Applying Intercultural/International Education Towards Creating Sustainable Peace in Sub-Saharan Africa

Bella Cheptoo Kimutai
Concordia University - Portland

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Applying Intercultural/International Education Towards Creating Sustainable Peace in Sub-Saharan Africa

Bella Cheptoo Kimutai

Concordia University Portland

Presented to
The Graduate Program in College of Theology, Arts & Sciences in Partial Fulfillment of M.A. in International Development and Service

Concordia University Portland

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Abstract

The aim of this thesis is to assess the benefits and progress that intercultural education would create towards peace building and reconciliation if applied in school curriculums in sub-Saharan Africa. With the support of published literature and in-depth research in three countries, this research will argue for interculturalism, through international and intercultural education, as a strategy for peaceful coexistence both in stable and unstable situations. The country case studies in this particular culminating project will be Kenya, Rwanda, and Nigeria. Particular emphasis and stress will be placed on the importance of intercultural education in schools and how it will help students to better understand cultural otherness and develop personal enrichment. This thesis will also highlight the role of educational opportunities in a time of globalization in molding interculturally competent leaders. A proposed application for a intercultural education curriculum guideline will be developed and applied to the Kenyan education system in the last chapter of the thesis.

Keywords: Interculturalism, intercultural education, peace strategy, cultural otherness, tolerance.
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**Introduction**

“Education is therefore an education in freedom—freedom from inherited biases and narrow feelings and sentiments, as well as freedom to explore other cultures and perspectives and make one’s own choices in full awareness of available and practicable alternatives.”

-Bhikhu Parekh-

While the phrase “international education” has been in existence for over a century (Walker, 2002), and the concept can even be traced as far back as Socrates, it has yet to acquire a consistent meaning. There is a lot of misinterpretation and confusion about the term ‘international education’ due to the term international. The term implies an action between two or more countries, or something ex-national. For this reason, international education’s efforts all aim at fostering an international orientation in knowledge and attitudes and seek “to build bridges between countries” (Kapoor, 2007). The purpose of international education should not merely to provide an education for internationally-mobile students in “international schools” (Walker, 2002); instead international education is an effort to address global and national needs, and should be available to a wider spectrum.

The ultimate goal of international education is to provide long-lasting solutions to the major problems we face in the world today. We live in an era of cultural diversity, with every individual being pluricultural in one way or another. Yet despite having this similarity, having peaceful and stable environments free from conflict has proven to be difficult to attain in many countries and communities. There are growing cases of inter-tribal or ethnic conflicts within countries, regional conflicts, and global conflicts such as terrorism due to the difference in cultural and religious practices, and the misunderstandings brought forth by them. International/Intercultural edu-
Intercultural education’s purpose therefore is to enable students to respect and celebrate diversity, to promote equality, and to challenge unfair discrimination. Intercultural education is used as the original umbrella concept which includes some other related concepts such as multicultural education, antiracist education, the education of minorities, and further concepts which entered the scene later. It is the number one drive for inclusion and intercultural education, such as inclusion of diversity and citizenship education (Banks, 2008). It is based on the general aim of enabling the student to develop as a social being through respecting and co-operating with others, thus contributing to the good of society. This education is beneficial to all the students irrespective of their skin color or ethnicity, since all students need to learn how to live within and contribute to the evolution of our growing multicultural society.

While there is much to be done in creating sustainable peace besides focusing on interculturalism, using education as a strategic tool to create awareness can play an important role towards the achievement of the ultimate goal. Interculturality involves being open to, curious about and interested in other cultures. It also entails the ability to understand and interpret their beliefs and practices without prejudices, while maintaining one’s own culture (Barrett, 2013). An educated society overall is a better society, and adding intercultural education in school curricula only means that individuals will be more exposed to each other’s cultural heritage and tradition, and learn to live in harmony despite their differences. Future conflicts and misunderstandings could be dealt with in respectful and non-discriminatory ways. As the Director General of the United Nations Educational, Scientific and Cultural Organization (UNESCO) stated, “Education will enable us to move from a culture of war, which we unhappily know only too well, to a culture of peace” (Barrett, 2013). Education not only reflects society but is also an influence in shaping its development.

**Literature Review**
In its post-war formulation, international education was hoped to change attitudes of national and racial prejudice, thereby addressing the causes of war and promoting world peace through the development of better “world citizens” (Peterson, 1987). Such citizens or individuals would have particular attitudes and values such as “international understanding”, tolerance, acceptance, respect and cooperation; which encompass a global mindset. Having a global mindset is a key factor when thinking of peaceful reforms or ways of sustaining peace in unstable environments. In literature, “global mindset”, “international mindedness”, and “world mindedness” all refer to the same concept and are used synonymously. The term being “world-minded” emerged from the attempt to describe individuals whose primary point of reference is humankind rather than a specific group within it, and to measure attitudes relating, for instance, to race, religion, and international trade (Walker, 2001). There is a bit of confusion with this term as it can be easily be misinterpreted and therefore be misleading. Because we live in a modern multi-ethnic and multi-racial world, this term being globally or internationally minded has sometimes proven misleading when it comes to racial conflict or even matters to with the environment.

The goals of international education are based on the United Nations Declaration of Human Rights and on the recommendations of other documents ratified by Finland and the United States. These goals have emphasized the peaceful coexistence of nations, human rights, equality and learning of foreign languages. Multicultural education refers to taking the population's diversity into account in education (Banks, 2008). At first, multicultural education was seen as a sub-domain of international education. Recently, the term "international education" is more and more often replaced with "global or intercultural education." It emphasizes skills, knowledge, attitudes and responsibility for the whole Earth and its understanding (Davies, 2009). International education is
a response to the challenge to provide education for all. It is framed within a human rights perspective as expressed in the Universal Declaration of Human Rights (1948):

*Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups, and shall further the activities of the United Nations for the maintenance of peace* (Art. 26.2, Universal Declaration of Human Rights, 1948).

Intercultural education is a synthesis of the learning from multicultural education approaches and anti-racist education approaches which were commonly used internationally from the 1960s to the 1990s. Ireland has had a long history and experience of cultural, linguistic, ethnic, and religious diversity. This can be seen, for example, in the way in which bilingualism in Gaeilge and English has played an important part in Irish life as well as in the long-standing presence of the Traveller community and of minority religious groups (Davies, 2009). In recent years this diversity has been added to through immigration of people further stretching the diversity. Different words like ‘multicultural’ and ‘intercultural’ have been used in recent years to describe the changes that have been happening in Irish society. These words have a commonality to them, which is the idea of ‘culture’. Both these terms describe a situation where there is more than one culture in a country. While the term ‘multiculturalism’ is sometimes used to describe a society in which different cultures live side by side without much interaction, the term ‘interculturalism’ expresses a belief that we all become personally enriched by coming in contact with and experiencing other cultures, and that people from different cultures can and should be able to engage and learn from one another (Davies, 2009). The prefix ‘inter’ underlines the interactive aspect.
In Eastern Europe, intercultural or multicultural education was not regarded as a significant issue or component of education until the collapse of the Soviet system. So the term and idea of it was absent in their literature for a while and was only introduced in the 1990s (Banks, 2008). After 1990, empirical research and theoretical literature on the integration and education of minorities have been developing but the term intercultural education is hardly present. The major challenge when discussing the issue of education and multiculturalism is dealing with some of the inherent tensions that arise in reconciling competing world views with each other. Such tensions reflect the diversity of values which co-exist in a multicultural world. Empirical research on intercultural communication, multilingualism and its development, and intercultural education in general is an outcome of a radical change of a growing interest and appreciation of cultural difference (Banks, 2008). The idea that cultures matter and that they are all equal.

Advocating for intercultural education as a tool to create peace and reconciliation is a strong move towards fighting the endless suppressions people face in terms of racism, ethnicity, gender equality and discrimination that have increasingly manifested in institutions. Lesley Stagg states in her journal that international mindedness provides the international community of students, parents, and educators with a much longed for effort to come to grips with the meaning of having a truly global mindset (Stagg, 2013). Stagg emphasizes on curriculum development in schools to encompass projects and classes that raise the students’ awareness on global issues from their early school years; preparing individuals to be global citizens through international education. The aim is to promote and sensitize learners to intercultural understanding and to pave the way for future leaders that have the quality of international mindedness.

Aikman (1997) describes education as “the instrument both of the all-round development of the human person and of that person’s participation in social life” (p.466). It can take place at
any age, through the actions of many institutions such as family, the community or the work environment. It can also take place through interaction with the natural environment, especially when such interaction is socially and culturally determined (Hill, 2005). From these many influences, school remains the most visible educational institution, and its role is central to the development of society. It aims at developing the potential of learners through the transmission of knowledge and the creation of competencies, attitudes and values that empower them for life in society (Hill, 2005).

Culture forges educational content, operational modes and contexts because it shapes our frames of reference, our ways of thinking and acting, and our beliefs (Gunesch, 2004). All actors involved in education – teachers and learners, curriculum developers, policy makers and community members – invest their cultural perspectives and cultural aspirations into what is taught, and how it is conveyed. Yet education is also vital to the survival of culture. “As a collective and historical phenomenon, culture cannot exist without continual transmission and enrichment through education and organized education often aims to achieve this very purpose” (Gunesch, 2004, p.254). Peterson (1987) asserts that language issues are central to culture. Languages result from a historical and collective experience and express culturally specific world views and value systems. New studies suggest that half the six thousand languages spoken in the world today are in danger of disappearing are a cause for concern, for they implicate the disappearance of the associated cultures with which they are so closely tied, as well as the knowledge systems contained within them (Bash & Ingram, 2001, p.65). Language issues are also central to concepts of education. Hall (1992) cites linguistic competencies are fundamental for the empowerment of the individual in democratic and plural societies, as they condition school achievement, promote access to other cultures and encourage openness to cultural exchange.
In her discussion of intercultural education in Latin America, Aikman (1997) observes that it “developed out of concern and respect for indigenous knowledge and practices, but primarily in response to the exploitation, oppression and discrimination of indigenous peoples” (p. 466). With this conception in mind, Aikman reports, indigenous organizations throughout the region lobbied extensively for intercultural education. Governments eventually responded to this and gave their commitment to intercultural education or versions of it. For example, Foro Educativo (Aikman, 1997), an NGO hired by the Peruvian government to help conceptualize intercultural education, offered this definition:

*Interculturality in education is a space for dialogue which recognizes and values the wealth of cultural, ethnic and linguistic diversity in the country, promotes the affirmation and development of different cultures which co-exist in Peru and constitutes an open process towards cultural exchange with the global society.* (Aikman 1997, p. 469).

Cushner (1998) a leading US voice in the field of intercultural studies, gave a similar vision for intercultural education, stating that intercultural education recognizes that a genuine understanding of cultural differences and similarities is necessary in order to build a foundation for working collaboratively with others. “It also recognizes that a pluralistic society can be an opportunity for majority and minority groups to learn from and with one another, not a problem as it might be viewed by some” (Cushner 1998, p. 4). These views have a similarity in their goals for facilitating intercultural dialogue, an appreciation for diversity, and cultural exchange. However, these same views also demonstrate why intercultural education quickly became a target of scrutiny by many of the indigenous communities in Latin America who once supported it. According to Aikman (1997) the indigenous communities argued that this sort of intercultural education framework “maintains the distribution of power and forms of control which perpetuate existing vertical
hierarchical relations; thus this interculturality remains embedded in relations of internal colonialism” (Aikman, 1997, p.469). What this is implying is that intercultural education constructed on the basis of these visions is a tool for maintenance of marginalization (Gorski, 2008): a marginalization that supports the interests of those in power at the expense of the oppressed.

Take for example, the goal of intercultural dialogue – a hallmark of intercultural education. Research indicates that participation in such experiences can result, in the short-term, in changes to individual attitudes and cross-group relationships (Dessel, Rogge, & Garlington, 2006; Rozas, 2007). “However, absent from this scholarship is evidence that intercultural dialogue contributes in any way to eliminating, or even mitigating, systemic inequities” (Gorski 2008, p.7). This body of scholarship does not include the colonizing outcomes of intercultural dialogue and the inequities it brings in access to power – including imbalances of power among the participants themselves. This sort of colonization and domination through intercultural dialogue reveals itself in a variety of ways. For example, such dialogues usually involve groups that, according to Maoz (2001), are involved in asymmetrical power relations. Such are the planned contacts between Whites and African Americans in the United States before the civil rights movement, Whites and Blacks in South Africa during apartheid period, and representatives of the Jewish majority and Palestinian minority in Israel today. The assumption was and is made that all participants sit at an even table. “The powerful, who as individuals or institutions, usually control (implicitly or explicitly) the rules of engagement in intercultural education experiences, tend to leave unacknowledged the reality that the marginalized voices they invite into dialogue do not need organized opportunities to hear the voices of the powerful” (Portera, 1998, p.303). Decolonizing intercultural education is therefore necessary to ensure a positive authentic intercultural education.
Most literature sources on international education have focused on the importance of the development of students’ affective (emotional, behavioral) effect rather than its cognitive (intellectual) effect (James, 2005). This includes placing importance on developing a student’s interpersonal skills and intrapersonal awareness such as one having a cultural perspective. Belle-Isle (1986) states that the “mission of international education is to respond to the intellectual and emotional needs of the children of the world, bearing in mind the intellectual and cultural mobility not only of the individual but most of all, of thought” (as cited by James, 2005, p.36). There is a need to develop national curricula which creates awareness of the multicultural context surrounding the students. The current international curricula in many countries are structured in a more traditional manner and do not entirely value developing and teaching interpersonal skills and intrapersonal understanding.

The justification for international education can be approached from two directions: a “top-down” approach which considers addressing global and national needs, and a “bottom-up” approach, which focuses on the development of the individual (James, 2005). For years the world has dealt with matters from a top down approach and more often than not, slower results are produced. Thomas, writing on the development of an International Education System from a top-down approach, asserts that “education is uniquely placed to provide lasting solutions to the major problems which transcend political borders” (Thomas, 1996, p.24). In its post-war formulation international education was hoped to change attitudes of national and racial prejudice, thereby addressing the causes of war (Peterson, 1987) and promoting world peace through the development of better “world citizens” (Paris, 2003). Such individuals would have particular attitudes and values such as “International understanding”, tolerance, acceptance, respect and cooperation (McKenzie,
INTERCULTURAL EDUCATION AS A TOOL FOR PEACE

1998; Norberg, 2000) to prepare young people for life in an increasingly interdependent world and to solve global problems that arise. The end goal was to create a better world.

Boards of education should place focus on a bottom up approach in international education while developing its curriculum. Much has been written on the value of international education. In most African countries, there is a huge problem of tribalism which has resulted to ethnic tensions and civil wars. International values of humanism and compassionate service are worth nurturing from a young age in schools and communities. Values such as empathy, consideration of others’ perspectives, mutual understanding, tolerance, acceptance, respecting differences, caring, inclusiveness, and appreciation of diversity are generally espoused by the internationalist movement as necessary to enable people to learn to live together (Patsernak, 1998). These values play a significant role in creating harmony amongst people. These values can also be referred to as interpersonal skills or having intercultural competence. There has been debate about labelling these values such as tolerance as “international” or “western” because that is creating an assumption that the non-western cultures and regions as intolerant (Patsernak, 1998).

‘International’ curricula, such as the IPC, programs of the IBO, and the International General Certificate of Secondary Education (IGCSE), are increasingly being offered in national schools, both private and public, and influencing national educational systems (Hill, 2005). In countries in Africa, the IGCSE curriculum is gaining more recognition and popularity by parents. Although this curriculum has been around for decades due to the white settlement and segregation, it has over the years started to pick up as a better but costly option for parents for their children. International education curricula can happen in any school, because its main aim is to prepare young people for an increasingly interdependent world; therefore equal opportunity for all students should be the focus (Thompson, 1998).
The development of International education has been criticized for being “Eurocentric” in that cultural construction is understood and judged by categories and criteria which belongs to the European tradition created by the Eurocentrism, in which “good” cultures adjust to ours and assume our “universal values”, and “bad” cultures are those which maintain differences and force us to adjust (Thompson, 1998, p.279). Therefore, it has created a misinterpretation and a form of ignorance that globalist movements are about westernization. Walker (2002) argues that the aim of international education is not to be westernized but to develop intercultural tolerance that will guide people belonging to different cultural groups to reduce ethno-centrism by possessing abilities to look at others without feelings of superiority or inferiority. Labelling values such as tolerance as either “western” or “international”, or indeed the equating of these latter terms, is simplistic however, as is demonstrated, for example, by the tolerance by western governments of oppressive regimes in southern Africa in the past two decades alongside their intolerance of the Iraqi regime and subsequent United Nations declarations, especially given that one aim of international education is peaceful conflict resolution (Thomas, 1996).

Thompson (1998) examines the extent in which international curricula provide an international education and the ways in which they are indeed “international”. Prior to undertaking an international education program, students do not necessarily perceive it to be better than the local curriculum for developing intrapersonal or cultural understanding, or for encouraging them to learn to live together peacefully and tolerantly (Hayden, 2003). Afterwards, those students who considered their education international claimed an “international attitude” or “multi-cultural awareness” (Lam & Selmer, 2004) its defining feature. International and intercultural curricula in the form of IGSCE and IAP however only cater for those students desiring education and qualifications that are British and American, respectively, in standard (Peterson, 1987). The problem of such
“adapted” curricula is that even though their drive is international understanding, none of these curricula require the development of such understanding, or international-mindedness, nor contains many explicitly international references, which might explain their lack of efficacy in achieving the aims of international education (McKenzie, 1998). This lack of an explicit international assessment criteria has arisen because “as assessing and rewarding an individual’s progress towards these goals are claimed to be extremely difficult, they suffer from a lack of visibility amongst assessment criteria, and are therefore perceived by learners and teachers to be of little significance or importance” (Thompson, 1998, p.280), and therefore neglected.

