Two Teachers College According to Policy Documents

College	Documents Analysed	Source
A	<ul style="list-style-type: none"> • Vision statement. • Mission statement • Pre-service teacher education curriculum 	Vice Principal's Office
B	<ul style="list-style-type: none"> • Vision statement. • Mission statement • Pre-service teacher education curriculum 	Curriculum Review Committee Chairperson's Office

In the following subsections, findings from the documentary analysis will be reported in accordance with the themes and sub-categories emerging from the data.

5.4.1 The content of the teachers colleges' vision and mission statements and the extent to which they reflect peace and peace education

The first two questions in the documentary guide focused on the content of the two selected teachers colleges' vision and mission statements and the extent to which they reflected peace and peace education. The analysis was focused on the core values, skills and learning outcomes identifiable from the teachers colleges' vision and mission statements. To be able to accomplish this undertaking, the researcher first recorded the vision and mission statements for the two selected. An overarching theme emerging from the data analysis was that peace and peace education are not mentioned in the two teachers colleges' vision and mission statements. Two sub-categories emanating from this theme were (a) core values in the two selected teachers colleges' vision and mission statements lack peace and peace education and (b) skills and learning outcomes in the two selected teachers colleges' vision and mission statements are not explicit on peace and peace education. These sub-categories are discussed below.

5.4.1.1 Core values in the two selected teachers colleges' vision and mission statements lack peace and peace education

At the time the documentary analysis was conducted in 2013, college A's vision was: *To be the centre of academic and professional excellence in the provision of quality teacher education* (DCA, analysed on 15 September 2013). Likewise, the mission statement for the same college was: *To ensure total commitment to the production of a competent teacher with human conceptual and technical skills capable of providing quality education for the Zimbabwean child* (DCA, analysed

on 15 September 2013). On the other hand, the vision statement for college B was: *To be a leading institute which guarantees Zimbabwe as a leader in the production of adaptive, innovative and creative teachers* (DCB, analysed on 22 September 2013). College B's mission statement was: *To develop a globally competitive high school teacher through the provision of an effective teacher education programme* (DCB, analysed on 22 September 2013).

As indicated above, the terms peace and peace education were not mentioned in the two selected teachers colleges' vision and mission statements. The core values identifiable from the two teachers colleges' vision and mission statements were academic excellence, diligence, integrity, commitment, creativity, entrepreneurship, professionalism, innovativeness, industry and adaptability. These core values are useful but the vision and mission statements examined in this study did not show a direct link or any commitment to both peace and peace education. Moreover, the core values of peace education such as planetary stewardship, global citizenship, humane relationships, respect and non-violence (Kester, 2010:2; Reardon, 1988:76) were not expressed in the vision and mission statements for the two teachers colleges suggesting that there is a lack of peace education in these teachers colleges.

5.4.1.2 Skills and learning outcomes in the two selected teachers colleges' vision and mission statements are not explicit on peace and peace education

The skills and learning outcomes projected in the two selected teachers colleges' vision and mission statements were critically examined to establish if they reflected peace and peace education. The skills of critical thinking, problem-solving, effective communication, collaboration, creativity, adaptability and innovativeness were expressed in the two colleges' vision and mission statements. The learning outcomes reflected in the two colleges' vision and mission statements revealed that both seek to produce quality and competent teachers. Findings from the documentary analysis showed that while peace and

peace education were not mentioned in the vision and mission statements for the selected teachers colleges the key skills that they seek to promote are emphasised in peace education practices (Fountain, 1999:15).

5.4.2 The content of the pre-service teacher education curricula in Zimbabwean teachers colleges and peace education

Apart from the vision and mission statements discussed above, the researcher analysed the pre-service curricula to establish whether peace education is being offered in the existing pre-service teacher education programmes in Zimbabwean teachers colleges in order to recommend its introduction. A total of forty-three syllabi (twenty from college A and twenty-three from college B) for the two selected teachers colleges were analysed by the researcher between 15 September 2013 and 31 October 2013. The syllabi examined constituted the pre-service curricula for the two colleges. The documentary analysis of the pre-service curricula focused on the aims and objectives, the content, recommended teaching-learning methods and student assessment and grading policies.

The main theme emerging from the documentary analysis of the pre-service curricula was that peace education is not offered as a subject in Zimbabwean teachers colleges. Sub-categories developing from this theme were (a) curriculum organisation at pre-service teacher education colleges in Zimbabwe, (b) there are elements of peace education in some subjects in the pre-service curricula offered in Zimbabwean teachers colleges, (d) most of the teaching methods recommended in the colleges' curricula can facilitate peaceful teaching-learning environments and (e) existing student assessment procedures at pre-service teacher education colleges in Zimbabwe can promote peace education. These sub-categories are discussed in the following subsections.

5.4.2.1 Curriculum organisation at pre-service teacher education colleges in Zimbabwe

Curriculum organisation at pre-service teacher education colleges in Zimbabwe is another area explored by the researcher cognisant that one of the main objectives of the study is to develop explanations on how teacher education curricula in Zimbabwean teachers colleges can be modified in order to introduce peace education principles. Findings from the documentary analysis revealed that the pre-service teacher education curricula at pre-service teacher education colleges in Zimbabwe are organised into four main areas of Theory of Education, Professional Development Studies, Main Subjects and Teaching Practice.

In college A Theory of Education is made up of key disciplines such as Philosophy of Education, Psychology of Education, Sociology of Education and Early Childhood Development. On the other hand, Theory of Education in college B includes Educational Administration and Curriculum Theory in addition to Philosophy of Education, Psychology of Education and Sociology of Education.

The second component of the pre-service teacher education curricula in Zimbabwean teachers colleges is Professional Development Studies. Key subjects addressed in Professional Development Studies in college A are National and Strategic Studies, Information Communication Technologies, Research Methods and Health and Life Skills (DCA, analysed on 20 September 2013). In college B, Professional Development Studies comprise contemporary studies such as Family, Health and Life Skills, Special Needs Education and National and Strategic Studies (DCB, analysed on 22 October 2013). Results of the documentary analysis of the pre-service teacher education curricula revealed that through Professional Development Studies, student teachers in Zimbabwean teachers colleges are equipped with the knowledge, skills, attributes and values on general classroom practice, theories of teaching, the Zimbabwean public service regulations and teacher conditions of service in Zimbabwe. Professional Development Studies as well provides prospective teachers with knowledge and

skills in scheming, lesson planning, record keeping, assessment and evaluation of students' work, classroom management and teaching methodologies.

The third component in the pre-service teacher education curricula in Zimbabwean teachers colleges is that of main academic subjects. Findings from the documentary analysis of the pre-service curricula indicated that a range of main subject areas are offered in each teachers college. For example, at the time of data collection main academic subjects offered in college A were mathematics, environmental science, Chishona, social studies, home economics, physical education, music, art and design, religious and moral education and English. Each student teacher in college A is required to choose one main academic subject that he or she will study for the purposes of personal enrichment.

On the other hand, academic subjects offered in college B at the time of data collection were accounts, commerce, English, history, geography, religious and moral education, Chishona, physical education and sport, music and cultural studies, art and design, food and nutrition, clothing and textiles, computer studies, science and mathematics. In college B, each student teacher is required to specialise in two main academic subjects that he or she will teach in secondary schools on completion of the pre-service programme.

Teaching practice is another important component of the pre-service teacher education programmes in Zimbabwean teachers colleges. According to the teaching practice syllabi examined by the researcher, all student teachers in Zimbabwean teachers colleges are supposed to go on attachment teaching practice at a given time in their pre-service programmes. The duration of teaching practice is dependent on the nature of the pre-service programme one is pursuing. For instance, in college A, student teachers studying for the general Diploma in Education (primary) will have to go on attachment teaching practice for five school terms while those specialising in the Diploma in Early Childhood Development do their teaching practice in three school terms (DCA, analysed on

20 September 2013). In college B, post-‘A’ student teachers are required to do their teaching practice in two terms while post-‘O’ level candidates will do it in three terms (DCB, analysed on 22 October 2013). Tables 5 and 6 below provide a summary of the main subject areas offered in the two colleges involved in this study.

**Table 5: Summary of the Documentary Analysis Process in College A
According to Main Subject Areas in the Pre-Service Curriculum**

Main Area of Study	Subjects offered	Documents Analysed
1. Theory of Education and Early Childhood Development	(a) Psychology of Education (b) Philosophy of Education (c) Sociology of Education (d) Early Childhood Development	Syllabi
2. Professional Development Studies	(a) Professional Development Studies (b) National and Strategic Studies (c) Health and Life Skills (d) Information, Communication and Technology (e) Teaching Practice (f) Communication Skills	Syllabi
3. Academic and Practical Subjects	(a) Mathematics (b) Religious and Moral Education (c) Music (d) Art and Design (e) Physical Education (f) English (g) Social Studies	Syllabi

	(h) Chishona (i) Environmental Science (j) Home Economics (Fashion and Fabrics and Food and Nutrition)	
--	--	--

Table 6: Summary of the Documentary Analysis Process in College B
According to Main Subject Areas in the Pre-Service Curriculum

Main Area of Study	Subjects offered	Documents Analysed
1. Teaching Practice and Professional Development	(a) National and Strategic Studies (b) Professional Development Studies (c) Teaching Practice (d) Family Health and Life Skills	Syllabi
2. Theory of Education	(a) Philosophy of Education (b) Sociology of Education (c) Educational Administration (d) Psychology of Education	Syllabi
3. Humanities, Languages and Business Studies	(a) Accounting (b) Commerce (c) English (d) Chishona (e) Geography and Environmental Studies (f) History (g) Religious and Moral Education	Syllabi

4. Science and Technical Subjects	(a) Mathematics (b) Science (c) Physical Education and Sport (d) Art and Design (e) Music (f) Computer Studies (g) Clothing and Textiles (h) Food and Nutrition	
-----------------------------------	--	--

5.4.2.2 There are elements of peace education in some subjects in the pre-service curricula offered in Zimbabwean teachers colleges

After examining the manner in which the pre-service teacher education curricula in Zimbabwean teachers colleges are organised, the next step was to assess the curricula contents to determine if there were elements of peace education. A total of forty-three syllabi constituting the curricula for the two selected teachers colleges were analysed by the researcher. It is important to note that the concept of peace education was not mentioned in any of the syllabus documents critically examined for the purposes of this study. The word peace only appeared twice in the National and Strategic Studies syllabus from college B. However, some elements of peace education were found in thirteen of the forty-three syllabus documents analysed by the researcher (five from college A and eight from college B). Elements of environmental education, human rights education and education for tolerance were reflected in the course descriptions, aims and objectives or content topics. In some cases the course descriptions, aims or objectives could suggest the desire to teach issues linked to peace education but the syllabus topics would not indicate such links. Elements of peace education implied in some of the subjects offered in the pre-service programmes at the two selected teachers colleges involved in this study are summarised below.

- **Elements of environmental education were reflected in some subjects in the pre-service curricula**

One of the elements of peace education reflected in the pre-service curricula for the two selected teachers colleges where the present study occurred was environmental education. Environmental education was identifiable from such subjects as Social Studies, Environmental Science and Health and Life Skills from college A (DCA, analysed on 24 September 2013). On the other hand, in college B, features of environmental education were reflected in subjects such as Geography and Environmental Studies, Religious and Moral Education, National and Strategic Studies, History, Clothing and Textiles, Art and Design and Food and Nutrition (DCB, analysed on 15 October 2013). Key content topics related to environmental education present in the listed subject areas were on the environmental policy, environmental education, environmental degradation, human settlements, population and migration, how religious beliefs can contribute to environmental conservation, environmental management and sustainability and environmentally sustainable use of resources. Examples of extracts from the college documents supporting these findings are provided below.

One of the objectives of the Environmental Science syllabus for college A is to: create an awareness of the need for responsible decision-making and action concerning environmental issues (DCA, analysed on 17 September 2013).

One of the five aims of the English syllabus for college B is to: equip student teachers with knowledge, concepts and skills involved in Environmental Education through language and literature' (DCB, analysed on 25 October 2013).

- **There are elements of human rights, democracy and tolerance education in the pre-service curricula**

The other features of peace education expressed in some of the subjects in the pre-service curricula offered at the two teachers colleges where this study occurred were human rights, democracy and tolerance education. The need to teach inclusivity, civic rights and responsibilities was indicated in such subjects as History, Social Studies, Religious Studies, Food and Nutrition and National and Strategic Studies. Topics such as human rights awareness, multicultural tolerance, empowerment and gender in Zimbabwe, the struggle for independence in Zimbabwe and reconciliation were as well found in some of the subjects listed. Other topics addressed in the indicated subjects were the Zimbabwean constitution, justice abuse in the context of Zimbabwe consumer education, inclusive education, cultural differences and diversity, political leadership in Africa, governance and democracy. Examples of aims supporting these findings are provided below.

One of the aims of the Social Studies syllabus for college A is to: help student teachers to understand their rights and responsibilities as Zimbabwean citizens (DCA, analysed on 23 September 2013).

The preamble for the National and Strategic Studies syllabus for college B emphasises that: The teacher, who is responsible for the nation's youth and values, should promote nationhood, national pride and foster a culture of peace and tolerance (DCB, analysed on 25 October 2013).

5.4.2.3 Most of the teaching methods recommended in the colleges' curricula can facilitate peaceful teaching-learning environments

Teaching methods used at pre-service teacher education colleges in Zimbabwe were examined to determine the extent to which they can facilitate peaceful teaching-learning environments. An interesting finding was that in all the forty-three syllabi analysed by the researcher, the lecture method was listed first suggesting that it is still a popular teaching method in Zimbabwean teachers colleges. The lecture method as stated in Chapter two of this dissertation (section 2.5.1) is a traditional and dominator model of teaching which is incompatible with peace education pedagogy. However, apart from lectures, the various syllabi examined by the researcher showed that participatory teaching-learning methods are also used at pre-service teacher education colleges in Zimbabwe. Participatory teaching-learning methods recommended in the various syllabus documents are:

- drama,
- brainstorming,
- role play,
- simulations,
- group discussions,
- use of resource persons,
- seminars and workshops, debates,
- question and answer,
- case studies,
- field trips,
- use of games,
- quiz,
- e-learning and open distance learning,
- poetry,
- practical demonstrations,

- use of songs,
- peer teaching,
- tutorials,
- micro-teaching,
- use of exhibitions and
- gallery visits

Therefore, results of the documentary analysis revealed that apart from the lecture method, most of the teaching-learning techniques at pre-service teacher education colleges in Zimbabwe can be utilised to promote peaceful teaching and learning environments. Participatory, humanistic, cooperative and interactive teaching-learning methods suggested in the pre-service curricula are at the core of peace education pedagogy (Navarro-Castro and Nario-Galace, 2010:175).

5.4.2.4 Existing student assessment procedures at pre-service teacher education colleges in Zimbabwe can promote peace education

The final question in the documentary guide focused on student assessment procedures used at pre-service teacher education colleges in Zimbabwe and the extent to which they could promote peace education. The core subcategory surfacing from the data analysis was that the existing student assessment procedures at pre-service teacher education colleges in Zimbabwe can promote peace education. Accordingly, all syllabi analysed for the purposes of the study specified the assessment procedures and included a statement of the grading policy. Findings from the documentary analysis revealed that two types of student assessment recommended at pre-service teacher education colleges in Zimbabwe are formative and summative assessment.

Evidence from the documentary analysis revealed that the two selected teachers colleges involved in the present research are associate colleges of the University of Zimbabwe explaining why they follow similar assessment procedures. For

instance, formative assessment in both institutions comprises oral and written assignments, tests and practical assignments. Formative assessment in both colleges encompasses tasks for students on residential (campus) sessions and those on attachment teaching practice. Summative assessment on the other hand consists of final examinations which are administered on campus in the final residential term. The grading policy highlighted in all the syllabi examined by the researcher shows that coursework in both institutions involved in this study constitutes thirty percent of the final grade. The final examination constitutes seventy percent of the student's final grade. The grading policy further emphasises that each candidate is deemed to have passed if he or she scores fifty percent or better in each of the weighted components (coursework and the final examinations).

However, what was missing from all the syllabi examined by the researcher was information pertaining to re-writes, moderation of coursework and examinations, non-submissions and make-up tests. Despite this anomaly, findings from the documentary analysis suggested that current student assessment procedures at pre-service teacher education colleges in Zimbabwe are rigorous and give equal opportunities to all students from different background to prove their worth. The assessment processes and tools do not show elements of discrimination or exclusion. The various syllabi analysed by the researcher revealed that both coursework and final examinations are assessed in a professional and transparent manner that meets the standards of the University of Zimbabwe which is the accreditation institution. In the next subsection the researcher summarises findings from the documentary analysis.

5.4.3 Summary of findings from the documentary analysis

Findings from the documentary analysis of the vision and mission statements and the pre-service curricula for the two selected teachers colleges were presented, analysed and interpreted in the present section. The results of the

documentary analysis interestingly substantiated earlier findings from the semi-structured interviews with college principals and principal lecturers that there is a lack of peace education at pre-service teacher education colleges in Zimbabwe. For example, the term peace education is not mentioned in the vision and mission statements and in the pre-service teacher education curricula for the two selected institutions where this study occurred. On the other hand, the term peace is only referred to twice in the National and Strategic Studies syllabus for college B; that is in the preamble and in one of the five objectives of this syllabus. Of the forty-three syllabus documents analysed by the researcher, only thirteen (five from college A and eight from college B) showed a few elements of peace education. Elements of environmental education, human rights, democracy and tolerance education were reflected in a few subjects offered at the two selected teachers colleges. However, it is important to emphasise that these themes are reflected in bits and pieces in a few subjects. As suggested by Rayle (2010:65), peace education needs to be addressed in a holistic manner in order to produce optimal results.

The other areas explored during the documentary analysis of the pre-service teacher education curricula were on teaching methods and student assessment procedures used in Zimbabwean teachers colleges. Findings from the documentary analysis revealed that the traditional lecture method is still being utilised as a teaching method at pre-service teacher education colleges in Zimbabwe. Nevertheless, participatory and student-centred teaching methods such as group discussions, debates, case studies, brainstorming, quiz, role play, drama and simulations are recommended in the various syllabus documents examined by the researcher. Findings from the documentary analysis as well showed that current assessment tools and procedures in Zimbabwean teachers colleges are student-centred, rigorous and can facilitate peace education in these institutions. Therefore, the findings from the documentary analysis of the vision and mission statements and the pre-service teacher education curricula assisted the researcher in identifying several factors which can facilitate or impede the

introduction of peace education at pre-service teacher education colleges in Zimbabwe.

In the following section the researcher discusses key findings from the semi-structured interviews, focus group interviews and documentary analysis in order to answer the research questions and to address the aims and objectives of the study.

5.5 COMMENTS ON THE FINDINGS

This research has been undertaken to bring to the fore the reasons for introducing peace education in pre-service teacher education in Zimbabwean teachers colleges in order to establish the foundations for positive peace in Zimbabwe. As stated in Chapter one of this dissertation, the problem examined in this study is that there continues to be a lack of positive peace in Zimbabwe. Zimbabwe is experiencing negative peace and this situation has frustrated efforts aimed at achieving positive peace and sustainable development in the country as a whole. In this section therefore, the researcher discusses key findings from the study in light of the related literature on peace education in order to help in addressing the research problem and in answering the research questions.

The findings from this research will be discussed basing on the main research question and sub-questions that guided the study which are as follows:

Main question

Why and how should peace education be introduced at pre-service teacher education colleges in Zimbabwe?

Sub-questions

1. What characteristics are considered to be key components of peace education?

2. What relevance do the characteristics of peace education have for the teacher education curriculum in Zimbabwe?
3. What topics should be addressed in a peace education curriculum for pre-service teacher education in Zimbabwean teachers colleges?
4. How can teacher education curricula in Zimbabwean teachers colleges be modified to introduce peace education principles?

5.5.1 Findings pertaining to the main research question

Why and how should peace education be introduced at pre-service teacher education colleges in Zimbabwe?

Findings from this research illustrated that peace education should be introduced at pre-service teacher education colleges in Zimbabwe because it will benefit the country as a whole. For instance, some of the participants (RA, RB, RC and RD) in the study confirmed that there is an absence of positive peace in contemporary Zimbabwe. Moreover, findings from this study provided convincing evidence that Zimbabwean teachers colleges are not offering courses in peace education. A country experiencing negative peace cannot ignore calls to prepare its teachers in peace education so that they become major pillars for peacemaking and peace building not only in schools but also in communities and the society as a whole. In the following subsections the key findings pertaining to the main research question will be discussed.

5.5.1.1 There is an absence of positive peace in contemporary Zimbabwe

Findings from this research indicated that there is an absence of positive peace in contemporary Zimbabwe. Semi-structured interviews with college principals and principal lecturers demonstrated that the situation of peace in Zimbabwe is ominous. Zimbabwe continues to experience an unpredictable political and socio-economic environment which is restrictive, gags freedom of expression and

stifles sustainable development. Sentiments from the participants (RA, RB, RC and RD) revealed that there is negative peace in contemporary Zimbabwe. As emphasised in the literature on peace education, negative peace is not real peace; it is insufficient, temporal and fragile because it only focuses on the absence of war or direct violence (Jeong, 2000:24). Van Willigen and Kroezen (2013:103) underline that unlike positive peace, negative peace can easily relapse into direct violence or war. This is because in a state of negative peace there are a lot of outstanding issues or scores to be settled thus providing fertile grounds for continual conflict (Van Willigen and Kroezen, 2013:103). In view of this and considering the fact that Zimbabwe continues to lack positive peace, it would be important (as emphasised throughout this study) to introduce peace education at pre-service teacher education colleges in Zimbabwe as a strategy for educating citizens for a culture of positive peace on a systematic and large scale basis. The peace education intervention in this study is based on the principle that peace is not an inborn or genetically inherited trait or predisposition (Johnson and Johnson, 2005:277). The ability for peacefulness at both the micro and macro levels as pointed out by Sommerfelt and Vambheim (2008:80) can only be achieved by educating citizens for a culture of positive peace.

It follows from the foregoing that peace education should be introduced at pre-service teacher education colleges in Zimbabwe in order to lay the foundations for structures and processes that will help in bringing positive peace to the country as a whole. Teachers are regarded by Singh (2013:1) as the architect of a nation with the capacity to inculcate in the learners essential human values such as peace, harmony and personal responsibility. Peace education should therefore be introduced at pre-service teacher education colleges in Zimbabwe in order to build prospective teachers' capacities to establish peaceable classrooms, schools and communities. A study conducted by Sri-amnuay (2011:281) in Thailand substantiates the fact that peace education is an important mechanism for dealing with social and political conflicts through the educative process. Diazgranados, Noonan, Brion-Meisels, Saldarriaga, Daza,

Chávez and Antonellis (2014:154), in a similar study conducted in Juegos de Paz in rural Colombia established that peace education provides a transformative experience which is necessary for building positive peace. Diazgranados et al (2014:154) demonstrate that:

When sodium and chlorine are combined into salt, they cannot easily be unmade; similarly, the disposition toward peacemaking cannot be easily undone for someone who has undergone a transformative experience in peace education.

Similar findings were noted in a study conducted by Maebuta (2011:160) in the Solomon Islands which indicates that peace education is an important mechanism for bringing about positive peace, sustainability and stability. This provides the rationale for introducing peace education at pre-service teacher education colleges in Zimbabwe in order to lay the foundations for positive peace much needed in the country as a whole.

5.5.1.2 Zimbabwean teachers need to be prepared for the role of peace educators

One of the overarching findings of this research was that the pre-service teacher education curricula offered in Zimbabwean teachers colleges do not contain peace education programmes. This is despite the fact that Zimbabwe continues to experience a negative peace situation. Findings from the empirical research and related literature on peace education demonstrate the significance of introducing peace education in teacher education institutions in order to prepare teachers for the role of peace educators. Teachers as pointed out by the study participants are opinion-makers, role models and the significant others who can easily fit into the society.

The teaching profession was considered by all participants as a profession from which all the other professions emanate. Similarly, pre-service teacher education was regarded by participants as an enabling factor in national peace education initiatives. There was therefore concurrence among participants that peace education should be introduced at pre-service teacher education colleges in Zimbabwe in order to provide prospective teachers with knowledge, skills and values which will enable them to work in schools and communities as peace educators, peacemakers and peace builders. It was clear from participants' responses that Zimbabwean teachers would require capacity building in peace education in initial teacher preparation. Teachers would require thorough preparation in peace education so that their students would model peaceful behaviour in their classrooms and communities. Wiggins (2011:230) confirms that "cultivating peaceful citizens begins with teacher training." Carter (2004:24) in a study conducted in the United States of America and Northern Ireland recognised that teachers need training and support in peace education if they are to educate for a culture of positive peace. Rabenstein-Michel (2003:241), basing on peace education experiences in France, concluded that "both initial and in-service training should provide teachers with tools and skills to integrate peace education in their teaching." It follows that if Zimbabwean teachers are to assume the roles of effective peace educators then their pre-service teacher preparation programmes have to include peace education as a major component of the curriculum.

5.5.2 Findings pertaining to sub-question one

What characteristics are considered to be key components of peace education?

Findings pertaining to sub-question one revealed that there are several characteristics considered to be key components of peace education. For example, characteristics such as tolerance, fairness, cooperation, equality, social justice, inclusivity, diversity, respect for difference, discussion, dialogue,

responsibility, non-violence and respect for human rights emerged from participants' views of peace education. These characteristics of peace education are relevant to the Zimbabwean context as they all focus on the creation and maintenance of long-term peace. Literature on peace education shows that some of the characteristics considered to be key components of peace education are human dignity, human solidarity, challenging prejudice and building tolerance, promoting non-violence, challenging the war system, resolving and transforming conflicts, sharing the earth's resources, caring for the earth, cultivating inner peace, cultural diversity, social responsibility and gender equality (Navarro-Castro and Nario-Galace, 2010:vii, Reardon, 1999:15).

As illustrated in the next section, the abovementioned characteristics considered to be key components of peace education summarise the core values and ethical principles that must constitute the content themes for a genuine peace education curriculum (Reardon, 2001:25).

5.5.3 Findings pertaining to sub-question two

What relevance do the characteristics of peace education have for the teacher education curriculum in Zimbabwe?

As stated in Chapter one of this dissertation, the overall aim of this study is to develop an appropriate peace education programme for Zimbabwean teachers colleges which will be employed as a strategy for constructing positive peace in Zimbabwe. In the researcher's view, an appropriate peace education programme for Zimbabwean pre-service teacher education colleges is one that will transform the teachers and equips them with necessary skills for establishing the foundations for positive peace in the country as a whole. Findings from this study demonstrated that pre-service teachers in Zimbabwean teachers colleges are not adequately prepared for the roles of peacemakers and peace builders because their training programmes are devoid of peace education. Accordingly,

characteristics of peace education such as tolerance, fairness, cooperation, equality, social justice, inclusivity, diversity, respect for difference, discussion, dialogue, responsibility, non-violence, nurturing of inner peace and respect for human rights highlighted above are relevant to the current teacher education curriculum offered in Zimbabwean teachers colleges. These characteristics can assist in the preparation of teachers who will educate citizens for a culture of positive peace. For example, in Chapter one of this dissertation (section 1.2.2) it has been emphasised that contemporary Zimbabwe continues to experience a political crisis characterised by the abuse of fundamental rights and freedoms and polarisation between the major political parties, the civil society and the general public which is causing divisions in the country.

Therefore, characteristics of peace education such as tolerance, respect for difference and responsibility need to be prioritised in the peace education curriculum for Zimbabwean teachers colleges. According to Cook (2014:493) and Toh and Cawagas (2010) in peace education practices characteristics such as tolerance, social justice, promotion of human rights and responsibility, non-violence and the respect for difference are viewed as essential in the creation of durable peace. Tolerance is important in that it encourages respect for different viewpoints, acceptance and appreciation of diversity and other people's rights and helps in transcending stereotypes that cause divisions in society (Cook, 2014:493; Toh and Cawagas, 2010:171). Tolerance facilitates dialogue. On the other hand, human dignity as a key characteristic of peace education entails the teaching, observance and maintenance of human rights at all levels of society. Reardon (2009:1) affirms that positive peace can only be achieved through the observance and respect for human rights. Social responsibility is equally important since it focuses on promoting the common good, fairness, equality and the responsibility to promote and uphold fundamental rights and freedoms (Toh and Cawagas, 2010:170).

In addition to the above, non-violence, social justice and ecological awareness are other essential characteristics of peace education relevant to the teacher education curriculum for Zimbabwean teachers colleges. Non-violence needs to be emphasised in any peace education programme as it is based on the principle of no harm (Reardon, 2001:35). Non-violence teaches that aggression or violence is not a natural part of human nature (Navarro-Castro and Nario-Galace, 2001:99). Likewise, a teacher education curriculum for Zimbabwean teachers colleges is supposed to include ecological awareness. Through ecological awareness learners are reminded that environmental issues are peace issues and that there is an urgent need to make personal commitments to protect the environment and natural resources for the sake of the present and future generations (Harris, 2004:14, Reardon, 2001:36). Social justice and living together in harmony are essential in peace education endeavours because they assist in cultivating values that contribute towards the creation of peaceful environments such as sharing, cooperation, coexistence and solidarity (UNESCO, 2001:120).

5.5.4 Findings pertaining to sub-question three

What topics should be addressed in a peace education curriculum for pre-service teacher education in Zimbabwean teachers colleges?

Topics to be addressed in a peace education curriculum for pre-service teacher education in Zimbabwean teachers colleges were developed basing on participants' recommendations and the prevailing political-societal conditions in Zimbabwe. Participants in this study were college principals, principal lecturers and final year student teachers who are part of the Zimbabwean context and aware of some of the obstacles to positive peace in the country as a whole. During semi-structured interviews with college principals and principal lecturers and focus group interviews with final year student teachers student teachers participants suggested a variety of topics they wanted to be included in a peace

education curriculum for Zimbabwean teachers colleges. Figure 5.1 below shows peace education topics suggested by study participants.

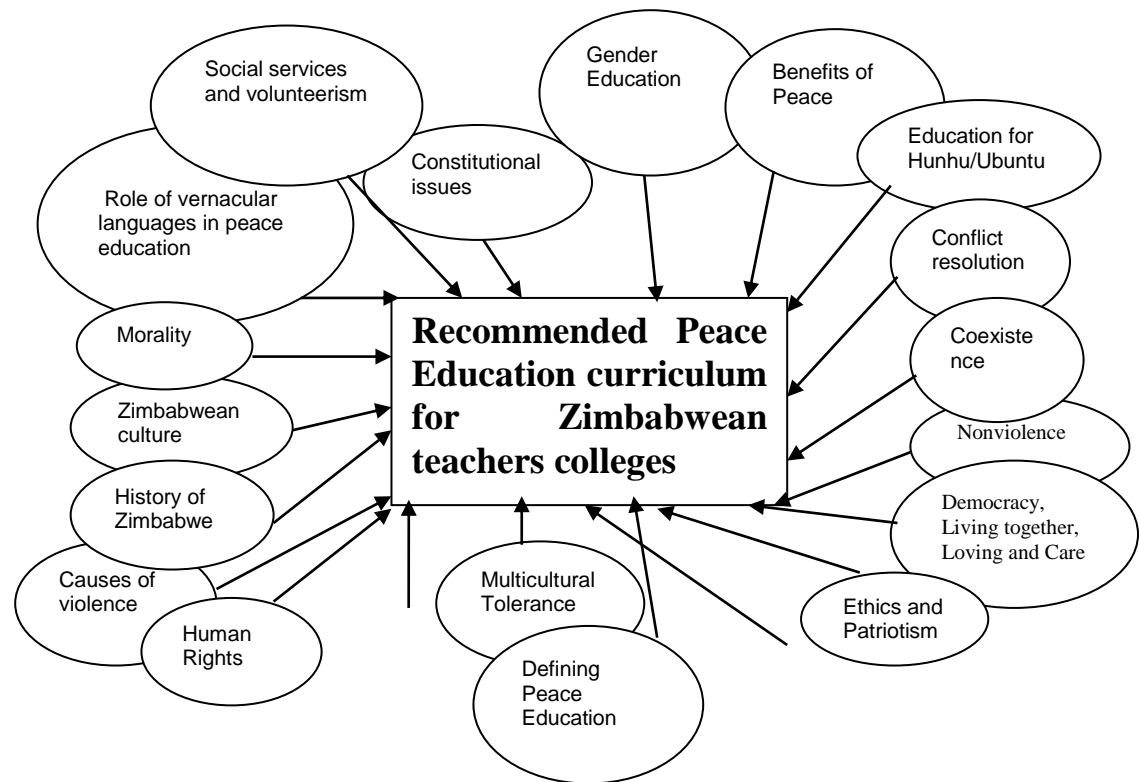


Figure 5.1

It will be reasonable to include the above topics in a peace education curriculum for Zimbabwean teachers colleges in order to build the relevant infrastructure for positive peace in Zimbabwe. The peace education curriculum for Zimbabwean teachers colleges need to include a variety of topics that will help learners in understanding how peace education can be used as an instrument for building a culture of positive peace. For example a theme on human rights education needs to be included in a peace education programme for Zimbabwean teachers colleges being mindful that “human rights are the essence and the arbiter of peace, the antithesis of violence, touching on multiple and complex aspects of the human experience” (Reardon, 2009:3). However, what was missing from participants’ recommendations were the other key themes such as environmental

education and development education which the researcher argues need to be included in the peace education curriculum for Zimbabwe. An extensive discussion on why Zimbabwean teachers colleges should include topics such as human rights education, conflict resolution education, development education and environmental education is provided in Chapter two of this dissertation (Section 2.4).

5.5.5 Findings pertaining to the sub-question four

How can teacher education curricula in Zimbabwean teachers colleges be modified to introduce peace education principles?

The modification of the existing curricula to introduce peace education principles entails a massive, involving and expensive undertaking (Spink, 2007:203). Williamson (2013:16) underscores that “any efforts to change the curriculum, the epicenter of schooling can send seismic shockwaves through schools and beyond into society itself.” With reference to peace education practices, Bar-Tal, Rosen and Nets-Zehngut (2011:24) emphasise that in order to achieve the objectives of peace education, an institution that intends to introduce this subject has to undergo a major change in terms of new educational objectives, preparation of new curriculum, training of specialists, the development of teaching and learning resources and the creation of an enabling environment for the new subject. It follows that necessary steps need to be taken into consideration when proposals are made to modify existing curricula to introduce peace education in order to avoid unnecessary hitches and surprises.

Therefore, basing on the findings of this research, the following key steps need to be taken into consideration in order to modify the existing pre-service teacher education curricula offered in Zimbabwean teachers colleges to introduce peace education principles:

- (a) there is need to develop an appropriate peace education curriculum for Zimbabwean teachers colleges,
- (b) there is need to engage teacher education policymakers and programme-makers,
- (c) there is need to prepare teacher educators in peace education,
- (d) there is need to develop new vision and mission statements for Zimbabwean teachers colleges,
- (e) appropriate peace education teaching and learning resources should be developed and
- (f) appropriate strategies are needed in order to introduce peace education in the pre-service curricula in Zimbabwean teachers colleges

These key steps are examined in the following subsections.

