

EXPLORING THE ROLE OF PEACE EDUCATION IN SCHOOLS IN POST- CONFLICT SOMALIA

by

Saeed Ahmed Aden

Bachelor of Arts
University of Massachusetts-Boston, 2008

Master of Arts
University of Massachusetts-Boston, 2011

Submitted in Partial Fulfillment of the Requirements

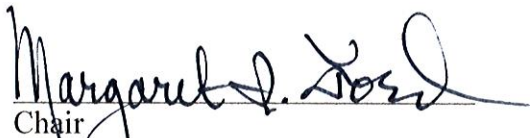
For the Degree of Doctor of Education in

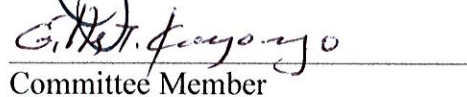
Educational Leadership

School of Education

Southern New Hampshire University

2017


Chair


Committee Member


Committee Member


External Reader

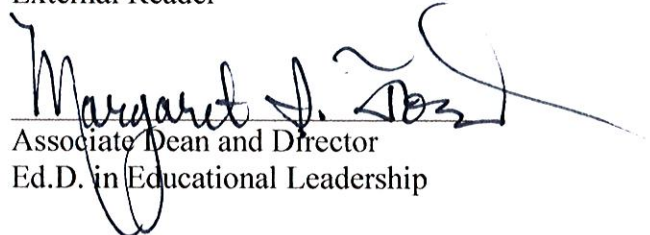

Associate Dean and Director
Ed.D. in Educational Leadership

TABLE OF CONTENTS

Acknowledgements.....	7
Dedication.....	8
Abstract.....	9
Abbreviations.....	10
CHAPTER I: Statement of the Problem.....	11
Background.....	11
Conceptual Framework.....	12
Peace Education.....	15
Definition of Terms.....	17
Research Questions.....	20
Rationale and Significance of the Study.....	21
General Procedures and Overview.....	24
Limitations and Delimitations.....	24
Chapter Summary.....	25
CHAPTER II: Review of Selected Literature.....	26
Introduction.....	26
Relationship Between Education and Conflict.....	26
Pre-Civil War Education in Somalia.....	30
Education in Post- Conflict Societies.....	32

Radicalization in Post-Conflict Somalia Schools.....	34
Poverty in Sub-Saharan Africa.....	38
Evidence of Violence in Somali Schools.....	40
Peace Education Frameworks.....	41
Flower Petal Model of Peace Education.....	42
The Integral Model of Peace Education.....	43
Learning to Abolish War Model.....	45
The University of Peace Model.....	48
The Traditional African Peace Mechanisms.....	49
Chapter Summary.....	51
CHAPTER III: Research Design and Data Collection.....	52
Introduction.....	52
Research Questions.....	53
Overview of Research Design.....	53
Overview of Information Needed.....	54
Ethnographic Field Notes.....	54
Human Subject Protection.....	55
Researcher Positionality.....	58
Interviews.....	59
Data Analysis and Synthesis	61
Data Collection Sources.....	61

Population and Sampling Procedure.....	63
Translation of Data from Somali to English.....	64
Validation and Trustworthiness.....	64
Chapter Summary.....	66
CHAPTER IV: Results.....	67
Research Questions	67
Data Summary Table.....	69
Participants and Setting Description.....	70
Content Analysis of Islamic Studies Textbooks.....	70
Moderation of Grievances in Social Studies Subjects.....	73
Research Findings.....	75
Finding 1: Curriculum.....	75
Somali Ministry of Education Officials on Curriculum.....	76
Principals on Curriculum.....	78
Teachers on Curriculum	79
Finding 2: Radicalization in Schools.....	80
Ministry of Education Officials on Radicalization.....	80
Principals on Radicalization	82
Teachers on Radicalization.....	85

Finding 3: Capacity Building.....	86
Ministry of Education Officials on Capacity Building	86
Principals on Capacity Building.....	88
Teachers on Capacity Building	89
Girls' Literacy in Post-Conflict Somalia.....	92
Summary of Research Findings.....	95
CHAPTER V: Conclusions.....	97
Introduction.....	97
Discussion of Core Themes.....	98
Radicalization: The Case of Indonesia.....	101
Radicalization: The Case of Saudi Arabia.....	103
Radicalization: The Case of Somalia.....	105
Summary.....	109
Policy Recommendations.....	109
Strengths and Limitation of the Study.....	110
Future Direction for Research.....	111
Appendix A: Invitation to participate for Principals.....	113
Appendix B: Invitation to participate for Teachers.....	114
Appendix C: Invitation to participate for Ministry of Education Officials.....	115
Appendix D: Informed Consent.....	116

Appendix E: Interview Protocol.....	121
References.....	123

ACKNOWLEDGEMENTS

The researcher was motivated to do this research by the constant suffering of the Somali children in the last two decades and half. These are children whose schools were destroyed and childhood years stolen from them. I cannot thank enough the individuals who participated in this research without coercion sharing their *emic* perspective with me to generate knowledge about the challenges and opportunities facing the Somali educational system and to what extent peace is promoted in schools in post-conflict Somalia. It was not an easy decision to participate in this research study as the country is still at war with radical groups. However, many more people will benefit from the knowledge you shared as participants in this research, and I learned something from you.

I would like to thank my dissertation committee Dr. Margaret Ford, Dr. Gibbs Kanyongo and Dr. Darren Kew. I could not have accomplished this research without your guidance. I am also thankful for all I learned from my colleagues in cohort 2013, with special thanks to Dr. Llei Schwartz for his support in the editing phase of the study. I would also like to thank Chelsea Bullard for her assistance with the editing process. I would like to extend my thanks to Mr. Kevin Cameron of Equity Residential for his support and Dr. John Mugane and Boubacar Diakite at Harvard University for their support. Also to my wife Lul and my children Mohamed, Mohamoud, Ahmed, Mona and Moneera, thank you all for your support while I pursued my education.

DEDICATION

This dissertation is dedicated to my late brother Mohamoud Ahmed Aden “Gaafaa” who raised me and was killed in the two and half decades long of civil war in Somalia.

ABSTRACT

This qualitative study investigates the role of peace education in schools in post-conflict Somalia. This research study followed a design with data collected from multiple sources on education in post-conflict Somalia as related to peace education. In order to reveal the *emic* perspective of Somali educators regarding the phenomenon under investigation, the researcher conducted face-to-face interviews with three Ministry of Education officials, three principals and three teachers guided by Patton's interview protocol. In addition to that, the researcher composed field notes, and conducted non-participant observation. The analysis of the data yielded 34 core concepts and 3 analytic categories. The personal quotes highlight the experiences of the research participants. Three core themes arose from the interviews after transcribing and coding:

Curriculum, Radicalization, and Capacity Building. The structured interviews revealed the *emic* perspective of the Somali educators on peace education and to what extent peace is promoted in schools in post-conflict Somalia. The findings provide a platform for future research on the topic of peace education in both Somali schools and schools in post-conflict societies. One of the limitations of this study is the setting, as it was conducted only in schools in Mogadishu, the capital city of Somalia. The researcher could not travel to the other regions of Somalia due to the continuing civil war in Somalia. This limits the study's validity and generalizability to other groups, populations, and other post conflict societies.

Keywords: education, peace education, Somalia, conflict, radicalization in schools

ABBREVIATIONS

AK47	Automatic Kalashnikov 47
EFA	Education for All
GAO	United States General Accounting Office
PEP	Peace Education Program
NGO	Non-Governmental organizations
UN	United Nations
UNDP	United Nations Development Program
UNESCO	United Nations Educational, Scientific, and Cultural Organization
SYL	Somali Youth League

Chapter I: Statement of the Problem

This qualitative study explores the role of peace education in schools in post-conflict Somalia after more than two decades of civil war. Somalia is finally rising from the ashes of conflict. The importance of providing educational opportunities that promote peace for the Somali children is a much-debated topic. There are reports of radicalization in Somali schools by warring groups.

Background

The Somali Civil War had devastating effects on the Somali educational system Cassanelli & Farah (2008). The educational system and the infrastructure were destroyed in the mayhem, for example, schools became refugee camps. In addition, the children, who once had free education offered by the state, became child soldiers and easy prey for terror groups, warlords, and pirates. Thus, Somali youth have limited educational opportunities and lack daily structure in their lives.

The Somali educators are in a colossal gridlock as many believe that the current curriculum is not promoting peace, Somalia, or positive change, since, the current curriculum is borrowed from other countries. Evidence exists that teaching peace education in schools contributes to peacebuilding in society (Dewey, 1916; Montessori, 1949; Freiri, 1970; Bickmore, 2001; Reardon, 2002). Further research is necessary concerning the questions of what education in Somalia should promote and if Somali teachers would be receptive to teaching peace in Somali schools.

In times of war children are the most vulnerable citizens. Since the civil war broke out in Somalia in 1990, the Somali children became targets for warlords, tribal militias, and now Al-Shabaab. Scholars have also argued that there is a relationship between education and conflict

and posited that schools can take an important role in peacebuilding in post-conflict countries such as Somalia (Galtung, J. 1975; Reardon, Cabezudo, 2002 & Toh, 2004).

Conceptual Framework

The research utilizes The Learning to Abolish War Model (Reardon & Cabezudo, 2002), as a conceptual framework to guide the development of data collection instruments and data analysis.

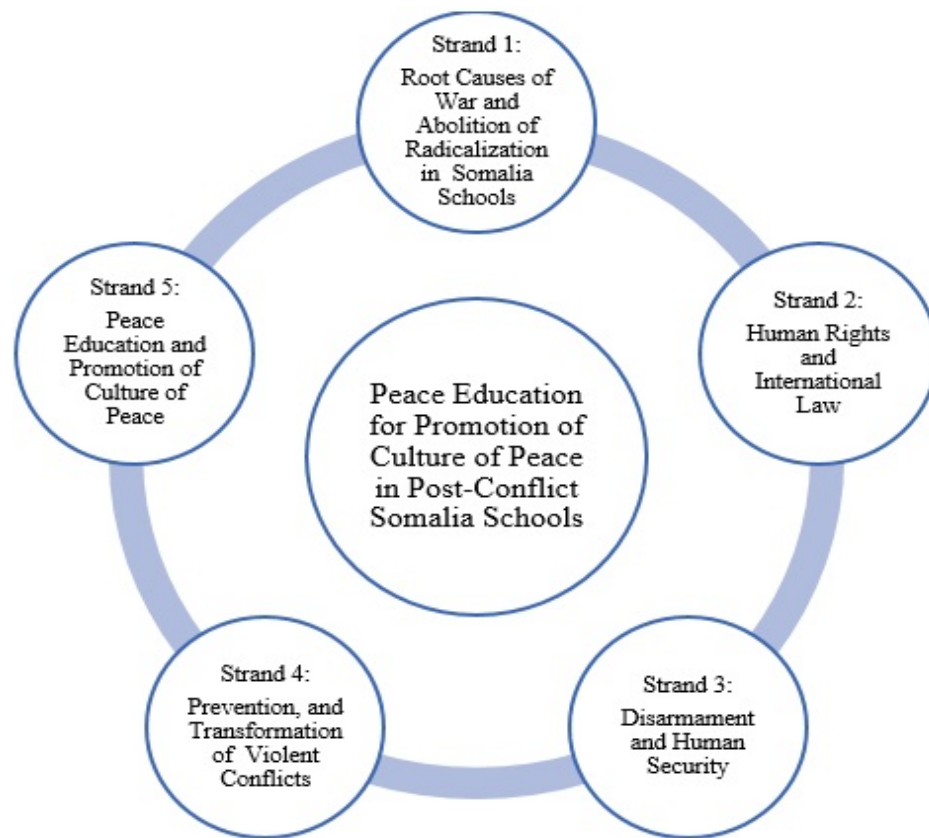


Figure 1: Adopted from The Learning to Abolish War Model (Reardon & Cabezudo, 2002)

In this study, the Learning to Abolish War Model (Reardon & Cabezudo, 2002) is comprised of five areas. However, this model has been modified to reflect the outcomes of this research study. The modification consists of Strand 1 which has been modified to include radicalization in schools in post-conflict Somalia with the goal of promoting a culture of peace in schools. Below are the five strands of the modified Learning to Abolish War Model.

- Root causes of war and abolition of radicalization in schools; for example; in this strand the model addresses abolition of war from the minds of a post-conflict society like Somalia; a country that has been in war for decades where restoration of culture of peace is needed.
- Human Rights; In this strand the model promotes Human Rights
- Disarmament and human security; In this strand, the model promotes disarmament in post-conflict societies.
- Prevention, and transformation of violent conflicts; In this strand, there is an emphasis on the prevention and the resolution of conflicts, peace education and promotion of a culture of peace.
- Peace education and promotion of a culture of peace. In this strand, there is emphasizes peace education in schools.

Somalia was in civil war for two and a half decades. In post -conflict Somalia there is a whole generation who has known nothing but war in the past two and a half decades. Promoting a culture of peace utilizing Reardon & Cabezudo's (2002) Model is a suitable theoretical proposition for post-conflict Somali schools.

The Learning to Abolish War Model suggests that an education that promotes peace is an education that denounces or eradicates violence in schools and from the minds of the young that we strive to educate in our schools. Peace researchers argued that for post-war countries such as Somalia to achieve peace, Somali educators must promote peace in early education by denouncing and eradicating violence in schools and from the minds of the young who were exposed to violence during the war. (Reardon & Cabezudo, 2002; Toh, 2004).

Reardon (1988), in her groundbreaking book, *Comprehensive Peace Education: Educating for Global Responsibility* discusses the importance of peace education. Reardon (1988) claims that peace education is the best way to transform the current human condition of conflict and lessen social injustice and violence. In the Learning to Abolish War Model, I chose as a lens for investigating the current situation of education and peacebuilding in Somalia, Reardon & Cabezudo, posited that the goal of peace education is to teach children in schools the rejection of violence and the abolition of war (2002).

The Learning to Abolish War Model strives to dramatically reduce the presence of war, if not eradicate it entirely, from the minds of post-conflict societies such as Somalia. The Learning to Abolish War Model has three volumes based on the historic Hague Appeal for Peace Agenda which will help educators and policymakers. The idea of the model is to start teaching peace and human rights at an early stage of life, especially in elementary and secondary schools. The Learning to Abolish War Model (Reardon & Cabezudo, 2002) is also applicable to adult learners in Somalia, and other post-conflict countries, and Somalia should mandate and frame its curricula to reflect these concepts (Cullen-Reavil, 2015, p.182).

Somali schools can play a significant role in peacebuilding as Somalia emerges from more than two decades of civil war, but the curriculum must not glorify war. Somali educators must uphold a higher purpose of learning, to create opportunities for learning that promotes peace and understanding of our world. “We must deal with our challenges ethically to discover possibilities for renewal” (Naqvi & Smith, 2015). This means for Somalia and Somali educators that it is time to reconsider what we expose children to at school.

Cullen-Reavil (2015) cautions us how students receive a glorified picture of war when we focus on the most comfortable aspects such as the victories and the heroes. We must come up with a method to address the devastation of war and choose a curriculum that highlights historical moments of peace in post-conflict societies.

Peace Education

Peace education as a practice in schools is generally credited to Maria Montessori, Paulo Freire, and John Dewey. In earlier times, this concept can be traced back to Erasmus and Socrates and other scholars who argued that schools and education can play a significant role in promoting peace. Curricula in peace education covers a range of topics, including the history and philosophy of peace education (Burns & Aspeslagh, 1996; Harris & Morrison, 2003; Reardon, 1988).

Early works on the subject of peace defined peace as an absence of war. Many scholars of peace find this definition of peace insufficient or a negative formulation as peace is not only the absence of war (Galtung, 1995). In the 1960s, peace research and debate moved from direct

violence to indirect or structural violence, which Hicks (1987), defined as ways in which society members encounter violence through economic and political systems.

Galtung (1995) defined peace as the absence of violence and not only direct or indirect violence. In addition to that, Galtung argued that peace can be achieved through education (Galtung, 1996).

Scholars posited that we cannot define peace only as the absence of direct violence as there may be other facets of injustice that can exist in a society. “Peace is not simply a lack of war or nonviolence; peace means the eradication of all facets of injustice” (Cheng & Kurtz, 1998).

As negative peace currently exists in Somalia, the researcher chose the Learning to Abolish War Model as a conceptual framework to guide this research study. The Learning to Abolish War Model is in the building block of the leading peace education frameworks to consider when designing peace education programs for post-conflict societies such as Somalia. These models were developed to promote a culture of peace, co-existence, and human rights in schools (Reardon et al., 2002; Toh, 2004).

Countries emerging from decades of war often experience stages of peace referred to as ‘negative peace’ and ‘positive peace’. Research conducted by Bretherton, Watson and Zbar (2003) in post- conflict Sierra Leone claimed a child might graphically represent a negative peace by first drawing a weapon of war, such as rocket or bomb, and placing a cross over it. A Somali child may design a fake wood AK47 and this will be a clear manifestation of the presence of war in the mind of this child and may be representing a negative peace. Peace researchers such as Galtung (1996) argued the importance of achieving and promoting positive peace. In this case, teachers in post-conflict Somalia can draw the concepts of peace from the

children by asking them to share a moment of peace they experienced, a time when they did not hear gunshots, mortars, and other sounds of war. By drawing images of peace rather than images of war, positive peace might be represented (Bretherton et al., 2003).

Somali youth have experienced over two decades of civil war, and violence became part of their lives. This is the reason a culture of peace and peace education needs to be introduced in all post-conflict Somalia schools. Sommerfelt & Vanbheim (2008) argued that peace requires citizens to resolve conflicts without resorting to violence and they must learn to contain their aggression and show cooperative behavior. These behaviors and the formation of peaceful values in education can be taught in schools (Boulding, 1988; Toh & Cawagas, 1991).

Definition of Terms

The terms below are important in enhancing the reader's understanding of this research.

As-sirat al-mustaqim. The Arabic term for straight path as outlined in Islamic context, it is the way that pleases Allah.

Al-Shabaab. Meaning the youth in Arabic aka *Harakat Al-Shabaab Al- Mujahidin* is a terror group, an Al-Qaida affiliated organization in Somalia (U.S. Department of State, 2008).

Conflict. From the Latin for 'to clash or engage in a fight' a confrontation between one or more parties aspiring towards incompatible or competitive means or ends (Miller, C. 2005).

Culture of Peace. A set of values, attitudes, traditions, and modes of behavior and ways of life based on respect for life, ending of violence, promotion and practice of non-violence through education, dialogue and cooperation...promotion of all human rights and fundamental freedoms... commitment to peaceful settlements of conflicts...efforts to meet the developmental and environmental needs of present and future generations... respect for and promotion of equal rights and opportunities for women and men (United Nations, 1998).

Conflict in Somalia. Somalia's civil war started in 1991 and the country is now at war with Al Qaeda-linked Al-Shabaab but tribal wars and hostilities are considered to have ended.

Culture of Violence. Galtung (1990) defined 'culture of violence' as aspects of culture, the symbolic sphere of our existence exemplified by religion and ideology, language and art, empirical science, and formal science (logic, mathematics)- that can be used to justify or legitimize direct or structural violence.

Diya. Money or livestock given to the victim or the family of the victim as a blood compensation (Lewis, I. 2002).

Emic perspective. According to Creswell (2013), *emic* perspective is the insider perspective.

Etic Perspective. According to Creswell (2013), *etic* perspective is the outsider perspective.

Hidden Curriculum. Refers to curriculum elements that are hidden, but taught, such as a curriculum that promotes certain political or ideological positions.

Explicit curriculum. Refers to curriculum elements that are clearly taught

Informal education. Teaching that takes place in communities and homes

The Learning to Abolish War Model used in the study as a conceptual framework is a framework used when forming education for peace programs, it promotes culture of peace and denounces or eradicates violence (Reardon & Cabezudo, 2002). In general, the Learning to Abolish War Model has four strands; Strand 1; Root Causes of Conflict/ Culture of Peace, Strand 2; Prevention, Resolution, and Transformation of Violent Conflicts. Strand 3; International Humanitarian and Human Rights law and Institutions. Strand 4; Disarmament and Human Security.

Nabad: The word *Nabad* stands for peace in Somali language.

Negative Peace. Negative peace refers to the absence of violence. When, for example, a ceasefire is enacted, a negative peace will ensue (Galtung, 1996).

Nonviolence. A holistic belief in and practice of abstaining from violent acts (Miller, 2005).

Oday: The Somali word *Oday* stands for elder (Lewis, I.2002).

Peace. The word for ‘peace’ in the English language is derived from the Latin word ‘pax’. Peace in the Roman Empire meant a cessation of fighting, as well as rule over subject races. The United Nations’ University of Peace defined peace as “A political condition that ensures justice and social stability through formal and informal institutions, practices and norms” (Miller, C. 2005).

Pesantren. A type of school in Southeast Asia offering second-level training in Islamic Studies (Oxford Islamic Studies Online, 2016).

Peacebuilding. The United Nations’ University of Peace defines peacebuilding as “Policies, programs and associated efforts to restore stability and the effectiveness of social, political, and economic institutions and structures in the wake of war or some debilitating catastrophic event” (Miller. 2005).

Peace education. Peace education is a curriculum that teaches skills, attitudes, and values necessary to end violence and injustice and thus promotes a culture of peace in schools and communities. (Lederach, J. 1995).

Peace Studies. An interdisciplinary field of study with varying themes and foci, including but not limited to analysis of conflict, and resolution of conflict (Miller, 2005).

Positive Peace. Positive peace has positive signs such as, the restoration of relationships, the creation of social systems that meet the needs of the whole population, and the constructive resolution of conflict (Galtung, 1996).

Radicalization. is a process by which an individual or group comes to adopting increasingly extreme political, social, or religious ideals and aspirations that reject or undermine the status quo, or reject and/ or undermine contemporary ideas and expressions of freedom of choice (National Counterterrorism Center, 2016).

Structural Violence. Embedded social and political hierarchies enacted most often by societies and their institutions that impose conditions which place people at high risk for negative consequences, such as unemployment, malnutrition, mental illness, suicide, crime (Miller, 2005).

Ubuntu. Ubuntu is a South African peace philosophy, which promotes humanness. According to Miller (2005), Ubuntu is a philosophical concept of South African peoples that connotes responsibility among humans for common benefit. A sense of collective solidarity characterizes Ubuntu through love, caring, tolerance, empathy, respect accountability and responsibility (Miller, 2005).

Xeer. Somali traditional conflict resolution mechanism. Somali *Xeer* is local law mandated by the leaders or the tribal elders referred to as *Oday*. Mostly used to solve conflicts of all sorts such as *Diya* or killings (Lewis, 2002).