Students’ experience of international education however is slightly different and goes beyond the curricula. Hayden (2003) found that both students and teachers regarded exposure within and outside school to students from other nations and cultures as far more important in the experience of an international education, and the inculcation of an “international attitude”, than a formally “international” curriculum. This shows a distinction between what is taught in the formal curriculum and what is learned interstitially as part of the “hidden” curriculum (Hayden, 2003). Therefore, the necessary question to ask is; how do students studying international curricula in national schools achieve the experience of an international education?

Furthermore, the motives for studying international curricula are not necessarily always congruent with the ideology of international understanding (Pasternak, 1998; Schwindt, 2003); rather international curricula and qualifications are seen variously as passports out of the country, to a better job and to universities around the world (Walker, 2002), means to develop better English language skills, higher status, prestigious qualifications, giving exposure to different, particularly western, people and cultures, ideas and attitudes, and, ways of learning and working. This is not to say that the entire international education system has failed. Hayden (2003) in a comparative
study found that generally, students will validate the educational experience they had by placing importance to the values designed in the programs.

To claim that international education promotes intercultural understanding may be correct, but may also be misleading. The implicit equation of nationality with culture i.e. “the way we do things around here” (Deal & Kennedy, 1983), is mistaken, as is equating culture with religion, language, gender, tribe or other “frames of reference” for differentiation (Gunesch, 2004). This is because today only a select few countries in the world possess a culturally and racially homogeneous population; Iceland might be the only “purest” one remaining. Most countries or nations today are multicultural due to the multi-ethnic make up, exposure to media representing more than one than one culture, or both (Hall, 1992). Also, it is possible for children to experience culture shock even when visiting, for example, a different family, workplace or church, within the same culture. This happens with “Third Culture Children” (TCKs), typically meaning children who have spent a significant part of their development years in a culture other than their parents’ home culture (Barclay, 2000), though not necessarily outside their own country. Examples include children brought up on military bases who then return to civilian life with their parents. “TCKs portray characteristics that transcend a single culture and nationality, and adopt aspects of not one but many cultures in their sense of self, and relate to others who have a similar family, upbringing and life experiences” (McKillop-Ostrom, 2000, p.74).

Lowe (2000), cited increasingly new transnational cultures may be forming: “there is a growing convergence of cultural identity amongst elites in different countries supported by common educational experiences, and created through the increasing interconnectedness of local cultures” (Lowe, 2000, p.374). We live in a modern world and most of the modern countries are
increasingly becoming unified through culture rather than race. This explains the modern tendency, cited by Jonson (1995), to classify people by culture instead of race as a means of explaining social behavior and political conflicts. This tendency may be apparent within the politically-correct culture of some western countries which, fearing accusations of racism, term certain sentiments anti-Islamic (itself a good example of the fallacy of equating religion with culture) rather than anti-Arab. New objectives and research areas have emerged, prioritizing the issues of a global society, cultural hybridization, trans-nationalism, borderland and cultural contacts, intercultural conflicts and the responsibility of educational systems for peaceful coexistence, integration and the development of social in post-modern multicultural societies. Those trends have given rise to new ways of thinking and promoted the reconstruction of fundamental assumptions and paradigms in the field of intercultural education (Bleszynska, 2008).

Although most modern nations are multicultural, many residents lack what some see as a desirable degree of intercultural understanding (Norberg, 2000); hence the growing necessity for international/intercultural education in national curricula. While cultural differences can have a positive influence on international-mindedness, a multicultural environment can also accentuate intercultural misunderstanding, and the lack of mutual comprehension cause problems (Barclay, 2000). Feelings of unity are not necessarily strong in these “melting pots” or “cultural hybrids” (Hall, 1992, p.297), although in a previous study in Afghanistan ninety six per cent of respondents identified themselves by their nationality rather than by a specific ethnic group (IRI, 2004). Countries in sub-Saharan Africa are highly multi-ethnic and poll studies show that a small percentage of the current generation are trying to identify each other with their nationalities but tribalism is still very dominant. Education systems need to be revised and reformed to provide intercultural understanding studies that would create sustainable peaceful environments.
Intolerance towards immigrants, refugees and travelers, ethnic cleansing in the former Yugoslavia, Rwanda, Sudan, Iraq and Zimbabwe, tribal conflicts in countries like Congo, Central African Republic, Nigeria, and Kenya, and the frequent equation of the Islamic religion with a culture of terrorism and abuse of women, indicate that there is still a need for mutual understanding, tolerance, acceptance and respect within, as well as between, nations (Gellar, 2002). Explicitly focusing on international affairs may miss this point. Therefore international education should not be directly related to internationalism.

The UNESCO Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (1974) stresses the importance of the “study of different cultures” and “the teaching of foreign languages” for international understanding and peace, and develops a set of educational objectives. These objectives include: the promotion of values, such as “understanding and respect for all peoples, their cultures, civilizations, values and ways of life”, and, “understanding of the necessity for international solidarity and cooperation”; the transmission of skills, such as “abilities to communicate with others”; and general principles on educational policy, such as “an international dimension and a global perspective in education at all levels and in all its forms” (Peterson, 1987). In a multi-ethnic society, true peace can only be established when cultural differences are acknowledged and respected, rather than ignored or suppressed.

With the emergence of a global civil society, it is necessary to review and improve international communication on the global sphere. Most studies of news coverage of war and peace, for example, examine war rather than peace coverage, and few of this address the more general question of civil society (Mody, 2003). News coverage research does reveal some important characteristics of media behavior and their role and willingness to promote peace. To attain this peace
however, a shift in communication only will not be sufficient. It will be a huge step but also it is necessary to educate the global civil society on identity, public interest and public opinion. Mody in her book, refers to globalization as a matter of consciousness. Social space is key, with globalization implying a complex condition, one in which patterns of human interaction, interconnectedness, and awareness are reconstituting the world as a single social space (Mody, 2003). An education emphasizing international differences and similarities can in turn address intranational similarities and differences.

In addition to thinking of improvement of international communication, Stephen McDoowell (2003) in his book Theory and Research in International Communication, mentions that one has to look at the traditional subjects of international communication. These include studies of propaganda, the unbalanced flows of news and entertainment between countries, and online media companies (as cited by Blesynzska, 2008). A global civil society came up as a result of globalization and it is important that there is a proper channel of international communication that is useful and helpful in the fight for peace. Media houses will be more aware of the effects of their news coverage and what they broadcast and peace movements and solutions could possibly get more airtime as a result.

There are critical issues in intercultural communication that arise due to ignorance and sometimes on our reliance on assumptions. Tribal conflicts continue to take place and they create challenges to peace. Healing and forgiveness are important considerations in seeking reconciliation among conflicted cultural communities (King, 2013). Each nation will have to search for a solution that is suitable to their context just like Rwanda did with reconciling its people and their differences. Many individuals and groups are working for peace as they have the firm belief that all human beings can live in harmony despite their diverse world views.
Klyukanov’s ten principles of intercultural communication have a significant role in global community building and they may be applied as and when appropriate in the global community building process (Klyukanov, 2005). Some of the principles include the *punctuation principle*; it suggests that people from different cultures define their collective identities by drawing lines between themselves, looking for a mutually acceptable boundary fit or an agreed boundary line. Another principle is the *uncertainty principle*; which would help the global community to constantly search for knowledge of how to interact with one another against the background of uncertainty (Klyukanov, 2005). These two principles open up a door for a negotiation and re-negotiation processes by the participating cultures where relevant information could be shared. The ten principles of intercultural communication encourage dialogue, resolve conflicts, and engage communities in an effective manner.

Recruiting a teacher workforce from a socially and culturally diverse background that reflects on the population of a country or community could promote peaceful coexistence from a young age (Hallinger, 2013). Ross (2012), emphasizes on how social structures, particularly educational structures, can and should respond to diversity within the population. How can students not have intercultural education in their curriculum yet they are daily interacting with people from different cultures and backgrounds? It is so easy to be ignorant when it comes to understanding other cultural practices that are not our own but schools can make it their duty to prove the pedestal to this exposure. Understanding cultural diversity is crucial to building long-lasting and structural peace. Gellar (2002) argues that it is imperative for international educators to focus on issues and problems that are trans-cultural as well a trans-national; Gellar further expounds that multicultural understanding must permeate all aspects of a school’s work; and multiculturalism is a mandatory skill as essential as literacy, no longer an option but an integral part of any well-
developed program. In all three cases the term “intercultural” appears more appropriate, for multiculturalism does not necessarily build intercultural understanding (Gellar, 2002).

In Finland, multiculturalism in education started to gain emphasis in the 1990s, and intercultural learning came to the fore even later, whereas international education had been a focus much earlier (Baker, et. al, 2001). Especially after World War II, the notion of international education gained emphasis. As far as multicultural education is concerned, Finland lags a few decades behind more traditional immigration countries (e.g., the United Kingdom, Canada, and the USA). Increasing immigration to Finland has brought multiculturalism to the focus of education, although the traditional minority groups have been living in the country (the Romany, Sami, Tatars, Jews, Karelians, etc.) for a long time. Along with daily encounters with dissimilarity, people have realized that there is a need for intercultural learning, interaction skills and related instruction (Baker, et. al, 2001).

Tanzania secondary schools in three communities in northern Tanzania (Maasai, Chagga, and Rangi ethnic groups) have adapted the development of an intercultural education program in their curriculum known as Aang Serian Intercultural Education and Peace Studies Program (Moore, 2009). The aim of the program is to create a co-curricular program that will enable secondary school students in northern Tanzania to explore each other’s cultural heritage in a positive and respectful way, and learn a variety of appropriate techniques for mediation and peaceful conflict resolution. Moore (2009) discusses an essential component of creating a peaceful world which is; to promote and teach the use of non-violent means of communication and interaction, through this program, in a continent that is riddled with war and volatile situations. The Aang Serian IE program was cited in a United Nations Environment Program report (2003) as a potential model
for appropriate education for Indigenous Peoples that can promote sustainable development while being compatible with their traditions.

The objectives of the Aang Serian program include: Review, extend, and reprint course books (student handbooks and facilitator manuals) for the program through consultations with teachers, students, and local community elders of both sexes; Training teachers in rural Tanzanian secondary schools in methods and ethics for social science research, to enable the students to use simple research methods such as semi-structured interviews and surveys in order to find out about traditional ways of solving disputes in their own communities (Moore, 2009); And, to conduct internet-based research on traditional methods of conflict resolution in indigenous societies around the world, together with other mediation and direct conflict resolution techniques that may be useful and appropriate in the Tanzanian context, and produce a student handbook and facilitator manual in collaboration with teachers and collaboration with teachers and students (Moore, 2009).

Tanzania has collaborated with British and American educators to make this possible. The Aang Serian curriculum is based on a “research and discussion” model whose aim is to give students an opportunity to explore their own culture and that of others in an atmosphere of mutual respect. As it requires the students to answer questions by interviewing elders within the local community or at home, it also provides a systematic way of preserving and documenting the traditional knowledge of older generations.

While this specific program relates to three communities in northern Tanzania there is considerable potential for lobbying the Tanzanian government to incorporate the Intercultural Education/Peace Studies program into the national curriculum as an optional subject for the Certificate of Secondary Education Examination (CFEE). Furthermore, as the IE curriculum itself is not cul-
turally specific but provides topics and suggestions for community-based research, it could potentially be used in Indigenous communities elsewhere in the world, with opportunities for direct school linking and student exchanges (Moore, 2009). Aang Serian is investigating the possibilities for linking with Native American and Aboriginal Australian schools, using the IE curriculum as a basis for the exchange of information on specific subjects (Moore, 2009).

A country’s history is often a central concern after violent, identity-based conflicts, regardless of where they occur. Why does history take on such significance? As expressed in Alison Des Forges’ explanation of Rwanda in the epigraph, all sides tend to blame cross-group hatred and ensuing conflicts, at least in part, on past injustice (Obura, 2003). Citizens of countries that have experienced such devastation can often see how political leaders distorted and then exploited national history to incite violence. As countries seek social repair, many believe that a new and more truthful history must be transmitted to the next generation through revised history curricula in schools (Longman, Murphy, & Weinstein, 2008).

The role of politics in education is based on the fact that political education is necessary in intercultural education. Moore (2009) expounds on the importance of the access to good formal and informal political education for young people as a way to reduce the misrepresentation of populations and cultures in diverse societies. As it is, the knowledge, skills, and understanding of the political nature of society are ambiguous to large numbers of people. Such politically uneducated and undereducated numbers in especially societies riddled with corruption and conflicts are dangerous because it would be easy to misrepresent human and societal complexity (Moore, 2009). Education systems with a political education syllabus would enable the emergence of citizens who would be more likely to seek solutions to conflicts based on negotiation and resolution of differences rather than violence. Gundara (2000) cites that educating the young also ought to involve
unpacking the underpinnings of the evil in society. How to maximize students’ learning outcomes has been one of the most important topics for educators and researchers to explore.

International political organizations consider mobility as a means to promote inter-group understanding and tolerance (UNESCO 2013), personal development, employability and active participation in society (Council of the European Union 2011) as well as social cohesion and political integration (European Commission 2010). Student mobility in particular is also promoted at national and local levels by higher education institutions. These institutions claim increased levels of employment as well as development of global skills for their graduates who have taken part in study abroad experiences (Beaven & Borghetti, 2015). Students aim at the four major benefits of temporary study abroad frequently quoted by experts, namely, academic, cultural, linguistic and professional benefits, but they do not mind combining them with an interesting extracurricular life (Sherlock, 2002). One issue with this is that it requires heavy economic investment by the families of the students and in developing countries, student mobility in terms of study abroad is too expensive for the average student and family. While exchange and study abroad programs do take place in developing countries, most times it is students from western countries coming in and very few students from developing countries going out so the gain from the outcomes is unequal. Students in developing countries also have to deal with heavy visa restrictions so in as much as a student may qualify for a study abroad experience, it depends on the foreign country’s embassy whether he/she can actually travel. Visa restrictions are much tougher in developing countries than they are in developed countries.

An assumption of study abroad is that an intercultural experience, such as that offered by a study abroad experience, is by definition transformative, and therefore, enough to ensure that the
various expectations are met (Beaven & Borghetti, 2015). However, the literature on student mobility and on intercultural learning has shown that residence in a foreign country does not itself produce positive representations of that country nor does it reduce students’ stereotypical perceptions of otherness (Hill, 2005). In other words, first-hand experience is not a sufficient condition for interculturality. Higher institutions however compensate for this as they are increasingly aware of the need to prepare and support their students from an intercultural point of view during mobility, and offer courses and modules designed with a variety of approaches and theoretical constructs (Beaven & Borghetti, 2015). The purpose here is to provide students with opportunities for reflection and analysis, as well as to deal with the concepts of identity, socialization and culture, so as to enable them to benefit from their exposure to various kinds of social contexts while abroad.

Literature on reconciliation and education often highlights the importance of contact time between students from different ethnic/racial/religious/cultural backgrounds, drawing on the contact hypothesis, which claims that increased contact will improve social relationships and promote peaceful behavior (Hallinger, 2003). This is a logic that assumes that integration of conflicting or previously conflicting groups will be followed by reconciliation. The assertion of a link between integration and reconciliation is supported by scholarship which suggests that integrated schooling can lead to equal status of traditions in schools, the development of mutual understanding, the rebuilding of social capital and fostering of social cohesion and, minority empowerment (Banks, 2008). However, other work cautions against simplistic links between the “input” of integration and the “output” of reconciled societies. In an analysis of integrated schooling in Northern Ireland and Israel, Donnelly & Hughes (2009) found that existing social and cultural norms can influence the policy making process when it comes to contact. Integration can also be complicated by strategies teachers employ to avoid sensitive and difficult topics in the classroom and the influence of
context in terms of community attitudes and political discourse. Accordingly, reconciliation efforts should be seen as located in political-economic as well as cultural contexts, and pay attention to the localized experiences, perceptions, and, agency of children and young people (Hallinger, 2003).

Peterson (1987) does not limit their vision of international education to an internationalist sense, viewing it as dynamic across political and cultural frontiers; its goal – achievable in any school, they argue – the development of “world-mindedness”, in its original sense. McKenzie (1998) agrees that “pan-national education” can occur in any school, and Walker (2002) proposes six ways to encourage international education anywhere. While a synthesis of the terms intercultural and pan-national might seem ideal, developing pan-cultural understanding i.e. understanding across all cultures, would not be practical, and is not strictly necessary for the interculturally minded (James, 2005). The global world is increasingly recognizing the benefits of intercultural understanding to individuals and companies. For example; despite the continued increase in cultural diversity in the marketplace, many sales and marketing executives are failing to interact successfully with their customers and employees from diverse cultural backgrounds. As a result, academics and practitioners have advocated cultural diversity training as a way to increase success. International students preparing to work in the global economy, and potentially pursuing an international career, see intercultural understanding as an important part of the preparation (Rizvi, 2000).

Aikman (1997) identifies intercultural education as “the Copernican revolution in Education” (p.467), because it aims to switch the attention of learners from static and stereotypical images of cultures and cultural differences to the dynamic perspective of cultures in contact, inter-
cultural relations and intercultural competencies. The status and defining characteristics of intercultural education differs in different countries, reflecting the conditions of a given country’s development. Intercultural education for the twenty-first century is best envisioned as applied social science promoting the dialogue between cultures and civilizations, as well as supporting the development of democratic multicultural societies (Walker, 2002). High mobility and cultural hybridization of those societies results in the fact that issues of migration, social and cultural change and inter-group and intercultural relations become fundamentally important for the discipline. The basic tasks for intercultural education are: intercultural dialogue, and competences; social justice; civic society and social cohesion; and integration (Walker, 2002).

The theory of multiple intelligences (MI) acknowledges various capacities that make up the mind. It implies that distinction exists in how individuals deploy intelligences (Armstrong, 1994). Although an intelligence is defined as the biopsychological potential to process information in certain ways for the purpose of problem solving, the theory has an impact on the teaching and learning in the classroom. Gardner argues that people are not born with all of the intelligences that can be learned and improved. Everyone is intelligent in various ways and can develop each aspect to increase competency. For classroom application, Armstrong (2009) specifies that in the MI classroom, teachers continually shift their method of presentation from linguistic to spatial to musical, often integrating intelligences creatively. Because all intelligences can be possessed by students collectively, it is appropriate to address as many intelligences as possible in lesson planning for classroom instruction (Armstrong, 2009).

