Global Citizenship Education Curriculum Development & Integration

Situational Analyses under the 2nd Round Project

KENYA

Global Citizenship Education
Curriculum Development & Integration
Situational Analyses under the 2nd Round Project

KENYA

Publisher

Global Citizenship Education Curriculum Development & Integration

Situational Analyses under the 2nd Round Project

KENYA

Foreword

The Asia-Pacific Centre of Education for International Understanding (APCEIU) as a Centre for Global Citizenship Education responsible for capacity building, curriculum integration and related issues, supports UNESCO in using curriculum as the main tool for integration of Global Citizenship Education (GCED). Target 4.7 of the Sustainable Development Goals (SDGs) identifies GCED, together with human rights, gender equality, the promotion of a culture of peace and non-violence, and the appreciation of cultural diversity, as a key driver for sustainable development and lifestyles. APCEIU embarked on the first round (2016-2018) of GCED Curriculum integration with Cambodia, Colombia, Mongolia and Uganda. The second round of GCED Curriculum Development and Integration project Kicked off in 2019. This three year project (2019-2021) targets four countries—Kenya, Lebanon, Philippines and Sri Lanka. This three-year project aims to promote GCED in the target countries by providing contextualized and need-based curricular integration.

The Competency Based Curriculum (CBC) in Kenya is anchored on citizenship which is one of its seven core competencies to be achieved by every learner in basic education. Curriculum is a strategic starting point for Citizenship Competency in CBC to have impacts on the country's education system and learners. In CBC, Citizenship forms one of the six components of the Community Service Learning Programme, is one of the pertinent and contemporary issues and is also an integrated learning area in primary school level as Social Studies and a stand-alone learning area in senior school as History & Citizenship. Citizenship therefore, encompassing 'glocal' (Local and Global) should be mainstreamed in all learning areas. It should also be underpinned in the non-formal and informal dimensions of learning.

The approach to addressing citizenship should also differ from the traditional one where citizenship has been dealt with solely as an academic discipline with undesirable results. The focus should be on forming the child and not merely informing. This is in line with CBC's vision of an engaged, empowered and ethical citizen by nurturing every learner's potential. Indeed, CBC renders itself ready for the integration of GCED. The GCED programme aims at developing responsible citizens who will contribute to their nation's development and goals of identity and unity. Kenya puts emphasis in education as the foundation through which a just society can be built. The most of the vital part of any person's life is spent in school. Other than preparing learners for careers, education should prepare them for national and moral values as embedded in the Constitution of Kenya and the National Goals of Education.

In Kenya, the programme is steered by the Kenya Institute of Curriculum Development (KICD) in collaboration with the Ministry of Education, Teachers Service Commission, UNESCO – Nairobi Regional Office for Eastern Africa, Kenya National Commission for UNESCO, Kenya Institute of Special Education, Kenya National Examinations Council, National Cohesion and Integration Commission, Kenya National Commission for Human Rights, Independent Electoral and Boundaries Commission. The programme seeks to identify the risks, gaps and opportunities that still exist to enhance citizenship education in Kenya.

The specific objectives of the programme include;

1. To provide a national review of the position of GCED within the education system, particularly within the curriculum.
2. To provide the country's educational context, policies and practices as well as the key mechanisms in the integration of GCED concept in the curriculum.
3. To provide evidence-based approach to integration of GCED in curriculum.
4. Develop curriculum support materials for the GCED programme.
5. Build capacity of relevant stakeholders for effective implementation of GCED
6. Monitor and evaluate the implementation of the GCED programme in schools.

In the first year, GCED programme entailed constituting a GCED Technical Committee, establishment of panel for Citizenship Education, capacity building of Curriculum Developers, MoE Quality Assurance and Standards Officers and Subjects' Panel Members as well as conducting of a GCED situational analysis in the country. The GCED situational analysis was conducted to establish the status of citizenship education in curriculum implementation in Kenya. The study results will inform the development and implementation of the citizenship education programme. It is hoped that this programme will inspire and motivate all the stakeholders in education to transform the way education is delivered. There is need for education systems that support learners in becoming proactive global-local citizens.

DR.SARAH RUTO

CHAIRPERSON

KENYA INSTITUTE OF CURRICULUM DEVELOPMENT - COUNCIL

Acknowledgement

The Kenya Institute of Curriculum Development (KICD) wishes to acknowledge the support from various institutions and individuals who made this study possible. We extend our sincere gratitude to the Ministry of Education and Teachers Service Commission for facilitating access to schools.
Special mention is made of Asia-Pacific Centre of Education for International Understanding (APCEIU) and Uraia Trust. The two organizations offered technical and financial support which was very instrumental in the completion of the study.

I wish to appreciate the role played by the Kenya GCED Technical Committee that gave guidance and useful insights during the development of instruments.

We are indebted to the KICD officers who took part in the various stages of the study. Their efforts in the conceptualization of the study, data collection, data analysis and report writing is greatly appreciated. Their invaluable input will assist in mainstreaming citizenship education in the competence based curriculum and uptake of GCED in the country.

JULIUS O. JWAN, PhD, MBS
DIRECTOR / CEO
KENYA INSTITUTE OF CURRICULUM DEVELOPMENT

Contents

Contents

APCEIU	Asia-Pacific Centre of Education for International Understanding
AU	African Union
BBC	British Broadcasting Corporation
BECF	Basic Education Curriculum Framework
BOM	Board of Members
CBC	Competency Based Curriculum
CFS	Child Friendly Schools
CRE	Christian Religious Education
CSL	Community Service Learning
CSO	Curriculum Support Officers
DCMs	Digital Cinema Media
DRR	Disaster Risk Response
EARC	Employment and Residential Centers
EFA	Education for All
ESD	Education for Sustainable Development
EYE	Early Years Education
FBOs	Faith Based Organizations
FDGs	Focus Group Discussions
GCED	Global Citizenship Education
GEFI	UN Secretary General's Global Education First Initiative
GEM	Global Education Monitoring
HIV	Human Immunodeficiency Virus
IBE	International Bureau of Education
IEBC	Independent Electoral and Boundaries Commission
KICD	Kenya Institute of Curriculum Development
KNATCOM	Kenya National Commission
KNEC	Kenya National Examinations Council

KNHCR	Kenya National Commission for Human Rights
KNICE	Kenya National Integrated Civic Education
LTLT	Learning to Live Together
MCA	Member of County Assembly
MDGs	Millennium Development Goals
MoE	Ministry of Education
MoICT	Ministry of Information Communication Authority
NCIC	National Cohesion and Integration Commission
NGOs	Non-Governmental Organizations
PCIs	Pertinent and Contemporary Issues
PTA	Parents Teachers Association
SDGs	Sustainable Development Goals
SNE	Special Needs Education
TSC	Teachers Service Commission
TTCs	Technical Training Colleges
TVET	Technical and Vocational Education Training
UN	United Nations
UNAI	United Nations Academic Impact
UNDP	United Nations Development Program
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Emergency Fund
USA	United States of America
VBE	Value Based Education
WHO	World Health Organization

Abstract

Global Citizenship Education (GCED) is a form of civic learning that involves learners' active participation in activities that address global issues of a social, political, economic or environmental nature. Based on 2012 Report of the Task Force, government developed the Sessional Paper No. 2 of 2015 on Reforming Education and Training in Kenya which recommends reforming the Education and Training Sector. Curricula reforms in Kenya are guided by Basic Education Curriculum Framework (BECF, 2017) having citizenship as one of the seven core competencies. In view of BECF, mainstreaming of global citizenship education (GCED) across different learning areas is critical considering trends and practices in other nations. The manifestation of a balanced citizen should be clearly visible in the curriculum designs as well as the curriculum support materials to provide learners with the learning experiences to achieve the desired outcomes for global citizenship. Additionally, in the face of implementation of the competency-based curriculum at the Early Years Education, there is yet to be realized sufficient evidence to demonstrate adequate integration of Global Citizenship Education indicators. This study therefore sought to establish the current status of GCED in the Kenyan curriculum, to identify further opportunities for improvement towards a full-scale GCED. Kenya Institute of Curriculum Development partnered with Asia-Pacific Center of Education for International understanding (APCEIU) and Uraia Trust to conduct a situational analysis on Global citizenship education. The objectives of the study were to: examine the level of awareness of stakeholders, identify the pedagogical approaches and strategies used, identify resources used, and identify the role played by key actors and gaps in the implementation of GCED in Kenya. This study adopted mixed method approach. Target population comprised of Learners, parents, Opinion leaders, Religious organizations, civil society groups, NGOs, People with disability, members of National Assembly/MCA/Local administrators and Heads of Selected schools and colleges. Out of 32,758 learning institutions, 220 were sampled through multi-stage sampling technique. Questionnaires,

interview schedules and Focus Group Discussions (FDG's) were used to collect data. Quantitative data was analyzed by Statistical Package for Social Sciences (SPSS) version 25.0 while qualitative data was analyzed thematically. The findings indicated that most respondents tend to limit citizenship to national level, among the pedagogical approaches used to mainstream citizenship; the most employed was participation in national festivals. There is inadequate and varied understanding of citizenship. There is less importance attached to meaning of belonging to wider community of humanity. Majority of learners from primary schools, secondary schools and colleges had inadequate learner-centered skills for addressing conflicts. It was also noted that resources for GECD implementation are not sufficient. The study recommends inclusion of GCED into all learning areas in the curriculum. Citizenship education needs to be taught in ways that bring out the link between knowledge and practice as opposed to emphasis on examinations. There should be formal, informal and non-formal strategies for supporting citizenship education.

Chapter 1.
Introduction

1.0 Background

Traditionally, 'citizen' is the status of a person recognized under the custom or law as being a legal member of a sovereign state or belonging to a nation. The idea of citizenship has been defined as the capacity of individuals to defend their rights in front of governmental authority. Modern citizenship has often been looked at as two competing underlying ideas. The liberal-individualist or sometimes liberal conception of citizenship suggests that citizens should have entitlements necessary for human dignity (Oldfield, 1994). It assumes people act for the purpose of enlightened self-interest. According to this viewpoint, citizens are sovereign, morally autonomous beings with duties to pay taxes, obey the law, engage in business transactions, and defend the nation if it comes under attack, but are essentially passive politically, and their primary focus is on economic betterment (Ronald, 1995).

In contrast, the classical or civic humanist conception of citizenship emphasizes man's political nature and sees citizenship as an active process, not a passive state or legal marker. It is relatively more concerned that the government will interfere with popular places to practice citizenship in the public sphere. Citizenship means being active in government affairs. According to one view, most people today live as citizens according to the liberal-individualist conception (Oldfield, 1994).

'Active citizenship' is the philosophy that citizens should work towards the betterment of their community through economic participation, public, volunteer work, and other such efforts to improve life for all citizens. In this vein, citizenship education is taught in schools, as an academic subject in some countries. By the time children reach secondary education there is an emphasis on such unconventional subjects to be included in the academic curriculum. The idea behind citizenship

education is to instill in young pupils that their actions affect collective citizenship and thus in turn them.

According to Tawil (2013), the traditional notion of national citizenship is changing under the influence of global processes that include the internationalization of trade and finance, increased migration, cross-border mobility, greater access to information and knowledge dissemination through new digital media. People across countries are in a sense more united through economic interdependence, migration, tourism and the transcendence of group interests.

Global citizenship is conceptualized around the rights and civic responsibilities that come with being a member of the world, with whole-world philosophy and sensibilities, rather than as a citizen of a particular nation or place. The notion is that one's identity transcends geography or political borders and that responsibilities or rights are derived from membership in a broader class: "humanity". This does not mean that such a person denounces or waives their nationality or other, more local identities, but such identities are given "second place" to their membership in a global community. Extended, the idea leads to questions about the state of global society in the age of globalization (Shaw, 2000).

Within the educational system, the concept of global citizenship education (GCED) is beginning to supersede or overarch movements such as multicultural education, peace education, human rights education, Education for Sustainable Development and international education. Whereas it embraces the movements, GCED will empower learners to promote sustainable peace, tolerance, and inclusivity. Additionally, GCED rapidly incorporates references to the aforementioned movements. The concept of global citizenship has been linked with awards offered for helping humanity (Luce, 2010). Teachers are being given the responsibility of being social change agents. Audrey Osler, director of the Centre for Citizenship and Human Rights Education, the University of Leeds, affirms that "Education for living together in an interdependent world is not an optional extra, but an essential foundation" (Osler and Starkey, 2010).

UNESCO (2017) defines Global Citizenship Education (GCED) as civic learning that engages the learner into interactive activities and projects that address global issues of social, political, economic, technological and environmental nature. The global citizenship education (GCED) is a response to

global issues by empowering learners regardless of their age with knowledge, skills, attitudes, and values to understand global issues beyond the local and regional level.

The 21st century has presented us with new opportunities and challenges that require a different approach to education in a fast-changing world. It is necessary for children and young people to acquire the knowledge, skills, values, and attitudes to adapt and thrive in the world. Therefore, education should prepare all learners for living and working in a global society (UNESCO, 2015).

The run-up to the 2015 deadline for the Education for All (EFA) and Millennium Development Goals (MDGs) finds the international community strongly advocating for GCED as an approach to education that could resolve growing global challenges in the 21st century (UNESCO, 2014). GCED has increasingly received prominence that is reflected in the initiatives led by major international policy actors, through the launch of the Global Education First Initiative (GEFI) in 2012 by the UN Secretary-General, the Global EFA Meeting in 2014, and UNESCO's proclamation of 2016 as the international year of global understanding.

In Africa GCED is taking shape gradually by embracing deliberate efforts towards future-oriented actions. Modern African states continue to grapple with the various residues of the colonial legacy. One attendant fact that cannot be ignored is how the continent was separated into smaller states, whose borders were drawn indiscriminately and according to the interests and geopolitical, historical, and economic factors by the colonial masters. African leaders are realizing the urgency of creating and strengthening nations and embracing the diversity that was originally prevalent.

In recognizing UN led agreements, the continent of Africa and the different countries are becoming more receptive to ideas, programs, and goals set by the United Nations including the Global Citizenship Education (GCED). However, different perspectives exist, and the challenge is implementation. Educational agencies have also expressed their perspectives.

There is evidence that the African Union (AU) has embraced certain realistic aspects of global citizenship without framing it within an education agenda, although education is viewed implicitly as important in the implementation of the targeted goal, for instance, the idea of creating and issuing a continent-wide AU passport to all Africans by 2020, announced at the AU Summit in Kigali (Rwanda) in July 2016.

education is to instill in young pupils that their actions affect collective citizenship and thus in turn them.

According to Tawil (2013), the traditional notion of national citizenship is changing under the influence of global processes that include the internationalization of trade and finance, increased migration, cross-border mobility, greater access to information and knowledge dissemination through new digital media. People across countries are in a sense more united through economic interdependence, migration, tourism and the transcendence of group interests.

Global citizenship is conceptualized around the rights and civic responsibilities that come with being a member of the world, with whole-world philosophy and sensibilities, rather than as a citizen of a particular nation or place. The notion is that one's identity transcends geography or political borders and that responsibilities or rights are derived from membership in a broader class: "humanity". This does not mean that such a person denounces or waives their nationality or other, more local identities, but such identities are given "second place" to their membership in a global community. Extended, the idea leads to questions about the state of global society in the age of globalization (Shaw, 2000).

Within the educational system, the concept of global citizenship education (GCED) is beginning to supersede or overarch movements such as multicultural education, peace education, human rights education, Education for Sustainable Development and international education. Whereas it embraces the movements, GCED will empower learners to promote sustainable peace, tolerance, and inclusivity. Additionally, GCED rapidly incorporates references to the aforementioned movements. The concept of global citizenship has been linked with awards offered for helping humanity (Luce, 2010). Teachers are being given the responsibility of being social change agents. Audrey Osler, director of the Centre for Citizenship and Human Rights Education, the University of Leeds, affirms that "Education for living together in an interdependent world is not an optional extra, but an essential foundation" (Osler and Starkey, 2010).

UNESCO (2017) defines Global Citizenship Education (GCED) as civic learning that engages the learner into interactive activities and projects that address global issues of social, political, economic, technological and environmental nature. The global citizenship education (GCED) is a response to global issues by empowering learners regardless of their age with knowledge, skills, attitudes, and values to understand global issues beyond the local and regional level.

The 21st century has presented us with new opportunities and challenges that require a different approach to education in a fast-changing world. It is necessary for children and young people to acquire the knowledge, skills, values, and attitudes to adapt and thrive in the world. Therefore, education should prepare all learners for living and working in a global society (UNESCO, 2015).

The run-up to the 2015 deadline for the Education for All (EFA) and Millennium Development Goals (MDGs) finds the international community strongly advocating for GCED as an approach to education that could resolve growing global challenges in the 21st century (UNESCO, 2014). GCED has increasingly received prominence that is reflected in the initiatives led by major international policy actors, through the launch of the Global Education First Initiative (GEFI) in 2012 by the UN Secretary-General, the Global EFA Meeting in 2014, and UNESCO's proclamation of 2016 as the international year of global understanding.

In Africa GCED is taking shape gradually by embracing deliberate efforts towards future-oriented actions. Modern African states continue to grapple with the various residues of the colonial legacy. One attendant fact that cannot be ignored is how the continent was separated into smaller states, whose borders were drawn indiscriminately and according to the interests and geopolitical, historical, and economic factors by the colonial masters. African leaders are realizing the urgency of creating and strengthening nations and embracing the diversity that was originally prevalent.

In recognizing UN led agreements, the continent of Africa and the different countries are becoming more receptive to ideas, programs, and goals set by the United Nations including the Global Citizenship Education (GCED). However, different perspectives exist, and the challenge is implementation. Educational agencies have also expressed their perspectives.

There is evidence that the African Union (AU) has embraced certain realistic aspects of global citizenship without framing it within an education agenda, although education is viewed implicitly as important in the implementation of the targeted goal, for instance, the idea of creating and issuing a continent-wide AU passport to all Africans by 2020, announced at the AU Summit in Kigali (Rwanda) in July 2016.

According the of Association for the Development of Education in Africa (ADEA, 2017) on "Global Citizenship Education in Africa" reveals an African perspective which is the sub-theme 4 of its 2017 Triennale "Educa-Global Commons Review on Education and Training in Africa. It espouses a link between Global Citizenship Education and peace education as a deliberate mechanism for promoting value-based education on peace and conflict prevention among young and future adults by designing the relevant curricula, creating partnerships and using "system-based interventions" towards "transformative pedagogy".

Kenya is equally striving to meet the requirements of GCED as a concept that needs to be addressed under SDGs. The Government of Kenya generally acknowledges the role of citizenship education in enhancing socio-economic development. The Constitution of Kenya, 2010 Chapter Four on the Bill of Rights provides for recognition and protection of human rights and fundamental freedoms to preserve the dignity of individuals and communities and the promotion of social justice and the realization of the potential of all human beings. Article 10 of the Constitution spells out the National Values and Principles of Governance in Kenya. The Kenya Vision 2030, which is the blueprint for social, economic and political development underscores the need to diffuse a culture of peace and respect for the sanctity of human life through social institutions, in particular through education and training.

Sessional Paper No 2 of 2015 in Kenya is alive to the important contribution of education to the development of a peaceful and socially cohesive nation. The philosophy (2.2), mandate (2.6) and guiding principles (2.7a) refer to learner awareness of national values and aspirations as well as instilling, affirming and enhancing values such as patriotism, national unity, mutual social responsibility, honesty, humility, mutual respect, high moral standards and the ethical and moral foundation of the Kenyan society. Issues of national cohesion, national values, people participation, inclusivity, equity, and equality are also constantly mentioned in several sections of the framework. The first National Goal of Education is "To Foster nationalism, patriotism and promote national unity" while Goal 7 provides for "promotion of international consciousness and fostering of positive attitudes towards other Nations"

The Competency-Based Curriculum takes into account that Kenya is a growing economy in the East African region and Africa and also a member of international treaties and agreements such as SDGs 2030, AU's Vision 2063, CESS, 2030 and her Vision, 2030. The on-going curricula reform presents

opportunities on how GCED can be taught and mainstreamed in the teaching and learning process. Therefore, citizenship is one of the seven core competencies in Competency-Based Curriculum (CBC) entrenched in all learning areas. Value-Based Education (VBE) and Community Service Learning (CSL) are also critical components of CBC which can be fully realized through GCED. The use of strands and sub-strands in all learning areas presents avenues of mainstreaming GCED through the proposed education structure right from Early Years Education (EYE) all the way to Tertiary. The government has put in place initiatives focusing on meeting requirements of SDGs (2030) through the launch of Education for Sustainable Development (ESD) being one of them. Therefore, GCED is among the different initiatives.

Kenya is one of the countries supported by APCEIU to develop curricula guides and integrate them at various levels concepts and learning materials aligned to GCED. Other countries are Lebanon, Sri Lanka, and the Philippines. To effectively execute its mandate, an in-depth situational analysis on the educational system and settings, socio-cultural context and key stakeholders was essential. This situational analysis study was part of APCEIU's efforts to support the integration of GCED within the national curriculum.

The situational analysis study critically examined; the level of awareness of stakeholders, the existing pedagogical approaches used by teachers to mainstream global citizenship education, resources used, gaps in the implementation of (GCED) and the role played by key actors in the implementation of GCED.

It is therefore essential to provide bespoke, differentiated, innovative learning experiences that ensure each and every child can take their place in the global society, with confidence and pride as 21st century Kenyans. This new curriculum must ensure that, during its implementation, all learning can be made contextually relevant for every learner's holistic growth and development so that they can all become independent, confident, co-operative, and inspired learners who love learning and are keen, focused and able to apply their learning in order to make constructive contributions as productive responsible citizens who co-operate with peers around the world in their learning, through enhanced digital literacy and mastery.

1.1 Rationale for the GCED Situational Analysis in Kenya

The rationale for the situational analysis study of GCED in Kenya hinged on the need to:

i) Support the government to meet target 4.7 of SDG No.4 of which GCED is a component;

ii)) Promote successful achievement of the national goal of education No.7 which is to "promote international consciousness and foster a positive attitude towards other nations;

i)) Promote the aspirations of CBC which includes core competencies, pertinent and contemporary issues (PCIs) and community service learning (CSL);

ii)) Open the eyes and minds of teachers, learners, parents, and communities to the realities of the world and awaken them to bring about a world of greater justice, equity and human rights for all;

iii)) To support Ministry of Education programs in place to prevent and manage emerging forms of violence in schools, strengthen linkages and coordination with other programmes such as inclusive Governance, child protection, Child Friendly Schools (CFS), Disaster Risk Response (DRR), learning to Live Together (LTLT), Amani (Kiswahili for Peace) Clubs among others, to establish the status of GCED and the gaps in existing strategies of implementation, pedagogical approaches and resources.