Research Questions

1. What is the perception of Somali educators about peace education in schools and the promotion of peace in schools?
2. What elements in the curriculum promote peace in post-conflict Somalia?

a) What are the elements of the hidden curriculum present in post-conflict Somali secondary schools?

3. Does the hidden curriculum promote or inhibit peace in post-conflict Somalia?

b) To what extent is peace taught in the current schools in post-conflict Somalia?

Rationale and Significance the Study

Since the collapse of the military regime that ruled from 1969-1990, Somalia's educational system and infrastructure have been destroyed in the mayhem of the civil war. Schools became refugee camps, and terror groups' recruitment grounds. The children, who once had free education offered by the state became child soldiers and as result, Somalia has one of the lowest rates of literacy in the world.

The researcher selected schools in Mogadishu, Somalia to determine the extent to which elements of peace education are evident. Somalia is now emerging from 24 years of civil war, and there are assumptions and accusations that Somali schools are not promoting peace. Human Rights Watch (2012) reported that the Somali schools are not free from Al-Shabaab influence and abductions. While all these concerns have been discussed or argued over, the schools became targets for terror groups. The Somali schools lack themes of peace such as; upholding human dignity; challenging the war system; resolving and transforming conflicts; challenging prejudice and tribalism; and teaching basic soft skills of conflict resolution. This will help develop a set of values, attitudes, traditions, and modes of behavior and ways of life based on respect for life, ending of violence, and promotion and practice of non-violence through education (Toh, 2004).

Smith & Vaux (2003) emphasized how education can affect conflict. They argued there is an urgent need to develop methods to track situations that create tensions that could lead to

conflict. These authors stressed the need to know that education can be part of the problem at times. Providing education in conflict zones may raise the following issues: Education can sometimes lead to tensions due to policies, curriculum, and political party agendas and so on. In addition, education also has an important role to play in the reconciliation process in post conflict countries by addressing, as Smith et al. (2003) claims, the legacies of conflict.

Smith et al. (2003) claimed that donors need to ask whether contributing resources to education could make the conflict worse. The authors of the report, in this... case, recommended that donors and the international community should conduct country-specific analysis of the existing educational issues, while also considering the political, security, economic, and social dimensions of the conflict at hand or the recipient country. “Both conflict and education are transforming processes, and opportunities should be sought after to develop "conflict-sensitive" education systems, as well as indicators to assess and monitor them” (Smith et al., 2003, p. 23). The authors also recommended that in emergencies, education must be a right for all. They argued that the educational status of child soldiers at times has received much attention, whereas adolescent girls and disabled children in conflict zones have been neglected but should be addressed. “The large numbers of international organizations interested in conflict and education can cause confusion. “There is a need for better coordination at international and government levels” (Smith et al., 2003, p. 18).

After 24 years of civil war that destroyed all its’ institutions including its educational institutions, Somalia is facing an educational crisis. The Somali civil war had a devastating effect on the Somali educational system (Cassanelli & Abdikadir, 2008). There is a lack of substantial investment in education on the part of the international community and in their efforts to restore peace in Somalia. Samuel, Brophy, and Welford (2010) in their article *Post-Conflict Education*

Development in Somaliland suggested that most children in this region of Somalia have no access to education. “Somaliland is a region where 80% of school age children are receiving little meaningful education” (Samuel et al., 2010, p. 1). The report stated that 20% of the children are going to school in Northern Somalia, and those are the children of the few who can afford to pay for private schools run by private citizens for profit.

Cassanelli and Abdikadir (2008) who collaborated in an article titled; *Somalia: Education in Transition* began with the premise that education is a basic human right, as well as a precondition for any serious effort to return to peace, prosperity, and justice to Somalia’s citizens on a lasting basis. “Education can provide structure and stability for children who have been traumatized by war” (Cassanelli & Abdikadir, 2008). Many scholars have stated that there is a relationship between education and conflict and posit that schools can take an important role in peacebuilding in places such as Somalia which had internal war for more than two decades. Evidence exists that teaching peace in schools in post-conflict-countries like Somalia can contribute to peacebuilding (Bickmore, 2001).

Michael Apple’s book *Ideology and Curriculum* which was published in 1979, has changed the field of education and how we think about the relationship between school and society. Apple explained how an unrealistic and basically, consensus oriented perspective is taught through a “hidden curriculum” in schools (Apple, 1979).

The Somali children have been living in a war zone for decades and the culture of violence is deeply rooted in their minds. In their minds, the constant acts of killings normalize violence they witness on a daily basis. Afrax wrote that the “entire fabric of the Somali society has been damaged, the existence of the whole nation has sunk into a deep, dark sea of unimaginable human and material disaster, and the communal mind of the people is in a coma”

(Afrax, 1994, p. 233). Therefore, there is a clear need to mobilize the Somali youth and teach peace and human rights. Afrax stated that the Somali society's morale is in a coma; he wrote of the damage to the foundation of the society, as an "unimaginable human and material disaster" (Afrax, 1994, p. 233).

For schools to promote peace, they should have themes of peace such as; challenging the war system, ending of violence, and promotion and practice of non-violence through education (Toh, 2004). This study seeks to discuss the extent to which peace is promoted in schools in post-conflict Somalia.

General Procedures and Overview

This research is a qualitative research study using ethnographic fieldnotes. The researcher traveled to Somalia to conduct the research. The researcher interviewed three teachers, three principals, and three high-ranking officials from the Ministry of Education. The researcher utilized Patton's (2015) interview protocol. Patton, (2015) suggested that interviewing at least 90 minutes to 2 hours will help the researcher gain a valuable insight of the phenomenon under study. The researcher conducted non-participant observation where the researcher captured all important events while jotting fieldnotes as suggested by Emerson, Frets, & Shaw (1995). During the data collection, the researcher gathered documents such as Islamic studies textbooks used in Somali secondary schools, NGO reports, United Nations reports and Ministry of Education reports to learn more about the phenomenon under investigation.

Limitation and Delimitations

The sample size of this research is a limitation. Due to the security situation in Somalia the researcher had to limit the number of participants for his safety for the security of the participants. This research study took place in Mogadishu, which is not only the capital of Somalia, but the

most populated city in Somalia and the former stronghold of Al-Shabaab; therefore, the characteristics and history of the city is a strength, but the sample size is still a limitation for this study. As such, this study is not generalizable to all of Somalia or to all post-conflict societies.

Chapter Summary

The purpose of this ethnographic study is to explore to what extent the post-conflict Somalia schools promote peace as Somalia emerges from decades of civil war. The Somali educators are in a colossal gridlock because the current educational system is not promoting peace and change after a violent period of war. Evidence exists that teaching peace education in schools contributes to peacebuilding in society (Bickmore, 2001; Reardon, 2004; Toh, 2004).

Chapter II: Review of Selected Literature

Introduction

The purpose of this study is to investigate to what extent the post-conflict Somali schools promote peace as Somalia emerges from decades of civil war. There are increasing claims that warring groups such as Al-Shabaab are radicalizing and recruiting children in schools in Somalia (Human Rights Watch Report, 2012). The literature review in this section consists of the existing knowledge on the phenomenon under investigation and the major peace frameworks used to promote peace in schools as a theoretical proposition for Somali schools.

Before the start of this study, the researcher realized that a review of literature on the topic of education and conflict is necessary. The researcher's goal in this literature review was to situate this study in the context of previous research and identify the gaps in the existing knowledge on the topic under investigation as suggested by Volpe (2012). According to Volpe (2012), "The literature review includes contemporary debates, and identifies what is already known about your topic/problem and what consensus or lack there is around your topic/problem under study" (Volpe, 2012, p. 44). The themes that emerged in the literature review are discussed below in detail.

Relationship between Education and Conflict

For centuries, scholars have claimed that education is the best way to improve society. In his book "*Democracy and Education*" John Dewey (1916), claimed that education is a great tool that serves the purpose of improving the society and Somalia is no exception. Dewey (1916), argued that educating the masses is a good place to start to achieve that ideal productive and democratic society. Dewey stated that "it signifies a society in which every person shall be occupied in something which makes the lives of others better or worth living, and which makes

the ties which bind persons together more perceptible-which breaks down barriers of distance between them” (p. 316). Dewey suggested that education can create a society that is educated enough to talk about their differences and solve their differences peacefully rather than resorting to savagery as a way of dealing with conflicts.

Scholars posited that the Somali state has a responsibility to educate its’ people because a proper education plays a significant role in the socialization of the citizens to become productive and peaceful individuals (Foucault, 1977; Wills, 1981; Bourdieu & Passeron, 1977). Researchers argue that proper education can lead to economic growth in countries such as Somalia and it will eventually contribute to the peacebuilding process.

When you look at Figure 2 below, courtesy of the United Nations Development Program (UNDP) Millennium Project, it shows the relationship between national income and the risk of civil war. Conventional wisdom tells us that national income cannot increase if the citizens are not educated. Education helps people become productive and peaceful citizens who learn at a young age to respect human rights.

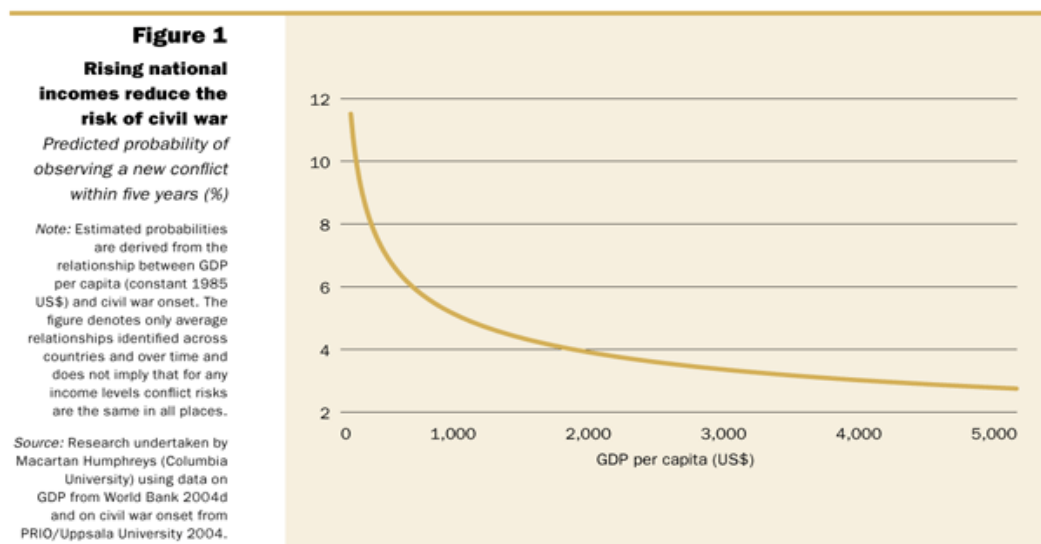


Figure 2: Rising National Incomes Reduce the Risk of Civil War

Similarly, Save the Children (2008) in a case study called *Treading a delicate path: NGOs in fragile states* argued that there is a relationship between education, income, and health outcomes. The report claimed that for every year of schooling the wage increased 10%. Offering educational opportunities and making schools violence-free zones can contribute to peacebuilding in post-conflict societies such as Somalia.

The United Nations Educational, Scientific, and Cultural Organization (UNESCO) a branch of the United Nations, whose main purpose is to contribute to peace and security by promoting international collaboration through education and science is now one of the pioneers of this topic of conflict and education. UNESCO, being one of the biggest educational think tanks in the world, recommended education in its Education for All (EFA) report as the number one sector that can have positive impact in peacebuilding.

According to UNESCO (2011), “Education can play a pivotal role in peacebuilding, perhaps more than in any other sector, education can provide the highly visible early peace dividends on which the survival of peace agreements may depend. Moreover, when education systems are inclusive and geared towards fostering attitudes conducive to mutual understanding, tolerance, and respect, they can make societies less susceptible to violent conflict” (p. 14).

Bush & Saltarelli (2000) in their article, *The Two Faces of Education in Ethnic Conflict*, revealed that education in post-conflict societies can be used to contribute to peacebuilding and social cohesion, but that in times of war, we tend to see the negative face of education. This negative face of education includes when education falls into the hands of extremist or hate groups who use schools as a place to radicalize children as may be the case in post-conflict Somalia.

Bush and Saltarelli (2000) posited that education can play a positive or negative role in peacebuilding;

“Education indirectly does more to contribute to the underlying causes of conflict than it does to contribute to peace. This can occur through reproduction of economic inequality and the bifurcation of wealth/poverty; through the promotion of a version of hegemonic masculinity and gender segregation; and through magnifying ethnic and religious segregation or intolerance. Schools are adaptive, but they tend toward equilibrium rather than radical emergence; hence, at best they do not challenge existing social patterns that are generative of conflict. At worst, they act as amplifying mechanisms” (p. 203).

Whalan, (2011) in her background paper for the UNESCO (2011) Education for All Global Monitoring Report, argued that the RAMSI program (Regional Assistance Mission to Solomon Islands) saved the Solomon Islands from educational collapse. Between 1998 and 2003, conflict, violent crime, and horrific economic decline pushed an already struggling education system in the Islands to the brink of collapse. Many schools on Guadalcanal were burned down and looted. Others closed as teachers and students fled the violence. The schools that stayed open struggled to accommodate the large number of displaced students. The lack of state finances stripped any remaining funding from the educational system and teachers were paid low wages. Whalan (2011) argued that the intervention by the Regional Assistance Mission (RAMSI) provided significant budget support to the education sector resulting in students returning to school. This contributed to stability in the Solomon Islands. The report recommended additional budget support to social spending including education sector. Whalan (2011) and Cassanelli et al. (2008) both agree that investing in education in post-conflict countries is the most effective way to enhance peacebuilding and lift societies and de-escalate conflicts. Whalan (2011) claimed

that getting the schools to open their doors and getting the children off the street contributed to the peacebuilding in the Solomon Islands.

Cassanelli et al. (2008), who collaborated on educational research in Somalia in an article called; *Somalia: Education in Transition* claimed, “Education can provide structure and stability for children who have been traumatized by war.”

Cassanelli et al. (2008) emphasized the vulnerability of the children in war zones, and how they become easy prey for warring groups, become child soldiers, pirates, and are prone to committing acts of terror.

Pre-Civil War Education in Somalia

Pre-colonial Somalia had an informal traditional educational system such as orally transmitting knowledge and information as Somalis are an oral society and many did not read or write. The first formal schools in Somalia were opened in 1907 with the objective of teaching local Italian children. (Abdi, 1998).

When the Somali Youth Club (SYL), a nationalist youth organization that led the Independence Movement in Somalia in 1943, was formed “modern education was a priority on the agenda of the new liberation organization and their leaders” (Abdi, 1998, p.6). When Somalia gained its' independence in 1960, the United Nations trusteeship required the former Italian colony to introduce a formal education system for the country (Laitin, 1976).

The colonial institutions in Somalia were colleges established by mainly the Italian and the British colonies in the early 1900s that taught in foreign languages and utilized the modern teaching methods in educating their learners before Somalia took independence in 1960.

Rodney (1974) claims that the colonial education system’s goal “was to train Africans to help man the local administration at the lowest ranks, and staff the private capitalist firms which

meant the participation of few Africans in the domination and exploitation of the continent as a whole" (p. 40).

When Mohamed Siyad Bare came to power in 1969, he started to draft plans to reform education and reshape Somalia. Bare's main goal in his educational reform was to create a modern and secular education system unlike the outdated colonial and religious education system. He also saw education as an effective tool to secularize the masses and create a viable prosperous state.

In the military years of 1960 to 1990, the educational system that was in place was structured as follows; preschools for children between the ages of three and six, four years of Primary education, Intermediate education, and four years of secondary school education. There were two types of secondary schools in Somalia, secondary schools whose medium of instruction was Arabic and secondary schools whose medium of instruction was Somali. The Arabic secondary schools were funded in part by Arab nations, such as Egypt who sent Egyptian teachers to teach in those schools.

When factions overthrew the dictatorial government of Mohamed Siyad Bare, the factions did not have a plan to form a government and they began to fight amongst themselves for power, the result was a country divided into tribal fiefdoms (Samatar, 1992). After many years of civil war between tribes fighting over power and resources, the moderate Suni Islam Somalia, learned that it was not immune to terrorism, when Al-Shabaab, a terrorist organization with links to Al-Qaeda, which took over most of the country in late 2000. For the time being, most of Somalia is liberated from Al-Qaeda affiliated Al-Shabaab's rule except several pockets mostly in the rural areas.

Education in Post-Conflict Somalia

The number of countries facing interstate conflict are increasing dramatically. “The Uppsala Conflict Center recorded 226 conflicts between 1946 and 2002 alone” (Eriksson, M., Wallenstein, P. & Sollenberg, M., 2003). That equates to four armed conflicts a year between 1946-2002. “One hundred sixteen of those conflicts were active in the period 1989-2002” (Eriksson et al., 2003).

In Somalia, decades of civil war have devastated almost all the institutions and Somalia’s education sector was not only destroyed, but the remaining schools became recruiting grounds for extremist groups and other warring factions such as tribal militias. According to Human Rights Watch report (2012), there are reports of radicalization and abduction in Somali schools.

“Children have nowhere to hide. Al-Shabaab has abducted them wherever they congregate: schools, playgrounds, football fields, and homes. Schools in particular have been attractive targets: 14 of the 21 children that escaped from Al-Shabaab who were interviewed by the Human Rights Watch were taken from schools or on their way to school” (p. 4). Samuel et al. (2010) suggested that most children in Somaliland (Somalia) have no access to education. “Somaliland (Somalia) is a country where 80% of school age children are receiving little meaningful education” (Samuel et al., 2010). The report stated that 20% of children are going to school in Somaliland and those are the few children who can afford to pay for private schools. The Somali state has responsibility to provide accessible and affordable education for all children to avoid group inequities that can lead to social unrest (Collier & Hoeffler, 2002).

Researchers agree that it is essential to revitalize the Lafoole Teachers College at the Somali National University to enable the production of qualified teachers with proper teacher dispositions. The new teachers must, as recommended by Murrell (2010), have disposition of

integrity. As the country is emerging from civil war, teachers need to moderate the curriculum and promote peace by fostering the passion of critical thinking. Teachers in Somalia have many discussions with students about global political events, sensitive topics related to religion and so on and so forth. Murrell (2010) suggested that “programs for the education of educators must involve future teachers in the issues and dilemmas that emerge out of the never-ending tension between the rights and interests of individual parents and interest groups and the role of school in transcending parochialism and advancing community in a democratic society” (Murrell, 2010, p. 67).

Schools in Somalia have become a breeding ground for terror groups and Somali children are suffering from this culture of violence. Religious, nationalist groups, and Somali tribes perpetuate this culture of violence. Galtung (1990) defined culture of violence as aspects of culture, the symbolic sphere of our existence-exemplified by religion and ideology, language and art, empirical science, and formal science (logic, mathematics)- that can be used to justify or legitimize direct or structural violence (p. 291). The groups that are responsible for brainwashing the Somali children use religion, inflammatory speeches, and financial incentives to lure them into joining the group.

The Somali educators must be trained to be able to advance a community in a democratic society at the classroom level. Educators should be empowered to make schools a place where children are trained to be productive citizens and a place where peace and human rights are promoted. The curriculum in the schools of Somalia must be a curriculum that promotes peace, with themes of peace such as: upholding human dignity, challenging the war system, resolving and transforming conflicts, challenging prejudice and tribalism, as well as basic soft skills of conflict resolution in order to develop a set of values, attitudes, traditions and modes of behavior,

and ways of life based on respect for life, ending of violence, and promotion and practice of non-violence through education (Toh, 2004).

Murrell (2010) and Toh (2004) reminded us of the importance of training educators and students in proper dispositions to achieve a peaceful democratic society. However, we must remember, while it is necessary for Somali educators to raise awareness about recruitment of children and promotion of peace in schools, it is also important to recognize the problems and security issues facing the educational staff that stop them from speaking up against violence and intimidation. If teachers or principals speak up against terror groups trying to recruit children from schools, they can be killed. Basic services such as the delivery and management of education are the responsibility of the state and therefore the Somali government needs to recognize that providing public service including educational opportunities for the Somali children is the responsibility of the Somali state (Rose & Greeley, 2006).

Radicalization in Post-Conflict Somalia Schools

Let us first begin by defining the word "Radicalization": "Radicalization is a process by which an individual or group comes to adopting increasingly extreme political, social, or religious ideals and aspirations; that reject or undermine the status quo; or reject and/or undermine contemporary ideas and expressions of freedom of choice" (Collins English Dictionary, 2016).

Much has been written about what causes a person to join a terror group. Ted Gurr (1970) posited that when political freedom and educational opportunities are deprived from people, they face despair, and are prone to radicalization or joining terror groups. On the other hand, poverty experts such as Jenson (2009) suggest that, "The primary risks of poverty have grave consequences for children such as emotional and social challenges, acute and chronic stressors,

cognitive lags and health and safety issues” (Jensen, 2009, p.10). Somalia was in war for two and a half decades wiping out the national economy, destroying all the government institutions, leaving families destitute and the Somali youth are thus 67% unemployed and are in a sorry state of neglect (BBC & UNDP, 2016).

The lack of structure, such as proper schools and adequate jobs, created a vacuum in the lives of the Somali youth. The country’s institutions and social fabric were destroyed in the civil war leaving the Somali youth in a world of despair and easy targets for Al-Shabaab.

Al-Shabaab’s radicalization has been effective in mobilizing the youth by creating a sense of belonging for a youth population that felt neglected by their own country, easily earning their loyalty through motivation and incentives.

The self-categorization theory which is a social psychological theory developed by John Turner and his students to describe how someone or groups perceive others. The theory suggests that groups like Al-Shabaab are more salient when they believe that their existence is in danger as a group and the group identity is under threat. Some terrorism and radicalization experts claim that the fundamental difference is, terrorist organizations incite hate through exaggeration of the lack of political inclusion, Western occupation, Western aggression, and the spread of Western influence in the Muslim world (Pape, 2005).

Robert Pape, a foreign occupation theory of terrorism expert, argued foreign occupation as a main cause for people joining Jihad and terrorism (Pape, 2005). When the Ethiopians occupied Somalia in the year 2010, the numbers of people joining Al-Shabaab dramatically increased. The Ethiopian occupation stirred a sense of nationalism and extremism into the mix resulting in the birth of Al-Shabaab. The terrorist group grew to become a formidable military

force and conquered most of Somalia until the United Nations mandated the African Union troops to pacify Al-Shabaab.