5.5.5.1 There is need to develop an appropriate peace education curriculum for Zimbabwean teachers colleges

Findings pertaining to sub-question four indicated that the first step to be considered in order to modify the current pre-service teacher education curricula in Zimbabwean teachers colleges to introduce peace education principles is to develop an appropriate peace education curriculum that will be administered in these institutions. As stated in the UNESCO (2005:15) literature, “to make peace education effective and compulsory business of everyone in the system, there is need to design and implement an appropriate curriculum.” An appropriate peace education curriculum requires specific objectives, context-specific topics and appropriate teaching and assessment methods. For the purposes of this study participants such as college principals, principal lecturers and final year were consulted during semi-structured interviews and focus group interviews about the goals, topics, teaching methods and related issues to be included in a peace education curriculum for Zimbabwean teachers colleges. In addition, the specific roles of the college principals, faculty and student teachers in the planned peace

education programmes were clearly highlighted by the different study participants. Thus, findings of the study can be the basis for developing an authentic peace education curriculum for Zimbabwean teachers colleges.

5.5.5.2 There is need to engage teacher education policymakers and programme-makers

Apart from the foregoing, findings from this research illustrated that the engagement with policymakers and programme-makers is inevitable if the current curricula in Zimbabwean teachers colleges are to be modified to introduce peace education principles. According to the findings from this study, any curriculum innovations in Zimbabwean teachers colleges need to be sanctioned by the Ministry of Higher and Tertiary Education, Science and Technology Development who are the policymakers and the University of Zimbabwe who are the programme-makers. As pointed out by Bar-Tal, Rosen and Nets-Zehngut (2011:25), peace education requires the support of the highest educational authority who is the minister of education. In the case of Zimbabwe therefore, it will be through the Minister of Higher and Tertiary Education, Science and Technology Development that peace education policy and the mechanisms for its introduction can be worked out.

It follows that there is a huge need for engaging teacher education policymakers in order for them to develop policies that will facilitate the introduction of peace education at pre-service teacher education colleges in Zimbabwe. Policymakers as pointed out by Harris and Morrison (2013:219), need to be convinced because they “will always want to know how peace education will be used as a mechanism for establishing peaceful environments.” The support of policymakers becomes critical not only in terms of the provision of appropriate policy frameworks but also in terms of the required infrastructure and resources for introducing peace education. Based on the findings of this research, it becomes apparent that if peace education is to be successfully introduced in Zimbabwean

teachers colleges it will be prudent to organise specific meetings with teacher education policymakers and explain the significance of introducing peace education at these pre-service teacher education institutions. Such meetings will moreover be used to invite the policymakers to make suggestions on some of the themes and related issues to be addressed in a peace education programme for Zimbabwe. This strategy can assist in gaining the support of these key players and in this way facilitating the introduction of peace education in Zimbabwean teachers colleges. Meeting with policymakers will further provide a platform for lobbying the Zimbabwean government to accept and fund peace education initiatives in the teachers colleges.

Besides policymakers, evidence from this research revealed that if peace education is to succeed in Zimbabwean teachers colleges, it needs the support and authorisation of programme-makers particularly the University of Zimbabwe. The findings of this study indicated that the University of Zimbabwe through its Department of Teacher Education in the Faculty of Education is the one that approves syllabi to be introduced in all teachers colleges in Zimbabwe. It was apparent from participants' responses that the University of Zimbabwe are the programme-makers for all programmes or courses to be offered in Zimbabwean teachers colleges. As pointed out by Chiromo (2007:31), teachers colleges in Zimbabwe are associate colleges of the University of Zimbabwe and "all associate colleges have their syllabi designed in accordance with the broad principles suggested by the University of Zimbabwe and subject to the approval of Senate." This shows the necessity for engaging the University of Zimbabwe on proposals to modify the teacher education curricula in Zimbabwean teachers colleges in order to introduce peace education principles.

5.5.5.3 There is need to prepare teacher educators in peace education

Another pertinent issue that emerged from the data analysis was the fact that the current administrators and teaching staff in Zimbabwean teachers colleges

require comprehensive preparation in peace education in order for them to modify the existing pre-service curricula to introduce peace education principles. During semi-structured interviews with college principals and principal lecturers and focus group interviews with final year student teachers the lack or absence of specialists was frequently cited by the majority of the participants as a key factor that could inhibit the introduction of peace education in Zimbabwean teachers colleges. Even at the continental level, Francis (2010:13-14) observes that “despite the multiplicity of wars and armed conflicts in Africa, the continent lacks the critical mass of expertise to prevent, manage and resolve conflicts and to build peace.” According to Bar-Tal, Rosen and Nets-Zehngut (2011:26), the successful introduction of peace education is directly linked to the availability of experts and professional staff with the relevant skills.

Therefore, findings of this research demonstrated that college principals and lecturers in Zimbabwean teachers colleges require capacity building in peace education in order to modify the existing pre-service teacher education curricula to introduce peace education principles.

5.5.5.4 There is need to develop new vision and mission statements for Zimbabwean teachers colleges

In addition to the foregoing, findings from the documentary analysis of the vision and mission statements for the teachers colleges involved in the study pointed out the need to develop new vision and mission that would address peace education directly. The existing vision and mission statements at the two selected colleges where this study was conducted do not express peace education explicitly since it is not mentioned in these documents. Vision and mission statements are critical documents in any organisation including teachers colleges. Allison and Kaye (2005:17) point out that “the mission statement summarises the who, what and why of the organisation’s work, while the vision presents an image in words of what success will look like if the organisation

achieved its purpose.” Implied is the fact that any changes that will take place in any organisation such as a teachers’ college in terms of curriculum modification for instance, will have to be guided by the organisation’s vision and mission statements.

It follows that if the pre-service teacher education curricula in Zimbabwean teachers colleges are to be modified to introduce peace education, then one of the key steps is to develop new vision and mission statements that would address peace education directly or explicitly and guide these new changes.

5.5.5.5 Appropriate peace education teaching and learning resources should be developed

One of the issues frequently cited by the majority of participants (RA, RC, RD, FG1, 2 and 4) as a possible barrier to the proposed peace education initiatives at pre-service teacher education colleges in Zimbabwe was the lack of relevant peace education literature and learning materials. It was clear from many participants’ responses that there is an absence of appropriate peace education resources in their teachers college libraries since the subject was not offered in the pre-service programmes. Textbooks, readers and instructional materials are required in order to successfully introduce peace education in formal settings such as teachers colleges (Bar-Tal, Rosen and Nets-Zehngut, 2011:28). In a World Bank funded project to develop peace education curriculum in post-conflict Sierra Leone, Bretherton, Weston and Zbar (2002:6) acknowledged the importance of developing resources such as facilitators’ modules and student reading materials. This means that concerted efforts have to be made to develop appropriate peace education literature for Zimbabwean teachers colleges. There is need for new textbooks, readers, training manuals, curriculum guides and instructional materials and related resources that will be used to build college lecturers’ capacities to introduce peace education in their teaching.

*5.5.5.6 Appropriate strategies are needed in order to introduce peace education in the pre-service curricula in Zimbabwe*an teachers colleges*

Findings of this study further underlined the need to consider appropriate strategies for introducing peace education in the pre-service curricula offered in Zimbabwean teachers colleges. Two strategies recommended by the study participants that are as well emphasised in the literature on peace education are the integrative and standalone approaches. The advantages and shortcomings of using either of the two approaches in peace education as reflected in participants' perspectives and in the related literature are highlighted in the following subsections.

- **Introducing peace education at pre-service teacher education colleges in Zimbabwe using an integrative approach**

The integrative approach was one of the approaches the majority of study participants (RA, RB, RC, RD and FG2-4) felt would be the most appropriate in introducing peace education at pre-service teacher education colleges in Zimbabwe. The integrative approach as explained by Bretherton, Weston and Zbar (2002:2) focuses on spreading peace education themes and principles across the curriculum. Accordingly, integration was supported by the majority of the participants on the grounds that it would ensure that peace education will be incorporated in all subjects offered in Zimbabwean teachers colleges. Many participants (RA, RB, RC, RD and FG2-4) supporting the integrative approach argued that this would make it mandatory for all departments in the college to teach peace education. These findings are supported by Harris and Morrison (2013:120) who acknowledge that the integration of peace education in the existing subjects in the curriculum is “the easiest way to promote peace education within schools, colleges and universities.” Harris and Morrison (2013:120) elaborate that through integration any creative teacher can infuse

peace education concepts in his or her daily lessons without necessarily seeking the permissions from the heads of departments or school authorities.

It is important to note that the integrative approach was used in the implementation of the Education for Peace curriculum in post-conflict Bosnia-Herzegovina and has helped in building a culture of peace, and a culture of healing in schools and communities in this country (Danesh, 2008:168). In recommending the integrative approach, Danesh (2008:167) argues that it offers a comprehensive view “which provides a framework within which all subjects are studied according to the principles of peace.” Accordingly, H. B. Danesh’s integrative theory of peace education is one of the theoretical perspectives guiding the study as indicated in Chapter three of this dissertation.

However, the integrative approach has been criticised for lacking a clear structure which guarantees the systematic teaching and learning of essential concepts and themes (Harris and Morrison, 2013:125; Rabenstein-Michel, 2003:257). Thus, Rabenstein-Michel (2003:257) argues that “being everywhere can result in being nowhere.” Similarly, Harris and Morrison (2013:125) note that using the integrative technique in peace education risks presenting a simplified version of intricate themes in the field. In what follows, the additive or standalone approach which is another option for introducing peace education in the formal curriculum is examined.

- **Introducing peace education at pre-service teacher education colleges in Zimbabwe as a standalone subject**

As pointed out earlier, a number of participants supported the idea of introducing peace education as a standalone subject at pre-service teacher education colleges in Zimbabwe. These participants wanted peace education to be introduced as a self-contained and independent subject in the college curriculum. An interesting argument put across by the participants was that peace education

was an important subject that needed ample time and systematic structures for disseminating its principles in the college curriculum. What surfaced from these participants' perspectives was the fact that a standalone approach would influence participants to take peace education seriously as a subject that can be taught on its own. Available literature on peace education shows that peace education can be successfully introduced as a standalone subject in the formal curriculum (Bretherton, Weston and Zbar, 2002:2; Harris and Morrison, 2013:120). Wilson and Daniel (2007:112) in a study on the preparation of pre-service teachers for a culture of dignity and peace in Ontario, Canada emphasised the need to develop a comprehensive peace education curriculum that needs to be introduced as a standalone subject in the teacher education curricula.

For the purposes of this study therefore, teachers colleges in Zimbabwe would make a choice between the integrative or standalone approaches in the event that peace education is accepted and supported by the key players for implementation in the pre-service teacher education curricula.

5.6 CONCLUSION

In this chapter, findings from this study were presented, analysed, interpreted and discussed in order to address the research problem and to answer the research questions raised in Chapter one of this dissertation. Several themes and sub-categories emerged from the data analysis that helped in explaining why and how peace education should be introduced at pre-service teacher education colleges in Zimbabwe. A predominant theme surfacing from the data analysis was that Zimbabwean teachers colleges are not offering courses in peace education. The lack of peace education in Zimbabwean teachers colleges provided convincing evidence that teachers produced at these institutions are not formally prepared for the role of peace educators, peacemakers and peace builders. A related theme emerging from participants' perspectives was that

peace education would benefit Zimbabwe as a country as it could facilitate the creation of peaceful environments necessary for sustainable development. Participants (RA, RB, RC and RD) confirmed that there is an absence of positive peace in contemporary Zimbabwe.

It was therefore interesting to note that despite the fact that Zimbabwean teachers colleges are not offering courses in peace education, all the forty-four participants in this study supported proposals for introducing this subject in these teacher education institutions. All participants supported the introduction of peace education in Zimbabwean teachers colleges on the prospect that this will help in creating peaceful environments necessary for sustainable development. There was consensus among participants that pre-service teachers in Zimbabwean teachers colleges require capacity building in peace education in order to for them to be able to introduce it in schools and communities. Teachers were viewed by study participants as role models whom if equipped with the necessary tools would assist in cascading peace education in schools and contributing in the construction of more peaceful environments.

In addition, findings from this study showed the need to develop a peace education curriculum that reflects the needs of Zimbabwean citizens. Participants who included college principals, principal lecturers and final year student teachers suggested a number of goals and content themes that they wanted to be included in a peace education curriculum to be introduced in Zimbabwean teachers colleges basing on their lived experiences. Possible obstacles that could inhibit the introduction of peace education in Zimbabwean teachers colleges were as well discussed by participants. It was however encouraging noting that all the participants were positive that potential threats to the envisaged peace education programmes in Zimbabwean teachers colleges could be overcome.

A critical reflection on the outcome of the study demonstrates the possibilities for introducing peace education at pre-service teacher's colleges in Zimbabwe. Findings from this research have provided evidence that the introduction of peace education at pre-service teacher education colleges in Zimbabwe is a worthwhile endeavour necessary for bringing positive peace to the country as a whole. It is important to note that the data gathered using three phenomenological methods including semi-structured interviews, focus group interviews and documentary analysis were useful as they enabled the researcher to address the main research question and the sub-research questions. A peace education curriculum with specific goals and topics based on the prevailing political and societal conditions in Zimbabwe can be developed using findings from this research. Findings from this study can be used as a major starting point in designing a peace education curriculum that will be used to prepare pre-service teachers for a culture of positive peace in Zimbabwean teachers colleges. Therefore, findings of this research have allowed the researcher to answer the research questions and to accomplish the aims and objectives of the study.

In the next and final chapter of the present study, the researcher will provide a summary of the major findings from the study, conclusions, recommendations for the key players in Zimbabwean teacher education, limitations of the study and suggestions for further study.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

In this final chapter, the researcher presents a summary of the key findings of the study and the conclusions and recommendations for the college principals, lecturers, student teachers, policymakers and programme-makers pertaining to the introduction of the envisaged peace education programmes in Zimbabwean teachers colleges. In addition, the limitations of the study and suggestions for future research are also addressed and the chapter closes with the researcher's final reflections.

As pointed out in Chapter one, this study falls under the discipline of philosophy of education in dealing with the problem that triggered the study, namely that there continues to be a lack of positive peace in Zimbabwe. Being mindful that the construction of positive peace is the responsibility of every citizen, the researcher developed the following topic for the study: *Peace education in Zimbabwean pre-service teacher education: A critical reflection*. This topic was developed in order to enable the researcher to discover the reasons for introducing peace education in Zimbabwean teachers colleges and develop recommendations on how peace education could be introduced in these teacher education colleges in Zimbabwe. In formulating this topic the overall aim was to develop an appropriate peace education programme for Zimbabwean teachers colleges which can be employed as a strategy for constructing positive peace in Zimbabwe. Peace education has been identified by the researcher as one of the most effective strategies that can be used to bring positive peace to Zimbabwe which has remained obscure in the country despite thirty-four years of hard-won independence. A critical reflection on the situation of peace in contemporary Zimbabwe shows that there is very limited knowledge on how the formal

preparation of teachers in peace education can be an important vehicle for transmitting the knowledge, values and attitudes that will contribute to the construction of positive peace much needed in the country as a whole.

Therefore, the primary purpose of this study was to bring to the fore the reasons for introducing peace education in pre-service teacher education in Zimbabwean teachers colleges in order to establish the foundations for positive peace in Zimbabwe. Likewise, the focus of the study was on the preparation of Zimbabwean pre-service teachers in peace education as an effective approach for building positive peace in Zimbabwe. The objectives of the study were to:

- a) examine the reasons for introducing peace education at pre-service teacher education colleges in Zimbabwe,
- b) analyse characteristics considered to be key components of peace education,
- c) determine the relevance the characteristics of peace education have for the teacher education curriculum in Zimbabwe,
- d) identify topics to be addressed in a peace education curriculum for pre-service teacher education in Zimbabwean teachers colleges and
- e) develop explanations on how teacher education curricula in Zimbabwean teachers colleges can be modified in order to introduce peace education principles.

The study was conducted at two pre-service teacher education colleges in Mutare urban in Zimbabwe. College A offers primary teacher education while college B is for secondary teacher education. Purposive sampling was used to select the research sites and study participants. Additionally, a phenomenological methodology blending Edmund Husserl's descriptive phenomenology and Martin Heidegger's interpretive phenomenology was used to explore participants' views on why and how peace education should be introduced at pre-service teacher education colleges in Zimbabwe. The researcher utilised three phenomenological

methods including semi-structured interviews, focus group interviews and documentary analysis to collect data for the study. Themes and sub-categories that emerged from the data analysis allowed the researcher to answer the research questions. The research questions the study was designed to answer and contribute to knowledge were as follows:

Main Question

Why and how should peace education be introduced at pre-service teacher education colleges in Zimbabwe?

Sub-Questions:

- (a) What characteristics are considered to be key components of peace education?
- (b) What relevance do the characteristics of peace education have for the teacher education curriculum in Zimbabwe?
- (c) What topics should be addressed in a peace education curriculum for pre-service teacher education in Zimbabwean teachers colleges? and
- (d) How can teacher education curricula in Zimbabwean teachers colleges be modified to introduce peace education principles?

A summary of the key findings from the study is provided below.

6.2 SUMMARY OF KEY FINDINGS

In this section key findings from this study are summarised. Findings are presented according to the research questions that guided this study.

6.2.1 Findings pertaining to the main research question

Why and how should peace education be introduced at pre-service teacher education colleges in Zimbabwe?

Findings from the main research question were (a) there is an absence of positive peace in contemporary Zimbabwe, (b) Zimbabwean teachers colleges are not offering courses in peace education and (c) Zimbabwean teachers need formal preparation in peace education for them to introduce it in schools. These findings are briefly described below.

6.2.1.1 There is an absence of positive peace in contemporary Zimbabwe

Findings from the literature review and participants' perspectives revealed that there is an absence of positive peace in contemporary Zimbabwe. When the researcher asked college principals and principal lecturers to describe the situation of peace in Zimbabwe all of them affirmed that there is not much peace in Zimbabwe. Peace in Zimbabwe as indicated by these participants is relative, situational and has been politicised. Participants' views demonstrated that there are times when Zimbabwe experiences relative peace and tranquility and periods when this peace is broken or undermined. For example, participants (RA and RC) cited the use of political violence particularly during elections and the suppression of fundamental human rights and freedoms as evidence that there is negative instead of positive peace in Zimbabwe. Therefore, participants confirmed findings from the literature review that there is an absence of positive peace in contemporary Zimbabwe (see Chapter one section 1.1). The absence of positive peace in Zimbabwe is the problem that triggered the present research. Positive peace is required in Zimbabwe because it establishes lifelong values for long-term peace (Arweck and Nerbitt, 2008:17). As highlighted in the previous chapters, the introduction of peace education in Zimbabwean teachers colleges is considered by the researcher as an effective strategy for bringing positive peace to Zimbabwe (see Chapter one Section 1.1, 1.3, 1.5 and Chapter two Section 2.1).

6.2.1.2 Zimbabwean teachers colleges are not offering courses in peace education

One of the key findings associated with the main research question above was that Zimbabwean teachers colleges are not offering courses in peace education. All participants were categorical that their pre-service curricula did not contain a subject or course referred to as peace education. Evidence from the documentary analysis of the vision and mission statements and the pre-service teacher education curricula for the two selected teachers colleges involved in this research corroborated the fact that there is no subject offered as peace education in Zimbabwean teachers colleges. The term peace education is not mentioned in all the college documents examined for the purposes of the present research. This suggests that Zimbabwean teachers colleges are failing to play a significant role in positive peace building. According to Kamanda (2012:159), “through their roles of producing teachers, teacher trainers, researchers and graduates who eventually fill vacancies in the public and private sectors, the university and tertiary institutions occupy a crucial position in the development apparatus of any nation.”

The foregoing highlights the necessity of introducing peace education at pre-service teacher education colleges in Zimbabwe so that they contribute to the construction of positive peace in the country as a whole. It was interesting to note that despite the fact that peace education is not offered as a subject in the pre-service curricula in Zimbabwean teachers colleges, all participants felt that its introduction would benefit Zimbabwe as a country. Participants mentioned political and socio-economic benefits the envisaged peace education programmes would bring to Zimbabwe including the promotion of peace, tolerance, hunhu/ubuntu, human rights and democracy. Many participants perceived peace education as a key instrument for stimulating sustainable development in Zimbabwe. The participants associated peace education with the word peace and anticipated a situation in which peace education would create a

more peaceful environment. Therefore, as emphasised throughout this dissertation peace education should be introduced at pre-service teacher education colleges in Zimbabwe in order to help in developing an infrastructure for positive peace much needed in the country as a whole. Zimbabwean teachers can play a crucial role in building a culture of positive peace if they are prepared in peace education. These views are in line with Harris and Morrison's (2013:128) observations that "in an ideal world truly concerned about the well-being of its citizens, all teachers would be trained peacemakers."

6.2.1.3 Zimbabwean teachers need formal preparation in peace education for them to introduce it in schools

All participants in this study pointed out the importance of educating pre-service teachers in peace education so that they are empowered with the tools to introduce the subject in their future classrooms. Many participants acknowledged that pre-service teacher education was transformative and provided prospective teachers with essential content knowledge and pedagogical skills. The overall picture surfacing from participants' perspectives was that teachers prepared in peace education will be able to deliver the subject to their future students with a lot of confidence and enthusiasm. Evidence from this study further corroborated the fact that teachers have key roles to play in building positive peace and hence the need to include peace education in their pre-service programmes. It became apparent that Zimbabwean pre-service teachers would require formal preparation in peace education in order to take it to the schools and initiate positive peace building and peacemaking activities in schools, communities and the society as a whole.

6.2.2 Findings pertaining to sub-question one

Sub-question one was: *What characteristics are considered to be key components of peace education?*

Findings pertaining to sub-question one showed that there are a number of characteristics that are considered to be key components of peace education. Some of the characteristics considered key components of peace education were readable from participants' views of peace education. From the study participants' definitions of peace education it was discernible that they expected peace education to reflect core human values and virtues necessary for promoting peaceful and humane environments. Participants emphasised characteristics that promote peace-making, fundamental freedoms and human rights and harmony and the common good. Characteristics such as social justice, harmony, tolerance, civic rights, cooperation, respect for diversity, human rights, freedom, non-violence, fairness, equality and democracy were highlighted by participants as major components of peace education. Findings from the literature review demonstrated that characteristics such as human dignity, challenging prejudice and building tolerance, promoting non-violence , challenging the war system, resolving and transforming conflicts, sharing the earth's resources, caring for the earth and cultivating inner peace are key components of peace education (Castro and Nario-Galace, 2010:vii). Reardon (1999:15) identifies environmental sustainability, cultural diversity, human solidarity social responsibility and gender equality as key components of peace education. These characteristics considered to be key components of peace education reflect the desire to create peace at the micro and macro levels as further explained below.

6.2.3 Findings pertaining to sub-question two

What relevance do the characteristics of peace education have for the teacher education curriculum in Zimbabwe?

Findings pertaining to sub-question two illustrated that characteristics considered to be key elements of peace education are relevant to the teacher education curriculum in Zimbabwe. It is important to note that college documents examined

by the researcher and responses from the various study participants showed that the existing pre-service curricula in Zimbabwean teachers colleges are devoid of key components of peace education. Evidence from the documentary analysis revealed that the few elements of peace education implied in the pre-service curricula in Zimbabwean teachers colleges are presented in a compartmentalised way which does not promote a culture of positive peace on a systematic basis. As stated in Chapter one of this dissertation, the overall aim of this study is to develop an appropriate peace education programme for Zimbabwean teachers colleges which will be employed as a strategy for constructing positive peace in Zimbabwe. In order to develop an appropriate curriculum for Zimbabwean teachers colleges it would be necessary to incorporate key characteristics of peace education that will be useful in building a culture of positive peace. Key characteristics of peace education located in participants' perspectives such as tolerance, fairness, cooperation, equality, social justice, inclusivity, diversity, respect for difference, discussion, dialogue, responsibility, non-violence , and respect for human rights need to be well structured in order to help in shaping an appropriate programme for positive peace building. It is important for a peace education curriculum to be administered in Zimbabwean teachers colleges to be based on principles of environmental sustainability, human solidarity and gender equality. It is the contention of the researcher that a peace education curriculum designed to promote positive peace needs to be based on principles that address the causes of peace painstakingly.

6.2.4 Findings pertaining to sub-question three

What topics should be addressed in a peace education curriculum for pre-service teacher education in Zimbabwean teachers colleges?

Findings pertaining to sub-question three underscored the need to develop an appropriate peace education curriculum that reflects the existential needs of the Zimbabwean citizens. Participants in the present research suggested a variety of

content topics that they wanted to be included in a peace education curriculum for pre-service teacher education in Zimbabwean teachers colleges. Topics suggested focused on three main areas which were the conceptual understanding of peace education, topics reflecting the Zimbabwean experience and broader topics that participants felt would assist in developing peaceful and responsible citizens. Many of the participants preferred a curriculum that clearly underlines the essence of peace education in terms of its significance, benefits and contribution to peace building. Other key content topics suggested by participants were on multicultural tolerance, human rights, the history of Zimbabwe, ethics, patriotism, the use of vernacular languages in peace education, conflict resolution, non-violence and gender education. There was a close link between characteristics that participants considered to be key components of peace education and the content topics these participants recommended for inclusion in the curriculum. Topics suggested by the study participants can be the basis for designing an appropriate peace education curriculum for Zimbabwean teachers colleges.

6.2.5 Findings pertaining to sub-question four

How can teacher education curricula in Zimbabwean teachers colleges be modified to introduce peace education principles?

Key findings pertaining to sub-question four are summarised in this section. The overriding theme associated with this question was that the possibilities for introducing peace education in Zimbabwean teachers colleges are there. However, findings from this study revealed that a number of issues need to be taken into consideration in order to modify the existing curricula in Zimbabwean teachers colleges to introduce peace education principles. Evidence from this study showed that one of the first things to do is to develop a comprehensive peace education curriculum based on the existential needs of Zimbabwean citizens. This curriculum requires the input and support of key players in teacher

education such as college principals, lecturers, student teachers, policymakers and programme-makers.

Subsequent to the development of the peace education curriculum the next step is to prepare teaching and learning materials. The lack or unavailability of appropriate literature was frequently cited by study participants as a key factor that could inhibit the introduction of the subject in Zimbabwean teachers colleges. Moreover, a new peace education curriculum would require experts who will introduce the subject in Zimbabwean teachers colleges. Findings from this study showed the need to build the capacities of teacher educators in peace education in order to provide them with content and pedagogical knowledge to introduce peace education in Zimbabwean teachers colleges. It was clear from the data analysis that college administrators particularly principals would require thorough preparation in peace education in order for them to create the necessary environment for the introduction of the subject in their respective institutions. Similarly, lecturers would need to be provided with requisite knowledge and skills in peace education content and pedagogy for them to be able to deliver the new subject to the student teachers (Upadhyay, 2010:165).

In addition, findings from the study further revealed that it will not be possible to introduce peace education without the consent and support of policymakers and programme-makers. If peace education is to be a reality in Zimbabwean teachers colleges, policymakers and programme-makers will have to be involved at all crucial stages of curriculum innovation so that they can provide the necessary policies and approvals. Policymakers and programme-makers will in addition play a leading role in mobilising governmental and political support for peace education (Bar-Tal and Rosen, 2009:561). The final stage after obtaining all the necessary approvals and funding will be to introduce peace education in Zimbabwean teachers colleges using either an integrative approach or having it as a standalone subject in the pre-service teacher education curricula. Following the introduction of peace education in Zimbabwean teachers colleges, the

expectation is that student teachers will be equipped with the essential knowledge, skills and values to introduce peace education in primary and secondary schools throughout the country.

Findings from this study have shown that teacher education colleges in Zimbabwe can play a central role in positive peace building if they introduce peace education in their pre-service teacher education curricula. As essential components of Zimbabwean higher education, teachers colleges have a responsibility to develop and sustain a culture of positive peace which is a precondition for sustainable development (Kamanda, 2012:159). In the next section the main conclusions drawn from the findings of the present study are presented.

6.3 CONCLUSIONS OF THE STUDY

Based on the findings of this study as reported in the previous chapter, a number of conclusions can be drawn. Nonetheless, the main conclusion drawn from the findings of this study is that teachers currently produced at pre-service teacher education colleges in Zimbabwe are not prepared for the important role of peace educators, peacemakers and peace builders because their curricula do not contain peace education courses. All participants in this study including college principals, principal lecturers and final year student teachers, agreed that Zimbabwean teachers colleges are not offering courses in peace education. Results of the documentary analysis of the vision and mission statements for the two selected teachers colleges involved in the current study confirmed the fact that there is no written curriculum on peace education available for Zimbabwean teachers colleges to embrace and introduce the subject in the curricula. It was evident from the findings that there is no government policy on peace education in Zimbabwe. However, peace education was perceived by all study participants as an important area of study which needs to be introduced in the pre-service curricula offered in Zimbabwean teachers colleges. This provides evidence that

there is need to develop an appropriate peace education curriculum that will be introduced in Zimbabwean teachers colleges as a mechanism for building a culture of positive peace on a large scale basis.

Another conclusion drawn from the findings of this research is that the current teaching staff and administrators at pre-service teacher education colleges in Zimbabwe lack content knowledge and pedagogical skills to introduce peace education in these institutions. The lack of qualified personnel to introduce and teach peace education in Zimbabwean teachers colleges emerged as one of the core subthemes during the analysis of both semi-structured interview and focus group interview data. From these findings the researcher concludes that teacher educators in Zimbabwean teachers colleges need to be thoroughly prepared in peace education in order to build their capacities to introduce peace education in the pre-service curricula.

In addition to the foregoing, this research provided evidence that peace education is implementable at pre-service teacher education colleges in Zimbabwe. For instance, when asked about the possibilities for introducing peace education in Zimbabwean teachers colleges many participants indicated that peace education was implementable in these institutions. Pre-service teacher education was considered by all participants as an important platform for launching peace education programmes. From the participants' responses it was apparent that concerted efforts have to be made to create awareness of the benefits of peace education and to provide the human, financial and material resources required for introducing the subject in Zimbabwean teachers colleges. Findings also led to the conclusion that the existing curricula offered at pre-service teacher education colleges in Zimbabwe need to be modified and repackaged in order to introduce peace education. Curriculum modification is a massive responsibility since it entails developing new vision and mission statements, reviewing the existing curriculum, building new teaching and learning resources and capacity building. In order to be able to modify the existing

curricula to introduce peace education it will be necessary to engage key players such as college principals, lecturers, student teachers, policymakers and programme-makers in this crucial undertaking. The expected roles and responsibilities for these stakeholders are explored in the next section.

6.4 RECOMMENDATIONS FOR IMPLEMENTATION

In the light of the findings of this study, the researcher makes specific recommendations to the college principals, lecturers, student teachers, policymakers and programme-makers as the key players in Zimbabwean pre-service teacher education.

6.4.1 Recommendations to the college principals at pre-service teacher education colleges in Zimbabwe

Findings from this research have provided evidence that the existing curricula at pre-service teacher education colleges in Zimbabwe need to be modified in order to facilitate the introduction of peace education which is currently not being offered in these institutions. One of the main objectives of this study has been to develop explanations on how teacher education curricula in Zimbabwean teachers colleges can be modified in order to introduce peace education principles. The modification of the teacher education curricula to introduce a new subject such as peace education requires the full support of college principals whom participants described as the chief accounting officers and curriculum leaders for their respective colleges. Participants (RA, RB, RC and RD) in this research identified college principals as the key players who can facilitate the introduction of peace education at pre-service teacher education colleges in Zimbabwe. A core sub-category surfacing from the data was that college principals are strategically positioned to influence the introduction of peace education in Zimbabwean teachers colleges. It emerged that college principals in Zimbabwean teachers colleges wield the administrative and financial muscles to

influence the introduction of new programmes such as peace education. It is therefore recommended that when proposals are made to introduce peace education in Zimbabwean teachers colleges, college principals would be required to:

- a) contribute to the development of an appropriate peace education curriculum for Zimbabwean teachers colleges which will be employed as a strategy for constructing positive peace in Zimbabwe.
- b) initiate the process of curriculum modification to change current practices and introduce peace education as soon as possible.
- c) model peaceful behaviour and create conducive environments for peace education implementation.
- d) encourage the review of crucial documents such as the vision and mission statements so that they reflect peace and peace education manifestly.
- e) recruit and retain experts and professionals who can introduce peace education in teachers colleges.
- f) identify and support capacity building activities and resources needed in order to introduce peace education in their colleges.
- g) create opportunities for staff-development in peace education and
- h) develop strategies for community awareness on the rationale for introducing peace education in pre-service teacher education programmes in Zimbabwe.

6.4.2 Recommendations to the lecturers at pre-service teacher education colleges in Zimbabwe

An important subcategory that emerged from the data analysis was that college lecturers are the functionaries who would implement peace education at pre-service teacher education colleges in Zimbabwe. If peace education is to be introduced at pre-service teacher education colleges in Zimbabwe, one of the

primary responsibilities for college lecturers would be to deliver the subject to the student teachers. It will not be possible to introduce a new subject without the necessary tools. Lecturers as key facilitators require the knowledge, enthusiasm and professional confidence to deliver peace education to the student teachers. Accordingly, it is recommended that for peace education to be introduced in Zimbabwean teachers' colleges, lecturers will have to:

- a) contribute to the development of an appropriate peace education curriculum for Zimbabwean teachers colleges which will be employed as a strategy for constructing positive peace in Zimbabwe.
- b) review current curricula offered in Zimbabwean teachers colleges in order to introduce peace education.
- c) collaborate across departments and at inter-college levels to promote peace education.
- d) conduct research studies on the benefits of peace education.
- e) embark on staff-development sessions to upgrade their skills to teach peace education.
- f) use their professional knowledge and skills to introduce peace education in Zimbabwean teachers colleges and
- g) model peaceful conduct in and outside the lecture theatres.

6.4.3 Recommendations to student teachers at pre-service teacher education colleges in Zimbabwe

Student teachers as the first clients for their respective teachers colleges have a significant role to play in peace education initiatives in Zimbabwe. They are part of the Zimbabwean context which means that they are equally experiencing the consequences of the negative peace environment in the country. All participants in this study regarded student teachers as the rightful people to cascade peace education in schools and communities. Against this background, the researcher

makes the following recommendations to the student teachers at pre-service teacher education colleges:

- a) contribute to the development of an appropriate peace education curriculum for Zimbabwean teachers colleges which will be employed as a strategy for constructing positive peace in Zimbabwe.
- b) assimilating the knowledge, skills and values that will enable them to practice peace education and introduce it in their classrooms.
- c) delivering peace education in their classrooms.
- d) disseminating information on peace education in the immediate school communities and
- e) collaborating with similar institutions to promote peace education.

6.4.4 Recommendations to Zimbabwean teacher education policymakers and programme-makers

The findings of this research indicated that teacher education policymakers in Zimbabwean teachers colleges are the Ministry of Higher and Tertiary Education, Technology and Science Development. On the hand, the programme-makers are the University of Zimbabwe through the Department of Teacher Education in the Faculty of Education. Findings from this study indicate that if peace education is to be introduced in Zimbabwean teachers' colleges, policy makers should provide the policy frameworks facilitating the implementation of the new subject in the pre-service curricula. Likewise programme-makers were regarded by study participants as the standards control unit which approves the introduction of any new subject in the teachers colleges' pre-service programmes. Therefore, the researcher recommends the following to the teacher education policymakers and programme-makers in Zimbabwe:

- a) contribute to the designing of an appropriate peace education curriculum for Zimbabwean teachers colleges which will be employed as a strategy for constructing positive peace in Zimbabwe.
- b) develop policy that guides the introduction of peace education at pre-service teacher education colleges in Zimbabwe.
- c) review the vision and mission statements for the Ministry of Higher and Tertiary Education, Science and Technology Development to ensure that they reflect peace and peace education explicitly.
- d) lobbying the government and politicians to authorise the introduction of peace education in Zimbabwean teachers colleges.
- e) make diplomatic efforts to influence the government to provide budgetary support for the introduction of peace education.
- f) provide structures and processes that promote peace education in Zimbabwean teachers colleges.