1.2 Statement of the Problem

The vision of the basic education curriculum reforms is to enable every Kenyan to become an engaged, empowered and ethical citizen. This will be achieved by providing every Kenyan learner with world-class standards in the skills and knowledge that they deserve, and which they need in order to thrive in the 21st century. This shall be accomplished through the provision of excellent teaching, school environments and resources and a sustainable visionary curriculum that provides every learner with seamless, competency-based high-quality learning (BECF 2017). However, in the face of the implementation of the competency-based curriculum at the Early Years Education, there is yet to be realized sufficient evidence to demonstrate adequate integration of Global Citizenship Education indicators in the curriculum (GECD 2019).

Since independence up to the early 90s, the Republic of Kenya had experienced relative peace despite occasional inter-community conflicts and elements of election-related violence witnessed in

some parts of the country. However, in 2007/2008 the country witnessed widespread post-election violence after disputed presidential election results. The violence which mainly was ethnic resulted in the loss of over 1,000 lives, over 350,000 persons were internally displaced (IDPs) and immense destruction of both public and private properties including offices, vehicles, health centers, and schools.

The Fourth Agenda in the National Dialogue and Reconciliation Agreement signed in 2008 to provide a peaceful solution to the political impasse and violence provides for long term measures and solutions aimed at attaining sustainable peace in Kenya. However, the political class, who must assemble their goodwill and commitment to implement the reconciliation agenda, is yet to realize it. Despite the efforts and interventions put by the Government in implementing value-based education in the competence-based curriculum there still challenges in achieving national cohesion. The country continues to face challenges related to citizenship in various regions of the country which continues to experience inter-community violence. The country also faces the threat of new forms of violence especially the emergence of criminal gangs, radicalization, and violent extremism.
It is on this background that this study sought to establish the current status of GCED in the Kenyan curriculum, to identify and further provide opportunities for improvement towards a full-scale GCED education in Kenya.

1.3 Overall and Specific Objectives

1.3.1 Overall Objective
The overall objective of this study was to establish the extent to which GCED was being implemented in the curriculum in Kenya.

1.3.2 Specific Objectives
The situational analysis was guided by the following specific objectives:

i)) Examine the level of awareness of stakeholders on global citizenship education;

ii)) Identify the existing pedagogical approaches and other strategies used to mainstream global citizenship education in the school curriculum;

iii)) Identify resources used in the implementation of global citizenship education (GCED) in Kenya;

iv) Establish the gaps in the implementation of global citizenship education (GCED) in schools in Kenya; and

v) Identify the role played by key actors in the implementation of GCED.

1.4 Significance of the Study

1.4.1 Academic Justification

The analysis of the Global Citizenship Education (GCED) as an academic focus in curriculum development and reforms undertaking in Kenya, regionally and globally is expected to provide insight into the successes and challenges likely to be encountered in the path towards growth and development of global citizenship concept. It is noteworthy that, GCED is relatively a new concept and construct in the lens of various players and actors in Kenya's 8-4-4 and CBC curricula engagements. These players persist to engage in stimulating academic discourse, and exchange of ideas involving capacities and disciplines, ranging from teachers at the crucial and delicate level of ECDE to primary school teachers, secondary school teacher, curriculum developer at KICD, Teacher educator (PTTC and DTTC), university lecturer in education, Dean of School of Education and University Vice-Chancellor.

The foregoing players are presented with an opportunity to baby-sit the GCED concept in the minds of the teacher educator and the curriculum developer to instill fresh values, attitudes, and practices for practitioners who wish to re-direct the mindset of the child.

1.4.2 Policy Justification

This study sought to provoke key education policymakers in Kenya the East African region to define the GCED agenda that will pursue policies and strategies to stimulate increased development of learners and teachers' competencies as global citizens in the region. The key among this is to pursue a working methodology for resolving challenges and gaps that respect the legal, cultural and social norms to create cohesion and trust among the people of Kenya. Priority will be given to a consensus-based, non-conflictual approach to solving problems hindering the achievement of citizenship education.

The policymakers will be sensitized, through the deliberate dissemination of the findings, to recognize that global citizenship education, which requires deliberate policies and strategies as well as the substantive transformation of learning institutions and mandates. Therefore, the role of global citizenship education in harnessing collaboration of cooperative strategies among players in the education sector cannot be overemphasized. The findings of this study demonstrate the gigantic role that only global citizenship can play in national cohesion.

1.5 Scope of the Study

This study covered a specified population of learning institutions within Kenya. The study was conducted in the calendar year of 2019, commencing in the month of July and culminating in the month of October. The target population included learners, parents, Opinion leaders, Religious organizations, civil society groups, NGOs, People with disabilities (male/female), members of the National Assembly/MCA/Local administrators and Head teachers/Principals of selected schools/colleges. The units of observation were learning institutions, NGOs, Religious organizations, Civil Society, National/County Assembly. The study had eleven (11) teams; each team had two data collectors and each team covered two counties, totaling to twenty two (22) out of 47 counties in Kenya. The selection of counties was based on a number of factors regional balance, socio-cultural diversity, political diversity, economic activities, religious context and proximity to neighboring countries.

The main variables investigated in the study were: Awareness of stakeholders on global citizenship education; Pedagogical approaches and other strategies used to mainstream global citizenship education in the school curriculum; Resources used in the implementation of global citizenship education (GCED) in Kenya; Gaps in implementation of global citizenship education (GCED) in schools in Kenya; and the role played by key actors in the implementation of GCED.

1.6 Limitations and Delimitations of the Study

This study was carried out in consideration of limitations and delimitations that would have direct or indirect influence on the study. These considerations ensured successful planning and data collection.

1.6.1 Limitations of the Study
This study had the following limitations:

1. Some respondents from colleges were not accessed because they had closed
2. Some primary and secondary schools were undertaking terminal examinations hence it too long to cover anticipated schools
3. Due to financial constrains 23 counties were not covered in the study

1.6.2 Delimitations of the Study
This study had the following delimitations:

1. This study was confined to selected learning institutions which were primary public, private and specials and secondary schools ,Teacher training and technical and vocational institutions responsible implementation of Citizenship education in Kenya.
2. The sample size was adhered to
3. The study established the status of citizenship education with recommendations made on improving the status
4. The results of the study will a basis for mainstreaming GCED into various learning areas
5. The teachers and other stakeholders had limited requisite competencies and learning resources to teach effectively to GCED in all levels of Basic.

1.7 Assumptions of the Study

This study was anchored on the following assumptions which were ascertained:
   i. All schools and colleges will teachers with knowledge in Global citizenship education. However, a majority demonstrated academic understanding of Global citizenship education.
   ii. The teachers will requisite competencies and learning resources for teaching and learning citizenship education. Most teachers need capacity building and learning resources
   iii. The respondents will provide pertinent and relevant information on the status of CCED in Kenya. The respondents who include teachers, key informants and learners provided information that will shape the developments and uptake of GCED within the project period and after.

1.8 Definition of Operational Terms

Asia-Pacific Centre of Education for International Understanding —refers to a UNESCO Category 2 centre located in South Korea which promotes and develops education for international understanding and global citizenship education.

Basic Education Curriculum Framework-refers to the legal and policy document detailing the structure, mission, vision and critical concepts of CBC under Basic Level in Kenya.

Economic globalization refers to "the international integration of economies worldwide
Globalization refers to interconnectedness and interdependence worldwide in diverse spheres economically, socially, politically, and culturally.

Global issues- refers to poverty, war, environmental problems, sustainable development, and political instability are considered as pressing challenges confronting people in the global community and demanding a shared response.

Inclusive learning- in dealing with complex and controversial social, political, and global issues
Key Actors -refers to organizations, institutions and individuals in Kenya where Faith Based/religious, on governmental, governmental or civil societies of interest to education sector in Kenya

Level of Awareness- the extent to which the concept of citizenship is applicable beyond academic discourses and Kenyan border.

Learning resources- refers to availability, adequacy and appropriateness of physical facilities, print, non -print and multi –media resources for teaching citizenship education

Other Strategies- refers various ways of advancing and supporting citizenship education outside the classrooms by teachers and other stakeholders

Political globalization- denotes the movement toward a political organization beyond a national state Pedagogical Approaches- decisions made by teachers based on preferences, experience, diverse needs of the learners and context of what is being taught.

Social justice by addressing social issues and increasing participation Seven core competencies- refers to the most important or central skills, capabilities and abilities to be attained by CBC learner in Kenya.

Stakeholders- Refers to all implementers and consumers who include teachers, leaners, parents, communities, national and county government officers who are citizens of Kenya Transformative education -refers to learners with the opportunities and competencies necessary to become active contributors to a more just, inclusive, and equitable world.

Chapter 2.
Literature review

2.0 Introduction

This chapter presents background information and literature reviewed in tandem the objectives of study. The knowledge gaps and summary of the literature review were also discussed.

2.1 Background

The United Nations (UN) General Assembly established 17 Sustainable Development Goals (SDGs) effective from 1st of January 2016. Goal number four which is "high quality inclusive and equitable education" has an important role to play in meeting all the other goals. GCED is central to UNESCO's vision for education in the 21st Century (UNESCO, 2015a; Mubecua & David, 2018) and a key component for the SDGs and the 2030 Education Agenda which Kenya has agreed to.

The goals for meeting Education for All (EFA) had a deadline. A parallel process that aimed at setting the post-2015 development agenda was in place also and this led to key reflections and discussion over the kind of education to be prioritized in 21st century. Accessing education is still a major challenge in many countries but the focus is a lot more in improving the quality and relevance of education with a lot more emphasis on the importance of values, attitudes and skills that promote mutual respect and peaceful co-existence. The international community direly needs an education that will help resolve the emerging and existing global challenges beyond cognitive knowledge and skills while also trying to tap into the opportunities (D'Alessandro & Zulu, 2017).

There is a growing interest in Global Citizenship Education (GCED) that insinuates a shift in the purpose and role of education to that forging more just, peaceful, tolerant and inclusive societies. In 2012, there was the first launch of the United Nations Secretary-General's Global Education First Initiative (GEFI) which has come in handy in raising awareness of the importance of global citizenship to building a better future for all UNESCO in response to the increasing demand from its member states for support in empowering learners to become global citizens and therefore has made GCED one of its key education objectives for the next eight years (2014-2021) (UNESCO, 2018).

The report provided common perspectives and clarified some of the contested aspects of GCED. Furthermore, it provided guidance on how to translate GCED into practice, featuring examples of good practices and existing approaches to GCED in different settings, while highlighting priority elements for the future agenda. The publication is the result of an extensive process of research as well as consultation, dialogue and information exchange with education experts, policy-makers, researchers, practitioners, representatives of youth, the civil society, media and other stakeholders from all over the world. It draws extensively on the foundational work of two key UNESCO events: the Technical Consultation on Global Citizenship Education and the first UNESCO Forum on Global Citizenship Education.

2.2 Level of Awareness of Stakeholders on GCED

GCED is well organized as a key dimension of Education for dealing with the challenges and opportunities posed by globalization. However, the globalization about what globalization means and ultimately what GCED should promote is yet to be reached. There have been efforts to enhance understanding round GCED and the implementation it has on the educational content, pedagogy and practice (Cox, 2017).

Global Citizenship Education (GECD) has had many definitions attached to it by different people depending on their understanding. It has been defined in a standard way as any educational effort that aims to provide individuals with skills, knowledge and experiences and encourage attitudes and values for being agents of long-term positive changes in individuals 'own lives of people in their immediate and larger communities (Center for universal education, 2017). However, study has showed that people have different understanding of what global citizenship is while others are not

informed at all. Some people's definitions are more inclined towards citizenship of their own country (Moul, 2017).

A content analysis of the National Curriculum Policy was carried using a simple word search function to determine the frequency of certain concepts and what they were being associated to. The terms 'citizenship', 'diversity' and 'human rights' had no references. Some concepts that emphasized on human capital development orientation in schooling in Kenya including from a global perspective had a mention. The concept of 'global' was mentioned 13 times, typically with reference to education reform as a response to globalization. The kind of phrases associated with the concept of global was 'globalized world', 'global realities of work and life in the 21st century, 'globally competitive education' and 'globalized economy'. 'International' was present in the policy document on 12 occasions, in relation to international obligations (such as EFA goals and SDGs), the international mobility of workers and international cooperation and best practices. Two references of peace were found which seemed to link peaceful co-existence with economic development. Equity in education and closing the income gaps between they that have and they that have not, were seen as ways to promote peace. The concept of equality came up as an important to address through addressing youth employment. The word search tells about human capital development priorities of the Kenyan education system though the analysis of other policies brought out other national goals (Felisa, 2019). A study using a survey that was done for BBC World Service showed that despite the country's rhetoric driving political campaigns in the US and around the world, nationalistic feelings seemed to be on the decline globally. It showed that people had a higher chance of identifying themselves as "global citizens" especially in countries with emerging economies. Between 2015 and 2016, Globe Scan which conducted the poll for BBC, surveyed over 20,000 people from 18 countries. An average of 51% of the population see themselves more as global citizens than just citizens of the country they live in. For the first time since 2001, the highest number of people leaning towards this side was recorded. However, when the survey questions were asked in indirect ways, the results leaned more towards national identification. When the options provided were national citizenship, being a world citizen, local community, religious tradition and race or culture, an average of 52% ranked national citizenship as their most important criteria for self-identity. Countries with emerging economies seemed to identify themselves as global citizens. These are such as Nigeria, China, Peru and India. An opposite trend was however reported in wealthier countries. Since the financial crisis in 2009, there was a rise in identification with global citizenship in countries like Brazil, China, India, Indonesia, Kenya, Nigeria and Russia (Ho, 2009).

A study also revealed that with increased interconnectedness in the world, exposure to global culture affords individuals opportunities to develop global identities. The study was employed to examine the antecedents and outcomes of identifying with super-ordinate identity which is global citizenship. Previous research and theory suggest that global citizenship awareness and being embedded in settings that value global citizenship lead to greater identification with global citizens. Further research suggests that when global citizen identity is salient, greater identifications is related to adherence to group's pro-social values and behaviors. Research revealed that global awareness and one's normative environment predicted identification with global citizens and global citizenship predicted pro-social values of intergroup empathy, valuing diversity, social justice, environmental sustainability, intergroup helping and felt responsibility to act for the betterment of the world (Crane, Kawashima & Kawasaki, 2016).

Globalization significantly influences the notion of citizenship by challenging the key principle of citizenship as idiosyncratically nation or nation-state related concept. In programmatic educational texts and curricula therefore, the discourse of global citizenship is getting more attention. The US educators are still less enthusiastic about introducing the concept of citizenship into the classrooms. A study carried out to investigate how Indiana teachers conceptualize global citizenship and what their opinions is impeding perspectives across the globe on citizenship education in schools. The support of the study is inclined towards other studies' findings that teachers tend to rationalize the unfamiliar concept of global Citizenship through more familiar concepts and discourses and that the educators need more rigorous assistance to teach emerging types of citizenship. It is also true according to the same study that despite the fact that participants rarely use the term global citizenship in their instruction, they provide rationales that correspond to the notion of global citizenship although not fully (Rapoport, 2010).

In the past decade, citizenship has come to the fore, internationally. It may be particularly beneficial within the context of societies with political conflict legacy, the likes of Northern Ireland where it is being implemented as part of statutory curriculum. Interviews were carried out in both societies involving non-governmental organizations, political parties, trade unions as well as the police to explore the understanding of citizenship education among stakeholders in both public and private sectors in Northern Ireland and the Republic of Ireland with the aim to compare these curricular conceptualizations of citizenship in both contexts. The study indicated that the level of awareness about citizenship education varied substantially and understandings mainly reflected current theory and curriculum practice in citizenship. Commonalities emerged as in both societies similar key concepts were identified while differences transpired over issues relating to national identity and political conflict which may raise questions for history and citizenship education in both societies (Goren & Yemini, 2017).

Goren and Yemini further found that many interviews that were conducted in Northern Ireland indicated that the respondents were informed to some extent about citizenship education but a number of them were still not aware of the current status in the curriculum. Generally, citizenship education was viewed mostly in broad terms as process-oriented learning, i.e. learning about how society operates and how to engage with society. Citizenship education was viewed as directed at young people's participation in all aspects of the society, including party politics, volunteering, business and social life. Teaching was considered an important issue for the implementation of citizenship education implementation in schools.

According to Gaudelli (2016), one may hear few teachers say that they are not entirely sure what global citizenship education means and this is not uncommon. Some might just be able to describe some of its elements but may not be able to give a coherent definition. It would be hard to give a clear definition of global citizenship education as one could perhaps for subjects like history, biology and many other subjects.

2.3 Pedagogical Approaches Used by Teachers to Mainstream GCED in School Curriculum

The IBE-UNESCO (2017) of the Kenya competency based curriculum reform effort based in part one of the 2009 curriculum evaluations that was carried out by Kenya Institute of Curriculum Development was studied in the document analysis. There were detailed aspects of the curriculum plan that could be linked to GCED. From the analysis, it was clear that the National Curriculum Policy recognizes that pedagogies will need to be applied that will promote national curriculum goals. Enhanced pedagogical approaches should support creativity, critical thinking, inclusivity and sustainable development (MoE, 2018) ad should also promote inclusive education and ensure equity in education

and training to address the needs of learners with disabilities and vulnerable groups. The UNESCO GEM report on ESD recognizes the crucial role that methodologies of instruction plan in promoting GCED core competencies.

Some of the pedagogical approaches in a particular research were found to be the adoption of relevant topics targeting global citizenship in the school curriculum. It addresses environmental issues by introducing emerging trends in different subjects such as debates and discussions. However, study discovered that while global citizenship education is argued as a responsibility of educators in the areas of social sciences, GCED is a responsibility of all teachers irrespective of their area of expertise. Emphasis that was placed on teaching and learning rather than being quick to the ill-formed approaches to GCED helps teachers to think more critically on the outcomes in terms of the knowledge of the students (Harshman, Augustine & Merryfield, 2015).

The seven 21st century skills are critical thinking, communication, creativity, collaboration, cross cultural understanding, computing technology and career learning (Chalkiadaki, 2018; Kagema, 2018; Kaume-Mwinzi, 2018). The newly introduced CBC is based on creativity, critical thinking and communication. Therefore its nationwide gradual implementation it will bring learners in line with 21st skills. On other concerns, peace and leadership - leadership should be informed by values of a culture of peace. This therefore compels leadership education to teach mindsets, competencies and values that are aligned with the culture of peace (Schell hammer, 2016).

Girls' empowerment – as Malala (The Nobel Prize winner) said "we cannot succeed when half of us are held back." Therefore this shows that education for both boys and girls is equally important for achieving GCED (Sperling, 2016). In Kenya different measures have been put in place. Affirmative action applied in the education system motivate the girls and give them confidence to pursue their education as there are laws that protect them from healthy competition from the male and also compensate on some the cultural disadvantages they experience.

The Government of Kenya departments and agencies have carried out citizenship, civic and human rights –civic education in platforms such as the prelaunch of Kenya National Civic Education (KNICE) in 2016 by the department of Justice and the office of the attorney general and Non-governmental entities such as Uraia Trust Foundation, the UNDP. This helps enhance the understanding on the rights of citizenship as well as participate in civic duties and responsibilities. It also helps learners

from early age to involve them actively in making decisions that affect the entire nation (Moul, 2017). To achieve this therefore, subjects such as social studies, history and civic and political science have to be continuously taught in schools so as to influence the minds of learners from early years.

An observation was made by Nyaga (2016) that there has been environmental awareness more than ever in the recent past. A more critical approach that one can make his own customized approach to conserving the environment and also promote a sense of environmental stewardship has been adopted while the classical rigid approach of environmental information has been dropped. Some organizations are practicing corporate social responsibility based on the environment in ways such as planting trees, running to create environmental awareness participation in debates and discussions that involve climate changes and global warming.

The GCED approach is not only thematic but it also calls for a learner centered teaching and learning process. Learning goals are such as skills, values and behaviors like critical thinking and analysis. A motivation to care for the common good and taking action to address issues at the local, national or global levels requires methodologies and activities. Such goals are included in the Kenya's ESD (Education for Sustainable Development) policy already. For GCED to deliver the "transformation" process, it will need to support some related agendas for curriculum reform in Kenya especially the learner-centered approach. This depends on other reforms and support for teachers (Felisa, 2019).
The status of Social Cohesion in Kenya (2013) is a document that is connected with GCED analysis as reaffirms the interrelated and joint, national goals of peace and economic development. Peace is very important to avoid disrupting the Kenyan society for purposes of national development. Education is therefore seen as a strategy that promotes "social values, peace, trust and positive management of ethnic diversities in the country" (pg 22).

Felisa (2019) argues that integration of GCED within a national curriculum cannot be comprised of only one subject matter. Kenya's educational system will require a combination of strategies, including a traverse integration of key GCED themes and learning outcomes across all subjects, a focused integration of GCED content and aims in certain subjects and co-curriculum and even whole school efforts that reinforce GCED learning aims. Certain GCED concepts, attitudes and behaviors would ideally be integrated transversely across many subject areas. Moreover, school-wide and co-curricular practices might also offer key supports to meeting GCED learning objectives. Such approaches can provide a vital support for effective GCED. Efforts in related approaches such as citizenship education, peace education

and human rights education have shown that combined strategies help in ensuring that an approach is not treated in a superficial manner but that it's treated in a meaningful and sustainable way through a student's school experience. A systematic and cohesive approach will be helpful in ensuring that the education and learner engagement with GCED is meaningful, sustained and consistent.

Most teachers have adopted the new teaching methodologies such as dramatization, relevant field trips, storytelling, discussion groups, research and case studies, demonstration among others. This means that they are turning from transmissive pedagogy to transformative (UNESCO Asia-Pacific Regional Bureau for Education Bangkok, Thailand, June 2017; Cude & Kisirkoi, 2018).). They are also attending trainings and seminars especially the new competence based curriculum workshops. This makes them to be updated and at par with the dynamic nature of GCED and also renew their teaching skills each time they attend (Yonemura, 2018).