Botha and Abdile (2014) conducted research in Mogadishu, Somalia. In this research, they interviewed 88 former members of Al-Shabaab and 7 other members who they interviewed off the record. In their research, Botha and Abdile revealed that most of the people joined Al-Shabaab, as shown in Figure 1, between the age of 18 and 22, an age in which young people are most impressionable and open to outside influence. Their research identified several factors such as economic, religious, political, sense of belonging, etc., as some of the factors that lead people to join Al-Shabaab.

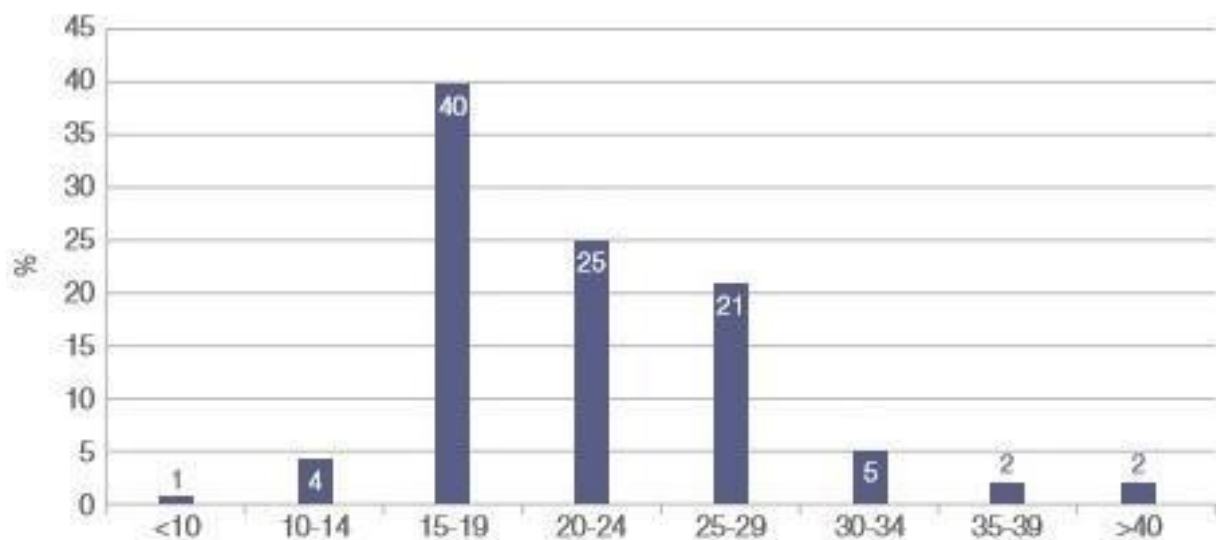


Figure 3: Age at which interviewees joined Al-Shabaab (Botha & Abdile, 2014).

Botha & Abdile (2014) claimed that 98% of the interviewees that joined Al-Shabaab believed that Islam was under threat. Farah, a participant in this study stated:

“The reality is that Al-Shabaab gained muscle by brainwashing the youth everywhere and inculcating hate and severely punishing anyone who questions their radicalization and

misleading interpretation of Islam. The fear of Al-Shabaab among Somali educators makes it hard for Somali educators to promote peace in schools and talk about human rights. “We are silenced by the fear of assassinations by the Al-Shabaab” (Somali teacher in Mogadishu, 2016).

Since its inception, Al-Shabaab has been assassinating anyone who speaks against their radicalization of youth and their interpretation of Islam. Many educators, tribal chiefs and moderate religious scholars lost their lives after questioning Al-Shabaab’s radical ideology.

Research of the radicalization in post-conflict Somali schools is sparse and very little has been written to identify its causes and the effects radicalization has on the Somali children. When the government of Siyad Bare was overthrown by warring factions, the country plunged into devastating civil war which continued for two and a half decades. All the government institutions were looted and destroyed. No institution was spared, and the Somali educational system was no exception.

Private citizens acquired many Somali schools to be used as private schools for profit. This problem still exists and many of the public schools are still being held by private citizens who charge a small tuition for students to attend them. (Somali Ministry of Education, 2016). As the schools were destroyed and the country plunged into deep dark civil war, Somali educators tried to fill in the void created by the disappearing Somali government sponsored educational system. Many educators and members of the business community created private schools that offered elementary, intermediate, secondary school education and university education. These privately established schools had to then find a curriculum and they went to neighboring countries such as Sudan, Yemen, Saudi Arabia, and Kenya to borrow curriculum. This is the curriculum in question

today, as the research considers the role of the curriculum in the radicalization of students in post-conflict Somalia schools.

The Somali government reacquired some of the schools but an estimated 60% of the Somali public schools are run by private citizens for profit. The Somali Government with its limited resources is slowly taking schools back, allowing parents who cannot afford the private schools to register their children in free public schools.

Poverty in Sub-Saharan Africa

The relationship between education, conflict, and poverty is a much-debated topic by scholars. The effects of poverty on children are devastating and can have grave consequences for the society in which they live. “It is safe to say that poverty and its attendant risk factors are damaging to the physical, socioeconomic, and cognitive well-being of children and their families” (Jensen, 2009, p. 10).

Buchman (1999) in her article, *Poverty and Educational Inequality in Sub-Saharan Africa* examined the rampant poverty and educational inequality in Sub-Saharan Africa. She explored the relationships between high levels of poverty in sub-Saharan Africa and the drop in general school enrollment rates across Sub-Saharan Africa that has recently taken place. Buchman claimed that the factors that are responsible for the declines are a declining development aid on the global level and fiscal mismanagement, poor governance, and rapid population growth. Sub-Saharan Africa needs to invest in education to combat poverty and conflict.

According to the United Nations Human Rights 2012 Report on Somalia, incentives such as salaries provided by Al-Shabaab to children was one of the major factors contributing to their decision to join the terror group. Some of the boys and the girls interviewed by researchers

indicated that they joined Al-Shabaab for the salaries to feed their families and not necessarily for their religious or ideological beliefs. If these boys and girls had an educational structure that kept them off the street, many would not have joined Al-Shabaab. Therefore, poverty and lack of proper schooling contribute to the conflict as suggested by literature in this research.

Poverty, as defined by Jensen (2009), is persons with less income than deemed sufficient to purchase basic needs. “The primary risks of poverty have grave consequences for children such as emotional and social challenges, acute and chronic stressors, cognitive lags and health and safety issues” (Jensen, 2009, p. 10).

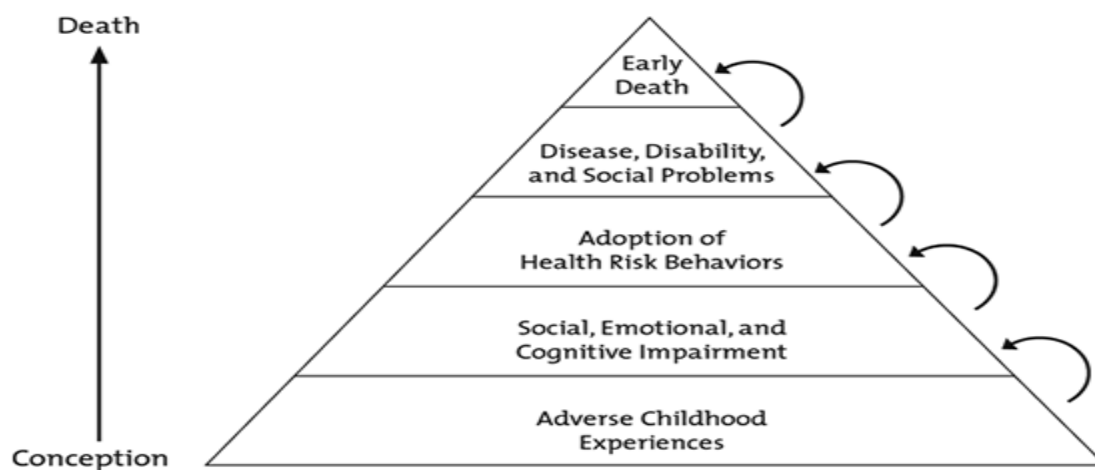


Figure 4: Adverse Childhood Experiences Model; Felitti, A, Norenberg, D. Spitz, A. Edwards, V (1998).

As Jensen (2009) posited, poverty has a severe implication on children’s ability to learn and leads them to “risky behavior” as shown on Figure 3. Children from poor families are very likely to have less public services available in their neighborhoods than the wealthier families. “Compared with well-off children, poor children are disproportionately exposed to adverse social and physical environments” (Jensen, 2009, p. 10).

In Somalia, the only option left for children whose parents cannot afford the expensive private schools is to become involved with terrorist organizations, gangs, and child labor forces. All these negative experiences that children face during the joyful years of childhood are contributing to conflict in Sub-Saharan Africa. It is imperative that policy makers, donors and the international community understand the societal consequences of neglecting poor children and starving them from an education. “Beyond its effects on individual children, poverty affects families, schools, and communities” (Jensen, 2009, p. 35). In agreement with Jensen (2009), the Human Rights Watch Report on Somalia (2012) revealed poverty makes children vulnerable for recruitment and early forced marriages.

It is essential to acknowledge that Somali educators alone cannot address the issue of poverty in Somalia schools by themselves. Government financial support and coordination is necessary to combat hunger and thirst at the school building. A step in the right direction would be if schools at least provided free snacks and water for the children.

Evidence of Violence in Somali Schools

The Human Rights Watch Report on Somalia (2012), *No Place for Children: Child Recruitment, Forced Marriages, and Attacks on Schools in Somalia*, claims “Children have nowhere to hide. Al-Shabaab has abducted them wherever they congregate: schools, playgrounds, football fields, and homes. Schools in particular have been attractive targets; 14 of the 21 child escapees from Al-Shabaab interviewed for the Human Rights Watch Report were taken from schools or on their way to school” (p. 4).

The Human Rights Watch Report (2012) interviewed 164 newly arrived refugees in Dadaad refugee camps in Nairobi, Kenya. The stories of these child soldiers are below;

“Baashi M., a 27-year-old student who was attending the Juba Primary School in the southern port city of Kismayo, described how Al-Shabaab would come into the school

and use the classes as a precursor to forcibly taking students to fight; Al-Shabaab used to come to my school often, sometimes they would come two to three times a day. They came and picked up kids between 12 and 20 years old and would take them to a building in the school and play DVDs of jihadis on the battlefield on a laptop. They would also preach about religion. They took me there in February 2010” (p. 24).

The challenges are not just involving the Somali boys but also the Somali girls. The girls are subjected to horrific abuses such as forced marriages and child labor. Making schools a place of hope for all Somali children is essential and can only be achieved by supporting and training the Somali educators to promote peacebuilding.

Human rights also interviewed girls recruited and taken by force. One of the girls named Farax K., 17, told the Human Rights group;

“We would wash their clothes and cook for them. They were not harassing us sexually, but they were beating us. They gave us only one set of clothes and it was very heavy. We used to cook and sometimes the girls would shed tears remembering their freedom. That’s when they would beat us with guns. One day they hit me so hard, I fell on the ground” (p. 37).

Peace Education Frameworks

As Somalia went through more than two decades of civil war, there has been an ongoing debate to introduce peace education as an important part of post-conflict Somalia’s basic education to contribute to the peacebuilding process. In order to introduce peace education ideas that enhance the skills and attitudes necessary for behavior change, peace studies scholars developed peace education frameworks to create conditions conducive for peace (Fountain,

1999). Below the researcher discusses some of the peace education frameworks as a theoretical proposition for post-conflict Somalia schools.

The Flower-Petal Model of Peace Education

The Flower Petal Model of Peace Education is used for developing and implementing peace programs throughout the world where conflict has occurred. The Flower Petal Model in Figure 4 below is known for the promotion of peace education and dismantling the culture of war.

Figure-2. Flower-petal Model of Peace Education



Figure 5: Flower Petal Model of Peace Education (Toh, 2004).

This framework has six main parts of the culture of peace;

1. Dismantling a culture of war; This strand is designed for moral commitment to abolish war.
2. Living with justice and compassion; This strand educates students to live with justice and compassion.
3. Building cultural respect, reconciliation, and solidarity; This strand promotes teaching students to embrace diversity and inclusion.

4. Promoting human rights and responsibilities; This strand teaches students to be good global citizens and to respect human rights.
5. Living in harmony; This strand emphasizes living in harmony with earth and living in harmony with others.
6. Cultivating inner peace; This part introduces students to the tools that help them to manage emotions such as feelings of anger and sadness.

In the Flower Petal Model, the culture of peace is placed at the center and is defined as:

“A set of values, attitudes, traditions, modes of behavior and ways of life, based on respect for life, ending of violence, and promotion and practice of non-violence through education, dialogue, and cooperation...promotion of all human rights and fundamental freedoms...commitment to peaceful settlements of conflicts...efforts to meet the developmental and environmental needs of present and future generations... respect for and promotion of equal rights and opportunities for women and men” (UN 1998, np).

The Integral Model of Peace Education

Another model considered for establishing peace in post-conflict societies is the Integral Model of Peace Education. Brenes-Castro (2004) argued that the Integral Model of Peace Education developed by United Nation’s University of Peace and Central American Governments emphasizes “a spirit of community”, as a core value for peace. The Integral Model of Peace Education is a person-centered framework that incorporates peace with oneself, with nature, ethical and emotional (Brenes, 2004, p. 83).

**Fundamental Values and Traits of the
Integral Model of Education for Peace,
Democracy and Sustainable Development**

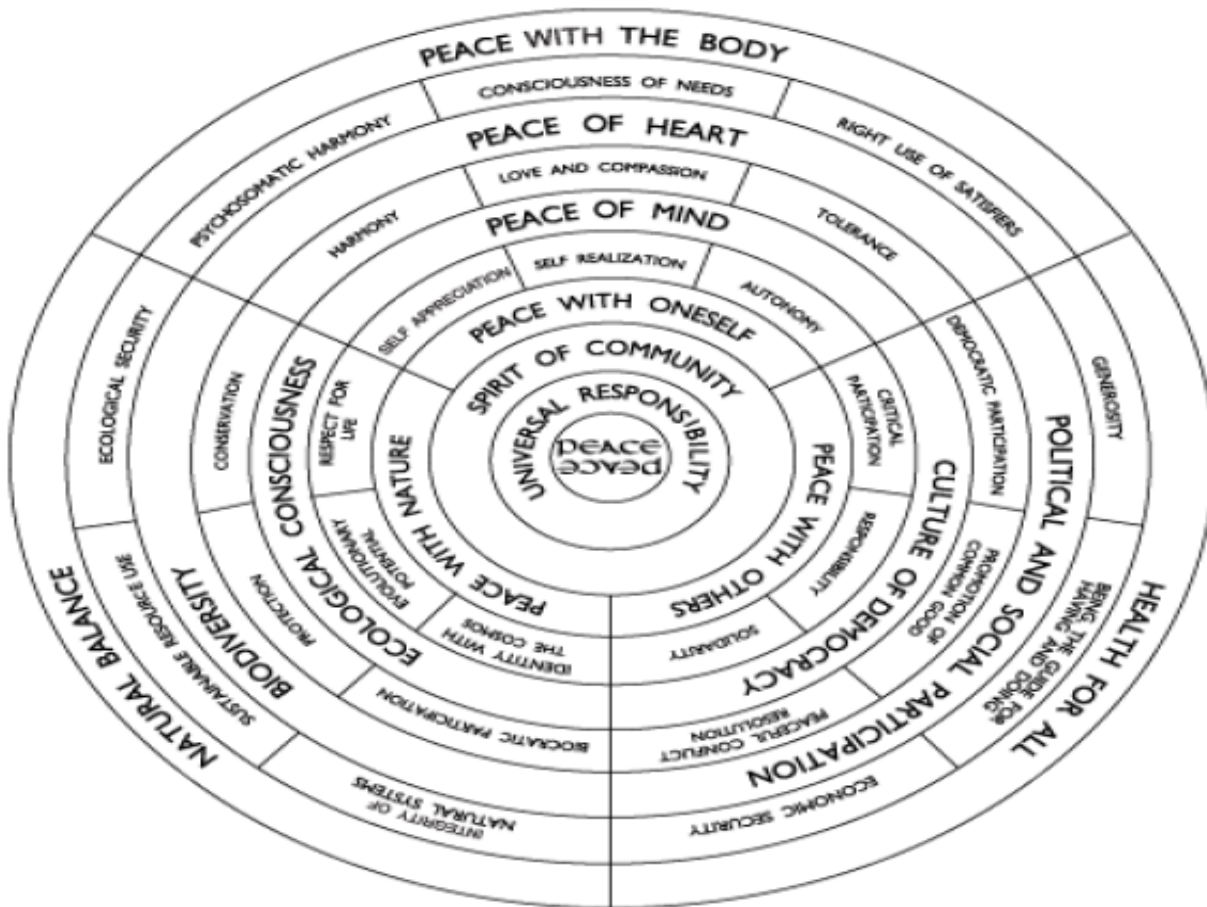


Figure 6: The Integral Model of Peace Education. Source: (Brenes-Castro, 2004)

The Integral Model of Peace Education stresses that all beings are interdependent and they need each other and therefore must co-exist together. O'Connor (2012) argued that in divided societies such as Somalia, education for diversity is the best approach to promote citizen education and building relationships among post-war communities.

Learning to Abolish War Model

The Learning to Abolish War Model of Reardon and Cabezudo (2002) argued that Peace Education can help in post-conflict societies such as Somalia to develop a culture of peace.

The Learning to Abolish War Model

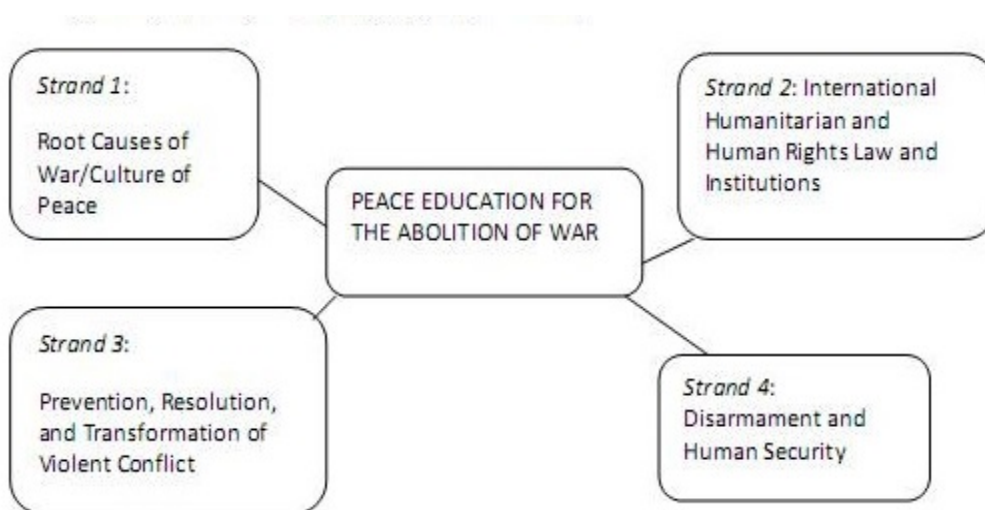


Figure 7: The Learning to Abolish War Model of Reardon and Cabezudo (2002)

The peace studies scholars who developed this model argue that peace can be taught to children by promoting culture of peace and abolishing culture of war.

Reardon (2001) posits;

“Learners must be guided towards a clear comprehension of the major obstacles to a culture of peace: the normative and behavioral obstacles that lie at the heart of our discussion of capacities and skills; and the institutional and existential obstacles, the global problems that are the worldwide manifestations of the culture of war. Together these problems comprise the problematic of creating a culture of peace. One way of looking at the main tasks of creating a culture of peace is to think of the primary goals as

reducing and eliminating violence, and enhancing and universalizing human dignity and equality by increasing gender justice.

Every global problem has a gender dimension. What education for peace must undertake is the facilitation of the learning that will enable people to understand that war and other forms of physical, economic, political, ecological and gender violence are not on the same order as natural disasters. These are not inevitable eventualities to be prepared for; these are the consequences of human will and intent, and can be avoided, even eliminated entirely, if human will and intent so desire. We can prepare for peace as intentionally and systematically as we prepare for potential disaster.” (p. 111-114).

<u><i>From</i></u> <i>A CULTURE OF WAR</i>	<u><i>Toward</i></u> <i>A CULTURE OF PEACE</i>
Power based on force	Power based on mutual agreements
Having an enemy, dualism, dichotomy	Tolerance, solidarity, and international understanding
Authoritarian governance	Democratic participation
Secrecy	Transparency, free flow of information
Armament	Disarmament
Exploitation of people	Human Rights
Exploitation of nature	Sustainable Development
Straight male domination	Gender equity and equality

Table 1: A Culture of War, Toward a Culture of Peace. Source: Reardon, 2001

The table above by Reardon (2001, p. 111-112) describes the difference between culture of war and culture of peace.

In addition to that, the official statement of the Global Campaign for Peace also claims that:

“A culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflict constructively; know and live by international standards of human rights, gender and racial equality; appreciate cultural diversity; and respect the integrity of the earth. Such learning cannot be achieved without intentional, sustained and systematic education for peace.” (Global Campaign for Peace).

Kester (2009) argued, “Peace Education includes the cultivation of peacebuilding skills through a pedagogy that is democratic and participatory.” How do the educators in post-conflict Somalia begin the dialogue with the Somali children who may see peace as a naïve and utopian concept after many years of civil war? Teachers themselves require training on Peace Education and the Somali curriculum needs reform, epistemologically producing an educational system that fosters a culture of peace (Reardon & Cabezudo, 2002).

Research conducted in 2003 by Bretherton, Weston, and Zbar in post-conflict Sierra Leone claimed a child might graphically represent a negative view of peace by first drawing a weapon of war, such as a rocket or bomb, and placing a cross over it. As a comparison, a Somali child may design a fake AK47 made from wood. This is a clear manifestation of the presence of war in the mind of this child and may be representative of negative peace.

Peace researchers, such as Galtung (1996), argued the importance of achieving and promoting positive peace. In this case, the teachers in post-conflict Somalia could visualize concepts of peace for the children by asking them to share a moment of peace they experienced, a time when they did not hear gun shots, mortars, and other sounds of war. By drawing images of peace rather than images of war, positive peace might be represented (Bretherton et al.,

2003). The teachers can draw focus away from reminders of conflict and bring memories of peaceful time.