In the next section the researcher addresses the limitations of the study.

6.5 LIMITATIONS OF THE STUDY

As alluded to in the previous sections, this research generated data that can be used to develop an appropriate peace education curriculum for Zimbabwean teachers colleges. However, like any other studies of this nature, the present study had some limitations.

The first limitation was on the small sample that was used. This study utilised a limited sample comprising two college principals, two principal lecturers and forty final year student teachers. Additional studies with large samples can be conducted in order to broaden the scope of the present research. In terms of the sample structure similar studies can be conducted that include other professional grades such as vice principals, senior lecturers, lecturers and first year and second year student teachers. However, it is important to emphasise that the

phenomenological methodology utilised in this study assisted the researcher in selecting information rich research sites and study participants. In selecting the sample for the study the researcher was more concerned about appropriateness and information richness (Fossey, Harvey, McDermott and Davidson, 2002:720). Phenomenological methods such as semi-structured interviews and focus group interviews guaranteed a hundred percent response rate.

The second limitation was that the study was conducted at two teachers' colleges located in the same geographic region; that is in Mutare urban in Zimbabwe. Continued research studies need to be conducted in teachers' colleges from other geographic regions of Zimbabwe in order to understand the views of different participants on why and how peace education should be introduced in Zimbabwean teachers colleges.

The third limitation was that the study did not include other stakeholders such as policymakers and programme-makers. As demonstrated by the findings of this research, policymakers and programme-makers play a central role in the development of policy frameworks and guidelines that inform the designing and introduction of any subject or programme in the pre-service teacher education curricula in Zimbabwean teachers colleges. It follows that more studies including these key players are required in order to develop comprehensive programmes that reflect diverse experiences. In view of the limitations highlighted in this section, the researcher makes the following suggestions for further research.

6.6 SUGGESTIONS FOR FUTURE RESEARCH

A gap in research still exists on why and how peace education should be introduced in formal institutions of learning such as teachers colleges, schools and universities. In Zimbabwe for example, very little has been done in terms of research addressing peace education as a mechanism useful in achieving positive peace. Peace education is "not a shared interest among scholars,

researchers, or students” (Lum, 2014:496) in Zimbabwean institutions of learning such as schools, colleges of education and universities. There is lack of studies on peace education initiations in Zimbabwean teachers colleges.

Basing on the findings from this study, the researcher suggests three main areas for further research. Firstly, it is suggested that similar studies need to be conducted in other pre-service teacher education colleges in different geographic provinces of Zimbabwe in order to create an awareness of the importance of peace education to a country experiencing negative peace such as Zimbabwe. It is important to conduct additional studies that provide more evidence on how peace education can be used to achieve long-term peace.

A second area that requires further scholarship is on policymaking in peace education. Continued research studies on policymaking are required cognisant that this will be the basis for acceptance if peace education is to make an impact at a national level.

Thirdly, future research needs to focus on how peace education can be introduced in teachers colleges. As pointed out earlier, there are two main approaches that can be used to introduce peace education in formal school settings; the integrative and the additive or standalone approaches. The following section focuses on the researcher’s final reflections.

6.7 FINAL REFLECTIONS

The primary purpose of this study was to bring to the fore the reasons for introducing peace education in pre-service teacher education in Zimbabwean teachers colleges in order to establish the foundations for positive peace in Zimbabwe. The researcher’s expectation was that participants’ perspectives on peace education and evidence from the documentary analysis would help the researcher to answer the research questions raised in Chapter one. Through

phenomenological methods such as semi-structured interviews, focus group interviews and documentary analysis, the researcher obtained findings that helped to explain why and how peace education should be introduced at pre-service teacher education colleges in Zimbabwean. The results of this study provided compelling evidence that there is an absence of positive peace in contemporary Zimbabwe which needs to be addressed urgently through the educative process. Teachers colleges were found to be the most appropriate platforms for launching peace education programmes that will help in bringing positive peace in Zimbabwe. The introduction of peace education in Zimbabwe was perceived by all participants as the most efficient method of teaching the nation about positive peace building.

Findings from this study have demonstrated that peace education is not fiction or some mysterious and utopian concept but a practical subject for developing modern, peaceful and prosperous nations. Peace education as illustrated by results from this study can be successfully introduced in Zimbabwean teachers colleges despite possible barriers. Peace education is a necessity in Zimbabwean pre-service teacher education colleges since it can assist in producing peace educators, peacemakers and peace builders. A critical reflection on challenges and possibilities of introducing peace education in Zimbabwean teachers colleges reveals that a peace education curriculum in these institutions will provide new pathways for peace and thus leading to the reconfiguration of values and the creation of positive peace in the country as a whole. Peace education as illustrated throughout this study is one of the plausible solutions to the problem that stirred this study; the reality that there continues to be a lack of positive peace in Zimbabwe. The time for introducing peace education in Zimbabwean teachers colleges is now in order to help Zimbabwe to transcend the negative peace environment it has been experiencing since the inception of independence and particularly since the year 2000. Commitment, capacity-building and funding will lead Zimbabwean teachers colleges to the promising land of peace education. Findings from this research

can guide college principals, policymakers and programme-makers on how the current pre-service teacher education curricula in Zimbabwean teachers colleges can be modified in order to introduce peace education.

This study was therefore important as it contributed to the scholarly literature on peace education initiatives in formal settings particularly teachers' colleges. New themes and new insights reflecting African experiences in general and Zimbabwean realities in particular emerged from the data analysis and these could inform the introduction of peace education at pre-service teacher education colleges in Zimbabwe.

REFERENCES

- Abdalla, S. 2012. *Peace education in post-conflict societies: The case of the Young Peace Ambassador Programme in Somalia and Kenya* (Unpublished master's thesis). University of South Africa, Pretoria, South Africa.
- Abebe, T.T., Gbesso, A. and Nyawalo, P.A. 2006. *Conference report, 1-26*. The working committee meeting on Peace Education in Africa, 18-20 December 2006, Addis Ababa, Ethiopia.
- Abeyratne, S. 2008. Economic development and political conflict: Comparative study of Sri Lanka and Malaysia. *South Asia Economic Journal*, Vol. 9, No.2: 393-417. Available from <http://sae.sagepub.com/content/9/2/393>. (Accessed: 07 June 2012).
- Abu-Nimer, M. and Kadayifci, A. 2011. Human rights and building peace: The case of Pakistani madrasas. *The International Journal of Human Rights*, Vol. 15, No.7: 1136-1159. Available from <http://dx.doi.org/10.1080/13642987.2010.535492>. (Accessed: 27 November 2012).
- Adu-Pipim Boaduo, N. 2010. Epistemological Analysis: Conflict and Resolution in Africa. *The Journal of Pan African Studies*, Vol. 3, No.10: 168-179. Available from <http://www.jpanafrican.com/docs/vol3no10/3.10Epistemological.pdf>. (Accessed: 20 June 2011).
- Agrast, M.D., Botero, J.C., Martinez, J., Ponce, A. and Pratt, C.S. 2012. *The world justice project rule of law index*. Washington, D.C: The World Justice Project.

- Aharoni, A. 2008. Peace education and culture systems in the Middle East and beyond. *Encyclopedia of Peace Education*, 1-6. Available from <http://www.tc.edu/centers/epe/>. (Accessed: 20 January 2012).
- Ajjawi, R. and Higgs, J. 2007. Using hermeneutic phenomenology to investigate how experienced practitioners learn to communicate clinical reasoning. *The Qualitative Report*, Vol. 12, No.4: 612-638. Available from [www.nova.edu/ssss/ QR/QR12-4](http://www.nova.edu/ssss/QR/QR12-4). (Accessed: 30 October 2013).
- Albert, I.O. and Albert, O. 2008. Strategies for peace education integration in ECOWAS member states' tertiary school curricula. *Conflict Trends*, Issue 3: 11-17. Available from [http://www.accord.org.za/publications/conflict-trends/ downloads/ 416-conflict-trends-20083](http://www.accord.org.za/publications/conflict-trends/downloads/416-conflict-trends-20083). (Accessed: 3 November 2011).
- Alexander, J. 2006. *The unsettled land: State-making and the politics of land in Zimbabwe 1893-2003*. Oxford: James Curry.
- Alexander, R. 2008. Popoki, what colour is peace? Exploring critical approaches to thinking, imagining and expressing peace with the cat, Popoki. *Journal of Peace Education and Social Justice*, Vol. 2, No.2: 211-228. Available from <http://www.infactispax.org/journal/>. (Accessed: 20 May 2012).
- Allison, M. and Kaye, J. 2005. *Strategic planning for non-profit organisations: A practical guide and workbook* (2nd edn.). Hoboken: John Wiley and Sons.
- Allport, G. 1954. *The nature of prejudice*. Reading: Addison-Wesley.

- Amamio, M. C .2002. *The role of peace education in preventing conflict*, 1-20.
Available from
<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.10.4495&rep=rep1&type=pdf>. (Accessed: 28 October 2011).
- Andersson, I. and Zaleskiene, I. 2011. Peace education and teacher training today in the context of yesterday: A comparative perspective between Finland, Lithuania and Sweden. In Cunningham, P. and Fretwell, N. (Eds.), *Europe's future: Citizenship in a changing world*, 1-42. London: Children's Identity and Citizenship in Europe.
- Andersson, I., Hinge, H. and Messina, C. 2011. *Peace education*. London: children and identity citizenship in Europe, 1-18. Available from
<http://cice.londonmet.ac.uk/fms/MRSite/Research/cice/pubs/guidelines/guidelines-13.pdf>. (Accessed: 1 April 2012).
- Annan, K. 2008. The causes of conflict and promotion of durable peace in Africa. In Mlambo, N. (Ed.), *Violent conflicts, fragile peace: Perspectives on Africa's security*, 19-60. London: Adonis and Abbey Publishers.
- Arakistain, M.U. 2003. A legal framework for Peace Education: Spain and the Basque country. In Wintersteiner, W., Spaji-Vrka, V. and Teutsch, R. (Eds.), *Peace Education in Europe: Visions and experiences*, 292-313. New York: Waxman.
- Ardizzone, L. 2002. Towards global understanding: The transformative role of peace education. *Current issues in comparative education*, 16-25.
Available from
<http://crisdamasceno.files.wordpress.com/2011/11/towards-global-understanding.pdf>. (Accessed: 10 June 2011).

- Ardizzone, L. 2003. Generating peace: A study of non-formal youth organisations. *Peace and Change*, Vol. 28, No 1: 420-444. Available from <http://onlinelibrary.wiley.com/doi/10.1111/1468-0130.00269/pdf>. (Accessed: 20 June 2011).
- Arweck, E. and Nesbitt, E. 2008. Peace and non-violence: Sathya Sai education in human values in British schools. *Journal of Peace Education*, Vol. 5, No.1: 17-32. Available from <http://dx.doi.org/10.1080/1740020070185930401859304>. (Accessed: 06 January 2015).
- Ary, D., Jacobson, L.C. and Sorensen, C. 2010. *Introduction to research in education* (8th edn.). Belmont: Wadsworth.
- Askerov, A. 2010. Peace Education and conflict resolution: A critical review. *Innovative Issues and Approaches in Social Science*, Vol. 3, No.1: 5-35. <http://www.iiass.com/pdf/IIASS-Volume3-Number1-2010.pdf>. (Accessed: 28 August 2012).
- Askerov, A. 2011. *The Russo-Chechen conflict: Analysis, impact, transformation* (Unpublished doctoral dissertation). St. Paul's College, University of Manitoba, Canada.
- Assefa, H. 1993. *Peace and reconciliation as a paradigm: A philosophy of peace and its implications on conflict, governance, and economic growth in Africa*, 1-52. Available from <http://www.amazon.com/Peace-reconciliation-paradigm-philosophy-implications/dp/996699050X>. (Accessed: 20 June 2011).

- Auala, R.K. 2003. *UNESCO report on national capacity-building of Lead Teacher Training Institutions in Zimbabwe*, 1-29. Available from <http://unesdoc.unesco.org/images/0014/001454/145491e.pdf>. (Accessed: 20 May 2011).
- Avruch, K. 2013. Basic human needs and the dilemma of power in conflict resolution. In Avruch, K. and Mitchell, C. (Eds.), *Conflict resolution and human need*, 40-58. New York: Routledge.
- Bainger, L. 2011. *Giving teachers a voice: Using interpretive phenomenological analysis in Music Education research*. *Music Education Research and Innovation*, Vol. 14, No.1: 32-38. Available from http://www.asmeqld.org.au/attachments/article/20/Bainger_MERI_2011.pdf. (Accessed: 31 May 2013).
- Bajaj, M. 2006. *Fundamental concepts of peace education*, 1-10. Available from <http://learning.berkeley.edu/AIUSA-syl/pdf/Bajaj.pdf>. (Accessed: 23 July 2011).
- Bajaj, M. 2008. 'Critical' peace education. *Encyclopedia of Peace Education*, 1-9. Available from www.tc.edu/centers/epe/. (Accessed: 20 May 2011).
- Bajaj, M. 2011. Teaching to transform, transforming to teach: Exploring the role of teachers in human rights education in India. *Educational Research*, Vol. 53, No. 2: 207–221. Available from <http://www.tc.columbia.edu/faculty/bajaj/Articles/All/HRE%20teachers%20ER%20Bajaj%202011.pdf>. (Accessed: 07 October 2011).

- Bajaj, M. and Chiu, B. 2009. Education for sustainable development and peace education. *Peace and Change*, Vol. 34, No.4:441-455. Available from http://www.tc.columbia.edu/faculty/bajaj/Articles_All/bajaj-chiu%20FINAL.pdf. (Accessed: 13 July 2011).
- Baker, M., Martin, D. and Pence, H. 2008. Supporting Peace Education in teacher education programmes. *Childhood Education*, Vol. 85, No.1: 20-25. Available from <http://dx.doi.org/10.1080/00094056.2008.10523052>. (Accessed: 04 October 2012).
- Bangura, A. K. The nexus among democracy, economic development, good governance and peace in Africa: A triangulative analysis and Diopian remedy. *Africa Peace and Conflict Journal*, Vol.4, No.2: 1-16. Available from http://www.apcj.upeace.org/issues/APCJ_vol4_Num2_WebOnly.pdf. (Accessed 16 January 2012).
- Bar-Tal, D. 2000. From intractable conflict through conflict resolution to reconciliation: Psychological analysis. *Political Psychologist*, Vol.21, No.2: 351-365. Available from <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.335.866&rep=rep1&type=pdf>. (Accessed: 20 November 2011).
- Bar-Tal, D. 2002. The elusive nature of peace education. In Salomon, G. and Nevo, B. (Eds.), *Peace education: The concept, principles and practice around the world*, 27-36. London: Lawrence Erlbaum Associates.
- Bar-Tal, D. 2004. Nature, rationale, and effectiveness of education for coexistence. *Journal of Social Issues*, Vol. 60, No. 2: 253-271. Available from <http://www.tau.ac.il/~daniel/pdf/9.pdf>. (Accessed: 20 May 2011).

- Bar-Tal, D. 2008. Coexistence education. *Encyclopedia of Peace Education*, 1-4. Available from <http://www.tc.edu/centers/epe/>. (Accessed: 20 January 2011).
- Bar-Tal, D. and Rosen, Y. 2009. Peace Education in societies involved in intractable conflicts: Direct and indirect models. *Research Review of Educational*, Vol. 79, No.2: 557-575. Available from <http://rer.sagepub.com/content/79/2/557>. (Accessed: 30 August 2012).
- Bar-Tal, D. and Salomon, G. 2006. Israeli-Jewish narratives of the Israeli-Palestinian conflict: Evolvment, contents, functions and consequences. In Rotberg, R.I. (Ed.), *Israeli and Palestinian narratives of conflict: History's double helix*, 1-25. Bloomington: Indiana University Press.
- Bar-Tal, D., Rosen, Y. and Nets-Zehngut, R. 2011. Peace Education in societies involved in intractable conflicts: Goals, conditions and directions. In Salomon, G. and Cairns, E. (Eds.), *Handbook on Peace Education*, 21-43. New York: Psychology Press.
- Bartlett, T.A. 2009. *Teaching teachers to teach peace: A reflective pre-service case study* (Unpublished master's thesis). University of Toronto, Toronto, Canada.
- Basit, T. 2003. Manual or electronic? The role of coding in qualitative data analysis. *Educational Research*, Vol. 45, No.2: 143-154. Available from <http://www.tandfonline.com/doi/pdf/10.1080/0013188032000133548>. (Accessed: 02 December 2013).
- Batalha, L. 2008. *Intergroup relations: When is my group more important than yours?* (Unpublished PhD dissertation). University of Uppsala, Sweden.

Bayer, R. 2010. Peaceful transitions and democracy. *Journal of Peace Research*, Vol. 47, No.5: 535-546. Available from <http://jpr.sagepub.com/content/47/5/535>. (Accessed: 13 March 2014).

Beardsworth, N. A. 2012. *A marriage of inconvenience: Comparing the implementation of the Kenyan and Zimbabwean power-sharing agreements* (Unpublished master's thesis). University of Witwatersrand, South Africa.

Begum, A. 2012. The concept and perception of Peace Education in Gilgit Baltistan, Pakistan: A comprehensive study. *Peace and Conflict Review*, Vol. 7, Issue 1: 1-20. Available from <http://www.review.upeace.org/index.cfm?opcion=0&ejemplar=24&entrada=127>. (Accessed: 20 January 2013).

Bekerman, Z. 2007. Rethinking intergroup encounters: Rescuing praxis from theory, activity from education, and peace/co-existence from identity and culture. *Journal of Peace Education*. Vol. 4, No.1: 21-37. Available from <http://dx.doi.org/10.1080/17400200601171198>. (Accessed: 18 June 2012).

Bekerman, Z. and McGlynn, C. 2007. Introduction. In Bekerman, Z. and McGlynn, C. (Eds.), *Addressing ethnic conflict through peace education: International perspectives*, 1-5. Gordonsville: Palgrave Macmillan.

Bekerman, Z., Zembylas, M. and McGlynn, C. 2009. Working toward the De-essentialisation of identity categories in conflict and post-conflict societies: Israel, Cyprus, and Northern Ireland. *Comparative Review*, Vol. 53, No.2: 1-22. Available from <http://users.auth.gr/marrep/THALIS/PUBS/ZEMPYLAS/comparative%20education%20paper.pdf>. (Accessed: 17 February 2012).

- Bekerman, Z., Zembylas, M. and McGlynn, C. 2009:2. Working toward the de-essentialisation of identity categories in conflict and post- conflict societies: Israel, Cyprus, and Northern Ireland. *Comparative Review*, Vol. 53, No.2: 1-22. Available from <http://users.auth.gr/marrep/THALIS/PUBS/ZEMPYLAS/comparative%20education%20paper.pdf>. (Accessed: 17 February 2012).
- Belk, R.W. and Kozinets, R.V. 2005. Videography in marketing and consumer research. *Qualitative Market Research: An international Journal*, Vol. 8, No.2: 128-141. Available from www.emeraldinsight.com/1352-2752.htm. (Accessed: 16 May 2013).
- Benda, E.M.V. 2010. Activity report: Peace education in Liberia. *Journal of Peace Education*, Vol. 7, No.2: 221-222. Available from <http://dx.doi.org/10.1080/17400201.2010.498989>. (Accessed: 23 March 2012).
- Benneh, B. 1998. *Higher education and the promotion of the culture of peace in sub-Saharan Africa*, 1-47. World conference on higher education in the twenty-first century: Vision and action, UNESCO, 5-9 October 1998, Paris, France.
- Benoliel, S. and Croake, K. 2006. Building the road to conflict or peace: The role of public education. *PPC Issue*, No. 14: 1-39. Available from http://pdf.usaid.gov/pdf_docs/PNADF700.pdf. (Accessed: 20 February 2011).

- Ben-Porath, S.R. 2003. War and peace education. *Journal of Philosophy of Education. Vol. 37, No. 3: 525-533*. Available from <http://onlinelibrary.wiley.com/doi/10.1111/1467-9752.00342/pdf>. (Accessed: 10 June 2011).
- Ben-Porath, S.R. 2006. *Citizenship under fire: Democratic education in times of conflict*. Princeton: Princeton University Press.
- Bent, M.M. 2009. *A peaceful partnership? A case study of three IB English A1 teachers' conceptions of Peace Education at an IB World School in Peru* (Unpublished master's thesis). University of Toronto, Toronto, Canada.
- Bercaw, L.A. and Stooksberry, L.M. 2004. *Teacher education, critical pedagogy, and standards: An exploration of theory and practice, 1-13*. Available from www.usca.edu/essays/vol122004/Bercaw.pdf. (Accessed: 20 May 2011).
- Berg, B.L. and Lune, H. 2012. *Qualitative research methods for the social sciences* (8th edn). Boston: Karen Hanson.
- Berghof Foundation, 2012. *Peace education principles, 76-82*. Available from www.berghof.foundation.org. (Accessed: 13 September 2012).
- Bernard, H.R. 2013. *Social research methods: Qualitative and quantitative approaches*. Los Angeles: Sage Publications.
- Best, J.W. and Kahn, J.V. 2006. *Research in education* (10th edn.). Boston: Pearson Education.

- Bhagabati, N. 2006. *Peace education for sustainable development: Role of higher education*, 1-15. Paper presented at the 10th APEID UNESCO Conference, 6-8 December 2006, Bangkok, Thailand.
- Bird, K. and Prowse, M. 2008. Vulnerability, poverty and coping in Zimbabwe. *Research Paper*, No. 2008/41: 1-32. Available from www.wider.unu.edu. (Accessed: 10 January 2012).
- Biton, Y. and Salomon, G. 2006. Peace in the eyes of Israeli and Palestinian youths: Effects of collective narratives and peace education programmes. *Journal of Peace Research*, Vol. 43, No.2: 167-180. Available from <http://jpr.sagepub.com/content/43/2/167>. (Accessed: 21 May 2011).
- Bjerstedt, A. 1993. The "didactic locus" of peace education: Extracurricular, monocurricular, crosscurricular, or transcurricular approaches. *Didakometry*, Vol. 74, No.48: 1-48. Available from <http://eric.ed.gov/?id=ED374036>. (Accessed: 20 May 2011).
- Bjerstedt, A. 1994. Teacher training in relation to peace education in schools: Views expressed by members of the peace commission network. *Peace Education Miniprints*, No 67: 1-19. Available from <http://elib.uum.edu.my/kip/Record/ED383686>. (Accessed: 02 April 2012).
- Bjerstedt, A. 1995. Schooling for peace: Notes on a project for developing teaching materials in Sweden. *Peace Education Miniprints*, No.81: 1-18. Available <http://eric.ed.gov/?id=ED393776>. (Accessed: 02 May 2011).
- Bjerstedt, A. 1988. *Peace education in different countries*. Malmo: Malmo School of Education.

- Blackburn, J. 2000. Understanding Paulo Freire: Reflections on the origins, concepts, and possible pitfalls of his educational approach. *Community Development Journal*, Vol. 35, No.1: 3-15. Available from <http://cdj.oxfordjournals.org/content/35/1/3.abstract>. (Accessed: 13 February 2011).
- Blagojevic, B. 2009. Causes of ethnic conflict: A conceptual framework. *Journal of Global Change and Governance*, Vol. 3, No.1: 1-25. Available from <http://www.globalaffairsjournal.com/wp-content/uploads/2011/08/CausesofEthnicConflict.pdf>. (Accessed: 13 June 2012).
- Blaxter, L. 2010. *How to research* (4th edn.). Berkshire: Open University Press.
- Bloxham, S. and Boyd, P. 2008. *Developing effective assessment in higher education: A practical guide*. Buckingham: McGraw-Hill Education.
- Boaduo, N.A.P., Milondzo, K. and Adjei, A. 2007. Genesis of Peace Education in era of xenophobia and terrorism. *The Journal of Pan African Studies*, Vol. 2, No.9: 260-274. Available from [http://www.jpanafrican.com/docs/vol2no9/2.9 Genesis of Peace Education in an Era of Xenophobia and Terrorism.pdf](http://www.jpanafrican.com/docs/vol2no9/2.9%20Genesis%20of%20Peace%20Education%20in%20an%20Era%20of%20Xenophobia%20and%20Terrorism.pdf). (Accessed: 20 January 2011).
- Bogdan, R.C. and Biklen, S.K. 2009. Foundations of qualitative research in education. In Luttrell, W. (Ed.), *Qualitative educational research: Readings in reflexive methodology and transformative practice*, 21-44. New York: Routledge.
- Bodine, R.J. and Crawford, D.K. 1998. *The handbook of conflict resolution education: A guide to building quality programmes in schools*. San Francisco: National Institute for Dispute Resolution.

- Borel, R., Cawagas, V., Jiménez, A. and Salvetti, N. 2011. Education for sustainable development at the University for Peace. *Journal of Education for Sustainable Development*, Vol. 5, No.2: 245-249. Available from <http://jsd.sagepub.com/content/5/2/245.full.pdf>. (Accessed: 16 December 2012).
- Bornstein, L. 2010. Peace and conflict impact assessment (PCIA) in community development: A case of Mozambique. *Evaluation*, Vol. 16, No.2: 165–176. Available from <http://evi.sagepub.com/content/16/2/165>. (Accessed: 12 March 2013).
- Bouffard, S. and Carment, D. 2006. The Sri Lanka peace process: A critical review. *Journal of South Asian Development*, Vol. 1, No.2: 151-177. Available from <http://sad.sagepub.com/content/1/2/151>. (Accessed: 07 June 2012).
- Bourgeault, I.L. 2012. Critical issues in the funding of qualitative research. *Journal of Ethnographic and Qualitative Research*, Vol. 7: 1-7. Available from <http://eric.edu.gov/?id=EJ1001861>. (Accessed: 30 April 2013).
- Boyden, J. and Ryder, P. 1996. *The provision of education to children affected by armed conflict*. Oxford: Refugee Studies Centre.
- Bradley, E.H., Curry, L.A. and Devers, K.J. 2007. Qualitative data analysis for health services research: Developing taxonomy, themes, and theory. *Health Services Research*, Vol. 42, No.4: 1758-1772. Available from <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1955280/pdf/hesr0042-1758.pdf>. (Accessed: 03 December 2013).

- Brantmeier, E.J. 2007. Connecting inner and outer peace: Buddhist meditation integrated with peace education. *Journal of Peace Education and Social Justice*, Vol. 1, No.2: 120-157. Available from <http://www.infactispax.org/journal/>. (Accessed: 22 May 2011).
- Brantmeier, E.J. 2011. Toward mainstreaming critical peace education in U.S teacher education. In McGott, C.S. and Portifilio, D. (Eds.), *Critical pedagogy in the twenty-first century: A new generation of scholars*, 349-375. New York: Information Age Publishers.
- Bratton, M. and Masunungure, E. 2008. Zimbabwe's long agony. *Journal of Democracy*, Vol. 19, No.4: 41-55. Available from <http://muse.jhu.edu/journals/jod/summary/v019/19.4.bratton.html>. (Accessed: 20 November 2011).
- Bratton, M. and Masunungure, E. 2011. *The anatomy of political predation: Leaders, elites and coalitions in Zimbabwe, 1980-2010*, 1-59. Available from <http://www.dlprog.org>. (Accessed: 15 July 2011).
- Bretherton, D., Weston, J. and Zbar, V. 2002. *Peace education curriculum development in post-conflict contexts: Sierra Leone*, 1-11. Paper presented at the 16th Australian International Education Conference, 30 September to 4 October 2002, Hobart, Australia.
- Brion-Meisels, L. and Brion-Meisels, S. 2012. Peace Education across cultures: Applications of the peaceable schools framework in the West Bank. *Peace and Change*, Vol. 37, No.4: 572-600. Available from onlinelibrary.wiley.com/doi/10.1111/j.1468-0130.2012.00771.x/pdf. (Accessed: 15 February 2013).

Brock-Utne, B. 1998. *Peace education in an era of globalisation*. Lecture given on 18 September 1998 at Universitat Internacional de Menorca, Spain 1-14.

Brock-Utne, B. 2000. *An analysis of peace and development studies as well as peace education from a feminist perspective*, 1-18. Available from <http://www.africavenir.org/uploads/media/BrockUtnePeaceDevStudies.pdf>. (Accessed: 22 January 2011).

Brookfield, S. 2009. The concept of critical reflection: Promises and contradictions. *European Journal of Social Work*, 12, 3: 293-304. <http://www.tandfonline.com/doi/pdf/10.1080/13691450902945215>. (Accessed: 15 May 2014).

Buckland, P. 2004. *Reshaping the future: Education and post-conflict reconstruction*. Washington D.C: World Bank.

Burgess, H., Sieminski, S. and Arthur, 2006. *Achieving your doctorate in education*. London: Sage Publications.

Burns, R.J and Aspeslagh, R. 1996. *Peace education and comparative study of education, three decades of peace education around the world: An anthology*. New York: Garland Publishing.

Burton, J.W. 1990. *Conflict: Resolution and prevention*. Basingstoke: Macmillan.

Burton, J.W. 1993. Conflict resolution as a political system. *Working Paper*, No 1:1-33. Available from <http://scar.gmu.edu/wp/burton.pdfz>. (Accessed: 27 November 2012).

- Bush, K.D. and Saltarelli, D. (Eds.), 2000. *The two faces of education in ethnic conflict: Towards a peace building education for children*. Florence: UNICEF.
- Cabezudo, A. and Haavelsrud, M. 2013. Rethinking peace education. *Journal of Conflictology*, Vol. 4, Issue.1: 3-13. Available from <http://www.uoc.edu/ojs/index.php/journal-of-conflictology/article/view/vol4iss1-cabezudo-haavelsrud/vol4iss1-cabezudo-haavelsrud>. (Accessed: 13 June 2013).
- Cannon, S.G. 2011. *Think, care, act: Teaching for a peaceful future*. Charlotte: Information Age Publishing.
- Cardella, L.A. and Slyck, M.V. 1999. *Peace and conflict resolution for middle school students*, 1-30. Paper presented at the 107th Annual Convention of the American Psychological Association, 22 August 1999, Boston, the United States of America.
- Cardozo, M.T.A.L and May, A. 2009. Teaching for peace-overcoming division? Peace Education in reconciliation processes in Sri Lanka and Uganda. In S. Nicolai (Ed.), *Opportunities for Change: Education, innovation and reform during and after conflict*, 201-218. Paris: International Institute for Educational Planning.
- Cardozo, M.T.A.L. 2008. Sri Lanka: In peace or in pieces? A critical approach to peace education in Sri Lanka. *Research in Comparative and International Education*, Vol. 3, No.1: 19-35. Available from <http://www.worldwords.co.uk/pdf/validate.asp?j=rcie&vol=3&issue=1&year=2008&article=3CardozoRCIE31web>. (Accessed: 28 August 2012).

- Carla, W. 2008. *Introducing qualitative research in psychology*. Berkshire: McGraw-Hill Education.
- Carr, W. 2004. Philosophy and education. *Journal of Philosophy of Education*, Vol. 38, No.1: 55-73. Available from <http://onlinelibrary.wiley.com/doi/10.1111/j.0309-8249.2004.00363.x/pdf>. (Accessed: 21 May 2014).
- Carter, C. 2004. Education for peace in Northern Ireland and the USA. *Theory and Research in Social Education*, Vol. 32, No.1: 24-38. Available from <http://dx.doi.org/10.1080/00933104.2004.10473241>. (Accessed: 29 July 2013).
- Carter, C. 2004. Whither social studies? In pockets of peace at school. *Journal of Peace Education*, Vol. 1, No.1: 77-87. Available from <http://www.tandfonline.com/doi/pdf/10.1080/1740020032000178311>. (Accessed: 13 July 2011).
- Carter, C.C. 2008. Voluntary standards for peace education. *Journal of Peace Education*, Vol. 5, No.2: 141-155. Available from <http://www.tandfonline.com/doi/pdf/10.1080/17400200802264347>. (Accessed: 13 July 2011).
- Carter, C.C. and Vandeyar, S. 2009. Teacher preparation for peace education in South Africa and the United States: Maintaining commitment, courage and compassion. In C. McGlynn, M. Zembylas, and Z. Bekerman (Eds.), *Peace Education in conflict and post-conflict societies*, 247-261. New York: Palgrave MacMillan.

- Carver, R. 2002. Zimbabwe - Permanent crisis? *WRITENET Paper*, No. 09: 1-20. Available from <http://www.refworld.org/pdfid/3c839cf94.pdf>. (Accessed: 20 November 2011).
- Castro, L.N., Galace, J.N. and Lesaca, K.S. 2005. *Learning experiences study on civil-society peace building in the Philippines, Vol. 4*. Manila: UP Center for Integrative and Development Studies.
- Cawthra, G. 2008. *Southern Africa: Threats and capabilities*. New York: International Peace Institute.
- Chagwiza, W. 2013. Liquidity derivatives as solution to Zimbabwean economic liquidity problems. *Global Advanced Research Journal of Economics, Accounting and Finance*, Vol. 2, No.3: 67-72. Available from <http://garj.org/garjeaf/pdf/2013/April/Chagwiza.pdf>. (Accessed: 04 April 2014).
- Chan, Z.C.Y., Fung, Y. and Chien, W. 2013. Bracketing in phenomenology: Only undertaken in the data collection and analysis process? *The Qualitative Report*, Vol. 18, No.59: 1-9. Available from www.nova.edu/ssss/QR/QR18/chan59.pdf. (Accessed:30 October 2013).
- Check, J and Schutt, R.K. 2012. *Research methods in education*. Los Angeles: Sage Publications.
- Chehimi, G. 2012. Peace education: An exploratory assessment of Lebanese university students' attitudes using focus group approach. *International Journal of Social Science and Education*, Vol. 2, Issue 4: 782-797. Available from <http://ijsse.com/sites/default/files/issues/2012/Volume%202%20Issue%204,%202012/paper%2024/Paper-24.pdf>. (Accessed: 22 November 2012).

- Chen, W. 2006. Evaluation of pre-service teacher preparation for achieving the national standards for beginning physical education teachers. *J Pers Evaluation Education*, Vol. 17: 331–347. Available from http://deepblue.lib.umich.edu/bitstream/handle/2027.42/43359/11092_2006_Article_5741.pdf?sequence=1. (Accessed: 20 May 2011).
- Chirimuuta, C. and Chirimuuta, A. 2012. Peace education in the Zimbabwean education system: A critical analysis of selected 'O' and 'A' Level subject syllabi. *Southern Peace Review Journal*, Vol. 1, No.1: 68-89. Available from http://www.sipd-zw.org/sites/default/files/SPRJv1.1%202012_0.pdf. (Accessed: 20 August 2012).
- Chiromo, A.S. 2007. *A history of teacher education in Zimbabwe*: Harare: University of Zimbabwe Publications.
- Chitando, E. 2008. Religion and the struggle for peace in Zimbabwe. In Kaulemu, D. Ed. *The struggles after the struggle: Zimbabwean philosophical study 1*, 21-31. Washington, D. C: The Council for Research in Values and Philosophy.
- Chitiyo, K. 2008. The struggles for Zimbabwe, South Africa and SADC. *The RUSI Journal*, Vol. 153, No.3: 80-86. Available from <http://dx.doi.org/10.1080/03071840802249638>. (Accessed: 27 November 2012).
- Chiumbu, S. and Musemwa, M. 2012. Introduction: Perspectives of the Zimbabwean crises. In Chiumbu, S. and Musemwa, M. (Eds.), *Crisis! What crisis? The multiple dimensions of the Zimbabwean crisis*, ix-xxiv. Cape Town: Human Sciences Research Council Press.