Critical thinking is considered an important element in education, if not the most important, in the 21st century. Critical thinking is divided into three types: understanding information, manipulating information, and generating information (Kagan, 2003). Information processing is the
essence of thinking skills. Additionally, the approaches in teaching thinking skills include the specific approach to having thinking skills embedded in the school subjects (Kagan, 2003). Teachers and all educators should possess the ability to critically think and challenge their students to it, especially in intercultural education.

Intercultural education, in aiming to increase intercultural understanding and have more students being internationally minded can use different techniques in the classroom to teach developmental and cultural appropriateness. Creating a learning environment involving art, for example, can assist to reach educational goals and objectives (Portera, 1998). Culture can be understood in many ways. It is fair to say, in any case, that culture is associated with various forms of art. Students can be able to use their imagination to express what they see on a daily basis and what they know as “normal” and teachers can use these demonstrations to guide students toward being interculturally sensitive and self-confident. The importance of intercultural education as a driver for economic growth and social well-being has been widely recognized, particularly in the knowledge economy, and its centrality to international development is also universally accepted (Mingsheng, 2009).

Informal education and training, often called 'professional development' or “capacity building” lies at the heart of most international development initiatives, whether supported through official development assistance (ODA), or by Nongovernmental Organizations (NGOs), such as church groups and the like. The goal of assuring sustainability of development results requires building the capacities of local actors and organizations to manage development without ongoing technical assistance (Hallinger, 2003). Thus education, broadly defined, is central to international development assistance, and represents a substantial financial and technical input into the process,
in every sector from agriculture to community development. Hallinger (2003) discusses transformational leadership specifically in the context of education:

It focuses on developing the organization's capacity to innovate. Rather than focusing specifically on direct coordination, control, and supervision of curriculum and instruction, transformational leadership seeks to build the organization's capacity to select its purposes and to support the development of changes to practices of teaching and learning. (p. 330).

Leithwood & Jantzi (2005) have linked principals’ transformational leadership to “measures of improvement in teacher's classroom behaviors, attitudes and effectiveness (i.e., student achievement)” (p. 37). Transformational leadership motivates followers to do more than the expected by raising followers levels of consciousness about the importance and value of specified and idealized goals, getting followers to transcend their own self-interest for the sake of the team or organization, and, moving followers to address higher-level needs (Hilker, 2011).

Development practitioners, who are inevitably educators in an informal sense, face the additional challenge of being cross-cultural bridges between different national, political, social, and organizational visions and interpretations of what constitutes "good development" and how to best engage in a process to achieve its goals (Mingsheng, 2009). The most progressive and successful practitioners, whether they are education reformers or trainers in other sectors, draw on these multiple spheres of knowledge in an integrative approach to development. They engage in a collaborative approach to "sense making" engaging insiders familiar with the cultural contexts involved, with outsiders who can bring fresh and challenging perspectives (James, 2005).

School and work organizations are operating in an increasingly global world. Meeting different people and groups is part of daily learning situations. The diversity of student and work
communities can change from putting up with difference into conscious learning from dissimilarity in interaction. Intercultural education emphasizes the personal encounter of difference in another person and mutual learning (Mingsheng, 2009). Internationalization and the effects of a global economy can be seen in the changes concerning work and the workplace as well as in the mobility of the labor force. There is a demand for intercultural competencies not only in business life, but also in arts and science. Internationalization and intercultural learning are also goals of official education policy (James, 2005).

We live in an integrated and interdependent world. In one way or another we are citizens of the world, dealing with global issues that affect us directly or indirectly and require our global perspectives not local perspective. Education for the global citizen is becoming increasingly important and urgent (Mingsheng, 2009). To have a better understanding of the concept of global education and its significance, it is important to examine the impacts of globalization on individuals and societies, understand the meaning of global citizenship and global education, the scope of global citizenship education, and the challenges facing global citizens (Bash, 2007). There has been an increased level of interconnections and interdependence between businesses, corporations, companies, organizations and nation-states in the twentieth and twenty-first centuries. Intercultural education is crucial for the future of our world and to put individuals at a better position to compete with the rest of the world. Global citizenship means having a feeling of belonging to a community, having a status that confers the individual’s rights, and actively participating in the building of democratic societies (Bash, 2007). Therefore a global citizen is involved in the local, national, and international level in his or her communities. A global citizen requires critical thinking skills, open-mindedness, empathy, knowledge of current world affairs, and cross-cultural skills to say the least. They have to be socially engaged and participate in intercultural dialogue. Schools can provide
some of these competences in their curriculums for students to have access to and opportunity to exposure.

The critical issue of intercultural education, and promoting a sense of belonging rather than of being excluded needs to be addressed by countries as part of a national concern for educational progress (Gundara, 2000). Tackling racism, tribalism, and, discrimination in schools needs assistance from the government and other agencies because it is such a broad and critical issue to deal with. Race and ethnic conflict in schools could sometimes lead to extreme acts such as violence, killings, and pushing people to joining terror groups. Gundara (2000), states that children develop multi-dimensional identities as they grow and become involved in the process of socialization at home, in peer groups, at school, as well as other activities. However, the success of this developmental process depends on the involvement of their parents in the educational program. There has to be meaningful ties between schools and the communities and especially the parents (Mingsheng, 2009). An inclusive and intercultural curriculum can make academic work more dynamic and positive.

Intercultural sensitivity is attained by experiencing cultural difference and how one relates and view that difference. It is hard however to tell how a person develops intercultural sensitivity. According to Gundara (2000), interculturally sensitive individuals have an ethno-relative orientation while their less sensitive peers are ethnocentric when interacting with individuals from different cultural backgrounds than their own (Gundara, 2000). Intercultural sensitivity may be addressed in school curriculum through intercultural education but a history of ethnocentrism and conflicts amongst communities challenges the success of the approach.
Nationality is a more easily defined concept than culture; nations have fairly well-defined borders; cultures do not. Indeed, it is uncertain whether a set of universally supported values is achievable or desirable (Gellar, 2002). Despite these concerns, most of the goals and principles of international education can more accurately be described as interculturalist, recognition of which is developing, possibly as a result of the growing cultural diversity of modern nation-states, and the increasing adoption of international curricula by national schools (Gellar, 2002). Having intercultural education in national curricula places particular emphasis on interpersonal skills such as empathy, and in wider educational and business contexts. Intercultural education is for all children irrespective of their age. Recognizing that diversity is normal in humans is appropriate at all ages. Many of the skills, attitudes, and capacities that will be crucial to the child later in life will begin to be developed at a young age.

**Case studies**

The three countries profiled; Rwanda, Nigeria, and Kenya; were chosen because they have diverse populations, often have legacies of conflict or repression, and are geographically wide ranging. Some of these countries have made substantial efforts to address the issues of coexistence through their education policy while others have not. I will explore issues related to the countries’ ethnic, religious, and/or cultural background as well as basic population demographics; key issues of diversity and coexistence within the country; the overarching coexistence policy within the education system; and specifics such as how schools are organized, curriculum design, approaches to language instruction, and teacher training opportunities.

**Rwanda**

The current education system in Rwanda operates on a 6-3-3-4 system:
• Primary school - 6 years. There are three official languages of instruction. At the primary level the school language of instruction is Kinyarwanda, and French and English thereafter.

• Junior Secondary School (Ordinary level) - 3 years. At the end of this ordinary level period the next hurdle is the national secondary education ordinary examination in 9 subjects. A student may not proceed further, at state school at least, without first passing this test.

• Senior Secondary School (Advanced level) - 3 years. Less than 13,000 of the students who take the junior secondary level examinations are admitted to senior secondary school because of a shortage of facilities. The majority of these students attend state boarding schools and the rest opt for private schools. There are 9 curriculum groups, and the final examination is for the secondary education advanced level certificate.

• University Bachelor’s degree – 4 years. There are close to 50,000 students enrolled in Rwanda’s tertiary institutions, where admission is competitive and they study for certificates, diplomas and degrees. These include 9 polytechnics and 6 universities of various calibers.

Rwanda is one of the smallest countries in Africa, with a population of 11.78 million people (2013 World Bank estimate). 84% of the Rwanda population is Hutu, 15% Tutsi, and 1% Twa, although these distinctions are no longer publicly permitted or counted in Rwanda. The aftermath of the 1994 genocide left 800,000 dead and a country in complete devastation. Rwanda is vested
with hope through the reconciliation process, and a lot of responsibility as nearly forty-three percent of the country’s population is under the age of fourteen (King, 2013). A representative of Rwanda’s National Unity and Reconciliation Commission (NURC) stated that, “It is easier to transform youth than it may be to transform someone who is fifty years old and already set on his ways.” The Rwandan government has been investing significantly in schools for the past decade, placing tremendous faith in the power of education as a tool for unity and reconciliation (King, 2013). Education has become their way forward, their freedom from the biases and hatred, to a gateway of peaceful alternatives. Many Rwandan scholars as well as the Rwandan government have explained intergroup conflict, especially the genocide, through a lack of education (Barsalou, 2005) which resulted in societal ignorance. Nearly 88% of the Rwandans interviewed by the senate for its report, “Genocide Ideology”, thought that ignorance played a “high” or “very high” role in the genocide (King, 2013). These views seem to support the inclination that education creates an environment of social justice and better understanding between members of different, often hostile, groups.

Ethnicity is integral to understanding violent intergroup conflict in Rwanda. Stigmatization of one ethnic group often leads to fear and provokes violence. According to Stanton (1998), stigmatizing a group involves attributing disapproval or reproach and can be part of the social construction and inter-action of identity groups (as cited by Stagg, 2013). Violence surrounding the Rwandan independence transpired along ethnic lines, which was a result of an effective campaign by prominent Hutu leaders of stigmatizing and scapegoating Tutsi. The same thing happened before the genocide—many political grievances were channeled into ethnic grievances. A Rwandan Hutu or Tutsi would explain intergroup conflict as: “we learnt this everywhere, ‘be careful of those snakes’, you cannot marry other ethnicities.” The young and old both were incited and exploited
because of their ignorance (Obura, 2003). A Tutsi teacher, who lost her family in the genocide, spoke about the relationship between schooling and conflict in an interview that was shared at the UNESCO World Conference on Higher Education 2009. She had been a student in the seventies and eighties under a Hutu-dominated regime whose hardliners ultimately orchestrated the genocide (King, 2013). This was her reflection:

*I think that education contributed a lot to the violent conflicts because from primary school, from the youngest age, you had to differentiate the Hutu and the Tutsi. Every time Tutsi were the minority in relation to the Hutu. We were also taught in history that the Tutsi had in some way been exported, that they came from the north near the Nile River, that they met Twa and Hutu here (Rwanda) and that they sort of colonized the country. Even from the youngest age you learned that Tutsi found Rwanda and thought it was a nice country, so they settled, and little by little they took the land of the Hutu who were there. They taught us that in history. And you had to learn it by heart because you were questioned on it in an exam. I think it is normal that there be hatred between Hutu and Tutsi from this very young age. ...My little sister would tell me that in primary school, they asked you to stand up (because even in class they would ask “Hutu get up, Tutsi get up”) and from a certain moment my little sister didn’t want to get up because she found that they were just two Tutsi in class. Every time she would ask, “Why aren’t I like everyone else?” She felt a bit marginalized. And then, as you grow up, you don’t feel comfortable at school with the other students. And the Hutu were proud because they were the majority, and moreover that they were the indigenous, those that should be in the country. The others (Tutsis) shouldn’t be in the country. Then, at the end of primary
school, we did an exam that we call in Kinyarwanda, iringaniza (rough translation: social justice), to share the places in secondary school. You had to have, I don’t remember quite well the percentage, I think it was something like two percent Tutsi, ninety eight percent Hutu, one percent Twa, something like that. And they taught us that. You had to have an ethnic equilibrium. You studied, even if you were the first in class, all the while knowing about iringaniza. Even if you had a lot higher grades than a Hutu, the Hutu had to pass first. And we had that in our heads, the Hutu’s right to study. Tutsi felt left out and we came to accept that. You told yourself that that was the way it was and it could not be otherwise. As we are the minority, the majority had to go to school, and the minority would come afterwards. Yes, I think education really contributed to conflict. (King, 2013, p. 2).

There is a lot of blame placed on pre-genocide schooling for the unfortunate 1994 Rwanda genocide, leaving one to have conflicting opinions on the effect of education on conflict. The narrative by the Tutsi teacher leaves one in a dilemma on the role of education in strategic peace building. A lot has been written on the importance of education and its potential for peace and very little has been written on explaining how education can contribute to violent intergroup conflict, especially at a societal level (Hilker, 2011). Usually when we hear about education and conflict, the arrow points from conflict to education, examining how conflict disrupts access to education. The dominant view is that education contributes to peace building. It is a common act by the international community to rally to get children back to school when wars end (Hogkin, 2006). In the past fifteen years a significant subfield of “education in emergencies” has developed, centered on short-term educational responses to conflict and the importance of educational service provision as part of humanitarian action (King, 2013). It is accurate to say that conflict hinders the universal
education targets set by the United Nation Millennium Development Goals; “conflict affected and fragile states are home to eighteen percent of the world’s children of primary school age, they account for forty two percent of the worlds out of school children in this age group” (Friedman, 2006, p.15). Friedman (2006) also cites that among educators, there is also an acknowledgment that schools themselves become sites of violence. There has been a growing trend of widespread attacks and threats against students, teachers, and schools around the world. A recent example is the abduction of two hundred and thirty school girls in Nigeria from their dormitories by Boko Haram militant terrorist group, and the burning of schools in Kenya’s 2007 post-election violence. Schools closed completely during the 1994 Rwanda genocide and much of the educational infrastructure was destroyed. About seventy-five percent of the teachers were killed, fled the country, or were imprisoned.

As children returned to post-genocide schools, they faced a multitude of challenges. The majority of the children had witnessed a death in their immediate family, over a million children were left orphaned, and this represented sixteen percent of the population at the time. More than a hundred thousand children lived in child-headed households (Obura, 2003). Some children returned from exile while others fled the country to refugee camps only to return a few years later having endured horrific experiences. They brought back with them different languages and varied educational backgrounds (Barsalou, 2005). All these students were mixed together in one classroom with some speaking Swahili, others English, and others French. The new Rwandan government inherited an education system in serious trouble. There was famine in the land, poverty, and a lot of problems with school fees. A lot of the older students were traumatized and feared that a war would break out again.
The Rwandan government, through the reconciliation process, has worked towards creating horizontal equity for its people (King, 2013) as it is less likely to have a repetition of a history of massacre when groups have fewer significant political, economic, or social inequalities. Specific school structures may contribute to horizontal equity. For instance, equalizing educational opportunities countrywide can reduce group-based grievances over access to schools and jobs. Rwanda’s education ministry has been working to develop an effective peace education system and building sustainable peace infrastructures, but there are still reports of some tensions between the two groups, Tutsi and Hutu. An intercultural education approach has been introduced to some degree to promote inclusive identities in the country’s reconciliation agenda. It is widely believed that inclusive identities contribute to peace building (King, 2013) because effort is put into breaking down stereotypes and stigmas by encompassing identities that emphasize similarities between individuals and/or being more accepting of their differences.

In 1998 a semi-autonomous unit called the National Curriculum Development Centre (NCDC) was created to focus on the design of a new curriculum and on the training of teachers. Some of the curriculum principles outlined in the new education policy are directly linked to efforts to strengthen social cohesion and national unity, including the promotion of life skills such as peaceful problem resolution, respect for linguistic differences, and respect for human rights (Obura, 2003). Stakeholders including parents, teachers, NGOs, as well as churches, and donors are often consulted for their input on the development of new education and curriculum policies that build social cohesion. However, an agreed-upon curriculum teaching the history of Rwanda has yet to be identified. The NCDC has published a guide called "Participatory Teaching Methods to Strengthen the Culture of Peace in Schools" as a way to train teachers on how to work with students traumatized by the genocide, either because their families were victims or perpetrators of
the violence (CIA World Fact book, 2008). However, sources of division in the education system in post-conflict Rwanda remain, including language. Most classes are taught in French or in English. Schools that are taught primarily in French teach English as a second language, and vice versa. The Hutu speak primarily French, while the Tutsi refugees (specifically those that took refuge in Uganda) speak English. English is taught in the classroom partly to take into account the diverse learning experience of the returning refugee children. Although Kinyarwanda is the mother tongue for most children, traditionally it has hardly been taught in schools. But that is starting to change. A new education policy established in 2004 attempts to acknowledge the diversity in native languages, and Kinyarwanda and English are now used to teach mathematics and science subjects in most schools (CIA World Fact book, 2008).

A challenge to the school system in Rwanda is the severe lack of qualified teachers and the resulting high ratio of students to teachers. Many teachers were killed in the genocide, or emigrated from the country because of it. Some of the remaining teachers were personally implicated in the violence or lack sufficient experience and training (Straus, 2006). Many social issues are competing for funding in post-conflict Rwanda. The government, though, has made education a priority. The majority of the education funding comes from large international donors such as the UK Department for International Development (DFID), UNESCO, and the World Bank. The Ministry of Education has focused on addressing the basic education needs for all rather than the advanced education needs of the few (King, 2013). As of yet, there’s little data on how Rwanda’s reformed education system is doing in terms of its quest to build social cohesion. But those organizations funding the schools keep a close eye on the issue. The reason for lack of data is that data on ethnicity is not encouraged or used in the country post-genocide.
On a general level, the National Unity and Reconciliation Commission (NURC) runs Ingando, or peace solidarity camps, as a widely used tool to build coexistence in the community, with a particular focus on teachers. Instruction is given to promote unity and non-discrimination, and to help analyze the Rwandan political situation and the state of national reconciliation (Straus, 2006). It has brought together students at all levels, as well as community leaders, refugees, demobilized soldiers, informal traders, survivors, prisoners, teachers, and persons with disabilities.