2.4 Resources Used in Implementation of GCED

A pilot study was done to test global citizenship education teaching kit. This study involved examining a group of typical teachers' perceptions, beliefs and attitudes about becoming global citizen educators. The question posed in the study was, "can providing teachers with global citizenship education resources and supporting them in the implementation of these resources improve their capacity to effective global educators?" the inference from the study was that there is a mainstream appeal amongst social studies teachers in global citizenship education. However, a number of limitations and barriers were identified that prevent even those committed to global citizenship education from implementing the same in their classrooms. The argument therefore is that it is critically important to provide teachers with sustainable supports such as curriculum aligned teaching materials and professional development opportunities to become global citizenship educators (Larsen & Faden, 2008).

Key curriculum policies and strategies effect in the user's country need to be analyzed. The curriculum analysis focuses on the finer levels of details and reviews the individual subjects- from identifying the objectives of learning to weighing different approaches of delivery- sets the stage for subsequent planning: building, strengthening and expanding existing practices for GCED. This review may suggest changes in programming in subjects and school-wide efforts. For global purposes of

GCED, the review can lead curriculum developers –working with other stakeholders-to look towards mobilizing local and individual identities, cultures and experiences that can be incorporated (Felisa, 2019).

Developing the text book and other resources can assist educators see the desired outcomes across the domains for advancing the implementation of GCED with its complex nature. Adequate and equitably distributed textbooks and learning materials are key factors in improving equity and inclusion in the learning environment and relevance in learning process (UNESCO, 2018). They are a key part of the principle strategies for achieving SDG 4.a (UNESCO, 2016a). Many of the countries still lack resources all over the world. Although resources have power to shape the education system- with some containing negative stereotypes and bias, the topic of resources remain controversial in some areas. Teaching and learning resources that are well designed should put into consideration both curriculum goals and the capacity of learners. GCED resources should support age-appropriate learning that helps learners be informed and critically literate, respectful of diversity and ethically responsible and engaged. The materials should reflect the desired and appropriate level of difficulty, conceptually and linguistically, should sufficient and available and in all the required languages of instruction.

GCED textbook resources should reflect values of diversity understanding so that they encourage intercultural dialogue as well as challenge stereotypes. Some of the print-based resources include academic textbooks among others and they are generally information intensive and can be referenced. Non-print resources include resources that are available online, audio and visual resources as well as web-based and experiential learning. Such resources can be incorporated into the class room to make the learning experience diversified. Various materials are therefore produced by commercial, governmental and non-governmental organizations depending on the focus, the types of resources, the covered topics, the methods used and the audience intended. Different teaching and learning materials need different supporting resources in the classroom. However, teacher training, professional development practices, policy guidelines and the individual educator's preference may influence the resources available in the classroom and how they are used (UNESCO, 2016a).

2.5 Gaps in the Implementation of GCED

It was clear in the document analysis that the Kenyan educational system is linked closely to wider country goals that are related to the importance of national unity and social cohesion and linking human development with national economic development. There was a proposal that the human development and Kenya's national development be more strongly linked with civic engagement. Research on education in Africa distinguished between two gaps. One based on belonging and their ethnics group and the other has to do with duties and rights in relation to national citizenship. Another feature of citizenship education in Africa involves value of 'Ubuntu', where there is 'no division between sociality and individuality'. The proposal was that the Kenyan Curriculum can promote identity and engagement at multiple levels-local, national, pan-African and global- and in cultural, political as well as economic activities (Felisa, 2019).

With the awareness in major stakeholders of GCED we are still lagging in implementation due to some structural and cultural rigidity. Being a developing country we are still struggling with poverty and financial restrains. Some of the government agendas do not prioritize GCED. The population is not open to diversity culture given the ethnical alignments in Kenya (KNATCOM, 2019).

GCED both supersedes and integrates previous approaches supported by UNESCO to promote 'education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms'. In this respect, aspects of GCED may be familiar to member states. Yet, the promotion of GCED as an integrating umbrella encourages countries to re-visit curriculum and to strengthen treatment of GCED concepts. Kenya has an additional incentive to further its current treatment of GCED, not only through its engagement in UN processes but also part of its human development aims, linked with Kenya Vision 2030 and the country's social cohesion agenda (Peyton, 2019).

Most of GCED research and academic work is conducted predominantly in the west hence there is imbalances in knowledge production leaving non-west context unconsidered (Cho 2016). There is a high disconnect between GCED and cultural context and traditions of students. This limits full acceptance of the program by the learners and also makes it quit difficult for teachers to teach it. Public engagement in Kenya in global issues is limited since Kenya is a third world country with little or no influence on developed countries such as USA, China and Russia. We are mainly consumers of what culture is provided for by the developed countries compared to being an equal contributor in the creation of global education and culture.

Teachers and the curriculum are controlled by the borderlines and the government of the country hence adopting GCED must always be subjected to national interests and policies which might a times contradict. As much as teachers would like to teach GCED, the program can't be graded or tested in a tangible way like in exams or CATs since it is basically based on attitudes and behaviors. The current learning culture is exam oriented and absence of a way to certainly assess the success leads to lack of prioritization from teachers, learners and also parents (Wintersteiner, 2018).

Mulongo and Amod (2019) found that there was a recommendation of changes in language and content along the lines of those recommended in the previous section for the Kenyan educational goals. Content reforms would involve inclusion of more global issues and link to the international and promoting of common humanity and taking action. Addition of global level does not compete with the aim to foster these values and attitudes within Kenyan society but it adds to the affirmation of the importance of these life skills. A suggestion was also that in addition to touching on the Pan-African and global dimension of these values and attitudes that those of solidarity and common humanity be added where appropriate.

Many of the GCED these are eligible to be infused with other subjects and not only in social sciences. The perspectives of local, national and global for example also apply to the natural sciences particularly if one considers science and technology in light of current issues. There are other opportunities such as language learning particularly foreign language learning to be introduced to GCED principles related to diversity as well as shared values. It's true that literature can introduce learners to different ideas and experiences than they would not otherwise encounter (Mulongo, & Amod, 2019).

Religious education is a key carrier for values education. Religious education can have a values and "global humanity" perspective and link with other world religions. For Religious Education to effectively promote the GCED approach, it would then need to move away from any 'values transmission' approach involving the 'cramming of facts and passing of examinations'. Research on curriculum innovations in Kenya have shown that Christian and Islamic religious education has tended to focus on facts rather than students' engagement with ethical issues (Bunyi, 2013).

Study done by Mutisya (2019) showed that new teachers hardly begin their careers with deep knowledge and enough skills necessary to respond to the wide diversity of the learners in classrooms. Most teacher-candidates when receiving training in teacher preparation programs are not equipped adequately with the theoretical understanding and professional skills to effectively engage and enable students to become global citizens who are responsible for creating a more peaceful, environmentally secure and just world. The lack of understanding on how to develop teacher candidate's professional competency in educating for global citizenship was identified as a key challenge across teacher education programs in Canada and around the world.

Research done further revealed that although teachers recognize that global citizenship as a major theme is important and that it ought to be incorporated in the school curriculum and that the interest among them in integrating global citizenship into their practice is high; most of them lack the pedagogical approaches and the confidence to educate for global citizenship. Teachers therefore need to develop their global competencies in order to teach for 21st century global citizenship. Literature emphasizes that a globally competent teacher should have knowledge of the interdependency of world events and issues, have pedagogical skills to help students analyze and appreciate multiple perspectives and multi-cultural traditions, have intercultural competency and greater adaptability to the range of social and cultural norms that are faced in the classrooms and have commitment to assist students in becoming responsible global citizens (Kisirkoi & Kamanga, 2018).

A study was carried out and the question at hand was, if the definitions of global citizenship are varied and contestable, how then do teachers conceptualize and make meaning of global citizenship in the classroom?" Some social studies teachers were surveyed on their definitions of global citizenship with a focus on active participation. Most of their responses were inclined towards a belief in active citizenship, civic global responsibility, community service and making change in the world; however, the focus of their student in global citizenship was limited often to treating the symptoms of global inequalities and thus ignoring the interdependencies. Consequently, the research suggested that more critical approach to global citizenship needs to be articulated in curriculum documents and promoted in schools (Leduc, 2013).

In Kenya, full actualization in regards to GCED is still to happen although there are measures already in place for implementation. There are many challenges existing from policies and existing challenges especially gender related and ethnic crisis. Implementation is also a challenge due in inadequate funds experienced in the Ministry of Education hence there is basically little capacity to keep up with the ambitions of GECD (UNESCO, 2018).

Research has revealed that educators in Kenya lack resources and training and that they persist in teacher-centered instructional approaches. This works against the development of the skills of the learners, their knowledge and attitudes (Bunyi, 2013; Nganga & Kambutu, 2017). Teacher training will be key over time. Educators will need motivation through the approach and topics and their perspective understood by curriculum reformers. For instance, in inter-culturalism, a study in Kenya showed that Kenyan teachers have interest to promote unity in that they support multicultural education and many teachers use culturally sensitive pedagogy. However, most of them focus on safe topics such as dress and food habits which may not be sufficient to promote deeper engagement with diversity and common humanity in the Kenyan and global contexts.

There is an insufficiency of trainers and teachers and the relevant capacity. In Kenya there is an extreme shortage of teachers with some schools having two or three teachers. There is a huge gap between the demand and supply of teachers with many teachers graduating from colleges and universities but TSC is keeping teacher recruitment to the minimal considering teachers wage bill consume 84% of Ministry of Education budget. There is also a challenge in placement some natives fear the likelihood of non- native teachers being placed in their schools (Mandillah 2019). Given the extensive workload that comes with GCED schools don't have the capacity to handle it. Those teachers that are available are yet to be trained on GCED and made aware of how to teach students to be and perform like global citizens.

2.6 Roles Played by Key Actors in the Implementation of GCED

There is a direct link between GCED and National goals for Kenya. The Constitution of Kenya (2010) in Article 10 gives priority to sustainable development as a national goal. The constitution recognizes human rights and fundamental freedoms, human dignity, inclusiveness and non-discrimination as fundamental national values and principles of governance. These are expected to create a positive influence on work ethics and the productivity of Kenyans. Economic development is prioritized as this inculcation of values and principles are expected to lead higher levels of investment, wealth and

employment creation, besides promoting better understanding among Kenyans. The characterization of sustainable development recurs consistently in national policies in Kenya, including some education policies.

Global citizenship education is one of the fastest growing educational reform movements today and lies at the crosshairs of these hopes and anxieties. Although it's at its initial stages, it has support from all corners that is teacher unions, governments, corporations, foundations, global institutions and therefore its growth curve continues. Schools around the globe are setting their focus on curricular and extra-curricular attention on expanding the consciousness and the competencies of students to prepare them for opportunities and problems of globalization. The idea of global citizenship captures the longings of many teachers and educators not to mention scholars, politicians and business people. This makes a better world in the midst of globalization's varied process of change (Dill, 2013).

According to Dill (2013), in the same manner as the educators in early periods of massive transitions tried to adjust schooling to make education relevant, teachers in the 21st century are making efforts to make the students "global citizens" who are equipped with competencies and consciousness needed to prosper in the empathic civilization hoped for. These longings are at the heart of educational aspirations to form the young and prepare them for life in the world.

The IBE-UNESCO indicator framework looks keenly on concepts linked with civics and citizenship education which might as well be found in Social Science subjects such as Civics, History and other subjects like life skills. The application of this framework provides relatively greater insight into the chance of integrating GCED into these subjects. The IBE-UNESCO was derived from UNESCO's Global Citizenship Education: topics and learning objectives (2015a, pp. 29, 31), which contains the key learning outcomes, key learning attributes and topics.

Oxfam believes that global citizenship education enables young people to develop the core competencies which allow them to engage with the world and help make it a more just and sustainable place. At Oxfam, the philosophy of global citizenship is implemented through a whole-school approach which involves everyone from learners themselves to the wider community. It is also promoted in the classroom through teaching the existing curriculum in a way that highlights aspects such as social justice, the appreciation of diversity and the great need for sustainable

development. In this way, global citizenship education grounds learning in practical life situations , creates a culture of global knowledge about other societies thus instilling tolerance and challenging inequality, emphasizes the importance of individual and collective power and creates a sense of social responsibility. Oxfam guides why, what and how of global citizenship so as to achieve this. They introduce the key elements of Oxfam's Curriculum for Global Citizen. They also provide case studies that outline the best classroom practices and activities that can be used in many curriculum areas as well as resources for further reading (Pais & Costa, 2017).

The Association of Korean Universities in support of UNAI Korea was established in 2012 and is a non-profit organization that is active, registered with the Republic of Korea Ministry of Foreign Affairs since 2013. UNAI promotes higher education and global citizenship through collaborating with various institutions of higher education and research, both in Korea and oversees. UNAI Korea supports the pursuit of three fundamental goals of the United Nations charter which are peace, development and protection of human rights. It further promotes and implements the UN's major education initiatives. It helps Korean institutions to build partnerships with the UN and other higher education institution oversees to use education as an engine for addressing global challenges. To fulfill this, UNAI Korea is developing global citizenship education programs in higher education, enhancing research and exchange among higher education institutions round globe, nurturing and building the capacities of youth and professionals, and establishing comprehensive partnerships among all stakeholders (Choonghee, 2018).

2.7 Summary of the Literature Review

In this chapter, relevant literature has been reviewed in relation to the study. It informs that there are varied definitions of citizenship by various people which generally informs their level of awareness of GCED. Literature reviewed brings out the need for relevant pedagogical approaches and resources that are well distributed, for GCED implementation. The roles that are played by stakeholders and key actors are also seen as major contributors to the GCED implementation. However, information provided provides evidence for existing gaps in the process of GCED implementation which therefore needs to be addressed accordingly.

Chapter 3.
Research design and methodology

3.0 Introduction

This chapter presents the methodological procedures utilized in this study. It specifically describes the research design, target population, the sampling design, sample size, the data collection instruments, validity and reliability of instruments, data collection procedures and data analysis procedures.

3.1 Research Design

This study adopted a mixed methods approach. This approach uses both quantitative and qualitative methods. Quantitative research is a scientific method of investigation in which quantitative data is collected and analyzed using statistical methods in order to describe, explain or predict phenomenon (Gall, et al 2007). It is a formal, objective, systematic process in which standardized (usually structured) instruments are used to generate numerical data from participants who are representative of the target population (Okoth, 2012). Qualitative research refers to a method of investigation in which in depth textual data is collected and analyzed thematically in order to explain and understand the social phenomenon from the participants' perspectives. Miles and Huberman (2014) explain that social phenomenon reflects everyday life of individuals, groups, societies and organizations.

In this study, the concurrent mixed approach was used where the both the Quantitative and the Qualitative phases took place at the same time and they were weighted equally. Creswell (2009) posits that it is more manageable to collect both quantitative and qualitative data at roughly the same time, rather than to revisit the field multiple times for data collection. The quantitative aspect of the study examined the observable and measurable indicators of Global Citizenship Education concepts and constructs from the lens of the structured, objective instruments. On the other hand, the qualitative dimension of the study explored the Global Citizenship Education from the lens of participants. This revealed their own perceptions and interpretations about their curricular experiences reflecting how they construct global citizenship education.

3.2 The Target Population

A population represents a people, events or objects which possess certain common characteristics, attributes or properties that reflect the purposes of a research study (Steinbeck and Steinbeck, 2000). The target population for a study is the entire set of units for which the quantitative and qualitative data are to be used to make inferences. Therefore, the target population defines those units for which the findings of the study were meant to generalize.

For the Global Citizenship Education study, the target population comprised: Learners, parents, Opinion leaders, Religious organizations, civil society groups, NGOs, People with disability (male/female), members of National Assembly/MCA/Local administrators and Heads of Selected schools and colleges. The units of observation were learning institutions, NGO's, Religious organizations, Civil Society, National/County Assembly. The total population of the target learning institutions in Kenya (Primary schools, secondary schools, TTC.s and TTI's and SNE's is 32,758 (UNICEF, 2014; MOE, 2015).

3.3 The Sample Size

The target population is estimated at 32,758 learning institutions. The researchers drew a sample from the whole population. According to Field (2005), whenever it is not possible to access the entire population, the researcher can sample from the whole population. To do this, the researcher adopted Kreijcie and Morgan's (1970) formula to determine the sample size of the study. Thus, the formula used to calculate the sample size is:

Sample Size

$$ss = \frac{Z^2 \ (p) \ (1-p)}{c^2}$$

Where:

Z = Z value (e.g. 1.96 for 95% confidence level)

p = percentage picking a choice, expressed as decimal

(.5 used for sample size needed)

c = confidence interval, expressed as decimal (c= 6.59)

(e.g., .04 = ±4)

Correction for Finite Population

$$new \ ss = \frac{ss}{1+ \dfrac{ss-1}{pop}}$$

Where: pop = population

The sample size is computed at 220 learning institutions.

3.4 The Sample Design

The study comprised eleven teams, each team had two (2) data collectors who covered two counties. The pilot study was for 1 day in counties of Kiambu, Nairobi and Machakos and actual study covered 22 counties out of 47 counties in Kenya. This accounted for 53%. A total of 220 learning institutions were selected.

The sample units were distributed as indicated in table 3.1.

Table 3.1

Sample Design for Learning Institutions

Learning Institutions level	No. of public schools	No. of Private schools	No. of SNE	Total
Primary Schools	44	22	22	88
Secondary schools	44	22	22	88
Technical and Vocational colleges	22	If any	If any	22
Primary Teacher Training colleges	22	If any	If any	22
Total	132	44	44	220

Note: Each team selected two (2) public primary and secondary schools per county, one (1) SNE per county, one (1) private primary and secondary per county, one (1) TTC/TVET college per county. A team may cover one (1) SNE TTC/TVET if it exists in the respective county.

Each team interviewed at least twelve key informants (six from each County) as indicated below:

   i) One BoM/parents,

   ii) One Opinion leaders,

   iii) Two Religious (Catholic, FBOs, sheikh)

   iv) Two Civil society groups,

   v) Two NGOs

   vi) Two People with disability (male/female),

   vii) Two either a member of National Assembly/MCA/Local administrator.

   viii) A Head teacher/Principal of selected school/college

Each team conducted a Focus Group Discussion (FDG) with learners from the 4 schools per county.

3.5. Sampling Procedure

3.5.1 Sampling Technique

The study employed a multi-stage sampling technique (Mugenda and Mugenda, 2009), which involved random selection of the quantitative respondents and Purposive sampling of the qualitative respondents. The target population size of Primary Schools, Secondary schools, TTC's, and SNE,s was computed at 32,758 educational institutions in Kenya, as stated above (MoE. 2015). In the Quantitative phase, the statistical procedure for sample size determination was applied, the researchers computed the sample size at 220 institutions (Survey System, 2012). This represented the sample size at 5% level of significance, with a sampling error of 6.59%.

3.5.2 Sampling Procedure for the Quantitative Phase

The Sampling was done through the following stages

1) The country was divided into eight geographic regions, as used by the Ministry of Education and each region is sub-divided into counties

2) From each county, sub counties were selected as per the proportionate size of the region, randomly (and purposively for marginalized areas).

3) From the selected sub-counties, educational institutions were selected at random, as stipulated in the sample design (Table 3.1).

4) For the quantitative phase, from the selected educational institutions teachers were selected at random in primary and secondary schools. The same selection technique was applied for other institutions and field officers.

3.5.3 Sampling Procedure for the Qualitative Phase

Sampling was done using purposive techniques leading to identification of several participants, institutions and key informants. A total of 1073 respondents took part in the qualitative phase of the study. The respondents included learners from primary, secondary and colleges, parents, , heads of schools and colleges , opinion leaders, NGO's , CSO's and FBO's among others.

3.6 Data collection Instruments

This study applied three data collection instruments which included; questionnaires, interview schedules and Focus Group Discussions (FDG's). The Quantitative data were generated using questionnaires. These were administered mainly to teachers in all the selected learning institutions. The Qualitative data were generated using in-depth interviews of learners, leaders, parents, heads of institutions and other key informants.

3.7 Piloting of Research Instruments

Before actual data collection, piloting of the tools was undertaken in two counties of Kiambu and Nairobi on the 16th of July, 2019. In pilot testing of tools, the researcher corrected errors of omission or commission as well as provided information about deficiencies and suggestions for improvement (Gay et al, 2009). The target pilot sample comprised of ten schools. These respondents were randomly sampled.

The questionnaires and interview schedules were tested for appropriateness of question items in terms of language, content, clarity, time taken to administer as well as general administration logistics. The pilot study was used to determine whether the instruments would generate the type of data anticipated and if the type of data desired could be meaningfully analyzed in relation to the objectives of the study. After the analysis of data collected from the pilot study, ambiguities and items in the instrument were adjusted appropriately. The pilot promoted a common understanding and helped to identify challenges which, a similar large number of respondents were likely to have. It also provided a realistic sense of how long each tool would take to administer.

3.8 Validity of Research Instruments

Validity is described as the the extent to which the instruments used in the study are able to help the researchers draw meaningful and justifiable conclusions about a sample or population from the data collected (Bryman, 2004; Creswell, 2005; Patton, 2000).

The researchers sought expert judgement and input from GCED technical committee members drawn from different research and educational institutions. The researchers then shared the instruments with curriculum developers from KICD after conducting the pilot study. The tools were then revised according to the experts' suggestions.

Based on the expertise review and piloting of instruments, the questionnaire and interview items were found appropriate for data collection in terms of language, content, clarity, time taken to answer as well as general administration logistics. After the validation process it was anticipated that items would generate the type of data expected for meaningful analysis in relation to the objectives of the study.

3.9 Reliability of Research Instruments

Reliability is described as the measure of the degree to which a research instrument would yield the same results or data after repeated trials (Mugenda, 2009). It can also be considered as the degree to which instruments used for data collection are free from errors and therefore can produce consistent results (Mbwesa, 2006). This was a mixed methods study; therefore, caution was observed to ensure reliability of both qualitative and quantitative data. In qualitative research, reliability was improved by triangulation, gathering information from multiple sources or by using multiple data gathering tools. According to Denzin and Lincoln (2008), there are four kinds of triangulation namely: data triangulation, investigator triangulation, multiple triangulations and methodological triangulation. In this study, methodological triangulation was used to assure reliability of the qualitative data. Methodological triangulation was undertaken in two ways: -within-method where the researchers employed varieties of data gathering techniques within the same method and between-method where a variety of different methods were used. The latter was adopted for this study as the researchers collected quantitative and qualitative data from the survey.