Kester (2008) effectively summarized below the four outcomes expected from a curriculum of Peace Education with the goal of raising student awareness of the multiple perspectives of peace, going beyond the traditional sense of peace as the absence of war:

1. Developing capacities to discuss peace more deeply and holistically;
2. Increased comprehension of human rights and other peace documents to better understand the role of law in cultivating and maintaining peacefulness, as well as values (universal differential) that underscore behaviors and cultures;
3. Appreciation for the urgency of mainstreaming gender in peacebuilding;
4. Exploring personal and interpersonal peace through theater activities that focus on person-to-person awareness, sensitivity, and respect for cooperation (p. 23).

Discussions have recently increased regarding of the use of education by states, or groups within states, in many parts of the world and post-conflict Somalia is no exception. Nash, Crabtree, and Dunn (1997) posited that “In all modern nations, educators and political leaders have regarded history as a vehicle for promoting *amor patriae*, for instilling in young people knowledge and attitudes that promote national cohesion and civic pride” (p. 15). Sometimes by using history textbooks, countries can glorify war while ignoring the victims of that war. Apple (2004), claimed that schools have a hidden curriculum that teaches cultural and economic values for political reasons.

The University of Peace Model

The University of Peace Model and its curriculum is designed to help alleviate problems such as sexism and racism in schools whereas the models such as the Integral Model of Peace

Education are people-centered models that integrate the United Nations principals for a culture of peace. The PEP Peace Education Model has five main goals;

1. To develop empathy for others;
2. To create peaceful environments;
3. To understand the consequences evolving from actions;
4. To value diversity;
5. To increase democratic participation.

One of the educational goals of the PEP model that post-conflict Somalia needs to focus on, besides the promotion of a culture of peace, is the role that women play in peacebuilding.

Traditional African Peace Mechanisms

The Somali society have been living in a war zone for decades and the culture of violence is deeply rooted in their minds. Particularly, to the children, the constant acts of violence are considered “normal” due to the constant violence they witnessed. “The entire fabric of the Somali society has been damaged, the existence of the whole nation has sunk into a deep, dark sea of unimaginable human and material disaster, and communal mind of the people is in a coma” (Afrax, 1994, p. 233). In the old days, it was forbidden in the Somali “*Xeer*” or tradition to kill women, children or the elderly but in present day Somalia, atrocities and killings were committed against women, children, elderly and the scholars.

Some scholars have argued that we should revive Somali traditional peace mechanisms weakened by globalization and wars and people will respond to those traditional peace mechanisms. Scholars argue that there is an increasing interest in what role culture plays in human relations and many scholars suggest that we should not underestimate the role culture can play in the promotion of peace (Abu-Nimer, 2001; Avruch, 1998; Deutsch & Coleman, 2000;

Zartman, 2000). Every society has its own culture that preserves their fabric and integrity and Somalia is not an exception. Somali traditional mediation “*Xeer*” will be a useful tool to introduce in schools, mediation courts as conflict resolution mechanism

The traditional concepts of peace, such as Somali traditional mediation “*Xeer*” or South African peace philosophy “*Ubuntu*”, can easily be integrated into social studies and we can require students to master these skills. According to Hemlsing (2015), the term “social studies” is used in the United States to identify what subjects should be required for students in all grades in public schools to take. These subjects include disciplines such as history, geography, and economics. These subjects are used to promote the values that are dear to a society. “Social studies education takes holistic concepts and practices, such as citizenship and democracy, and thrust students into the constructed archives and categories of history, geography, political science, anthropology, and more, to encounter, feel, deliberate, and debate the terms by which societies, cultures, and individuals create such concepts” (Hemlsing, 2015).

There is more compelling evidence that peace can be promoted in schools by using the African concept of peace “*Ubuntu*”. The Ubuntu philosophy often appears in the South African social discourse and culture. This ethical concept stands for humaneness and we have not been doing enough to empower the peace philosophy of Ubuntu. “One of the effects of neoliberal economic globalization and various forms of symbolic violence it produces has been to undermine indigenous thought, epistemologically, and ways of being in various local contexts of the world’s ecosystems” (Swanson, 2015, p. 55). “Ubuntu”, according to Swanson (2015), is the African philosophy of humanism, linking the individual to the collective through “brotherhood” or “sisterhood”. Swanson (2015) revealed that we need to revive the traditional African peace mechanisms and promote them in the curriculum. Traditional peace mechanisms in conflict

affected countries such as Somalia have been affected negatively the same way the education sector and other institutions are debilitated in conflict zones.

Chapter Summary

The literature review in this chapter consists of a discussion on the field of education and conflict as related to post-conflict societies or fragile states and the major peace frameworks that are used to promote peace in schools as a theoretical proposition for Somali schools (Reardon & Cabezudo, 2002; Toh, 2004).

After synthesizing the literature, the researcher revealed themes such as; (a) Education in Post- Conflict Societies, (b) Relationship between Education and Conflict, (c) Poverty in Sub-Saharan Africa, and (e) Frameworks for Peace Education. The literature guided and bolstered the researcher's understanding of the phenomenon and helped reveal the *emic* perspective of the Somali educators as related to Peace Education. The literature review will help develop recommendations that will benefit Somalia to better train educators and reform their curricula used in Somali schools.

Chapter III: Research Design and Data Collection

Introduction

The purpose of this chapter is to identify the methodology, procedures, research design, and methods of data analyses of the study. This research study is a qualitative research study utilizing ethnographic fieldwork and Michael Patton's (2015) qualitative research interview process. The researcher's goal was to expose the *emic* perspective of Somali educators on “*nabad*” (usually translated as “peace”) and if the value of “*nabad*” is currently being transmitted through education in post-conflict Somalia. The researcher traveled to Somalia to conduct the research. Wolcott (2010) stated that, it is expected of ethnographers “to go far afield, to someplace ‘new and strange’” (p. 45). Wolcott (2008) expanded his argument to state that ethnography is the most appropriate design to use if the researcher needs to describe how a cultural group works and to explore the beliefs, language, behaviors, and issues facing the group, such as power, resistance, and dominance. Wolcott pointed out that the literature may be deficient in knowing how the group works because the group may not be in the mainstream, people may not be familiar with the group, or its ways are so different that readers may not identify with the group (2008).

According to Bloomberg and Volpe (2012), a qualitative researcher has reasons and purposes for selecting specific participants, events, and processes. The reasons for choosing ethnographic fieldwork as a data collection methodology was to learn from the Somali educators' *emic* perspective utilizing ethnographic field notes where the researcher gets culturally immersed. The researcher believed that ethnographic fieldwork was the best methodology to collect the necessary data to answer the research questions. Ethnographic field notes are simply accounts, which describe the experiences and observations captured by the

researcher while in Somalia in the field conducting the research. The field notes include things the researcher overheard, incidents, exchanges etc. The researcher accurately captured all observed reality while at the site and made sure his interpretation in the analysis accurately represents the perspective of the participants of the study (Creswell, 2014). For that reason, the field notes and quotes in this research study are accurately captured inscriptions of social discourse and social life or *emic* perspective of the Somali educators observed and interviewed by the researcher while at the site.

Research Questions

1. What is the perception of Somali educators about peace education in schools and the promotion of peace in schools?
2. What elements in the curriculum promote peace in post-conflict Somalia?
 - a) What are the elements of the hidden curriculum present in post-conflict Somali secondary schools?
3. Does the hidden curriculum promote or inhibit peace in post-conflict Somalia?
 - a) To what extent is peace taught in the current schools in post-conflict Somalia?

Overview of Research Design

The researcher used four methods to collect data for this research study.

1. *Ethnographic field notes*: The researcher conducted jottings in the form of field notes throughout the site visits, interviews and while observing interactions and events as they unfolded.
2. *Interviews*: The researcher interviewed three Ministry of Education Officials, three principals and three teachers. The researcher followed Patton's (2015) interview protocol while conducting the interviews.

3. *Documents analysis*: The researcher gathered all relevant documents and textbooks such as Islamic studies textbooks and reports of child recruitment in schools by warring groups.

4. *Observation*: The researcher conducted short-term observations as an outsider for a limited duration as suggested by Patton (1986) in his five dimensions of participant observation protocol.

Overview of Information needed

Table 2: <i>Overview of information needed.</i>			
Peace Characteristics	Related Theory and Research	Sample Evidence	Method of Data Collection and what the researcher Requires
Peace education for The Learning to Abolish War Model	<i>The Learning to Abolish War</i> model: Reardon & Cabezudo (2002)	Interviews by teachers, principals, and government officials.	Interviews: What do the participants reveal about promotion of violence and recruitment of children at Somali schools? Document Analysis Observation Ethnographic Field notes
Human rights and promotion of culture of peace	Galtung, J (1969) Peace Education Toh, S (1997) Education for Peace Maria Montessori, Paulo Freire, and John Dewey:	Teacher dispositions and how they promote peace and denounce violence.	Interviews: What do the participants reveal about themselves and what they know about the phenomenon?

Ethnographic Field notes

Ethnographic field research involves the study of groups and people as they go about their everyday lives (Emerson, Frets & Shaw, 1995). Field notes in this research study consist of transcriptions of the Somali educator's daily life. While at the site, the researcher was an observer jotting all incidents that need to be recorded in the field notes.

In order to carry out the ethnographic research, the researcher went into the social setting to familiarize himself with the people and the phenomenon under investigation. While in Somalia visiting schools and government agencies, the researcher conducted a "participant observation" where jotting of all interactions and incidents took place, accumulating a written record of observations and experiences. The researcher is originally from Somalia and had to make sure to use the recognition of his biases as a method to control his biases while collecting the field notes. The researcher wrote positionality memos to document his thoughts and reflections as a means to acknowledge biases that might exist. The field notes collected in this research complement and bolster the interview data and lay the groundwork for the researcher to place the document analyses into analyzable and writable form.

Human Subjects Protection

According to Miles and Huberman (1994), the researcher must protect the subjects in this research from any harm. The researcher made sure that harm was minimized and that all interview data remains confidential and that all participants' names are anonymous. The participants were assigned pseudonyms to keep their names confidential.

The researcher acquired an IRB approval from the university, and informed consent from the Ministry of Education in Somalia, and from the teachers and the principals before the start of collection of data. Also, informed consent was obtained from the participating Ministry of Education officials individually. The researcher believes that all necessary precautions were taken to ensure that all participants in this study were treated fairly and respectfully.

According to Creswell (2014) the idea of getting an informed consent is not necessarily getting participants to hastily sign a form the researcher must use consent form and he/she must explain to the participant what the form they are signing is and the nature of the study. The

researcher provided adequate information about the study to the participants. The researcher ensured that the participant understood the study by asking questions and that the process was voluntary and transparent.

The researcher made a checklist for the research as a guide through this process to ensure that no harm was done to the participants in this study. The informed consent checklist consisted the following items.

- Statement of the research explaining the purpose of the study
- How long the research would continue
- Possible risks and discomforts if any
- Benefits of the research to the participants and knowledge it would create
- Confidentiality of all records
- The researcher's personal contact information
- Statement of voluntary participation
- Participants understood that they would not receive any financial compensation for participating in this research.

Since the researcher worked with participants in a war zone, the researcher had to protect the participants in the research. Miles and Huberman (1994) defined ethics as what is good and bad, right and wrong, and just and unjust. It is important that researchers develop an ethical protocol before starting their research to avoid any harm to the participants. For this research, it was the actions taken by the researcher to understand where the possible harm could arise.

The data in this qualitative research was collected in Somalia. The researcher was interested in hearing people's stories and learning their emic perspective on the phenomenon under investigation. The potential for harm was great as the researcher worked with participants

in post-conflict Somalia. For that reason, the researcher took every measure possible to minimize harm. All names and data shared by the participants was kept strictly confidential.

Creswell (2014) stated that philosophical assumptions have major implications on doing qualitative research. Creswell (2014) described philosophical assumptions as a background knowledge that a researcher brings to the study even before starting the research. In the researcher's case, he is Somali and has deep knowledge of the issue of education and conflict in Somalia; therefore, the researcher did not allow any biases to creep in and had to keep personal biases in check. The researcher recognized his bias and that helped him to be aware and control them through the use of positionality memos. In addition to that, Patton (2015) argued that employing standardized open-ended interviews reduces researcher bias and has greater reliability.

Somalia was in a civil war for 24 years and even though the situation is improving, the country is not fully stable, thus, personal security was an issue the researcher considered. The researcher was concerned for his safety and for the safety of his participants during the data collection process. According to Creswell (2014), researchers need to be sensitive to vulnerable populations; this researcher had the responsibility to protect his participants from any harm that may result from his research. Somalia was a unique research environment, as the country is still at war with itself and thousands of innocent youth die every day due to lack of education and opportunities in Somalia. The researcher's obligation was to make sure that no harm was done to participants. To limit any risk to informants that may result from travel, the researcher visited the participants in their natural settings. The interview with both the teachers and the principals took place in their respective schools. The interview with Ministry of Education officials took place at

the Ministry of Education building, which is about a mile from the Presidential Palace, known as Villa Somalia. Additionally, all interview data was kept strictly confidential.

Researcher Positionality

As a researcher, it is important to identify the sources of bias and subjectivity to enhance the quality of the work done. In this ethnographic qualitative research, the researcher was always concerned with researcher bias and subjectivity. Some potential sources of researcher biases were that fact that the researcher grew up in Somalia and is a Muslim. Also, the researcher has first-hand experience of the conflict in Somalia; the researcher lost his brother in the civil war. The researcher is opposed to radicalization and holds moderate views of the world. Even though, one could argue that he lived outside of Somalia for more than two decades, the researcher recognizes all the facts above as possible sources of bias.

Creswell (2014) argued that philosophical assumptions such as epistemology, axiology, ontology, and methodology have significant implications on doing qualitative research. Creswell (2014) described philosophical assumptions as the background knowledge that a researcher brings with him or her before he or she even starts the research. In this case, the researcher is Somali and has deep knowledge of the issue of education and conflict in Somalia. Therefore, it is critical that the researcher did not allow any biases to influence his data collection and analysis. The researcher addressed his biases by recognizing his biases and was aware of his biases throughout the research process.

The researcher developed positionality memos to address his possible biases. The positionality memos helped the researcher to acknowledge his biases and identify his position in the research. The positionality memos helped the researcher to acknowledge his biases and identify them so his biases do not interfere in the analysis of the data. The positionality memos

the researcher developed to manage his biases were mini-write-ups derived from his field notes, incidents, philosophical assumptions, memos, and a daily reflection journal the researcher used while in the data collection field. The mini write-ups were written both during and after the data collection. The write-ups helped flesh out the concepts and the patterns that emerged. Most importantly, the mini-write ups helped the researcher to be aware of his biases. During the process, the theme was “purge your thoughts” and this technique helped to focus on what is happening according to the data and that continued with the researcher in the analysis.

There is a generation of children in Somalia’s classrooms who have not known peace. They were born in the civil war and all they know is war and violence. The focus of the discussion was intended to be: How do we move the Somali children who know nothing but war from this culture of war to culture of peace?

The researcher anticipated the topic to be sensitive but did not expect it to be so sensitive that almost all participants will mention Islamic Studies. The theme radicalization and Islamic studies took over as the overarching theme. The dilemma of the radicalization and the Islamic studies theme was a clear theoretical bias. The researcher struggled with this unexpected overarching counter evidence and made sure that the findings were presented in a professional and ethical manner.

Interviews

To gain multiple perspectives, the researcher interviewed three principals, three teachers, and three officials from the Somali Ministry of Education. The interviews lasted 90 minutes to gather data from the participants. There was a 15-minute tea break to allow the participants the opportunity to reflect on their answers from the interview.

The researcher followed Michael Patton's (2015) interview protocol for in-depth interviews. There were a limited number of open-ended questions as recommended by Patton (2015). Patton argued, "less is more" when it comes to quality in interview questions. The researcher asked the interviewees to share as much as possible about their experiences considering the topic up to the present time. This gave the researcher opportunity to gather the experience of the educators on peace education and the extent to which peace is promoted in schools in post-conflict Somalia. The researcher's task in the interviews was to put the participant's experience in context (Patton, 2015). The interviews focused on the details of the participant experience and the meaning of their experience for them. Patton (2015) posited the purpose of interviewing, then, is to allow us to enter the other person's perspective. Patton (2015) also states that, "quality interviewing begins with the assumption that the perspective of others is meaningful and knowable and can be made explicit. We interview to find out what is on someone else's mind to gather their stories" (p. 426). For this reason, the first questions in the interviews were structured and focused on the phenomenon under study. (See Appendix E for interview questions)

The researcher gathered valuable data from the interviewees by asking standardized open-ended questions. As Patton (2015), argued "The purpose of interviewing is to allow us to enter the other person's perspective" (Patton, 2015).

Patton's (2015) interview protocol was fit and appropriate for this research as it helped with minimizing researcher bias and exposes what the educator's *emic* perspectives are about peace education in post-conflict Somalia schools. The interviews in this research were tightly structured by using Patton's (2015) interview protocol using standardized open-ended questions to minimize interviewer bias. "Their major task is to build upon and explore the participant's

responses to those questions. The goal is to have the participants reconstruct his or her experience with in the topic under study.”

Besides the interviews, the researcher approached the Somali educators and administrators and got culturally immersed to gain insight about the phenomenon. During the data collection process the researcher focused on the experience of the Somali educators, schools through examining personal views, institutional documents, through observation, exploring Somali educational history while conducting the interviews. A thorough review of the existing literature helped the researcher to reveal the emic perspective of the participants towards peace education in schools in post-conflict Somalia.

Data Analysis and Synthesis

According to Miles and Huberman (1994) interpreting the data in a way that describes the perspectives of the participants is essential in social science research. The best way to capture the perspectives of the participants is to use in vivo coding; which means that the words the interviewee uses are very remarkable and must be taken as codes as suggested by Miles & Huberman (1994).

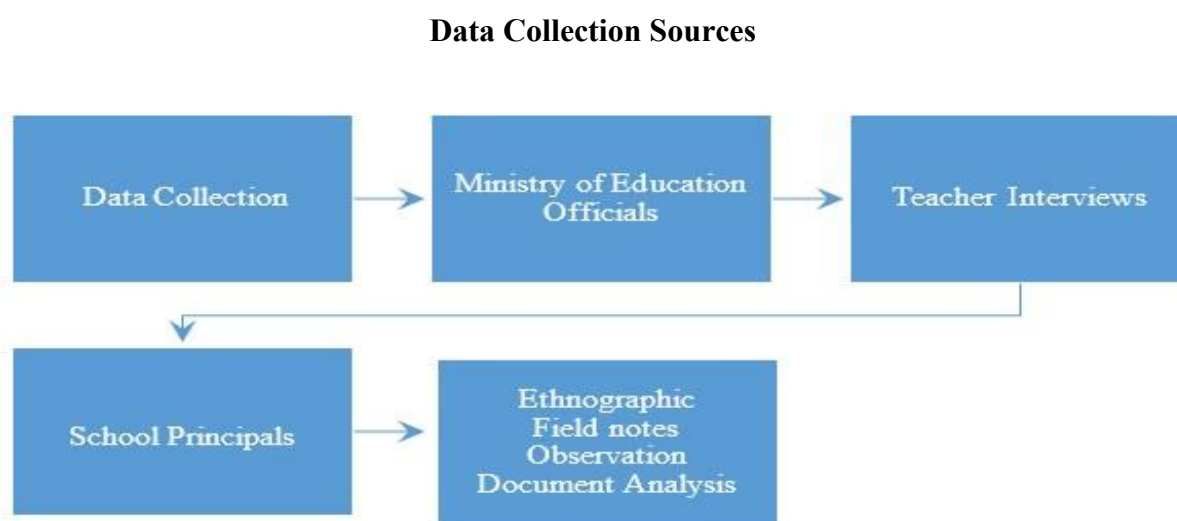


Figure 8: Data Collection Sources

To synthesize the data collected in this research, the researcher used ATLAS.ti, a computer assisted data analysis software (CAQDAS), to help with the data management. The researcher used semi-open coding for this research. First cycle coding and second cycle coding was done to identify themes and patterns (Creswell, 2013). In the first cycle coding, the researcher utilized in Vivo coding for the interviews. The in vivo codes were actual words used by the participants without any grammar correction which helped to minimize possible researcher bias. As the in vivo codes were actual words of the interviewees they were used in the analysis to represent the *emic* perspective of the participants which the researcher valued highly.

To make sure that the analysis was efficient and reliable, the researcher developed categories and sub-categories, that revealed themes and patterns in the data. Pattern coding was also performed as a means of classifying data. “Coding is the organization of raw data into conceptual categories. Each code is effectively a category or ‘bin’ into which a piece of data is placed” (Miles & Huberman, 1994, p.56). As the researcher collected huge amounts of data in the interviews and in the field notes, the researcher reduced the data as recommended by Miles & Huberman (1994). The data reduction took place through the process of coding. The researcher then displayed and organized the codes to facilitate and allow the drawing of conclusions.

Population and Sampling Procedure

To gain multiple perspectives, the researcher interviewed three school principals, three teachers, and three officials from the Somali Ministry of Education. The researcher kept all the data collected confidential and was kept under lock and key.

The researcher selected a convenience sample, due to the instability in the country, which makes it difficult to access other parts of the country. Mogadishu is where most of the conflicts

have taken place and was the former stronghold of Al-Shabaab Islamists. This convenience sample was chosen as it is an information-rich case.

Bloomberg and Volpe (2012) recommended organizing the data and the participants in the research by examining factors such as background of participants. All nine participants' demographic data was gathered following the recommendations of Bloomberg and Volpe (2012) to assist in the analysis.

The teachers and principals and the Ministry of Education officials interviewed by the researcher were self-selected. They volunteered after an invitation letter to participate in the research was distributed to them; whereas, the researcher selected the Ministry of Education officials, as the researcher was only interested in interviewing high-ranking officers from the Ministry of Education.

The selection of Ministry of Education officials was purposeful. The researcher wanted to learn what they know about the phenomenon and what the Somali government is doing about it. The researcher focused on two to three queries from the principals and the teachers. The researcher was interested in learning about their *emic* perspectives (insider perspective) and experience about peace education in schools in post-conflict Somalia and if they believe that peace education will contribute to peace-building in post-conflict Somalia or if they experienced any sort of violence at schools.

In addition to the interviews, which yielded rich data, the researcher employed document collection as potential source of empirical data with rich descriptions of a single phenomenon, event, or organization, or program (Stake, 1995; Yin, 1994). The researcher collected and analyzed archived documents, Islamic studies textbooks at the Ministry of Education and the

selected schools, to uncover meaning and develop understanding of the phenomenon under investigation.

Translation of data from Somali to English

The participants speak Somali; for that reason, the interview questions needed to be translated. The interview questions were translated from English to Somali by the researcher, who is a Somali native and an instructor of Somali Language at Harvard University; therefore, it is argued that he is qualified to translate the data with an extremely high level of accuracy. The researcher employed a second person who is also an instructor of Somali to check the accuracy of the translation. The interviews were recorded using audio recording equipment. The interviews were transcribed first in Somali, and then translated into English.