Other strategies towards peaceful coexistence of the Rwandan tribes have been applied over the recent years. “The various strategies to construct new identities are consistent with the key understanding of constructivism that categories, especially identities, can be transformed and reconstructed” (King, 2013, p.29). For instance, one of the strategies applied by the Rwandan education system is the decategorization or interpersonal model which basically urges individualization. This model encourages students to view themselves and others as individuals rather than “prototypical representatives” of an in-group or out-group. In the classroom this means that Jean Claude, Yvan, and Marie are first looked at as individuals as opposed to being a Hutu or a Tutsi (King, 2013). This is not an attempt to make extinct a tribe but instead to reduce the power of group distinctions and to create social cohesion. According to psychology, bias between groups should diminish with decategorization because the social distance between one’s self and former in-group members’ increases while it decreases between one’s self and the former outgroup members (Portera, 1998).

A second approach to creating inclusive identities is through the recategorization model. This perspective promotes the creation of a unified group identity at a higher level than existing groups, allowing members of former groups to think of themselves as one unit, eliminating any potentially dangerous social cleavages (King, 2013). The education system is focusing on creating
a Rwandan identity rather than Hutu and Tutsi tribes, further promoting and strengthening nationalism. People will not abandon their former groups; they will shift identities to the higher level of being Rwandan first, where their identity needs may still be met. According to Straus (2011), recategorization has had a stronger impact on positive relations. Participants that experienced recategorization displayed more friendly, cooperative, trusting, and close interaction than those in decategorization. “Yet, group identity has high psychological value and often becomes further entrenched with violence, meaning that recategorization is unlikely to be an achievable or sustainable solution” (Hewstone et al. 2006, p. 283).

The Center for Peace Building International (CPBI), a nonprofit organization whose mission is to enhance local capacities for peace in divided societies by understanding the role of young people in fragile environments, has partnered with Rwanda to produce a Peace Narratives Toolkit to help students find peace after experiencing the trauma of violence. CPBI as of right now works mainly with vocational programs, after school programs, and some private schools across the country. The project began in 2006 when a young survivor of the 1994 genocide shared with the organization his personal experience of survival (CPBI, 2010). The survivor also recruited other survivors to share their experiences in order to create a broader understanding of how young people coped in the aftermath of the genocide. The written narratives that these young people provided show the power of story-telling as well as the strength and resilience of these survivors in Rwanda and its surrounding countries. The writers of these narratives ranged in age from 8 to 14 during the genocide, and CPBI members saw their stories as a possible bridge for young people in Rwanda who could find ways to make positive contributions to peaceful life in their own communities, and even in other countries like the United States. Since then, CPBI has developed several lessons and resources to accompany the narratives found in this toolkit.
The Rwanda Peace Narratives Toolkit promotes the understanding of the positive roles youth can play in situations of conflict as well as in community action. With these lessons, facilitators can lead students to explore conflict and human perseverance. The toolkit can be used to accompany studies of international affairs and of Africa, and may be combined with studies of drama, literature, graphic arts and communications (CPBI, 2010). The materials can facilitate discussions during social studies, peace and conflict resolution, language arts, literature, the humanities, history and geography. The lessons may also be used with an interdisciplinary approach that could combine the content and skills of several subject areas, thus broadening students' understanding of the complexity of historical events and tapping into individual and diverse personal interests of students. The lessons are designed to fit both within and as addenda to curricula in high schools throughout Rwanda. The toolkit may also be used in after-school and vocational programs for students of ages 13-18 (CPBI, 2010). These lessons can spur the innovation of educators and students in schools and communities of every sort: urban, rural; in large and small settings; and in home-schooled settings as well.

An important element for youth participating in this project is the matter of personal responsibility in the face of human degradation. Areas of focus include discussions of ethnicity and nationality; speaking up against injustice; expressing and dealing with conflict through creative means; learning from hardships, and becoming agents of change in their communities (CPBI, 2010). Lessons emphasize obligations to oppose prejudice and violence wherever they occur, allowing facilitators to suggest ways youth can recognize and oppose injustice. One of the most important aspects of these learning activities is the engagement of students in active, participatory learning. They are encouraged to work together in groups large and small, to practice the skills they will need for building peace: skills of listening and speaking, leadership, and cooperation and
compromise. In addition, youth are encouraged to express their ideas, both individually and collectively, through writing exercises, dramatic renditions of their discoveries, and extended projects involving their own interests in the arts and other avenues of learning. Summaries of the peace narratives toolkit are listed below.

**Lesson 1: History of Rwandan Genocide**

*Narrative excerpt:*

“Each day, for over three months, Tutsis were hunted, tortured and massacred on the streets, in their homes, in churches, and in schools. Threats and calls for violence turned neighbor against neighbor, as civilians picked up machetes and guns and slaughtered each other.”

*Goal:*

To give students an introduction to the Rwandan genocide, grounding their study and reflection in the lessons that follow.

**Lesson 2: A Smile I Once Knew**

*About the Author:*

This young Tutsi girl was 13 years old when the violence in Rwanda in 1994 left her and her two sisters orphans.

*Narrative excerpt:*

“Today, although many survivors have not yet found the joys of life, the slogan is the same: We choose to live, not because the people want us to live, but because we must live; as for the slogan of the Rwandans in general, it is *never again or plus jamais.*”

*Goal:*
This inspiring narrative reveals the author’s resolve to work toward a brighter future despite her tragic past, allowing students to reflect upon their own experiences while gaining perspective and ideas so as to respond to adverse life situations.

**Lesson 3: At the Foot of the Volcanoes**

*About the Author:*

The writer of this poem and narrative recalls his “innocent childhood,” when he did not see himself “different” from others in his society, which included both Hutus and Tutsis. As conflict developed that led to genocide, he suffers the question of “difference” that threatens both his safety and sense of identity.

*Narrative excerpt:*

“I started to realize that despite our differences, people could rise up; we must live together…It is visibly difficult for these two groups (Hutu and Tutsi) to find the love they once had for one another, but it is still possible. It is possible that they give their daughters and sons in marriage in the name of reconciliation. “

*Goal:*

The author reflects upon his own experiences of struggling to comprehend the root causes of the Rwandan genocide. This narrative allows the students to look beyond the surface at the underlying causes and possible meanings when understanding and addressing the full complexities of a conflict.

**Lesson 4: A Bridge of Hope**

*About the Author:*
The author of this memoir, Mr. Thad, was a DRC native of Goma and witnessed the horror of hordes of Hutu Rwandans coming into his city, where international organizations then tried to help with the problems of refugees.

*Narrative excerpt:*

“Through my experience I am supposed to give hope, to show that there is a possibility of peace between Hutu and Tutsi because I am alive, a fruit of love!”

*Goal:*

The narrative describes an innovative way of reconciliation through education, expanding the capacities of students for peace building, thereby inspiring students to participate in civic action and conflict resolution.

*Lesson 5: My Part of a Greater Story*

*About the Author:*

The writer of this memoir has roots in her “wonderful family,” but finds herself a refugee because she is a Tutsi and is welcome nowhere.

*Narrative excerpt:*

“My entire way of conceiving my life and my future immediately changed as I asked myself why I had to be what I was, since I saw it as complicated and the root of problems. From then on, I understood that we were different and that hatred for people like us was beginning to flourish.”

*Goal:*

This moving narrative encourages students to think critically about conflict, structural violence, and identity transformation, and to apply those concepts to their own lives.
When one examines post-genocide Rwanda under Rwandan Patriotic Front (RPF) headed by His Excellency Paul Kagame, the country seems to have made major strides in the past two decades. In 1994 Rwanda was ranked 174th out of 175 in the Human Development Index (HDI) and today, it might still rank low on the standards of the HDI, but it is doing way better than expected coming in at 150. The current government has also managed to rid much of corruption faster than the majority of other sub-Saharan African states. Rwanda’s government has shown significant initiative in addressing the main pillars of peace building; security, political institutions, economic development, justice, and reconciliation (Human Rights Watch). However, the international community is ignoring the other side of the truth. First, there is increasing concentration of power by a small group of former Tutsi exiles largely from Uganda (King, 2013). Tutsi hold at least as many, if not more, key government positions despite them making up only fifteen percent of the population. Second, Rwanda is more of a dictatorship/authoritarian government than it is democratic, but that is not to assume that progress cannot be made unless a country is democratic. However, this Rwandan government arrests and sends its opponents to exile and tightly controls civil society. “To rid the country of allegedly pervasive ‘genocide ideology’, it charges and jails citizens with “divisionism”, which is now anyone who disagrees with the government” (Amnesty International, 2009; Reporters without Borders, 2009).

Thirdly, Rwanda may have made economic progress and risen in the HDI ranking but a majority of the population still lives on subsistence farming and in grueling poverty. For instance, the original copy of the 2007 UNDP report (it was later rejected by the Rwandan government) found a growing inequality among Rwandan citizens (Straus, 2006). The RPF government has also been accused of human rights abuses and supporting a rebel group in Congo. From what looked like a promising start after the genocide, the political situation in Rwanda has deteriorated despite
its government staying mum about it. Many expatriate aid workers and scholars with experience in the region are concerned about the possibility of renewed violence due to the growing inequalities and tensions. One NGO worker remarked that “the thought from those that have been here a long time is that the same thing that happened in 1994 will happen again within the next twenty years” (King, 2013, p.14).

Overall, the Rwandan government needs to do significantly more in intercultural education in the country. The avoidance of revisiting history especially in government-run schools can prove to have harmful effects in the long term to the society. It is very important however to have one true history. On one hand, some positive strides have been taken toward peacebuilding, however, especially in terms of increased access to basic education and classroom practices that do not differentiate Rwandans. On the other hand, the education system in Rwanda reflects an exclusive state, and there are actually some tensions rising between Hutu and Tutsi students in some schools. Schools may help set the conditions for inclusive identities that do not stigmatize groups in a number of ways (Rizvi, 2000). For example, teachers may teach about regrouping or reframe mutually incompatible narratives, such as those taught in history class.

Reconciliation highlights the importance of relationships and psychological changes on the part of the rival groups. According to Rozas (2007), relationships are both a basis of conflict and their long-term solution. In Kinyarwanda, the term reconciliation comes from the same root as “setting broken bones”, reflecting the idea that reconciliation brings together relationships that were raptured (as cited by Longman & Rutagengwa, 2004).

Nigeria

Country Overview
Located in West Africa, the Federal Republic of Nigeria borders Cameroon to the east, Chad to the northeast, Niger to the north, Benin to the west, and the Gulf of Guinea on the Atlantic Ocean to the south. Abuja has been the national capital since 1991. Previously, the capital was based in the country’s largest city, Lagos (CIA World Fact book). Nigeria is by far the most populous country in Africa. Its population of 177 million has an annual growth rate of over two percent. Of this population, over 40 per cent are under the age of fifteen (World Bank estimate, 2014).

Nigeria is a country with great ethnic and cultural diversity. There are more than 250 ethnic groups, and they are distinguished by their geographical location, language, traditional beliefs, and clothing style. The three largest groups, Huasa-Fulani, Igbo, and Yoruba, account for about seventy percent of the Nigeria’s population. Religious affiliation is split among Christianity (53 percent), Islam (45 percent), and indigenous beliefs (2 percent). Christianity dominates in the south and Islam in the north. Colonized by the British in the late nineteenth century, Nigeria gained its independence in 1960. Since then it has developed into a leading state in West Africa, but it has also suffered a half-century of deadly internal conflict and political corruption and instability (Ajitoni, 2014).

**TABLE 1. NIGERIA’S THREE MAJOR TRIBES**

<table>
<thead>
<tr>
<th>NAME</th>
<th>POPULATION</th>
<th>PERCENTAGE</th>
<th>REGION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hausa-Fulani</td>
<td>29</td>
<td></td>
<td>North</td>
</tr>
<tr>
<td>Igbo or Ibo</td>
<td>21</td>
<td></td>
<td>Southwest</td>
</tr>
<tr>
<td>Yoruba</td>
<td>18</td>
<td></td>
<td>Southwest</td>
</tr>
</tbody>
</table>
Outline of Education System

Formal education in Nigeria, based on western-style education from British colonial era, underwent reforms in the 1980s to resemble the American system. It has followed the 6+3+3+4 pattern, comprising six years of primary school education, three years of junior secondary education, three years of senior secondary education, and four years of undergraduate study (Nigeria Federal Ministry of Education, 2008). The older system had a 6+5+2+3 pattern, where it was six years of primary school, five years of secondary school, two years of further education (General Certificate of Education Advanced Level- GCE A Level), and three years of undergraduate education. In the current system, the first nine years of Nigerian school life is classified as basic education. The government provides free basic education and it is compulsory for all children. However, the transition from primary school to junior secondary school still remains low (Ajitoni, 2014). Moreover, according to the World Bank (2009), approximately 37% of the population is illiterate, which is the lowest rate in sub-Saharan Africa. Fewer than 60% hold a high school diploma and college education is available to few (Osiki, 2008). Education is the essential means for moving the country from an impoverished to a modern nation that embraces democratic principles of governance. The opportunity for modernization is made real by the country’s oil wealth, although it benefits only a few elite due to the high rate of corruption in the government (Aydin, 2013). In light of this reality, a number of institutions, including government agencies, focused on building out the system of education to reduce societal inequities.

In addition to formal education, there are two other distinct forms of education: indigenous and Islamic. In the indigenous education system, children are taught skills such as farming and indigenous crafts and trades. It operates entirely in the private sector and has yet to be integrated
INTERCULTURAL EDUCATION AS A TOOL FOR PEACE

into the formal sector (Aydin, 2013). Indigenous education in Nigeria existed long before the arrival of Europeans and provides practical training to make individuals productive members of society. It is often referred to as community-or-tradition-based education, and it serves the function of preserving and transmitting cultural heritage across generations. Indigenous education instills culturally accepted norms and values such as integrity, self-reliance, hospitality, and respect for elders, hard work, local history, legends, poetry, riddles, proverbs, and reasoning. Indigenous education has lacked the modern classroom setting, a uniform documented curriculum, and the guidance of professional educators (Aydin, 2013).

In the Islamic education system children learn the Quran from local religious teachers. Islamic education originated in the 11th century in northern Nigeria. In the 20th century the British replaced Arabic and introduced English as the language of government administration in northern Nigeria as well as in schools (Nigeria Federal Ministry of Education, 2008). Islamic education with Arabic as the language of instruction still plays an important role today in northern Nigeria, but it mainly operates outside of the formal education setting. Quranic schools provide education to thousands of students at different levels determined not by age but by competency level (Ajitoni, 2014).

TABLE 2. THREE EDUCATION SUBSECTORS

<table>
<thead>
<tr>
<th>SUBSECTORS</th>
<th>TYPES OF INSTITUTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic education</td>
<td>Pre-primary classes, primary schools, junior secondary schools, nomadic, and adult literacy classes</td>
</tr>
</tbody>
</table>
The school year runs from January to December or from September to August, lasting for over ten months. It is divided into three terms of ten to twelve weeks for each of the levels. The language of instruction in Nigerian schools is English. Language is one of the many challenges facing education in Nigeria. The reason for this is that while English is the official language, there are about three hundred and fifty indigenous languages of which Hausa, Yoruba, and Igbo are designated as national languages and are spoken by more than fifty percent of the people (Osiki, 2008). The less common languages do not have written forms, which makes it difficult to design instructional material in those languages. Basically, the medium of instruction for the first three years of primary school is the local language; thereafter it is English.

**Primary Education**

Primary education or lower basic education starts at the age of six and is completed by the age of twelve. This is according to the official guidelines of the country. However, many children start school late, and while the majority of the primary schools are public, private sector participation has been growing rapidly in recent years (Osiki, 2008). This is due to the growing lack of funding, lack of qualified teachers and poor infrastructure in the public schools. Primary school attendance is much higher in the south than in the north, but the completion rate is about thirty
percent across the country. The main subjects include: Indigenous language, English, Mathematics, Science, Social Studies, Physical and Health education, Religious studies, and vocational subjects such as Agriculture. The indigenous language could be the student’s mother tongue if it has a written form and there are adequate learning resources available (Moja, 2010) or if it is one of the national languages. Primary school teachers must hold a Nigerian Certificate in Education. Those who do not have the NCE are required to upgrade their qualifications through in-service teacher training programs.

Secondary Education

The junior and senior secondary education levels last six years total. Junior secondary students take ten to twelve subjects categorized in three groups. Group A subjects include eight core subjects: English, French, Local language (L1), one of the three major Nigerian languages (L2), Mathematics, Science, Social Studies and Citizenship Education, and Introductory Technology. Group B subjects are pre-vocational electives that include Agriculture, Business Studies, Home Economics, Local Crafts, and Computer Studies. Group C includes non-vocational electives such as Religious Studies, Physical and Health education, Fine art, Music, and Arabic (Nigeria Federal Ministry of Education 2008). Senior secondary students must take six core subjects which include Mathematics, English, a major Nigerian language, a science subject (Physics, Chemistry, or Biology), Literature in English, Geography or History, and, Agricultural science or a vocational subject. To teach at the senior secondary level, one must hold either a bachelor’s degree in education or a bachelor’s degree or Higher National Diploma in a relevant field plus a teaching qualification such as a postgraduate diploma in education (Ajitoni, 2014). Many teachers in Nigeria, especially in mathematics and science, do not have the required qualifications to teach.
Higher Education

Nigeria’s higher education system is comprised of university and non-university sectors; the latter includes colleges of education, polytechnics, and technical and vocational institutions. The language of instruction in higher education is English. The university sector has twenty-seven federal universities, thirty-six state universities, and forty-one private universities with an enrollment of over one million students every academic year (Aydin, 2013). Funding for higher education mainly comes from the government, with the exception of private campuses, but it is inconsistent and is unable to keep up with inflation and rising enrollment. There have been concerns over the deteriorating quality of higher education for the past three decades.