In quantitative research, five different aspects of reliability of data are commonly assessed depending on the nature and measurement of each variable or construct namely: inter-rater, test re-test, equivalent-form, split-half and internal consistency. In this study, the internal consistency technique was used to compute the reliability coefficient of the data from the questionnaires. This technique required only a single administration and provided a unique quantitative estimate of the internal consistency of a scale (Mugenda, 2009). The extent of consistency was measured by a reliability coefficient using a scale from 0.00 (very unreliable) to 1.00 (perfectly reliable). A score of 0.9 is deemed acceptable. For this study, the Cronbach's Alpha coefficient for internal consistency was used as it presents the average of all possible split-half correlations and measures the consistency of all items both globally and individually (Gay, 2006). It was computed as follows:

$Alpha = Nr/(1 + r(N - 1))$ where r is the mean inter-item correlation
N = number of items in the scale

In this study, quantitative data were collected using the questionnaires which were administered to the teachers. The reliability of the different items in the questionnaires was established by use of coefficient where the Coefficient alpha should be over 0.8. A high coefficient implied that items in the scale correlate highly among themselves and consistently measure the constructs of interest thus confirming the reliability of the instruments. Table 3.2 and Table 3.3 present the reliability statistics, indicating the Cronbach Alpha Analysis.

Table 3.2

Case Processing Summary

		N	%
Cases	Valid	293	74.4
	Excluded[a]	101	25.6
	Total	394	100.0

a. List wise deletion based on all variables in the procedure.

Source: Field Data, 2019

Table 3.3

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.888	0.888	41

The analysis results indicate that the reliability coefficient of the instruments is an Alpha value of 0.888.This reliability measure indicates a high coefficient, implying that items in the scale correlate highly among themselves and consistently measure the constructs of interest thus confirming the reliability of the instruments.

3.10 Trustworthiness of the Study

This involves explaining the steps that were taken to ensure that the entire research process was done in a trustworthy manner. This is further important to assure the readers that the findings of this study can be trusted to inform policy and practice for implementation of GCED in the curriculum. In this section, the steps that were taken to ensure validity and reliability of the quantitative research process are explained. Then, the steps taken to ensure trustworthiness of the qualitative phase is also discussed.

3.10.1 Trustworthiness of the Qualitative research process

Trustworthiness in Qualitative research is normally discussed within four main aspects (Lincoln and Guba, 2005; Lichtman, 2014). These are credibility, transferability, dependability and confirmability. These aspects are briefly explained below including how they were addressed in this study.

3.10.2. Credibility

Credibility is the extent to which the study actually investigated what it set out to investigate which was to assess the needs of Kenyans for global citizenship education. It is the equivalent of internal validity in quantitative approach. The credibility of the study was mainly ensured through triangulation, which basically means bringing together various perspectives. The study utilized three types of triangulation: triangulation of data collection techniques, triangulation of data sources, and triangulation of analysis (Rothbauer, 2008; Jwan & Ong'ondo, 2011).

In terms of data sources, the triangulation involved getting data from different participants (Jwan & Ong'ondo, 2011). Each set of respondent yielded different evidence that provided different insights regarding global citizenship education in a variety of contexts in Kenya. The different sources were learners, parents, teachers and key informants drawn from various sectors. The findings of the

Quantitative phase were triangulated with the results of the Qualitative phase so as to give a more complete picture of the need for global citizenship education in Kenya.

3.10.3 Transferability

This is the extent to which the research findings may be transferable, relevant or generalizable to other cases or contexts. This is the equivalent of external validity in quantitative research. In this study, the aim of the qualitative phase was not to be able to generalize the findings to other contexts. However, the respondents, as explained above were selected purposively on the basis of their ability to provide in-depth information. This provides what is known in qualitative research as naturalistic generalization (Stake, 1995; 2006). The respondents were representatives of the voices of Kenyans from the whole country at various levels ranging from learners to heads of institutions, parents, representatives of faith-based organizations, among others. Therefore, it is expected that these findings are convincingly generalizable to all the stakeholders in Kenya. The strong point is that all Kenyans were given an opportunity to express their views on the kind of curriculum they want through different avenues which include interviews and FGDs.

3.10.4 Dependability

Dependability in qualitative terms refers to the extent to which the research procedure is clear enough to readers e.g. to enable other researchers to carry out similar studies in the same or other contexts. It is known as reliability in quantitative research. This aspect has been taken care of in this study by providing a rich detail of the entire research process. Any researcher interested in replicating this study in Kenya or any other country will have a clear road-map from the research problem, objectives, scope, rationale, literature and methodology to be able to successfully do so. The maintenance of a thick description and provide an audit trail that can be of relevance to any researcher interested in tracing the study from the beginning to the end (Yin, 2013).

3.10.5 Confirmability

The question of how neutral the researchers were and the extent to which they influenced the findings. This is an important concern in qualitative research (Creswell, 2013; Silverman, 2013). With regards to this aspect, the neutrality of the study was ensured by getting authentic views from respondents through audio recordings. This ensured that there was no bias during the processing of research data and that there was no collective influence on the findings. Additionally, the

respondents were sampled from an array of sectors, gender, special needs and age. The compilation of different chapters in the report was done by various people who were only coordinated in terms of research report structure. This further ensured that no individual or set of individuals had the ability to direct the findings to serve any narrow interests.

3.11 Data Analysis

Data analysis involves cleaning, sorting, coding and key punching of raw data collected from the field and processing for purposes of interpretation. This study used both quantitative and qualitative data analysis methods. Quantitative data was analysed using descriptive statistics. This generated frequencies, percentages, means and standard deviation. The relationship between various variables was derived from cross tabulation. Regression analysis was also used to establish the influence of some of the independent variables on the dependent variable which is the level of awareness of global citizenship education.

The applicable regression model that was employed is the standard:

$Y = \beta_0 + \beta_1 x_1 + \beta_{2 x2} + \beta_{3 x3} \ldots \beta_{nxn+ \varepsilon}$

Where,

Y is the dependent variable; level of awareness of GCED and the

$x_1, x_2, \ldots, x_n$ are the independent variables.

$\beta_0, \beta_1, \ldots, \beta_n$ are constants

$x_1 =$ Pedagogical approaches used in mainstreaming citizenship

$x_2 =$ Availability of learning resources for GCED implementation

$x_3 =$ Roles played by key actors

$\varepsilon =$ the error term, normally distributed about a mean of 0.

Qualitative data was analysed to establish patterns, trends and relationships from the information gathered in order to make sense and highlight pertinent themes for the report. Important messages, features or findings out of it. This was done by transcribing the audio recordings from views through coding and arranging according to the objectives of the study. The themes and sub themes were developed and written as narrative to supplement the information from the questionnaires. Data

analysis was done using descriptive perspective views of the respondents to generate the substantial findings.

The process of Qualitative data analysis involved six steps (Creswell, 2003). The first step involved transcribing all the interviews. During the transcription period, all the audio recorded interviews was turned into text (transcribed) material and labelled; they later became the primary data for subsequent analysis. The data was filed appropriately according to categories. The second step involved a one-week working workshop for selected persons as research assistants to be involved in the data analysis process using pilot data as dummies. During the workshop ensured that the team is confirmed to be consistent with the coding process.

Each team was involved in first reading the transcripts to obtain a general sense of the information and to reflect on the data's overall meaning. The third step was basically the organization of the data which will involve coding and categorization of the themes. It took place in three stages: open, axial and selective as described by Creswell (2003). The fourth step involved data interpretation where conclusions were drawn, evaluation done and answering of the questions. Other steps were validation and reporting.

3.12 Ethical Considerations

The information collected from the research was protected and would not be exposed to people who are not indebted without permission. Permission was sought from the Ministry of Education to conduct the study. Further, consent to visit the schools and conduct the study was granted by the Teachers Service Commission. The researchers sought the consent from the respondents before issuing questionnaires and scheduling interviews during data collection. The respondents were also made aware that their participation is at will and that they are free to pull out of the study. The findings were subjected to the due processes for validation and approval by the curriculum developers, Research panel and Academic committee.

Chapter 4.
Presentation and discussion of findings

4.0 Introduction

Chapter Four delves into findings in line with the study objectives. The focus was on the situational analysis on Global Citizenship Education in Kenya (GCED). The objectives addressed the level of awareness of stakeholders, existing pedagogical approaches and other strategies, resources being used, gaps in implementation as well as role played by key actors. Different statistical analysis have been used to present the results using tables and figures. Responses drawn from the questionnaires, excerpts from interviews and Focus Group Discussions have been used to support the discussions as well as the relevant literature.

4.1 Response Rate

4.1.1 Response Rate for Teachers
The total number of questionnaires administered were 576 and 411 were received. This translates to 71.35% return rate which was above the requisite threshold for analysis of 65%. Therefore this study was suitable for analysis because there was fair representation of the proposed sample size for the study.

4.1.2 Focus Group Discussion Participants (FDGs)
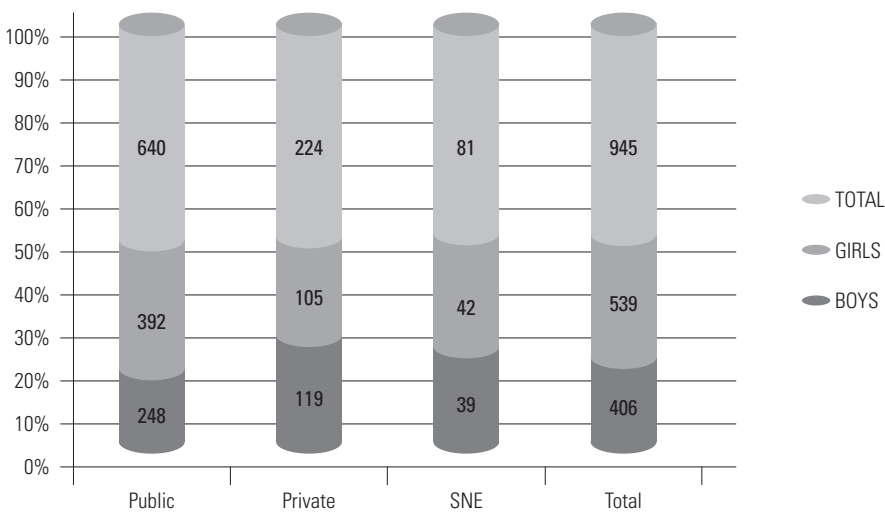
Figure 4.1: Distribution of FDGs participants by gender representation

This study had 392 girls and 248 boys from public learning institutions with 119 boys and 105 girls from private and 42 girls and 39 boys from special schools. This was a total of 945 learners.

4.1.3 Key Informants
The key informants were 128 participants

4.2 Demographic Information

The demographic information regarding gender, type and category of the institution were very crucial for this study. This information was tabulated and presented in as indicated below.

4.2.1 Teachers Gender Index
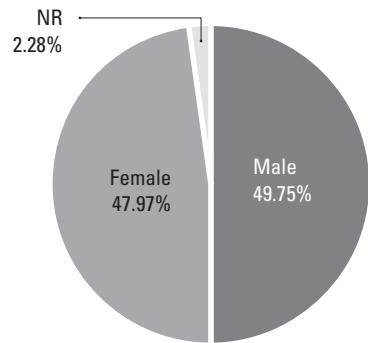
Figure 4.2: Gender Distribution GCED Survey, 2019

The data depicts a fair representation of both male (49.75%) and female (47.97%) respondents who were involved in the study. 47.97% as shown. This information was important for understanding differences in views on GCED, future stakeholder engagement and preferences regarding uptake of GCED in the country.

4.2.2 Types of Institutions

The information on type of schools and colleges were tabulated and presented in Figure 4.3.
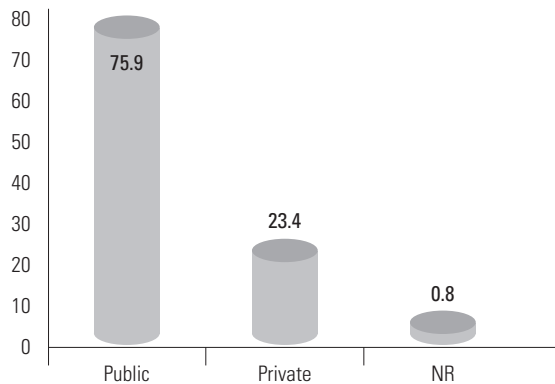
Figure 4.3: Distribution of types of Institution (Source GCED Survey, 2019)

Based on the findings shown in Fig.4.1,most of the respondents were drawn from public institutions (75.9%)which include regular and special needs primary and secondary) while 23.4% came from the private institutions. However, 0.8% of the respondents did not disclose identity of their type of institution.

4.2.3 Category of Institution

This study also considered the category of the institution as vital to GCED status in Kenya. This findings were collated in Figure 4.4.
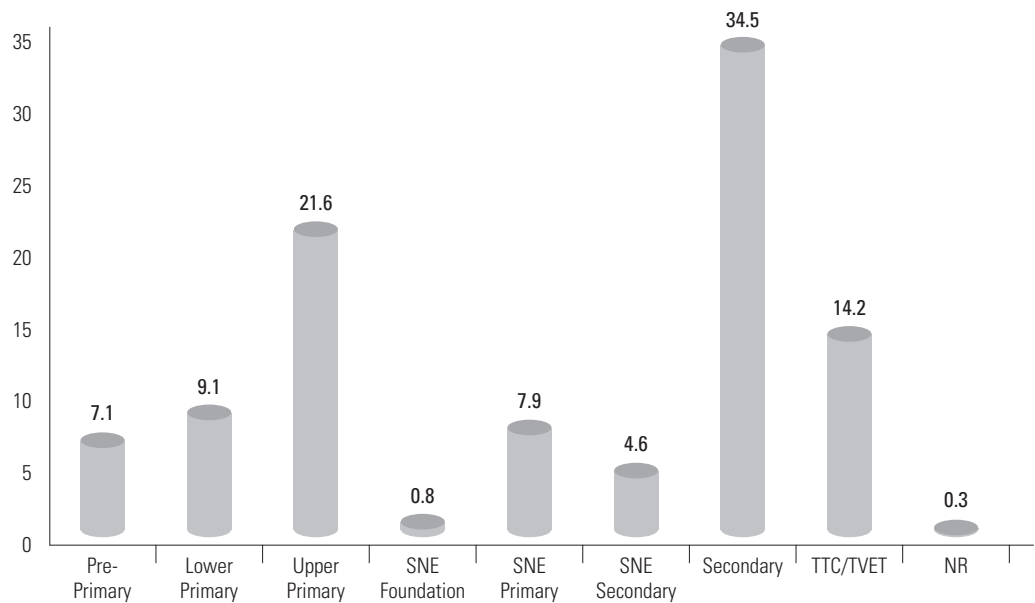
Fig.4.4 Category of the school/college

Fig.4.4 presents the representation of teachers who participated in the study from different levels. All levels from pre-primary, lower primary, SNE Foundation, SNE Primary, SNE Secondary, Secondary and TVET/TTC.Majority of the respondents were Secondary teachers (34.5%), followed closely by those teaching upper primary (21.6%). The lowest representation was those teaching SNE foundation (0.8%) and SNE secondary (4.6%).

4.3 Level of Awareness of GCED

4.3.1 Introduction

The successful integration of GCED in curriculum implementation heavily depends on the level of awareness and understanding of school teachers, learners, and other key educational stakeholders. In particular, beyond pedagogical expertise; they need a transformation of new knowledge and competencies to independently develop additional instructional materials and classroom-based assessment techniques and understand their student contexts. Teachers cannot give what they do not have. So, if level of understanding of GCED is low, this will affect the implementation negatively and vice versa. This study sought to establish respondents' understanding on the meaning of Citizenship, Attributes of a good citizen, Importance of understanding or learning about citizenship education and contribution of citizenship education to conflict resolution.

4.3.2 The Respondents Understanding on the Meaning of Citizenshipp

This situational analysis sought to establish the respondents understanding of citizenship education. This was to establish how citizenship education has been conceptualized in the curriculum in Kenya. Teachers are responsible for having adequate understanding of citizenship to enable students achieve the citizenship curriculum expectations. Teachers also bring enthusiasm in the class so the attitude with which teachers approach citizenship is critical, as teachers are important role models for learners.

To this end, the teachers were provided with varied definitions of citizenship to which they would indicate the extent to which they agreed with the statements by ticking the appropriate response in the questionnaires. The respondents had varied understanding of the concept of citizenship and in some instances, they agreed on certain meanings of citizenship provided. Table 4.1 presents the teachers understanding on the meaning of citizenship.

Table 4.1

Teachers' understanding on the meaning of citizenship

	SD%	D%	NS%	A%	SA%	NR%	Mean	Mean%
A citizen is a person who understands the world around him/her	5.3	9.6	4.3	44.4	35	1.3	3.95	79
Someone who understands that local issues affects the nation and global society	1.5	5.3	5.6	44.7	41.6	1.3	4.21	84.2
One who belongs a common humanity of sharing values and responsibilities	0.8	2	4.6	47.2	43.9	1.5	4.34	86.8
One who defends the rights of others	2.8	5.3	5.8	39.6	43.4	3	4.19	83.8
Someone socially and economically connected and respects to diversity	5.1	8.6	12.4	40.6	31.2	2	3.86	77.2
One who belief that rights of community must be given priority	4.1	5.8	4.8	38.1	44.7	2.5	4.16	83.2
One who believes that very nation should address its political, economic and social problems	1.5	4.3	4.6	35.3	52	2.3	4.35	87
			N=394					

The data reveals that most respondents (87%) agree and strongly agree to the definition of citizenship as the belief that every nation should address its political, economic and social problem with a mean of 4.35. This is in line with (Tawil, 2013) who reckons that citizenship education is directly related to the civic, social and political socialization function of education, and ultimately to the contribution of education in preparing children and young people to deal with the challenges of today's increasingly interconnected and interdependent world.

 "Someone socially and economically connected and respect to diversity", was the least appreciated definition of citizenship with a mean of 3.86. The findings indicate that most respondents tend to limit citizenship to national level. This resonates with Fraillon and Schulz (2008) who postulate that a responsible, active citizen participates in their community for the common good. Citizenship education provides ways in which young people are prepared and consequently ready and able to undertake their roles as citizens. This also echoes (Moul, 2017) who point out that some people's definitions are more inclined towards citizenship of their own country.

They emphasize that citizenship education is an important facet of students' overall education. Therefore, in every grade and course learners should be given opportunities to learn about what it means to be a responsible active citizen in the community. With regard to citizenship, respondents see addressing political, economic and social challenges as more important and values of appreciating diversity and being socially connected as least important. The economic role of education tends to be regarded more highly than the social and political function.

It is also important for learners to understand that they belong to many communities and that, ultimately, they are all citizens of the global community. Indeed, GCED encompasses civic knowledge, skills, values, human rights, responsibilities, morals, virtues, democracy, tolerance, ethics, openness and international cooperation (Rapoport, 2009). In view of this, GCED is more than a national boundary of thinking about the nations. It enables learners to identify the significance of cultural, national and global understanding and contributes to peace and civic democratic development(Zahabioun, Yousefy, Yarmohammadian, & Keshtiaray, 2012; UNESCO, 2015 Rapoport, 2009).

The fact that a citizen being a person who understands the world around, socially and economically connected and respects diversity had much weaker presence in the meanings given of citizenship means that the appreciation of diversity, interdependence, responsibility and solidarity are given lesser emphasis. This was not brought out by the teachers from the findings. One would have expected teachers to have a better understanding of citizenship. Citizenship is then seen more exclusively as belonging to a nation without reflecting too much on the need to develop notion of common humanity and the need to understand interdependence and appreciation of diversity. Yet there is need now more than ever before for nations to cooperate to solve conflicts and other global challenges, including terrorism, violence, and climate change.

This perception of citizenship among teachers was also echoed by head teachers:

"My understanding of citizenship is dealing with the indigenous people of this place, the country or a particular county and even we as the members of the community: the children, the teachers and the community at large, the people will hold a kind of citizenship of that area" (KII-HT-SOK-P-NYA)

It is the right of being in a country either through birth or by registration (KII-HT-AIP-P-MER)

These finding also resonates with the EARC Officers view on meaning of citizenship who observed:

When you talk of citizenship, I think it's a sense of belonging to the country. Yes. (KII-EARC-NYA)
This was also in line with the views of the members of Board of Management in schools who reiterated that:

It is a sense of identity and belonging. A citizen is a person belonging to a country or a family. (KII-BOM-BNS-S-BUS)

The Faith Based Organizations also held a similar view about citizenship. They associated citizenship with belonging to a certain country;

A citizen is a person born in a certain country or acquires citizenship by registration. (KII-PAS-CWC-KAK)
This was also echoed by Key informants who postulated that citizenship is a:

State of being patriotic, love your country, live well with other people, develop your country, Conserve the wealth of your country, embrace the culture of the country, appreciating Kenya as your country, own Kenya, you love it and preserve the resources (KII-PRI-KIT-SP-KIT)

Additionally, the definition of citizenship from the key informants brought out the aspects of responsibilities and love for one's country:

It is understanding one's obligations to the country and abiding by it." (KII-PRI-KHW-POL-KAK)
I understand that a citizen should love the country, they should abide by the values of the country… they should also understand and accommodate others." (KII-PRI-NIC-S-BUS)
"Belonging to a country, proud of your country, nurture by conserving resources, Participate in the development of the country" (KII-PRI-KWA-S-KIT)
It is a situation where individuals are happy about their country. These individuals are spiritual because the fear of the Lord is the beginning of all wisdom (KII-CEC-MUR)
Patriotic person. Development conscious. Respect other people's culture. Loyal to the laws of the land. (KII-CPC-MEA-MAN)

The key informants strongly brought out the appreciation of culture, religion and language as they explained the meaning of citizenship. A good citizen needs to be able to appreciate other people's culture, religion and language. The respondent observed:

"We cannot have people who call themselves true citizens if they cannot embrace the cultural practice of a particular group. So, it is very important that aah we all as Kenyan citizens, we all appreciate each other in terms of the cultural practices; their believes, their norms yeah all those we need to just know them and learn them so that we can ahh live peacefully (KII-PRI-GIA-S-KIS).

As a good citizen we need to have cordial understanding of people from all walks of life and respect people's religion and we also respect other people's culture (KII-EARC-NYA).

This view was also shared by head teachers who felt that a good citizen should relate with other people from different cultures, religion and regions.