Validation and Trustworthiness

Findings are generally more dependable when they can be confirmed from different independent sources of data using different instruments for the same phenomenon. (Creswell, 2013). The researcher used multiple sources of data by including different methods such as interviews, document analysis, observation, and ethnographic field notes (Patton, 2015).

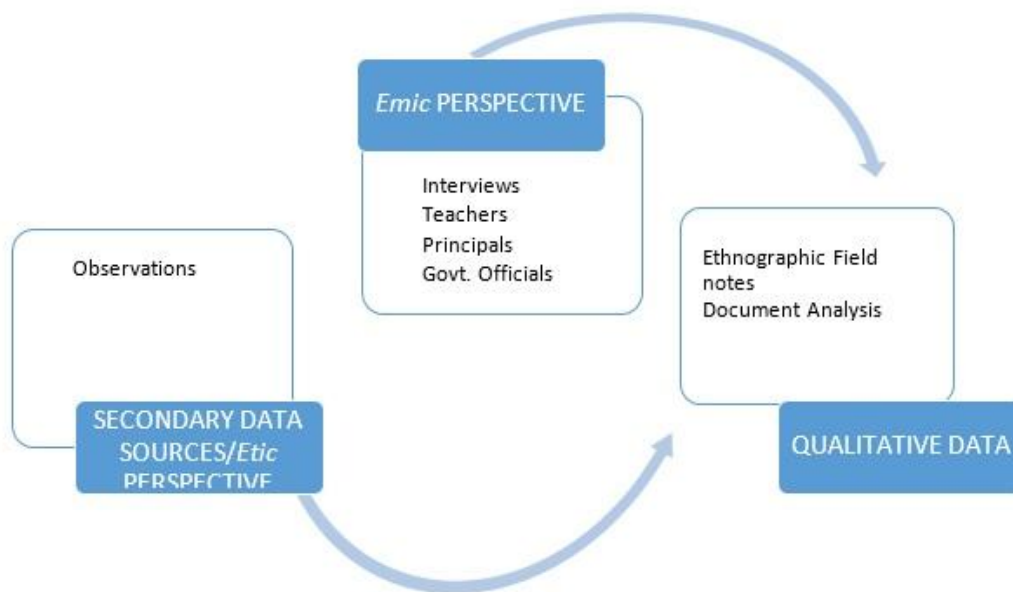


Figure 9: Multiple Sources of data

The researcher, throughout the research process considered the dependability, credibility, and transferability of the research study, and once the overarching themes emerged the researcher carefully considered about the implications of the research study (Lincoln & Guba, 1995; Trochim, M. K. W, 2006; Creswell, 2013). The implications considered by the researcher included minimizing harm to the participants. Harm to participants was mainly minimized by keeping all participant information private and by assigning pseudonyms.

For member checking, the researcher spent many hours at the Somali Ministry of Education and the participating schools to conduct member check. In qualitative research a member or participant feedback can enhance the transferability, validity, and credibility of a study. (Creswell, 2013).

In the member checking process the researcher made sure that the interpretation and the analytic categories were tested for accuracy (Lincoln & Guba, 1995; Creswell, 2013). The

participants were given opportunity to reflect on their answers and positions. They were given opportunity to correct any errors if any. The participants, during the member check time gave some additional information and the data collected was confirmed by the participants and the researcher.

Chapter Summary

Bloomberg and Volpe (2012), argued a qualitative researcher, has purposes for selecting specific participants, events, and processes. The reason for choosing ethnographic field notes as a method was to learn from the Somali educators' *emic* perspective in an ethnographic field work where the researcher culturally got immersed as it is the best way for the researcher to get the answers he or she is looking for. (Emerson et al, 1995; Creswell, 2013).

In this particular research, the researcher followed Patton's (2015) interview protocol for in-depth interviews. Somalia is still a war zone and the researcher conducted a 90-minute interview for the convenience of the participants and for safety purposes. There was a 15-minute tea break in each interview to allow the participants the opportunity to reflect on their answers from the previous interview. The research gathered valuable data from the interviewees, documents and observations that exposed what participants' *emic* perspectives are about peace education in post-conflict Somalia schools. The researcher employed, first cycle coding, second cycle coding, and in vivo coding, along with Atlas.ti in use for data organization, to effectively develop themes and patterns to concepts and enhance the analysis (Creswell, 2013).

CHAPTER IV

RESULTS

The purpose of this qualitative study was to explore the role of peace education in schools in post conflict Somalia. The study addressed three major research questions and two sub-questions as listed below.

Research Questions

1. What is the perception of Somali educators about peace education in schools and the promotion of peace in schools?
2. What elements in the curriculum promote peace in post-conflict Somalia?
 - a) What are the elements of the hidden curriculum present in post-conflict Somali secondary schools?
3. Does the hidden curriculum promote or inhibit peace in post-conflict Somalia?
 - a) To what extent is peace taught in the current schools in post-conflict Somalia?

The analysis of the above research questions yielded 34 core ideas and 3 categories (See Table 3: Summary of Results). The researcher organized the data by domain, core ideas and then into categories in the second cycle coding for alignment with the learning to Abolish War Model (Reardon & Cabezudo, 2002). The researcher utilized in vivo coding using actual words of the interviewees. In order to make sure that the analysis is efficient and reliable, the researcher conducted three cycles of coding to develop themes and patterns in the data. As the researcher collected data in the interviews and in the field notes, the researcher made sure that data reduction takes place as recommended by Miles & Huberman (1994).

For a researcher to enhance his or her analytical process and systematically engage and question the data, Patton (2015) argued that the credibility of qualitative inquiry depends on four distinct but related inquiry elements:

1. Systematic, in-depth fieldwork that yields high-quality data.
2. Systematic and conscientious analysis of data with attention to issues of credibility
3. Credibility of the inquirer, which depends on training, experience, record of accomplishment, status, and presentation of self.
4. Readers' and users' philosophical belief in the value of qualitative inquiry (Patton, 2015).

Seidman (2014) claimed that primarily the data be must be well organized before the researcher can begin the process of analyzing and synthesizing it. The data reduction took place through the process of coding. The researcher then displayed and organized the codes to facilitate and allow themes to emerge.

This process also used Atlas.ti qualitative data analysis software to assist in accurately identifying the emerging themes in the data. The quotes in the findings were used to personalize the data and pseudonyms have been given to each participant to protect the privacy of the participants.

Three core themes arose from the interviews after transcribing and coding. Below are the three major findings that emerged from this study.

1. The overwhelming majority of the participants (90%) in his study indicated that the curriculum currently taught in Somalia, borrowed mostly from neighboring countries, does not promote peace. They suggested that the curriculum should be reformed and that the teachers should be trained.

2. The majority of the participants (90%) interviewed in this study reported that radicalization of students in schools is a present challenge facing the Somali educational system.
3. All the participants (100%) reported that the educational infrastructure of Somalia was destroyed and that capacity building is required to rebuild the Somali educational system.

Name	Finding: 1 Curriculum	Finding: 2 Radicalization	Finding: 3 Capacity building
Geele	✓	✓	✓
Jama	✓	✓	✓
Abdullahi	✓	✓	✓
Ahmed	✓	✓	✓
Farah	X	X	✓
Mohamed	✓	✓	✓
Ali	✓	✓	✓
Noor	✓	✓	✓
Fatima	✓	✓	✓
Percentages	90%	90%	100%

(All names are pseudonyms)

Table 3: Data Summary Table

Participants and Setting Description

The researcher interviewed three high-ranking officials from the Somali Ministry of Education, three principals and three teachers. All nine participants interviewed in the research were Somali educators who did not leave the country during the two decades of civil war in Somalia. Eight of the participants were male and one was female, who was a teacher. The participants were between the ages of 25 to 71. Educational attainment of the participants ranged from bachelor degree to Ph.D. holders. All the participants were given pseudonyms to protect their identity.

The Ministry of Education officials interviewed seemed eager to discuss the role of peace education in schools in post-conflict Somalia. The Ministry of Education officials discussed curriculum and ideology in detail. They emphasized that very few of the teachers in Somalia played a role in the radicalization of students. It is very important to recognize the hardwork of the educators in Somalia. All the principals and the teachers also clearly discussed the role of peace education in schools in post-conflict Somalia.

This research inquiry was conducted in four academic settings, the Somali Ministry of Education and three Somali secondary schools in Mogadishu, the capital city of Somalia. The names of the settings were assigned pseudonyms to protect participants' privacy.

Content Analysis of Islamic Studies Textbooks

The researcher collected many documents such as reports, pictures, and textbooks and so on for this research, but the researcher narrowed down the unit of analysis to the Islamic Studies textbooks to determine if the Islamic Studies textbooks were promoting violence as stated by some of the participants in this research. After the Islamic Studies textbooks were acquired from the Ministry of Education and the schools the researcher visited, analytic categories were

developed based on the research questions and the themes. The researcher compiled all the statements, for instance: statements supporting or opposing radicalization or violence in the old Islamic Studies textbook; comparing to all the statements supporting or opposing radicalization in the new Islamic Studies textbooks and the old Islamic Studies textbooks.

The goal of compiling these concepts or words was to see if there is a significant difference between the old Islamic Studies textbooks and the new Islamic Studies textbooks.

The categories were formulated based on the themes that emerged from the interviews. “Content analysis stands or falls by its categories. Particular studies have been productive to the extent that the categories were clearly formulated and well adapted to the problem and to the content.” (Berelson, 1952, p.147).

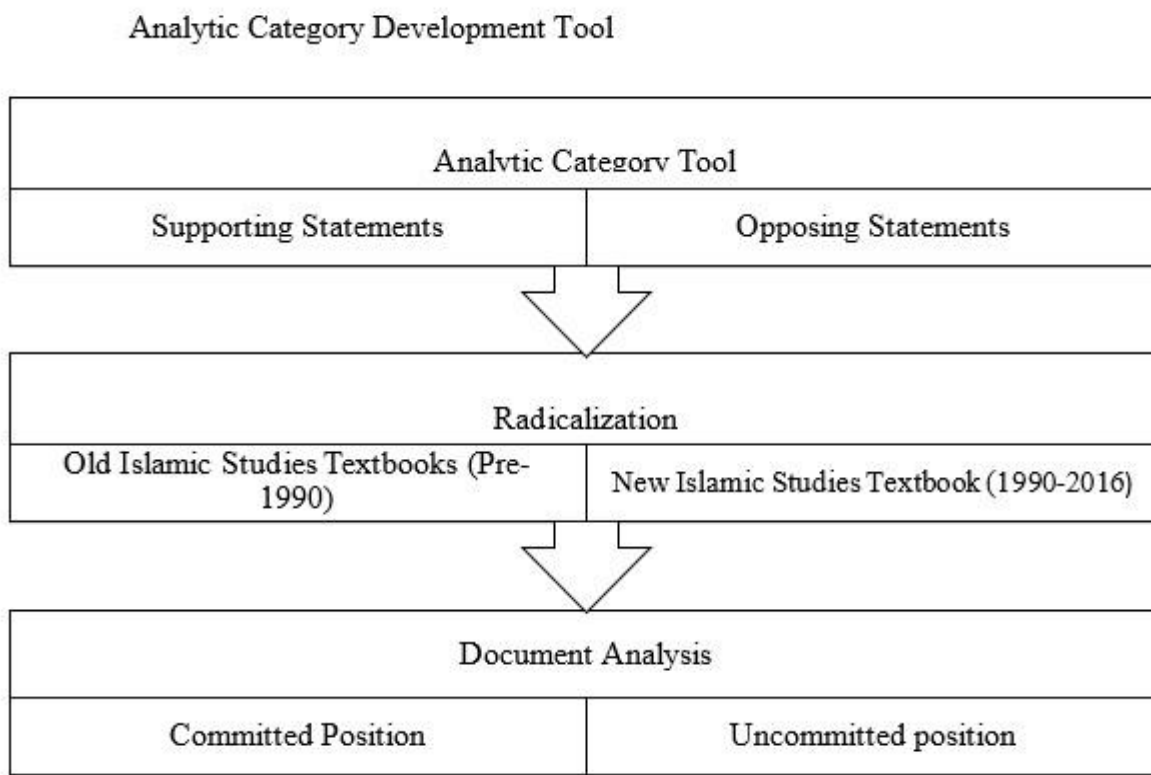


Figure 10: Analytic Category Development Tool

A chart was developed to organize any statements supporting or opposing the formulated categories. This chart quantifies the statements, i.e. it adds up the number of statements in the old Islamic Studies textbook that are deemed violent and compares with the statements in the new Islamic Studies Textbooks. The same comparison and analysis are also done on the opposing statements in both textbooks.

Supporting statements were coded as (SU), opposing statements were coded as (OP), and an uncommitted position was coded as (01). Then utilizing GAO (1989) Methodology for Structuring and Analyzing Contents, the researcher compared the old Islamic Studies textbook and the new Islamic Studies textbook and the result was an uncommitted position, as no significant difference was found between the two books other than an implicit bias against non-believers commonly found in many religious books of all faiths.

The GAO (1989), argued that the content analysis category format methodology used in this document analysis is the best way to compare differences in documents. "It helps analysts compare subtle differences in words. This level of quantification is the most useful for analyzing direct quotations and contents of official documents, such as public laws and regulations, in which words are understood to have been chosen carefully to convey a precise message." (GAO, 1989).

The categories helped the researcher to draw conclusions on the differences between the two Islamic Studies textbooks. There is no evidence to suggest that the Islamic Studies textbooks are the source of radicalization as both the old and the new Islamic Studies textbooks are not inherently radical. The data collected suggests that radicalization of students is done by a small number of teachers who are extremists, especially in areas controlled by Al-Shabaab.

Moderation of Grievances in Social Studies Subjects

The Somali educators in this study stated that societal concerns and grievances should appear in the social studies content but in a less aggravating way, they must be presented in the classroom moderate way without radicalizing children in schools.

The question is, if these issues are legitimate grievances and struggles that are present in the society. Is there a responsibility on the Somali Ministry of Education to moderate the curriculum?

One participant stated-

“These inflammatory issues in the history and Islamic Studies Textbooks will always be in the textbooks, and even if resolved, they will be in the history books for many years to come but we should not allow extremist teachers to exploit Islamic Studies and history subjects to radicalize students.”

The former government of Siyad Bare did teach these Islamic contemporary issues, concerns, and values in the history and Islamic Studies books but there was moderate Ministry of Education that prevented instructors from radicalizing students. That is the piece Somalia is missing now as suggested by the participants. There is a lack of government oversight.

Several participants claimed that the radicalization of students in schools is done by a lone wolf teacher or by a student and it is not explicitly or consciously promoted in the Islamic Studies textbooks. One participant stated that the interpretation of the concepts in the Islamic Studies textbooks depends on the view of the instructor. He continued to say;

“If the instructor has moderate view of the world, he will promote human rights and tolerance; if the instructor is extremist, then children are at risk of being radicalized and brainwashed.”

A different participant stated;

“Always remember, the religion has not changed; the people have changed.”

This participant’s statement above gained relevance as another participant during my member check visits at the Ministry of Education stated that the curricula or the religion has not changed drastically, but the people changed. I asked him to clarify what he meant by ‘the people changed’ and he said the following;

“If a teacher has extremist views of the world, he or she can interpret the Islamic Studies textbooks or history books to accommodate their agenda.”

As the quote above suggests, it depends on the teacher’s ideological position. Another participant also suggested that Al-Shabaab places agents in schools for recruitment.

According to the participants of this research, very few instructors bring up concepts such as Jihad in the classroom to promote violence or condemn oppression or occupation of Muslim countries by Western forces.

The researcher himself went to secondary school in Somalia before the civil war and recalls clearly for example how the history curriculum defined the occupation of Israel and its Zionist regime. It was always full of condemnation without promotion of physical violence.

Research Findings

In this qualitative research, the researcher shares the emic perspective of the Somali educators on the role of peace education in schools in post-conflict Somalia. The researcher used quotes from the interviews of the participants in this study. Bloomberg & Volpe (2012) suggested that researchers should be selective when choosing quotes and participant's quotes should be representative of the group of people who share same sentiment. All the quotes shared in this results section are intended to support the themes that emerged during the interviews; such as curriculum, radicalization, and capacity building. The researcher presents each of the three core themes in groups such as emic perspective of Ministry of Education Officials, principals, and teachers.

Finding 1: Curriculum

The overwhelming majority of the participants (90%) in this study indicated that the curriculum currently taught in Somalia, which is borrowed mostly from neighboring countries does not promote peace. They suggested that the curricula should be reformed and that the teachers should be trained. The curriculum that was used before the civil war in Somalia has not been updated or printed and this forced both NGOs and the private individuals who took over the education in Somalia to borrow curriculum from the neighboring countries. The participants indicated that the borrowed curriculum is not tailored for the educational needs of the Somali people. The educational system in Somalia is in disarray and ill-organized. This is consistent with findings by Cassanelli et al. (2008), which states that, "At present, there is no coherent educational system in Somalia. Planning and implementation are piecemeal, monitoring the wide assortment of schools run by international NGOs, both Islamic and Western, or by private individuals on a for a profit basis" (Cassanelli et al., 2008).

Somali Ministry of Education Officials on Curriculum

The overriding finding in this research was related to the curriculum. The Ministry of Education officials raised the curriculum issue. All but one of the 9 participants in this research agreed that the current Somali curriculum does not promote peace. This finding is significant due to the high number of participants who think that the curriculum is part of the problem. One participant who is a Ministry of Education official, angrily stated,

“I only fear Allah, and I will speak my mind. Our curriculum is not promoting peace or Somalia. We teach foreign agenda, culture, and language. We do not teach about Somalia. These schools must be stopped and we ask the international community and UNESCO to help us reform education in Somalia. Somali educational system is dying and we need help from the rest of the world to revive it.”

Participant Geele, from the Somali Ministry of Education stated, “the current curriculum does not promote peace.’ The participant reported fear of extremist groups; for instance, it is evident in his above statement that he said he only fears Allah. That is an indication that there is a fear about Al-Shabaab among Somali educators.

The same participant gave the following statement about the curriculum;

“Some of the current curricula do not promote peace. The Ministry of Education started revising the curriculum. We censored the curriculum. We set up Somali Curriculum Committee. I am a curriculum expert. I was one of the people who wrote the Somali curriculum decades ago. It is also important to have trained teachers because a curriculum without teachers will do no good. In 1975, I was a teacher in the school you went to in your

high school. Somalia needs to revive the Lafoole School of Education to reform the educational system.”

Participant Jama from the Ministry of Education agreed with participant Geele that the current curriculum is not promoting peace and human rights. He said the following;

“The discussion to reform our curriculum is happening in all parts of the country and in every community. Everyone should participate such as farmers, business community, women, and youth. We will collect their ideas and we will ensure that that our curricula promote peace because Somalis are killing each other and we need one unified curriculum. Because of the current curriculum our youth joined Al-Shabaab or piracy, some drowned in seas and some of them are drug addicts. They need rehabilitation and we need to collaborate with experts and our international partners to help fix the destruction caused by the Somali curriculum. Now in that discussion about the curriculum, the civil society and religious scholars have obligation. We prepared a questionnaire about the Somali curriculum and sent it to all over the country. This curriculum is based on peace as we thought about the future and the picture of the students that the new curriculum will produce. The curriculum is not complete yet but we are heading the right direction. At this point, we just developed the framework. We now teach small peace programs and counseling for students. They deal with issues between parents and students mostly and issues between students.”

The Ministry of Education official’s comments indicate that some elements of extremism are evident in the classroom.

Participant Abdullahi on curriculum stated the following;

“After 25 years of civil war in the country the Somali curriculum was obliterated. It was replaced with curricula borrowed from other countries such as UAE, Sudan, Saudi Arabia, and so on. Those different curricula are taught in many of the schools that are not still under government control. These curricula do not promote peace and they are part of the problem.”

Participant Abdullahi also indicated that the current borrowed curriculum as he put it has elements that will produce a generation that is unpatriotic. When I asked why he thinks that, he added the following statement:

“The current curriculum is teaching our children about Arab countries and cultures not about Somalia and its culture. If you ask these kids, how many rivers are there in Somalia? They don’t know the answer.”

Principals on Curriculum

The following quotes were selected from the interviews of the school principals and they represent their *emic* perspective on the Somali curricula.

Participant Ahmed responded the following when asked if he thinks if the Somali curriculum promotes peace;

“The curriculum in Somalia is borrowed from other countries such as Kenya, UAE, Saudi Arabia, Egypt and Malaysia. Everyone is using a different curriculum. We are not able to have one unified exam for the schools as each school had different curriculum. The educational system now is not that good but it is better than nothing.”

The interviewer asked again. Does the curriculum promote peace and human rights? He replied;

“The current curriculum in Somalia today is part of the problem.”

Participant Farah was asked the same question and replied the following;

“The current curriculum is not a correct curriculum and it does not teach or promote peace. We use three curricula borrowed from Sudan and Kenya. Some of these curriculums have other agendas and do not promote Somalia.”

Participant Mohamed was the youngest of principals I interviewed. When asked if he thinks that the curriculum in post-conflict Somalia is promoting peace he replied;

“Most of the curricula are prepared by non-profit educational organizations. These organizations took over when the central government collapsed. They help us with the curricula and it is written in English or Arabic. Somali language is taught as a subject only and the medium of instruction in the country is either Arabic or English.”

Teachers on Curriculum

Participant Ali was asked if the Somali curriculum promoting peace and he responded the following;

“The current curriculum of Somalia is not promoting peace and is playing a major role in the instability in the country. The current curriculum of Somalia does not teach about nationalism and love of one’s country and people. It is common to see young students who argue that the Somali flag is just like another flag for them. They were never taught about the history of the Somali flag and that many heroes died for the flag and the independence of this country. The fact we did not teach this generation a curriculum that promotes nationalism led to lack of love and patriotism among young Somalis towards their country. The medium of instruction in most of the schools in Mogadishu are Arabic and English. Some schools do not even teach Somali Language as a subject.”

Participant Fatima was the only female teacher the researcher interviewed and the youngest of the teachers the researcher interviewed. What is so different about her demographically is that she graduated secondary school in Somalia in 2009. When I asked her opinion about the current curriculum she replied;

“No. I do not think the current curriculum promotes peace.”

Participant Fatima added the following statement about the curriculum.

“Let alone promotion of peace, the current curriculum is the main cause of the conflict in Somalia. It does not talk about peace or culture. It does not teach the students about their country.”