- Chowdhury, A.K. 2004. *Welcome Speech*, 1-5. The conference hosted by the Hague Appeal for peace on developing democracy through peace education: Educating toward a world without violence, 20 October 2004, Linza, Albania.
- Christie, D.J. 1997. Reducing direct and structural violence: The human needs theory. *Peace and Conflict Journal of Peace building*, Vol. 3, Issue 4: 315-332. Available from <http://www.tandfonline.com/doi/pdf/10.1207/s15327949pac03041#.UhybYZLWVpo>. (Accessed: 13 August 2012).
- Chung, F. 2008. How to break the Zimbabwe impasse. *Mail and Guardian*. Available from <http://mg.co.za/article/2008-12-08-how-to-break-the-zimbabwe-impasse>. (Accessed: 16 December 2010).
- Church, C., Visser, A. and Johnson, L. 2002. *Single identity work: An approach to conflict resolution in Northern Ireland*, 1-21. Available from <http://www.incore.ulst.ac.uk/publications/occasional/SIW.pdf>. (Accessed: 20 November 2012).
- Clarke-Habibi, S. 2008. Transforming worldviews: The case of education for peace in Bosnia and Herzegovina. *Journal of Transformative Education*, Vol. 3, No.1: 33-56. Available from <http://jtd.sagepub.com/content/3/1/33>. (Accessed: 4 October 2011).
- Clemens, M. and Moss, T. 2005. *Costs and Causes of Zimbabwe's Crisis*, 1-4. Available from http://www.cgdev.org/files/2918_file_Zimbabwe_Crisis.pdf. (Accessed: 6 April 2011).
- Cohen, L., Manion and Morrison, K. 2011. *Research methods in education* (7th edn.). London: Routledge.

- Collier, P. 2007. *The bottom billion: Why the poorest countries are failing and what can be done about it*. Oxford: Oxford University Press.
- Cölsch, N. 2011. Potential and limitations of peace education in Israel: A case study on parents' perspectives on the hand in hand school in Jerusalem. *Gender and Diversity, Vol. 3*: 1-119. Available from <http://www.centauro-verlag.de>. (Accessed: 10 January 2013).
- Communique of the Summit of the Organ Troika on Politics, Defence and Security Cooperation, 1-4. 2011. Available from http://www.parliament.gov.zm/index.php?option=com_docman&task=doc_view&gid=810. (Accessed: 20 August 2011).
- Conklin, T.A. 2007. Method or madness: Phenomenology as knowledge creator. *Journal of Management Inquiry, Vol. 16, No.3*: 275-287. Available from <http://jmi.sagepub.com/content/16/3/275>. (Accessed: 05 January 2012).
- Connolly, D. 2011. The Global Political Agreement and democratic transition in Zimbabwe. *Oxford Transitional Justice Research Working Series, 1-7*. Available from <http://otjr.crim.ox.ac.uk/materials/papers/42/ConnollyFinal2.pdf>. (Accessed: 20 April 2013).
- Connolly, P. 2000. What now for the contact hypothesis? Towards a new research agenda. *Race, Ethnicity and Education, Vol.3, No.2*: 169-193. Available from <http://dx.doi.org/10.1080/13613320050074023>. (Accessed: 31 July 2012).

- Cook, S.A. 2014. Reflections of a peace educator: The power and challenges of peace education with pre-service teachers. *Curriculum Inquiry*, Vol. 44, No.4: 489:505. Available from <http://onlinelibrary.wiley.com/doi/10.1111/curi.12058/pdf>. (Accessed: 04 November 2014).
- Creamer, E.G. and Ghoston, M. 2012. Using a mixed methods content analysis to analyse mission statements from colleges of Engineering. *Journal of Mixed Methods Research*, Vol. 7, No.2: 110–120. Available from <http://mmr.sagepub.com/content/7/2/110>. (Accessed: 6 May 2013).
- Creswell, J.W. 2012. *Educational research: Planning, conducting and evaluating quantitative and qualitative research* (4th edn.). Boston: Pearson Education.
- Creswell, J.W. and Miller, D.L. 2000. Determining validity in qualitative inquiry. *Theory into Practice*, Vol. 39, No.3: 124-130. Available from <http://www.tandfonline.com/loi/htip20>. (Accessed: 08 May 2013).
- Crocker, R.A. 2009. An introduction to qualitative research. In Heigham, J. and Crocker, R.A. (Eds.), *Qualitative research in applied linguistics: A practical introduction*, 3-24. London: Palgrave Macmillan.
- Crush, J. and Tevera, D. 2010. *Zimbabwe's exodus: Crisis, migration, survival*. Claremont: The Institute for Democracy in South Africa.
- Cunningham, W.B.J. 2001. *Violent conflict in Northern Ireland: Complex life at the edge of chaos- chaos, complexity, and conflict resolution Theories*, 1-39. National Conference on peace-making and conflict resolution (NCPCR) Research and Higher Education Symposium, 7-10 June 2001, George Mason University, Virginia, the United States of America.

- Curic, I. 2006. *Unity seeing: A path for building peace: Concepts and tools to transform our world* (Unpublished master's thesis). European University Center for Peace Studies, Stadtschlaining, Austria.
- D'Cruz, H. and Jones, M. 2004. *Social work research: Ethical and political contexts*. London: Sage Publications.
- Danesh, H. B. 2011. Distinctive aspects of education for peace. In Danesh, H. B. (Ed.), *Education for Peace Reader*, 11-17. Victoria: EFP Press.
- Danesh, H.B. 2006. Towards an integrated theory of peace education. *Journal of Peace Education*, Vol. 3, No.1: 55-78. Available from <http://dx.doi.org/10.1080/17400200500532151>. (Accessed: 23 October 2011).
- Danesh, H.B. 2007. Education for peace: The pedagogy of civilisation. In Bekerman, Z and McGlynn, C. (Eds.), *Addressing ethnic conflict through peace education*, 137-159. New York: Palgrave MacMillan.
- Danesh, H.B. 2008. Unity-based peace education. *Encyclopedia of Peace Education*, 1-8. Available from <http://www.tc.edu/centers/epe/>. (Accessed: 03 May 2011).
- Danesh, H.B. 2011. The education for peace programme in Bosnia and Herzegovina: A chronological study. In Danesh, H.B. (Ed.), *Education for Peace Reader*, 97-129. Victoria: EFP Press.

Danielsen, G. 2005. *Meeting human needs, preventing violence: Applying human needs theory to the conflict in Sri Lanka*, 1-21. Available from http://www.cnvc.org/sites/cnvc.org/files/NVC_Research_Files/NVC%20and%20Violence%20Prevention/Danielsen2005.pdf. (Accessed: 07 November 2012).

Davis, C.L. 2009. *Understanding how U.S. army military families cope with military deployments: A phenomenological approach* (Unpublished doctor of education dissertation). University of Phoenix, Arizona, the United States of America.

Deck, S.L. 2010. Transforming high-school students into peace builders: A rationale for the youth peace initiative model of peace education. *CPACAS Working Paper*, No.12/1: 1-37. Available from <http://www.arts.usyd.edu.au/centres/cpacs>. (Accessed: 28 May 2012).

Delaney, C. 2003. Walking a fine line: Graduate nurses' transition experience during orientation. *Journal of Nursing Education*, Vol. 42, No.10: 437-443. Available from <http://www.ncbi.nlm.nih.gov/pubmed/14577729>. (Accessed: 20 May 2013).

DeMulder, E.K., Ndura-Ouédraogo, E. and Stribling, S.M. 2009. From vision to action: Fostering peaceful coexistence and the common good in a pluralistic society through teacher education. *Peace and Change*, Vol. 34, No.1: 27-48. Available from <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-0130.2009.00532.x/pdf>. (Accessed: 23 February 2012).

Denscombe, M. 2010. *The good research guide: For small-scale social projects* (4th edn.). Berkshire: Open University Press.

- Derman, B. and Kaarhus, R. 2013. Introduction: Crisis in Zimbabwe and its regional effects. In Derman, B. and Kaarhus, R. (Eds.), *In the shadow of a conflict: Crisis in Zimbabwe and its effects in Mozambique, South Africa and Zambia*, 1-28. Harare: Weaver Press.
- Deveci, H., Yilmaz, F. and Karadag, R. 2008. Pre-service teachers' perceptions of peace education. *Eurasian Journal of Educational Research*, Vol. 30: 63-80. Available from <http://www.ejer.com.tr/0DOWNLOAD/pdf/eng/1523148206.pdf>. (Accessed: 20 July 2011).
- Diazgranados, S., Noonan, J., Brion-Meisels, S., Saldarriaga, S., Daza, B.C., Chávez, M. and Antonellis, I. 2014. Transformative peace education with teachers: Lessons from Juegos de Paz in rural Colombia. *Journal of Peace Education*, Vol. 11, No.2: 150-161. Available from <http://dx.doi.org/10.1080/17400201.2014.898627>. (Accessed: 08 September 2014).
- DiCicco-Bloom, B. and Crabtree, B. F. 2006. The qualitative research interview. *Medical Education*, Vol.40: 314-321. Available from <http://www.ncbi.nlm.nih.gov/pubmed/16573666>. (Accessed: 20 May 2013).
- Dilshad, M. and Iqbal, H.M. 2010. Quality Indicators in teacher education programmes. *Pakistan Journal of Social Sciences (PJSS)*, Vol. 30, No. 2: 401-411. Available from http://www.bzu.edu.pk/PJSS/Vol30No22010/Final_PJSS-30-2-16.pdf. (Accessed: 13 June 2013).

- Dixon, J.C. 2006. The ties that bind and those that don't: Toward reconciling group threat and contact theories of prejudice. *Social Forces*, Vol. 84, No.4: 2179-2204. Available from <http://sf.oxfordjournals.org/content/84/4/2179.full.pdf+html>. (Accessed: 13 February 2012).
- Dooley, D. 2001. *Social research methods* (4th edn.). New Jersey: Prentice Hall.
- Doucey, M. 2011. Understanding the root causes of conflicts: Why it matters for international crisis management. *International Affairs Review*, Vol. 20, No.2: 1-11. Available from Available from <http://www.iar-gwu.org/sites/default/files/articlepdfs/Understanding%20the%20Root%20Causes%20-%20Doucey.pdf>. (Accessed: 07 November 2012).
- Dovidio, J.F., Gaertner, S.L. and Kawakami, K. 2003. Intergroup contact: The past, present, and the future. *Group Processes and Intergroup Relations*, Vol. 6, No.1:5-21. Available from <http://gpi.sagepub.com/content/6/1/5>. (Accessed: 26 March 2012).
- Dovey, V. Exploring peace education in South African settings. *Peabody Journal of Education*, Vol.71, No.3: 128-150. Available from <http://www.jstor.org/stable/1492976>. (Accessed: 13 April 2012).
- Dube, D. and Makwerere, D. 2012. Zimbabwe: Towards a comprehensive peace infrastructure. *International Journal of Humanities and Social Science*, Vol. 2, No.8: 297-307. Available from http://www.ijhssnet.com/journals/Vol_2_No_18_October_2012/34.pdf. (Accessed: 12 October 2012).

- Dubois, J.L. and Trabelsi, M. 2007. Education in pre and post-conflict contexts: Relating capability and life-skills approaches. *International Journal of Social Economics*, Vol. 34, Issue 1: 53-65. Available from <http://dx.doi.org/10.1108/03068290710723363>. (Accessed: 29 May 2009).
- Duckworth, C. L., Allen, B. and Williams, T. T. 2012. What do students learn when we teach peace? A qualitative assessment of a theater peace program. *Journal of Peace Education*, Vol. 9, No.1: 81-99. Available from <http://www.tandfonline.com/doi/pdf/10.1080/17400201.2012.664548>. (Accessed: 28 September 2014).
- Duffield, M. 2001. *Global governance and the new wars*. London: Zed.
- Duffy, T. 2000. Peace education in divided society: Creating a culture of peace in Northern Ireland. *Prospects*, Vol. 30, No.1: 15-29. Available from <http://link.springer.com/content/pdf/10.1007%2FBF02754044.pdf>. (Accessed: 13 June 2012).
- Dupuy, K. 2008. *Education for peace: Building peace and transforming armed conflict through education systems*. Oslo: Save the Children Norway.
- Dze-Ngwa, W., Ayafor, A.E. and Agborbechem, P.T. 2009. *Peace and citizenship education. Towards internal cohesion in Cameroon*, 1-38. Available from <http://www.rocure.org/grants/2008/Peace%20and%20citizenship%20education-Cameroon.pdf>. (Accessed: 20 November 2011).
- Eberly, M. B., Newton, S.E. and Wiggins, R. A. 2001. The syllabus as a tool for student-centred learning. *The Journal of General Education*, Vol. 50, No.1: 56-74. Available from http://muse.jhu.edu/journals/journal_of_general_education/v050/50.1eberly.pdf. (Accessed: 15 July 2014).

Edleston, J. 2006. Viewpoint development education is most effective in the formal education sector. *Policy and Practice - A Development Education Review*, Issue 2: 79-82. Available from Available from <http://www.developmenteducationreview.com/issue12-perspectives2?page=3>. (Accessed: 24 October 2012).

Eisler, R. 2000. *Tomorrow's children*. Boulder: Westview.

Eisler, R. 2002. Partnership education in the 21st Century. *Encounter*, Vol. 15, No.3: 5-12. Available from <http://www.partnershipway.org/learn-more/articles-by-riane-eisler/education/partnershipeducation.pdf>. (Accessed: 13 June 2011).

Eisler, R. 2002. *The power of partnership: Seven relationships that will change your life*. Novato, CA: New World Library.

Elmi, A.A. 2009. Peace education in Canada: Teacher perceptions of the cultivating peace education programme. *Journal of Contemporary Issues in Education*, Vol. 4, No.2: 41-54. Available from <http://ojs.educ.ualberta.ca/index.php/jcie/>. (Accessed: 08 February 2012).

Emerson, M. O. Kimbro, R. T. and Yancey, G. 2002. Contact theory extended: The effects of prior racial contact on current social ties. *Social Science Quarterly*, Vol. 83, No.3: 745-761. Available from http://econpapers.repec.org/article/blasocsci/v_3a83_3ay_3a2002_3ai_3a3_3ap_3a745-761.htm. (Accessed: 19 July 2012).

- Englander, M. 2012. The interview: Data collection in descriptive phenomenological human scientific research. *Journal of Phenomenological Psychology*, Vol. 43: 13-35. Available from www.brill.nl/jpp. (Accessed: 02 May 2013).
- Eppel, S., Ndlela, D., Raftopoulos, B. and Rupiya, M. 2009. *Developing a transformation agenda for Zimbabwe*. Cape Town: The Institute for Democracy in South Africa.
- Ernsting, G. and Kotler, A. 2010. Schools linking network model United Nations (SLN-MUN): A peace and conflict resolution project in Bradford, UK. *Journal of Peace, Conflict and Development*, Issue 16: 127-139. Available from <http://www.brad.ac.uk/ssis/peace-conflict-and-development/issue-16/schoollinkingun.pdf>. (Accessed: 16 November 2011).
- European Trade Union Committee for Education. 2008. *Teacher Education in Europe: An ETUCE Policy Paper*, 1-61. Available from http://etuce.homestead.com/Publications2008/ETUCE_PolicyPaper_en_web.pdf. (Accessed: 17 November 2011).
- Ezema, P.N. and Ezema, C.I.L. 2012. Teacher education as a sustainable strategy for building a culture of peace and implementing the Millennium Development Goals in rural Nigeria. *Global Voice of Educators*, Vol.1, No.1: 1-4. Available from http://globaleducators.org/downloads/global_voice_of_educators/Journal%202012%20-%2029.pdf. (Accessed: 01 January 2013).

- Ezeoba, K.O. 2012. Strategies for integrating peace education into social studies curriculum for junior secondary (basic 7-9) schools in Nigeria. *African Research Review*, Vol.6, No.3: 218-231. Available from <http://www.ajol.info/index.php/ afrrev/article/view/80246>. (Accessed: 07 August 2012).
- Faucon, S.S. 2001. Conflict transformation through education and youth programmes. *Berghof Handbook for Conflict Transformation*. Berlin: Berghof Research Center for Constructive Conflict Management.
- Fereday, J. and Muir-Cochrane, E. 2007. Demonstrating rigour using thematic analysis: A hybrid approach of inductive and deductive coding and theme development. *International Journal of Qualitative Methods*, Vol.5, No.1: 1-11. Available from www.ualnerta.ca/-iiqm/backissues/5-i/PDF/REREDAY. (Accessed: 04 December 2013).
- Feuchte, F. 2010 “*Can We Make a Difference Tomorrow?*” *A Systematic Evaluation of a Peace Education Programme Implemented with Liberian Refugees in Ghana* (Unpublished PhD dissertation). International Graduate College, University of Jena, Jena, Germany.
- Filipov, F. 2006. *Post-conflict Peace building: Strategies and lessons from Bosnia and Herzegovina, El Salvador and Sierra Leone; some thoughts from the rights to education and health*. Santiago: United Nations Publications.
- Finlay, L. 2009. Debating Phenomenological Research Methods. *Phenomenology and Practice*, Vol.3, No.1:6-25. Available from <https://link.springer.com/chapter/10.1007%F978-94-6091-834-6-2>. (Accessed: 30 October 2013).

- Finlay, L. 2011. *Phenomenology for therapists: Researching the lived world*. Hoboken: Wiley.
- Finlay, L. 2013. Unfolding the phenomenological research process: Herative stages of “seeing afresh.” *Journal of Humanistic Psychology*, Vol.53, No.2: 172-201. Available from <http://jhp.sagepub.com/contents/53/2/172>. (Accessed: 15 October 2013).
- Finley, L.L. 2004. Teaching for peace in higher education: Overcoming the challenges to addressing structure and methods. *OJPCR: The Online Journal of Peace and Conflict Resolution* Vol.6, No. 1: 272-281. Available from <http://mpv4u.files.wordpress.com/2008/12/teaching-for-peace-in-higher-education.pdf>. (Accessed: 20 November 2011).
- Finley, L.L. 2011. An examination of human rights violations in U.S. high schools. *Peace Studies Journal*, Vol.4, Issue, 1: 66-91. Available from <http://peaceconsortium.org/wp-content/uploads/2010/01/Finley.pdf>. (Accessed: 02 January 2012).
- Fischer, C.T. 2005. Introduction. In Fischer, C.T. (Ed.), *Qualitative Research Methods for Psychologists: Introduction to Empirical Studies*, XV-XLII. Burlington: Academic Press.
- Fischer, M. 2001. Conflict transformation by training in nonviolent action. *Berghof Occasional Paper No. 18*. Berlin: Berghof Center for Constructive Conflict Management.
- Fischlin D. and Nandorfy, M. 2006. *The concise guide to global human rights*. Montreal: Black Rose Books.

- Fisher, E.L. 2011. *Community and prejudice: Relationships among social capital, intergroup contact, group categorisation, and racial Attitudes* (Unpublished PhD dissertation). The University of Minnesota, the United States of America.
- Fisher, R.J. 1993. The potential for peace building: Forging a bridge from peacekeeping to peacemaking. *Peace and Change*, Vol. 18, No.3: 241-266. Available from <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-0130.1993.tb00177.x/pdf>. (Accessed: 05 November 2012).
- Fisher, R.J. 2001. Socio-psychological processes in interactive conflict analysis and reconciliation. In Abu-Nimer, (Ed.), *Reconciliation, justice and coexistence: Theory and practice*, 25-46. Lanham: Lexington Books.
- Fisher, R.J. 2006. Intergroup conflict. In Deutsh, M., Coleman, P.T. and Marcus, E.C. (Eds.), *The Handbook of conflict resolution: Theory and practice* (2nd edn.). San Francisco: Jossey-Bass, 176-196.
- Fisher, R.J. 1996. *Interactive conflict resolution*. Syracuse: Syracuse University Press.
- Fitzduff, M. and Jean, I. 2011. *Peace education: State of the field and lessons learned from USIP grant-making*. Washington, D.C: Unites States Institute of Peace.
- Fitzgerald, T. 2012. Documents and documentary analysis. In Briggs, A.R.J., Coleman, M. and Morrison, M. (Eds.). *Research methods in educational leadership and management* (3rd edn.). London: Sage Publication, 296-309.

- Forbes, H.D. 2004. Ethnic conflict and the contact hypothesis. In Yueh-Ting, L. McCauley, C., Moghaddam, F.M. and Worchel, S. (Eds.), *The psychology of ethnic and cultural conflict: Psychological dimensions to war and peace*, 69-88. Westport, CT. Praeger Publishers.
- Fossey, E., Harvey, C., McDermott, F. and Davidson, L. 2002. Understanding and evaluating qualitative research. Available from <http://onlinelibrary.wiley.com/doi/10.1046/j.1440-1614.2002.01100.x/pdf>. (Accessed: 10 July 2011).
- Fournier, C. and Whittall, J. 2009. When the affected state causes crisis: The case of Zimbabwe. *Humanitarian Exchange Magazine*, Issue 43: 4-6. Available from <http://www.odihpn.org/humanitarian-exchange-magazine/issue-43/when-the-affected-state-causes-the-crisis-the-case-of-zimbabwe>. (Accessed: 10 June 2010).
- Fraenkel, J.R., Wallen, N.E. and Hyun, H.H. 2012. *How to design and evaluate research in education*. New York: McGraw-Hill.
- Francis, D. 2010. *Education for peace in twenty-first century Africa: Critical challenges*, 12-14. Available from [http://www.bradford.ac.uk/media/SSIS/Documents/Peace Studies Annual Research Report 2010.pdf](http://www.bradford.ac.uk/media/SSIS/Documents/Peace%20Studies%20Annual%20Research%20Report%202010.pdf). (Accessed: 29 October 2011).
- Franklin, K.A. 2013. *Conversations with a phenomenologist: A phenomenologically oriented case study of instructional planning* (Unpublished PhD dissertation). University of Tennessee, Tennessee, the United States of America.

- Freeman, D. 2009. What makes research qualitative? In Heigham, J. and Croker, R.A. (Eds.), *Qualitative research in applied linguistics: A practical introduction*, 25-41. London: Palgrave Macmillian.
- Freire, P. 1970. *Pedagogy of the oppressed*. New York: Continuum Publishing Corporation.
- Friedberg, D. and Alderoqui-Pinus, D. 2012. The peace labyrinth: An interactive exhibition on conflict resolution. *Curator: The Museum Journal*, Vol.55, No.3: 341-354. Available from <http://onlinelibrary.wiley.com/doi/10.1111/j.2151-6952.2012.00158.x/pdf>. (Accessed: 20 November 2012).
- Frost, N. 2011. *Qualitative research methods in psychology*. Berkshire: Open University Press.
- Gabriel, E. 2010. Creating peaceable schools: Instructional and management. *The Journal of Adventist Education*, 22-28. Available from <http://circle.adventist.org/files/jae/en/jae201072032207.pdf>. (Accessed: 05 January 2012).
- Galtung, J. 1964. An editorial. *Journal of Peace Research*, Vol. 1, No.1: 1-4. Available from <http://jpr.sagepub.com/content/1/1/1.citation>. (Accessed: 20 January 2011).
- Galtung, J. 1996. *Peace by peaceful means: Peace and conflict, development and civilisation*. London: Sage Publications.
- Galtung, J. 2000. *Peace by peaceful means: Peace and conflict, development and civilisation*. International Peace Research Institute. London: Sage.

- Galtung, J. 2001. After violence, reconciliation, and resolution: Coping with visible and invisible effects of war and violence. In Abu-Nimer, (Ed.), *Reconciliation, justice and coexistence: Theory and practice*, 3-24. Lanham: Lexington Books.
- Galtung, J. 2002. Conflict, war and peace: A bird's eye view. In Galtung, J., Jacobsen, C.G. and Brand-Jacobsen, K.F. (Eds.), *Searching for peace: The road to transcend*, 3-11. London: Pluto Press.
- Galtung, J. 2008. Form and content of peace education. *Encyclopedia of Peace Education*, 1-8. Available from <http://www.tc.edu/centers/epe/>. (Accessed: 20 August 2011).
- Garza, G. 2007. Varieties of phenomenological research at the University of Dallas: An emerging typology. *Qualitative Research in Psychology*, Vol.4, No.4: 313-342. Available from <http://dx.doi.org/10.1080/14780880701551170>. (Accessed: 15 October 2013).
- Garza, N.L. 2011. *Preventing deadly conflicts and building a culture of peace by means of civil organisations*, 1-20. Available from www.lapaz.org.mx. (Accessed: 20 January 2012).
- Gavriel-Nuri, D. 2010. The idiosyncratic language of Israeli 'peace': A cultural approach to critical discourse analysis (CCDA). *Discourse Society*, Vol.21, No.5: 565-585. Available from <http://das.sagepub.com/content/21/5/565.full.pdf+html>. (Accessed: 03 February 2011).

- Ghosn, I. K. 2010. Introduction. In Ghosn, I. K. (Ed.), *Educators and youth building peace: stories from in and out of school*, 1-9. Beirut: Lebanese American University.
- Gibson, S.K. and Hanes, L.A. 2003. The contribution of phenomenology to human resource development. *Human Resources Development Review*, Vol.2, No.2: 181-205. Available from <http://hrd.sagepub.com/content/2/2/181.full.pdf+html>. (Accessed: 22 March 2014).
- Gil-Shuster, C. 2011. *A reflexive approach to Israeli-Palestinian encounter groups: A new way of conducting dialogue between groups in entrenched conflict* (Unpublished master's thesis). Saint Paul University, Ottawa, Canada.
- Giorgi, A. 2007. Concerning the phenomenological methods of Husserl and Heidegger and their application in psychology. *Collection du Cirp*, Vol. 1: 63-78. Available from www.cirp.uqam.ca/documents/%20pdf/collection%20vol.%201/5.Giorgi.pdf. (Accessed: 30 October 2013).
- Giroux, A. 1999. *The mouse that roared: Disney and the end of innocence*. New York: Rowman and Littlefield Press.
- Glenn, J.C. 2010. *Handbook of research methods*. Jaipur: Global Media.
- Global Crisis Solutions Position, 2004. *Zimbabwe: Land, identity, and power*, 1-14 Available from http://www.sarpn.org/documents/d0001027/P1138-Zimbabwe_Policy_RBC_May2004.pdf. (Accessed: 20 May 2010).

- Goldberg, T. and Ron, Y. 2014. Look, each side says something different: The impact of competing history teaching approaches on Jewish and Arab adolescents' discussions of the Jewish-Arab conflict. *Journal of Peace Education*, Vol.11, No.1: 1-29. Available from <http://www.tandfonline.com/doi/pdf/10.1080/17400201.2013.777897>. (Accessed: 28 May 2014).
- Goodhand, J. and Hulme, D. 1999. From wars to complex political emergencies: Understanding conflict and peace building in the new world disorder. *Third World Quarterly*, Vol. 20, No.1: 13-26. Available from <http://www.tandfonline.com/doi/pdf/10.1080/01436599913893>. (Accessed: 13 February 2011).
- Gorard, S. and Taylor, C. 2004. *Combining methods in educational research*. Berkshire: McGraw-Hill Publishing.
- Gordon, N. 2012. The geography and political context of human rights education: Israel as a case study. *Journal of Human Rights*, Vol.11, No.3: 384-404. Available from <http://dx.doi.org/10.1080/14754835.2012.702031>. (Accessed: 09 August 2013).
- Gramsci, A. 1971. "The Intellectuals." In Hoare, Q and Smith, G. N. (Eds.), *Selections from the prison notebooks*, 3-23. London: Lawrence and Wishart.
- Grebe, J. 2010. And they are still targeting: Assessing the effectiveness of targeted sanctions against Zimbabwe. *Africa Spectrum*, Vol.45, No.1: 3-29. Available from www.africa-spectrum.org. (Accessed: 14 February 2012).

- Griffiths, M. 1999. *Fifty key thinkers in international relations*. Florence: Routledge.
- Griffiths, M. 2009. *Parent and child experiences of childhood cancer: An interpretative phenomenological analysis approach* (Unpublished doctor of philosophy dissertation). Queensland University of Technology, Queensland, Australia.
- Griffiths, M. 2013. John Burton versus international relations: The costs of criticism. *Australian Journal of International Affairs*, Vol.67, No.1: 55-70. Available from <http://dx.doi.org/10.1080/10357718.2013.748275>. (Accessed: 02 April 2013).
- Griffiths, M. 2014. Re-thinking the relevance of philosophy of education for educational policy making. *Educational Philosophy and Theory*, Vol.46, No.5: 546-559. Available from <http://dx.doi.org/10.1111/j.1469-5812.2011.00825.x>. (Accessed: 21 May 2014).
- Grix, J. 2010. *Demystifying postgraduate research*. London: International Publishing.
- Gruenewald, D.A. 2003. The best of both worlds: A critical pedagogy of place. *Educational Researcher*, Vol. 32, No.4: 1-12. Available from <http://www.pieducators.com/files/Critical-Pedagogy-of-Place.pdf>. (Accessed: 13 January 2012).
- Guillemin, M. and Gillam, L. 2004. Ethics, reflexivity, and “ethically important moments” in research. *Qualitative Inquiry*, Vol.10, No.2: 261-280. Available from <http://qix.sagepub.com/content/10/2/261.full.pdf+html>. (Accessed: 29 May 2013).

- Gumut, V. 2006. *Peace education and peer mediation*. In Best, S.G. (Ed.), *Introduction to peace and conflict studies*. Ibadan: Spectrum Books Limited.
- Gur-Ze'ev, I. 2001. Philosophy of peace education in a postmodern era. *Educational Theory* Vol. 51, No.3: 315-336. Available from <http://dx.doi:10.1111/j.1741-5446.2001.00315.x>. (Accessed: 20 November 2011).
- Gyoh, S. 2011. Development education and the global response: Trading purpose for professionalism. *Policy and Practice - A Development Education Review*, Issue 12: 87-95. Available from Available from <http://www.developmenteducationreview.com/issue12-perspectives2?page=3>. Accessed: 24 October 2012).
- Haavelsrud, M. 2008. Conceptual perspectives in peace education. *Encyclopedia of Peace Education*, 1-7. Available from <http://www.tc.edu/centers/epe/>. (Accessed: 24 October 2012).
- Hacic-Vlahovic, A. 2008. 'De'-secularisation in Bosnia-Herzegovina: An examination of religiosity trends in a multi-ethnic society. *Amsterdam Social Science*, Vol.1, No.1: 72-86. Available from <http://socialscience.nl/wp-content/uploads/2013/03/Volume-1-Issue-1-Article-6.pdf>. (Accessed: 08 January 2012).
- Hadzovic, D. and Gaub, F. 2008. Bosnia and Herzegovina: Consolidating democratic institutions. In Shields, V.E. and Baldwin, N.D.J. (Eds.), *Beyond settlement: Making peace last after civil conflict*, 85-100. New Jersey: Farleigh Dickinson University Press.

- Haessly, J. 2010. Tourism and a culture of peace. In Moufakkir, O. and Kelly, I. (Eds.), *Tourism, progress and peace*, 1-16. Oxfordshire: CABI International.
- Hagan, M. and McGlynn, C. 2004. Moving barriers: Promoting learning for diversity in initial teacher education. *Intercultural education*, Vol.15, No.3: 243-252. Available from <http://www.tandfonline.com/doi/pdf/10.1080/1467598042000262545>. (Accessed: 17 February 2012).
- Hakvoort, I. 2010. Peace education in regions of tranquility. In Salomon, G. and Cairns, E. (Eds.), *Handbook on peace education*, 287-301. New York: Taylor and Francis.
- Halabi, R. 2004. Introduction: Thoughts about the Palestinian-Israeli conflict. In Halabi, R. (Ed.), *Israeli-Palestinian Identities in dialogue: The school approach*, 1-12. New Brunswick: Rutgers University Press.
- Hall, M. 2004. *The search for conflict resolution: Lessons drawn from a community development strategy*. Newtownabbey: Island Publications.
- Halperin, E., Oren, N. and Bar-Tal, D. 2010. Socio-psychological barriers to resolving the Israeli- Palestinian conflict: An analysis of Jewish Israeli society. In Bar-Siman-Tov, Y. (Ed.), *Barriers to peace in the Israeli-Palestinian conflict*, 28-57. Jerusalem: The Jerusalem Institute for Israel Studies.

- Hamauswa, S. 2012. The political impasse and urban youth unemployment in Zimbabwe: The case of Chitungwiza and Mabvuku population centers. *Southern Peace Review Journal*, Vol. 1, No.2: 21-36. Available from http://www.sipd-zw.org/sites/default/files/SPRJv1.2%20Sep%202012_0.pdf. (Accessed: 02 January 2013).
- Hamburg, D.A. and Hamburg, B.A. 2004. *Learning to live together: Preventing hatred and violence in child and adolescence development*. Cary: Oxford University Press.
- Hammar, A., Raftopoulos, B. and Jensen, S. 2003. *Zimbabwe's unfinished business: Rethinking land, state and nation in the context of crisis*. Harare: Weaver Press.
- Hancock, B., Windridge, K. and Ockleford, E. 2007. An introduction to qualitative research. *The NIHR RDS EM / YH*. Available from http://www.rds-sc.nihr.ac.uk/wp-content/uploads/2011/07/5_Introduction-to-qualitative-research-20091.pdf. (Accessed: 13 May 2013).
- Hancock, L.E. and Mitchell, C. (Eds.), 2007. *Zones of peace*. Sterling: Kumarian Press.
- Hantzopoulos, M. 2011. Institutionalising critical peace education in public schools: A case for comprehensive implementation. *Journal of Peace Education*, Vol.8, No.3: 225-242. Available from <http://dx.doi.org/10.1080/17400201.2011.621364>. (Accessed: 07 March 2012).

- Hapanyengwi-Chemhuru, O. 2002. Secondary school teacher preparedness for the introduction of human rights education in the Midlands province of Zimbabwe. *The Bulletin of Teacher Education*, Vol.11, Issue 1: 38-46. Available from <http://www.africabib.org/rec.php?RID=Q00043767&DB=p>. (Accessed: 16 March 2010).
- Harber, C. and Sakade, N. 2009. Schooling for violence and peace: How does peace education differ from 'normal' schooling? *Journal of Peace Education*, Vol.6, No.2: 171-187. Available from <http://dx.doi.org/10.1080/17400200903086599>. (Accessed: 27 February 2012).
- Harder, A. 2005. Introduction: Nurturing cultures of peace for children; a mandate for peace education. In Lowrey, B., Harder, A. and Miller, S. (Eds.), *And the Children shall lead them: An NGO Journey into peace education*, xvii-xxxviii. Monrovia, California: World Vision International.
- Hariram, H.R. 2003. *Implementing Peace Education as a part of the South African School Curriculum for learners in Intermediate phase (Grades 4-6)* (Unpublished master's thesis). University of Natal, South Africa.
- Harris, G. 2010. Studying conflict, violence and peace in African Universities. *Higher Education*, Vol.59: 293–301. Available from <http://link.springer.com/content/pdf/10.1007%2Fs10734-009-9248-3.pdf>. (Accessed: 03 April 2011).
- Harris, I. 2010. History of peace education. In Salomon, G. and Cairns, E. (Eds.), *Handbook on peace education*, 11-20. New York: Psychology Press.