I think citizens must learn to mix up. In fact, to interact with other communities so that they are friendly, they are one people. In fact, in a country and with other countries we come together socially and economically we share and develop using various technologies from other areas we borrow we also interchange so that come up as one nation in the world (KII-HT-SOK-P-NYA)

Loyalty to the nation, respect of the people's opinions and participating in the country's development (KII-HT-STA-S-MER)

This is in line with the Constitution of Kenya that recognizes Kenya's diversity in culture and heritage as best demonstrated by ethnic, language and gender diversities. Indeed, it is through citizenship education that integration of Kenya's diversities can be enriched, and learners empowered with problem solving skills and abilities to confront discrimination and address conflicts peacefully, and to build responsible citizenship. This is also echoed in the national goal of education in Kenya no 6 (Promote respect for and development of Kenya's rich and varied cultures) which posits that education in Kenya should promote respect for and development of Kenya's rich and varied cultures: Education should instill in the learner appreciation of Kenya's rich and diverse cultural heritage. The learner should value, own and respect other people's culture as well as embrace positive cultural

practices in a dynamic society. This is in contrast to the prevailing situation in Kenya where there are unending sporadic ethnic clashes.

However, the diversity of the country's ethnicities, races, languages, culture and religion should not be a reason for conflict but rather a basis of positive local – global identity. This will ensure that the next and future generations of Kenyan citizens shall be both patriotic and global, equipped with the skills, knowledge, attitudes and values to thrive in the modern world.

The study findings show that the curriculum opportunities for citizenship must extend beyond the classroom, to the culture of the school and the wider community. It is not just about acquisition of knowledge but building competencies that will result in real transformation. The best citizenship learning occurs when what is taught in the curriculum enables students to have an impact on the wider community and reinforces (and is reinforced by) the culture of the school. The curriculum to aim for is one that combines this rich mix of learning experiences for all students, supplemented by a range of optional enrichment activities.

The view of the opinion leaders on meaning of citizenship differed from the above views as it was broader and brought out aspects of diversity and inclusion. Indeed the opinion leaders brought in the special needs issues by reiterating that citizenship is:

Citizenship is a kind of people coming together as a nation regardless of their race, gender, disability or HIV status, they are supposed to be included to participate in any issue concerning the nation (KII-OL-KIS).

From the focus group discussion, learners indicated that their parents encouraged them to be good citizens. This would be seen in their character at school and at home. They poised that citizenship is:

The way they speak to other teachers and the way they speak to parents and pupils. They help pupils to be good citizens. Wazazi wetu huwa wanatuimiza Kwa kutopigana ovyo ovyo. Kuheshimu walimu na wanafunzi By not stealing other people's property (L-FDG-SOK-P-NYA)

Meaning "Our parents encourage us to be good citizens. By not fighting. To respect teachers and students"

The findings indicate that Learners too are aware that citizenship is tight to certain responsibilities as they indicated that a citizen is one who:

One that does not abuse the law, respects other people's properties, respects other people and obeys the law (L-FGD-EMA-SP-KK)

The meaning of citizenship is directed to acquisition of knowledge and not acquisition of competencies resulting in participation. However, the overall mean rating of the definitions of citizenship among teachers is 4.2(84%) which indicates that a majority of teachers appreciate the definitions of citizenship. However some teachers were not sure of these definitions. Indeed, some people's definitions are more inclined towards citizenship of their own country (Moul, 2017). This concurs with cited literature that indicates that national citizenship was ranked as the most important criteria (50%) for self-identity.

The study's data was further analyzed to establish a comparison on types of schools and their responses on meaning of citizenship.   Fig 4.5 presents the findings of this analysis.
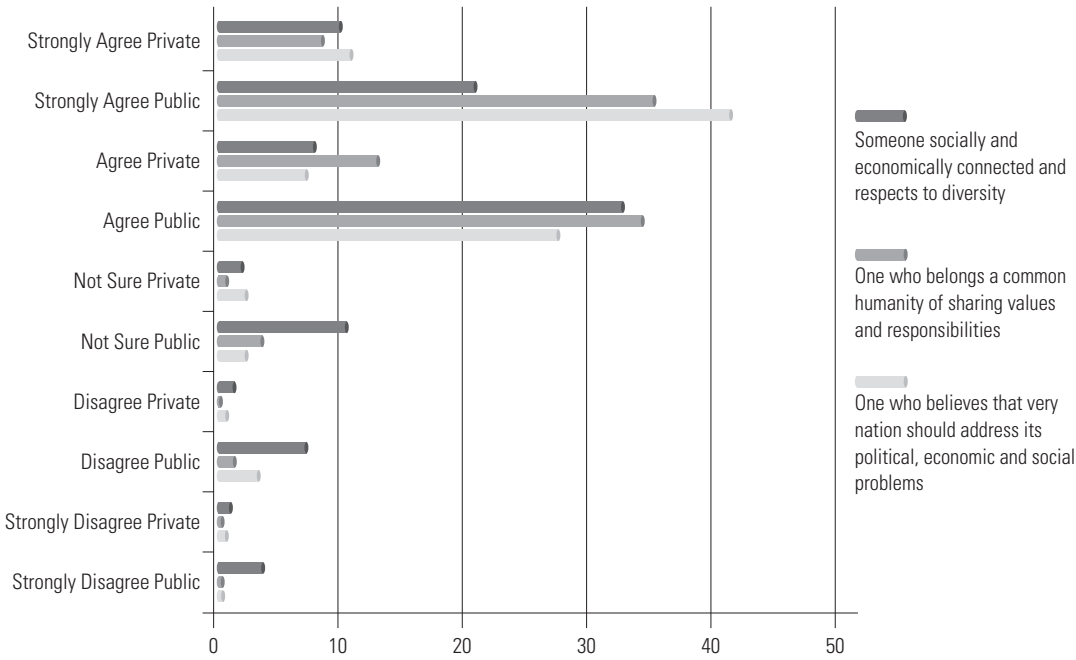
Fig.4.5: Responses on level of awareness on GCED (Source: GCED Survey)

The study established that definition of citizenship as one who believes that every nation should address economic and social problems was popular among respondents from both public and private institutions. In a similar way, there are few respondents from both private and public institutions who appreciate that citizenship is being socially and economically connected and respect to diversity.

The study findings indicate that generally, the definition of citizenship is varied for teachers both in private and public institutions. The study revealed distinct knowledge gaps among the respondents on the meaning of citizenship. There is therefore a need to bridge the gap among the various stakeholders by equipping them with knowledge, skills, values and attitudes that promote respect for other people, as well as promoting a culture of peace and mutual understanding. This will in turn play a major role in promoting and fostering social transformation and economic development

4.3.3 Attributes of a good citizen

Effective citizenship education is one of critical concerns in many countries today, Kenya included. Indeed the Competency based Curriculum in Kenya has identified citizenship as one of its Seven Core Competencies. Respondents were also asked to identify what they considered to be attributes of a good citizen. Most of the key informants from various institutions pointed out that a good citizen must be morally upright.

A good citizen must be aah maintain peace, unity, cohesion an aah be very much informed in terms of community development and a person who is ready to protect the government's property (KII-PRI-GIA-S-KIS)

A good citizen normally must be with good morals. A person or individual who understands what they are supposed to do especially one who undertakes the normal life as required. As they grow, they go to school and learn. Then they do activities that help them to earn and generate income to develop their areas and assist their children to also come up as elderly people in the future (KII-HT-SOK-P-NYA)
To be a good citizen you must have good conduct, integrity, be a person who likes peace, unity and also whenever we are working we need to be professional (KII-EARC-NYA)

Some of the key informants identified contribution to a country's economic development as one of the attributes of a good citizen.

This person is supposed to abide by the constitution and be having good morals in the nation where this person is living and yeah participate in any activity regarding developing the country as at large"((KII-OL-KSS-KIS)

In development maybe somebody who is working or is a business person is supposed to contribute to the nation maybe where he or she is working whether he is employed, business person or a farmer for the development of the country ((KII-OL-KSS-KIS)

The findings also show that some of the key informants identified non - discrimination, being law abiding and respect for diverse cultures to be critical attributes of a good citizen. They pointed out that a good citizen does not discriminate, understand why development is important and they accept people of different races and tribes. They should be law abiding and work to defend their country. In addition, they should be honest, accountable and patriotic, embrace love and unity, respect law and order, respect culture and heritage and preserve it.

Participate to a country Prudent with utilization of resources conserving renewable resources. (KII-PRI-KWA-S-KIT)

Support government initiatives. Accountable and responsible, Peaceful and obedient (KII-ES-ACK-MAK)
…………………. it is important that every person portrays positivity about his country (KII-BUS-MUR)
They should be able to adhere to the governance of the country…eee…A citizen is a person who is compliant to the leadership of the country (KII-PAR-RAI-NGO-KAK)
A good citizen is responsible to their obligations like paying taxes (KII-PRI-SHI-S-KAK)
Somebody who brings people together Good listener to all views of the people in the community and Good decision maker (KII-ACC-BUU-MER)

A good citizen should be a development conscious person, a Peaceful person and a person who can bring unity among citizens (KII-SEC-APC-MER)

When asked to identify attributes of a good citizen, most of the Heads of institutions reported that a good citizen should be respectful of other cultures, should not be selfish, be patriotic, participates in

community and is development conscious, ready to work for their country. They also pointed out that a good citizen should respect, follow the law and pay taxes.

I would say that a good citizen should be the opposite of bad citizens who are cruel, tribal and lawless. Good citizenship entails achieving respects for other people's culture, religion and language. Due to hatred and evil we find citizens who are selfish (KII-HT-BUO-P-BUS)

Patriotic, loving, cooperation, appreciating other people's culture, Value other people's language (KII-HT-TIN-P-BUS)

A good citizen should respect and follow the law, honor obligation and pay taxes (KII-PRI-MUS-HT-KAK)
eeee… a good citizen should be patriotic… they participate in community-based activities and are ready to work for their country." (KII-HT-SIB-P-BUS)

…….. loving, cooperation, appreciating other people's culture, Value other people's language (KII-HT-TIN-P-BUS)

A person who is development conscious without fear. This person should not be a tribalistic and is able to access facilities anywhere without restrictions. (KII-HT-AIP-P-MER)

Responses from the learners lent themselves to aspects of respecting others rights and non-discrimination which are critical components of GCED. This presents a broad perspective of citizenship that brings in local global dimensions.

Loving and respectful of other people's rights (L-FGD-SHI-P-KAK)

A good citizen is one who lives and treats everyone equally without discrimination (L-FGD-SHI-P-KAK)

The voices of children differ from adults as the children perceived a good citizen as loving, respectful and one who treats everyone equally without discrimination.

4.3.4 Importance of understanding or to learning about citizenship education

Most key informants observed that it was important to learn about citizenship for development of a sense of belonging, appreciation of diversity, minimize conflicts and learn to live together harmoniously. They emphasized that it was very important for learners to be involved about citizenship or citizen education because from this they will be able to build their foundation. In addition they stated that citizenship gives a sense of belonging, is important for smooth running of the government and helps to achieve national cohesion

……….. deepens their root.. Their root understanding of who they are, where they have come from and where they are headed to. A true citizen will understand that aah we have Muslims and this is their way of practice. Therefore, from their way of practice we cannot eeh we cannot eeh segregate them. Like for example we have Kenyan citizens who are Muslim students they maintain their dressing even in regular schools…other regular schools. Other Christian schools. So they need to be understand. Understood ones they are there. So being a Kenya…this knowledge citizenship education in school will help our learners to interact with various cultural practices and embrace all these cultural practices. (KII-PRI-GIA-S-KIS)

It is important to ensure that we develop economically. We should avoid selfishness of two tribes dominating in all key positions. (KII-BOM-BNS-S-BUS)

ummm. To be able to live together… to enable all people to belong and feel part of one another. (KII-PAS-CWC-KAK)

Citizenship education gives a sense of belonging. This has been made clear in Tanzania. Citizenship education is an important key to development. (KII-HT-BUO-P-BUS)

The respondents also cited economic and social benefits of citizenship as it enables a country to develop economically, ensures citizens play their roles, understand human rights and implement government policy.

It is important to follow the law, play their roles as citizens and the government should implement its policies in order to minimize conflicts. (KII-PRI-MUS-P-KAK)

Citizenship is important in that it helps people to access the benefits of the country such as land ownership, acquisition of identification cards and respect of the culture. (KII-PAR-RAI-NGO-KAK)

Job placement should go beyond tribal lines also form one selection should be all inclusive. (KII-HT-SHI-P-KAK)

eeee….. … to understand our rights… and because lack of conflicts affects other places positively. (KII-HT-SHI-P-BUS)

eeee… I think that we all have a part to play in the well-being of our country. (KII-PRI-NIC-S-BUS)

The respondents also cited social benefits of citizenship including promotion of social justice, reduction of tribalism, fair distribution of resources, promoting integrity, prudent use of resources and collaboration among countries. The global aspect of citizenship was brought out as promoting international relations as stipulated in Goal no 7 (Promote international consciousness and foster positive attitude towards other nations)of the National Goals of Education in Kenya.

This is important in order to get knowledge of understanding the needs of citizens, the population, culture and the ability for equitable distribution of resources. (KII-HT-AIP-P-MER)

Citizen Education lays foundation for responsible and patriotic future citizens. It helps to build the spirit of nationhood in our young ones so as to become useful (KII-SCA-ISI)

Anti-corruption issues and integrity matters, Nurturing talents and usage of natural resources for growth and development, Collaboration among international countries" (KII-PRI-KIT-SP-KIT)

Citizenship education was also considered important as it would address social justice and integrity issues, nurture talents, help the country thrive in peace, make people happy and cohesive.

For social justice, fair distribution of resources and reducing of tribalism" (KII-TSC-BUT-BUS)

Fairness in the distribution of resources, people become happy and contribute to the country.

This would help us to thrive in peace" (KII-SEC-APC-MER)

Cohesiveness among people in communities and nation, Respect human rights. (KII-P-MER-TER-MER)

4.3.5 Contribution of Citizenship Education to conflict resolution

Respondents were asked how they thought citizenship education contributed to matters relating to conflicts. Responses are drawn from the learners and key respondents with regard to conflict resolution.

You know once we understand that we are...we are a people, we are all citizens, then people will be able to sit down and strike a balance in terms of eeh in case there is any form of conflict. Like we've seen cases where we have tribal clashes as a result of eeh tribal clashes that come as a result of eeh cattle rustling. So if we are true citizens, true citizens will be able to understand because now you'll not be fighting these people. You'll understand that that is their practice and therefore the people in the government, those people top aah at the top in the government will call these people together sit with them and tell the these people also deserve a right to stay peacefully so why should you steal cows from them it's not right and that will bring peace in a way it will bring peace (KII-PRI-GIA-S-KIS)

By the way citizenship encourages this learner to maybe stay in peace as they learn citizenship, they love each other and even when there is a conflict people like when there is a conflict, they are able to solve it amicably (KII-EARC-NYA)

It is important for smooth running of the government, to minimize conflicts in the country and with this kind of education equity will be promoted. (KII-PRI-KHW-POL-KAK)

Time to interact with others, team up, socialize and relate with others, Reduce conflicts between people (KII-HT-TIN-P-BUS)

tunafunza watoto kuhusu uraia mwema ili , Kutuliza magombanao , Kukaa kama wakenya na Kugawa mazao na rasilimali"(KII-COM-NAR-NAR).(*We teach our children citizenship for peaceful coexistence and ensure equitable distribution of resources*)

From the focus group discussion, learners demonstrated the need for negotiation in conflict resolution in school. They further observed that guidance and counselling were important in conflict resolution. Asked what the teachers did to resolve conflicts, they responded

Kwanza walimu wanatuweka chini tunazungumzia. Wanasoma mtu yoyote akikusoea unafaa kuenda kumshtaki ili mfanye mazingumzo kunapokuwa na ugomvi na wanafunzi wameanza kupigana,walimu hutuelezea kivipi ndio tweeze kuepuka manbo kama hayo? Lazima ufuatilie ili uone nani alikuwa na makosa tena ni nani alifanya jambo ambalo likafanya wakaanza kupigana.(Teacher advise us whenever there is a conflict or misunderstanding so that teachers investigate to find an amicable way of resolving the problem.We report our disagreements to teachers.)

We are brothers and sisters so we should not fight. Then the pupils undergo guidance and counselling (L-FDG-SOK-P-NYA)

To solve conflicts, we forgive each other. Unity between our school and other schools is promoted using sports, drama, dance and common examinations (L-FGD-SHI-P-KAK)
Teachers and other people in the school help in addressing issues of conflict and abuse of human rights among learners e.g. fighting, bullying, stealing and punishment. Conflict is reported to the prefects and teachers. Teachers encourage us to forgive each other. They also tell us about the school rules. Abuse of human rights is solved by punishing those involved by making then clean the classroom (L-FGD-KAA-SP-MER).

We resolve conflict amongst ourselves and on class meeting days we involve the class teacher. Abuse of human rights is solved by teachers who understand the origin of the problem. There is no stealing (L-FGD-SUB-S-MER)

4.4 Pedagogical Approaches in Mainstreaming Citizenship

4.4.1 Introduction

The application of effective learning experiences is critical for learning. This assists the teacher to facilitate learning among the learners of different abilities. This calls for a pedagogy that is both informative and transformative, an approach that is not only critical but also learner centered. In this case, the study sought to find out the appropriate pedagogical approaches and other strategies that may be used to facilitate the integration of global citizenship education.

APCEIU adopts six main pedagogical approaches that are used in teaching and learning GCED. The six approaches are; dialogue and participation, holism and integration, multi-model approach to teaching, values formation, critical empowerment, applicability and relevance. The strategies widely used are; group process, participatory theatre-based games & activities and teaching of values of GCED.

The respondents comprised of heads of institutions (primary school, secondary school, SNE, teacher training colleges and TVET Institutions), teachers and learners from the respective institutions and key informants from different sectors. The respondents were asked to suggest the learner activities that could be used in teaching and integrating global citizenship education. From the activities, the appropriate pedagogical approaches were determined.

4.4.2 Teachers responses on pedagogical approaches used in mainstreaming citizenship

The discussion with regard to pedagogy for citizenship education was therefore based on the proposed learner activities appropriate for each education level (primary, secondary, SNE, teacher education and TVET).

Table 4.2

Responses on pedagogical approaches used in mainstreaming citizenship

	SD%	D%	NS%	A%	SA%	NR%	Mean	SD
Different speakers enlighten learners, parents and the local community and on global, regional, national and local issues	2.8	6.6	10.2	47.7	31.2	1.5	3.99	0.97
Learners are encouraged to debate, brain storm and role play on issues of national importance e. g climate change, truth commission, environment conservation and land grabbing,	2.0	6.6	6.6	42.9	41.4	0.5	4.16	0.95
Learners are encouraged to resolve their differences peacefully and also emulate good example of leadership	1.3	2.5	1.5	39.3	54.6	0.8	4.45	0.77
learning activities enhance acquisition of competencies among learners for peaceful co-existence, tolerance and resilience	0.5	2.8	3.0	42.1	50.3	1.3	4.41	0.73
School/college encourages participation in National festivals like drama, music and sports to enhance sense of nationhood	0.3	1.8	2.3	36.0	58.9	0.8	4.53	0.66
Content delivery is tailored to application and solving immediate environmental problems	3.3	9.6	9.4	48.2	27.4	2.0	3.89	1.03
School has clubs and societies that focus on environmental protection, peace building and global citizenship	2.5	5.1	7.4	50.3	34.0	0.8	4.09	0.92
Learners and teachers hold forums in support of fight against corruption and violence	8.9	14.2	12.4	39.3	24.1	1.0	3.56	1.25
School and community give priority to safety and security, food security, environmental protection and support the needy	2.3	9.1	12.2	43.4	32.2	0.8	3.95	1.01
Learning institutions work closely with the community to promote peace, environmental conservation and human rights	1.3	7.1	8.6	45.2	37.3	0.5	4.11	0.92
Coaching and mentorship programs are organized based on social, political, economic and technological themes	4.3	10.9	17.3	46.2	20.3	1.0	3.68	1.06
There is regular use of songs on patriotism, peace, love and unity	2.8	8.4	8.6	44.2	35.8	0.3	4.02	1.02
N=394								

Among the pedagogical approaches used to mainstream citizenship, the most employed was participation in national festivals (94.3%). This agrees with the APCEIU approach on dialogue and participation that emphasizes on transforming learning from teacher centered to learner centered.

This approach employs group process as a strategy during the learning process. This strategy is similar to what CBC is emphasizing especially in communication and collaboration competency.

Most pre- primary, primary and secondary school teachers agreed that the approach was widely used to disseminate citizenship education in schools. A secondary school teacher said;

> Yes even through sports we've had aaah activities where our students are engaged in sporting activities to the East African level. High school students go and aah..after the August holiday others.. like now we are going to the national competitions in ball games and sports. Those teams that will have done so well, will now will now be extended eeh their boundaries of competition now will even extend to East Africa that now promotes peace and cohesion (KII-PRI-GIA-S-KIS)
>
> Holding meetings with local leaders, music competitions, collaborating with primary school and secondary school, participating in ASK show exhibition to show case (KII-HT-KSD-P-KIT).

Most learners were also of similar opinions that during inter-county festivals, a lot of interactions that enhance citizenship education become evident.

> I don't know much, you educate me... okay I normally see different schools from other counties come to our county for sports... yes,.. sports and musical activities go on well without complications (L-FGD-KeHA-P-BUS)

Learners' encouragement to solve their differences peacefully and emulate good examples of leadership (4.45) as a pedagogical approach also featured more among the respondents especially from the teachers, parents and religious leaders. This approach agrees with the GCED approach of holism and integration that emphasizes a lot on interconnectedness of all relevant issues that affect people and the environment. It involves the analysis of issues from different perspectives considering learners diverse context and ways of knowing. This approach mostly uses learning values of GCED as a strategy. A similar approach is contained in one of the pillars of CBC-Values. A principal from a tertiary institution had this to share during the interview;

> The curriculum should be inclusive of guidance and counseling. Peace and cooperation is also being promoted through inter county sports. There should be a review of boundaries to include

all tribes. Political leaders should sensitize their subjects on peace and cooperation (KII-PRI-KPO-TER-KAK)

Similar sentiment was also shared by a group of learners during a focus group discussion.