International/Intercultural education in Nigeria

Nigeria’s cultural diversity, which should be a potential source of strength and unity, is threatening the peace, unity and corporate existence of the country. According to Salawu (2010), “the phenomena of ethnicity and religious intolerance have led to incessant ethno-religious conflicts” (as cited by Ajitoni, 2014, p.205). Despite the potential that Nigeria possesses, many of the ethnic groups in the country have not been properly blended into a nation: there is no unity in diversity. This has resulted in the growth of ethnic militias like the Oodua People’s Congress (OPC), the Bakassi Boys, the Egbesu Boys, and the infamous terrorist group, Boko Haram. The stability of Nigeria is threatened by the failure of national institutions to explicitly recognize and accommodate existing ethnic divisions and interests (Osiki, 2008). There is a dire need to accord all tribes/ethnic groups a meaningful role in national life in order to manage the growing conflicts and eventually eliminate them.

Nigerian students in the primary and secondary level are required to take a major language subject. Language is a key component of a person’s identity. However, there are over two hundred
languages in Nigeria; therefore, there is still a high ratio that is misrepresented. Indigenous education comes to play an important role here to avoid language and cultural extinction. The right to have one’s own language is important in enabling people to develop a strong positive self-image. People also generally find it easier to develop complex thinking in their first language (Ikeme, 1980). For both ethical and educational reasons, then, it is important that the student’s first language is valued and affirmed within the school context. It is also important to create an environment that supports the learning of a second language, which Nigeria has done.

Learning in a multi-lingual environment can be a positive experience for all students. It highlights concretely the diversity of languages and cultures in the world and, as such, constitutes an important resource for developing intercultural capacities and abilities in all students irrespective of their ethnicity (Banks, 2008). This is particularly important as diversity in languages and cultures has become prominent in Nigerian schools from primary through secondary to tertiary institutions. This mixture has impacted students’ learning and interpersonal relationships.

Competence in interpersonal communication is a worthy but often elusive goal in Nigeria. This goal has become a difficult objective to achieve in Nigeria due to the cultural differences in people which in turn create dissimilar meanings and expectations that require even greater levels of communication skills (Atojini, 2014). All this has proven to be an obstacle to intercultural competence because of the discrimination, stereotyping, and ethnocentrism it creates. All cultures have a strong ethnocentric tendency to use the categories of one’s own culture to evaluate the actions of others (Mody, 2003). ‘When what is familiar and comfortable inevitably seems the best, right and natural way of doing things, ethnocentrism then becomes an obstacle to intercultural competence’ (Lustig & Koester, 1996, p.46).
Ethnicism or tribalism is another obstacle to intercultural competence in Nigeria. Tribalism more often than not plays a significant role in the communication between people of different ethnic groups. “At the cultural level, tribalism denies the existence of the culture of a particular group. Hence, the different names used by one ethnic group to describe and degrade other ethnic groups in Nigeria” (Osiki, 2008, p.83). This leads to the rejection of one group’s beliefs and values by another and some groups portraying other tribal groups as inferior to them, creating an environment where it is difficult to co-exist. The social studies subject has made strides to break these barriers. However, with some groups being more dominant than others and the lack of enough funding for these courses by the government that these ethnic groups dominate, little has been achieved (Osiki, 2008).

Effective education demands an understanding of the culture. “The growing spate of crises and insurgencies in Nigeria has been traced to inadequacies in the knowledge of intergroup relations” (Ajitoni, 2014, p. 206). The social studies subject incorporates such areas as environmental education, multicultural education, citizenship, and civic education, population education, sex and family life education amongst others. This discipline deals with human interactions and intercultural communication. Intercultural communication is used to explain differences in communication between members of ethnic groups in Nigeria who are members of the same nation-state. The relationship between culture and communication is important to many disciplines, particularly Social Studies (Antal, 2002). “Social studies is a school subject that is out to direct learners and give them a free opportunity to make enquiries, investigate, discover, discuss, experiment, and acquire experiences, in order to make decisions on social issues and problems and find solutions to them” (Ajitoni, 2014, p. 208). Social studies education as a subject in primary and secondary schools, or as a field of disciplined inquiry, or an education program in tertiary institutions on one hand is a
human construct to foster nationalism and patriotism. On the other hand, it is essential for man to realize his existence as both individual and citizen in a multicultural society (Ireyefoju, 2010).

Nigerian national education goals include the inculcation of national consciousness and national unity as well as encouraging the right type of values and attitudes for the survival of the individual and society (Ireyefoju, 2010). Others include developing the learner's mind to understanding the world around; and acquiring the required and appropriate skills that will encourage an all-round development (mentally, physically and socially) that will foster individual contributions to local and national development (FRN, 2004). However, in practice, the Nigerian state is far from achieving this much-needed change expected to foster these goals because the average Nigerian and the politicians aim at success without consideration for the process and strategies that inform success. Multiculturalism is not a peculiarity of any country or continent. Different countries search for ways to resolve issues related to natural, geographical, social, cultural, economic, ethnic, racial, political, linguistic, and religious differences (Antal, 2002). The school, as one of the agents of education in modern society, is saddled with the responsibility of tackling or resolving individual and societal problems.

Some private schools in Nigeria have incorporated multicultural education as a field of study in their curriculum to help all students acquire the knowledge, attitudes, and skills needed to function effectively in a pluralistic democratic society. “It has been noticed that multicultural education should be the intervention education for ameliorating the effects of ethno-religious crises and for improving intercultural competence in Nigeria” (Ajitoni, 2014, p. 208). In public schools, bits of multicultural education have begun to be applied in the social studies class and civic education. This eventually resulted in the funding of teacher preparation programs that required teachers to complete a multicultural course in order for them to be equipped with the knowledge, skills,
and resources of culturally diverse student populations. Findings and research on the effect of these programs found that teachers’ attitudes improved as they developed an appreciation toward other cultures other than their own or of the majority tribes (Okunloye, 2003).

The idea of intercultural education is more prevalent in private schools in Nigeria. Offices and funds have been allocated to social inclusion, intercultural studies and understanding diversity, making a commitment to learning about other’s cultures and to understanding one’s own (Ajitoni, 2014). It is essential to have the willingness to explore various cultural experiences without prejudice. Active learning methods have been recommended for the teaching of intercultural concepts. Among such methods are service-learning, field trips, outdoor adventure education and so on (Atojini, 2014). Students in a multicultural community as intercultural communicators need specific skills about what they know, how they should interpret their feelings, and how they ought to behave in order to be competent in a given situation. The twenty-first century is an era of increasing globalization, and competence in intercultural communication is becoming an absolute necessity (Antal, 2002). In both private and public lives, in a given individual’s personal and professional endeavors, it is imperative that the individual learns to communicate with people whose cultural heritage is very different from theirs (Ajitoni, 2014).

Educators and learners need to respect the different ways people in any one culture communicate with each other, taking account of conventions of greetings, of conventional structure and features of non-verbal behavior. Such points matter in pictures and speech, methods as well as materials of teaching (Paris, 2003). For much education and national unity, therefore, there is the need to study people’s everyday lives. All this is because the culture of each ethnic group in Nigeria emanates from the group’s social, economic and political organization and its systems of moral and religious belief (Osiki, 2008).
Proposals put forth by private schools include incorporating awareness activities workshops in the curriculum. Educators involve themes like The Icebreaker, which involves several exercises such as social justice learning (Omoregbe, 2007). The Icebreaker theme workshop begins with a *Respect Activity* where students are instructed to find someone in the room who they do not know and to introduce themselves to that person. They then spend five to ten minutes talking about respect centering their discussion on what it means to show respect, and what it means for to be shown respect? After the allotted time, the participants are asked to return to their seats and the discussion is opened. A dialogue session starts where students are asked to discuss the ideas they came up with. Common responses include the "Golden Rule," looking somebody in the eyes, being honest, and appreciating somebody's ideas even when you do not agree with them. Each of these responses offer interesting points of reflection as they each are informed culturally and hegemonically (Omoregbe, 2007). The point is for students and teachers to learn from their differences and create mutual understanding even when there is disagreement in views.

The exercise is also for participants to reflect critically on assumptions and socializations around the concept of respect. This activity touches many bases. First, it starts the crucial path toward building a community of respect. This is the first step in maintaining a constructive exchange regarding issues related to equity and social justice. Second, community is built through an understanding of how the group perceives respect and how they negotiate its meaning. Third, the similarities and differences of the participants' ideas about respect begin to show the first signs of similarities and differences within the group on a larger level, often in ways that reflect power and privilege.
The next Icebreaker activity is *Knowing the Community: Ethnicity Exercise*, where the students introduce themselves by sharing information about their ethnicity and background, highlighting the similarity and diversity among members of the group. The results of this exercise have showcased students gaining a greater understanding and in-depth appreciation for diversity in tribes and religion while realizing that they have things in common aside from nationality with most people from different tribal groups (Omoregbe, 2007).

American International School (AIS), Abuja, an international school in Nigeria, instills in their intercultural education the thematic teaching of human rights and responsibilities. Some of the skills and capacities this course instills in students include:

- The ability to apply human rights concepts and standards to local and global situations
- The ability to integrate the key principles of Human Rights into everyday situations
- The ability to participate meaningfully in the promotion and protection of human rights.

This requires knowledge and understanding by the teachers and students about the United Nations Declaration of Universal Human Rights (1948) and other key human rights instruments, knowledge of national legislation and the institutions aimed at protecting human rights, understanding racism as a human rights violation, and the knowledge of past historical human rights struggles. Human rights bind us all together, and as such they provide a basis for developing empathy between people. They also form a context within which immigration and various forms of discrimination can be understood without promoting ideas of cultural superiority (Antal, 2002).
Every year AIS students participate in the Model United Nations, which is an education simulation and/or academic competition in which students are introduced to the world of diplomacy, negotiation, and decision making (WFUNA, 2015). At Model UN, students step into the shoes of ambassadors of countries that are members of the United Nations where they are required to apply their critical thinking and problem solving skills. The students, better known as “delegates”, debate current issues on the organization’s vast agenda. They prepare draft resolutions, plot strategy, negotiate with supporters and adversaries, resolve conflicts, and navigate the UN’s rules of procedure, all in the interest of resolving problems that affect the world. Before playing out their ambassadorial roles in Model UN, students research the particular global problem to be addressed. The problems are drawn from current headlines. Model UN delegates learn how the international community acts on its concerns about peace and security, human rights, the environment, food and hunger, economic development, and globalization (WFUNA, 2015).

Model United Nations (M.UN) usually takes place one term a year, and during this four month period, students are engaged in global classrooms, an innovative educational program that engages high school students in an exploration of current world issues through interactive simulations and curricular materials. Global Classrooms cultivates literacy, life skills and the attitudes necessary for active citizenship (Omoregbe, 2007). In the classroom, students learn from their teacher. At conferences, students learn from each other. The conference does not replace the classroom, rather it complements it. Students have to internalize what they learn in class and deliver that information through speeches, caucusing, and resolutions (Omoregbe, 2007).

There have been successful results in the personal behavior of students from the little investment in intercultural education by some schools in Nigeria. It has helped develop sensitivity in students as well as helped reduce tribalism. Examining real-life situations can also play a role
in developing a sense of empathy for those who are discriminated against. Many young people in Nigeria will state that they have been treated unfairly at one time or another, whether that means having had someone else getting preference over them unfairly, having had assumptions made about them because of the way they look or where they live, or having someone in authority refuse to listen to them. “The essence of empathetic listening is not that you agree with someone; it’s that you fully, deeply, understand that person, emotionally as well as intellectually” (Covey, 1989, p. 240).

Gulen Movement

Fethullah Gulen, a Turkish Islamic scholar, philosopher and educational activist, is internationally renowned for his widely lauded messages of tolerance, peace, intercultural dialogue and mutual understanding. The Gulen Movement is a transnational civic society movement inspired by Fethullah Gulen (Çetin, 2010). Millions of people around the world, inspired by Gulen, act collectively to build schools, universities, dialogue centers and charitable organizations under the title Hizmet (service) (Aydin, 2013). Gulen-inspired schools in Nigeria are peace islands in the ocean of violence, and promote love, greater empathy, tolerance and peace in a society deeply divided along ethnic, religious, tribal and geographical lines. Many researchers have shown the effectiveness of the Gulenian approach in the world. Solberg (2005), for example, argues that the Gulen-inspired schools are perceived to be institutions of effective practice by some state authorities and members of the public (as cited by Aydin, 2013). For instance, Gulen-inspired schools have received high praise for their educational quality, as demonstrated by the students’ high scores in international and national scientific competitions in Central Asia, Europe, East Africa and Bosnia (Gulen, 2004).
In Nigeria the Gulen-inspired schools were started in 1998 in a rented building with three students, a boy’s hostel, and less than fifteen teachers (Aydin, 2013); it now operate in six states in Nigeria; Abuja, Lagos, Kanu, Kaduna, Yobe and Ponta. The schools are private institutions operating under an agreement with the Nigerian Government under the name Nigerian Turkish International Colleges (NTICs) and are located in both the northern and southern regions of the country. These Nigerian Gulen-inspired schools have been acknowledged for taking and implementing an active stance on human rights, democracy, interfaith and intercultural dialogue, and promoting harmonious coexistence (Aydin, 2013). They have done so through an approach of educating the whole human being, that is the heart and mind. The preferred model of this approach is a boarding school where the student has an immersive experience, where his or her head is fed during the classroom instruction and his/her heart is developed through role modeling both by the teachers and with intensive mentoring from the belletmen (young university students who, preferably, also had the experience of attending a Gulen-inspired school in their youth) (Gulen, 2004). The goal is not just to create world-class intellects but also to produce students of good character who will live and assist others live in harmony in their communities and the world.

The Gulen Educational Model was easy to adapt into the Nigerian education system as it fit well with its social and cultural context as stated by some principals. The schools with a boarding system, public service and service-learning activities such as assistance to orphans, scholarship aid, iftar dinners, visiting parents program, and guidance from teachers, staff, dormitory supervisors, and alumnus were already in place in most of the private institutions in Nigeria especially in the north where there is a strong Muslim presence (Aydin, 2013). One principal described the heart-and-mind model as follows: “The students we educate here at the school can study at any schools or universities in the world because their education level matches international education
standards. Their mission is spreading peace and friendship in the world and they feel themselves as the representatives of these goals. Our students always keep in mind that they will go abroad to study and will come back to Nigeria to share and use their knowledge and experiences for their people and country” (Ireyefoju, 2010).

Unfortunately, generally intercultural education in Nigeria is not well developed or heavily invested in. However, as seen from the information provided above, there are a few strides that have been made to foster integration and intercultural understanding. Nigeria faces a lot of ethnic and religious conflicts that hinder unity among its people, yet no specific long-term structural advances have been made to promote cultural otherness and understanding by the Nigerian government. A lot of the intercultural education implementations have been done by the private sector. Nigeria is also faced with high levels of corruption, and this increases the country’s suffering. Misappropriation of funds and underfunding of educational institutions has seen the quality of education deteriorate at a very fast rate.

**Kenya**

The Republic of Kenya lies along the equator on the east coast of Africa. It borders Sudan, Ethiopia and Somalia to the north, Uganda to the west, and Tanzania to the south. Kenya is divided into 47 counties following the enactment of the new constitution (CIA World Fact book). The capital of Kenya is Nairobi. The country has a population of at least 41 million people, and its two official languages are English and Kiswahili.

Political responsibility for the education system lies with two ministries, namely Ministry of Education and the Ministry of Higher Education, Science and Technology. The Ministries’ responsibilities include the distribution of learning materials and the implementation of
educational policies. The provision of education at all levels is a partnership between the government, communities, the private sector and civil society (religious organizations and nongovernmental organizations) (Kinuthia, 2009). The language of education is English. Kenya's school year runs from January to December.

*Primary and Secondary education*

In 1985 the 7-4-2-3 system was replaced with the current 8-4-4 educational system, based on the American educational system. This system consists of 8 years of primary school, 4 years of secondary school and 4 years of higher education. The curriculum focuses on mathematics, English and various vocational subjects. That includes a broad range of subjects aimed both at students who will complete only their primary education and then enter the labor market, and those who intend to continue on to higher education (Clark, 2015) Primary education is free and compulsory in Kenya and lasts eight years (from standards 1 to 8). Secondary education is also free, but not compulsory. Children are on average six years old when they start school and fourteen when they complete their primary education. The curriculum is made up of subjects, mathematics, history, geography, science, crafts and religious studies. Primary education has been free and compulsory in Kenya since 2003. At the end of their eighth year, a national exam is taken by students for the award of the Kenya Certificate of Primary Education (KCPE). Exams are held in five subjects: Kiswahili, English, mathematics, science and agriculture, and social studies (Kinuthia, 2009).

Most students are fourteen years old when they start secondary education. Kenya has more than 3,500 secondary schools, with some 700,000 students. Less than fifty per cent of primary school students continue on to secondary education (UNESCO Report, 2010). Secondary education in Kenya is designed both for those students who plan to enter the labor market right after
high school and those who plan to continue on to higher education. It takes up to four years. The secondary education curriculum is made up of subjects divided into five groups:

Group 1: English, Mathematics and Kiswahili (compulsory);

Group 2: Biology, Physics, Chemistry, Physical education and Biological sciences (choose two);

Group 3: History and government, Geography, Christianity, Islam, Social studies and Ethics and Hindu Islamic Education (choose freely);

Group 4: Home science, Art and design, Agriculture, Woodwork, Metalwork, Construction, Power mechanics, Electricity, Drawing and design, and Aviation technology (choose freely);

Group 5: French, German, Arabic, Music, Commerce, Economics, Typing and office Practice (choose freely).

The subjects offered will depend on individual schools and what they can offer in terms of learning resources and teachers. The majority of schools no longer offer subjects in group 4, with the exception of home science as well as art and design, due to lack of funding by the government. At the end of the fourth year, pupils take exams for the Kenya Certificate of Secondary Education (KCSE). These national exams are administered by the National Examinations Council.

In 2003, the government of Kenya instituted free primary education for all, and then did the same for secondary education in 2008. As a result, nearly three million more students were enrolled in primary school in 2012 than in 2003, and the number of schools has grown by 7,000 (UNESCO, 2014). Between 2003 and 2012, the secondary gross enrollment ratio increased from 43 percent to 67 percent as graduates from the new free primary program moved their way through the system. More recently, the impact of the 2003 education for all programs has been seen at the
university level, where enrollment numbers have skyrocketed. In fact, they have more than dou-
bled between 2012 and 2014 as the initial cohort of free primary school children have begun en-
rolling in university studies (Uwezo Report, 2010).