- Harris, I.M. 1990. The goals of peace education. *Peace Review: A Journal of Social Justice*. Vol. 2, Issue 2: 4-7. Available from <http://www.tandfonline.com/doi/pdf/10.1080/10402659008425540#.Uhx5JJLWVpo>. (Accessed: 15 January 2010).
- Harris, I.M. 1991. *The Challenge of Peace Education: Do our efforts make a difference?* 1-32. Paper presented at the Annual Meeting of the American Educational Research Association, 03-07 April 1991, Chicago, the United States of America.
- Harris, I.M. 1999. Peace education: Colleges and universities. *Encyclopedia of Violence, Peace and Conflict*, Vol.2: 679-689. Available from <https://pantherfile.uwm.edu/imh/www/colleges.pdf>. (Accessed on 15 June 2011).
- Harris, I.M. 2002. Challenges for peace educators at the beginning of the 21st century. *Social Alternatives*, Vol.21, No.1: 28-33. Available from <http://socialalternatives.com/issues/alternatives-actions-consequences-and-national-identity>. (Accessed: 10 June 2010).
- Harris, I.M. 2003. *Peace education evaluation*, 1-28. Paper presented at the Annual Meeting of American Educational Research Association, 21-25 April, 2003, Chicago, United States of America.
- Harris, I.M. 2004. Peace education theory. *Journal of Peace Education*, Vol. 1, No. 1: 5-21. Available from <http://www.tandfonline.com/doi/abs/10.1080/1740020032000178276#.UguA9pLWVpo>. (Accessed: 14 June 2011).
- Harris, I.M. 2008. History of peace education. *Encyclopedia of Peace Education*, 1-6. Available from <http://www.tc.edu/centers/epe/>. (Accessed: 11 July 2011).

- Harris, I.M. 2009. *Peace education, definition, approaches and future directions*, 1-6. Available from <http://www.eolss.net/Sample-Chapters/C04/E1-39A-06.pdf>. (Accessed: 30 July 2011).
- Harris, I.M. and Callender, A. 1995. Comparative study of peace education approaches and their effectiveness. *NAMTA Journal*, Vol.20, No.2: 133-144. Available from <http://www.montessori-namta.org/The-NAMTA-Journal>. (Accessed: 20 June 2011).
- Harris, I.M. and Howlett, C. 2011. Educating for peace and justice in American nuclear age. *Catalyst: A Social Justice Forum*, Vol.1, Issue 1: 20-51. Available from <http://trace.tennessee.edu/cgi/viewcontent.cgi?article=1006&context=catalyst>. (Accessed: 16 December 2011).
- Harris, I.M. and Morrison, M.L. 2003. *Peace Education* (2nd edn.). Jefferson NC: MacFarland.
- Harris, I.M. and Morrison, M.L. 2013. *Peace education* (3rd edn.). Jefferson: McFarland and Company.
- Harris, S. and Lewer, N. 2008. Peace education in conflict zones: Experience from northern Sri Lanka. *Journal of Peace Education*, Vol.5, No.2: 127-140. Available from <http://www.tandfonline.com/doi/pdf/10.1080/17400200802264321>. (Accessed: 10 January 2011).

- Hayes, B.C, McAllister, I. and Dowds, L. 2007. Integrated education, intergroup relations, and political identities in Northern Ireland. *Social Problems*, Vol. 54, Issue 4: 454–482. http://aura.abdn.ac.uk/bitstream/2164/773/1/integrated_educ_social_problems.pdf. (Accessed: 17 February 2012).
- Hayman, R. 2006. Beyond basic education in Rwanda: Balancing medium-term goals and long-term visions. *PBET Policy Brief No.5*: 1-4. Available from http://www.cas.ed.ac.uk/_data/assets/pdf_file/0003/28326/Hayman_PBET_PB5_rwanda.pdf. (Accessed: 05 May 2010).
- Heaton, J. 2004. *Reworking qualitative data*. London: Sage Publications.
- Helliker, K.D. 2012. *Debunking civil society in Zimbabwe and 'most of the world'*, 1-22. Seminar paper for Critical Studies Seminar Series, 05 October 2012, Rhodes University, South Africa.
- Hendrick, D. 2009. Complexity theory and conflict transformation: An exploration of potential implications. *Center for Conflict Resolution, Development and Peace Studies: Working Paper No 7*: 1-98. Available from <http://www.brad.ac.uk/acad/confres/papers/pdfs/CCR17.pdf>. (Accessed: 10 September 2010).
- Herman, R, Galaty, M and Robertson, L. 2005. *Bosnia-Herzegovina conflict assessment*. Washington, D.C: United States Agency for International Development.

- Hewstone, M. 2003. Intergroup contact: Panacea for prejudice? *The Psychologist*, Vol.16, No.7: 352-355. Available from http://www.thepsychologist.org.uk/archive/archive_home.cfm/volumeID_16-editionID_96-ArticleID_575-getfile_getPDF/thepsychologist/0703hews.pdf. (Accessed: 09 November 2012).
- Hoeks, C.C.M.Q. 2012. *Sri Lankan teachers as agents of peace: Perceptions and actions of formal secondary school teachers within the larger policy and governance framework of post-conflict Sri Lanka* (Unpublished master's thesis). University of Amsterdam, the Netherlands.
- Hoppe, T. 2007. Just peace as leading perspective: Towards the concept and task profile of an ethics of international politics. *Studies in Christian Ethics*, Vol.20, No.1: 68-76. Available from <http://sce.sagepub.com/content/20/1/68.full.pdf+html>. (Accessed: 19 December 2010).
- Huggins, K. and Kester, K. 2008. The Earth charter: Peace education and values for a shared world. *Journal of Peace Education and Social Justice*, Vol.2, No.1: 30-68. Available from <http://www.infactispax.org/volume3/Kesterhuggins.pdf>. (Accessed: 15 June 2011).
- Hughes, J. and Donnelly, C. 2006. Contact as a policy mechanism for promoting better relations in integrated schools in Northern Ireland and bilingual/bi-national schools in Israel. *Journal of Peace Education*, Vol.3, No.1: 79-97. Available from <http://dx.doi.org/10.1080/17400200500532177>. (Accessed: 09 January 2013).

- Hughes, J. and Knox, C. 1997. For better or worse? Community relations initiatives in Northern Ireland. *Peace and Change*, Vol. 22, No.3: 330–355. Available from onlinelibrary.wiley.com/doi/10.1111/0149-0508.00055/pdf. (Accessed: 22 July 2012).
- Ichilov, O., Salomon, G. and Inbar, D. 2005. Citizenship education in Israel – A Jewish-democratic state. *Israel Affairs*, Vol. 11, No.2: 303-323. Available from <http://www.tandfonline.com/doi/pdf/10.1080/1353712042000326470>. (Accessed: 15 June 2011).
- Ikejiaku, B.V. 2009. The relationship between poverty, conflict and development. *Journal of Sustainable Development*, Vol. 2, No.1: 15-28. Available from www.ccsenet.org/journal.html. (Accessed: 27 November 2012).
- Ikejiaku, B.V. and Dauda, J. 2011. African Union, conflict and conflict resolution in Africa: A comparative analysis of the recent Kenya and Zimbabwe conflicts. *International Journal of Development and Conflicts*, Vol. 1, No.1: 61-83. Available from <http://www.worldscientific.com/doi/abs/10.1142/S2010269011000105>. (Accessed: 23 November 2011).
- Institute for Justice and Reconciliation, 2010. *Zimbabwe country profile*, 1-17. Available from <http://www.ijr.org.za/publications/pdfs/Zimbabwe%20profile.pdf>. (Accessed: 12 December 2011).
- International Alert, 1996. *Resource pack for conflict transformation*. London: International Alert.

- International Crisis Group, 2001. *Zimbabwe in crisis: Finding a way forward*, Report No.32: 1-37. Available from <http://www.crisisgroup.org/~media/Files/africa/southern-africa/zimbabwe/Zimbabwe%20in%20Crisis%20Finding%20a%20Way%20Forward.pdf>. (Accessed: 16 November 2010).
- International Crisis Group, 2008. *Ending Zimbabwe's nightmare: A possible way forward*, Report No.56: 1-15. Available from <http://www.africaportal.org/dspace/articles/ending-zimbabwes-nightmare-possible-way-forward>. (Accessed: 22 September 2010).
- International Crisis Group, 2012. Implementing peace and security architecture (II): Southern Africa. *Africa Report* No.191: 1-39. Available from <http://www.crisisgroup.org/~media/Files/africa/southern-africa/191-implementing-peace-and-security-architecture-II-southern-africa.pdf>. (Accessed: 07 November 2012).
- Irish Aid, 2006. *Development education strategy plan 2007–2011: Promoting public engagement for development*, 1-20. Available from <http://worldwiseschools.ie/files/development-education-strategy-plan-2007-2011.pdf>. (Accessed: 03 May 2011).
- Isaac, A. 1999. *Education and peace building - A preliminary operational framework*, 1-14. Available from [http://reliefweb.int/sites/reliefweb.int/files/resources/2B6F906AA13B1CB8C1256D5700454F15-CIDAeducationandpeace building-sept02.pdf](http://reliefweb.int/sites/reliefweb.int/files/resources/2B6F906AA13B1CB8C1256D5700454F15-CIDAeducationandpeace%20building-sept02.pdf). (Accessed: 05 June 2011).

- Jabbour, K.K. 2012. Peace education in the Lebanese curriculum. *Scientific International Journal*, Vol.9, No.3: 4-14. Available from http://www.ajesi.anadolu.edu.tr/articles/AJESI_3_2/AJESI_3_2_Article_4.pdf. (Accessed: 04 October 2012).
- Jacobson, A. 2007. Non-violence as a way of knowing in the public school classroom. *Journal of Peace Education and Social Justice*, Vol.1, No. 1: 38-54. Available from <http://www.infactispax.org/volume2/Jacobson.pdf>. (Accessed: 20 November 2012).
- Jäger, U. 2011. *Peace education in the 21th century*, 1- 12. Peter Becker award for peace and conflict studies laudatory speech, May 2011, Institute for Peace Education Tuebingen, Berlin, Germany.
- Jenkins, T. 2013. The transformative imperative: The National Peace Academy as an emergent framework for comprehensive peace education. *Journal of Peace Education*, Vol.10, No.2: 172-196. Available from <http://dx.doi.org/10.1080/17400201.2013.790251>. (Accessed: 01 August 2013).
- Jeong, H.W. 2000. *Peace and conflict studies: An introduction*. Burlington: Ashgate Publishing Limited.
- Johansson, R. 2011. Voices today from the eighties-constructing peaceful citizens. In Adalbjarnardóttir, S., Cajani, L., Fülöp, M., Harnett, P. and Johansson, R. (Eds.), *War, peace and citizenship research*, 15-19. London: Children's Identity Citizenship in Europe Central Coordination Unit.

- Johnson, B. and Christensen, L. 2012. *Educational research: Qualitative and mixed approaches* (4th edn.). Los Angeles: Sage Publication.
- Johnson, D.W and Johnson, R.T. 2005. Essential components of peace education. *Theory into Practice*, Vol. 44, No.4: 280-292. Available from http://dx.doi.org/10.1207/s15430421tip4404_2. (Accessed: 04 October 2012).
- Johnson, D.W and Johnson, R.T. 2009. *Peace Education in the classroom: Creating effective Peace Education programmes*, 223-240. Available from <http://www.co-operation.org/wp-content/uploads/2011/01/Peace-Education-Salomon-09.pdf>. (Accessed: 20 June 2011).
- Johnson, D.W. and Johnson, R.T. 2011. Peace education in the classroom: Creating effective peace education programmes. In Salomon, G. and Cairns, E. (Eds.), *Handbook on peace education*, 223-237. New York: Taylor and Francis.
- Johnson, L.S. 2007. Moving from piecemeal to systemic approaches to peace education in divided societies: Comparative efforts in Northern Ireland and Cyprus. In Bekerman, Z. and McGlynn, C. (Eds.), *Addressing ethnic conflict through peace education*, 21-35. New York: Palgrave MacMillan.
- Jones, T.S. 2005. Implementing community peace and safety networks in South Africa. *Theory into Practice*, Vol.44, No.4: 345-354. Available from <http://www.jstor.org/stable/3496978>. (Accessed: 20 June 2011).
- Jones, T.S. 2006. Combining conflict resolution education and human rights education: Thoughts for school-based peace education. *Journal of Peace Education*, Vol.3, No.2: 187-208. Available from <http://dx.doi.org/10.1080/17400200600874826>. (Accessed: 23 March 2012).

- Joseph, P.B. 2011. Envisioning peace. In Joseph, P.B. (Ed.) *Cultures of curriculum* (2nd edn.), 244-279. New York: Routledge.
- Kaberuka, D. 2011. *Anchoring confidence – Moving to the next level*, 1-7. Statement at the Euromoney Zimbabwe Investor Conference by President of the African Development Bank Group, 8 March 2011, Harare, Zimbabwe.
- Kafle, N. P. 2011. Hermeneutic phenomenological research method simplified. *Bodhi: An Interdisciplinary Journal*, Vol.5, No.1: 181-200. Available from [http://www.ku.edu.np/bodhi/vol5_no1/11.NarayanKafle.HermeneuticPhenomenological Research Method.pdf](http://www.ku.edu.np/bodhi/vol5_no1/11.NarayanKafle.HermeneuticPhenomenologicalResearchMethod.pdf). (Accessed: 30 October, 2013).
- Kalof, L., Dan, A. and Dietz, T. 2008. *Essentials of social research*. Berkshire: Open University Press.
- Kamanda, M. C. 2012. The role of higher education in developing and sustaining peace in Sierra Leone. In Francis, D.J. (Ed.) *When war ends: Building peace in divided communities*, 157-165. Farnham: Ashgate Publishing Group.
- Kanyongo, G.Y. 2005. Zimbabwe's public education system reforms: Successes and challenges. *International Education Journal*, Vol.6, No.1: 65-74. Available from <http://ehlt.flinders.edu.au/education/iej/articles/v6n1/kanyongo/paper.pdf>. (Accessed: 20 June 2011).

- Kapungu, R.S. 2007. *The pursuit of higher education in Zimbabwe: A futile effort?* A paper prepared for the Center for International Private Enterprise (CIPE) International Essay Competition on 'Educational Reform and Employment Opportunities.' Available from www.cipe.org. (Accessed: 20 January 2012).
- Kariwo, M.T. 2007. Widening access in higher education in Zimbabwe. *Higher Education Policy*, Vol. 20: 45-59. Available from www.palgrave-journals.com/hep. (Accessed: 24 October 2012).
- Kavadias, D., Stouthuysen, P., Maeyer, S.D., Franck, E. and Segal, T. 2008. *A Report on Micro and Macro Peace: Peace Education in Primary and Secondary Schools in Flanders*. Brussels: Flemish Institute.
- Kelman, H.C. 1998. Social-psychological contributions to peacemaking and peace building in the Middle East. *Applied Psychology: An International Review*, Vol. 47, No.1: 5-28. Available from http://dev.wcfia.harvard.edu/sites/default/files/hck_socpsychcontributions.pdf. (Accessed: 16 January 2011).
- Kester, K. 2008. Developing peace education programmes: Beyond ethnocentrism and violence. *Peace Prints: South Asian Journal of Peace building*, Vol. 1, No.1: 1-27. Available from <http://www.wiscomp.org/peaceprints.htm>. (Accessed: 07 November 2011).
- Kester, K. 2010. Education for peace: Content, form, and structure: Mobilising youth for civic engagement. *Peace and Conflict Review*, Vol. 4, Issue 2:1-9. Available from <http://www.review.upeace.org/pdf.cfm?articulo=101&ejemplar=19>. (Accessed: 16 May 2011).

- Kester, K. 2012. Peace education primer. *Journal of Global Citizenship and Equity Education*. Vol. 2 No.2: 62-75. Available from <http://journals.sfu.ca/jgcee/index.php/jgcee/article/view/66>. (Accessed: 10 November 2)
- Kim, H.S. 1999. Critical reflective inquiry for knowledge development in nursing practice. *Journal of Advanced Nursing*, Vol. 29, No.5: 1205-1212. Available from <http://onlinelibrary.wiley.com/doi/10.1046/j.1365-2648.1999.01005.x/pdf>. (Accessed: 15 May 2014).
- Kim, Y. 2010. The pilot study in qualitative Inquiry: Identifying issues and learning lessons for culturally competent research. *Qualitative Social Work*, Vol.10, No.2: 190-206. Available from <http://qsw.sagepub.com/content/10/2/190>. (Accessed: 26 June 2013).
- King, E. 2005. Educating for conflict or peace: Challenges and dilemmas in post-conflict Rwanda. *International Journal*, Vol. 60, No.4: 904-918. Available from <http://www.jstor.org/stable/pdfplus/40204090.pdf?acceptTC=true>. (Accessed: 20 July 2011).
- King, M.E and Sall, E. 2007. Introduction: Research and education fundamental to peace and security. In McCandless, E., Bangura, A. K., King, M.E and Sall, E. (Eds.), *Peace research for Africa: Critical essays on methodology*, 9-28. Addis Ababa: University for Peace Africa Programme.
- Klein, M. 2007. Peace education and Paulo Freire's method: Towards the democratisation of teaching and learning. *Convergence*, Vol. 40, No.1: 187-203. Available from <http://www.blcss.bl.uk/BLDSS/?searchRecordID=ETOCRN229301803#/New%20Order/0>. (Accessed: 20 June 2011).

Knox, C. and Quirk, P. 2000. *Peace building in Northern Ireland, Israel and South Africa: Transition, transformation and reconciliation*. Gordonsville: Macmillan.

Kok, H. 2008. Reducing violence: Applying the human needs theory to the conflict in Chechnya. *USAK Yearbook, Vol. 1*: 243-261. Available from http://www.usak.org.tr/images_upload/files/2008makale13.pdf. (Accessed: 15 November 2013).

Koschate, M. and van Dick, R. 2011. A multilevel test of Allport's contact conditions. *Group Processes and Intergroup Relations, Vol. 14*, No.6: 769-787. Available from <http://gpi.sagepub.com/content/14/6/769>. (Accessed: 26 March 2012).

Koselleck, R. and Richter, M. 2006. Crisis. *Journal of the History of Ideas, Vol. 67*, No 2: 357-400. Available from <http://politicalanthropologycrisis.files.wordpress.com/2012/08/koselleck-crisis1.pdf>. (Accessed: 13 June 2010).

Kosic, A. and Tauber, C.D. 2010. The perspectives of reconciliation and healing among young people in Vukovar (CROATIA). *International Journal of Peace Studies, Vol. 15*, No.1: 45-70. Available from http://www.gmu.edu/programs/icar/iips/vol15_1/Kosic-Tauber15n1.pdf. (Accessed: 01 August 2012).

Kotia, E. and Aubyn, F.K. 2013. *Building sustainable peace in Africa: Understanding the role of the National Peace Council in Ghana*, 1-24. Available from http://works.bepress.com/emmanuel_kotia/10. (Accessed: 26 February 2014).

- Koylu, M. 2008. Islam and peace education. *Encyclopedia of Peace Education*, Available <http://www.tc.edu/centers/epe/>. (Accessed: 20 January 2011).
- Kriesberg, L. 2001. Changing forms of coexistence. In Abu-Nimer, (Ed.), *Reconciliation, justice and coexistence: Theory and practice*, 47-64. Lanham: Lexington Books.
- Kriesberg, L. 2010. Identity issues. *Peace Prints: South Asian Journal of Peace building*, Vol. 2, No.3: 1-11. Available from <http://www.wiscomp.org/peaceprints.htm>. (Accessed: 02 January 2013).
- Kulatunga, S.T.K. and Lakshman, R.W.D. 2010. Livelihoods under protracted conflict: A case study of Sri Lanka. *Working Paper Series*, Number 62: 1-25. http://www.rsc.ox.ac.uk/publications/working-papers-folder_contents/RSC_workingpaper62.pdf. (Accessed: 12 December 2011).
- Kupermintz, H. and Salomon, G. 2005. Lessons to be learned from research on peace education in the context of intractable conflict. *Theory into Practice*, Vol. 44, No.4: 293-302. Available from http://dx.doi.org/10.1207/s15430421tip4404_3. (Accessed: 16 February 2012).
- Langdridge, D. 2007. *Phenomenological psychology: Theory, research and methods*. London: Pearson.
- Larkin, C. 2001. Citizenship education or crowd control? The Crick Report and the role of peace education and conflict resolution in the new citizenship curriculum. *Working Paper*, 9: 1-21. Available from <http://bradscholars.brad.ac.uk/bitstream/handle/10454/932/CCR9.pdf?sequence=3>. (Accessed: 17 July 2011).

- Laverty, S.M. 2003. Hermeneutic phenomenology and phenomenology: A comparison of historical and methodical considerations. *International Journal of Qualitative Methods*, Vol. 2, No.3: 1-29. Available from www.ualberta.ca/~iiqu/brackissues/2-3final/pdf/laverty.pdf. (Accessed: 30 October 2013).
- Lazarus, N. 2011. *Evaluating peace education in the Oslo-Intifada generation: A long-term impact study of seeds of peace 1993-2010* (Unpublished PhD dissertation). American University, Washington, D.C, the United States of America.
- Lederach, J.P. 1997. *Building peace: Sustainable reconciliation in divided societies*. Washington D.C: United States Institute of Peace.
- Lederach, J.P. 2005. *The moral imagination: The art and soul of building peace*. Oxford: Oxford University Press.
- Lin, J. 2008. Constructing a global ethic of universal love and reconciliation: The role of peace education. In Lin, J., Brantmeier, E.J. and Bruhn, C. (Eds.), *Transforming education for peace*, 301-316. New York: Information Age Publishing.
- Longman, T. 2004. Obstacles to peace building in Rwanda. In Ali, T. M and Matthews, R.O. (Eds.), *Durable peace: Challenges for peace building in Africa*, 61-85. Toronto: University of Toronto Press.
- Lum, J. 2010. Peace education: Past, present, and future. *Journal of Peace Education*, Vol. 7, No.2: 343-344. Available from <http://dx.doi.org/10.1080/17400201.2010.514708>. (Accessed: 23 June 2011).

- Lum, J. 2014. Journal of peace education, peace review. *A Journal of Social Justice*, Vol. 26, No.4: 494-499. Available from <http://dx.doi.org/10.1080/10402659.2014.972244>. (Accessed: 12 January 2015).
- Lund, M. 1996. *Preventing violent conflicts: A strategy for preventive diplomacy*. Washington DC: United States Institute of Peace Press.
- Lundholm, C. 2011. Society's response to environmental challenges: Citizenship and the role of knowledge. *Journal of Peace Education and Social Justice*, Vol. 5, No.1: 80-96. Available from <http://www.infactispax.org/volume5dot1/Lundholm.pdf>. (Accessed: 20 March 2012).
- Lungu, A. 2007. *Peaceful conflict transformation in Transnistria* (Unpublished master's thesis). Stadtschlaining University, Stadtschlaining, Austria.
- Luttrell, W. 2009. Introduction: The promise of qualitative research in education. In Luttrell, W. (Ed.), *Qualitative educational research: Readings in reflexive methodology and transformative practice*, 1-17. New York: Routledge.
- Luzincourt, K. and Gulbrandson, J. 2010. *Education and conflict in Haiti: Rebuilding the education sector after the 2010 earthquake*. Washington, D. C: United States Institute of Peace.
- Lyrantzis, C. 2011. Greek politics in the era of economic crisis: Reassessing causes and effects. *GreeSE Paper* No 45: 1-26. Available from http://eprints.lse.ac.uk/33826/1/GreeSE_No45.pdf. (Accessed: 13 January 2012).

- Machakanja, P. 2010. National healing and reconciliation in Zimbabwe: Challenges and opportunities. *Zimbabwe Monograph Series*, No.1. Wynberg: Institute for Justice and Reconciliation.
- Maclean, R. 2008. *Education for peace building and sustainable development: Delusion, illusion or reality?*, 1-30. The William Oats memorial lecture, 23rd September 2008, University of Tasmania, Hobart, Australia.
- Maebuta, J. 2010. Peace research in pacific islands: Bridging the gap between theory and practice. *Journal of Peace, Conflict and Development*, Issue 16: 1-11. Available from www.peacestudiesjournal.org.uk. (Accessed: 07 November 2012).
- Maebuta, J. 2010. Understanding the indigenous context for peace education in Temotu Nendo, Solomon Islands. *Educate*, Vol. 10, No. 1: 2-5. Available from <http://www.educatejournal.org/index.php/educate/article/view/231/217>. (Accessed: 20 January 2011).
- Maebuta, J. 2011. Technical and vocational education and training in peace education: Solomon Islands. *Journal of Peace Education*, Vol.8, No.2: 157-176. Available from <http://www.tandfonline.com/doi/pdf/10.1080/17400201.2011.589253>. (Accessed: 30 September 2014).
- Maisiri, T. 2009. The rhetoric of negotiated governments in Africa. *The Financial Gazette*, 22-28 October.

- Maiyo, K.J., Ngao, G., Mulwa, D. and Mugumbi, P. 2012. Peace education for sustainable peace and development: A case of Kenya. *Journal of Research in Peace, Gender and Development*, Vol. 2, No.2: 28-33. Available from <http://www.interestjournals.org/JRPGD>. (Accessed: 13 October 2012).
- Makina, D. 2010. Historical perspective on Zimbabwe's economic performance: A tale of five lost decades. *Journal of Developing Societies*, Vol. 26, No.1: 99-123. Available from <http://jds.sagepub.com/content/26/1/99>. (Accessed: 12 May 2011).
- Makochehanwa, A. and Kwaramba, M. 2009. *State fragility: Zimbabwe's horrific journey in the new millennium*. A research paper presented at the European report on development's new faces for African development poster session at the ERD Conference 21 – 23 May, Accra, Ghana.
- Makortoff, S. 2006. *Why the path to peace is often paved in conflict: Historical examination of the Doukhobors of British Columbia* (Unpublished master's thesis). European University Center for Peace Studies, Stadtschlaining, Austria.
- Makumbe, J. 2009. *The impact of democracy in Zimbabwe: Assessing political, social and economic developments since the dawn of democracy*. Johannesburg: Center for Policy Studies.
- Makuvaza, N. 2013. Peace and conflict in Zimbabwe - A call for peace education (contribution to the constitution making process). *Zimbabwe Journal of Educational Research*, Vol. 25, No.2: 240-260. Harare: Human Resources Research Center, University of Zimbabwe.

- Makwerere, D., Chinzete, G.T. and Musorowegomo, C. 2012. Human rights and policing: A case study of Zimbabwe. *International Journal of Humanities and Social Sciences*, Vol. 2, No.17: 129-138. Available from http://www.ijhssnet.com/journals/Vol_2_No_17_September_2012/13.pdf. (Accessed: 20 September 2012).
- Malm, B. and Löfgren, H. 2007. Empowering students to handle conflicts through the use of drama. *Journal of Peace Education*, Vol. 4, No.1: 1-20. Available from <http://www.tandfonline.com/doi/pdf/10.1080/17400200601171164>. (Accessed: 20 August 2011).
- Mamdani, M. 2009. Lessons of Zimbabwe: Mugabe in context. *Bulletin No.82*: 1-13. Available from <http://concernedafricascholars.org/docs/acasbulletin82.pdf>. (Accessed: 27 November 2012).
- Maoz, I. 2001. Participation, control and dominance between groups in conflict: Analysis of dialogues between Jews and Palestinians in Israel. *Social Justice Research*, Vol.14, No.2: 189-208. Available from <http://link.springer.com/article/10.1023/A%3A1012893003614>. (Accessed: 12 December 2012).
- Mapuva, J. 2010. Government of National Unity (GNU) as a conflict prevention strategy: Case of Zimbabwe and Kenya. *Journal of Sustainable Development in Africa*, Vol. 12, No.6: 247-262. Available from http://www.jsd-africa.com/Jsda/V12No6_Fall2010_B/PDF/Government%20of%20National%20Unity%20as%20a%20Conflict%20Prevention%20Strategy.pdf. (Accessed: 18 September 2012).

- Marelli, F. 2007. *Proposal for an EU commissariat for peace and conflict transformation* (Unpublished master's thesis). European University Center for Peace Studies (EPU) Stadtschlaining, Austria.
- Maroleng, C. 2003. *Prospects for political transition in Zimbabwe*, 1-9. African security analysis programme closed round table report, 14 May 2003, Institute for Security Studies, Pretoria, South Africa.
- Masaka, D. 2013. Pitting market economy against planned economy: A false dichotomy in Zimbabwe (1980-2011). *Journal of Black Studies*, Vol. 44, No.3: 314–329. Available from <http://jbs.sagepub.com/content/44/3/314>. (Accessed: 13 March 2013).
- Mashingaidze, T.M. 2006. The Zimbabwean entrapment: An analysis of the nexus between domestic and foreign policies in a “collapsing” militant state, 1990s-2006. *Alternatives: Turkish Journal of International Relations*, Vol. 5, No.4:57-76. Available from <http://www.alternativesjournal.net/volume5/number4/terence.pdf>. (Accessed: 02 January 2010).
- Masunungure, E.V. and Badza, S. 2010. The internationalisation of the Zimbabwe Crisis: Multiple actors, competing interests. *Journal of Developing Societies*, Vol. 26, No.2: 207–231. <http://jds.sagepub.com/content/26/2/207>. (Accessed: 02 April 2, 2014).
- Masunungure, E.V. and Shumba, J.M. 2012. Introduction. In Masunungure, E.V. and Shumba, J.M. (Eds.), *Zimbabwe: Mired in Transition*, xi-xxx. Harare: Weaver Press.

- Mathie, A. and Camozzi, A. 2005. *Qualitative research for tobacco control: A how-to introductory manual for researchers and development practitioners*. Ottawa: IDRC Books.
- Mawere, M. 2011. *Moral degeneration in contemporary Zimbabwean business practices*. Bamenda: Laanga.
- Maxwell, A.M., Enslin, P. and Maxwell, T. 2004. Educating for peace in the midst of violence: A South African experience. *Journal of Peace Education*, Vol. 1, No.1: 103-121. Available from <http://dx.doi.org/10.1080/1740020032000178339>. (Accessed: 07 March 2012).
- May, A. 2008. *Teaching peace, transforming conflict? Exploring participants' perceptions of the impact of informal peace education in Uganda*. Leiden: African Studies Center.
- Mayton, D.M. 2009. *Non-violence and peace psychology*. London: Springer.
- McCormack, L. 2010. *Primary and vicarious post-traumatic growth following genocide, war and humanitarian emergencies: An interpretative phenomenological analysis* (Unpublished doctor of philosophy dissertation). University of Nottingham, Nottingham, the United Kingdom.
- McCoy, J.L. and Marion, A. 2012. *Fast facts for curriculum development in nursing: How to develop and evaluate educational programmes in a nutshell*. Secaucus: Springer Company.
- McFarland, M.L. 2009. Broadening horizons: Is there a place for peace education in the American legal system and more specifically in family law? *Journal of Peace Education and Social Justice*, Vol. 3, No.1: 99-111. Available from <http://www.infactispax.org/journal/>. (Accessed: 20 May 2012).

McGlynn, C. 2004. Education for peace in integrated schools: A priority for Northern Ireland? *Child Care in Practice*, Vol. 10, No.2: 85-94. Available from <http://dx.doi.org/10.1080/13575270410001693312>. (Accessed: 5 June 2012).

McGlynn, C. 2007. Rhetoric and reality: Are integrated schools in Northern Ireland really making a difference? *Irish Educational Studies*, Vol. 26, No.3: 271-287. Available from <http://dx.doi.org/10.1080/03323310701491547>. (Accessed: 17 February 2012).

McGlynn, C. 2008. Leading integrated schools: A study of the multicultural perspectives of Northern Irish Principals. *Journal of Peace Education*, Vol. 5, No.1: 3-16. Available from <http://dx.doi.org/10.1080/17400200701859254>. (Accessed: 17 February 2012).

McGlynn, C. 2009. Integrating education: Parekhian multiculturalism and good practice. *Intercultural Education*, Vol. 20, No.4: 299-310. Available from <http://dx.doi.org/10.1080/14675980903351938>. (Accessed: 17 February 2012).

Mehta, V. 2014. *Can 21st do it? End violence, wars and inequality for lasting peace*, 1-19. Paper presented at the 8th International Conference on Peace and Nonviolent Action (ICPNA) from the 5th to the 7th of January 2014, Anuvibha Jaipur Kendra, Jaipur, India.

Miall, H. 2004. Conflict transformation: A multi-dimensional task. *Berghof Research Center for Constructive Conflict Management*. Available from <http://www.berghof-handbook.net>. (Accessed: 20 July 2012).

- Miller, C.E. 2005. *A glossary of terms and concepts in peace and conflict studies*. Addis Ababa: University for Peace Africa Programme.
- Miller, V. and Ramos, A.M. 2000. Transformative teacher education for a culture of peace. *Education and Society*, Vol. 18, No.1: 5-24. Available from <http://www.ingentaconnect.com/content/jnp/es/2000/00000018/00000001/art00002>. (Accessed: 19 November 2011).
- Millhouse, H. 2009. The place of peace. *Peace Prints: South Asian Journal of Peace building*, Vol. 2, No. 1: 1-8. Available from <http://www.wiscomp.org/peaceprints.htm>. (Accessed: 20 May 2012).
- Mills, G. 2011. *Politics and economics in Zimbabwe – War by other means? Finding a way out of the crisis*, 1-55. Available from [http://www.thebrenthurstfoundation.org/Files/Brenthurst Commissioned Reports/BD1103 Politics-and-economics-in-Zimbabwe.pdf](http://www.thebrenthurstfoundation.org/Files/Brenthurst%20Commissioned%20Reports/BD1103_Politics-and-economics-in-Zimbabwe.pdf). (Accessed: 03 December 2012).
- Minachi, S. 2011. *The telling of peace education narratives of educators in the context of the Israeli-Palestinian conflict* (Unpublished doctoral dissertation). University of British Columbia, Vancouver, Canada.
- Mirra, C. 2008. Countering militarism through peace education. *Encyclopedia of Peace Education*, 1-4. Available from <http://www.tc.edu.centers/epe/>. (Accessed: 20 May 2011).
- Mische, P. and Harris, I.M. 2008. Environmental peacemaking, peacekeeping and peace building. *Encyclopedia of Peace Education*, 1-9. Available from <http://www.tc.edu.centers/epe/>. (Accessed: 20 October 2012).