> Conflicts are solved through guiding and counseling the learners and being role models to them, Abuse of human rights is solved by sensitizing the learners on the repercussions, engaging dialogue to curb, fighting, role modeling, guiding and counseling (L-FGD-MTC-TER-MAN)
>
> Conflict is solved by advising those involved in conflict and counseling, abuse of human rights among learners is solved by finding out about the issues and involving parents to solve them (L-FGD-UNO-P-MAK)

Other pedagogical approaches averagely used to mainstream citizenship education was learning activities enhance acquisition of competencies among learners for peaceful co-existence, tolerance and resilience, rated at (4.41) and learners are encouraged to debate, brain storm and role play on issues of national importance e. g climate change, truth commission, environment conservation and land grabbing, rated at (4.16). These two approaches are in conformity with the GCED multi model approach that puts a lot of emphasis on critical empowerment emphasizes on creativity and imagination which is also one of the competences in competency based curriculum (CBC).

Most of these respondents were teachers from primary and secondary schools where the two approaches are largely used. A head teacher from a primary school said this during an interview;

> Common topics taught in schools include; anti-corruption, terrorism, anti-nepotism, peace, nurturing talent, conservation of resources, maintaining law and order, promotion and preservation (KII-HT-KSD-P-KIT)

The overall rating on pedagogical approaches was 81.02% particularly, use of national festivals, different speaker, clubs and societies. The key informants as well as learners emphasized that citizenship education was mainly learnt through humanity subjects and some languages as indicated below.

First of all I can say when it comes to knowledge about citizenship being a good citizen that knowledge is relayed through some particular subjects from my knowledge eeh Christian Religious Education, and then we have History and Government yeah and English literature. Those are just the three subjects. Am a science teacher and I can say that peace comes in when it comes to a topic like Radioactivity where we talk of nuclear reactions and those atoms that are there which are responsible for making nuclear weapons so if misused then it's very dangerous so they are not supposed to be misused. You see it is not really touching so much deeper into peace initiative in to citizenship initiative so I can say it is so much touching these three subjects these three areas that I have talked about (KII-PRI-GIA-S-KIS).

We learn through social studies and poems in English. Teachers set examinations in social studies when we pass we know citizenship(L-FDG-ST.KEV-BUS).

The teachers rated least (60%) holding forums in support of fight against corruption and violence. For learners this pedagogy was not applicable.

Through intermarriage, trade, employment in same areas /jobs e.g construction, conducting peace meetings, and by reducing corruption (L-FGD-ST.JAM-S-TUR).

Politicians do things that hurt others like killing so that they have seat, corrupt, promote by sharing other peoples things, nepotisms (L-FGD-BIS-P-NAR).

The overall rating those teachers who disagreed on pedagogical approaches was 18.04%, however some pedagogies had higher dissatisfaction and undecided percentage. These pedagogies include coaching and mentorship, School and community give priority to safety and security, food security, environmental protection and support the needy, holding forums, use of different speakers and tailoring content to application and problem solving.

4.4.3 Other strategies of Mainstreaming GCED in and out of school and colleges
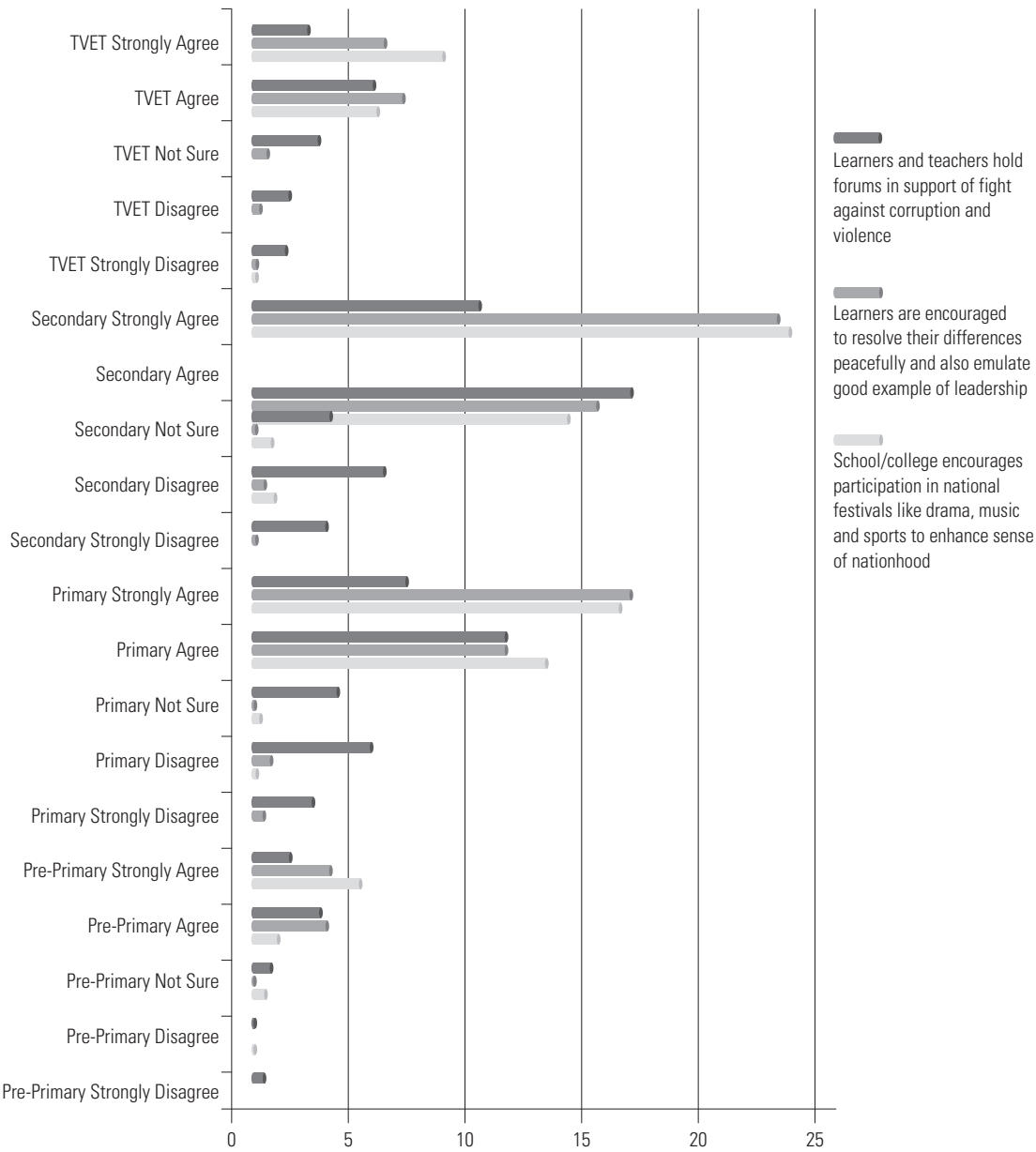

Figure 4.6 Teachers responses on other strategies for mainstreaming GCED

The Fig. 4.6, shows a cross tabulation between the various pedagogical approaches and the category of institutions the respondents belonged to. The study reveals most of the respondents who were of the opinion that schools encourage participation in national festivals were from secondary and

primary. The pre-primary, primary and TVET are yet to embrace the idea of national festivals as a tool for mainstreaming citizenship. The findings also indicate that learners were encouraged to solve their differences peacefully and emulate examples of good leadership mostly in primary, secondary and TVET.

In addition, they proposed that the content should be infused into other learning subjects and role played in the class room situation. At this level, learners could use artistic compositions such as songs, drama and recitations of poems on conflict resolutions. Learners could share experiences through creative competitions on how to live with one another and be guided to establish global citizenship clubs. This was echoed by one of the head teachers during an interview, who said;

> eee.... I think activities such as scouting and girl guiding ... yes. Also subjects such as social studies, CRE and languages are important. Actually citizenship should be infused in all subjects (KII-HT-SIB-P-BUS)

The study findings revealed that most secondary school head teachers proposed that the learners could be engaged through interacting with learning resources and materials on citizenship matters such as portraits of national personalities, pictures, newspapers, text books related to global citizenship, magazines, films, videos and inspirational speakers. This sentiment was shared by one of the head teachers during the interview.

> Pictures and portraits of national personalities, text books related to citizenship education, inspirational speakers to talk to children (KII-HT-WRS-P-MAN)

They further added that learners could attend trade fairs, conferences, exhibitions, workshops and discussions on selected cases such as conflict resolution that are of interest to the public. They could also write essays and perform short skits on conflict resolutions. This sentiment was echoed by a head teacher during the interview.

> Holding meeting with local leaders, music competitions, collaborating with primary school and secondary school, participating in ASK show exhibition to show case (KII-HT-KSD-P-KIT)

This was similar to those suggested by a principal in an interview. The principal added that awareness should be carried out sensitizing people in churches and other public gatherings on global citizenship. A head teacher had this to say;

> If we go down to people and talk to them in barazas and churches you could get information that could be used to develop the citizenship (KII-HT-SKO-P-NYA)

This was also similar to a sentiment made by a principal from a secondary school who said;
There are several bodies that work to create awareness on citizenship education. These include the committee on human rights, welfare and the Children's Act (KII-PRI-FAS-S-KAK)

4.4.4 Ways of advancing Citizenship Education at different levels

The study sought information from teachers, key informants and learners regarding ways of advancing and improving citizenship education in Kenya. A majority of teachers (75%) suggested the following pedagogical approaches will be useful in advancing citizenship education. These include: school and community give priority to safety and security, food security, environmental protection and support the needy, coaching and mentorship programs are organized based on social, political, economic and technological themes and earning institutions work closely with the community to promote peace, environmental conservation and human rights.

The key informants and learners proposed that citizenship learning could be enhanced through seminars and workshops that engage the learners to use digital devices listen to audios and watch videos on environmental issues that relate to global citizenship education.

The responses were in line with respondents in secondary schools who emphasized on engaging learners in co-curricular activities that pass messages on citizenship education such as drama and choir, debates, music and music clubs.

Most of the principals of TVET institutions proposed that the three learning approaches application of content to problem solving, learner centered learning as opposed to use of humanity subjects and intensify national festivals. The view was similar to those of secondary school principals and primary school heads who advocated for the interaction with real issues in teaching and learning to make

learning authentic. They added that learners should be put in groups to discuss what they know about citizenship education and what is expected that helps the citizens and create peaceful co-existence.

However, most responses of the teachers in SNE and pre-primary disagreed with their counter parts from primary, secondary and TVET institutions on the various aspects involving the three approaches to citizenship education because of the nature of learners they handle.

4.5. Resources Used in the Implementation of GCED

4.5.1. 1 Availability of Resources used to implement GCED

A resource is anything that has utility and adds value to one's life. They include physical materials and human resources that can be drawn on by a person or organization in order to function effectively. Learning resources are texts, videos, software, and other materials that teachers and learners use to meet the learning expectations. This section focused on availability of resources used to provide GCED information within or outside the schools and colleges. The information in Table 4.3, shows availability of fliers, brochures and newsletter used by Faith Based Organizations FBOs and civil societies to promote peace awareness.

Table 4.3

Availability of print media used for the implementation of GCED

	SD%	D%	NS%	A%	SA%	NR%	Mean	SD
There are Faith based organizations and civil societies that provide information through fliers, brochures and newsletters on peace awareness	7.1	17.0	17.3	42.6	15.2	0.8	3.42	1.152

According to table 4.3, 57.8% of teachers agreed that fliers, brochures and newsletters are some of the print media used by FBOs, civil societies and other organizations to strengthen peace awareness. Some of the churches were found to provide peace awareness by reading and refereeing to holy books such as Bible and Quran. To some extent the respondents could identify verses from the holy books that speak against conflict and encouraging followers to live the Christian way just like Jesus who is believed to be peaceful as was quoted from some key informants as indicated below;

Churches preach peace and pray, churches give us newsletters with holy information…FBO-KII-MER.. A few billboards put up especially for meetings talk on peace, (BUS-KII-MER

Churches preach the gospel and in the gospel there are very many things that … speak or there are very many verses that speak against conflict and want to maintain and …. actually they encourage their … followers to live the Christian way just like Jesus lived and Jesus was very peaceful so they are doing so much in the churches. Church leaders preach, sing, read the bible and encourage people to live in peace and unity, (KII -PRI.GIA –S -KIS).

These views corresponded with some learners 'views who noted that holy books are used in churches or other religious services to preach peace.

Churches give us holy book…L-FGD-NTU –P-MER …Churches give us holy books…(L-FGD-NTU –P-MER).

The outcomes agreed with findings from Odira, (2012) who listed some of print media as newspapers, weeklies, magazines, monthlies, banners & graphics, posters, fliers, brochures, and other forms of printed materials. He noted that print media has the advantage of making a longer impact on the minds of the reader, with more in-depth reporting and analysis. Even after the advent of electronic media, the print media has not lost its charm or relevance.

4.5.1.2 Availability of Multimedia Devices

The study then investigated availability of multimedia devices which can be used to teach about importance of GCED in schools and colleges. Table 4.3.2 provides findings from teachers who rated availability of the devices.

Table 4.4

Availability of multimedia devices for teaching about importance of citizenship education.

	SD%	D%	NS%	A%	SA%	NR%	Mean	SD
School / college has relevant films and other multimedia devices which teach about importance of citizenship education	8.6	26.1	18.8	36.0	9.6	0.8	3.12	1.163

According to teachers, the multimedia devices were scarce in schools and colleges. This is because only 45.6% of the teachers agreed that such devices are available. This finding was supported by key informants as quoted below;

> The media.. the radio is there, the radio is the simplest way of communication to the local people because information is brought down to the levels of vernacular stations which are interconnected within the locality. (KII-P-OMO-MH-NYA)…Radio programs… (KII-P-WAR-MAN).

Confirmation to the availability of some multimedia devices concurred with MoICT report (2018), which noted that by April 2018, ICT Authority of Kenya distributed devices to public primary schools across the Kenya.

Though majority of the respondents confirmed that relevant multimedia devices exist in their schools and colleges which can be used to teach about the importance of GCED, some of the respondents felt that the devices still could not provide adequate and appropriate information on citizenship education. In relation to that, 34.7% of teachers reported that these devices do not exist as indicated in table 4.3.2. Some learners also had a similar observation and were quoted as follows;

> It is not very adequate but to the exposure which we are in, It can be improved. (L-FGD-P-MAT-KWA). …..Nothing … (Not available)….(L-FGD-AUG-P-TUR)

The finding from this study concurred with that of Kimani (2017) who noted that multimedia devices may be in some schools but not used effectively to provide adequate and appropriate interactive information. The analysis was further done based on the type of schools or colleges after which figure 4.7,was obtained.
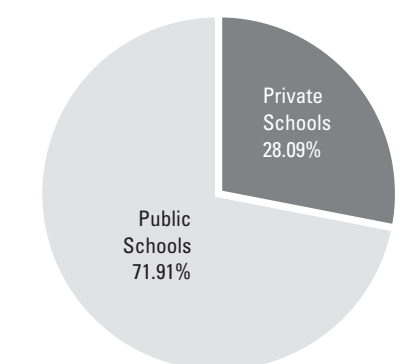
Fig. 4.7 Schools and colleges that have multimedia devices

According to figure 4.7., more public school and college teachers compared to their counterparts in private schools and colleges agreed that multimedia devices are available. The findings were confirmed by information from Kenya News Agency Report (2019) which revealed how government concentrates more on providing digital devices to public schools compared to private schools.

4.5.1.3 Availability of supplementary books that emphasize competencies on GCED

Availability of supplementary books that emphasizes on competencies was assessed. According to Jena, (2018), Supplementary book is an additional material provided with an aim of adding details, background or context to a given concept or information. It aims at providing at least something extra to fill a given gap. The findings were recorded in table 4.3.3.

Table 4.5

Availability of supplementary books that emphasize competencies on GCED.

	SD%	D%	NS%	A%	SA%	NR%	Mean	SD
There are supplementary books that emphasis competencies such as; peace, sharing, problem solving, interdependent, human rights and environment.	6.9	19.3	19.0	36.8	17.8	0.3	3.39	1.182

Based on table 4.3.3., 54.6% of teachers confirmed that schools and colleges have supplementary books that can emphasize competencies such as peace, sharing, problem solving, independence, human rights and environment issues. This represented majority of schools and colleges. Existence of supplementary books was supported by key informants who made the following observations;

Text books… (KII –P-NGI-S-KIT)…Kunazo vitabu huku shuleni ambazo zinatumiwa (there are some books that are used). …..Drawing/pictures/photos in some books portrays citizenship e.g. History books, Parents should talk positively about schools/country and encourage children to move and work outside the county… (KII-P-NTU-S-MER) …Course books, Bible, Storybooks …. (FBO-KII-NAR)

It was an observation also made by some learners, who noted that books such as story books, text books, bible and literature books are some of the supplementary books available in schools and colleges that can emphasize the competencies. They had the following views;

Story books, textbooks…, (L-FGD-SOK-P-NYA), Bible… (L-FGD-BO-TE-NYA). In CRE books we are taught on how to love our neighbors (L-FGD-SUB-P-MER)….Literature books that provides information on how to become a good citizen…. (L-FGD-NYA-TE-NYA.

According an article on standard daily newspapers by Oduor, (2018), the government had supplied the last tranche text books to schools by September, 2018. The article showed that primary and secondary learners had majority of text books by then. Further analysis was conducted to determine the difference in availability of supplementary books between public and private schools and colleges. The obtained results were presented in figure 4.8.
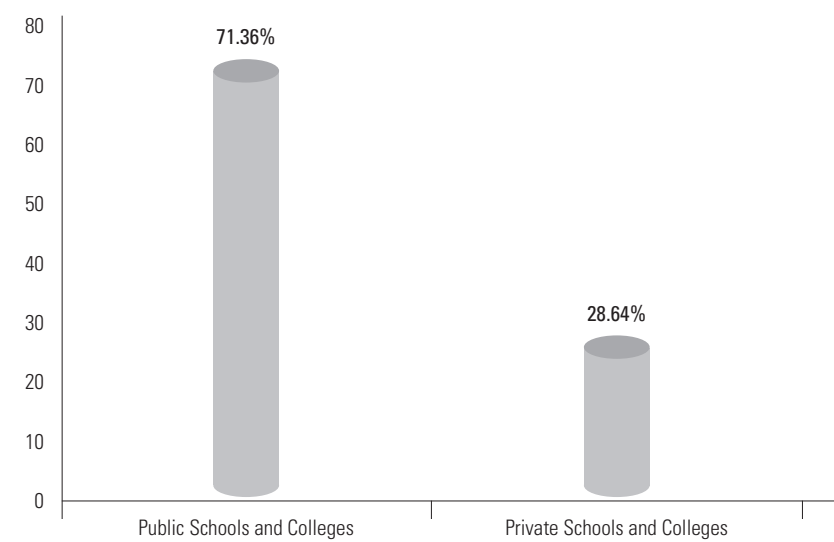
Fig. 4.8 Schools and colleges with supplementary books that emphasizes competencies

Figure 4.8 shows that mores public (71.36%) than private schools and colleges (28.64%) had supplementary books that could emphasize on competencies such as peace, sharing, problem solving, interdependence, human rights and environmental awareness.

The findings agree with that of Jena, (2018) who observed that Kenya is one of the countries that have struggled to make textbooks affordable and available to child in schools. To tackle the textbook shortage, Kenyan government has partnered with World Bank joined forces under the Secondary Education Quality Improvement Project (SEQIP) to distribute some books to secondary schools. This support the fact that there are supplementary books in more public schools than private schools. The study further found out the mass media and social platforms are used to advance global citizenship. Some of the obtained feedback teachers is recorded in table 4.3.4.

4.5.1.4 Application of mass media and social platforms to advance GCED

The study also established the extent to which application of mass media and social platforms to advance GCED.These information was provided in Table 4.6.

Table 4.6

Application of mass media and social platforms to advance GCED.

	SD%	D%	NS%	A%	SA%	NR%	Mean	SD
Mass media and social platforms are used to advance global citizenship	2.5	14.0	12.9	43.4	26.6	0.5	3.78	1.069

Majority of teachers at 70.0% agreed that mass media and social platforms are used in schools and colleges to advance GCED. Some key informants latter confirmed their applications giving views as shown below;

Television (TV), ICT (Videos and DVDS) Digital video clips/news clips…we used to have …radio programs…they used to be very useful,…yeah radio, TV Digital content, charts, map, videos, film..(KII-HT-TIN-BUS), (KII-HT-TEN-P –NYA).

CRE- love- Christ's love, Social studies- constitution, a topic on citizenship- std 6,…(BUS-KII-MER), We have maps and textbooks...(KII-SEC-BOM-KIR)

Learners also identified mass media and social platforms which are used to advance citizenship in their schools and colleges. Some of the mass media mentioned include television, radio, newspapers among others as has been quoted below.

Televisions, Radios, Church, magazines in library, newspapers, guiding and counseling, … digital world and technology ,Cultural practices, artifacts, atlases, dressing codes, language, Media, Social activities, Phones, ICT Media programs, Games, Charts, Clubs models Language (L-FGD-SEE-BOM; L-FGD-BIS- S-PRV-NAR,)

Books, Magazines, TV and journals Books, Journals, Magazines, Posters, TV's… (FBO-KII NAR; FBO-KII-MAN; LFGD-MOG-MAN; L-FGD-WAG-WAJ)

Story books when operating a special kind of TV that they use in their studies, we have Ten Commandments charts, In CRE books we are taught on how to love our   n e i g h b o r s … (L-FGD-SUB-P-MER) Textbooks of history… (L-FGD-SUB-S-MER)

..eh ya Kiswahili Kuna Ile kinaitwa (there is that of Kiswahili known as..) we have English, guidance and counseling. Yes… (L-FGD-KIS-TI-KIS) ….One is CRE subject which with History has help in various areas (L-FGD-GIA-KIS)

Nfissi, (2013) supported the findings from this study when he noted that participatory video production has a vital role to play in enhancing global citizenship programs. This is due to the fact that there has been innovative growth in popularity of digital video cameras and online video sharing sites. Mass media and social platforms have made easier for people to innovatively create visual information and distribute quickly and to large audience. Through participatory video it is perceived that effective communication can reach many people therefore increases equitable outcomes.

In relation to findings, Nfissi, (2013) defines mass media as variety of technologies capable of reaching large number of audience within a short time through mass communication. Mass media comprises of broadcast media, digital media and print media as well as public speaking sessions. From the findings, it was noted that some of the key informants and learners have limited information about mass media and social platforms especially those that can be used to advance citizenship. This is why some key informants could mention CRE- love or Christ's love to part of the mass media

and social platforms. Some learners also could not accurately identify the mass media and social platforms that can help in advancing citizenship education. This is confirmed from the study when they mentioned guiding and counseling, cultural practices, dressing codes, language, social activities among others to form part of mass media.