Finding 2: Radicalization in Schools

In this research, 8 out of the 9 participants (90%) interviewed in this study reported that radicalization of students in schools is a present challenge facing the Somali educational system. The order of magnitude of participants in this research who raised the issue of radicalization in schools by Al-Shabaab is very high. 90% of the participants were asked to share an example of an incident and they sadly did share horrific stories of children brainwashed by extremist groups. Radicalization of students in some of the Somali secondary schools was one of the major themes that emerged in the research.

Ministry of Education Officials on Radicalization

Participant Geele from the Ministry of Education was asked the question. Have you had any reports or noticed promotion of violence or radicalization in the school by staff members? He made the following statement.

“Yes, the private schools are not safe places for the kids. There are many schools that are run by extremists in rural areas. Poor children have no option as their parents cannot afford educational fees.”

Al-Shabaab waged a war on education in Somalia as they think secular education is a threat to their existence. They attacked the former Ministry of Education building. The folks from the Ministry of Education stated that they are countering Al- Shabaab by offering children education and structure. One participant stated-

“What Al-Shabaab is doing is pretty clear. They are targeting the youth. We decided that each year we enroll one million children in our Go to School Program. They opened schools all around the country and those schools are working actively.”

Somalia as a fragile country with limited resources, is striving to save as many kids as possible from Al-Shabaab recruitment. Soon, one participant predicted that the curriculum will be fully reformed in post-conflict Somalia and the new curriculum will transform our youth.

He added this statement-

“Islamic studies subjects were handed to teachers who do not know the religion. The Madrasas-style schools are what destroyed Afghanistan and Pakistan.”

Participant Jama was asked the same question and he replied the following;

“They tell the youth whatever they want to brainwash them. They tell, very young kids they will go heaven by killing innocent people. This radicalization problem is happening everywhere in Europe and in America too. This radicalization is like a cancer that Allah directed toward Somalia. This cancer is spreading all over the world.”

Participant Abdullahi agreed that the radicalization problem exists and he said the following;

“We always get complaints. We are dealing with this matter by developing a one unified curriculum and once that is done, the situation will be much better. The curriculum used by many schools as I said is not about Somalia and it has other agendas”

Principals on Radicalization

Participant Ahmed was asked the question, “Have you had any reports or noticed promotion of violence or radicalization in the school by staff members?”

“My own son was radicalized in this school when he was 12 years old. Al-Shabaab took him and I kept looking for him for two months. When I learned the camp where he was for training with Al-Shabaab, they asked for ransom and I had to pay a lot of money to have them release my son to me. I told them he was my only son. If radical groups do not have an agent in the school, they have an agent outside. Terror groups do not mostly come to the schools directly. Sometimes they take one student and that student will come and take other students to join Al-Shabaab.” (School Principal in Mogadishu, Somalia).

Participant Ahmed was very angry when he was sharing this horrible experience that he faced when Al-Shabaab radicalized his son at the same school where he was the school principal. He also added the following statement after being asked if any measures were put in place by his administration after what happened to his son. He gave the following example-

“There was one time when I and my Assistant Principal were supervising active classes and we decided to change the student class supervisor from a boy to a girl as the class had more girls than boys but the Islamic studies teacher confronted me in class. He said to me in front of the students that in Islam it is forbidden for a woman to be in charge. After he argue with me I told the Islamic studies teacher that my decision to put the student female in charge of the class will stick. I also instructed him that he needs to see me in the office

at the end of his class. I terminated him after he failed to recognize the rights of women. In this school, we value diversity. This school has staff which are 50 % women. All teachers who teach Islamic studies, Somali language, and history are required to stick with the curriculum.”

Participant Farah was asked the same question and he replied;

“While I was in education there were two incidents that I witnessed that I would like to share. First one is; an Islamic Studies teacher turned into radical Al-Shabaab member. This teacher was working in the school radicalizing students for a month until we caught him. He never used to mingle with the other teachers. This is a group out there that believes that anyone who does not believe their strict interpretation of Islam is not Muslim. The parents started complaining to the school after seeing what he was teaching the children. We fired that teacher from our school. Second; The parents are a great tool in controlling the curriculum. They know what our Islamic studies teachers teach by talking to their children and they report. After getting lot of complaints from parents we decided to reform the Islamic studies.”

Islamic Studies subject is a part and parcel of the Somali curriculum as Somalia is a Muslim country. Parents usually enroll their children in small village Quranic schools where children learn how to read and write the Quran. The children memorize the Quran by heart and by the time they go to formal school most of the children can read and write the Quran. The subject of Islamic Studies in elementary, intermediate, and secondary schools is tasked to address character education and instill Islamic values in the students.

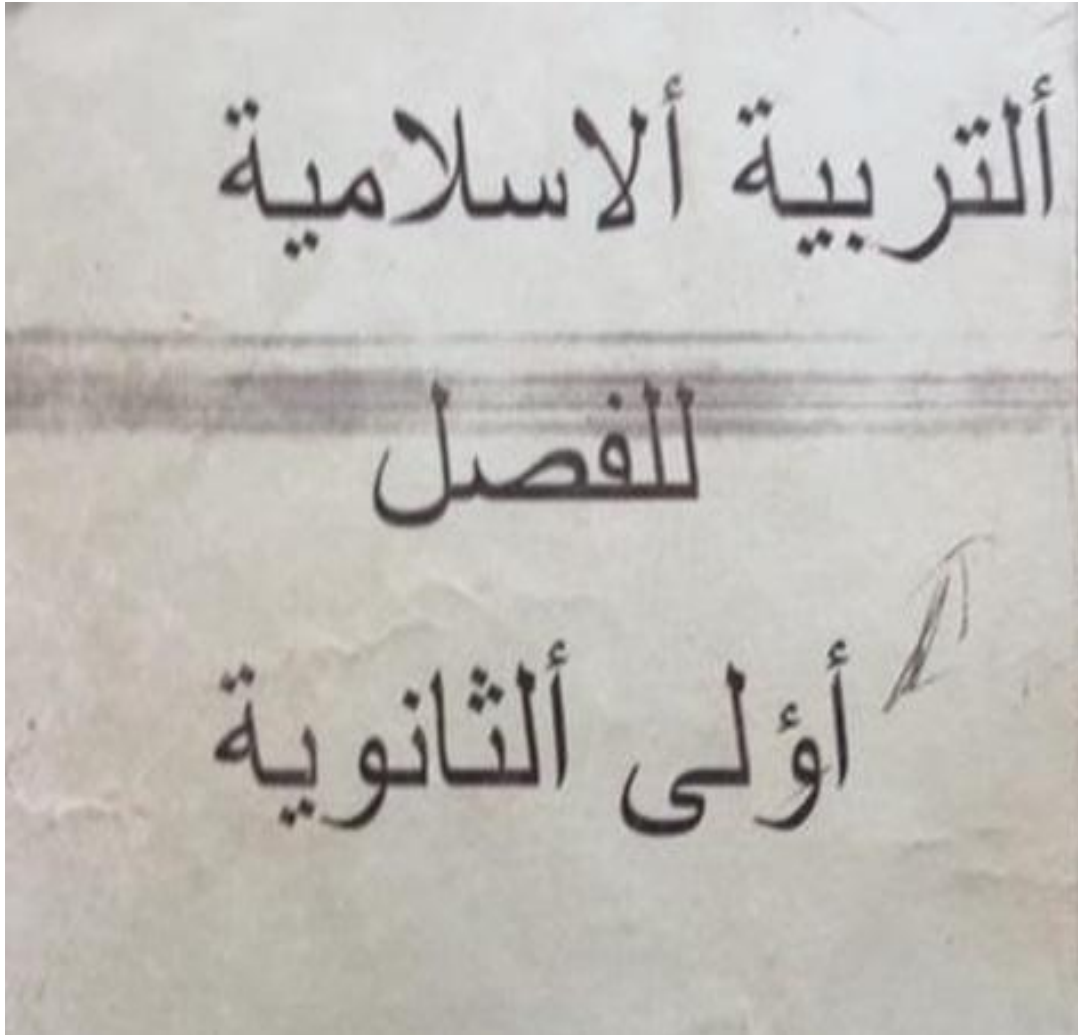


Figure 11: Source: Aden (2016). Cover page of 9th grade Islamic Studies textbook used by Somali Secondary Schools

The participants in this study revealed that the Islamic studies became a bone a contention among educators and controversial as some of the Islamic studies teachers are alleged to have strict interpretation of Islam that may sometimes glorify Jihad and violence. One participant stated-

“The teacher starts the first lesson with Jihad to glorify violence. Many schools put Islamic studies in the hands of under trained teachers who know very little about Islam and peace.”

Participant Mohamed objected to answer the question about radicalization in schools at all. He made following statement-

“Hmmmmmm! This is not appropriate question. I prefer not to answer. (The researcher agrees to the objection). We as educators have responsibility to the children and our people. The purpose of the school is to teach them and that we care about.”

My interpretation of Participant Mohamed’s objection to answer this question about the curriculum and its role in radicalization in schools is that the participant did not feel comfortable as the question is sensitive in nature. This fear among the educators in Somalia is a clear manifestation of the fact that the Somali educators are living in a constant threat from extremist groups.

Teachers on Radicalization

Participant Ali was asked the question. Have you ever noticed promotion of violence in the school by staff members?

“I remember in junior year of my high school, we were 33 students in my class alone and there were very few of us who were not members of Al-Shabaab. It was common to hear that several students were missing school because they joined radical groups. I remember some of my classmates in school used to show up to class with weapons as they were Al-Shabaab members. They used to threaten both the teachers and the students. I remember one time that a student who was Al-Shabaab member put his gun on his desk during an exam and when the teacher asked why he had his gun out. The student replied; I am an Al-Shabaab officer and I use this gun to defend myself. These incidents were very common in the years 2006, 2007 and 2008. Nowadays, radicalization and violence in schools has dramatically declined.”

Participants Ali and Fatima were unique participants as they went to school in Somalia during the civil war. Both participants shared stories of radicalization in schools that they have witnessed while they were in secondary school in Mogadishu.

Participant Noor was asked the same question and he made the following statement;

“Not in this school, but it happens in some other schools, my colleague who works in another school told me that few years back, Al- Shabaab invited him and his students to join them in Afgoye, a town which is 25 kilometers west of Mogadishu. When the teacher and the students got there at the conference the facilitator played two videos one was a soccer game and the other was suicide bomber who blew up people. The facilitator then asked the students, which of these two acts is better. The students responded the suicide bomber is better.”

Participant Noor added the following statement this radicalization problem in some schools.

“We are very vigilant. We never had that problem. I, myself, am involved in teaching history and Islamic studies. This is a very diverse school with staff from different tribes from all over Somalia, but there are some radical schools.”

Finding 3: Capacity building

An overwhelming majority of the participants (100%) reported that the educational infrastructure of Somalia was destroyed and that capacity building is required to rebuild the Somali educational system.

Ministry of Education Officials on Capacity building

Geele one of the participants in this research indicated that the Somali educational infrastructure was destroyed and the school buildings need to be rebuilt.

“There are 14 curricula in Somalia. Our schools teach curriculum from Yemen, Saudi Arabia, Kenya, and other countries. Our Somali language is dying. No one teaches Somali nowadays in Somalia. Now, we will get the diaspora returning soon. People will not be able to understand each other some will speak English, Arabic and so on and so forth. Everyone is teaching what they want and everyone opened school. You will see two- room universities in Mogadishu. I do not want to criticize the educational community in Somalia but the educational quality is very low.”

Participant Jama added this statement about the issue of capacity building.

“Because of the current curriculum our youth joined Al-Shabaab or piracy, some drowned in seas and some of them are drug addicts. They need rehabilitation and we need to collaborate with experts and our international partners to help fix the destruction caused by the Somali curriculum.”

Participant Jama continued to say:

“As a fragile state, we are striving to save as many kids as possible with our limited resources. Soon when our curriculum is fixed it will transform our youth. We need major capacity building.”

Participant Abdullahi confirmed the lack of capacity by the Ministry of Education to supervise the education in Somalia and growing number of private schools.

“The government does not have control over the schools in the country and you to remember that unlike before, that there are many private schools in the country now. These schools were established to fill the vacuum after the regime collapsed. Individuals own the schools. We are now trying to develop one curriculum and one unified exam. The private schools will be required to apply for license and renew every two years.

Mogadishu had 90 schools. Today there over 120 private schools in Mogadishu. There also 14 universities in Mogadishu. It is hard to have full control but we are working on it.”

The above statements by the participants indicate that the Somali Ministry of Education as an institution needs major capacity building to be able to oversee the schools and the school building need to be repaired.

Principals on Capacity Building

Participant Ahmed made the following statement that highlights the lack of funding in schools.

“The tangible problem that exists today in Somalia is an economic problem. The secondary school teacher makes \$100 a month and with \$100 one can barely survive for a week. It is a very hard life. There are no jobs in Mogadishu so parents cannot pay. Parents sometimes pay \$10 per child and sometimes do not as they are jobless. The lack of salary leads to lack of accountability for teachers. As a principal if I do not pay my teachers I cannot supervise them. For example, the math teacher at this school makes \$150 a month and today which is the 14th of the month we still did not pay him. This district is historically a low income so it is worse. Teachers have bills and families to feed.”

Participant Farah added the following supporting statement on the lack of capacity of the Somali government’s side to be able to control schools and censor education,

“We must remember that despite the continued efforts we still lack proper educational infrastructure.”

Participant Mohamed also made the following statement on lack of capacity of the Ministry of Education.

“From what we know, the Somali people are facing constant economic problems which affect the education sector. Two schools share this building. Some of the buildings are not designed for educating children. Some schools are using residential homes as schools because the schools were destroyed.”

The above statements show a clear lack of capacity of the Somali government to make schools a safe and a place of hope for all Somali children.

Teachers on Capacity building

Participant Ali, a Somali teacher who participated in this study, indicated that lack of capacity is so severe that the Ministry of Education cannot provide their own curriculum. He also suggested that the quality of education is very low.

“The curricula we use now in Somalia are borrowed from different countries such as Saudi Arabia, United Arab Emirates and Kenya mostly. This is not a curriculum about Somalia. The former Somali curriculum used to teach students their country, its regions, natural resources, culture, and history of Somalia. I finished secondary school during the civil war and if you ask me; how many emirates are there in the United Arab Emirates? I know them by heart but if you ask me about the Somali regions and history, I do not know them well. That is what happens when you adopt a curriculum of another country that does not teach your student about their country. If I give you another example. I recently graduated from university with a degree in physics and that is the subject I teach in this school. If you compare my level of knowledge to the level of knowledge of the

teachers who graduated Lafoole College of Education, you will realize that the quality of education was better back then.”

Another participants in the study, Participant Fatima made this supporting statement;

“I am a substitute teacher and the only school counselor for girls. I am here for the girls and other students to come and talk to me if they have any issues whether it is, school fees, harassment etc.”

Participant Noor also echoed the same sentiment;

“The big difference between the education before the Somali civil war and the current education is that the curriculum in the past was a Somali curriculum that talked about the Somali culture. Now the curriculum is a one borrowed from neighboring countries.”

The paramount challenge facing the Ministry of Education as indicated by the participants is the lack of capacity to control the growing number of private schools.

“The government does not have control over the schools in the country and you to remember that there many private schools in the country now unlike before. These schools were established to fill the vacuum after the regime collapsed. The schools are owned by individual and we are now trying to develop one curriculum and one unified exam for them. The private schools will be required to apply for license and renew every two years. Mogadishu had 90 schools. Today there over 120 private schools in Mogadishu. There also 14 universities in Mogadishu. It is hard to have full control but we are working on it.”

For the Somali Federal Government to control what is taught in these schools, they need to reform and unify the curriculum. There was consensus from the perspective of the all participants in this study on the urgent need to reform the Somali curriculum. The schools in

Somalia have sustained major physical destruction and decay, the teachers have left the country and a huge capacity deficit was identified as one of the major obstacles to the current Somali educational system. "The average primary Pupil-Teacher Ratio (PTR) in Somalia is 33:1 but this fails to reflect the enormous disparities across the regions. The percentage of certified teachers is still very low at 48 and 15 in Somaliland and Puntland, respectively, most of whom are male. In 2012/13, female teachers comprised 13 per cent of all." (UNICEF, 2016).

The decline of the qualified teachers with proper teacher dispositions as argued by one participant is also one of the reasons radicalization is taking place in some of the Somali schools. Many of the schools do not require advanced teaching degrees or teacher's license from their staff. Many teachers lack the necessary pedagogical and ethical knowhow.

To take control of the schools and streamline the Somali educational system, the Somali government is making efforts to require one unified curriculum and one exam for all schools in the country. Last year was the first year in decades that Somali secondary school students sat for a unified exam monitored by the Somali Ministry of Education.



Figure 12: Source: Somali Ministry of Education (2016)

The Somali Ministry of Education on July 28, 2016 as shown in this memorandum announced the results for secondary school exams. The gender parity is also evident in the graduation results in the above memo as 59% were male and 27% of the graduates were females.

The Somali Ministry of Education has implemented the unified exam and curriculum in several districts. The Ministry of Education officials the researcher spoke with in this research stated that their goal is to make sure that all Somali elementary, intermediate, and secondary schools have one unified exam. The participants also indicated that the Ministry of Education will require all private schools to be accredited and two year renewable licenses will be issued.

Girls' Literacy in Post-Conflict Somalia

One participant told me that the enrollment of girls is declining in post-conflict Somalia schools as more parents do not invest in their daughter's education compared to their sons.

Because of that, the illiteracy rate of women is significantly higher for women compared to men. “Only 42 percent of school age children in Somalia are in school, one of the world’s lowest enrollment rates. Of course, one third are girls.” (BBC & UNDP, 2015). As girls’ enrollment declines illiteracy for women increases especially in rural areas. “Illiteracy remains prevalent among women, the elderly, in rural communities and among members of poor households. Opportunities for acquiring literacy are especially limited among socially excluded groups such as the indigenous, the nomadic, the migrant, the homeless, the internally displaced and people with disabilities” (UNESCO, 2010).

The issue of gender enrollment disparity is still high in Somalia, even though there are efforts as shown in Figure 4 from one of the schools the researcher visited. Ahmed revealed that, there are some international organizations that fund girls’ enrollment program in his school. Hundreds of girls apply every year but they admit dozens of girls each year due to budget restrictions.

Creatively tackling this formidable illiteracy and enrollment challenge for girls is much-debated in the Somali educator circles as the participants indicated. Some encouraging signs were shown in technology, which is positively contributing to improving literacy in post-conflict Somalia.

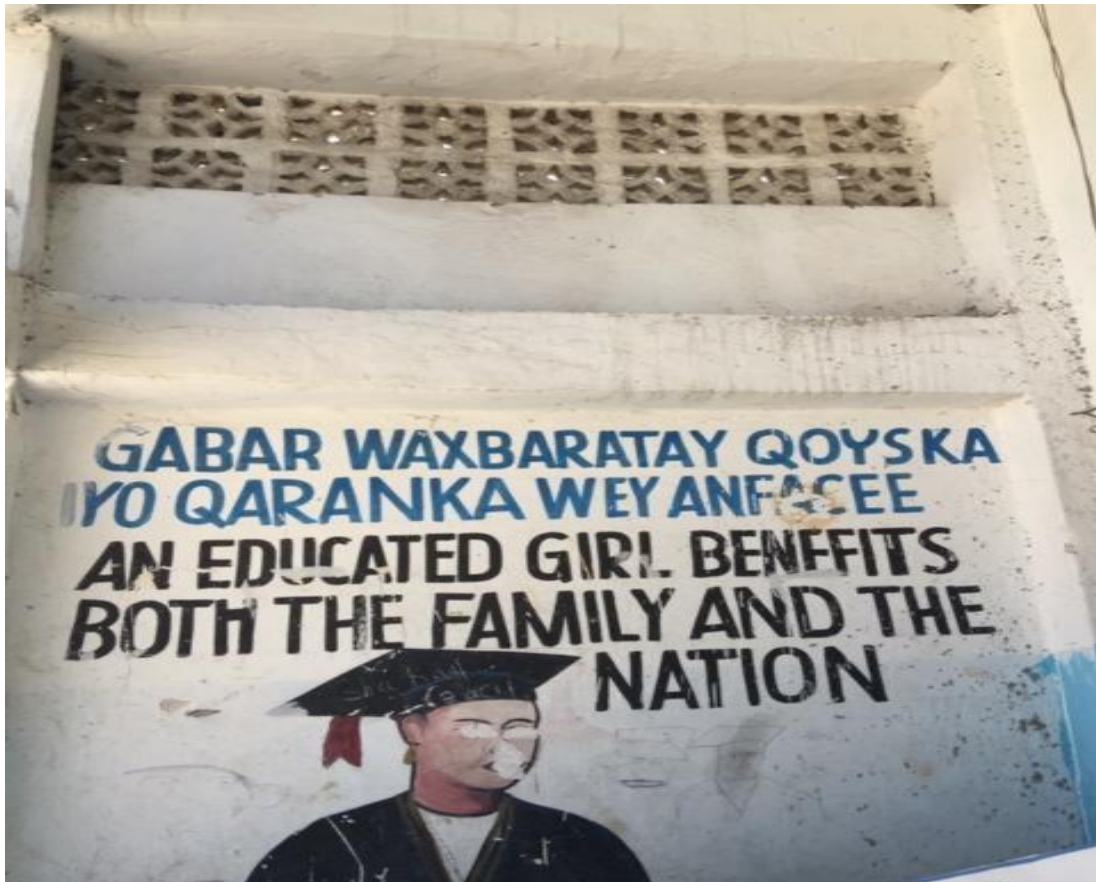


Figure 13: Source: Aden (2016) Picture of a female student in a Mogadishu Secondary School

The international community has a pressing challenge to address enrollment disparity of girls in post-conflict Somalia. The Somali Federal government, the international partners UNESCO and the other stakeholders must reevaluate access to education programs in Somalia. According to the educators the researcher interviewed, parents in Somalia are not investing in girls' education compared to boys and in order to counter this problem and prevent further disparity, organizations both local and international must provide tuition free education for girls to encourage enrollment. There are organizations in Somalia now that are paying for the tuition of the girls if a parent decides to enroll their daughter in school. Such programs existed in one of the schools the researcher visited to conduct the research. Thirty percent of the participants in

this study also confirmed that this program is very effective and has increased girls' enrollment in the greater Mogadishu area.