- Mishra, L. 2011. Pre-service teacher training for peace education. *International Journal of Peace and Development Studies*, Vol. 2, No.7: 203-210. Available from <http://www.academicjournals.org/IJPDS>. (Accessed: 2 January 2012).
- Mitchell, A. 2010. Peace beyond process? *Journal of International Studies*, Vol. 36, No. 3: 641–664. Available from <http://mil.sagepub.com/content/38/3/641.full.pdf>. (Accessed: 20 August 2011).
- Mlambo, A.S. 2013. From education and health for all by 2000 to the collapse of the social services in Zimbabwe, 1980-2008. *Journal of Developing Societies*, Vol. 29, No.4: 355-378. Available from <http://jds.sagepub.com/content/29/4/355>. (Accessed: 13 March 2014).
- Mlambo, A.S. and Raftopoulos, B. 2010. *The regional dimension of Zimbabwe's multi-layered crisis: An analysis*, 1-13. Paper presented at the Election processes, liberation movements and democratic change in Africa Conference, 8-11 April 2010, Maputo, Mozambique.
- Montgomery, A. and McGlynn, C. 2009. New peace, new teachers: Student teachers' perspectives of diversity and community relations in Northern Ireland. *Teaching and Teacher Education*, Vol. 25: 391–399. Available from <http://dx.doi.org/10.1016/j.tate.2008.11.002>. (Accessed: 17 February 2012).
- Morgan, A.L. 2011. *Investigating our experience in the world: A Primer on qualitative inquiry*. Knoxville: University of Tennessee Press.

- Morrison, M.L., Austad, C.S. and Cota, K. 2010. Help increase the peace: A youth-focused programme in peace education. *Journal of Peace Education*, Vol. 8, No.2: 177-191. Available from <http://dx.doi.org/10.1080/17400201.2011.589251>. (Accessed: 23 February 2012).
- Moser, C. and Shrader, E. 1999. *A conceptual framework for violence reduction*. Washington DC: World Bank.
- Moss, T. 2007. Zimbabwe's meltdown: Anatomy of peacetime economic collapse. *The Fletcher Forum of World Affairs*, Vol. 31, No.2: 133-148. Available from <http://dl.tufts.edu/catalog/tufts:UP149.001.00064.00012>. (Accessed: 14 April 2011).
- Moyo, D. 2012. Mediating crisis: Realigning media policy and deployment propaganda in Zimbabwe, 2000-2008. In Chiumbu, S. and Musemwa, M. (Eds.), *Crisis! what crisis? The multiple dimensions of the Zimbabwean crisis*, 176-198. Cape Town: Human Sciences Research Council Press.
- Muldoon, O.T. 2004. Children of the troubles: The impact of political violence in Northern Ireland. *Journal of Social Issues*, Vol. 60, No.3: 453-468. Available from <http://www2.ul.ie/pdf/10036202.pdf>. (Accessed: 19 February 2012).
- Muller, F. 2012. Making contact: Generating interethnic contact for multicultural integration and tolerance in Amsterdam. *Race Ethnicity and Education*, Vol. 15, No.3: 425-440. Available from <http://dx.doi.org/10.1080/13613324.2011.585341>. (Accessed: 31 July 2012).

- Munter, J., McKinley, L. and Sarabia, K. 2012. Classroom of hope: The voice of one courageous teacher on the US–Mexico border. *Journal of Peace Education*, Vol. 9, No.1: 49-64. Available from <http://dx.doi.org/10.1080/17400201.2012.657616>. (Accessed: 15 February 2013).
- Murithi, T. 2006. African approaches to building peace and social solidarity. *African Journal on Conflict Resolution*, Vol.6, No.2: 9-33. Available from <http://www.africabib.org/rec.php?RID=30567286X>. (Accessed: 14 June 2012).
- Murithi, T. 2008. *Ethics of peace building*. Edinburg: Edinburg University Press.
- Murray, G. 2009. Narrative inquiry. In Heigham, J. and Croker, R.A. (Eds.), *Qualitative research in applied linguistics: A practical introduction*, 45-65. London: Palgrave Macmillian.
- Musemwa, M. 2010: From 'Sunshine City' to a landscape disaster: The politics of water, sanitation and disease in Harare, Zimbabwe, 1980-2009. *Journal of Developing Societies*, Vol. 26, No.167: 165-206. Available from <http://intl-jds.sagepub.com/content/26/2/165.full.pdf+html>. (Accessed: 16 August 2011).
- Mutasa, D.E., Nyota, S. and Mapara, J. 2008. Ngano: Teaching environmental education using Shona folktale. *The Journal of Pan African Studies*, Vol. 2, No.3: 33-54. Available from <http://www.jpanafrican.com/docs/vol2no3/NganoTeachingEnvironmentalEducation.pdf>. (Accessed: 20 August 2011).

- Mutisi, M. 2011. Beyond the signature: Appraisal of the Zimbabwe global political agreement (GPA) and Implications for Intervention. *African Center for the Constructive Resolution of Disputes*, Issue 004:1-7. Available from <http://www.africaportal.org/dspace/articles/beyond-signature-appraisal-zimbabwe-global-political-agreement-gpa-and-implications>. (Accessed: 16 August 2011).
- Mvutungayi, T. 2010. *China in Zimbabwe: Exploring the political and economic impacts of Chinese engagement in the Zimbabwean crises* (Unpublished Master of Arts thesis). University of Witwatersrand, Johannesburg, South Africa.
- Myers, P. and Barnes, J. 2005. Qualitative research methods in sure start local programme evaluations: An Introduction. *National Evaluation of Sure Start Institute for the Study of Children, Families and Social Issues*: 1-53. Available from <http://www.ness.bbk.ac.uk/support/GuidanceReports/documents/859.pdf>. (Accessed: 27 May 2013).
- Najjuma, R. 2011. *Peace education in the context of post-conflict formal schooling: The effectiveness of the revitalising education participation and learning in conflict affected areas - peace education programme in Northern Uganda* (Unpublished doctoral dissertation). University of Birmingham, United Kingdom.
- Nasser, I. and Abu-Nimer, M. 2012. Perceptions of forgiveness among Palestinian teachers in Israel. *Journal of Peace Education*, Vol. 9, No.1: 1-15. Available from <http://dx.doi.org/10.1080/17400201.2011.614568>. (Accessed: 31 July 2012).

- National Report on the status of education in Zimbabwe*, 1-26. Available from http://www.ibe.unesco.org/National_Reports/ICE_2008/zimbabwe_NR08.pdf. (Accessed: 15 May 2012).
- Navarro-Castro, L. and Nario-Galace, J. 2008. *Peace education: A pathway to a culture of peace* (2nd edn.). Quezon City: Center for Peace education.
- Navarro-Castro, L. and Nario-Galace, J. 2010. *Peace education: A pathway to a culture of peace* (2nd edn.). Quezon City: Center for Peace education.
- Ncube, C. 2013. The 2013 Elections in Zimbabwe: End of an era for human rights discourse. *Africa Spectrum*, Vol. 48, No.3: 99-110. Available from <http://d-nbiinfo/1045939137/34>. (Accessed: 13 March 2014).
- Ndlovu-Gatsheni, S.J. 2012. *Elections in Zimbabwe: A recipe for tension or a remedy for reconciliation?* Pretoria: Institute for Justice and Reconciliation.
- Ndura, E. 2007. *Exploring educators' perceptions of the role of education in peace building in the African great lakes region*, 1-41. Paper presented at the annual meeting of AERA, 9-13 April 2007, Chicago, the United States of America.
- Ndura-Ouedraogo, E. 2009. The role of education in peace building in the Great Lakes Region: Educators' perspectives. *Journal of Peace Education*, Vol. 6, No.1: 37-49. <http://dx.doi.org/10.1080/17400200802655130>. (Accessed: 27 February 2012).
- Neuman, W.L. 2000. *Social research methods: Qualitative and quantitative approaches* (4th edn.). Needham Heights: Allyn and Bacon.

- Nicolaides, D. 2012. *Analysing worldviews, attitudes and opinions of Greek Cypriot primary school children*, 1-18. Available from [http://www.academia.edu/2093949/Analyzing Worldviews Attitudes and Opinions of Greek Cypriot Primary School Children](http://www.academia.edu/2093949/Analyzing_Worldviews_Attitudes_and_Opinions_of_Greek_Cypriot_Primary_School_Children). (Accessed: 14 January 2013).
- Niens, U. and Cairns, E. 2005. Conflict, contact and education in Northern Ireland. *Theory into Practice*, Vol. 44, No.4: 337-344. Available from http://dx.doi.org/10.1207/s15430421tip4404_7. (Accessed: 16 February 2012).
- Njoroge, G.K. 2007. The reconstruction of the teacher's psyche in Rwanda: The theory and practice of peace education at Kigali Institute of Education. In Bekerman, Z. and McGlynn, C. (Eds.), *Addressing ethnic conflict through peace education*, 215-229. New York: Palgrave MacMillan.
- Nolas, S.M. 2011. Pragmatics of pluralistic qualitative research. In Frost, N. (Ed.), *Qualitative research methods in psychology*, 121-145. Berkshire: Open University Press.
- Nyazema, N.Z. 2010. The Zimbabwean crisis and the provision of social services: Health and education. *Journal of Developing Societies*, Vol. 26, No.2: 233-261. Available from <http://jds.sagepub.com/content/26/2/233>. (Accessed: 13 March 2014).
- Oancea, A. and David B. (2009). Philosophy of education in the UK: The historical and contemporary tradition. *Oxford Review of Education*, Vol. 35, No.5, 553-568. Available from <http://dx.doi.org/10.1080/03054980903216291>. (Accessed: 21 May 2014).

- Okoro, K.N. 2010. African traditional education: A viable alternative for peace building process in modern Africa. *Journal of Alternative Perspectives in the Social Sciences*, Vol. 2, No. 1: 136-159. Available from <http://www.japss.org/>. (Accessed: 13 June 2011).
- Onwuegbuzie, A.J., Leech, N.L. and Collins, K.M.T. 2010. Innovative data collection strategies in qualitative research. *The Qualitative Report*, Vol. 15, No.3: 696-726. Available from <http://www.nova.edu/ssss/QR/QR15-3/onwuegbuzie.pdf>. (Accessed: 02 December 2013).
- Oord, L.V. 2008. After culture: Intergroup encounters in education. *Journal of Research in International Education*, Vol. 7, No.2: 131-147. Available from <http://jri.sagepub.com/content/7/2/131>. (Accessed: 18 June 2012).
- Orb, A., Eisenhauer, L. and Wynaden, D. 2000. Ethics in qualitative research. *Journal of Nursing Scholarship*, Vol. 33, No.1: 93-96. Available from <http://www.columbia.edu/~mvp19/RMC/M5/QualEthics.pdf>. (Accessed: 26 June 2013).
- Orjuela, C. 2003. Building peace in Sri Lanka: A role of civil society? *Journal of Peace Research*, Vol. 40, No.2: 95–212. Available from <http://jpr.sagepub.com/content/40/2/195>. (Accessed: 17 October 2011).
- Osler, A. and Zhu, J. 2011. Narratives in teaching and research for justice and human rights. *Education, Citizenship and Social Justice*, Vol. 6, No.3: 223–235. Available from <http://esj.sagepub.com/content/6/3/223>. (Accessed: 29 March 2012).
- Ostby, G. and Urdal, H. 2010. *Education and civil conflict: A Review of the quantitative, empirical literature*, 1-39. Available from <http://unesdoc.unesco.org/images/0019/001907/190777e.pdf>. (Accessed: 29 October 2011).

- Ozcelik, S. 2006. Theories, practices, and research in conflict resolution and low-intensity conflicts: The Kurdish conflict in Turkey. *The Journal of Conflict Studies*, 133-153. Available from <http://journals.hil.unb.ca/index.php/JCS/article/view/4515>. (Accessed: 02 August 2012).
- Ozturk, E. 2003. *An assessment of high school biology curriculum implementation* (Unpublished Doctor of Philosophy dissertation). Middle East Technical University, Ankara, Turkey.
- Paffenholz, T. 2002. *Strengthening peace constituencies*, 1-36. Available from <http://www.giz.de/Themen/en/dokumente/en-peace-constituencies.pdf>. (Accessed: 10 June 2010).
- Page, J.S. 2004. Peace education: Exploring some philosophical foundations. *International Review of Education*, Vol. 50, No.1: 3-15. Available from <http://eprints.qut.edu.au/archive/00003650>. (Accessed: 19 July 2012).
- Page, J.S. 2008. *Peace Education: Exploring ethical and philosophical foundations*. Charlottesville: Information Age Publishing.
- Page, J.S. 2008. Philosophy of peace education. *Encyclopedia of Peace Education*, 1-4. Available on <http://www.tc.edu/centers/epe/>. (Accessed: 03 November 2011).
- Paluck, E.L. and Green, D.P. 2009. Prejudice reduction: What works? A review and assessment of research and practice. *The Annual Review of Psychology*, Vol. 60: 339-367. Available from www.annualreviews.org. (Accessed: 21 February 2012).

- Pandey, S. 2011. *Professionalisation of teacher education in India: A critique of teacher education curriculum reforms and its effectiveness*, 1-13. Available from <http://www.icsei.net/icsei2011/Full%20Papers/0007.pdf>. (Accessed: 13 October 2011).
- Panigrahi, L.K. 2007. *New directions in education*. Chandigarh: Global Media.
- Park, L. 2010. Opening the black box: Reconsidering needs theory through psychoanalysis and critical theory. *International Journal of Peace Studies*, Vol. 15, No.1: 1-27. Available from http://www.gmu.edu/programs/icar/ijps/vol15_1/PARK15n1-IJPS.pdf. (Accessed: 17 February 2012).
- Parlevliet, M. 2009. *Rethinking conflict transformation from a human rights perspective*. Berlin: Berghof Research Center for Constructive Conflict Management.
- Paul, S.V. 2010. Peace education in elementary teacher education in Tamilnadu. In Carter, C.C. and Kumar, R. (Eds.), *Peace philosophy in action*, 141-159. Basingstoke: Palgrave Macmillan.
- Peck, C. 1998. *Sustainable peace: The role of the UN and regional organisations in preventing conflict*. Lanham: Rowman and Littlefield Publishers.
- Penner, J.L. and McClement, S.E. 2008. Using phenomenology to examine the experiences of family caregivers of patients with advanced head and neck cancer: Reflections of a novice researcher. *International Journal of Qualitative Methods* 2008, Vol. 7, No.2: 92-101. Available from <http://ejournals.library.ualberta.ca/index.php/IJQM/article/view/1344>. (Accessed: 08 November 2013).

- Pettigrew, T.F. 1998. Intergroup contact theory. *Annual Review Psychology*, Vol. 49: 65-85. Available from <http://www.annualreviews.org/doi/pdf/10.1146/annurev.psych.49.1.65>. (Accessed: 28 February 2012).
- Pettigrew, T.F. and Tropp, L.R. 2008. How does intergroup contact reduce prejudice? Meta- analytic tests of three mediators. *European Journal of Social Psychology*, Vol. 38: 922-934. Available from www.interscience.wiley.com. (Accessed: 24 July 2012).
- Pickens, W.J. 2010. *Critical incidents in law enforcement: A phenomenological analysis of coping with traumatic stress* (Unpublished doctor of philosophy dissertation). Argosy University, Seattle, the United States of America.
- Ploch, L. 2011. Zimbabwe: *The transitional government and implications for U.S policy*. Congressional research service report, 1-31. Available from <http://www.fas.org/sgp/crs/raw/RL34509.pdf>. (Accessed: 18 September 2012).
- Plonski, S. 2005. Developing agency through peace building in the midst of intractable conflict: The case of Israel and Palestine. *Compare*, Vol. 35, No. 4: 393–409. Available from <http://www.tandfonline.com/doi/pdf/10.1080/03057920500331454>. (Accessed: 15 February 2013).
- Polat, N. 2010. Peace as war. *Alternatives*, Vol. 35: 317–345 available from <http://alt.sagepub.com/content/35/4/317.full.pdf+html>. (Accessed: 7 October 2014).

- Polkinghorne, D.E. 2005. Language and meaning: Data collection in qualitative research. *Journal of Counseling Psychology*, Vol. 52, No. 2: 137–145. Available from <http://csuphd.pbworks.com/w/file/etch/47745393/PolkinghorneLanguage%2520and%2520Meaning%2520data%2520collection%2520in%2520qr.pdf>. (Accessed: 15 June 2013).
- Prasad, S.N. 2008. Access to peace education. *Encyclopedia of Peace Education*. Available from <http://www.tc.edu/centers/epe/>. (Accessed: 20 January 2011).
- Quimby, E. 2011. *Doing qualitative community research: Lessons for faculty, students and community*. UAE: Bentham Science Publishers.
- Quinn, J.M., Mason, D. and Gurses, M. 2007. Sustaining the peace: Determinants of civil war recurrence. *International Interactions*, Vol. 33: 167-193. Available from <http://www.tandfonline.com/doi/pdf/10.1080/03050620701277673>. (Accessed: 13 March 2014).
- Rabenstein-Michel, I. 2003. Peace education in France: Visions and experiences. In Wintersteiner, W., Spajic-Vrkas, V. and Teutsch, R. (Eds.), *Peace education in Europe*, 238-261. New York.
- Raftopoulos, B. 2003. The state in crisis: Authoritarianism, nationalism, selective citizenship and distortions of democracy in Zimbabwe. In Hammar, A., Raftopoulos, B. and Jensen, S. (Eds.), *Zimbabwe's unfinished business: Rethinking land, state and nation in the context of crisis*, 217-241. Harare: Weaver Press.

- Raftopoulos, B. 2009. The crisis in Zimbabwe, 1998-2008. In Raftopoulos, B. and Mlambo, A. (Eds.), *Becoming Zimbabwe: A history from pre-colonial period to 2008*, 201-232. Harare: Weaver.
- Raftopoulos, B. and Compagnon, D. 2004. Indigenisation, the state bourgeoisie and neo-authoritarian politics. In Darnoff, S. and Laakso, L. (Eds.) *Twenty years of independence in Zimbabwe: From liberation to authoritarianism*, 15-34. Gordonsville: Palgrave MacMillan.
- Raftopoulos, B. and Mlambo, A. 2009. The hard road to becoming national. In Raftopoulos, B. and Mlambo, A. (Eds.), *Becoming Zimbabwe: A history from pre-colonial period to 2008*, xvii-xxxiv. Harare: Weaver.
- Rallis, S.F. and Rossman, G.B. 2009. Ethics and trustworthiness. In Heigham, J. and Croker, R.A. (Eds.), *Qualitative research in applied linguistics: A practical introduction*, 263-287. London: Palgrave Macmillan.
- Rao, V.K. 2009. *Teacher education*. New Delhi: APH Publishing Corporation.
- Ray, G.L. and Mondal, S. 2011. *Research methods in social sciences and extension education*. New Delhi: Kalyani Publishers.
- Rayle, J. 2010. Peace education: A systematic framework. In Fitz-Gibbon, A. (Ed.), *Positive peace: Reflections on peace education, non-violence and social change*, 59-65. Amsterdam: Rodopi.
- Reardon, B. 1988. *Educating for global responsibility: Teacher designed curricula for peace education*. New York: Teachers College Press.
- Reardon, B. 1995. *Educating for human dignity: Learning about rights and responsibilities* Philadelphia: University of Pennsylvania Press.

- Reardon, B. and Cabezudo, A. 2002. *Learning to abolish war*. New York: Hague Appeal for Peace.
- Reardon, B.A. 1988. *Comprehensive peace education: Educating for global responsibility*. New York: Teachers College Press.
- Reardon, B.A. 1999. Educating the educators: The preparation of teachers for a culture of peace. *Peace Education Miniprints*, No.99: 1-24. Available from <http://files.eric.ed.gov/fulltext/ED432527.pdf>. (Accessed: 22 June 2011).
- Reardon, B.A. 2001. *Education for a culture of peace in a gender perspective*. Paris: UNESCO Publications.
- Reardon, B.A. 2009. *Excerpts from human rights learning: Pedagogies and politics of peace*, 1-11. Presented as the annual "Leccion Magistral" sponsored by the UNESCO Chair for Education for a Culture of Peace, 15 April 2009, University of Puerto Rico, United States of America.
- Reardon, B.A. and Cabezudo, A. 2011. *Learning to abolish war: Teaching a culture of peace, Book 1*. New York: The Teachers College, Columbia University.
- Redwood, S. 2008. Ethics and reflexivity in practitioner enquiry: Three detectives and other stories. In Less, J. and Freshwater, D. (Eds.), *Practitioner-based research: Power, discourse and transformation*, 115-142. London: Karnac Books.

- Reimers, F.M and Chung, C. K. 2010. Education for human rights in times of peace and conflict. *Development*, Vol.53, No.4: 504-510. Available from <http://www.palgrave-journals.com/development/journal/v53/n4/pdf/dev201082a.pdf>. (Accessed: 18 June 2012).
- Richards, K. 2009. Interviews. In Heigham, J. and Croker, R.A. (Eds.), *Qualitative research in applied linguistics: A practical introduction*, 182-199. London: Palgrave Macmillan.
- Richardson, C.J. 2013. Zimbabwe: Why is one of the world's least-free economies growing so fast? *Policy Analysis*, No.722: 1-20. Available from <http://object.cato.org/sites/cato.org/files/pubs/pdf/pa722.pdf>. (Accessed: 22 March 2014).
- Richmond, O. P. 2007. Critical agendas for peace: The missing link in the study of international relations. *Alternatives: Global, Local, Political*, Vol.32, No.2: 247-274. Available from <http://alt.sagepub.com/content/32/2/247>. (Accessed: 19 May 2011).
- Ricigliano, R. 2003. Networks of effective action: Implementing an integrated approach to peace building. *Security Dialogue*, Vol. 34, No.4: 445–462. Available from <http://sdi.sagepub.com/content/34/4/445.full.pdf>. (Accessed: 12 May 2011).
- Riek, B, Gaertner, S.L, Dovidio, J.F, Brewer, M.B, Mania, E.W and Lamoreaux, M.J. (Eds.), *The social psychology of intergroup reconciliation*, 255-274. Oxford: Oxford University Press.

- Rivera, J.D. 2004. Assessing the basis for a culture of peace in contemporary societies. *Journal of Peace Research*, Vol. 41, No.5: 531-548. Available from http://web.pdx.edu/~abyron/peace_ed/Wk4/culture1.pdf. (Accessed: 22 June 2011).
- Ropers, N. 2002. *Peace building, crisis prevention and conflict management: Technical cooperation in the context of crises, conflicts and disasters*, 1-82. Available from <http://www2.gtz.de/dokumente/bib/02-5164.pdf>. (Accessed: 10 June 2010).
- Rosen, Y. 2009. Transformation of central and peripheral beliefs in the eyes of the “other”: Challenges for peace education. *Journal of Transformative Education*, Vol. 7, No.2: 134-145. Available from <http://jtd.sagepub.com/content/7/2/134>. (Accessed: 21 May 2011).
- Rosen, Y. and Salomon, G. 2011. Durability of peace education effects in the shadow of conflict. *Social Psychology Education*, Vol. 14: 135-147. Available from <http://link.springer.com/content/pdf/10.1007%2Fs11218-010-9134-y.pdf>. (Accessed: 20 May 2012).
- Rosenberg, E. 2009. *Teacher education workbook for environment and sustainability*. Grahamstown: Share-Net.
- Rosenfeld, P., Culbertson, A.L. and Magnusson, P. 1992. *Human needs: A literature review and cognitive life span model*, 1-23. Available from <http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA250073>. (Accessed: 09 January 2013).
- Ross, K. 2005. *Towards ‘PEACEWRITLARGE’? Use of evaluation in assessing the impact of Israeli/Palestinian peace education* (Unpublished master’s thesis). Tufts University, Somerville, United States of America.

- Rossman, G.B. and Rallis, S.F. 2003. *Learning in the field: An introduction to qualitative research* (2nd edn.). Thousand Oaks: Sage Publications.
- Rothman, J. and Olson, M.L. 2001. From interests to Identities: Towards a new emphasis in interactive conflict resolution. *Journal of Peace Research*, Vol. 38, No.3: 289–305. Available from Available from <http://www.jstor.org/stable/425002>. (Accessed: 07 November 2012).
- Ruesch, M. 2011. *A peaceful net? Intergroup contact and communicative conflict resolution of the Israel-Palestine conflict on Facebook*, 1-19. Available from <http://www2.lse.ac.uk/media@lse/study/pdf/Michelle-Ruesch-CCConference-forLSE-final.pdf>. (Accessed: 09 November 2012).
- Ruona, W.E.A. 2005. Analysing qualitative data. In Swanson, R.A. and Holton, E.E.F. (Eds.), *Research in organisations: Foundations and methods of inquiry*, 223-263. Williston: Berrett-Koehler Publishers.
- Rydgren, J. and Sofi, D. 2011. Interethnic relations in Northern Iraq: Brokerage, social capital and the potential for reconciliation. *International Sociology*, Vol. 26, No.1: 25-49. Available from <http://people.su.se/~rydgr/Interethnic%20relations.pdf>. (Accessed: 12 January 2013).
- Sachikonye, L. M. 2012. *Zimbabwe's lost decade: politics, development and society*. Harare: Weaver Press.
- Sachikonye, L. 2011. *When state turns on its citizens: 60 years of institutionalised violence in Zimbabwe*. Sunnyside: Jacana Media.

Sachikonye, L., Chawatama, S., Mangongera, C., Musekiwa, N., and Ndoro, C. 2007. *Consolidating governance in Southern Africa: Zimbabwe*. Johannesburg: EISA.

Salomon, G. 2002. The nature of peace education: Not all programmes are equal. In Salomon, G. and Nevo, B. (Eds.), *Peace education: The Concepts, principles and practices around the world*, 3-15. New York: Lawrence Erlbaum.

Salomon, G. 2004. Does peace education make a difference in the context of an intractable conflict? *Peace and Conflict: Journal of Peace Psychology*, Vol. 10, No. 3: 257-274. Available from http://www.tandfonline.com/doi/abs/10.1207/s15327949pac1003_3#UgEIbl053IU. (Accessed: 20 January 2010).

Salomon, G. 2008. Peace education: Its nature, nurture and the challenges it faces. In de Rivera, J. (Ed.), *Handbook on building cultures of peace*, 105-121. New York: Springer.

Salomon, G. 2011. Four major challenges facing peace education in regions of intractable conflict. *Peace and Conflict: Journal of Peace Psychology*, Vol. 17, No.1: 46-59. Available from <http://www.tandfonline.com/doi/pdf/10.1080/10781919.2010.495001#Ug9PTpLWVpo>. (Accessed: 13 October 2012).

Salomon, G. and Nevo, B. 2001. The dilemmas of peace education in intractable conflicts. *Palestine-Israel Journal*, Vol. 8, No.3: 64-77. Available from <http://aleph.nli.org.il/nnl/rmb01/98/77/30/00/RMB01.000379877.html>. (Accessed: 13 October 2011).

- Sampson, C. and Lederach, J.P. (Eds.), 2000. *From the Group-up: Mennonite contributions to international peace building*. Oxford and New York: Oxford University Press.
- Santhirasegaram, S. 2008. *Peace and economic growth in developing countries: Pooled data cross-country empirical study*, 807-814. Paper presented at the International Conference on Applied Economics, 15 to 17 May 2008, Kastoria, Greece.
- Sauvé, L. and Orellana, I. 2004. Environmental education: A contribution to the emergence of a culture of peace. In Wenden, A.L. (Ed.) *Educating for a culture of social and ecological peace*, 99-122. New York: State University of New York Press.
- Savir, U. 2008. *Peace first: A new model to end war*. San Francisco: Berret-Koehler Publishers.
- Scherling, J. 2009. International humanitarian law and human rights education: An exploration of differences and complementarity. *Journal of Peace Education and Social Justice*, Vol. 3, No.1: 64-79. Available from <http://www.infactispax.org/journal/>. (Accessed: 07 November 2011).
- Schimmel, N. 2009. Towards a sustainable and holistic model of peace education: A critique of conventional modes of peace education through dialogue in Israel. *Journal of Peace Education*, Vol. 6, No.1: 51-68. Available from <http://dx.doi.org/10.1080/17400200802658365>. (Accessed: 19 June 2012).

- Schirch, L. 2008. Strategic peace building – State of the field. *Peace Prints: South Asian Journal of Peace building*, Vol. 1, No.1: 1-17. Available from http://www.wiscomp.org/pp-v1/Lisa_Schirch.pdf. (Accessed: 23 June 2011).
- Schlee, B. 2011. *Economic crisis and political apathy in Zimbabwe: The impotent society*, 1-23. Available from <https://sites.google.com/site/marcusesociety/publications>. (Accessed: 14 April 2011).
- Schweisfurth, M. 2006. Global and cross-national influences in post-genocide Rwanda. *Oxford Review of Education*, Vol. 32, No.5: 697-707. Available from <http://dx.doi.org/10.1080/03054980600976510>. (Accessed: 29 July 2013).
- Scott, G. and Garner, R. 2013. *Doing qualitative research: Designs, methods and techniques*. Boston: Pearson Education.
- Seamon, D. 2000. A way of seeing people and place: Phenomenology in environment-behaviour research. In Wapner, S., Demick, J., Yamamoto, T. and Minami, H. (Eds.), *Theoretical perspectives in environment-behavior research*, 157-178. New York: Plenum.
- Seidman, I. 2005. *Interviewing as qualitative research: A guide for researchers in education and social sciences*. New York: Teachers College Press.
- Seitz, K. 2004. *Education and conflict: The role of education in the creation, prevention and resolution of societal crises – Consequences for development cooperation*. Available from <http://www.gtz.de>. (Accessed: 20 June 2011).

- Selassie, B. 2001. *Peace, conflict and development*, 1-9. Paper presented at the Conference on Sustainable Development, Governance and Globalisation: An African forum on strategic thinking and acting towards the Earth Summit 2002 and beyond, 17th-20th September, Nairobi, Kenya.
- Selby, D. 2000. A Darker shade of green: The importance of ecological thinking in global education and school reform. *Theory into Practice*, Vol. 39, No.2: 88-96. Available from <http://www.jstor.org/stable/1477282>. (Accessed: 19 October 2011).
- Shale, V. 2006. *Operation Murambatsvina: The dynamics and escalation of Zimbabwean intra-state conflict*, 107-125. Available from <http://www.ajol.info/index.php/ajcr/article/view/39406/30325>. (Accessed: 17 October 2010).
- Shaw, G. 2008. *Peace education in Central and East Africa*, 1-59. Regional conference report on peace education in eastern and central Africa: The state of the art, lessons and possibilities, 2nd -3rd December 2008, Safari Park Hotel, Nairobi, Kenya.
- Sheffield, E.C., Medina, Y. and Cornelius-White, J. 2011. Emotion, reflection, and activism: Educating for peace in and for democracy. *Journal of Peace Education and Social Justice*, Vol. 5, No. 2: 198-215. Available from <http://www.infactispax.org/journal/>. (Accessed: 04 November 2011).
- Shenton, A.K. 2004. Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information*, Vol. 22: 63–75. Available from http://www.angelfire.com/theforce/shu_cohort_viii/images/Trustworthypaper.pdf. (Accessed: 07 June 2013).

- Shinebourne, P. 2011. Interpretive phenomenological analysis. In Finlay, L. (Ed.), *Phenomenology for therapists: Research the lived world*, 139-149. Hoboken: Wiley.
- Shizha, E. and Kariwo, M.T. 2011. *Education and development in Zimbabwe: A social, political and economic analysis*. Boston: Sense Publishers.
- Short, J.D. 2011. Educating for a culture of peace: A synthesis of contemporary development in peace education theory and the drive for its application across the educational sphere. *Law Touyou*, Vol. 54, No.3: 21-54. Available from http://www.rieti.go.jp/users/nagaoka-sadao/publications_nagaoka_sadao_rieti_en.pdf. (Accessed: 10 December 2011).
- Shosha, G.A. 2012. Employment of Colaizzi's strategy in descriptive phenomenology: A reflection of a researcher. *European Scientific Journal*, Vol. 8, No.27: 31-43). Available from <http://eujournal.org/index.php/esj/article/view/588/657>. (Accessed: 08 November 2013).
- Shumba, J.M. and Jahed, M. 2012. Fiscal space challenges, policy options and Zimbabwe's economic recovery. In Masunungure, E.V. and Shumba, J.M. (Eds.), *Zimbabwe: Mired in transition*, 155-173. Harare: Weaver Press.
- Silva-Leander, S. 2008. On the danger and necessity of democratisation: Trade-offs between short-term stability in post-genocide Rwanda. *Third World Quarterly*, Vol.29, No.8: 1601-1620. Available from <http://www.tandfonline.com/doi/pdf/10.1080/01436590802528754>. (Accessed: 28 May 2014).

- Sims, B.M., Masamvu, S. and Mirell, H. 2010. *Restrictive measures and Zimbabwe: Political implications, economic impact and a way forward*, 1-67. Available from [http://www.academia.edu/1861567/Restrictive Measures and Zimbabwe Political Implications Economic Impact and a Way Forward](http://www.academia.edu/1861567/Restrictive_Measures_and_Zimbabwe_Political_Implications_Economic_Impact_and_a_Way_Forward). (Accessed: 11 April 2011).
- Sinclair, M. 2008. Learning to live together. *Encyclopedia of Peace Education*, 1-14. Available from <http://www.tc.edu/centers/epe/>. (Accessed: 20 June 2011).
- Singh, K. 2013. Peace education. *International Journal of Education for Peace and Development*, Vol. 1, No.1: 7-12. Available from <http://www.renupublishers.com/images/article/14029455422.pdf>. Accessed: 04 November 2014).
- Singh, S. 2009. Education for peace: Kaleidoscope musings. *Peace Prints: South Asian Journal of Peace building*, Vol. 2, No. 1: 1-24. Available from <http://www.wiscomp.org/peaceprints.htm>. (Accessed: 20 October 2011).
- Smith, R. and McCully, A. 2013. Organisational self-evaluation and teacher education for community relations in a transforming society? *European Journal of Teacher Education*, 1-27. Available from <http://org/10.1080/02619768.2012.7577302>. (Accessed: 29 July 2013).
- Smith, R. and Neill, J. 2005. Examining the possibilities of school transformation for peace in Northern Ireland from a narrative perspective. *Journal of Transformative Education*. Vol. 3, No 1: 6-32. Available from <http://jtd.sagepub.com/content/3/1/6>. (Accessed: 21 My 2011).

- Snape D. and Spencer, L. 2003. The foundations of qualitative research. In Ritchie, J. and Lewis, J. (Eds.), *Qualitative research practice: A guide for social science researchers and students*, 1–23. London: Sage Publications Ltd.
- Solimano, A. 2000. *Essays on peace development: The case of Colombia and the international experience*. Washington D.C: World Bank.
- Sommerfelt, O.H. and Vambheim, V. 2008. The dream of good: A peace education project exploring the potential to education for peace at an individual level. *Journal of Peace Education*, Vol. 5, No.1: 79-95. Available from <http://dx.doi.org/10.1080/17400200701859445>. (Accessed: 20 February 2012).
- Sommers, M. 2001. *Peace education and refugee youth*, 1-49. Paper prepared for presentation at a UNHCR workshop on 'Refugee Education in Developing Countries: Policy and Practice, March 2001, Washington D.C, the United States of America.
- Sorum, R.A. 2011. *Children International summer villages – Peace education in a can? Allport's idea implemented in an educational context* (Unpublished master's thesis). University of Tromso, Norway.
- Spence, J. 1990. *Sri Lanka: History and the roots of conflict*. New York: Routledge.
- Sri-amnuay, A. 2011. *Developing a Model of peace education in the undergraduate teacher training process for early childhood education at Rajabhat Universities, Thailand* (Unpublished PhD dissertation). University of Northumbria, Newcastle, United Kingdom.