4.5.1.5 Availability of symbols of national unity

The study then found out availability of well displayed symbols of national unity in schools, colleges and within the communities. Table 4.7., shows the responses made by teachers on availability of well displayed symbols of national unity.

Table 4.7

Availability of symbols of national unity

	SD%	D%	NS%	A%	SA%	NR%	Mean	SD
Symbols of national unity such as national flag, posters among others are well displayed and respected	2.3	8.1	6.9	37.3	43.4	2.0	4.14	1.019

According to table 4.7 80.7% of teachers felt that these symbols exist. This shows that the symbols are available in the majority of schools and colleges. Some key informants and leaners supported the finding by mentioning several symbols though to be of national unity as follow;

Resource persons who are knowledgeable…(KII-HT-MAD-P-PRV-MER)…. eh well in terms of …. the leadership the leadership in the community ….barazas (public meeting) this is an opportunity…learners they are able to be involved and learn a lot about it"(KII-HT-TEN-P – NYA)

… Mmm for example the county cultural organization we have them for example at county level they do a lot as far as citizenship is concerned. They can promote the same idea to people and where ever they are like …like at … regional levels they normally spread the same. Yes.. (KII-HT-TEN-P –NYA)..Move to pedagogies

A few billboards put up especially due to governors meetings on peace, The flag of Kenya, and the flag is raised on Mondays and Fridays, We share books amongst ourselves Give respect to the flag.. (L-FGD-PAL-TE-NYA, L-FGD-SUB-S-MER)

Teachers give us information on citizenship, Books from KICD…..Maps showing different places …Maths talk of money which has different images …. (L-FGD-KAA-SP-P-MER)

According to Torres, 2015, symbol of national unity are symbols which make individuals of different backgrounds, ethnics, religions, cultures and traditions feel a sense of nationhood. In Kenya the symbols of national unity include National Anthem, National Flag and Coat of Arms. Torres further noted that availability of the symbols reveals elements of national unity among citizens.

4.5.2. Adequacy of the resources and GCED information provided

The study sought to establish whether the available learning resources were adequate and can provide adequate and satisfactory information on GCED. According to some key respondents, the available resources were adequate and could provide appropriate GCED information. This was based on the quotations below;

   …ye, because resource persons are readily available, Children learn well when they see things so the materials will influence a lot in them. Yes. The information will equip the learners with right skills and information (KII-HT-WAR-MAN)

   ..the textbooks are enough in our case but if we could have other more materials that give more details to citizenship. Here we have leaders' portraits which I believe promotes Citizenship KII-SEC-BOM-KIR). The materials are good and appropriate, but more should be added to achieve the ratio of 1:1 like in digital devices. (KII-HT-MAJ-SP-KWA).

Some learners also supported the feeling by mentioning that the information provided by the available learning resources is enough as quoted below;

   The information is enough because we also learn about citizenship in History. It is by finding teachers well informed on citizenship education. We participate in game and drama... . (L-FGD-SAI-MUR)

Although some key informants and learners confirmed adequacy and appropriateness of the learning of both available learning resources and GCED information, some learners were of the contrary as in the following quotation;

   Hatuna ,lakini mwalimu anaye simamia wiki ndiye hutushauri kuishi vyema (we don't have, but weekly teacher on duty is the one who tells us how to live well) History textbooks... Hmm we have life skills textbooks. (L-FGD-SAI-MUR)

The findings are supported by Ng'ang'a (2019) who noted that appropriate and adequate citizenship information is vital in helping citizens to build understanding of world events, think about their values and what is important to them. It enables them to take their own learning into the real world, challenge ignorance and intolerance, get involved in their local, national and global communities. It also enables them to develop an argument, voice their opinions gain courage to act and influence the world around them. The world may be changing fast, but people can make a positive difference and help build a fairer, safer and more secure world for everyone.

4.5.3. Proposed Resources for implementing GCED

The study then sought for the suggestions of key informants and learners on kind of resources that would best be suited to support citizenship education. Some of the key info suggested books, brochures, videos, constitution, TV programs, newspapers, magazines, internet, mass and social media among others as quoted below;

   Resources such as textbooks, brochures, videos among other things (KII-P-MUS.KAK),

   Constitution, Pupils books for social studies, Developing TV programs on citizenship education (KII-HT-DEM-MAN, KII-HT-FUA-WAJ,KII-HT-WAB-WAJ

Learners also suggested story books, newspapers, magazines, mass media, social medias, religious leaders, passport, sport, trade, clubs, television, radios, ICT, constitutions and teaching syllabuses among others resources.

   Books,storybooks, newspapers magazines, internets, textbooks, mass media, social medias, religious leaders. transport of passengers/goods - communication with other people - different

languages - sports – trade, clubs, books, newsletters, television, radios, ict, constitutions, curriculum, training of personnel globally, teaching syllabuses models (L-FGD-MOL-P-BOM, L-FGD- OLO -NAR, L-FGD-TE-PRV-BOM)

Using sign language to communicate, Books, bibles, novels and stories, talk together Books, Magazines Storybooks,Magazines, mass media, books and ICT materials Social media Religious books Magazines, textbooks, brochures, posters, whiteboards and teachers and mentors Social media,. (L- FGD- GOI-BOM, FBO, L-FGD-KIZ –BOM,L-FGD-MOG-MAN,L-FGD-WAG-WAJ)

Jena (2018) supported the findings by listing learning resources as texts, videos, software, and other materials that teachers and learners use to meet the learning expectations. He further stated that technological resources should be used to pass information on citizenship. These involves mass media which comprises of broadcast media, digital media and print media as well as public speaking sessions. Broadcast media transmits information electronically through media such as radio, recorded music and television among others. Then there is digital media comprising of both mobile mass communication and internet media. Internet media includes internet based television and radios, social media sites, use of emails and websites. Mass media can also involve outdoor media to transmit information through billboards and Augmented Reality Advertisements on kiosks, commercial buildings, trains among others. In addition, there is print media which transmits information through physical objects such as magazines, comics, books, newspapers and pamphlets. Through these, mass media can easily be used advance GCED nationally, regionally and internationally.

4.6 Role Played by Key Actors in the Implementation of GCED

The key actors in the implementation of GCED to a large extent determine the initiatives in place and the success rate of the uptake of requisite knowledge, skills, attitudes and values. This study sought to establish the role played by key actors in the implementation of GCED in Kenya. Additionally, findings on specific roles and topical areas of interest among the key actors are discussed. Prospects for enhancing engagement of actors are also discussed.

4.6.1 Role of key actors at Regional, Continental and Global Organizations
Key informants indicated that organizations like East African Community, African Union and United Nations encouraged countries in the East African region, the African continent and the globe to work together. The respondents made reference to the benefits resulting from the recent opening up of the East African Market. The findings showed that removal of restrictions to allow free trade across the borders had contributed to GCED. Citizens in the East African region began to see themselves as one, thus expanding their perception of the concept beyond the national borders.

> Yeah like …the taxes have been removed such that Kenyans or even Ugandans or even Tanzanians can freely do their businesses in these three countries in the East African countries without eeh without any form of intimidation so it is beneficial (KII-HT-GIA-P-NYA)

The findings also showed that the head of state in Kenya worked with other countries in a bid to extend citizenship to the African continent. Through such meetings, a foundation was built for African unity. Though this initiative concerns the African continent, it is a precept for global citizenship education as it helps to influence positive ideas towards citizenship in the wider context, beyond the African continent. The experiences help people from different countries appreciate that just like all people living in the continent require peace to live together as one, those in the entire world also do require peace to live together as one.

> … actually I do see him do that by visiting other countries and see what is going on there, attend these various meetings. Like I have seen very many meetings done even here in Kenya UN meetings, African Union meetings and one of the agendas in their meetings is peace and citizenship so that the same citizenship that Kenyans are enjoying can also be enjoyed by another citizen who comes to our country (KII-HT-GIA-P-NYA).

These findings show that key actors at the regional, continental and global level have undertaken to pursue ideals that promote mutual respect and peaceful co-existence. This paradigm is in agreement with the ideals for education in the 21st Century as stated by D'Alessandro & Zulu, (2017). Their standpoint on a more relevant education that emphasizes inculcating values, attitudes and skills for mutual respect and peaceful co-existence is aligned to the roles of the actors outlined in the findings.

4.6.1.1 Government Administrators

The study revealed that the government through local administrators and other government departments were working with communities. Findings from key informants showed that these administrators had a major obligation in sensitizing members of the community on peaceful co-existence. This was particularly emphasized in areas prone to conflict.

> The national Government promotes peace through chiefs, public barazas and peace agreement forums (KII-DDG-TUR)

> Mmmh yeah I can say that aaah our district education officers or even our district officers our county officers our chiefs they they are working hand in hand with the community the members of the community and sensitizing them. For example if we have a crime that has been reported and this is something that is not so serious you find the chief come in. First you know we have the protocol is there we also have the village elders protocol has to be observed. So the village elder can be seen for a and aah actually be informed about what has happened after which after… a consultation and talking to the parties the you'll find that this village will start counselling the two and telling them, " you know this is not good." (KII-HT-GIA-P-NYA)

It was also revealed through group discussions with learners that chiefs were actively involved in solving problems at the domestic level. The findings show that the chiefs were often called upon to help resolve issues that upheld peaceful relationships.

> Kama wazazi wamegombana kule nyumbani chifu huwaita na kuwasaidia kutatua shida zao. Hivyo anadumisha uhusiano mwema (L-FGD-SOK-P-NYA)

> When parents quarrel at home, the chief is called and he them resolve that problem. That way, good relationships are maintained.

The government has put in initiatives to assist Kenyans realize citizenship. In the health sector, there were campaigns to sensitize Kenyans to take care of each other proactively by donating blood to save lives.

> yeah there for example like last I think last month when those people we are coming for to, for help with their blood donations and we donate and all we can to help each other.(L-FGD-MAT-TE-KWA)

The idea about citizenship was also demonstrated through the education sector. In a bid to ascertain that critical messages about citizenship were delivered effectively to a large percentage of Kenya's population, the curriculum had been used to integrate some information on citizenship.

> ..and the government has also taken up the initiative to promote Citizenship and schools it has been put even in the curriculum and through learning, these learners will be able to develop and have that notion that for one to be a citizen you must coexist and live in harmoniously. (KII-HT-OMO-SP-P-NYA)

Additionally, the officers in charge of Special Needs Education made an effort to ensure that all children get supported to access educational information and basic needs like food and clothing which they cannot do without.

> Yes, like now you have just met me distributing SNE books. So the docket of SNE is under me. So I interact a lot with the special needs education officers and we also go to these institutions. So when we go to these institutions sometimes when we have books we take to them, we take to them clothes, food. So anything that we can get we as officers we take to those homes that we go to. Some of the children were brought there and their parents disappeared. So even during the holidays, we make sure the children are safe. The teacher is still getting the pay but may be no food. We chip in and give these children food, basic things and clothing. (KII –CEO-P-KIR)

Beyond supplying books on educational information to support curriculum implementation, the government also ensured that there were interventions for poverty alleviation among learners who came from economically disadvantaged backgrounds. The provision of sanitary towels by the Ministry of Education ensured equality among learners, as retention and completion rates improved among the under privileged.

> We also have ministry of education supplying sanitary towels because around here poverty is high (KII-HT-ROK-P-MIG).

The data shows that the government, through the administrators advances the idea of citizenship across various themes from following the law to being responsible for the welfare of others. While the findings are clearly indicative of strides that the government has made through different ministries, the idea of global citizenship has not entirely permeated its systems of operation. Actors in the government center their initiatives around solving challenges directly affecting citizens for whom they are responsible, as opposed to widening their scope towards GCED. This is arguably a priority but existing studies show that Kenya's efforts to facilitate GCED have been hampered by limited finances. According to UNESCO (2018), implementation of GCED is a challenge due in inadequate funds experienced in the Ministry of Education hence there is basically little capacity to keep up with the ambitions of GCED.

4.6.1.2 Religious Organizations and Civil Societies

Findings from 57.8% of the teachers showed that FBOs and members of civil society were mainly concerned with initiatives that maintain peace. This was done through provision of information on peace awareness through fliers, brochures and newsletters. However, 24.1%, did not agree that these organizations contribute to peace. The remaining 17.3% said they were not sure of the role of these organizations.

The findings from key informants also showed that the religious organizations support citizenship. They observed that the organizations had been prominent in the community and supported citizenship through peace and conflict resolution. They added that the organizations encouraged citizens to lead a lifestyle that was a positive demonstration of the religious faiths that they professed.

> Religious organizations are doing so much especially they…speak against conflict and want to maintain and aah actually they encourage their aah followers to live peacefully. Mostly, mostly they discuss about peace. Peace is key. They discuss about peace, unity… peace, unity and aaah so on. Like we've had aah household violence. Where a woman.. aah wife… aah woman gets battered by the or the wife batters the husband. So they have been campaigning against home based violence,.. campaigning for peace and campaigning for unity. In the community they talk about cohesion. They need to coexist, they need to work peacefully together yeah respecting their boundaries but they need to work as Kenyans and maintain their citizenship (KII-HT-GIA-P-NYA)

Similarly, learners stated that their teachers convened

> Walimu huwa na mikutano amabayo wanaita wazazi. Kama kuna shida inatatuliwa .Makanisa yanasaidia kwa vile unaeza hubiriwa neno la mungu (L-FGD-SOK-P-NYA)

> ……..Church meetings we come together regardless of your tribe we come together as a big community so such programs promote citizenship   and we feel that we are part and parcel of the Kenya citizens (KII-FBO-NYA).

> Second, mosques you see kwa mfano umuthuria muhathara fulani katika dini ya kislamu hiyo muhathara pia kuna bahathi ya maneno ama kuna bahathi ya maswala ile amabyo wanazungumzia ya kwanza ni amani ya pili ni upendo ya tatu ni umoja sasa katika katika dini ya kislsamu huwa wanazungumzia mambo mengi kuhusi amani na upendo (L-FGD-GIA-S-NYA)

From the findings it can be affirmed that irrespective of their religious affiliations, religious organizations make an effort to promote citizenship through establishing peace and tolerance among their followers.

The findings from key informants representing faith based organization further indicated that churches hold cross-border meetings which brought together followers from as many as eleven countries. They affirmed that such meetings united people from different countries and strengthened the bond between people from the same country.

> there times when we have even gone beyond Kenya for instance last year we had a program taking us to Iringa where we were meeting eleven countries that means people from Rwanda, Eritrea, Ethiopia, Tanzania, Uganda among other countries and we come together and when we are outside there we know ourselves a Kenyans (KII-FBO-NYA).

The findings from FBOs depict a social responsibility model that consolidates peace and tolerance with material support in terms of food and clothing. This mirrors Oxfam's Curriculum for Global Citizen (Pais & Costa, 2017), which encourages global knowledge about other societies, by instilling tolerance and challenging inequality. It further calls for individual and collective efforts for social responsibility.

Discrepancies however exist between religious organization and Oxfam's model. While both share peace and tolerance as their priority areas, the Oxfam model goes beyond these provisions since it has structured modalities that include well defined pedagogies and resources for GCED that are not reflected in the activities of religious organizations.

Head teachers who were key informants identified civil society organizations and individuals as key actors who had contributed largely to shaping a society with people who were aware of their responsibilities as citizens. They affirmed that the civil society organizations fought against vices that dehumanized others. According to the respondents, civil society organizations spread the information on human rights. They stated that all belonged to the human race and deserved to be accorded dignity.

> I think civil Society has taken up the major role of sensitizing members of the country on what their roles are as citizens. That is what I can rate civil Society (KII-HT-OMO-SP-P-NYA)

> One we have ehh if I am not wrong we have this the Uraia foundation then we have another one we call the eheh National Commission on Human Rights NCHR Yes. I think it talks about it tries to promote citizenship we also have Elimu Foundation…those are the few that I can be able to quote. ..I think of Omtata Okiya Omtata as one man who has come out really strongly defending the rights of the human race (KII-HT-OMO-SP-P-NYA).

An analysis of civil society actors shows that they have been effective in transforming society towards GCED. This is because their interests have since been geared to upholding human dignity. However, the approach that has been adopted by civil society has been quite confrontational. This approach deviates from the more civil and friendly approaches that would help build the empathic civilization hoped for. The actors from civil organizations need to bridge the gap between the abrasive approaches they commonly use and apply mechanisms that are akin to GCED, as postulated by Dill (2013).

4.6.1.3 Role of National and County Government

More findings indicated that national leaders played various roles in activities that enhanced GCED in their areas of jurisdiction. The key informants stated that there were already structures in place that had been established to promote citizenship education. They however noted that while there were avenues provided for players to intervene in steering GCED, there were still untapped opportunities that required an integrated approach that embedded conflict resolution into government policies and projects.

> The County Assembly has formed county security meetings, county peace directorate. The county governments should develop peace policy. Conflicts resolution should also be integrated sensitively into planning government policies and projects. (KII-DDG-TUR)

At the institutional level, the head teachers who were key informants acknowledged that there was already some support from political leaders for the development of infra-structure in schools. They said that the Members of Parliament and Members of County Assemblies provided teaching and learning materials and initiated lunch programmes to cushion vulnerable learners. The findings indicated that there was still more expected and called for other stakeholders to support schools.

> We have different stakeholders who come in and support the school so that it can develop. They provide learning and teaching materials. We have a feeding programme. We have others like the MCAs who provide lunch for the pupils and buy the sufurias for cooking. The church also comes to pray and offer spiritual support. The area MP supports in building of classes. We normally support each other like that and come together as stakeholders to ensure that things work well (KII-HT-SOK-P-NYA)

The key informants further revealed that the constitution of schools' Boards of Management drew from a wide array of representatives showing inclusivity. The opportunity to serve as board members allowed them to make inputs that project them as true citizens.

> We have formed a board there is a new board that has been put in place and in this new board we have got eeh the MCA representative we have the teacher we have got the parent we also have members of the community and we also have the… the sponsor. So given that these are all incorporated in the board I think that promotes citizenship because none of them has been left they are part of the board of management of the school and therefore their input towards the development of the school is actually citizenship it's not.. It's not biased in any way. Yes.. (KII-HT-GIA-P-NYA).

4.6.1.4 Financial Institutions

Financial institutions like Banks and Savings and Credit Cooperative Organizations (SACCOs) were also cited for impacting positively on GCED. Learners in the focus group discussions particularly lauded Equity bank for securing funds and providing career guidance to girls who had performed well but could not advance their education due to financial barriers. The institution also inspired the girls through role models. Kenya Women's Finance Trust brought youth and women together and encouraged them.

> The Kenya women and Equity people when they come maybe holidays when we are in long holidays maybe December, Kenya women try to pull the women together and the young youths together and encourage them.(FGD-PRI-S-P-NYA)

More evidence shows that the financial institutions did not limit their engagement to supporting learners at the individual level. They further took part in giving support government activities like education days at the county level.

> We also work with saccos. In Kirinyaga we have a SACCO called Olinns. It is a major SACCO in the Education Section. This SACCO is a major supporter of the education sector because anytime we have education days they come they give us tents, money, publicity. So these are some people who work with us (KII –CEO-P-KIR)

Actors in financial institutions provided direct support in terms of funds to overcome barriers that would otherwise deny learners opportunities for personal advancement. They worked in partnership with government by sponsoring activities that made had an influence in educational development at the county level.

4.6.1.5 Representatives of Minority Groups

Other actors towards the promotion of GCED were those who represented minority groups like people with disabilities. They initiated affirmation action to prevent exclusion of people with special needs. The organizations dealt with many facets like rights of the disabled, infrastructure, income generation and education.

> Yes we do. Yeah we do. Yes we have the National Council for persons with disability. This is

an organisation that has come out strongly in fighting for the rights of the disabled people. They have assisted in putting up infrastructure for persons with disability. We have the Kenya National federation of persons with disability also it has put a lot of infrastructure for learners with disabilities for persons with disability, in income-generating. Eh we also have eh Kenya Institute of Special Education the work is to enhance education for teachers to have extra knowledge. We have also the KICD purposefully to formulate the curriculum in special to support learners with special needs. (KII-HT-OMO-SP-P-NYA)

> By the way like now our core mandate as an office we are to assess and place our learners. And normally when we do the assessment we must have the parents because we cannot assess minus the consent of the parents so we normally involve our parents. At the same time we normally conduct forums for creating awareness to parents who have special needs children to make them aware on the provisions which are available for their children. At the same time we also create awareness to other parents who don't have learners with special needs so as they can be able to accept this learners as other learners in the regular school (KII-EAR-NYA)

The organizations also used collaborative means to achieve their objectives of assessing and placing learners suitably for the education required. Getting parental consent and awareness creation in society were fundamental functions that such organizations undertook as a means of participating in GCED.

4.6.1.6 Curriculum Developers

As the institution charged with the responsibility of curriculum development, KICD was also cited in the findings as a key actor. Respondents stated that the institute could consolidate various views about many stakeholders and include the ideas in the curriculum for all learners. They averred that schools and other educational institutions were useful for GCED.

> Aah these stakeholders in my view I think they need to be called the can.. They can be called uuhmm they can be called to KICD where they can be asks questions like aah these questions you are asking me, they can also be asks to give their opinion over the same and bring in what they feel needs to be brought into the curriculum so that citizenship is embraced by all learners as they learn through their stages of education. Yes. .(KII-HT-GIA-P-NYA)

Through schools, learners are taught citizenship education (KII-SHK-MAN)

4.6.2 Frequency of Roles Played by Key Actors in the implementation of GCED.

The study also elicited responses from teachers about how frequently the different actors took up roles in the implementation of GCED. The findings are illustrated in Table 4.8.