Summary of Research Findings

The analysis of the above research questions yielded 34 core ideas and 3 analytic categories (See Table 3: Summary of Results). The research organized the results by domain, idea and then by category. The three themes that consistently emerged in this research were curriculum, radicalization, and capacity building. The themes and the quotes, which are actual words of the participants highlight the *emic* perspective of the participants on to what extent peace is promoted in schools in post-conflict Somalia. The quotes in this research were used to personalize the data and pseudonyms have been given to each participant to protect the privacy of the participants. There is no evidence to suggest that the Islamic Studies textbooks are the source of radicalization as both the old and the new Islamic Studies textbooks are not inherently radical. The data collected suggests that radicalization of students is done by a small number of teachers who are extremists, especially in areas controlled by Al-Shabaab.

CHAPTER V

Introduction

The purpose of this research study is to explore the role of peace education in schools in post-conflict Somalia. The research touched upon the unique and specific challenges facing the Somali educational system.

The importance of revealing the *emic* perspective of the Somali educators is due to lack of limited literature on the phenomenon. The interviews provided some direction for this ethnographic research and helped develop the field notes and the observation protocol.

The participants in this research included three high ranking Somali Ministry of Education officials, three principals and three secondary school teachers. The researcher conducted face to face 90 -minute interviews following Patton's (2015) interview protocol. The interviews were audiotaped and then transcribed after they were translated from Somali to English by the researcher who is a Somali language instructor at Harvard with the help of another Somali language instructor from Harvard University's African Languages Program (ALP). The researcher analyzed the interviews guided by his dissertation committee employing Patton (2015) and Miles, Huberman & Saldana (2014). The core ideas, analytic categories and the themes that emerged were audited by the dissertation committee for the study.

All necessary feedbacks from the dissertation committee were incorporated in the research. The themes that emerged during the interviews were curriculum, radicalization, and capacity building. The previous chapter of this dissertation covered the findings of the research by organizing the data collected and the following discussion will produce a further readable narrative of the data.

Discussion of Core Themes

The overarching themes that emerged in this study were *Radicalization*, *Curriculum*, and *Capacity-building*. My discussion on the curriculum by the participants revolved mostly around how the current curriculum is not promoting peace in post-conflict Somalia. Eight out of the nine Somali educators interviewed for this research study (90%) indicated that the curriculum in Somalia especially in some of the private schools is not promoting peace or Somalia. The participants said the medium of instruction is not Somali language, and the content in social studies subjects is not about Somalia or its culture and peoples as it is borrowed from other countries.

The Somali educational infrastructure was destroyed, from buildings to curriculum, and coupled with reports of radicalization in some of the Somali schools by Al-Shabaab who do not have their best interest at heart. Prior to conducting this research, some of these claims are what influenced me not only to investigate the extent to which peace is promoted in post conflict Somalia schools, but also establish that parents, the Somali government and the international community are aware of the challenges facing the Somali children and their supposed sanctuary the school.

One participant described the current curriculum in Somali secondary schools as following.

“The current curriculum of Somalia is not promoting peace and is playing a significant role in the instability in the country. The present curriculum of Somalia does not teach about nationalism and love of one’s country and peoples. It is common to see young students who argue that the Somali flag is just like any other flag for them. They were never taught about the history of the Somali flag and that many heroes died for the flag

and the independence of this country. The fact we did not teach this generation a curriculum that promotes nationalism led to a lack of love and patriotism among young Somalis towards their country. The medium of instruction in most of the schools in Mogadishu is Arabic and English. Some schools do not even teach the Somali Language as a subject.”

The Somali educators interviewed for this research were willing to discuss the necessity of curriculum reform in detail. The recent move of the Somali Ministry Education to reform the curricula motivated the participants to embrace the reform of the curricula. The Ministry of Education Officials stated that the new curricula were distributed to only Mogadishu and surrounding regions.

While the current Somali educational system is said to have been in disarray and a source of radicalization, the participants suggested that all the schools in Somalia are not radical nor all teachers hold extremist view. There was a consensus that radicalization of children happens mostly in private schools and mostly in schools run by Al-Shabaab. Speaking to this point, one participant stated the following.

“The private schools are not a safe place for the kids. There are many schools that radicalize children. Poor children have no education as their parents cannot afford educational fees so many of them end up in these cheap and unsupervised schools”

The discussion above is related to the actual curriculum and the perspective of the Somali educators on the curriculum. The second overarching themes was radicalization which has been found to be present in school in Somalia.

The third finding which was the lack of capacity revealed the destruction the Somali educational infrastructure faced in the decades and half of civil war.

Eight out of the nine participants gave clear examples of times they witnessed radicalization in schools and education under attack by radical groups as shared in chapter four of the study in the results section.

The schools the researcher visited had major physical damage from shelling and bullet holes. The lack of maintenance was quite evident in the schools which did not seem safe for children. The most of the burden appears to be on the teachers as the teacher pay dropped dramatically.

Another participant described the lack of proper infrastructure with the following example: “From what we know, the Somali people are facing constant economic problems which affect the education sector. For example, two schools share this building. All most all of the schools were destroyed in the civil war.”



Figure 14: Aden (2016) General Daoud Secondary School in Mogadishu riddled with bullets and shelling

The above picture is General Daoud Secondary School which was one of the largest secondary schools in Mogadishu built by Germany in the 1970s. This school was the high school that I attended for four years. The school is now occupied by internally displaced people (IDPS).

It is not only this school but many of the public schools are looted and some are used as housing due to the civil war that displaced hundreds of thousands of people in the past two decades and half of civil war.

The teachers interviewed seemed to be demoralized as they do not have a government that will care for them providing health care benefits and pay. Lack of funding for the educational system in Somalia is putting Somali children at risk and education, in general, is disorganized. This disorganization is enabling radical groups to gain access to the schools. One participant stated.

“There is not enough government oversight on the curricula and the educational system in an ever-growing number of private schools in the country”

The Somali government and its Ministry of Education lack the capacity to develop proper curriculum to register and accredit the growing number of private schools, and that is what this participant is referring to in the quote above.

We should remember that, participants in this research reported that very few the schools in Somalia glorify violence but the majority of the educators in Somalia show proper educator dispositions, and strive to make sure schools are a safe place and a place of hope for all children.

Radicalization: The Case of Indonesia

To contribute to the discussion of the phenomenon of radicalization in schools which is the overarching theme, with the hypothesis of peace education in schools, the researcher looked at

three countries that are struggling with the radicalization phenomenon; Indonesia, and Saudi Arabia and Somalia.

Indonesia has the largest Muslim population in the world with 12.7% of the world Muslim population in Indonesia. Indonesia has its share of radicalization in schools by radical groups.

“It has been determined that many centers of learning are independent and family owned, designing their own curriculum free from affiliations, political or otherwise. By contrast, a number of state-run schools pesantren (or those following the state curriculum) have been linked to terrorism.” (Tyson, 2010, p.9). These links of radicalization in schools in general can be from accusations altering the curriculum filling with lectures that promote hate or children in a school joining local militant groups or global Jihad for that matter. Several participants in this research reported both cases of altering the curriculum and cases where the instructors either fail to moderate the inflammatory content either in history books or Islamic studies books.

10 Countries With the Largest Muslim Populations, 2010 and 2050

	2010 MUSLIM POPULATION	% OF WORLD'S MUSLIM POPULATION IN 2010		2050 MUSLIM POPULATION	% OF WORLD'S MUSLIM POPULATION IN 2050
1 Indonesia	209,120,000	13.1%	1 India	310,660,000	11.2%
2 India	176,200,000	11.0	2 Pakistan	273,110,000	9.9
3 Pakistan	167,410,000	10.5	3 Indonesia	256,820,000	9.3
4 Bangladesh	134,430,000	8.4	4 Nigeria	230,700,000	8.4
5 Nigeria	77,300,000	4.8	5 Bangladesh	182,360,000	6.6
6 Egypt	76,990,000	4.8	6 Egypt	119,530,000	4.3
7 Iran	73,570,000	4.6	7 Turkey	89,320,000	3.2
8 Turkey	71,330,000	4.5	8 Iran	86,190,000	3.1
9 Algeria	34,730,000	2.2	9 Iraq	80,190,000	2.9
10 Morocco	31,930,000	2.0	10 Afghanistan	72,190,000	2.6
Subtotal	1,053,010,000	65.8	Subtotal	1,701,070,000	61.6
Subtotal for Rest of World	546,700,000	34.2	Subtotal for Rest of World	1,060,410,000	38.4
World Total	1,599,700,000	100.0	World Total	2,761,480,000	100.0

Source: The Future of World Religions: Population Growth Projections, 2010-2050. Population estimates are rounded to the nearest 10,000. Percentages are calculated from unrounded numbers.

PEW RESEARCH CENTER

Figure 14: Source: PEW Research Center (2015).

Indonesia because of the challenges of radicalization in schools rolled out a program where religious scholars visit the schools to speak with the students (Tyson, 2010). This sort of counter narrative is a good place to start as a counter narrative, it will enable students to have their questions answered. Students can have questions ranging from when Jihad can be waged to how to address and deal with an injustice committed against you or a fellow Muslims. There is no better person for that answer to come from than a moderate Islamic cleric sponsored by his or her government. The students and the young unemployed youth in these countries struggle with these questions. They also have a plenty of time in their hands which is also dangerous. The lack of economic opportunities and despair puts them at risk of being radicalized by extremist organizations that prey on the young, impressible, and vulnerable (Bortha et al, 2014).

Radicalization: The Case of Saudi Arabia

“.... Crusader interference in changing curriculum is definitely one of the most dangerous inferences in our affairs...” (Usama bin Laden tape speaking about education reform, 2004).

As a major oil exporter, Saudi Arabia is one of the wealthiest countries in the Muslim world. Saudi Arabia pays enormous amount of money on educational aid to build schools, madrasas, and universities in many countries around the world. Some people argue that Saudi Arabia is generous to its less fortunate neighbors and Saudis fund many development projects in poor countries whereas others would argue that, Saudi Arabia exports extremist views and it is spreading that extremist ideology through education by building schools, Madras, universities and sending religious missions and clerics to many Muslim countries.

Saudis have been participating in global Jihad since the Afghanistan War and Saudi Arabian citizens themselves have been victimized locally by terrorism from Al-Qaeda in the Arabian

Peninsula (AQP). The Saudi leadership struggles to control the radicalization and the violence of groups such as Al-Qaida. The Saudi's do not deny the existence of radicalization in their country. Saudi's claim that radical ideology came from outside to Saudi Arabia. The governor of Asir region in Saudi Arabia Khaled Al-Faisal who was interviewed in article written about a Saudi national discourse on radicalization and curriculum. The prince was asked about the spread of radicalization in schools in Saudi Arabia and he replied;

“There are some things which I haven't seen myself, but which I have heard have been introduced into the older curricula. These additions were introduced when the jihadist ideology and violent ideas found their way to us from the outside. However, this is not the essential thing; that is to say, it is possible to clean them [out from the curricula] ... the problem now is that [this] ideology is spreading in a different manner, [and not by way of] the written curricula. There is a hidden curriculum and an [officially] published curriculum... There is a phenomenon which has spread in the schools, in the universities, in the institutes and in the faculties, a phenomenon in which the educator or lecturer doesn't teach only from the published curriculum, which is approved by the Ministry [of Education] and by the state... Rather, being with the students in a classroom behind closed doors, or through the fact that he is with them in camps and activities, he transmits his ideas ... (Prince Khaled Al-Faisal, Asir Region, Governor, Saudi Arabia, 2010).

The Prince acknowledged that the radicalization and altering of the Saudi government mandated curricula exists in the Saudi educational system. However, the phenomenon of radicalization whether it is funded and fostered by few citizens of a country alone or governments themselves, radicalization must be kept out of the schools. We must make sure schools are a place of hope and a place where we teach children to think critically.

Radicalization: The Case of Somalia

In this research, radicalization and curriculum were used interchangeably and therefore were the overarching themes that emerged. In fact, 90% of the participants in this research reported that the current Somali curriculum is a one borrowed from other countries such as Saudi Arabia, UAE, Malaysia, Kenya, and Sudan and does not promote peace and is filled radical messages.

Let us start by defining the word radicalization. Radicalization is a process by which an individual or group comes to adopting increasingly extreme political, social, or religious ideals and aspirations that reject or undermine the status quo, or reject and/ or undermine contemporary idea and expressions of freedom of choice (Collins English Dictionary, 2016).

In my first interview at the schools in Mogadishu, the researcher interviewed a principal who demonstrated how vulnerable the children in Somalia are if these groups can indoctrinate his son in his building. The principal stated the following;

“My own son was radicalized in this school where I am the principal when he was 12 years old. Al-Shabaab took him and I kept looking for him for two months. When I learned the camp where he was in for training with Al-Shabaab, they asked me for money, and I had to pay lot of money to have them release my son to me. I told them he was my only son. If radical groups don’t have an agent in the school, they have an agent outside. Terror groups do not mostly come to the schools directly. Sometimes they radicalize one student, and that student will come back and recruit other students to join Al-Shabaab.” (School Principal in Mogadishu, Somalia).

Tellingly, the Somali educators the researcher spoke with expressed anger and frustration about the phenomenon of radicalization in schools by Al-Shabaab. The Somali educators are people who dedicated themselves to the public service of improving the lives of children, and when a group like Al-Shabaab comes attacking the Somali educational system and brainwashing children in schools, they see it as if their proper teacher dispositions were questioned and are under threat.

The participants shared several examples of radicalization in the schools by teachers and students (See Chapter 4, Research Findings Section) of the study. As seen in the quotes in this research, which the researcher used to personalize the data, the participants expressed frustration with the current curriculum in Somalia, which was borrowed from neighboring countries. The researcher's perception after listening to the Somali educators was that the curriculum is teaching about other countries, cultures and values and is not tailored for the needs of the Somali people.

It is important to mention that radicalization of students by extremist teachers in schools is a new phenomenon to the Somali people particularly the Somali educators. However, the radicalization of students in schools is a challenge many Muslim countries are facing in our part of the world.

In the past, radicalization was not a familiar term among Somali educators. The Somali educational system had a moderate curriculum as Somalia practices moderate Sunni Islam. In addition to that, the Somali Ministry of Education under the supervision of Siyad Bare's government from 1970 to 1990 did not allow teachers to exaggerate grievances or spread radical and hateful messages in the classroom.

One participant stated;

“Now, if you are history teacher or Islamic studies teacher you can say whatever you want with very little professional or legal consequence as there is no strong government oversight on the curriculum instruction and the education in general.” (Somali Ministry of Education official).

The Somali educators interviewed in this research indicated that lack of capacity of the Somali Ministry of Education is helping those who want to radicalize children in schools.

As Al-Shabaab relies on the youth for its existence, they could not expand without recruiting from the schools. They were not only recruiting from the schools but also the streets. They were going everywhere they can find a child and when the child shows sympathy they brainwash and he or she joins the group.

As Human Rights Watch Report (2012) highlighted the Somali unemployed youth or the ones that have no access to education are looking for sense of belonging. “The reasons for staying are as diverse as for joining the organization. We found that the feeling of 'belonging' (21%) is really important. Some 11% felt a sense of responsibility. However, fear and economic dependence are also factors to reckon with.” (Abdile, 2016).

Many adults also get radicalized by Al-Shabaab through coercion and fear but many also join the terror group for pay and benefits.

“People join extremist’s organizations for quite a number of reasons. Some - especially those locally recruited - mostly join for economic benefits. -In fact, the research we conducted in Somalia showed that 27% of respondents joined Al-Shabaab for economic reasons. 15% mentioned religious reasons - and 13% were forced to join. We found that there is no easy answer to why people join terrorist organizations. It's a complex picture,

we have to take into account processes linked to political and social exclusion dynamics, poor governance structures as well as religious and ethnic discrimination” (Abdile, 2016).

We should acknowledge that many people also cite religion as the reason they are joining Al-Shabaab in Somalia. Al-Shabaab is armed with radical interpretation of Islam which paints moderate and tolerant Somali Muslims as Kufar or non-believers or pro-democratic citizens (Hefner, 2000). The radicalization is inherently associated with the premise to achieve strict version of Islam. “Radicalization is generally associated with pure Islam (Wahhabism, Salafism) and calls for a return to the straight path (*as-sirat al-mustaqim*) of original Islam.” (Tyson, 2001)

Today’s juxtaposition of moderate and radical views held by people in many parts of the Muslim world is where one can observe the explicit divisions among Muslims. Majority of the Muslims are liberal and have tolerant and moderate views of the world, whereas others angered by Western influence and injustices against their fellow Muslims inculcate strict interpretation of Islam where the wrongs committed against Muslims by non-Muslims is confronted with violence. The radical groups no matter what region they are in, have identified the education as the best way to grow their influence and recruit youth into Jihad making schools and education a target for these groups. Their world views and message is vitriolic and dangerous to a post-conflict country like Somalia which is emerging from more than two decades of brutal civil war. Currently the infant Somali government is struggling to deal with capacity issues to be able to control things such as censoring the curriculum, and controlling and producing qualified professional teachers. Meanwhile, Al-Shabaab is filling in that vacuum mainly in rural schools where some villages and towns are under their control.

Summary

This study attempted to reveal the *emic* perspective of Somali educators on to what extent peace is promoted in schools in post-conflict Somalia. The words of the participants in this study suggest that the Somali curricula has been replaced with other curricula borrowed from neighboring countries such as Saudi Arabia, UAE, Kenya, Sudan, etc. Private organizations developed new curricula since the collapse of the government in 1991 due to lack of textbooks in the country after years of civil war. The participants indicated that some of these curricula have hidden radical elements in them and the Somali curriculum should be reformed and teachers should be trained.

The results of the study suggest that radicalization does exist in schools in post-conflict Somalia even though the number of the children radicalized declined since the radical group Al-Shabaab was ousted from the Mogadishu the capital city of Somalia and other parts of the country. The participants stated that a greater government oversight is required to make schools safe and a place of hope for children and place where culture of peace is promoted.

The findings in this research show that, As Somalia emerges from decades long of civil war the Somali educational system lacks themes of peace such as human rights. That Somalia is in a negative peace stage and struggles to promote culture of peace and abolish culture war at the school level.

Policy Recommendations

The recommendations in this research are based on the findings of the research and may succor Somali educational policy makers to change the trajectory of the Somali educational system. The findings in this research indicate that the schools in Somalia do not promote peace.

❖ I devoutly recommend that the Somali government reform its curricula and train its

teachers to shift the Somali children from culture of war to culture of peace.

- ❖ The post-conflict Somalia curriculum must have themes of peace such as human rights, and peace education must be introduced.
- ❖ No turnaround is possible when teachers are not paid at all or not paid enough. The Somali Ministry of Education budget requires immediate increase to be able to pay the teacher salaries.
- ❖ The Somali government must require all educational institutions to register and get licenses and accreditation process must be put in place for the ever-increasing number of private schools and colleges.
- ❖ Lastly, the results of the study suggested that the educational infrastructure of Somalia was destroyed in the mayhem of the two and a half decades of civil. The researcher recommends that Somalia and its international partners invest in educational system that promotes peace and human rights to enhance and contribute to the current peacebuilding efforts in post-conflict Somalia.

Strengths and Limitations of the Study

A primary strength of this study is the topic, participants of the study and the research methodology used by the researcher. Patton (2015) posited that “quality interviewing begins with the assumption that the perspective of others is meaningful and knowable and can be made explicit. We interview to find out what is and on someone else’s mind to gather their stories” (p. 426). The structured interviews in this research revealed the *emic* perspective of the Somali educators on peace education and to what extent peace is promoted in schools in post-conflict Somalia.

There is a limited literature available on the topic of peace education in schools in post-conflict Somalia, another strength of this study is that this study provides a platform for future research about peace education in Somali schools or schools in post-conflict societies.

One of the limitations of this study is the setting as it was only conducted in schools in Mogadishu, the capital city of Somalia. The researcher could not travel to the other regions of Somalia due to the continuing civil war in Somalia. This limits the study's validity and generalizability to other groups and populations.

The sample size of this study was a limitation and increasing the sample size from 9 participants would have enhanced the understanding of the results and stability of the study.

In addition to that, the study involves potential interviewer bias as the researcher himself is from Somalia and has his own biases and assumptions about the phenomenon under investigation. The above limitations are identified as a caution in future research on this topic in similar settings.

Future Directions for Research

The findings of this study set the stage for future research which explores the role of schools in post-conflict societies and seeks to reveal the extent culture of peace and human rights are promoted in schools. Larger sample size and involving participants in the review of the transcripts and verifying their statements to enhance the stability of the study and creating stable results. Further research can measure the findings; curriculum, radicalization, and capacity building in a qualitative instrument. Further, conducting future research with child soldiers, students, teachers, principals, and Ministry of Education Officials in different parts of the

country could produce multi-faceted perspective on to what extent peace is promoted in schools in post-conflict Somalia.

Appendix A: Invitation to participate for Principal

Dear Named person,

My name is Saeed Aden. I am a doctoral candidate in the Southern New Hampshire University Educational Leadership Doctoral program. I am starting my dissertation and I am writing to request that you participate in my research.

The purpose of this qualitative study is to explore the role of peace education in peacebuilding in post-conflict Somalia.

I promise to present you all the details and assurances of my research in our first meeting. I hope my research to contribute to the peacebuilding efforts in Somalia.

Regards

Saeed Aden

Saeed.aden@snhu.edu

Assurances to interviewees:

If you agree to participate all comments, you ask to treat as confidential will be treated as confidential.

- * You have a right to decline to answer any questions you do not feel comfortable answering.
- * You can withdraw from the participation of this research any time.
- * If I quote you I will keep you anonymous out of respect for your privacy.

Appendix B: Invitation to participate for Teachers

Dear Named person,

My name is Saeed Aden. I am a doctoral candidate in the Southern New Hampshire University Educational Leadership Doctoral program. I am writing to request that you participate in my research.

The purpose of this research is to explore the role of peace education in schools in post-conflict Somalia.

I promise to present you all the details and assurances of my research in our first meeting.

I hope my research to contribute to the peacebuilding efforts in Somalia.

Regards

Saeed Aden

Saeed.aden@snhu.edu

Assurances to interviewees:

If you agree to participate all comments, you ask to treat as confidential will treated as confidential.

- * You have a right to decline to answer any questions you do not feel comfortable answering.
- * You can withdraw from participation of this research any time.
- * If I quote you I will keep you anonymous out of respect for your privacy.

Appendix C: Invitation to participate for Ministry of Education Officials

Dear Named person,

My name is Saeed Aden. I am a doctoral candidate in the Southern New Hampshire University Educational Leadership Doctoral program. I am starting my dissertation and I am writing to request that you participate in my research.

The purpose of this research is to explore the role of peace education in schools in post-conflict Somalia.

I promise to present you all the details and assurances of my research in our first meeting.

I hope my research to contribute to the peacebuilding efforts in Somali.