Nonetheless, much progress in educational quality and access remains to be made in
Kenya. In 2010, one million children were still out of school, and while this was only half the
number in 1999, it is still the ninth highest of any country in the world (Clark, 2015). Issues related
to educational quality persist, especially at the primary level, with illiteracy rates increasing among
students with six years of primary schooling. Over a quarter of young people have less than a lower
secondary education, and one in ten did not complete primary school (Clark, 2015).

At the university level, student numbers grew by a massive 28 percent between 2013 and
2014, and similar growth is expected this year, yet funding was cut by 6 percent in the 2015 na-
tional budget (Clark, 2015). The mismatch between funding and enrollment growth will mean a
heavier tuition burden for students, increasing the significant access issues that already exist for
the marginalized, and adding to quality issues related to overcrowding, overburdened infrastruc-
ture and faculty shortages.

*Intercultural/International education*

After the colonial period, Kenya’s Minister of Education created a commission to review
the country’s system of education. In 1964, this commission identified seven basic educational
principles for guiding the nation’s new post-colonial educational system (Mitchell & Salsbury,
1996). These principles were the following:

1. Express the aspirations and cultural values of an independent African country;

2. Contribute to the unity of Kenya;
3. Take account of the need for trained manpower to facilitate economic development;

4. Take advantage of the initiative and service of regional and local authorities and volunteer bodies;

5. Respect the educational needs and capacities of children;

6. Have due regard for the resources, both in money and personnel, likely to become available for educational services, and;

7. Provide for the principal educational requirements for adults.

The above principles seem to perpetuate the educational focus on nation building. The commission seemed anxious and motivated to help children acquire a better understanding of their nation’s history and cultural values. Moreover, the report went on to recommend that English be the primary language of instruction, and Swahili should be compulsory in primary school as a means of helping the country move towards becoming nationally unified. However, questionnaire responses to the International Study of Multicultural Education indicated that Kenya has no multicultural or intercultural education program. The curriculum stresses assimilation into the dominant culture, and English is still the official language of instruction throughout the school system. All Kenyan schools are culturally and racially integrated, and the history of indigenous peoples and how the Kenyan tribes settled into their geographical locations are part of the curriculum (Mitchell & Salsbury, 1996). The Ministry of Education evaluates all library holdings, textbooks, and curriculum materials for racist and/or sexist comments.

In order to gain a better understanding of why Kenya has failed to provide a curriculum that is sensitive to the cultural values of the local population, it is necessary to examine the stages
of curriculum development in a broad outline, starting with the pre-colonial indigenous curriculum and moving to the colonial and post-colonial curriculum. This is justified because the present curriculum has characteristics which originate in the three periods mentioned. The pre-colonial curriculum was geared towards the needs of the immediate society. The colonial intrusion saw the replacement of indigenous cultural values and norms in the socializing process, with those of the colonial powers, to serve their own needs and interests. The post-colonial curriculum is shaped and mainly inspired by external factors (Maina, 2003).

Pre-colonial/Indigenous education

Long before the arrival of the British missionaries in 1844 and the establishment of a colonial government in 1888, each of Kenya’s forty-two ethnic groups had its own form of education. This evolution of education was guided by adaptation to local climatic conditions, topography and ecological conditions, which were well reflected in the indigenous economies (Miller, 1985). The Kikuyu people of central Kenya were farmers: They grew crops and kept farm animals such as goats, sheep, and cows. They also were seasonal hunters. These economic activities were well supported by the climatic conditions of this region, which is mainly tropical-equatorial. For each of the forty-two tribes, indigenous education was a process of inculcating the youth with survival skills and preparing them to assume certain responsibilities in the community (Shiundu, 1992). The goals and aims of the communities were well articulated, stored and preserved in the oral traditions of the society. Characteristics valued in the community were encouraged so as to mold the kind of attributes that would develop the society.
Indigenous education aimed at producing individuals who were independent, self-reliant, mindful of other people's welfare, and spiritually whole. It was an education in which the community and the natural environment were the classroom, and each and every member of the community was a teacher (Shiundu, 1992). Choice of subject matter was determined by the age of the learners. Each society had a reservoir of stories with legendary heroes through which moral lessons were transmitted. For example, wakahare, irimu ria nyakondo and wamahiti (hare, ogre and hyena) were stock characters in many stories from the Kikuyu community through which children learned traditional values such as humility, honesty, courage, kindness and respect (Shiundu, 1992). As the children got older, they were taught skills that would ensure courage, endurance, self-control, patience and dignity; skills that would introduce them to the direct service to their community. All tribes, except for the Luo tribe practiced circumcision for boys and some tribes even for girls. This was a painful operation that tested endurance and courage at the same time, marking the bridge from childhood to adulthood. The traditional circumcision practices of adolescent boys still take place to this day in every tribe.

Teaching strategies varied from one age group to the next. At a tender age, the children were encouraged to listen attentively to their older siblings and older significant others. Narratives, songs, dances, poetry, proverbs, riddles and tongue twisters were teaching strategies that involved both the teachers and learners in participatory activities (Maina, 2003). Children, for instance, were encouraged to listen attentively by making them active participants in a story-telling session. They were free to ask questions, but they would also be expected to respond correctly to questions asked. Those who could repeat and re-create the stories told were highly praised, which ensured the continuity and storage of knowledge (Maina, 2003).
At a later stage, the children were allowed to venture beyond the homestead and observe what the older people were doing in the field (Shiundu, 1992). They were given small tasks to perform, imitating the older people. Eventually, they got involved in all the community activities when they were thought to be mature and ready. At puberty, they were given formalized training to help them adjust to their new role of adulthood because they would be expected to marry shortly after. Those who took specialized responsibilities in the community like medicine, sages, and seers got specialized training from their predecessors through the apprentice process (Maina, 2003).

**Colonial and Missionary Education**

Formal western education was first established in 1844 in Rabai, near Mombasa by Christian missionaries (Sherfield, 1973). Missionary education had no place for a curriculum that reflected the specific cultural needs of local societies. The missionaries' aim was to spread Christianity and their obligation was to bring western civilization to the "primitive" people of Kenya (Sherfield, 1973). With such goals and objectives, the missionaries embarked on developing a curriculum that would only serve their own interests. The content was the word of God written and disseminated in the missionaries’ language. Literacy skills were limited to the reading of the bible, with the aim of converting a few Kenyans who would then assist in spreading the gospel as "interpreters and priests" (Eshiwani, 1993). Local cultures were disregarded as they were viewed as a hindrance and not “desirable”.

The education offered by the colonial government was slightly different from the one offered by the missionaries. But the missionaries were acknowledged by the colonial government as a means of furthering the colonial cause (Sherfield, 1973). The colonial government was interested
in trained manpower that would provide cheap labor for the colonial structure. Therefore, the curriculum developed to achieve such goals had little consideration for the local cultural values. The subject matter was mainly what the colonial government valued. Colonial education in Kenya was stratified on racial lines as decided by the Europeans with European at the highest level in the hierarchy, Asians (mainly the Indians who had been brought to build the Kenya-Uganda railway in the late 1800s and early 1900s) in the middle and Indigenous Kenyans at the bottom (Maina, 2003).

Each of the races received education designed for the role the race was expected to assume in the colony. For example, the European children received the kind of education that would make them rulers and decision makers for the rest of the population; the Indians, who had remained in the country as traders and farmers, were encouraged to stay and settle in Kenya to provide services for the colonial government. Their education was mainly academic work that they would use to serve in managerial positions and in trade and commerce (Maina, 2003). The African Kenyans received the least minimal education that placed more emphasis on technical training and on simple literacy skills to produce teachers for their own schools and clerks for the colonial administration (Mitchell & Salsbury, 1996). This education would make them remain subservient to the colonial government.

The legacy of colonial education in Kenya was one of cultural conflict, one that alienated people from their own culture and made them foreigners in their own country. Much of what was taught was a contradiction to the philosophy of the indigenous Kenyan society. To sum up, “neither the missionaries nor the colonial administration made any real attempt to link African education to African problems and the African cultural heritage” (Shiundu 1992, p. 15).
Post-colonial education

Kenya's formal education system is still using a curriculum design modeled on the one which was developed during colonial rule. Today, the national curriculum has little or no regard for the cultural values of Kenyan people, especially in language, traditional skills, values and beliefs (Kinuthia, 2009). It is still geared towards producing an elite society to staff administrative jobs with an overemphasis on academic subjects, measured through a rigorous national exam system (KCPE and KCSE). It emphasizes learning to pass the national examinations.

English language is the medium of instruction and all teaching materials are developed in it. When subject matter is chosen and disseminated in the English language, it perpetuates the cultural heritage and values of its native speakers: identity, knowledge, skills, history, traditions, behavior and spiritual beliefs (Clark, 2015). Considering that culture is expressed in language, Kenyan learners are denied a basic requirement for a meaningful growth as a way of living. Using English as the only mode of instruction cuts the links between home, community, and local environment. As Maina (2003) puts it, “thinking in one's own language and writing in a foreign language retards progress and development since the latter means of expression is not reinforced out of school by what one uses and hears at home and in the market place” (Maina, 2003, p. 10).

However, there have been attempts at creating inclusive and intercultural education for Kenyan students in some schools, mainly private international schools. International schools in Kenya tend to serve those individuals from a wealthier class in the society. This is due to the tuition costs demanded by the schools, which go as high as eight thousand dollars a term. The average middle-class or lower-class citizen would never be able to afford this kind of education based on the economic level of the country and its GDP. International schools have been viewed as a form
of segregation by some Kenyan citizens due to their links to former colonial powers. However, with an increased disappointment and distrust in the government to educate their children, most of the upper middle class have been leaning toward international education for their children. The world is increasingly changing, and parents want their children to be able to benefit from globalization and have the expected qualifications to work and live anywhere in the world. International schools in Kenya offering international/intercultural education have had the reputation of producing highly skilled individuals with linguistic diversity, who also possess intercultural capabilities which help them adapt and transition into different roles and cultural settings and who are generally well rounded.

Brookhouse International School is a well-known international school in Nairobi that offers an adapted form of the British national curriculum to Kenyan and international students. The old expression that the sun never sets on the British Empire is still true if one looks at the number and location of British schools around the world. As is broadly the case in the international schools market, schools offering an English-style national curriculum vary widely in their structure and quality. For Brookhouse School, this means that throughout the Preparatory School up to and including Year Eight, students study the set national curriculum subjects, including Mathematics, English, Science, Geography, History, Art, Physical Education, Music, a modern Foreign Language and ICT. In Year nine (secondary school), students undertake a pre-IGCSE year of study, and in Year’s ten and eleven students follow a two year course leading to the International General Certificate of Secondary Education (IGCSE) examinations. Throughout their schooling, students also follow courses in citizenship, but these are not examined subjects. Below is a comparison of the British curriculum system to the local education system in Kenya, classifying the average age of the students in their respective classes/years.
 TABLE 3. COMPARISON OF SYSTEMS

<table>
<thead>
<tr>
<th>Age</th>
<th>Local Kenyan System</th>
<th>Brookhouse</th>
<th>UK bands</th>
</tr>
</thead>
<tbody>
<tr>
<td>5+</td>
<td>Pre-unit</td>
<td>Reception</td>
<td>Key Stage 1</td>
</tr>
<tr>
<td>6+</td>
<td>Standard 1</td>
<td>Year 1</td>
<td></td>
</tr>
<tr>
<td>7+</td>
<td>Standard 2</td>
<td>Year 2</td>
<td></td>
</tr>
<tr>
<td>8+</td>
<td>Standard 3</td>
<td>Year 3</td>
<td>Key Stage 2</td>
</tr>
<tr>
<td>9+</td>
<td>Standard 4</td>
<td>Year 4</td>
<td></td>
</tr>
<tr>
<td>10+</td>
<td>Standard 5</td>
<td>Year 5</td>
<td></td>
</tr>
<tr>
<td>11+</td>
<td>Standard 6</td>
<td>Year 6</td>
<td></td>
</tr>
<tr>
<td>12+</td>
<td>Standard 7</td>
<td>Year 7</td>
<td>Key Stage 3</td>
</tr>
<tr>
<td>13+</td>
<td>Standard 8 (KCPE Exams)</td>
<td>Year 8 (End of Prep Exams)</td>
<td></td>
</tr>
<tr>
<td>14+</td>
<td>Form 1</td>
<td>Year 9</td>
<td></td>
</tr>
<tr>
<td>15+</td>
<td>Form 2</td>
<td>Year 10</td>
<td>Key Stage 4</td>
</tr>
<tr>
<td>16+</td>
<td>Form 3</td>
<td>Year 11 (IGCSE Exams)</td>
<td></td>
</tr>
<tr>
<td>17+</td>
<td>Form 4 (KCSE Exams)</td>
<td>Year 12 (AS Exams)</td>
<td>Key Stage 5</td>
</tr>
<tr>
<td>18+</td>
<td></td>
<td>Year 13 (A-Level Exams) or IFY</td>
<td></td>
</tr>
</tbody>
</table>

International education in Kenya, unlike the current public/national education system, nurtures creativity in the students from a tender age. Creative arts are a source of inspiration as well
as being enjoyable and fulfilling. Brookhouse Arts program employs specially trained teachers to deliver programs at the appropriate developmental level. A combination of visual arts, music, and drama is offered in an environment conducive for learning. The Creative Arts class gives room for individual students to develop creative and social skills through emphasis on the development of individual talents, group activities, and by providing outlets for the demonstration and performance of these skills. Through exposure to both creative and performing arts, students learn to express their emotions and thoughts, develop their imagination and learn about traditions and cultures other than their own (Mingsheng, 2009). Nairobi has a thriving arts community, and international schools take full advantage of the opportunities it offers their students for creative development. From recycled art to fine art, theatre trips and visiting performers/artists, students are exposed to a range of skills and experiences from an early age. Examples of such projects is the highly successful and celebrated Utamaduni Day or Cultural Day which has expanded over the years to take in Kenyan artists in every sphere from drummers to story tellers, dancers and artists, jewelers and craftsmen (Clark, 2015). This combines a strong message to all children about the creativity of the society in which they live, and gives them an opportunity to be involved in and learn about Kenyan culture.

Life Documentation through Design is one theme of the arts program offered at Brookhouse for high school students. The lesson description and performance tasks throughout the term include:

- Begin research on historical documentation of life - scholarly or artistically. Artists, time periods, societies, civilizations, and so on. Students are encouraged to use artists from Kenya and the east African region
• Research, take notes, and type up a summary of historical examples of documenting life

• Use a Chrome book correctly and effectively

• Produce a final project that includes a brief synopsis of the students’ research and artist statement

• Participate in class critique of finished artwork and written portion of project

• Compile documentation of your personal life. Photos, journals, receipts, artwork, school work, friends; anything from your life. Students use a camera, phone, anything that makes your artifacts digital

• Digital photo editing/compiling mini lessons. Learn how to make an interesting design using photo editing and collage techniques. (Final piece can be abstract, or expressionistic realism)

• Students type up a synopsis of their research, experience, and artist statement for their finished piece

• Present your final project. Discussion will be the Artwork Analysis on your own artwork with questions from the class

Political and civic engagement is another subject area where intercultural education work has been integrated. Students are taught about their roles in shaping a society that can be deemed an ethical society, through advocacy and action (Kinuthia, 2009). Some of the critical engagement questions asked and discussed throughout the semester revolve around assuming the students would be happier and safer in an “ethical” society, what would such a society look like? (What is ethics? What is a code of ethics? What would comprise a code of ethics for our society?). It also
includes discussing the responsibilities that come with freedom of speech and the press, and how students can make their voices, issues, and complaints heard responsibly and respectfully as well as applying critical thinking skills and analysis of situations is also in the rubric of the subject. At a time when it has become fashionable to talk about critical thinking as ‘knowledge skills’ for the “knowledge economy”, as the technical and managerial abilities associated with data handling, modelling and numerical and graphical analysis, intercultural education has been credited for focusing these skills mostly on socially oriented dimensions (Clark, 2015). Consequently, in emphasizing the importance of critical thinking in their curriculum, the international schools have developed students’ way of thinking that encourages the important processes of negotiation and translation between various social positions so they can foreground the multiple ways in which people’s lives are primordially connected to others (Kinuthia, 2009). The schools incorporate subjects in “thinking skills” and “issues discussion” from year/grade 9 to students between the age of fourteen and nineteen years old. Taking center stage in the thinking skills class are activities involving the analysis, evaluation, and construction of argument. “Fundamental to this conceptualization of critical thinking is having students learn to identify the key elements of a reasoned case, and to understand how they work making informed judgments about the soundness, strength or weakness of a piece of reasoning” (CIE, 2013, pp. 10&11).

This emphasis is carried across through the curriculum’s assessment objectives that include such skills as recognizing reasoned arguments; identifying conclusions; drawing conclusions; recognizing implicit assumptions; assessing the impact of further evidence; recognizing flaws in reasoning; selecting plausible explanations; recognizing the logical functions of key elements of an argument; understanding and clarifying key terms and expressions; engaging in inference and deduction; analyzing and evaluating evidence and argument; constructing argument; constructing a
reasoned case, including selecting and synthesizing information (CIE, 2013, p.11). The processes mentioned above overwhelmingly focus on the skills of logic, argument analysis, and problem solving. However, criticism has been focused on this program for the overreliance on logic (Clark, 2015).

The “issues discussion” class has been leveraged for providing both the platform and substantive material for critical thought in intercultural education. Educators working in this tradition have lauded classroom discussion, especially of authentic social and political issues as a key component and theme of their lessons (Kinuthia, 2009). The majority of the international schools in Kenya, such as Saint Andrews School, Turi; Brookhouse School, Hillcrest School, International School of Kenya, Banda School, and Rift Valley Academy, involve their students in the national election process through getting them access to the tallying center at the Independent Electoral and Boundaries Commission (IEBC) during elections. Students witness the process of electoral voting and counting as the country decides on their next president and develop critical thought on matters that are not black and white. Thus, in classroom discussions that center on such controversial issues as the use of affirmative action policies, critical thinking figures at the heart of the curriculum, consisting of the ability to take a different position and to argue it with credence and credibility (Kinuthia, 2009).