- Srinivasan, A. 2009. A survey of civil society peace education programmes in South Asia. *Educational Policy Research Series, Vol. I, No 2*: 1-74. Available from <http://www.prajnya.in/eprsl2.pdf>. (Accessed: 10 October 2011).
- Ssenkumba, M. 2010. *A Baseline survey report on school-based Peace Education and Guidance and Counseling in Secondary Schools in Northern Uganda*, 1-60. Available from <http://www.endchildsoldiering.org/documents/BaselineSurveyReport.pdf>. (Accessed: 29 August 2012).
- States in Transition Observatory, 2012. *Country brief: Zimbabwe*. Available from www.statesintransition.org. (Accessed: 20 January 2013).
- Staub, E. 2003. Notes on cultures of violence, cultures of caring and peace, and the fulfillment of basic human needs. *Political Psychology, Vol. 24, No.1*: 1-21. Available from <http://onlinelibrary.wiley.com/doi/10.1111/0162-895X.00314/pdf>. (Accessed: 06 December 2012).
- Staub, E. 2009. The origins of genocide and mass killing and their application to Rwanda. In Esses, V. and Vernon, R.A. (Eds.), *Explaining the breakdown of ethnic relations: Why neighbours kill*, 245-268. Hoboken: Wiley Blackwell.
- Stein, D. 2000. Teaching critical reflection. *Myths and Realities*, No.7: 1-4. Available from <http://files.eric.ed.gov/fulltext/ED445256.pdf>. (Accessed: 16 May 2014).

- Stokes, H. 2002. *Education for conflict-education for peace*, 1-17. Paper presented at the Annual Meeting of the Comparative and International Education Society, 6-9 March 2002, Orlando, the United States of America.
- Stomfay-Stintz, A.M. 2008. A history of peace education in the United States of America. *Encyclopedia of Peace Education*, 1-10. Available from <http://www.tc.edu.centers/epe/>. (Accessed: 10 May 2011).
- Suffla, S, Seedat, M and Karriem, A. 2010. Peace, its indices and implications for Sawaraj. *Social Change*, Vol.40, No.4: 439-457. Available from <http://sch.sagepub.com/content/40/4/439.full.pdf+html>. (Accessed: 14 August 2011).
- Synott, J. 2005. Peace education as an educational paradigm: Review of a changing field using an old measure. *Journal of Peace Education*, Vol .2, No.1: 3-16. Available from <http://dx.doi.org/10.1080/1740020052000341786>. (Accessed: 14 June 2011).
- Taylor, B., Sinha, G. and Ghoshal, T. 2006. *Research methodology: A guide for researchers in management and social sciences*. New Delhi: PHI Learning Private Limited.
- Templin, C. and Sun, J. 2011. A cultural approach to peace education. *In Factis Pax: Journal of Peace Education and Social Justice*, Vol. 5, No.3: 353-361. Available from <http://www.infactispax.org/volume5dot3/TemplinSun.pdf>. (Accessed: 04 November 2011).

- Tewksbury, R. 2009. Qualitative versus quantitative methods: Understanding why qualitative methods are superior for criminology and criminal justice. *Journal of Theoretical and Philosophical Criminology*, Vol. 1, No.1: 38-58. Available from http://jtpcrim.org/January_Articles/Qualitative_Vs_Quantitave_Richard_Tewksbury.pdf. (Accessed: 27 May 2013).
- Thapa, M., Dhungana, R.K., Mahalingam, B. and Conilleau, J. 2010. *Peace by piece: Mainstreaming peace education in South Asia. Learning and recommendations from Afghanistan, Nepal, Pakistan and Sri Lanka*, 1-38. Available from <http://www.peace-ed-campaign.org/newsblog/wp-content/uploads/2011/01/Peace-by-Piece-FINAL-PDF-1.pdf>. (Accessed: 10 May 2011).
- Thelin, B. 1991. Peace Education: A tentative introduction from a Swedish perspective. *Peace Education Reports*, No.2: 1-43. Available from <http://elib.uum.edu.my/kip/Record/ED351210>. (Accessed: 2 April 2012).
- Thelin, B. 1996. Early tendencies of peace education in Sweden. *Peabody Journal of Education*, Vol.17, No.3: 95-110. Available from www.jstor.org/stable/1492974?seq=#pag_scan_tab_content1. (Accessed: 03 April 2012).
- Thomas, D.R. 2006. A general inductive approach for analysing qualitative evaluation data. *American Journal of Evaluation*, Vol. 27, No.2: 237-246. Available from <http://aje.sagepub.com/content/27/2/237.full.pdf+html>. (Accessed: 16 June 2013).

- Tidwell, A. 2004. Conflict, Peace and education: A tangled web. *Conflict Resolution Quarterly*, Vol. 21, Issue 4: 463-470. Available from <http://onlinelibrary.wiley.com/doi/10.1002/crq.74/pdf>. (Accessed: 28 May 2012).
- Toh, S.H. 2002. Peace building and peace education. *Prospects*, Vol. 32, No.1: 87-93. Available from <http://link.springer.com/content/pdf/10.1023%2FA%3A1019704712232.pdf>. (Accessed: 16 October 2011).
- Toh, S.H. 2004. *Uprooting violence, cultivating peace: Education for an engaged spirituality*, 1-37. Professorial lecture delivered on 17 June 2005 at Griffith University, Nathan Campus, Brisbane, Australia.
- Toh, S.H. 2010. A report on the Peace Education Commission Programme, International Peace Research Association Conference 2010, Sydney, Australia. *Journal of Peace Education*, Vol. 7, No.2: 225-228. Available from <http://dx.doi.org/10.1080/17400201.2010.515063>. (Accessed: 20 July 2011).
- Toh, S.H. and Cawagas, V.F. 2010. Peace education, ESD and the Earth Charter: Interconnections and synergies. *Journal of Education for Sustainable Development*, Vol. 4, No.2: 167-180. Available from <http://jsd.sagepub.com/content/4/2/167>. (Accessed: 02 November 2010).
- Tomosvska, A. 2010. Contact as a tool for peace education? Reconsidering the contact hypothesis from children's perspectives. *Journal of Peace Education*, Vol. 7, No.2: 121-138. Available from <http://www.tandfonline.com/doi/pdf/10.1080/17400201.2010.498993>. (Accessed: 27 February 2012).

- Topping, D. and Evans, G. 2005. Public libraries in Belfast and the troubles, 1969-1994. *Library Management*, Vol. 26, Issue 6: 373-385. Available from <http://dx.doi.org/10.1108/01435120410609789>. (Accessed: 05 June 2012).
- Tropp, L. R. 2011. *A summary of research findings on the effects of intergroup contact. Testimony paper for the Minnesota Education Commission task force on integrative schools*, 1-9. Available from http://www.school-diversity.org/pdf/Tropp_Minnesota_testimony_12-20-11.pdf. (Accessed: 06 December 2012).
- Turay, T.M. and English, L.M. 2008. Toward a global culture of peace: A transformative model of peace education. *Journal of Transformative Education*, Vol. 6, No.4: 286-301. Available from <http://jtd.sagepub.com/content/6/4/286>. (Accessed: 05 January 2012).
- Turner, D.W. 2010. Qualitative interview design: A practical guide for novice investigators. *The Qualitative Report*, Vol. 15, No.3: 754-760. Available from <http://www.nova.edu/ssw/QR/QR15-3/qid.pdf>. (Accessed: 26 June 2013).
- Tyler, M.H.C., Bretherton, D., Halafoff, A. and Nietscke, Y. 2008. Developing a peace education curriculum for Vietnamese primary schools: A case study of participatory action research in cross-cultural design. *Journal of Research in International Education*, Vol. 7, No.3: 346–368. Available from <http://jri.sagepub.com/content/7/3/346>. (Accessed: 11 October 2011).
- Udayakumar, S.P. 2009. Peace education in India: A proposal. *Peace Prints: South Asian Journal of Peace Building*, Vol. 2, No.1: 1-6. Available from <http://www.wiscomp.org/peaceprints.htm>. (Accessed: 10 October 2011).

UNESCO, 2001. *The developments in education: The education system at the end of the 20th century 1990-2000*. Harare: UNESCO International Bureau of Education.

United Nations Children's Fund, 2000. *Defining quality in education*, UNICEF/PD/ED/00/02. New York: UNICEF.

United Nations Development Programme, 1997. *Human Development Report, 1997*, FF-1206. New York: United Nations Development Programme.

United Nations Development Programme, 2011. Disaster-conflict interface comparative experiences. *Bureau for Crisis Prevention and Recovery*, 1-72. Available from <http://www.undp.org/content/dam/undp/library/crisis%20prevention/DisasterConflict72p.pdf>. (Accessed: 30 November 2012).

United Nations Education, Scientific and Cultural Organisation, 1999. *Declaration and programme of action of a culture of peace*, A/RES/53/243. Paris: UNESCO.

United Nations Education, Scientific and Cultural Organisation, 2010. *World data on Education 2010/2011*, ERI-2011/WS/2 REV. Paris: UNESCO.

United Nations Education, Scientific and Cultural Organisation, 2008. *UNESCO's work on education for peace and non-violence: Building peace through education* ED2008/ws/38. Paris: UNESCO.

United Nations Education, Scientific and Cultural Organisation, 2005. *Peace education framework for teacher education*, IN/2005/ED/6. New Delhi: UNESCO.

United Nations Education, Scientific and Cultural Organisation, 2001. *Learning the way of peace: Teacher's guide to peace education*, 1-240. New Delhi: UNESCO.

United Nations Education, Scientific and Cultural Organisation, 2011. *Pre-service teacher training. Good policy and practice in HIV and AIDS and education*. Paris: UNESCO, ED-2011/WS/4 cld 4895.9.

University of Zimbabwe, 2012. *Handbook for quality assurance in associate teachers colleges*. Harare: Department of Information and Public Relations, University of Zimbabwe.

Upadhyay, P. 2010. *Education for peace: Utopia or reality*. Delhi: Kalpaz Publications.

Uvin, P. 1998. *Aiding violence: The development enterprise in Rwanda*. Bloomfield: Kumarian Press.

Vagas-Baron, E and Alarcon, H. B. 2005. From bullets to blackboards: Education for peace in Latin America and Asia. Washington, D.C: Inter-American Development Bank.

Van Willigen, N. and Kroezen, J. 2013. End of war. In Hwang, Y.J. and Cerna, L. (Eds.), *Global challenges: Peace and war*, 103-113. Glasgow: Martinus Nijhoff Publishers.

Vayrynen, T. 2001. *Culture and international conflict resolution: A critical analysis of the work of John Burton*. Manchester: Manchester University Press.

- Voorhees, R. 2006. *Canada college mission, vision and values*, 1-12. Available from <https://www.canadacollege.edu/inside/strategicplanning/docs/mission-vision-values-review.pdf>. (Accessed: 19 September 2014).
- Wagner, C. and Okeke, C. 2009. Quantitative or qualitative: Ontological and epistemological choices in research methods curricula. In Garner, M., Wagner, C. and Kawulich, B. (Eds.), *Teaching research methods in the Social Sciences*, 61-71. Burlington: Ashgate.
- Waldman, M. 2008. Community peace building in Afghanistan: The case for a national strategy. Oxfam Research Report, 1-35. Available from <http://www.oxfamamerica.org/static/oa3/files/community-peacebuilding-in-afghanistan.pdf>. (Accessed: 13 August 2011).
- Waldorf, S. 2007. *A case study of peace education in Iowa high schools and proposal for a new curriculum* (Unpublished master's thesis). European University Center for Peace Studies, Stadtschlaining/Burg, Austria.
- Wanat, C. L. 2008. Getting past the gatekeepers: Differences between access and cooperation in public school research. *Field Methods*, Vol. 20, No. 2: 191–208. Available from <http://www.brown.uk.com/teaching/HEST5001/wanat.pdf>. (Accessed: 28 June 2013).
- Weiner, B.J., Amick, H.R., Lund, J.L., Lee, S.Y.D. and Hoff, T.J. 2012. Use of qualitative methods in published health services and management research: A 10-year review. *Medical Care Research and Review*, Vol. 68, No.1: 3–33. Available from <http://mcr.sagepub.com/content/68/1/3>. (Accessed: 06 May 2013).

- Weinstein, H.M., Freedman, S.W. and Hughson, H. 2007. School voices: Challenges facing education systems after identity-based conflicts. *Education, Citizenship and Social Justice*, Vol. 2, No.1: 41-71. Available from <http://gse.berkeley.edu/sites/default/files/users/sarah-freedman/07ecsj.pdf>. (Accessed: 01 March 2012).
- Whitaker, P. 1998. *Curriculum considerations*. In Hicks, D. (Ed.), *Education for peace: Issues, principles and practice in the classroom*, 20-35. London: Methuen.
- Wiggins, J.L. 2011. The search for balance: Understanding and implementing yoga, peace, and democratic education. *Journal of Peace Education and Social Justice*, Vol. 5, No. 2: 216-234. Available from <http://www.infactispax.org/journal/>. (Accessed: 05 November 2011).
- Wiles, R., Crow, G., Heath, S. and Charles, V. 2008. The management of confidentiality and anonymity in social research. *International Journal of Social Research Methodology*, Vol. 11, No.5: 417-428. Available from <http://dx.doi.org/10.1080/13645570701622231>. (Accessed: 1 May 2013).
- Williamson, B. 2013. *The future of the curriculum: School knowledge in the digital age*. Cambridge: Massachusetts Institute of Technology.
- Willig, C. 2008. *Introducing qualitative research in psychology*. Berkshire: McGraw-Hill Professional Publishing.
- Wilson, W. and Daniel, Y. 2007. The Preparation of pre-service teachers for a culture of dignity and peace. *Journal of Peace Education and Social Justice*, Vol. 1, No.2: 81-119. Available from <http://www.infactispax.org/journal/>. (Accessed: 23 May 2011).

- World Bank, 2005. *Reshaping the future: Education and post-conflict reconstruction*. Washington, D.C: World Bank.
- World Food Programme, 2012. *Zimbabwe facts and figures*, 1-2. Available from www.wfp.org/sites/default/files/zim%20/fac. (Accessed: 12 January 2013).
- Yablon, Y.B. 2007. Contact intervention programmes for peace education and the reality of dynamic conflicts. *Teachers College Record*, Vol. 109, No.4: 991-1012. Available from <http://hufind.huji.ac.il/Record/HUJ001403037>. (Accessed: 13 February 2011).
- Yogev, E. and Michaeli, N. 2011. Teachers as society-involved "Organic Intellectuals": Training teachers in a political context. *Journal of Teacher Education*, Vol. 62, No.3: 312-324. Available from <http://jte.sagepub.com/content/62/3/312>. (Accessed: 13 December 2011).
- Young, E.E., Grant, P.A., Montbriand, C and Therriault, D.J. 2001. *Educating pre-service teachers: The state of affairs*. Naperville: The North Central Regional Educational Laboratory.
- Yusuf, H.O. 2011. The integration of peace education in reading comprehension Lessons in primary schools. *Journal of Language Teaching and Research*, Vol. 2, No.4: 823-831. Available from <http://dx.doi.org/10.4304/jltr>. (Accessed: 16 February 2012).
- Zasloff, B., Shapiro, A. and Coyne, H. 2009. *An education track for the Israeli-Palestinian Peace Process*. Washington D.C: Unite States Institute of Peace.

Zelizer, C. and Rubinstein, R. A. 2009. Introduction: Creating structure and capacity for peace. In Zelizer, C. and Rubinstein, R.A. (Eds.), *Building peace: Practical reflections from the field*, 1-15. Sterling: Kumarian Press.

Zembylas, M. 2011. Ethnic division in Cyprus and a policy initiative on promoting peaceful coexistence: toward an agonistic democracy for citizenship education. *Education, Citizenship and Social Justice*, Vol. 6, No.1: 53-67. Available from <http://esj.sagepub.com/content/6/1/53.full.pdf+html>. (Accessed: 10 January 2012).

Zembylas, M. and Bekerman, Z. 2012. Teachers' views about forgiveness in Israel and Cyprus: Mapping the prospects of forgiveness as an educational goal. *Educational Review*, Vol. 64, No.1: 99-114. Available from <http://dx.doi.org/10.1080/00131911.2011.578733>. (Accessed: 29 July 2013).

Zembylas, M. and Bekerman, Z. 2013. Peace education in the present: Dismantling and reconstructing some fundamental theoretical premises. *Journal of Peace Education*, Vol. 10, No.2: 197-214. Available from <http://doi.org/10.1080/17400201.2013.790253>. (Accessed: 01 November 2013).

Zembylas, M., Bekerman, Z., McGlynn, C. and Ferreira, A. 2009. Teachers' understanding of reconciliation and inclusion in mixed schools of four troubled societies. *Research in Comparative and International Education*, Vol. 4, No.4: 406-422. Available from <http://dx.doi.org/10.2304/rcie.2009.4.4.406>. (Accessed: 17 February 2012).

Zembylas, M., Charalambous, P. and Charalambous, C. 2011. Teachers' emerging stances and repertoires towards reconciliation: potential and challenges in Greek-Cypriot education. *Journal of Peace Education*, Vol. 8, No.1: 19-36. Available from <http://www.tandfonline.com/doi/pdf/10.1080/17400201.2011.553378>. (Accessed: 02 January 2012).

Zimbabwe Country Report, 2012. *Bertelsmann transformation project*, 1-33. Available from <http://www.btiproject.org/fileadmin/Inhalte/reports/2012/pdf/BTI%202012%20Zimbabwe.pdf>. (Accessed: 15 February 2013).

Zimbabwe Human Rights NGO Forum, 2012. *Politically motivated violence: A setback to democracy*, 1-14. Available from <http://www.hrforumzim.org/wp-content/uploads/2012/07/Dossier.pdf>. (Accessed: 20 December 2012).

Zimbabwe Institute Policy, 2011. Two years of political inclusivity in Zimbabwe? A review of the Global Political Agreement government. *Policy Brief* No. 2: 1-6 Available from http://www.zimbabweinstitute.net/File_Uploads/file/GPARReviewMarch2011.pdf. (Accessed: 20 December 2012).

Zvobgo, C.J.M. 2009. *History of Zimbabwe, 1890-2000 and Postscript, 2001-2008*. Newcastle: Cambridge Scholars Publishing.

Zwizwai, B. 2007. Deepening integration in SADC: Zimbabwe missing SADC macroeconomic targets. *Regional integration in Southern Africa*, Vol. 10: 1-122. Available from <http://library.fes.de/pdf-files/bueros/botswana/04930.pdf>. (Accessed: 11 April 2011).

Appendix A: Semi-structured interview schedule for college principals

Background information

1. (a) Academic qualifications
- (b) Professional qualifications
- (c) Teaching experience

Conceptualisations of peace and peace education

2. How would you define the following concepts?
 - (a) peace
 - (b) peace education
3. In your view, what do you think is a peace-promoting environment?

The teacher education curricula and peace education

4. (a) Is peace education being offered in the existing pre-service teacher education programmes in your college?
- (b) According to you, what is the importance of pre-service teacher education in promoting new programmes such as peace education?

Role of pre-service teachers in peace education initiatives

5. (a) In your experience, what do you think are the roles of college principals, lecturers and student teachers in the process of learning peace education concepts?
- (b) What support mechanisms do teachers need in order to be motivated to become peace educators?
- (c) What community projects and programmes do you think student teachers can undertake in order to promote peace?

Implementation of peace education in Zimbabwean pre-service teacher education

6. (a) Using your experience, can you explain whether it is important to introduce peace education in Zimbabwean pre- service teacher education?
- (b) What roles do you think policy-makers and programme-makers can play in designing and implementing peace education in Zimbabwean teachers colleges?
- (c) Can you suggest ways in which peace education can be implemented in Zimbabwean teachers colleges?

Peace Education goals and themes

7. (a) If you and your college were to develop a peace education curriculum, what would be your main goals?
- (b) Which themes would you like to be included in the peace education curriculum?

Importance of peace education to the Zimbabwean society

8. (a) How do you describe the situation of peace in Zimbabwe?
- (b) Is it possible to educate for peace in an environment where there is persistent conflicts?
- (c) What do you think is the importance of peace education to Zimbabwe as a country?
- (d) How should peace education programmes be designed in order to meet the Zimbabwean context?

Peace Education pedagogy

9. (a) What teaching strategies could be adopted to promote peace education in teachers colleges?
- (b) How can peace education be integrated in the teaching and learning process?

Challenges in implementing peace education in Zimbabwean pre-service teacher education

10. Can you describe local and national challenges that can inhibit the implementation of peace education programmes in Zimbabwean teachers colleges?

Possibilities for peace education in Zimbabwean teachers colleges

11. (a) How do you foresee the possibilities for introducing peace education in Zimbabwean teachers colleges?
- (b) What local and national issues can facilitate the introduction of peace education in Zimbabwean teachers colleges?
- (c) Is there any relevant additional information that you want to share?

Thank you.

Appendix B: Semi-structured interview schedule for principals lecturers

Background information

1.
 - (a) Academic qualifications
 - (b) Professional qualifications
 - (c) Teaching experience

Conceptualisations of peace and peace education

2. How would you define the following concepts?
 - (a) peace
 - (b) peace education
3. In your view, what do you think is a peace-promoting environment?

The teacher education curricula and peace education

4.
 - (a) Is peace education being offered in the existing pre-service teacher education programmes in your college?
 - (b) According to you, what is the importance of pre-service teacher education in promoting new programmes such as peace education?

Role of pre-service teachers in peace education initiatives

5.
 - (a) In your experience, what do you think are the roles of college principals, lecturers and student teachers in the process of learning peace education concepts?
 - (b) What support mechanisms do teachers need in order to be motivated to become peace educators?
 - (c) What community projects and programmes do you think student teachers can undertake in order to promote peace?

Implementation of peace education in Zimbabwean pre-service teacher education

6.
 - (a) Using your experience, can you explain whether it is important to introduce peace education in Zimbabwean pre- service teacher education?
 - (b) What roles do you think policy-makers and programme-makers can play in designing and implementing peace education in Zimbabwean teachers colleges?
 - (c) Can you suggest ways in which peace education can be implemented in Zimbabwean teachers colleges?

Peace Education goals and themes

7.
 - (a) If you and your college were to develop a peace education curriculum, what would be your main goals?
 - (b) Which themes would you like to be included in the peace education curriculum?

Importance of peace education to the Zimbabwean society

8.
 - (a) How do you describe the situation of peace in Zimbabwe?
 - (b) Is it possible to educate for peace in an environment where there is persistent conflicts?
 - (c) What do you think is the importance of peace education to Zimbabwe as a country?
 - (d) How should peace education programmes be designed in order to meet the Zimbabwean context?

Peace Education pedagogy

9.
 - (a) What teaching strategies could be adopted to promote peace education in teachers colleges?
 - (b) How can peace education be integrated in the teaching and learning process?

Challenges in implementing peace education in Zimbabwean pre-service teacher education

10. Can you describe local and national challenges that can inhibit the implementation of peace education programmes in Zimbabwean teachers colleges?

Possibilities for peace education in Zimbabwean teachers colleges

11.
 - (a) How do you foresee the possibilities for introducing peace education in Zimbabwean teachers colleges?
 - (b) What local and national issues can facilitate the introduction of peace education in Zimbabwean teachers colleges?
 - (c) Is there any relevant additional information that you want to share?

Thank you.

Appendix C: Focus group interview schedule for final year student teachers

Background information

1. (a) Type of pre-service teacher education programme
- (b) Main subjects done

Conceptualisations of peace and peace education

2. (a) When you enter your college premises, what features or aspects of peace can you easily identify?
- (b) Can you define a peace-promoting environment?
- (c) What does the concept peace mean to you?
- (d) What does the concept peace education mean to you?

The teacher education curricula and peace education

3. (a) To what extent are you involved (as students) in the development of courses or programmes in this college?
- (b) Is peace education being offered in this college?
- (c) Can you identify and describe programmes or courses in the existing curricula in your college that you think fall under the description of peace education?
- (d) According to you, what is the importance of pre-service teacher education in promoting new programmes such as peace education?

Role of pre-service teachers in peace education initiatives

4. What roles do you think student teachers should play in the designing and implementation of new educational programmes such as peace education?
5. What projects and programmes can teachers embark on in order to promote peace in schools and communities?

6. In your view, what do you think are the attributes of an effective peace educator?

Implementation of peace education in Zimbabwean pre-service teacher education

7. Why do you think it is important to implement peace education in Zimbabwean teachers colleges?

Peace Education goals and themes

8. If your college were to develop a peace education curriculum, what do you think should be its main goals?
9. (a) Which topics or themes would you like to be included in a peace education curriculum?
- (b) How should peace education be designed in order to meet the Zimbabwean context?

Importance of peace education to the Zimbabwean society

10. (a) What do you think is the importance of peace education to Zimbabwe as a country?
- (b) In what ways can peace education contribute to the creation of a more peaceful society in Zimbabwe?

Peace Education pedagogy

11. (a) What teaching strategies could be adopted to promote peace education in teachers colleges?
- (b) How can peace education be integrated in the teaching and learning process?

Challenges in implementing peace education in Zimbabwean pre-service teacher education

12. Can you describe local and national challenges that can inhibit the implementation of peace education programmes in Zimbabwean teachers colleges?

Possibilities for peace education in Zimbabwean teachers colleges

13. (a) How do you foresee the possibilities for introducing peace education in Zimbabwean teachers colleges?
- (b) What local and national issues can facilitate the introduction of peace education in Zimbabwean teachers colleges?
- (c) Is there any relevant additional information that you want to share?

Thank you.

Appendix D: Documentary analysis guide

Teachers College mission statement and vision

1. What values, skills, and outcomes are identified in the teachers college mission statement?
2. What values, skills, and outcomes are identified in the teachers college vision?
3. In what ways do the college mission statement and vision reflect peace and peace education?

College curriculum objectives

4. When was the curriculum developed?
5. What is the target group?
6. What are the aims and the objectives of the college curriculum?

College curriculum content

7. How is the teachers college curriculum organised?
8. What content is offered in the teachers college curriculum?
9. Are there elements of peace education in the college curriculum?

Pedagogical issues

10. What methods of teaching are suggested in the college curriculum?
11. Do the suggested teaching methods reflect approaches which involve and encourage active student participation?
12. How do these teaching methods facilitate peaceful teaching-learning environments?

Assessment procedures

12. How are students assessed in teachers colleges?
13. In what ways do these assessment procedures promote peace and peace education?

Appendix E: Ethical Approval



Research Ethics Clearance Certificate

This is to certify that the application for ethical clearance submitted by

Makoni R [42114500]

for a D Ed study entitled

**Peace Education in Zimbabwean Pre-service Teacher Education:
A Critical Reflection**

has met the ethical requirements as specified by the University of South Africa
College of Education Research Ethics Committee. This certificate is valid for two
years from the date of issue.



Prof CS le Roux
CEDU REC (Chairperson)
lrouxcs@unisa.ac.za

15 August 2013

Reference number: 2013 Aug/42114500/CSLR

**Appendix F: Application letter for permission to conduct the study in
Zimbabwean teachers colleges**

Africa University
Faculty of Education
P.O. Box 1320
Mutare
Zimbabwe
01 July 2013

The Permanent Secretary
Ministry of Higher and Tertiary Education
P. O. Box CY 7722
Causeway
Harare

Dear Sir

**RE: APPLICATION FOR PERMISSION TO CARRY OUT A STUDY IN
ZIMBABWEAN TEACHERS COLLEGES.**

The above subject refers.

I am applying for permission to carry out a research study in Zimbabwean Teachers Colleges (primary and secondary). I am a doctoral student in the College of Education at the University of South Africa. Currently I am employed as a lecturer of Philosophy of Education at Africa University.

Working under the supervision of Dr. H. Kriek and Professor L. Higgs in the Department of Educational Foundations, I am planning to conduct a qualitative study on the following topic: *Peace Education in Zimbabwean pre-service teacher education: A Critical Reflection.*

Purpose of the study

The main purpose of this study is to critically examine the challenges and possibilities of introducing peace education in Zimbabwean pre-service teacher education. The study is very useful because it will help in the development of peace education curricula, teaching manuals, textbooks and related resources needed in introducing peace education first in Zimbabwean pre-service teacher education programmes and secondly in primary and secondary schools in Zimbabwe.

Selection of participants and numbers involved

Purposive sampling techniques will be used to identify and select study participants basing on their experiences in teacher education as principals of teachers colleges, principal lecturers who are members of the college Academic Boards and final year student teachers with both theory and teaching practice experience. A total of forty-four participants will be selected including two college principals, two principal lecturers (one from each college) and forty final year student teachers. There will be equal gender representation in the sample.

Procedures

I am planning to conduct focus group interviews with enrolled final year student teachers and face-to-face semi-structured interviews with principal lecturers and the college principals. I intend to audio and video record the focus group and the individual interviews in order to have a detailed record which is useful in data analysis.

Ethical considerations

Ethical considerations including informed consent, equitable selection, privacy, voluntary participation, confidentiality and anonymity will be upheld in this study. The study data will be handled as confidentially as possible and will be used for the purposes of this study only. College or individual names of the participants will not be disclosed. This study is based on the principle of voluntary

participation and participants may withdraw from the study at any time and without penalty.

Hoping to get a favourable response from your good offices.

Yours faithfully,

A handwritten signature in blue ink, appearing to read 'Richard Makoni', with a horizontal line underneath.

Richard Makoni

Appendix G: Letter of permission to conduct the study

All official communications should
be addressed to
"The Secretary"

Telephone: 795891-5, 796441-9,
730055-9
Fax: 733070
Telegraphic address "EDUCATION"



Reference: E/7/6

SECRETARY FOR HIGHER AND TERTIARY
EDUCATION

P.O. Box CY 7732
Causeway

HARARE

3rd July 2013

Mr. R. Makoni
Africa University
Faculty of Education
P. O. Box 1320
Mutare

Dear Mr. R. Makoni

REQUEST FOR PERMISSION TO CARRY OUT RESEARCH ON "PEACE EDUCATION IN ZIMBABWEAN PRE-SERVICE TEACHER EDUCATION: A CRITICAL REFLECTION"

Reference is made to your letter, in which you request for permission to carry out an educational research on "*Peace Education in Zimbabwean Pre-Service Teacher Education: A Critical Reflection*".

Accordingly, be advised that the Head of Ministry has granted permission for you to carry out the research in *Primary and Secondary Teachers' Colleges in Zimbabwe*.

It is hoped that once completed your research will benefit the Ministry. Accordingly, it would be appreciated if you could supply the Office of the Permanent Secretary with a final copy of your study, as the findings would be relevant to the Ministry's strategic planning process.

MJ Chitapa
for: PERMANENT SECRETARY

Appendix H: Letter of invitation for college principals

Introduction

My name is Richard Makoni and I am a doctoral student in the College of Education at the University of South Africa (Unisa). I am working under the supervision of Dr. H. Kriek and Professor L. Higgs in the Department of Educational Foundations, and am planning to conduct a qualitative study on the above title, which I invite you to take part in. I would like final year student teachers, principal lecturers and principals from two teachers colleges to participate in this study. Forty student teachers (twenty from each college), two principal lecturers (one from each college) and one principal from each college will be selected as participants in this study.

You and your college are being invited if you are willing to participate in this study because you have the requisite characteristics and experience consistent with the initiation of educational programmes such as peace education in teachers colleges.

Purpose of the study

The main purpose of this study is to critically examine the challenges and possibilities of introducing peace education in Zimbabwean pre-service teacher education. The study is very useful because it will help in the development of peace education curricula, teaching manuals, textbooks and related resources needed in introducing peace education first in Zimbabwean pre-service teacher education programmes and secondly in primary and secondary schools in Zimbabwe.

Procedures

I am planning to conduct focus group interviews with enrolled final year student teachers and face-to-face semi-structured interviews with principal lecturers and the college principals. I intend to audio and video record the focus group and the

individual interviews in order to have a detailed record which is useful in data analysis.

Duration of study

I will collect data from two teachers colleges located in Mutare urban in Zimbabwe. Cognisant of logistical and financial implications of this exercise, I hope to finish data collection in one month following the colleges' calendar.

Risks or discomforts to participants

This is a non-experimental study and as such no risks or discomforts are expected.

Guarantee of anonymity/confidentiality

The study data will be handled as confidentially as possible and will be used for the purposes of this study only. College or individual names of the participants will not be disclosed. This study is based on the principle of voluntary participation and participants may withdraw from the study at any time and without penalty.

Selection of participants and numbers involved

Purposive sampling techniques will be used to identify and select study participants basing on their experiences in teacher education as principals of teachers colleges, principal lecturers who are members of the college Academic Boards and final year student teachers with both theory and teaching practice experience. A total of forty-four participants will be selected including two college principals, two principal lecturers (one from each college) and forty final year student teachers. There will be equal gender representation in the sample.

Benefits/compensation

While there will be no personal payment for your participation, the study affords you the opportunity to share relevant information on how peace education in

Zimbabwean pre-service teacher education can be used to address current challenges to positive peace in the country. The information generated from this study may provide a basis for the initiation of peace education in Zimbabwe which the researcher hopes will contribute to the development of a peace building infrastructure in teachers colleges, schools and communities.

Summary of findings/debriefing

On completion of the study and in consultation with my supervisors and the University (UNISA), a summary of the results will be communicated to you as participants. Please note that no names will be disclosed and related ethical procedures will be observed during this process.

If you have any pertinent questions about this research study and your rights as a participant, please contact the researcher using details below.

Please sign and date below if you wish to participate in this study.

Participant's Name *(please print)*

Date

Participant's Signature

Date

I have fully explained the procedures of this study to the persons named above.

Researcher Obtaining Consent

Date

Contact details of researcher

Richard Makoni
Africa University
Faculty of Education
P. O. Box 1320
Mutare
Zimbabwe

Mobile: +263773768918,

Email: makonir@africau.edu or rmmmakoni@gmail.com

Appendix I: Consent Form

Introduction

My name is Richard Makoni and I am a doctoral student in the College of Education at the University of South Africa. Working under the supervision of Dr. H. Kriek and Professor L. Higgs in the Department of Educational Foundations, I am planning to conduct a qualitative study on the above title, which I invite you to take part in. I would like final year student teachers, principal lecturers and principals from two teachers colleges to participate in this study. Forty student teachers (twenty from each college), two principal lecturers (one from each college) and one principal from each college will be selected as participants in this study.

Invitation

You are invited to participate in this study because you have the requisite characteristics and experience consistent with the initiation of educational programmes such as peace education in teachers colleges. The main purpose of this study is to investigate the challenges and possibilities of introducing peace education in Zimbabwean pre-service teacher education. This will help in the formulation of peace education curricula, materials and related resources needed in introducing peace education first in Zimbabwean pre-service teacher education programmes and secondly in primary and secondary schools in Zimbabwe.

Procedures

I am planning to conduct focus group discussions with final year student teachers and face-to-face semi-structured interviews with principal lecturers and the college principals. I intend to audio and video record the focus group interviews and the individual interviews. As a participant, you will be asked to take part in the focus group discussions or an interview that will last approximately two hours.

Risks or discomforts to participants

This is a non-experimental study and as such minimum risks or discomforts are expected.

Guarantee of anonymity/confidentiality

The study data will be handled as confidentially as possible and will be used for the purposes of this study only. College or individual names of the participants will not be disclosed. This study is based on the principle of voluntary participation and participants may withdraw from the study at any time and without penalty.