Regards

Saeed Aden

Saeed.aden@snhu.edu

Assurances to interviewees:

If you agree to participate all comments, you ask to treat as confidential will treated as confidential.

- * You have a right to decline to answer any questions you do not feel comfortable answering.
- * You can withdraw from the participation of this research any time.
- * If I quote you I will keep you anonymous out of respect for your privacy.

Appendix D: Informed Consent

Project Title: Exploring the Role of Peace Education in Schools in Post-Conflict Somalia

Please read the consent agreement below carefully before agreeing to participate this research study:

Purpose of the study: The purpose of this research is to explore role of peace education in schools in post-conflict Somalia. I want to know more about the current state of schools in post-conflict Somalia as related to peace education because this knowledge might help us learn ways to promote peace in schools in post-conflict Somalia.

Recipient: Three Ministry of Education officials, three teachers and three principals in Mogadishu, Somalia.

Participant Selection: As a Somali educator, you are being invited to take part in this research because I feel that your experience can contribute to the existing knowledge on peace education in post-conflict Somalia schools.

What participants will do in the study:

This research will involve your participation in a 90-minute interview. All of those involved in this study must be given opportunity to accept or decline the participation of this study.

Place and Time required: The researcher will meet you at your work place and the research will take place at your workplace.

Procedures: I am asking you to help me learn more about the role of peace education in schools in post-conflict Somalia schools. I am inviting you to take part in this project. If you accept, you will be asked to take part in a 90-minute interview with me. If you do not wish to answer any of the questions included in this interview, you can do so. You can also withdraw from this research if you decide that you do not want to continue participating. The interview will take place at your respective work place. The interview will be recorded and the information recorded is confidential, your name will not be included, pseudonyms will be used identify you, and no one else except the researcher Saeed Aden will have access to the information collected in the

interviews. The researcher will keep all information confidential.

Risks: There are no anticipated risks in this research study as confidentiality is a priority for the researcher. If the discussion is sensitive and personal issues you have the right not to answer.

You do not have to answer any questions in this interview and I do not expect you to give me any reason for not answering any questions. Also, I must recognize that there is a risk that you may share some personal or confidential information by chance, or that you may feel uncomfortable talking about some of the topics. However, I do not wish this to happen.

Please do not discuss any topic or answer any questions that makes you uncomfortable.

Benefits: There are no direct monetary benefits to participants. The report will be made available to all participants.

Compensation: There will be no compensation for participants to take part in this research.

Participation in this research is voluntary.

Sharing Results: Nothing you tell me in this interview will be shared with anyone else, and nothing will be attributed to you by name. The knowledge I generate from this research will be shared with you and your community if you are interested but I plan to share the research findings more broadly by publication so those who are interested in peace education in schools in post-conflict Somalia can learn from my research.

Confidentiality: All information collected from participants will strictly confidential.

I want to assure you that everything you say will be kept confidential between you and the researcher. The research may draw attention people in your school or the Ministry of Education may ask you questions about the research. I will not be sharing information about you with anyone. All the information I collect in this research project will be kept private. Any information about you will have a number on it instead of your name. Only the researcher will

know what your number is and I will lock that information up with lock and key. It will not be shared with or given to anyone except Saeed Aden who will have access to this information.

Voluntary Participation: Your participation in this research is entirely voluntary. It is your choice to participate or not. If you choose not to participate this research, I assure you that it will not affect your employment at the Ministry of Education or your work-related evaluations. You also, have the right to change your mind later and stop participating even if you agreed earlier.

Rights to Refuse or Withdraw: You do not have to take part in this research if you do not wish to do so, and choosing to participate will not affect your job or job-related evaluations in any way. You may stop participating any time that you wish without your job being affected. I will also, give you opportunity at the end of the interview to remove or modify any portions or remarks of the interview that you think you should take back or did not mean or feel comfortable to share.

IRB-SBS Office Use Only		
Protocol #		
Approved	from:	to:
SBS Staff		

Who to Contact: If you have any questions, you can ask me now or later. If you wish to ask questions later, my contacts as following;

Saeed Aden

19 Skinner Street #1

Brockton MA, 02302

Tell: 508-208-0373

Email: saeed.aden@snhu.edu

Certificate of Consent:

I have read the foregoing information, or it has been read to me. I have had the opportunity to ask questions about it and any questions I have been asked have been answered to my satisfaction. I consent voluntarily to be a participant in this study.

Print Name of Participant _____

Signature of Participant _____

Date _____

Day/month/year

I have witnessed the accurate reading of the consent form to the potential participant, and the individual has had the opportunity to ask questions. I confirm that the individual has given consent freely.

Print name of witness _____

Signature of witness _____

Date _____

Day/month/year

Statement by the researcher/person taking consent

I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands the benefits and risks of the study.

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to

the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

A copy of this ICF has been provided to the participant.

Print Name of Researcher/person taking the consent Saeed Aden

Signature of Researcher /person taking the consent _____

Date _____

Day/month/year

IRB-SBS Office Use Only		
Protocol #		
Approved SBS Staff	from:	to:

Appendix E: Interview Protocol – (Patton, 2015)

Instructions

By signing the informed consent, I agree that I am over 18 years of age and give full consent to participate this research study.

INTERVIEW GUIDE

Description of the Research Study

The researcher introduces himself and research project. My name is Saeed Aden. I am a doctoral student at Southern New Hampshire University School of Education. Researcher thanks the participants for their time secures informed consent verbally in addition to the written consent. The researcher also, asks if he may record the interview when participants are ready to start to give the interview.

Research Project Title: Exploring the Role of Peace Education in Schools in Post-Conflict ‘Somalia.

Interview Transcript/Ministry of Education officials

1. Can you tell me about yourself and your experience about education in post-conflict Somalia?
2. How, if at all, is the Somali curriculum promoting peace in post conflict Somalia? And what factors are contributing to peacebuilding in post-conflict Somalia?
3. What are the implications of promotion of peace in Somali schools for teachers in terms of their security?
4. Have you had or dealt with any experience of violence in school as a principal?
5. Have you noticed promotion of violence in the school by staff members?
6. Do you think the current curriculum of Somalia promotes peace?
7. What would you like the curriculum in post conflict Somalia to promote?
8. Are weapons allowed in school?
9. Are violent games allowed in school?
10. To what extent does the Ministry of education have control over the curriculum in post-conflict Somalia?
11. Have you ever received any reports of promotion of violence from staff in the schools?

Interview Transcript/Principals:

1. Can you tell me about yourself and your experience about education in post-conflict Somalia?
2. Do you think post-conflict Somalia schools promote peace?
3. Have you noticed promotion of violence in the school by staff members?
4. Do you think the current curriculum of Somalia promotes peace?
5. What would you like the curriculum in post conflict Somalia to promote?
6. Are weapons allowed in school?
7. Are violent games allowed in school? Are guns allowed in school?
8. What does your school administration do to make sure the school and the teachers are promoting peace?

Interview Transcript/Teachers:

1. Can you tell me about yourself and your experience about education in post-conflict Somalia?
2. Have you had any experience of violence in schools as a teacher?
3. Have you noticed promotion of violence in the school by staff members?
4. Do you think the current curriculum of Somalia promotes peace?
5. What would you like the curriculum in post conflict Somalia to promote?
6. Are weapons allowed in school?
7. Are weapons allowed in school such as guns?

References

- Abdi, A. (1998). Education in Somalia: History, Destruction, and Calls for Reconstruction.
- Abdile, M. (2016). "Why do People Join Terrorist Organizations?" Retrieved on 7/25/2016.
<http://eip.org/en/news-events/why-do-people-join-terrorist-organisations>.
- Abu-Nimer, M. (2001). Conflict Resolution, Culture, and Religion: Toward a Training Model for Interreligious Peace-Building. *Journal of Peace Research*.38 (2):685-704.
- Apple, M.W. (1979). Ideology and Curriculum. London: Routledge & Kegan Paul. *Comparative Education*, Nov 1998, Vol.34 Issue 3, p327, 14p.
- Apple, M.W. (2004). *Ideology and Curriculum*. 3rd ed. New York: Routledge Falmer.
- Afrax, M. D. (1994) The Mirror of Culture: Somali dissolution seen through oral culture, in: A.I. SAMATAR (Ed.) The Somali Challenge: from catastrophe to renewal? (Boulder, CO, Lynne Rienner Publishers).
- Avruch, K. (1998). *Culture and Conflict Resolution*. Washington, DC: United States Institute of Peace.
- BBC & UNDP (2015). Somalia; Literacy. Retrieved on 10/20/2015 from
<http://www.so.undp.org/content/somalia/en/home/countryinfo.html>
- Berelson, B. (1952). *Content Analysis in Communication Research*. Glencoe, III. Free Press.
- Bew Center (2015). "The Future of World Religions: Population Growth Projections, 2010-2050" Retrieved on 1/20/2017.<http://www.pewforum.org/2015/04/2/religious-projections-2010-2050/>.

- Bickmore, K. (2001). Student Conflict Resolution, Power Sharing in Schools, and Citizenship Education. *Curriculum Inquiry*, 31 (2), 137-162).
- Bloomberg, L., & Volpe, M. (2012). *Completing your qualitative dissertation: A road map from beginning to end* (2nd Ed.). Thousand Oaks, Calif.: SAGE Publications.
- Botha, A. & Abdile, M. (2014). Radicalization and Al-Shabaab Recruitment in Somalia. Institute for Security Studies. ISS Paper.
- Boulding, E. (1988). Building a global civic culture: Education for an interdependent world. New York: Teachers College Press.
- Bourdieu, P. & Passeron, J-C. (1990). Reproduction in Education, Society, and Culture. London: Sage: In association with Theory, Culture, and Society.
- Brandt, S.A. (1988). "Early Holocene Mortuary Practices and Hunter-Gatherer Adaptations in Southern Somalia". *World Archaeology* 20 (1): 40–56.
- Brenes-Castro, A. (2004). An Integral Model of Peace Education. In: AL Wenden (Ed.): Educating for a Culture of Social and Ecological Peace. Albany: State University of New York Press, pp. 72-98.
- Bretherton, D. Weston, and Zbar, V. (2003). Peace Education in a Post- Conflict Environment: The Case of Sierra Leone.
- Burns, R. J. & Aspeslagh, R. (Eds.) (1996) *Three Decades of Peace Education around the World: An anthology*. New York: Garland, 333-334.
- Bush, K. & Salterreli, D. (2000). The Two Faces of Education in Ethnic Conflict: Towards a Peacebuilding Education for Children. UNICEF.

- Cassanelli, L., & Abdikadir, F. S. (2008). Somalia: Education in Transition, *Bildhaan: An International Journal of Somali Studies*, 7, Article 7, 91-125. Available at:
<http://digitalcommons.macalester.edu/bildhaan/vol7/iss1/7>.
- Cheng, S. & Kurtz, L. (1998). Third World Voices Redefining Peace. *Peace Review*, 10. P.7.
- Collier, P. & Hoaffler, A. (2002). Aid, Policy, and Peace: Reducing the Risk of Civil Conflict. *Defense and Peace Economics*, 13 (6), 435-450.
- Creswell, J. W. (2013). *Qualitative inquiry & research design: Choosing among five approaches*. Thousand Oaks, CA: Sage Publications.
- Creswell, J. W. (2014). *Qualitative inquiry & research design: Choosing among five approaches*. Thousand Oaks, CA: Sage Publications.
- Cullen-Reavil, M. (2015). The Glorification of War: How Elementary Curriculum Frames Student's Perceptions.
- Dankowitz, A. (2010). Ideological Exorcism: Royal turn Against Salafist Ideology. Retrieved on 7/1/2016. <https://ahmedamiruddin.wordpress.com/tag/radicalization>.
- Darling, D. (2008). Special Analysis. The Bin Laden Tapes. The Winds of Change.
<http://www.windsofchange.net/archives/006101.html>.
- Deutsch, M., & Coleman, P. (2000). The Handbook of Conflict Resolution: *Theory and Practice*. San Francisco: Jossey-Bass.
- Dewey, J. (1916). *Democracy and Education*. The Free Press.
- EFA (2006). *Global Monitoring Report on Education for All*.
- Emerson, R., Fretz, R., & Shaw, L. (1995). Writing Ethnographic Field notes. Chicago: University of Chicago Press, 1995.

- Eriksson, M., Wallensteen, P., & Sollenberg, M. (2003). Armed Conflict, 1989-2002. *Journal of Peace Research*. Department of Peace and Conflict Research, Uppsala University. Vol.40. No.5, pp.593-607. Retrieved on 12/18/2015.
- Felitti, A, Norenberg, D., Spitz, A., Edwards, V (1998). *Adverse Action Model. Relationship of Childhood Abuse and Household Dysfunction to Many Leading Cause of Death in Adults: The Adverse Childhood Experience*: 245-58.
- Foucault, M. (1977). *Discipline and Punish*. London, UK: Tavistock.
- Fountain, S. (1999). Peace Education in UNICEF. UNICEFF Staff Working Papers PD-ED-99/003.<http://www.unicef.org/educationfiles/peaceeducation>. Retrieved on 1/16/2016.
- Freire, P. (1970). *Pedagogy of the Oppressed*. New York: Continuum Publishing.
- Future World Religions. (2015). 10 Countries with the largest Muslim Population 2010-20150. PEW Research Center.
- Galtung, J. (1990). Cultural Violence. *Journal of Peace Research*. Vol.27. No.1 pp.291-305.
- Galtung, J. (1996). *Peace by Peaceful Means: Peace and Conflict, Development, and Civilization*. London: Sage.
- Galtung, J. (1995). Violence, Peace, and Peace Research. In M. Salla. (Ed.) *Essays on Peace*.
- Galtung, J. (1968/1975). *Peace: Research, Education, Action*. Essays in Peace in Research, Volume 1. (pp.317-333). Copenhagen, Denmark: Christian Ejlers. Originally delivered as lectures in 1971-72.
- GAO (1989). *Content Analysis: A Methodology for Structuring and Analyzing Written Material*.
- Gur, R.T. (2006). *Economic Factors. The Roots of Terrorism (Democracy ad Terrorism)*. Ed. Louise Richardson. New York: Routledge.

Harris, I., and Morrison, M.L. (2003). *Peace education*. 2nd ed. Jefferson, NC: McFarland.

Hayes, B. (2009). Education as a mechanism for conflict resolution in Northern Ireland.

Hefner, R. (2000). *Civil Islam: Muslims and Democratization in Indonesia*. Princeton, NJ: Princeton University Press.

Hemlsing, M. (2015). *Coming up Against the World in Social Studies Education: Framing Peace Thinking about & Enacting Curriculum As “Radical Hope”*. (pp.43). Peter Lang publishing, Inc. New York.

Hicks, L. (1987). Education for Peace: Principals into Practice. *Cambridge Journal of Education*, 17.

Hilker, L. (2011). *The Role of Education in Driving Conflict and Building Peace: The case of Rwanda*. June 2011, Volume 41, issue 2, p 267-282.

Human Rights Watch Report. (2012). No place for children: Child recruitment, forced marriage, and attacks on schools in Somalia. USA: Author. Retrieved from <http://www.hrw.org/sites/default/files/reports/somalia0212ForUpload.pdf> Brisbane: University of Queensland Press.

Jensen. E. (2009). *Teaching with Poverty in Mind: What being poor does and what schools can do about it*. Alexandria: ASCD.

Laitin, D. (1976). *Politics, Language and Thought*. Chicago: Chicago University Press.

Lederach, J. (1995). *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington, DC: United States Institute of Peace Press.

Lewis, I. (2002). *A Modern History of the Somali*. 4th ed. James Curry, Oxford.

- Kester, K. (2008). *Developing Peace Education Programs- Beyond Ethnocentrism and Violence*. *Peace Prints: South Asian Journal of Peacebuilding*, Vol. No.1.
- Kester, K. (2009). *Education for Peace: Content, form, and structure: Mobilizing youth for civic engagement*. [Conference Paper]. *The Peace and Conflict Review*. Retrieved on 3/25/2015.
- <http://www.review.upeace.org/index.cfm?opcion=0&ejemplar=19&entrada=101>
- Michel, C. (1989). *The Structure of International Conflict*. London. McMillan.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2013). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Thousand Oaks: Sage Publications.
- Miller, C. (2005). *A Glossary of Terms and Concepts of Peace and Conflict Studies*. 2nd ed. *University of Peace*. Retrieved on 10/1/15. <http://www.upeace.org/pdf/glossaryv2.pdf>.
- Montessori, M. (1949). *Education and Peace*. Oxford, England: CLIO.
- Murrell, P. (2010). *Teaching as a Moral Practice*. Harvard Education Press. Cambridge, Massachusetts.
- Nash, G, Crabtree, C. & Dunn, R. (1997). *History on Trial: Culture Wars and Teaching of the Past*. New York: Knopf.
- National Counter Terrorism Center. (2016). *Radicalization: Myth and Reality*.
- O'Connor, U. (2012). *Schools together: Enhancing the Citizenship Curriculum through a non-Formal Education Programme*. *Journal of Peace Education*, 9(1): 31-48.
- Oxford Islamic Studies Online (2016). Pesantren. Retrieved on 7/28/2016. <http://oxfordislamicstudies.com/articleopr/t326/e632>.

- Pape, R. (2005). *Dying to Win: The Strategic Logic Suicide Terrorism*. Random House: New York.
- Patton, M. (2015). *Qualitative Research & Evaluation Methods*. (4th Edition). SAGE Publications Inc.
- Reardon, B. (1988). *Comprehensive peace education: Educating for global responsibility*. New York: Teachers College Press.
- Reardon, B., & Cabezudo, A. (2002). *Learning to Abolish War Model*.
- Reardon, B. (2001). *Education for a Culture of Peace in a Gender Perspective* (Paris: UNESCO, 2001). P.111-114.
- Rodney, W. (1974). *How Europe underdeveloped Africa*. Washington, DC: Howard University Press.
- Rose, P. & Greeley, M. (2006). *Education in fragile state: Capturing lessons and identifying Good Practice*. DAC Fragile States Group, Service Delivery Work stream, Sub-Team for Education Services.
- Samatar, A. I. (1992). *Social Decay and Public Institutions: The Road to Reconstruction in Somalia*.
- Samuel, A. B., Brophy, M., & Welford, G. (2010). *Post Conflict Education development in Somaliland*. Somaliland Cyberspace. Retrieved from <http://www.mbali.info/doc289.htm>
(1 of 25)09/04/2010 15:12:54
- Samuel, B. (2010). *Post Conflict Education in Somaliland*.
- Save the Children UK. (2008). *Treading a delicate path: NGOs in fragile States draft synthesis report case study Zimbabwe*. London. Save the Children UK.

- Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in education and social sciences* (3rd ed). New York: Teachers College Press.
- Seidman, I. (2014). *Interviewing as qualitative research: A guide for researchers in education and social sciences* (3rd ed). New York: Teachers College Press.
- Skinner, J. (Ed.). (2013). *The interviews: An ethnographic approach*. New York, NY. Bloomsbury.
- Smith, A. & Vaux, T. (2003). *Education and Conflict*. Retrieved on 12/20/2016 from <http://www.gsdr.org/docs/open/sd29.pdf>.
- Sommerfelt, O.H., and Vambheim, V. (2008). ‘*The Dream of the Good*’—a peace education project exploring the potential to educate for peace at the individual level. *Journal of Peace Education* 5(1): 79-96.
- Stake. E. (1995). *The Art of Case Study Research*. Thousand Oaks, CA: Sage.
- Swanson, D. (2015). *Frames of Ubuntu: (Re) Framing an Ethical Education: Framing Peace Thinking about & Enacting Curriculum As “Radical Hope”*. (pp.55). Peter Lang publishing, Inc. New York.
- The Campaign Statement of the Global Campaign for Peace.www.haguepeace.org. Retrieved on 10/6/2015.
- The Week (2015). *How Saudi Arabia Exports Radical Islam*. Retrieved on 7/20/2016. <http://www.the week.com>.
- Thyne, C. (2006). *ABC’s 123’s and the golden rule: The pacifying effect of education on civil conflict, 1980-1999. International Studies Quarterly, 50, 733-754.*

- Toh, S. H., and Cawagas, V. F. (1991). Peaceful theory and practice in values education. Quezon City: Phoenix. Introduction, 2-19; Conclusion, 221-231.
- Toh, S. H. (2004). Education for international understanding toward a culture of peace: A conceptual framework. In V.F. Cawagas (Ed.) *Education for International Understanding toward a Culture of Peace: Teachers Resource Book*. Seoul, South Korea: Asia-Pacific Center of Education for International Understanding.
- Trochim, W. M., & Donnelly, J. P. (2008). Sampling. In *Research methods knowledge base* (3rd ed., pp. 33-52).
- Turner, J.C. (1999). Ellemers, N. Spears. R. "Some Current Issues in Research on Social Identity and Categorization Theories". *Social Identity*. Oxford. Balckwell:6-34.
- Tyson, A. (2011). De-radicalization in Indonesia: Discourses and Strategies. Retrieved on 7/24/2016.<http://www.searcct.gov.my/publication/our-publications/50-de-radicalization-in-indonesia>.
- UNESCO (2011). The hidden Crisis: Armed Conflict and Education, *Education for All*.
- UNESCO Institute of Statistic (2010). *LITERACY AND EDUCATION DATA FOR THE SCHOOL YEAR ENDING IN 2010*.
- UNICEF. (2016). Education in Somalia.
- United Nations General Assembly. (1998). *International Decade for a culture of Peace and Nonviolence for the Children of the World.*, 2001-2010. <http://www3.unesco.org>. Retrieved on 10/1/15.

United States Department of State (2008). Designation of Al-Shabaab. Retrieved on 7/28/2016.

[http://: www.state.gov/j/des/143205/.htm](http://www.state.gov/j/des/143205/.htm).

Wallan, V. (2011). The Hidden Crisis: Armed Conflict and Education. *UNESCO Education for All Global Monitoring Report*.

Wills, P. (1981). *Learning to Labor: How Working Class Kids get Working Class Jobs*. New York, NY: Columbia University Press.

Wolcott, H. F. (2008a). *Ethnography: A Way of Seeing* (2nd ed.) Walnut Creek, CA: AtlaMira.

World Bank. (2014). Data on GDP. Retrieved on 11/10/2017.

<http://data.worldbank.org/indicator/SE.ADT.LITR.ZS>.

Yin, R. K. (1994). *Case Study Research: Design and Methods* (2nd ed.). Thousand Oaks, CA: Sage.

Zartman, W. (2000). *Traditional Cures of Modern Conflicts: "African Conflict Medicine"* London: Lynne Rienner.