Another important factor to note for the “issues discussion” class to be effective is the presence of students from various socio-economic and cultural backgrounds. While international schools in Kenya have students from all cultural backgrounds and various nationalities, the fee structures of these has made it so that only the rich can afford this kind of education. Therefore, there is not enough diversity in socio-economic backgrounds as all students hail from well-to-do families. But simply because there is a presence of diverse perspectives in a classroom in terms of
socio-economic status does not necessarily mean that all will be heard or given equal consideration (Antal, 2002). “Efforts at fostering issues discussion in classrooms thus really require prior efforts at building intellectually safe spaces through forms of thinking that enable students to bridge differences across social (class, gender, racial) categories” (Aikman, 1997, p.467). This encourages the development of communality. In what she calls a relational identity, Mansbridge (1992) makes clear that “the presence of others encourages “we” rather than “I” mentality when a society needs to discourage individual self-interest and encourage altruism, deliberation in public will often serve that end” (as cited by Aikman, 1997, p.467).

The average lesson of each teaching lesson is forty minutes. The table below shows the average weekly time allocation for each subject.

TABLE 4

<table>
<thead>
<tr>
<th>Subject</th>
<th>No. of Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>English/ Language Arts</td>
<td>4.0</td>
</tr>
<tr>
<td>Swahili</td>
<td>4.4</td>
</tr>
<tr>
<td>Mathematics</td>
<td>4.7</td>
</tr>
<tr>
<td>Creative Arts</td>
<td>2.0</td>
</tr>
<tr>
<td>Health</td>
<td>2.0</td>
</tr>
<tr>
<td>Subject</td>
<td>Credits</td>
</tr>
<tr>
<td>--------------------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Social studies (political and civic engagement,</td>
<td>4.5</td>
</tr>
<tr>
<td>psychology, geography, history, world civilization, economics, comparative religions)</td>
<td></td>
</tr>
<tr>
<td>Modern Languages (French/Spanish/Japanese)</td>
<td>2.0</td>
</tr>
<tr>
<td>Science (Physics, Chemistry, Biology)</td>
<td>4.0</td>
</tr>
<tr>
<td>Interdisciplinary courses (Scholarly research and writing, journalism, Kenya studies, service learning)</td>
<td>2.0</td>
</tr>
<tr>
<td>Cultural subjects, business education</td>
<td>2.8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>32.4</strong></td>
</tr>
</tbody>
</table>

Charity and community work is of a great importance in international schools in Kenya. In Banda School, each year students make brief presentations on charities in the community after which the entire school votes on which charity they want to support. This process gives students a feeling of ownership over the charities selected and an enthusiasm to become actively involved in them. Banda School has a Charity Committee that meets regularly to discuss on what initiatives can be done to best support these local charities. Some of the initiatives include fundraising events, which the students are fully in charge of, while the logistics are overseen by the committee. Kibera Mpira Mtaani (KIMMTA) is one of the active community projects that the school has been involved in for years. Banda School has been active in growing the KIMMTA Center from a small
unit that catered to just a few children after school hours, to a safe haven with three purpose built classrooms, providing support for over 400 children in Kibera (Kimathi, 2013). Kibera is the largest slum in Nairobi, and largest urban slum in Africa, hosting up to two hundred and fifty thousand families (APHRC, 2014). The school’s active role in instilling philanthropy into their students has seen KIMMTA children and Banda School students develop strong lifelong relationships that go beyond the charity work. It has also resulted in KIMMTA having a more sustainable program due to the significant financial support. Banda School also recently introduced an Enterprise Project, which all Year 8 students participate in after finishing the British education system Common Entrance Exams. Students raise money through all manner of innovative methods to support a charity of their choice. This is designed to get them thinking more about the needs of the community, introduce them to the concept of entrepreneurship, and develop some basic business skills.

So why the extravagant fees to attend these schools and receive an international education? Most international schools cater to a healthy mixture of expatriate and local children. In 2000, there were 2,584 international schools teaching close to one million students, mainly expats. Today that number stands at 5,676 international schools teaching over 2.5 million students, and by 2020 the prediction is for over 11,000 international schools with over 5 million students (Clark, 2015).

The growing desire to send local children to international schools is based on the quality of teaching and learning that many of these schools provide, coupled with the recognition by local wealthier families of the value of an English-medium education (Kinuthia, 2009). These figures and trends are tracked by ISC Research, the only independent organization dedicated to mapping the world’s international schools and analyzing developments in the market. The research predicts continued opportunities for parents wishing to provide an international education for their children wherever they may be living in the world. The growth in local children attending international
schools has also been fueled by a significant increase in wealth of local families and in many cases, so does their priorities in giving their children an access to an international education (ISC, 2014).

Proposed Application

Cross-cutting Themes

In evaluating the three country case studies, the following cross-cutting themes emerged: (1) the balance between diversity and unity; (2) the role that a country’s history plays in current education policy; (3) the importance of teacher training and preparation; and (4) the problem of corruption and poverty.

Diversity vs. Unity

All three of these countries are struggling to find the best model to promote the concept of "citizenship education," which encourages national unity and cultural understanding while acknowledging and celebrating ethnic, religious, and cultural diversity in its students. There is a delicate balance between promoting diversity and encouraging unity among groups through national education policy. Through its education policy, a state can provide opportunities for different groups to maintain aspects of their culture while building a nation in which these groups are structurally included and to which they feel some degree of loyalty and belonging. It is important for citizens in a diverse democratic society to maintain attachments to their cultural communities as well as to participate effectively in the shared national culture. Unity without recognition of existing diversity results in cultural repression and hegemony by dominant groups. One important policy consideration in multi-ethnic societies concerns the teaching of minority language, which can be a sensitive political and social issue (Gellar, 2002).
Importance of History

Rwanda, Kenya, and Nigeria’s histories include colonialism, violent conflict, repression, genocide, exploitation or other dark moments. These histories can be shared, relayed, and taught in order to address past injustices and learn from them moving forward, without fanning the flame of animosity. Experts have identified the importance of presenting the different narratives, where the focus is on the “perspective” rather than on the “events” themselves (Thomas, 1998). This is a particularly relevant in societies that have emerged from extreme violent conflict, such as Rwanda. It is important to consider the historical background of a given country in an effort to clearly understand why the country needs an education policy to promote national coexistence. To date, there is limited evidence that representatives from minority or marginalized groups have been included in the creation or conception of most nations' education policies (Maina, 2003).

Training in the education systems

All three of these governments provide inadequate training for teachers and school administrators to assist them in understanding the importance of promoting coexistence in the school system or classroom. As a consequence, some teachers are not equipped to deal with diversity within the classroom, nor do they have a syllabus to teach a nation's history effectively. Lack of training often stems from a more general problem, which is that most governments struggle to provide the funding for schools to address the educational needs of different ethnic, religious, or cultural groups in an equitable way. Training needs to be provided not just to teachers and school administrators, but also to those who are pushing for change in education policies at the national level.
Corruption

With the slight exemption of Rwanda, these sub-Saharan studied above are riddled with corruption. In Kenya, it has become a trend for teachers to strike on a yearly basis. Students attending public schools, who are the majority, lose immensely from this as they are sent home during these strikes and no learning takes place at these times. Teachers in Kenya are paid extremely poor, and funds allocated to the ministry always miraculously disappear. In some schools, one teacher is assigned to teach all the class subjects, to a classroom of sixty students, while depending on a salary of as low as two hundred dollars a month. A lot of these teachers also don’t have the required training or expertise to teach all eight subjects. The government is reluctant to hire more educators or increase salaries of educators as that would require allocation of more funds. Government officials are corrupt and steal from their own people yet no real justice is brought to the people. This is the same trend in Nigeria, where funds are embezzled by corrupt leaders and the education sector suffers tremendously.

*Proposed Application Overview*

In this section I will develop model guidelines for intercultural education in Kenyan post-primary schools. This model will serve both public and private schools and will identify ways in which intercultural education can be integrated into the national curriculum. The aim of the guidelines is to contribute to the development of Kenya as an intercultural society, given the diversity in ethnicities in the country and region and the tension brought forth by it. This will be accomplished through the development of a shared sense that language, culture, and ethnic diversity is valuable. The guidelines will also, hypothetically speaking, contribute to the development of a
shared ability and sense of responsibility to protect each other, and help everyone understand the right to be different and live free from any kinds of discrimination. In the book *Guidelines on Traveler Education in Second Level Schools*, (pp.20, 21) the Department of Education and Science (2002) in Ireland has defined intercultural education as aiming to:

- foster conditions conducive to pluralism in society,
- raise students awareness of their own culture and to attune them to the fact that there are other ways of behaving and other value systems,
- develop respect for lifestyles different from their own so that students can understand and appreciate each other,
- foster a commitment to equality,
- enable students to make informed choices about, and to take action on, issues of prejudice and discrimination,
- appreciate and value similarities and differences; and
- Enable all students to speak for themselves and to articulate their cultures and histories.

Concepts borrowed from an integrated curriculum applied in Ireland will be used in this model. The growth of immigration into Ireland since the mid-90s has brought the issue of ethnic and cultural diversity to the forefront and encouraged discussion on the topic of diversity (Regan & Tormey, 2002). It is a country that has had a long history of cultural diversity and an increase in recent years in its growth in cultural and ethnic diversity due to the movement of people from other European Union (EU) countries, increase in asylum seekers and with people with work permits (Greil, 2008). I choose intercultural education due to the simple fact
that it is concerned with ethnicity and culture, not just skin color as most multicultural education models and curricula have been in the past. Intercultural education would be equally concerned with discrimination against minority ethnic groups such as African Americans in the United States, or against other cultural minority groups such as the Irish in Great Britain (Regan & Tormey, 2002). It is inclusive and addresses ethnic conflict as much as racism. If the primary aim of education is the preparation of young people for the challenges of living in the world today, then intercultural education is an essential part of that process.

The guidelines for the intercultural education framework in Kenya will have specific objectives which include:

- Facilitating schools and teachers in creating an inclusive culture and environment,

- Raising awareness in the educational community on issues that arise from ethnic diversity,

- Address the curriculum needs of all post-primary students from all backgrounds, and

- Provide an overview assessment of the guidelines in this intercultural context.

The audience for these guidelines will be those with a responsibility to and interest for post-primary education. In this case it will be the Ministry of Education, a Ministry of Social Inclusion, and, the private sector. Of particular relevance will be teachers, policy makers, school managers and principals and support staff. The teachers will use these guidelines to create and accommodate an inclusive environment for students within their classrooms. The guidelines are expected to, through collaborative effort by the teams mentioned above, support planning and pol-
icy development in schools that will result in developing a school culture that is welcoming, respectful, and sensitive to the needs of all students. In this respect, they deal with a wide range of issues, including school planning, classroom planning, assessment and the language environment. The guidelines on intercultural education in post-primary schools provide a context in which young people will continue to develop intercultural competence in an integrated manner as they move from primary into secondary education. They provide support for all members of a school community, including parents.

Intercultural education is not another subject to be added to the curriculum, nor does it involve extra material to be covered in particular subjects. It is an approach to education that can be integrated across all subject areas (Bleszynka, 2008). In being applied and integrated into the Kenyan curriculum, intercultural education’s characteristics will be the following:

- Intercultural education is for all children- it is based on a general aim of enabling students to develop socially through having respect and cooperating with others. Intercultural education is beneficial to all students therefore irrespective of their tribal affiliation because it helps to develop and support young people’s imagination by normalizing difference

- It will have a world focus- this was applied in Ireland schools as a fundamental principle of learning. A student’s own knowledge and experience should be the starting point for acquiring new understanding. In this respect, learning will be based on a firsthand experience that connects students with the world in order for it to be effective.
• Language will be central to developing intercultural capabilities- language expresses and shapes our thoughts. It allows for dialogue which then gives room for the realization that two individuals can view the same thing and interpret it differently. Kenya has the uniformity in language in schools therefore encouraging dialogue should not be a problem.

• Schools will be a model for good practice- Students will learn attitudes, values and skills through seeing them modelled by those in the school and in the school community. In teaching the knowledge, skills and attitudes of intercultural competence, the education system can model good practice for the students.

• And finally, intercultural education takes time- Children will already have developed some ideas about diversity even prior to entering primary school. By the time they enter post-primary school many of their ideas and prejudices are already well established. They can be reinforced or challenged as students move through post primary education. For adolescents and teenagers conforming to the majority view and behavior is very important. Lawrence Kohlberg (1981) called this stage of moral development the conventional stage when young people are typically concerned with doing what will gain the approval of others. Therefore developing the skills and capacities to reflect critically and independently and act ethically within that world will not be achieved in one class or one term. It is acknowledged that many adults never go beyond the conventional stage of moral development to the post-conventional level where one’s actions are based on moral principles and values and a genuine interest in the welfare of others (Kohlberg, 1981). Hence building
intercultural sensitivity and challenging prejudicial beliefs, attitudes and actions is a lifelong process.

Intercultural classrooms reflect a learning environment that shows pride in ethnic and cultural diversity. As mentioned earlier, intercultural education will be included in all subject areas to provide a richer and more integrated learning process. The reason I choose to integrate it in all subjects is in order for students to develop the necessary attitudes and values such as open mindedness, conflict resolution, and respect and cooperation, throughout their time in school.

The Role of All Members of the School Community

It is important that all the members of the school community (students, parents, teachers, support staff and management) are involved in the collective responsibility of developing and maintaining an inclusive and intercultural school. Successful school development planning involves good communication between all members of the school community.

The Student Council, as the representative body of the students, can play a very important role in the development of an intercultural school environment. In working with the rest of the school community, the student council can make their views known in relation to policies that are being developed or modified to reflect an intercultural perspective, for example the reception and induction of new students. They can also make suggestions for improving the physical and social environment of the school and ensure that there is an intercultural balance in the school newsletter.

Parental involvement is also crucial to a student’s success in school. Schools might consider supporting the work of the parents’ association and encouraging the association to become involved in some of the development of school policies and plans. Schools can also be proactive in
providing information to parents in a way which takes account of the existence of a diversity of literacy levels as well as cultural and linguistic diversity.

*Integrated learning across the curriculum*

Previous research and curricula has indicated that teachers prefer a thematic approach to learning. This provides them with the means of ensuring the acquisition of appropriate knowledge, skills, capacities, values and attitudes through classroom planning and interaction that are already part of their teaching in their subject areas (Sizuki, 2001). The content of intercultural education in this model and guidelines in the Kenyan curriculum will follow the themes listed below:

1. Identity and belonging,
2. Human rights and responsibilities,
3. Similarity and difference,

There will be shifts as to how previous attempts of intercultural education have been applied in the school system in Kenya. The long term goal is to go beyond just cultural awareness to assessing and acknowledging how culture and identity affect one’s access to power and opportunities. This is because of the privilege and power some tribes in Kenya have over others since independence. These inequalities brought about resentment amongst different tribal groups in the country. The result expected for this is to have citizens who will commit to social justice.
1. *Identity and belonging*

The development of a positive sense of self is central to intercultural education and to education in general. Members of minority ethnic groups, who have less political power and representation and whose culture and way of life is not represented as normal or typical in their environment, may be in danger of developing a low sense of self-esteem or of wishing to deny their cultural or physical heritage. Some of the knowledge, skills, and attitudes that will be instilled in all students by educators will include:

- An ability to engage in the democratic process
- Ability to critically analyze stereotypical representations of tribes
- Ability to compare and contrast different opinions and perspectives
- Respect for oneself and valuing one’s own tribe and individual identity
- Understanding the diversity of Kenyan tribes and languages and the contributions each tribe brings to the modern day Kenyan society
- Knowledge about African and other world cultures
- Belief in the ability and capability of the individual to make a difference in the society.

2. *Human rights and responsibilities*

We are all humans and we share rights and a responsibility to protect those rights for each other. Every individual must understand that recognizing these responsibilities and instilling them in a learning environment is important. Human rights are one of the things that bind us all together. If any group, the majority or an ethnic minority, is to demand of other people that their rights are
respected, members of that group have, in turn, a responsibility to protect and to promote the rights of other groups. The skills, values, and knowledge to be acquired in the classroom will include:

- Knowledge on the UN Declaration of Universal Human Rights and other international human rights instruments
- Knowledge of national legislation and institutions aimed at protecting human rights
- Knowledge of historical human rights struggles
- Commitment to promoting equality and justice
- Ability to apply human rights concepts to local and global situations
- Ability to meaningfully participate in the promotion and protection of human rights

3. Similarity and difference

All education recognizes the uniqueness of individuals in terms of their own personal history, experiences, wants and needs. Part of our uniqueness is that we are all members of particular social groups, which means that we share some experiences, wants and needs with other members of those groups. Different cultural, language or ethnic group often have diverse experiences and needs. A fair society is one that can cater to both people’s individuality and their shared identities (Friedman, 2006). The skills, values, knowledge, and attitudes that students will acquire in this context include:

- Ability to engage in dialogue and the search for mutual understanding
- Ability to negotiate differences peacefully
• Ability to be open to change based on dialogue, reflection, and analysis
• Respect for others
• Openness to dialogue and the search for mutual understanding
• Appreciation of interdependence
• Understanding that culture does not determine us
• Understanding how all people are connected and interdependent

4. Justice and conflict resolution

Too often, intercultural educators conflate conflict resolution and peace with justice. We must not allow intercultural education to become yet another vehicle for the maintenance of order by resolving conflict, meanwhile leaving injustices unresolved. Therefore a new shift must be created where justice is acquired first and conflict resolution second. Intercultural education can equip people with the skills to work through such conflict, fight for justice and agree on common ground, and arrive at a resolution. These skills will be useful and necessary to all students, especially because the majority of post-primary classrooms have members of different tribes in them. Therefore these students are regularly in contact with each other. Conflict should be viewed as natural and can be seen as an opportunity to arrive at solutions that bring about positive change. The knowledge, skills, and values that will be gained from this theme will include the following:

• Ability to draw on a range of source materials before making judgments
• Ability to see the causes and consequences of conflict
• Ability to practice conflict resolution skills
• Ability to listen with empathy to and engage with people from a variety of backgrounds and perspectives

• Commitment to peaceful processes as a means of resolving disputes

• Open-mindedness to the positions of others

• Commitment to learning from the positions of others

• Understanding that conflict is a normal part of human life

• Understanding the factors that contribute to the development of conflict at an interpersonal, local and international level

• Understanding the principles and skills of conflict resolution

• Understanding the challenge of democratic decision-making in diverse societies

• Understanding the effects of conflict at an interpersonal, local and international level.