Selection of participants and numbers involved

Participants in this study will be purposively selected basing on their experiences in teacher education as principals of teachers colleges, principal lecturers who are members of the college Academic Boards and final year student teachers with both theory and teaching practice experience. A total of forty four participants will be selected including two college principals, two principal lecturers (one from each college) and forty final year student teachers (twenty from each college). There will be equal gender representation in the sample.

Benefits/compensation

While there will be no personal payment for your participation, the study affords you the opportunity to share relevant information on how peace education in Zimbabwean pre-service teacher education can be used to address current challenges to positive peace in the country. The information generated from this study may provide a basis for the initiation of peace education in Zimbabwe which the researcher hopes will contribute to the development of a peace building infrastructure in teachers colleges, schools and communities.

Summary of findings/debriefing

On completion of the study and in consultation with my supervisors and the University (UNISA), a summary of the results will be communicated to you as participants. Please note that no names will be disclosed and related ethical procedures will be observed during this process.

If you have any pertinent questions about this research study and your rights as a participant, please contact the researcher using details below.

Thank you so much

Statement of Consent

I have read and understand the above information, agree to participate in the study described above and have retained a copy of this information-consent form.

Name of Participant (Print): _____

Signature of Participant: _____

Date: _____

Researcher commitment

I have fully explained the procedures of this study to the persons named above.

Researcher's Signature: _____

Date: _____

Contact details of researcher

Richard Makoni

Africa University

Faculty of Education

P. O. Box 1320

Mutare

Zimbabwe

Mobile: +263773768918,

Email: makonir@africau.edu or rmmmakoni@gmail.com

Appendix J: Example of an interview transcript with a college principal lecturer

In this interview, the symbols **RB** represent respondent B.

Interview Setting: The interview was conducted in the interviewee's office at 9:00 AM on 04 October, 2013.

(Start of Interview)

Researcher: Will you tell me about yourself in terms of your academic and professional qualifications and teaching experience?

RB: Well I have 'A' level as my highest academic qualification. But as for my professional qualifications I have a Master of Education degree in Curriculum Studies and a Bachelor of Education in Primary Education from the University of Zimbabwe. I also have a certificate in education and thus I started as a primary school teacher. On teaching experience; I have taught at almost all levels of education in Zimbabwe except maybe in early childhood education. I taught in the primary schools for about fourteen years. I also taught in a primary teacher training college and now am in a secondary teacher training college. I also taught at University level as a part-time lecturer and currently I am teaching at secondary level in our practicing school. I am a principal lecturer and have been assigned different posts of responsibility.

Researcher: How would you define peace?

RB: I will define peace simply as non-existence of conflicts. It means a situation where people are in harmony, where there is structural harmony. Peace might involve issues of conflict resolution. If you do not have structures for conflict resolution even in a family setup then you will not have peace.

Researcher: How would you define peace education?

RB: Unfortunately the concept of peace education is a concept that is not dealt with clearly or explicitly in education in Zimbabwe as a whole. In Zimbabwe we do not have peace education as a subject or as a contemporary issue that is

coming out. Generally, we don't have peace education in our education systems in this country. But to come to your question about the definition of peace education; I think that is education that would embrace issues like civic education where we teach students their civic rights, how to be integrated in society and how to be very useful in the society. It also embraces issues like conflict resolution. So peace education would be education that would teach our students how to maintain peace in different contexts they are living. It is an education that I view as very important. If we had peace education then we would not have a violent society where people think that if you beat up someone then you are putting them into line.

Researcher: In your view, what do you think is a peace-promoting environment?

RB: A peace-promoting environment is very difficult to define because it is non-existent in this world. Look at Cable News Network (CNN) and British Broadcasting Corporation (BBC) for example; if you observe and rate the content whether it is peaceful or violent you will find that most of the stuff you view there is non-peaceful. They are talking about wars in Iraq, Afghanistan and Syria and very little is said about peaceful activities. So basically I am saying a peace-promoting environment is non-existent but off course to some extent we can endeavour to create and maintain it. For example, where we have got a clear outline of means of communication to avoid conflict or reduce them. In a college like this one clear lines of communication and clear definitions of roles are important in creating a peace-promoting environment. Transparency and accountability are also important in a peace-promoting environment. So you can see why I am arguing that a peace-promoting environment is hard to achieve in this world. In this world we will not achieve or reach the levels required for a peace-promoting environment.

Researcher: Is peace education being offered in the existing pre-service teacher education programmes in your college?

RB: Like I said earlier own, this subject is quite new in this country and in this college we are not offering a subject known as peace education. But I don't want to deny that there are aspects of peace education in our curriculum. For instance

National and Strategic Studies is one area where some civic education is taught. But I need to stress that National and Strategic Studies is shrouded in controversy because there are issues of hegemony, power and politics which again affect peace. Besides National and Strategic Studies we also have areas like Family Health and Life Studies. This is an area that has aspects of peace where we are saying when students come into this college they have to be prepared in life skills. One skill they are taught is how to resolve conflicts and to be diplomatic. So I am saying there are aspects of peace education but we don't have it as an entity in this college.

Researcher: According to you, what is the importance of pre-service teacher education in promoting new programmes such as peace education?

RB: I personally believe that creating a professional in the name of a teacher is a journey and this journey usually begins with pre-service education. Pre-service teacher education is very important because it sets the foundation for this development I am talking about. So in this foundation I think we should lay the stones that will keep the house standing. If we miss the other stone in this foundation then we create the risk in having a crack somewhere in the house. By these stones I mean to say the subjects that we offer here are very important. So pre-service teacher education is very important because it helps in producing teachers who are versatile and with all the issues that surround teacher professionalism.

Researcher: In your experience, what do you think are the roles of college principals, lecturers and student teachers in the process of learning peace education concepts?

RB: Our role in this initiative is probably to reflect more on where exactly we should go as administrators, lecturers and student teachers. Once we have a vision then we can begin to talk about how we can create that vision and what action we can take to achieve that vision. So talking about peace education; it is something we don't have, one in teachers colleges directly and two in our societies. So I want to say everyone should have a vision to say we want to create a generation of peace-lovers and this should be included in the

curriculum. My argument is that we cannot give a role to someone when they do not know what should be achieved by playing that role.

Researcher: What support mechanisms do teachers need in order to be motivated to become peace educators?

RB: The first one is advocacy. Advocacy in the sense that we want advocacy in the area of peace education where we want to know in the first place what it is in order to create awareness. We also want to know its benefits and how it can be dealt with in the family, the school, college and the like. But institutionally we should have policies that support peace. We should have structures that support peace including the way we are going to communicate with each other and the way we are going to resolve our disputes. The other thing is infrastructure that promotes or supports peace education and inclusivity. I believe infrastructure is a very important mechanism for people to be peaceful.

Researcher: What community projects and programmes do you think student teachers can undertake in order to promote peace?

RB: It depends on whether we are offering peace education. So if at some point the college introduces peace education then students need to be practical, innovative and develop projects basing on the needs of their respective communities. Even income-generating projects such as poultry can be used to cultivate community peace.

Researcher: Using your experience, can you explain why it is important to introduce peace education in Zimbabwean pre- service teacher education?

RB: Peace education is very important to pre-service teachers because these are the people who are going to teach it in schools. Teachers should be able to create classrooms that are democratic, classrooms that imbibe issues of peace education. So if teachers are taught peace education in colleges then they will be able to implement it in schools.

Researcher: What roles do you think policy-makers and programme-makers can play in designing and implementing peace education in Zimbabwean teachers colleges?

RB: Policymakers are very important to any new developments because sometimes new developments have got to take place within the framework of certain policies and legal structures. When these frameworks are not there then implementation of new programmes may not succeed. Policymakers and programme-makers are the people whom I think should take the lead in coming up with policies that promote peace education. They should actually spearhead the introduction of peace education. The curriculum planners or programme planners could identify aspects of peace education that are already in the curriculum that need to be strengthened. But we really need to change the mentality of our policymakers in Zimbabwe so that they support these initiatives. I recommend a bottom-up approach.

Researcher: Can you suggest ways in which peace education can be implemented in Zimbabwean teachers colleges?

RB: If there is no direct policy then we can strengthen aspects of peace education that are already in our curriculum. The second option is to increase advocacy on issues of peace education. Like the example of HIV/AIDS; there was a lot of talk about it and it worked out and people have changed their behaviour. I don't have statistics but if you look at the death rates in the 1980s, the 1990s and now; I think there have been reductions and people are now aware of the effects of HIV/AIDS. So I am saying advocacy is very important for peace education. The other way which is the most ideal is to have peace education as a subject under contemporary studies.

Researcher: If you and your college were to develop a peace education curriculum, what would be your main goals?

RB: The first goal will be to imbibe the values of peace education. I think peace education is a philosophy and a way of life and its overall goal should be to enable students to embrace the peace values wherever they are. The second goal would be to enable students to embrace democratic values and issues of transparency and accountability.

Researcher: Which themes would you like to be included in the peace education curriculum?

RB: The goals I have alluded to above will help in shaping the content. But issues like conflict resolution, what is a conflict, human rights and the history of peace education should be part of the curriculum.

Researcher: How do you describe the situation of peace in Zimbabwe?

RB: Relatively Zimbabwe is a peace-loving country. There are several conflicts that have occurred on the political scene that could have resulted in war in other countries but that did not take place. I think it could be because of colonialism or the education that we have as we are counted as the most literate country in Africa. Sometimes we weigh what it gives if I engage in violence. So Zimbabwe is relatively a clam country. But on the other side there are some elements within the country that are very violent. There are those people who feel that if you don't follow their line of thinking then violence has to be used to whip you into line. We have seen incidences of violence in our elections and in 2008 it was a bit ugly. The current environment in Zimbabwe is also not encouraging because it muzzles freedom of expression and in the classrooms as teachers and lecturers we don't feel very safe.

Researcher: Is it possible to educate for peace in an environment where there is persistent conflicts?

RB: Yes it is possible because for us to have the peace we should have a starting point. If we use a bottom-up approach things will work out.

Researcher: What do you think is the importance of peace education to Zimbabwe as a country?

RB: It will obviously change the environment that we are operating in. The political, social and economic environment will change. Right now we are not having investment in this country because there is no peace. So I think peace education will improve the quality of life for most Zimbabweans.

Researcher: How should peace education programmes be designed in order to meet the Zimbabwean context?

RB: We should take cognisance of our culture and identify aspects of peace education that are in our culture. Lets identify things related to peace education that we already have because that will improve the buy-ins. So if you look at our

economy, let's identify institutions that promote peace. Basically the strategy I am suggesting is to look at what we already have and see how we can strengthen it in a way that promotes peace.

Researcher: What teaching strategies could be adopted to promote peace education in teachers colleges?

RB: Peace education requires the use of a variety of methods. There is also need to embrace information communication technologies which will introduce students to a variety of cultures. The other issue is to emphasise what I term the 21st century skills including the life skills to create, to problem-solve, to reflect, analyse, to innovate and work collaboratively and inculcate the issue of team spirit.

Researcher: How can peace education be integrated in the teaching and learning process?

RB: The main options will be to integrate it in the already existing subjects or to introduce it as a standalone subject.

Researcher: Can you describe local and national challenges that can inhibit the implementation of peace education programmes in Zimbabwean teachers colleges?

RB: I will begin with national where we are saying one of our main challenges is that most of our institutions of higher learning do not take issues of peace education seriously and this shows our national outlook. You find that as a college we are governed by the University of Zimbabwe as our certifying institution. So if the University of Zimbabwe does not take the issue of peace education seriously there is no way they would suggest that us as a college can introduce it as part of our studies. The other challenge is the unwillingness to talk about peace issues at the national level because some people feel that it will disturb their ulterior motives. Some of our leaders feel that if you enlighten people then they will not be easy to oppress. So there could be a problem in using the term peace education because some policymakers will argue that the name suggests that we are not peaceful people. At the local level the most destabilising issue is the lack of education on peace education. Some things you don't include

them in your daily menu because you don't know that they taste good. So as a college we are lacking education on peace education. Another challenge is that the teacher education time-table is already congested to accommodate new subjects.

Researcher: How do you foresee the possibilities for introducing peace education in Zimbabwean teachers colleges?

RB: The possibilities are there. We are the next generation of leaders and researches such as the one you are conducting are going to influence policy. We now have a generation of people who are not very grounded in the old school and who are progressive. This is something that is going to be debated in our parliament very soon. I see some light in the near future and the forces for peace education need to be very strong.

Researcher: What local and national issues can facilitate the introduction of peace education in Zimbabwean teachers colleges?

RB: Well, we got some structures already that are in place that are good for the implementation of peace education. For instance we do have contemporary studies in our college and there is a possibility that peace education can be part of it.

Researcher: Is there any relevant additional information that you want to share?

RB: As teachers colleges we really need to be at the forefront advocating for peace education. So we have the capacity as a teachers college to initiate the introduction of these programmes.

Researcher: Thank you so much for your time

RB: Thank you too for enlightening me on this peace education issue and being a curriculum person myself; sometimes it's necessary to be at the forefront pushing for these new ideas.

Duration of Interview: One hour forty minutes

Appendix K: Example of an interview transcript with a college principal

Interview Setting: The interview was conducted in the participant's office. The interview was conducted at 9:30 AM on 25 October, 2013.

(Start of Interview)

Researcher: Will you tell me about yourself in terms of your academic and professional qualifications and teaching experience?

RD: I hold a master's degree in Curriculum Studies and a Bachelor of Science Education. I also have a Certificate in Education. In terms of my teaching experience; I started my career as a secondary school science teacher and I have taught in a number of schools in Zimbabwe. I joined teacher education as a science lecturer in 1980 and rose through the ranks to senior and principal lecturer. I was in charge of Teaching Practice and Professional Development Studies and was promoted to Vice Principal and became Principal in this college in 2003. This college is one of the oldest in this country and has a student population of above 1500. We are offering two pre-service teacher training programmes; the three year programme for the post-O level group and the two year programme for the post-A level group. You may also want to know that currently I am a member of the SADC Committee which is spearheading online distance learning.

Researcher: How would you define peace?

RD: Peace to me means living in harmony with others even if they may not be of the same view with yours. I would go further to say that peace means everyone has the right to do whatever they want to do and to access whatever they wish. It means everyone must be able to accommodate the other. So peace involves attitudes.

Researcher: How would you define peace education?

RD: Peace education is making our people aware of the need to live in harmony with others. For example, in this college one of our values is that of tolerance. We believe that people are different and these differences must be respected.

Researcher: In your view, what do you think is a peace-promoting environment?

RD: A peace-promoting environment is one where everyone has access to education. For example, in this institution everyone including the so-called disabled people has access to education. Then another issue in a peace-promoting environment is that there should be tolerance and inclusivity. Where there are disagreements people must negotiate and come up with a common understanding. In this institution our philosophy is that *no one knows everything and no one knows nothing*. We work as a team. In a peace-promoting environment I believe I can express my views without fear of reprisals or anyone.

Researcher: Is peace education being offered in the existing pre-service teacher education programmes in your college?

RD: I do not think peace education is offered to the extent I would have wanted although I think it is covered in National and Strategic Studies (NSS) since they talk about values in that area. We believe that depending on the lecturer, peace can be taught through National and Strategic Studies. We also teach Professional Development Studies and we have in our programmes modules that talk about diversity. But right now we do not have a subject known as peace education in our curriculum. So I can say it is indirectly covered in NSS, Theory of Education and Professional Development Studies. But right now we do not have a subject identified as peace education in our curriculum.

Researcher: According to you, what is the importance of pre-service teacher education in promoting new programmes such as peace education?

RD: I think pre-service teacher education plays a key role because as you are aware teachers are role models and if they are equipped with this knowledge they will take it to schools. I believe that teacher educators are failing to realise the importance of teachers. Teachers in my view are opinion-makers in the community. If they are taught peace they are likely to reach out the young who are out there.

Researcher: In your experience, what do you think are the roles of college principals, lecturers and student teachers in the process of learning peace education concepts?

RD: I think the principal plays a key role. At the moment we are using our staff meetings, assemblies and other college gatherings to promote peace. Research by both students and staff can be influenced by the college administration to promote peace. Students also promote peace through their Student Representative Council activities and the various Christian union groups.

Researcher: What support mechanisms do teachers need in order to be motivated to become peace educators?

RD: The first one is that we have to review the curriculum to incorporate peace education. If these issues are talked about from pre-school it will help in promoting peace. Secondly, we need to capacitate teachers through workshops, seminars and so on. And our institutions of higher learning must offer more programmes in the area of peace. Professionals including principals and lecturers must model peaceful behaviour. Our local media too should be supportive of peace and not to always focus on the negatives. For example, the local media is always talking about violence and all sorts of anti-social things yet we should prioritise harmonious living.

Researcher: What community projects and programmes do you think student teachers can undertake in order to promote peace?

RD: Community participation is very important and our students are really involved in outreach programmes. We have been involved in tree planting. We are also working well with organisations for the vulnerable and disadvantaged. Our students are also involved with the Rotarian and LEO (Leadership, Experience and Opportunity) Clubs. So my point is that students should go out there in the communities to establish peace projects and clubs.

Researcher: Using your experience, can you explain why it is important to introduce peace education in Zimbabwean pre- service teacher education?

RD: Peace education is important basically in that teachers play a key role in promoting peace in schools. We need peace because we cannot develop as a nation without peace. We cannot reach our goals as a nation if there is no peace out there. Teachers must be equipped with skills to teach others peace.

Researcher: What roles do you think policy-makers and programme-makers can play in designing and implementing peace education in Zimbabwean teachers colleges?

RD: Our curriculum is jointly owned by the Ministry of Higher and Tertiary Education, Science and Technology Development and the University of Zimbabwe. So I think these policymakers and programme-makers create the necessary environment because it's pointless for you to try and promote peace but without their support.

Researcher: Can you suggest ways in which peace education can be implemented in Zimbabwean teachers colleges?

RD: The first step should be reviewing the curriculum especially the content of National and Strategic Studies so that it includes critical components of peace education. Secondly, let's review the assessment criterion especially on Teaching Practice so that marks are allocated towards peace development. The other issue is to develop modules on peace. Literature development is vital. Let's also utilise co-curricular activities to promote peace. Above all we should introduce a subject on peace from the pre-school.

Researcher: If you and your college were to develop a peace education curriculum, what would be your main goals?

RD: The first thing that I will be looking at in that programme in the end is to instill in the students a spirit of tolerance and respect for diversity. The second goal is to look at the importance of peace in economic and social development because we cannot develop as a country if we don't have peace. And also the third goal is the role of the individual person in peace. We need a programme that changes the person. Our teacher education curriculum places emphasis on whether a person has passed mathematics, Theory of Education and so on but is failing to instil in our students values that we expect in our communities. We can develop peace deliberately among students by teaching them correct habits. So peace education goals should focus on transforming the individual.

Researcher: Which themes would you like to be included in the peace education curriculum?

RD: In my view I will start with myself; what I am and what my responsibilities in the community I live in are. The first topic should be on personal development. Broadly then I will look at the role of peace education in economic and social development, the benefits of peaceful environments and the laws and regulations that need to be put in place to promote peace. So you can see I have started at a personal or micro level to a broader macro perspective.

Researcher: How do you describe the situation of peace in Zimbabwe?

RD: There is not much peace in Zimbabwe. Peace in this country has been politicised. Everything in this country is seen in the eyes of the politician. It's a case of peace as long as you do what the politicians want. There is too much politicisation of all our activities and as a result affecting peace. You cannot freely discuss a subject because you are afraid of who is listening; you feel you can be misquoted.

Researcher: Is it possible to educate for peace in an environment where there is persistent conflicts?

RD: At college level I think it is possible. But the only people who can be taught peace are the young; the old people in this country will not change. It will be difficult to educate people of our age because they are so entrenched that they will not change. So we need to concentrate on the young.

Researcher: What do you think is the importance of peace education to Zimbabwe as a country?

RD: Like I said earlier, we need peace to reach our goals as a nation. We need peace for national development

Researcher: How should peace education programmes be designed in order to meet the Zimbabwean context?

RD: We need a peace education programme that properly defines partyism, nationalism and patriotism because these are issues that are affecting peace in this country. We need social maturity and responsibility. We therefore need a programme that will change current mind sets in this country.

Researcher: What teaching strategies could be adopted to promote peace education in teachers colleges?

RD: I recommend case studies, group discussions and charting forums. Research should also be emphasised. My emphasis though is on participatory methodologies that will be used to change attitudes.

Researcher: How can peace education be integrated in the teaching and learning process?

RD: There are two ways of doing it. The first one is that we can integrate it in all subjects; whatever is taught should have a peace message. The second approach is to have a subject on peace and governance. But my suggestion is that all components of the curriculum must be used to promote peace.

Researcher: Can you describe local and national challenges that can inhibit the implementation of peace education programmes in Zimbabwean teachers colleges?

RD: The first one is the negative context I have referred to earlier on. Our politicians do not want you to talk about peace. Once you talk about peace and rights; it's political. The environment is not conducive to discuss peace freely. Number two; there is insufficient literature in the area of peace education in this country. Number three; lack of people who are trained in this area. All of us didn't have peace issues in our training programmes. Peace issues have been underplayed in this country. Another thing is that people in this country are more worried about bread and butter issues; people are worried about survival and other issues are just a luxury.

Researcher: How do you foresee the possibilities for introducing peace education in Zimbabwean teachers colleges?

RD: Very much so because more and more people are realising the need for peace. I am sure in the next five years peace education will be implemented in our colleges.

Researcher: Is there any relevant additional information that you want to share?

RD: What is critical is that all of us have a role in promoting peace. But let's not limit it to established institutions. The church and other social institutions must be included in order to reach out at most people. We must also start early in peace education, from pre-school. I also think that the young are the most critical and

not the old. We need to address the current environment through peace education.

Researcher: Thank you so much for your time

RD: Thank you too for sharing with us such an important topic.

Duration of Interview: One and half hours

Appendix L: Example of a focus group interview transcript with final student teachers

In this interview, the symbols **FG4** represent focus group interview 4

Interview Setting: The interview was conducted in the college Main Lecture Theatre. The interview was conducted at 1600hours on the 7th of October, 2013.

Number of Participants: 10 (including five females and five males).

(Start of Interview)

Researcher: Well ladies and gentlemen; before we begin this focus group interview, I would like to confirm that all of you have read and signed the informed consent form, that you understand that your participation in this study is entirely voluntary and that you may withdraw from the study at any time without penalty.

FG4: Yes we have read and now understand the purpose of the study. We have also signed the informed consent forms and you are free to check physically.

Researcher: Will you tell me about yourselves in terms of the type of pre-service teacher education programme you are pursuing in this college and your main academic subjects?

FG4: The group is pursuing a Diploma in Education (Primary) General and their main academic subjects included English, Social Studies, Mathematics, Art, Music, ChiShona, Science, Religious Studies, Home Economics and Physical Education.

Researcher: Can you define a peace-promoting environment?

FG4: I believe in a peace-promoting environment rules and regulations should be flexible. For example as adults in this institution we are supposed to be treated as such and air our views freely but this is not the case. In my view, a peace-promoting environment is one which is conducive for teaching and learning. It is also a flexible environment which promotes peace. A peace-promoting environment is a democratic environment. I want to add that it is an environment

which would allow for free expression without a feeling that you are going to be victimised.

Researcher: What does the concept peace mean to you?

FG4: There should be an element of freedom of expression, freedom of choice, belonging and feeling at home. Peace means there is calmness in the environment. Peace means unity among members of society. Peace also means freedom to do anything you want. In peace there is no intimidation. Peace to me means people feeling for each other. I think peace should be defined by the concerned people not outsiders. I want to say that peace is not universal because it depends on what makes people happy in a family, community or country.

Researcher: What does the concept peace education mean to you?

FG4: I think peace education is education where everyone is going to learn freely; where everyone is going to get all the facilities from the institution where he or she is going to learn. In peace education there is no incitement of others or provoking others that might lead to some violent acts. I also think peace education has to do with the rights of students and lecturers that will promote free or democratic learning. I think peace education is where someone learns and that person is willing to learn; there is no force.

Researcher: Is peace education being offered in this college?

FG4: Not yet because as we get into the college premises there are very stringent rules and the security guards have more power than us; so there is no peace education in this college. We don't have peace education here because while it is said our diploma is equivalent to first year university studies, but as compared to those students in universities, they are free to do whatever they want but here lectures are compulsory, our time-table is from 0800 am to 1700hours and even the dress code is prescribed by the college administrators. They even interfere with our Student Representative Council elections. We are adults but we are treated as first-year olds in this college. In our programme we don't have peace education and there is no subject with this name here. I would want to argue that to attain diplomas under harsh conditions is no peace

education at all. I beg to differ with my colleagues because while we don't have peace education as a subject, we have Health and Life Skills and National and Strategic Studies which have aspects of peace.

Researcher: Can you identify and describe programmes or courses in the existing curricula in your college that you think fall under the description of peace education?

FG4: National and Strategic Studies because its main focus is to promote patriotism and I feel this also promotes peace. If you are patriotic you will love your country and you would not want anything that will harm your country and in this way you maintain peace. The subject helps us to love one another and build our nation as one people. I disagree with this because in my view, National and Strategic Studies does not portray peace since it is a form of indoctrination. They are trying to put blinders on us and to deny us the opportunity to search for greener pastures. They want to indoctrinate so that you always say I love my country even if things are not well. Another subject that that can fall under peace education is Religious and Moral Education because it teaches tolerance and the need to love one another. In addition to the mentioned subjects I think Social Studies also talks about peace because it has important themes such as living together and human rights. I think Theory of Education is another peace subject especially through Sociology we study socialisation within the society which promotes peace. In music we have a topic on appreciation where we are taught to appreciate other people's music so the peace part is there. Even in singing it portrays that someone is happy and the peace element is there. I also think art has peace education because in this subject you really need an open mind. Another subject is Health and Life Skills because we are taught life-skills that will help us to leave in peace with others. This subject teaches us that for a peaceful environment to exist you need healthy people.

Researcher: According to you, what is the importance of pre-service teacher education in promoting new programmes such as peace education?

FG4: I think pre-service education is essential because it equips us with knowledge that we will take to our pupils in schools. So if we as teachers to be

learn about peace education at college; when we are now qualified we will be able to teach our pupils, other teachers, the community, parents and the whole nation about peace. A teacher is the one who is responsible for the production of a farmer, a doctor and everyone in the nation. So if peace education is taught to teachers then they will impart it to the nation through pupils in schools. I want to add that new policies are made at pre-service level and those undergoing training will broaden the scope of peace education by taking it down to schools. In the college for example we are taught about human rights and we are going to teach even parents. I want us to remember that teachers are the most respected people in the community.

Researcher: What roles do you think student teachers should play in the designing and implementation of new educational programmes such as peace education?

FG4: I think cascading the peace information to the schools and communities is one of the main roles the student teachers can play. As teachers we need to be good role-models of peaceful behaviour and conduct. Also as student teachers we should be spokespersons of peace.

Researcher: What projects and programmes can teachers embark on in order to promote peace in schools and communities?

FG4: I believe that for one to be peaceful it means they have to be financially stable. So to promote peace we should introduce income-generating projects such as poultry, piggery, market-gardening and herbal gardens. Sporting events involving both parents and students can also be useful. Teachers must form peace clubs and organise awareness campaigns in communities. I also think that workshops can be organised in schools and communities to educate people in peace.

Researcher: In your view, what do you think are the attributes of an effective peace educator?

FG4: I think an effective peace educator must be a good role model. He or she must be someone who is able to control emotions; be tolerant and patient. To me an effective peace educator is someone who is able to accommodate other

people and someone who promotes freedom. He or she should be someone who leads by example; is loving and caring. I think he is someone who is a good counsellor and is empathetic. Peace also requires a good listener.

Researcher: Why do you think it is important to implement peace education in Zimbabwean teachers colleges?

FG4: I believe development in the country can only take place in a peaceful environment. If you look at events in Syria and the Central African Republic for instance you can see that there is no development taking place there because people are always at loggerheads and fighting. Therefore, for development to take place peace is needed and teachers are important in teaching that peace. Teachers can easily fit into different societies and cultures and can successfully teach peace. I also believe that teachers are the backbone of the country and when we are posited in schools we will be able to teach peace in schools and communities.

Researcher: If your college were to develop a peace education curriculum, what do you think should be its main goals?

FG4: The main goal should be to promote unity among Zimbabweans. In this college the main goal will be to develop peace between students, lecturers and even non-teaching staff. Another goal should be to develop a peaceful teacher. To develop teachers who are tolerant is another goal. I think one of the goals will be to develop a teacher who is knowledgeable about peace issues in an institution or country.

Researcher: Which topics or themes would you like to be included in a peace education curriculum?

FG4: Maybe the first topic should be what is peace and then you go on to peace and education and how to instil peace in students so that they grow up peacefully. Advantages or benefits of peace should also be included. I suggest a topic on violence because you can use it to enlighten the learners on the importance of peace. There should be human rights in a peace education programme. I support the case for human rights because if we are to have peace in this country everyone must know his or her rights. Rules and regulations are

also important. I feel culture is essential. I would go for a topic which reads like this: Peace and ME, Peace and my Community and Peace and my Country. We also need to teach multiculturalism and non-violence .

Researcher: How should peace education be designed in order to meet the Zimbabwean context?

FG4: I think peace education for Zimbabwe should include our history so that when we will be building our peace we must trace it from our origins as a people and from what our ancestors termed peace. We should not copy from other countries because what they call peace may not be the same here. For example, in some countries ordinary people are allowed to carry guns and they say this is peace but in Zimbabwe this is illegal. Peace education in Zimbabwe should address constitutional issues so that people are aware of their rights and responsibilities. I think peace education should cater for all the languages used in this country.

Researcher: What do you think is the importance of peace education to Zimbabwe as a country?

FG4: It will promote peace in the country and unite the different people and cultures in Zimbabwe. I think peace education might help in reducing corruption in the country. Peace education will help in reducing cases of violence in the country. To me, peace education promotes development. It will promote issues of human rights.

Researcher: In what ways can peace education contribute to the creation of a more peaceful society in Zimbabwe?

FG4: It will promote coexistence among different cultures and people will be able to work and live together in harmony. I think it promotes tolerance which is necessary in a peaceful society. Peace education in Zimbabwe will put the nation on a mission to establish a peaceful environment.

Researcher: What teaching strategies could be adopted to promote peace education in teachers colleges?

FG4: I think participatory methods like what we are doing right now. We should emphasise discussion, brainstorming and discovery methods. Debates and

sporting activities can be used to teach peace in teachers colleges. You can use the media, newspapers, radio and television to promote peace at the local and national level.

Researcher: How can peace education be integrated in the teaching and learning process?

FG4: I think it will be best if peace education becomes part of the existing curriculum like when it is put in Social Studies or Family Health and Life Skills. Personally, I think peace education should be a standalone subject since we have said it has a number of topics and as such it should have its own time to be taught. I support the idea of having peace education as a standalone subject because we will be able to evaluate whether the pupils have mastered the concepts and evaluation will be difficult if peace education is bunched in other subjects. I feel that all subjects whether in a college, school or university must have a peace component and so I support integration. I agree because if it becomes a standalone subject it can easily be sidelined especially if it is not an examinable subject. For example, if you look at subjects that are not examined in the schools like Physical Education, Art and Music, you will find that teachers are not worried about them and they simply don't teach them. So integration will be the best approach.

Researcher: Can you describe local and national challenges that can inhibit the implementation of peace education programmes in Zimbabwean teachers colleges?

FG4: I think the fact that there are already too many subjects in the curriculum might affect the implementation of peace education in teachers colleges. At both the local and national level I think the lack of trained or qualified lecturers and specialists will be a big challenge. The issue of peace education can also be mistaken for something else by our political leaders who might resist its introduction. One of the challenges is that some of our leaders don't know what peace is and they have to be educated first. I also think the availability of resources including human and financial resources can affect the introduction of peace education in our colleges. Again at the local level autocratic leadership

can resist peace education. I support this point because peace education talks about human rights and some college administrators might not be comfortable with a subject that empowers students. My feeling is that those who don't want people to know their rights will always block this subject.

Researcher: How do you foresee the possibilities for introducing peace education in Zimbabwean teachers colleges?

FG4: Generations are changing and in the next twenty years I think peace education will have been introduced in our teachers colleges. I think there will always be a ten percent of people who will be against peace education but that will not stop its introduction. Personally I foresee great chances for peace education because we need coexistence, development and tolerance. If you look at our President; he is advocating for a peaceful nation and the introduction of peace education seems inevitable. Many people in this country are now aware of the need for peace.

Researcher: What local and national issues can facilitate the introduction of peace education in Zimbabwean teachers colleges?

FG4: If there is a coordinated plan in place at the national level for training the lecturers who will teach peace education then things will work out. All political parties in this country should support the call for peace education in colleges, universities, schools and communities. I also think that all our leaders should be trained in peace education. We need to continue to do research on the importance and impact of peace education. I feel that peace education can be successful if it is put in the constitution of Zimbabwe.

Researcher: Is there any relevant additional information that you want to share?

FG4: If this subject of peace is to be implemented in this college, then it has to be introduced to all people in the college including security guards, students, lecturers, administrators and other non-teaching staff. Everyone needs peace education in this college. Peace education should be introduced as an examinable subject in teachers colleges for it to be taken seriously.

Researcher: Thank you for your participation and wish you good luck in your final examinations. **FG4:** Thank you and good day. **Duration: 1 hour 30 minutes**

Appendix M: Example of a shortened version of the pre-service teacher education curriculum

The pre-service teacher education curriculum for college A

1. Aims

To:

- equip student teachers with skills, that enable them to apply theory into practice;
- develop competent and effective infant and junior primary teachers;
- produce an innovative and resourceful primary school teacher and
- equip student teachers with skills and knowledge in the design, development and utilisation of instructional media.

2. Objectives

For student teachers to be able to:

- interpret the school syllabi
- design, implement and evaluate schemes and lesson plans
- apply basic principles of reading, writing and numeracy acquisition
- use media in the preparation and delivery of instructional programmes
- use appropriate instruments to assess and evaluate children's learning and development

3. Areas of study and subjects offered

Area of Study	Subjects offered
1) Theory of Education and Early Childhood Development	(e) Psychology of Education (f) Philosophy of Education (g) Sociology of Education (h) Early Childhood Development
2) Professional Development Studies	(g) Professional Development Studies (h) National and Strategic Studies (i) Health and Life Skills

	(j) Information, Communication and Technology (k) Teaching Practice (l) Communication Skills
Academic and Practical Subjects	(k) Mathematics (l) Religious and Moral Education (m) Music (n) Art and Design (o) Physical Education (p) English (q) Social Studies (r) Chishona (s) Environmental Science (t) Home Economics (Fashion and Fabrics and Food and Nutrition)

4. Recommended teaching methods

- mass lectures
- drama
- role play
- simulations
- group discussions
- use of resource persons
- seminars
- workshops
- debates
- question and answer
- case studies
- field trips and educational tours
- games
- quiz

- e-learning
- poetry
- use of exhibitions and
- gallery visits and

5. Student assessment

(a) Formative assessment: coursework constituting thirty percent of the final grade. Pieces of work allocated to the students include written assignments and practical assignments.

(b) Summative assessment: Final examination constituting seventy percent of the student's final grade

(c) Criteria for passing

To pass a candidate must score an average of at least fifty percent in each of the assessed components (coursework and final examination).