*Intercultural Education Opportunities across the Curriculum*

Intercultural education work can be included in classroom planning by teachers and integrated into subjects that the students already take. As mentioned earlier, all subject areas contain opportunities for engaging in intercultural education. Class sessions typically take forty-five minutes and may have double sessions. Subjects that intercultural education work can be integrated in are listed and described below.

i)  **Art and Design**
Intercultural education seeks to encourage an appreciation of the value of diversity. ‘The study of art is particularly well suited to communicating the rich diversity of a global culture and to expressing common universal human themes’ (Tomalin & Stempleski, 1993, p. 42). Art can help students develop positive attitudes to the diverse nature of cultures, peoples, traditions and lifestyles. I recommend art and design because it also has been known for guiding individuals to develop a sense of personal identity, and playing a key role in equipping the individual with the capacity to find alternative ways of imagining the world in a peaceful state. This subject or course will develop the student’s ability to:

- Use drawing for observation, recording and analysis, as a means of thinking as well as communication and expression. These may cover a broad range of intercultural ideas and stimuli. Students can learn to make informed judgments about a range of visual stimuli. Students can also develop awareness and understanding of the diverse nature of the different Kenyan tribes, their people as well as traditions and lifestyles.

- Develop an awareness of the historical, social and economic role and value of art, craft and design and aspects of contemporary Kenyan culture and mass media. Students can look at the different Kenyan tribes’ way of life and understand the necessity for each tribe to maintain its own cultural identity while building on the strengths of all humanity.
Use and understand the art and design elements. Colors and patterns have different associations in varying cultural traditions. For example, the Maasai tribe is best known for their beautiful beadwork which plays an essential element in the ornamentation of the body. Beading patterns are determined by each age-set and identify grades. Students will, through art, learn the uniqueness of each tribe and the history of their artwork.

In an inclusive Arts program students learn to appreciate the artistic forms and traditions of many cultures, as well as their own. The role of cultural interchange in the development and life of the arts is explored, and students are encouraged to discover and talk about variety in visual expression from different times and cultures and its role in those cultures (Tomalin & Stempleski, 1993). Likewise, students are encouraged to produce work that reflects diversity. Art and design classes will be offered once a week in a double session. Examples of Art and Design lesson plans are listed below.

**Lesson: Introduction to Art and Design**

Definition of art and design; importance of art and design to the individual and society; review of creative arts; elements and principles of art and design.

**Lesson: Painting**

Students will understand the role that painting plays in Kenya through looking at aesthetics, and painting at the social-cultural, economic, religious and political level.

*Goal*
There will be exercises in painting pictorial compositions from observation, memory and imagination on the effects of tribalism in the family setting and in Kenyan society, human rights abuses, and unity in diversity.

**Lesson: Advanced drawing and design**

**Class activity: “Where is Your Refuge?”**

Refuge can be defined as that which shelters or protects us from danger or from distress or calamity; a stronghold which protects by its strength, or a sanctuary which secures safety by its sacredness; a place inaccessible to an enemy.

**Goal**

As a child, your refuge gave you physical comfort such as a secret hiding place. Students will select an age of interest in their childhood and research what that refuge provided for them. Students will create a work of art that depicts this meaningful time in their life. Each work should focus on content, composition, color, and media exploration.

**Lesson: Ornaments**

Almost every tribe in Kenya has its own cultural ornaments that they identify with and take pride in. Students are probably aware of their own tribe’s ornaments but not of others, or what the ornaments symbolize. Exploring different tribes’ ornaments will allow students to observe the striking similarities in the cultures.

**Goal**

Students will learn and explore the functions of ornaments; identification, socio-cultural, aesthetic, ritual/religious/ceremonial; techniques of decoration;
material and tools to use; designing and producing ornaments for a specific function using a combination of techniques; presentation and display that is culturally appropriate; and critique.

**Lesson: Collage**

Specific objectives such as the concept of collage and how it can be used to positively display culture and relations amongst people will be taught. Class exercises will include producing pictorial compositions on national issues such as tree planting, pollution of the environment, sickness and disease, social injustices, corruption, and national holidays.

ii) **Civic, Social and Political education**

The goal of this subject is to apply positive attitudes, imagination and empathy in learning about, and encountering, other people and cultures. Young people’s understanding and appreciation of their identity as local, national and global citizens is at the heart of the course. All these concepts support intercultural education as the subject covers stewardship, democracy, the law, human rights, human dignity, development and interdependence (Gorski, 2008). Intercultural education work can further be integrated into the class through Action Projects. Here, students will be presented with the opportunity to take action on an issue of particular interest to them. This might involve exploring an issue of discrimination based on tribe, nepotism and/or ethnic tensions in the country or a specific region in the country, and then taking action locally to address the problem. Another alternative would be to be involved in organizing a special event or awareness day to celebrate diversity in
the school. The Action Projects can offer great opportunities for the development of skills such as teamwork, critical thinking, analysis of different opinions and perspectives and participation in active citizenship. The civic, social, and political education class will be held thrice a week.

**Objectives**

Students, throughout the lessons, will be able to:

1. Students, in citizenship class, learn how citizens can participate in governing the nation as well as learn about the most important rights of citizenship.
2. Understand the term “humanitarian”
3. Explore the issues in the countries that have been declared crisis nations by the United Nations: Afghanistan, Somalia, South Sudan, Syria, Iraq, The Congo, Myanmar/Burma, and examine whether interethnic conflicts or internal wars have a role in the crises.
4. Compare and contrast the different social movements currently taking place in Kenya
5. Media Impact. Students will examine what roles the Kenyan media has played in promoting tribalism and hate speech. Considering that almost all tribes have their own radio stations in their own languages, and that the major television stations are owned by specific families belonging to two major tribes, how do these corporations shape public opinion, debate, and policy? And what steps are to avoid bias or misrepresentation?
6. Key social justice concepts addressed in these lessons to include the meaning and impact of stereotypes, impacts of unequal representation and access in government, and importance of developing independent voices as activists.

iii) **Language classes**

Language classes will include the official languages, Swahili and English, and some foreign languages such as French, Spanish, and Japanese. Swahili and English are compulsory subjects in the curriculum while the latter is optional. Culture infuses every area of language teaching: for instance, learning any verb in French involves learning the familiar ‘tu’ form and the polite (or plural) ‘vous’ form, with implications of register and appropriateness (Hall, 1992). Language teachers often make comparisons of the language being taught with the students’ own language and culture, inevitably raising their awareness of other cultures and sensitizing them to similarities and differences. Languages also enhance skills in three dynamically interrelated elements: personal literacy, social literacy, and cultural literacy.

English is the most widely used language in the world and is spoken by close to four hundred million people. Teachers will have the liberty to choose the material they deem most suitable for the students. In choosing materials for study the teacher’s choice will be guided by his/her knowledge of the students’ general stage of development, linguistic abilities and cultural (intercultural) environment. This way, English can encourage the development of attitudes that support intercultural education. English lessons objectives will include:
1. Listening and speaking. Since English is a second language in Kenya; most learners are likely to have problems in listening and speaking although the learners will have been taught in English at the primary school level. Students will need to learn quite a lot to enhance their mastery of the skills. Reciting poems, telling stories, discussing contemporary issues, debating, dramatizing, role-playing and speech drills can facilitate the acquisition of these skills. Oral narratives and riddles will be used during speaking and listening lessons because they provide a natural context for practicing these skills. Pronunciation will also be a key focus.

2. Grammar. Students will use knowledge of grammar to interpret information from various sources. Parts of speech will be used correctly and appropriately and special attention will be given to gender sensitive language.

3. Reading. Intensive reading to include study of poems, plays, short stories, and novels; focus on critical analysis of one novel, one play, and an anthology of short stories; focus on oral literature. Extensive reading- Literary and non-literary materials on contemporary issues such as: children’s rights, environment, social responsibility, human rights, biographies of Kenyan leaders, good governance, integrity, poverty-eradication, and so on.

4. Writing: Social writing, study writing, creative writing, institutional writing.

Swahili can provide a useful vehicle for intercultural education. Since certain core elements of traditional and contemporary Swahili culture are mediated through the language (e.g. identity and belonging, difference and similarity), students
through learning Swahili can derive a deep understanding and appreciation for each other. Swahili is one aspect which all Kenyans have in common regardless of tribe they are born into. A growing number of young Kenyans today do not even speak their mother tongue and look to Swahili as their mother tongue. There have been a lot of intertribal marriages as well as movement from rural to urban cities where all tribes co-exist; therefore parents only spoke Swahili to the children, for them to be able to interact freely with the surrounding communities.

If there are non-native speakers of Swahili in the class, a foreign language class can also be a level playing field, where Swahili-and English-speaking students are not automatically at an advantage as they may be in a history or geography class. In an inclusive Swahili program, students would learn and acquire the following:

1. Students are led to insight and increased understanding not only of their own society and culture but also of the society and culture of other languages
2. Language learning leads to affective change, i.e. the development of positive and appreciative attitudes towards speakers of other languages
3. By gaining a perspective on their own culture, students are allowed to develop a reassessment of what has hitherto been all too familiar and to make a comparison between the Swahili experience, as mediated in its language and literature, and the present experiences of other societies
4. Students through cognitive and affective engagement with similarities in Kenyan and others societies’ experiences are helped to arrive at an active understanding of our common humanity.
iv) Geography

The concepts of diversity, interdependence and human development are central to the study of geography. By studying people and their environment locally and globally, students can come to value the richness of people from a diversity of cultural, ethnic, social and religious backgrounds (Maoz, 2001). Intercultural education can be further integrated in geography through encouraging students to develop a sensitive awareness of people, places and landscapes, both in their own country and elsewhere. ‘The development of empathy with people from diverse environments and the development of an understanding and appreciation of the variety of human conditions on the earth are key outcomes of the geography curriculum’ (Sherlock, 2002, p.140). A balanced perspective is vital in overcoming negative stereotypes of people. General objectives of the integrated geography class will include:

1. Appreciate the importance of studying geography

2. Recognize different types of environments and manage them for individual, national and international development

3. Explain land-forming processes and appreciate the resultant features and their influence on human activities

4. Identify and compare economic activities in Kenya and the rest of the world

5. State, interpret, analyze and use geographical principles and methods to solve problems of national development

6. Acquire knowledge and skills necessary to analyze population issues of Kenya and the world
7. Appreciate the importance of interdependence among people and among nations

8. Identify, assess and have respect for different ways of life influencing development at local, national and international levels

9. Demonstrate the acquisition of positive attitudes, values and skills for self-reliance

10. Promote patriotism and national unity.

v) **History**

In an integrated history and intercultural class, students will be encouraged to strive for objectivity and fair-mindedness and to develop an ability to detect bias and identify propaganda. In an inclusive history program:

- Students encounter diverse aspects of human experience in a variety of cultural contexts
- Students learn how human history is created by the interaction of different individuals, groups and institutions in a variety of contexts
- Students are provided with opportunities for reflective and critical work on historical evidence while biases and stereotypes are challenged
- Students learn that our understanding of history is always enhanced by our ability to empathize with the perspective of ‘the other’
- Students learn that human society is never static but constantly undergoing change and that change is, therefore, a constant dynamic in the on-going development of human history.
History lessons general objectives would be to:

1. Promote a sense of nationalism, patriotism and national unity
2. Encourage and sustain moral and mutual social responsibility
3. Identify, assess and appreciate the rich and varied cultures of the Kenyan people and other peoples
4. Derive through the study of history and government an interest in continued learning
5. Acquire knowledge, ability and show appreciation for critical historical analysis of socio-economic and political organization of African societies
6. Identify methods of resolving conflicts
7. Discuss the social, economic and political organizations of the Bantu, Nilotes, and the Cushites. These are the three major groups that the tribes in Kenya are classified into.
8. Learn the features of the Kenyan constitution and the constitutional amendments since independence.

vi) **Music**

Music is pan-cultural by nature. Performing, composing and listening involve celebrating diversity. Several objectives and components of an inclusive music class are mentioned below:

1. Explore music as an expression of struggle and hope, dealing with themes of conflict and peace. Pull inspiration from different periods in time such as the Kenyan colonial period and the 2007 post-election violence
2. Traditional song and dance performances by students
3. Incorporate a background study of these cultures
4. Organize a concert program on a cultural theme where all tribes are represented
5. Invite local Kenyan musicians to coach and share their musical experiences with the students
6. Encourage participative roles in group activities to build confidence in students
7. Select musical pieces which offer opportunities to encounter the unfamiliar

*Active learning lessons*

*Structured discussion*

Discussion has a key role in intercultural education. Students are provided a chance to talk about their ideas and feelings and can open up opportunities for developing or changing their ideas or feelings where appropriate. It can develop a range of skills such as asking questions, active and positive listening, taking turns, summarizing views, etc.

*Simulation games and role play*

Simulation games and role-play are widely used to provide students with a chance to live out a real life situation in a safe environment. Effective role-playing requires careful preparation, including preparation of role-cards, reflection questions and any relevant background information.

*Debate*
Students are given a chance to debate a topic that is of genuine interest to them and are given time and support to prepare for the debate (background information, newspaper/magazine articles, useful websites, etc.)

**Analysis and anticipated results**

Co-operative learning opportunities give students an opportunity to work closely with people from different social and ethnic groups. This kind of inclusive cooperative learning that is instilled in the subjects described above should give rise to frequent, meaningful and positive contact in which the diversity of skills and capacities of different members of the group are brought to the fore and can be recognized. It moves away from the traditional classroom organization that is individualistic to alternative approaches where there is interpersonal contact amongst students. Relationships between students of different groups have been demonstrated to improve significantly if mixed-group cooperative learning strategies are used, irrespective of the content that is covered (Cushner, 1998). In addition, ethnic minority students have shown greater academic gains in cooperative settings than in traditional classrooms. With the use of the model curriculum guidelines I developed, I anticipate that schools and teachers that will partake in intercultural education in their subject areas and will experience better engagement and performances in their students. A deeper understanding of intercultural competence will be developed through mapping the connections between youth and education.

All learning environments will continue to welcome diversity and appreciate the opportunities it affords. Institutions will accommodate cultural diversity, inclusion and integration with particular reference to equality and diversity policy. All actors are aware of their rights regarding support and access, and of their responsibilities in the education sector and in wider society. All
students are educated with their peers and enabled to achieve to their full potential, based on identified education needs. Accordingly, all students, as well as their teachers and parents, will have high expectations and aspirations for their education outcomes. At the end of the term, teachers will monitor and evaluate progress this model through a series of questions asked to their students. The questions will help provide feedback on student knowledge and opinions on issues. Examples of these questions include:

- Do you have a good understanding of genocide?
- Do you have a good understanding of the Rwandan Genocide?
- Do you have a good understanding of cultural identity?
- Would you like to see more international activities?
- Would you like to see more cultural activities?
- Are you currently trying to make a positive change in my community
- Was the material presented beneficial?
- Was the subject matter well organized?

**Limitations**

It is acknowledged that the country is currently facing challenging economic times. Therefore, the process of implementing this model and investing in the training and resources to ensure effective results might be difficult. However, through making full use of the research and resources already developed in the world, and taking advantage of the high level goals and key components of intercultural education, the challenges presented by inclusion and diversity can still be addressed as they benefit all members of society.

**Discussion**
Despite the increasing popularity of research on intercultural preparation and its effectiveness, research on training programs that address the national culture within a country has not been developed with the same level of rigor as research on training for expatriates. As individuals, each day we are more experienced and knowledgeable than we were the day before. Similarly, culture is ever changing. Languages, values, religious beliefs, and customs rub up against each other, dominate and accommodate, blend together, and evolve into new hybrids. Overall, this research has provided new insights into the viability and success of intercultural education initiatives in creating peaceful environments in societies. Reflecting on research from the literature review, shifts toward intercultural education began to be made in multicultural societies following an increase in terrorist attacks, ethnic violence, hate crimes, and internal civil conflicts. This shift reflects a wider trend towards placing greater emphasis and importance on affective, and in particular interpersonal, skills such as empathy in wider educational contexts.

**Conclusion**

Integration, inclusion and the development of an intercultural learning environment must be viewed as societal norms, not just as optional developments. This involves a number of different actors across the education spectrum, all of whom have a part to play in creating an intercultural learning environment. Everybody, therefore, has a role to play in contributing towards the creation of an inclusive, intercultural and integrated society. Education providers, in particular, have a leading role. Understanding, recognizing, and dealing with perspectives and bias are key ideas in intercultural education. They will help students to recognize and overcome stereotyping, and are important skills in engaging in conflict resolution tasks such as negotiating solutions and developing win-win situations. It is important that the actions are viewed holistically, and that the link with each high level goal is clearly established. Integration is the responsibility of everyone, based
on inclusion and respect for differences; all of society has a role to play in promoting an intercultural ethos, integration, inclusion and diversity. Likewise, all educators have a responsibility to develop an intercultural learning environment.

We live in an interrelated and interdependent world. Every day the media carries news throughout the world 24/7. We hear debates about many global issues and share differing views on these issues. For example, most people will support increased security measures against terrorist attacks. Some people support the wars in Iraq and in Afghanistan, but some people oppose these military actions. Some may favor a quick response to global warming, but some may not care about it. Some may approve Israeli military actions in the Middle East, but some may oppose them. If one is interested in these issues and wishes to find responses to them, a change of attitude is required to be more interculturally and open minded as well as a global citizen. In addition to a range of useful strategies and tips to communicate effectively across cultures, individuals and groups require inner strength and courage to engage diverse cultural communities respectfully in deep and meaningful ways.
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