Teacher responses on frequency of the roles played by key actors in the implementation of GCED

	Not at All (%)	Occasionally (%)	Frequently (%)	Mean	SD
Advocacy and human rights-Gender based violence and alternative rise of passage	24.1	53.6	16.5	1.9	0.7
Guidance and counseling information for psycho-social support and resilience	8.4	44.2	44.9	2.4	0.6
Environmental protection and climate change	13.5	57.1	27.9	2.2	0.6
Civil education and rites	25.1	52.5	21.1	2	0.7
Economic rights	38.8	46.7	11.9	1.7	0.7
Political and social democracy	32	50	16	1.8	0.7
Mobilize human and financial resources to ensure sufficient utilization	24.1	46.1	27.9	2	0.7
Capacity building through seminars and workshops	18.3	51.5	29.2	2.1	0.7
Development of age appropriate learning resources on GCED for schools and colleges	33.2	40.4	24.9	1.9	0.8
Mean	24.17	49.12	24.48	2.00	0.69

The findings from 44.9% of the teacher respondents show that the provision of psycho-social support through guidance and counseling information was the role that actors undertook frequently. Another 44.2% of the teachers said that actors played this role occasionally. Overall, these responses represented a mean of 2.4, which shows that it is prioritized by most actors. The finding was affirmed by school administrators who observed that some actions bordering around crime required that people are counseled to make them better citizens. They observed that local administrators at the village level undertook the responsibility to guide and counsel. It was also clear that they liaised with security officers in the event that the circumstances were beyond their control.

You know sometimes people misbehave because of anger but they are counselled they realize they were towing on the wrong line. So from down here from the village elder the citizenship is being practiced right from the village elder all the way to the county administrator. Yes, but now when it gets to the county administrator and when its now a very serious crime, it becomes difficult and therefore you have to be hands in to the police if it is a very. If it is a serious crime. (KII-HT-GIA-P-NYA)

Learners were also in agreement that school administrators spent time to provide psychosocial support. They said that they were guided what was right or what was wrong. They noted that school leaders urged them to be respectful.

Our manager brings us together with the teachers he gets maybe 2 or 3 hours and put us together and guide us on some things to do on the holiday, how we are supposed to respect our teachers what we are supposed to do and what we are not supposed to do. So the manager tries to put us a lot together. He tries to tell us to respect our teachers. He always give us guidance (FGD-PRI-S-P-NYA)

The idea of psycho-social support carries it with it an aspect of giving help. The high mean rating ascribed by teachers shows that within the learning environment, the need for such support among learners is prominent. It could imply that there are many challenges requiring such support. The findings therefore link with the concept of global citizenship that attaches a high premium to helping humanity (Luce, 2010). In this context therefore, the teachers' rating of the role of actors shows that most of those involved in GCED are guided by their sensitivity to challenges faced by humanity.

According to 57.1% of teacher respondents, the second highest mean from the findings was 2.2, representing Environmental protection and climate change as an area that key actors occasionally engaged in. Head teachers who were key informants added that key actors had laid a lot of emphasis on stopping environmental degradation. Their responses pointed to the different groups that had initiated activities to conserve and restore the environment in the community and in learning institutions.

Oh, for example, maybe if I can give an example, like last term we had a graduation ceremony where we invited the, the neighboring primary school, secondary school, we have to the judge,

people with either, they're politicians and also they're the citizens and in the community that people , around the community where we had the occasion and later the occasion, people were invited and were asked to plant trees in their school compound. They planted six trees on the college(L-FGD-MAT-TE-KWA).

Additional information in support of the environment was provided by head teachers who cited some eminent personalities who had contributed to citizenship through their active engagement in conservation. They acknowledged that through their ideals on environmental conservation, these iconic figures had impacted positively on the implementation of GCED, which trickled down to the national level.

We also have our the late Wangari Maathai was also another one who tried to promote citizenship. (KII-HT-OMO-SP-P-NYA)

Views from other community based organizations like women groups had also supported the findings that actors take part in environmental conservation to sustain humanity and the environment. In their view, citizenship entails an attempt to improve their environment to make their situations better. They stated that in an effort to stem hunger and take care of their environment, they engaged in planting fruit trees, other trees.

We are giving back to the society in form of tree planting, we are planting fruit trees and we are also planting trees to conserve our environment (KII-WG-BF-MUR)

Capacity building through seminars and workshops registered a mean of 2.1 and ranked third in terms of frequency among the roles played by actors in the implementation of GCED. From the findings, 51.5% of the teachers said that actors occasionally take part in capacity building. The comparatively high ranking of capacity building could be an acknowledgement of the existing capacity gaps in GCED implementation. The situation could be as a result of knowledge gaps too. It is within this context that the findings on frequency of capacity building align with those of Mandillah (2019) that teachers are generally over stretched and those that are available are yet to be trained on GCED and made aware of how to teach learners to be and perform like global citizens.

Another area that was highlighted in the findings was mobilization of human and financial resources to ensure sufficient utilization. This response was recorded from 46.1% of the teachers who stated that actors occasionally mobilize resources. This component had a mean of 2. Key informants in the Ministry of Education mentioned social welfare activities geared towards charity work. The actors targeted the disadvantaged segments of the society to expand their access to basic needs, and various forms of development. This upheld their dignity and made them feel human just like any other person in society.

Because they are working with the disadvantaged they want to prove that that whether you are from a humble background or rich you can still access education. So that it is one area, we call them, what do we call not the disadvantaged, these people the vulnerable they work with the vulnerable. If you talk about WHO, they are coming to provide food to those people who cannot provide food. We feel they help us because we are able to keep our children in school. Because watoto wanaenda kukunyua uji, watoto wanaenda kula.. So we can say that they are helping us a lot in keeping the learners in school and also to upright them and (KII –CEO-P-KIR)

Institutions like SACCOs taking part in resource mobilization also engaged with the vulnerable members of society to provide loans on very reasonable rates and friendly repayment terms. More people could therefore benefit either through getting education or setting up businesses.

Other findings indicated from 52.5% of the teachers showed that actors were occasionally engaged in resolving issues related to civil education and rights, recording a mean of 2. Key informants opined that citizens were educated on social justice. Through various means, they strived to establish a society that was sensitive to principles of fairness. The organizations pointed out the ills in society and gave better alternatives which they called people to demand.

We have also poor distribution of resources, they also talk about corruption, they fight corruption which has become a disease in our country then eh another thing is about eh corruption, I think extrajudicial killings these are some of the things that maybe people they tend to fight quite a number extrajudicial killings (KII-HT-OMO-SP-P-NYA)

Another popular area that actors participated in was advocacy and human rights, gender based violence and alternative rites of passage. This area had a mean of 1.9. Members of the society

were enlightened on what they were entitled to as individuals and collectively as a group defined by certain characteristics. They deterred harmful cultural practices like circumcision of girls and practices which violated the rights of children, particularly girls. There were organizations advocating for the need to recognize people with special needs.

In particular they talk about human rights.. I'm saying the rights of the child the rights of people (KII-HT-OMO-SP-P-NYA)

The choice by various actors to be proactive in stopping various forms of discrimination no doubt takes note of the reality spelt out by Sperling, (2016) who argues that equal opportunities for educating boys and girls is the only way of achieving GCED . This consequently affirms that the success of GCED is dependent on the inclusion of everyone. It is incumbent upon all actors to follow the path of expanding options that allow everyone to be part of the processes that bring about positive change, irrespective of gender, age, socio-economic or physical limitation.

The study findings showed that political and social democracy had a mean of 1.8. Key informants reported that actors sensitized people on the importance of taking part in democratic processes. They were therefore encouraged to register as voters and learn about the legislature. This had an implication on the choices they made for leadership through their levels of knowledge and what they exercised, based on that knowledge.

Registering for example for voting. Why is it important for them to take part. Why is it important for them to have a legislature. What is it all about. (KII—TA.)

From the evidence generated from respondents, peace and harmonious co-existence were critical messages that actors passed for the achievement of GCED. Learners stated that actors stressed on the importance of a cohesive environment, especially against the backdrop of ethnic divisions which have characterized the country's political landscape in the past.

They promote peace and encourage people to live in harmony (L-FGD-CHE-P-WPT).

It was also apparent that electioneering represented the worst of periods during which the social instability caused by politics was rife. The respondents called for initiatives that could sustain peace in the community.

They should teach about self-control, values, resilience to avoid violence during elections. (KII-HT-ROK-P-MIG)

Talk about peace and ways expand coexistence and yes and then. Togetherness brotherliness (KII—TAT)..

As a way to reduce risks associated with infiltration from strangers, many communities had embraced "Nyumba Kumi'', a security measure translated from Kiswahili as "Ten Houses". This popular security initiative requires people within a count of ten houses to be vigilant and maintain their security. Messages asking people to live in peace, and love one another signal a society with poor social relationships where individuals are constantly reminded about unity to secure their safety, and that of others.

Okay like when we get screams from outside you get that we tell our teachers and the teachers they talk to the "nyumba kumi", people. The "nyumba kumi" people try to talk to their villagers and you don't get the screams again. (FGD-PRI-S-P-NYA)

The revival of patriotism among Kenyans was a recurrent topic among respondents. Many of them expressed disappointment that as a country, there was a general feeling of apathy and people were not proud of being citizens of Kenya. The findings showed that the solution to this was in teaching people all people, including children about citizenship and enabling them to find their own identity in the country. This would in turn help them cultivate a sense of patriotism.

I think it is important that every other person, every other citizen portrays positivity towards his country, these days we find that people have really lost direction, whatever you are talking about citizenship, it is never there, we are never proud of what our country, we are just there, so I think citizenship, should be the first thing that should be taught, even to the youngest kids in this country (KII-BUS-MUR).

Instilling the art of self-identity and individual patriotism, providing awareness on citizenship education. (KII-P-MGH-S-MAN)

Key actors took up different roles that cut across a range of topics that were perceived as areas of concern among many Kenyans. Their participation in different capacities shows that there are needs that should be fulfilled at different levels. Some of the modalities that are used to counter threats to GCED have been discounted for falling below certain parameters that are indicators of success. This shows that due to evolving challenges related to GCED, actors are also required to re-engineer their strategies to mitigate barriers that may impede the achievement of GCED.

4.6.3 Ways of enhancing key stakeholder engagement

The study sought information on the future prospects for GCED. Respondents were asked to state the roles that stakeholders in education can play in mainstreaming citizenship in Kenya's system of education. According to head teachers who were key informants, there was a need to build the capacity of teachers on citizenship as a prerequisite to enhancing their active engagement.

Teachers should be educated on citizenship concept before they are asked to implement. Otherwise for now citizenship is not a reality in our country because our leaders do not respect the constitution (KII-HT-TAR-P-MIG)

Additionally, the respondents were in agreement that working collectively to provide material and moral support would benefit the mainstreaming of GCED in Kenya.

Through joint initiatives parents, teachers, politicians, NGO's , church leaders, should fund education program through sponsoring education program, bringing teaching and learning materials, like realia, preach the gospel on the importance of citizenship in mosque (KII-HT-MAN-SP-P-TAI)

By giving support both material and moral, advocating for it to be included in the curriculum (KII-SHK-MAN)

The key informants suggested homegrown solutions among education stakeholders as the most viable ways of enhancing GCED. They were of the view that it was important for people from a given locality to find relevant solutions to contextual challenges. They were in agreement that information sharing about prevailing situations was the first step that would lead to the other processes in mainstreaming GCED in the curriculum.

The stakeholders should learn that charity begins at home. Even before we come these people who are helping us we should see it coming from the society. So we should know that you are your brothers' keeper. First and foremost, they should give support from ground level they should also bring to the notice of the authorities of the things that are happening to the grass root. (KII –CEO-P-KIR)

By supporting the education system that promotes citizenship education, create awareness to the young generation (KII-P-BOP-S-MAN)

Moreover, harnessing social media to share information on GCED could further enhance stakeholder engagement.

So social media I believe would be a very good way of ensuring that this information gets to people (KII-HT-MAT-P-TAT)

Principals who were key informants also encouraged an open door policy among administrators in educational institutions. According to the findings, allowing the school to be accessible to different stakeholders was bound to increase their involvement.

Allowing organization to hold their worship in schools, by allowing public meetings to be held in the schools (KII-P-WAR-S-MAN)

In affirming the views of the key informants, learners gave examples of functions where stakeholders had been hosted. The occasion created an opportunity for the participants to plant trees.

Oh, for example, like last term we had a graduation ceremony where we invited the, the neighboring primary school, secondary school, we have to the judge, people with either, they're politicians and also they're the citizens and in the community that people, around the community where we had the occasion and later the occasion, people were invited and were

asked to plant trees in their school compound. They planted six trees on the college (L-FGD-MAT-TE-KWA)

The findings showed that the existing conventional structures like PTA and BOM could satisfactorily fulfil this role. The suggested options for stakeholder engagement with schools are likely to galvanize support for GCED. This is mainly because those included in institutional activities feel part of the school fraternity and are obliged to contribute to achievement of shared goals.

Having stakeholders in PTA's, having several meetings based on classes (KII-P-BOP-S-MAN)

It is evident from the findings that education stakeholder engagement for GCED starts from capacity building and progresses through information sharing. The findings highlight the importance of sharing challenges in order to come up with homegrown solutions, common goals and ways of channeling ideas and material support collectively.

Chapter 5.
Summary, conclusions and recommendations

5. Introduction

This chapter provides a summary of the key findings with their implications on status of the Global Citizenship Education. The conclusions were based on the findings. The recommendations were derived from the conclusions and discussed to provide policies and strategies for improving the status.

5.1 Summary of the Findings

The summary of the findings indicate variation in the way respondents understood the meaning of global citizenship, pedagogical approaches and other strategies, resources used and roles played by key actors. However, to a great extent the respondents' discussions about global citizenship shared many similarities.

i. Teachers (79.4%), key informants and learners understood the concept of citizenship as a practice that should not demonstrated beyond a locality. This was affirmed by all respondents that a good citizen is one who belief that rights of community must be given priority (71.8%) and every nation should address its political, economic and social problems (87.3%).

ii. Most teachers, key informants and learners ascertained that citizenship education was important because it leads to understanding that local issues affect the nation and global society (86.3%).

iii. 76% of the teachers alluded that content delivery was tailored to application and solving immediate environmental problems contrary to the responses of key informants like principals and head teachers who reported that content was knowledge based with emphasis to passing examination. In addition, learners noted approaches like discussions; debates, brainstorming and matters of national importance were hardly addressed.

iv. Teachers reported the most frequent pedagogical approach used in mainstreaming citizenship was participation in national festivals (95%).

v. The teachers' mainly implement teaching and learning of citizenship education through subjects like Social Studies at primary, History and Government and some areas of Languages.

vi. Almost all respondents revealed learning resources were inadequate with scanty information and hardly addressed current issues like terrorism.

vii. The results showed full agreement that most learning institutions were lacking innovative technological devices for supporting implementation of global citizenship education.

viii. Limited contribution of citizenship education to conflict resolution, respondents highlighted the need to become aware of current conflicts between different ethnic communities, cultures and faiths and those of the past, and learn conflict resolution skills for peace, reconciliation and forgiveness.

ix. Most of the principals of TVET institutions proposed that the three learning approaches application of content to problem solving, learner centered learning as opposed to use of humanity subjects and intensify national festivals

5.2 Conclusions

Based on the findings drawn from questionnaires, focus group discussions and interviews the following conclusions were made:

5.2.1 Level of awareness of stakeholders on GCED

i) There is lack of deep knowledge and understanding of many global issues should be advanced and deepened significantly. Particularly, meaning of global citizenship awareness as a way of thinking that includes both an awareness of oneself and the outside world, including national identity, recognition of common humanity, interdependence and shared values.

ii) There was lack knowledge about the meaning of belonging to wider community of humanity, considering that a majority of the respondents defined citizenship as a solely belonging to their own country or being Kenyan

iii) Most of the learners from primary, secondary and colleges lacked authentic learner- centered skills for addressing conflicts as a way of engaging in meaningfully in conflict management and resolution.

iv) There was limited understanding on the characteristics of a good citizen due to responses connected to social injustices, ignorance and social inequalities in Kenya.

v) There is scanty attention of information on citizenship education in various subjects taught at school and college level

5.2.2 Existing pedagogical approaches and other strategies used by teachers in mainstreaming citizenship education into the school curriculum.

i) The teachers' mainly implementation and influence teaching and learning of citizenship education through subjects like Social Studies at primary, History and Government and some areas of Languages.

ii) The information provided in textbooks about citizenship does not help in addressing real problems in life due to emphasis on examinations

iii) The language in textbooks does not enhance understanding of the global citizen concepts and application.

iv) There is lack of clear and adequate information on diverse content relevant to citizenship education.

5.2.3 Learning resources used in and out of schools in mainstreaming GCED

i) Most resources used in and out of school in the implementation of global citizenship education (GCED) are mainly course books at school level, a few pamphlets and fliers, guest speakers.

ii) There was limited information by most respondents on understanding of resources required in and out of school for effective implementation of GCED.

iii) Most institutions lack adequate material, human and physical resources to support successful implementation.

iv) Lack of materials that deal with conflict management.

5.2.4 Role played by key actors in the implementation of GCED

i) Key actors have taken up different roles in a bid to promote GCED in Kenya. Most interventions are not adequate because they do not embed important components of a holistic approach to GCED.

ii) The collective approach to the promotion of GCED is yet to be embraced as actors pursue their course individually.

5.3 Recommendations

5.3.1 Level of awareness of the stakeholders about GCED

i) There is need for continuous capacity building of stakeholders on the concept and practical understanding of GCED.

ii) There need for inclusion of global citizenship education, into many other school learning areas other than Social Studies at primary, History and Government and some areas of Languages.

iii) Citizenship education needs to be taught in a way that brings out the link between knowledge and practice as opposed to emphasis on examinations.

iv) There should be formal, informal and non-formal strategies for support for citizenship education from both national and county government.

v) There is the need for materials that deal with conflict management.

vi) There is need for education to go beyond socio-economic development and integrate as well as mainstream social responsibility and citizenship through adoption of a holistic approach to Citizenship Education.

vii) The content should be direct application in real life to enable all stakeholders better engage with issues that confront them inside and outside of school, in their counties, country and the rest of the world.

5.3.3 Learning resources

i. There is need to invest more in citizenship education in terms of curriculum and curriculum support materials.

ii. Development of relevant materials including compulsory information on the constitution.

5.3.4 Pedagogical Approaches and other strategies

i. There is need to use technological devices to enhance transformative learning for GCED

5.3.5 Role played by key actors in the implementation of GCED

i. There should be sensitization of stakeholders on issues of governance, justices, management of resources and application of the rule of law.

5.4 Suggestions for Further Research on GCED

According to the results obtained in the study, the following suggestions were made:

i. Future research could uncover similarities and differences between knowledge and practice. The study would then provide better overall understanding of the concept of global citizenship in Kenya.

References

Australian Government (2008). *Global Perspectives: A framework for global education in Australian schools.* Carlton South Victoria, Australia: Curriculum Corporation. ISBN 978 1 74200 075 6

Beiner (editor), Ronald (1995). *Theorizing Citizenship. J. G. A. Pocock, Michael*

Caves, R. W. (2004). *Encyclopedia of the City. Routledge. p. 97.*

Chalkiadaki, A. (2018). A Systematic Literature Review of 21st Century Skills and Competencies in Primary Education. *International Journal of Instruction, 11* (3), 1-16.

Choonghee, H. (2018). Multilateral diplomacy and global citizenship. *UN Chronicle, 54* (4), 8-11.

Cox, C. (2017). Global citizenship concepts in curriculum guidelines of 10 countries: Comparative analysis.

Crane, D., Kawashima, N., & Kawasaki, K. I. (Eds.). (2016). *Global culture: Media, arts, policy, and globalization.* Routledge.

Creswell, J. W. (2009). Mapping the field of mixed methods research.

Cude, M. D., & Kisirkoi, F. (2018). Transformation Through Teacher Education: A Case Study of One Methods Course in Kenya. *Journal of International Social Studies, 8*(2), 121-145.

D'Alessandro, C., & Zulu, L. C. (2017). From the Millennium Development Goals (MDGs) to the Sustainable Development Goals (SDGs): Africa in the post-2015 development agenda. A geographical perspective. *African Geographical Review, 36*(1), 1-18.

Dayton J 1995. Democracy, Public Schools and the Politics of Education. Review Journal of Philosophy and Social Sciences, XV:135-156.

DCMS (Digital, Media, Culture and Sport Committee). (2018). *Disinformation and 'fake news': Interim report, 2018.* London: House of Commons.

DCMS (Digital, Media, Culture and Sport Committee). (2019). *Disinformation and 'fake news': Final report,* 2019. House of Commons, London.

Dewey J 1916. Democracy and Education. London: Macmillan.

Dill, J. S. (2013). *The longings and limits of global citizenship education: The moral pedagogy of schooling in a cosmopolitan age.* Routledge.

Dionysia-Theodora Avgerinopoulou is a Member of the Hellenic Parliament. She is also on the Executive Global Board of the EAWC. Orphans International Worldwide (OIWW) awarded her its Global Citizenship Award for Leadership in Helping Humanity in New York in February.

Felisa, T. (2019). Global citizenship concepts in the curriculum of Kenya: Analysis and initial recommendation report. APCEIU.

Gall, M., Gall, J., & Borg, R. (2007). Educational research: An introduction (8th ed.). New York, NY: Pearson Education.Gaudelli, W. (2016). Global citizenship education. In *Global Citizenship Education* (pp. 41-72). Routledge.

Gene B Sperling, Rebecca Winthrop (2016) What Works in Girls' Education: Evidence for the World's Best Investment

Giroux JJ 1995. Developing Democratic Education. Ticknall: Education Now Books.

Goren, H., & Yemini, M. (2017). Global citizenship education redefined—A systematic review of empirical studies on global citizenship education. *International Journal of Educational Research, 82,* 170-183.

Harshman, J., Augustine, T., & Merryfield, M. M. (Eds.). (2015). *Research in global citizenship education.* IAP.

Heater, Derek (2004). A Brief History of Citizenship. New York City: New York

Ho, L. C. (2009). Global multicultural citizenship education: A Singapore experience. *The Social Studies, 100*(6), 285-293.

https://www.un.org/sustainabledevelopment/

Hye Seung Cho (2016). The gaps between values and practices of global citizenship education

Ignatieff. *USA: State University of New York, Albany. pp. 29, 54.* ISBN 978-0-7914-2335-6.

Ishmael I. Munene (2019) Kenyan Universities: On the Brink of Financial Insolvency DOI: http://dx.doi.org/10.6017/ihe.2019.97.10789

Jena M. (2018), Making Textbooks Affordable and Available for Every Student in Kenya. *Education for Global Development.*

Jim Luce (1 June 2010). "Euro-American Women' s Council Global Forum and Awards Set For Athens in July". *Huffington Post.* Retrieved 16 June 2010.

Julian Fraillon and Wolfram Schulz, "Concept and Design of the International Civic and Citizenship Study" (2008)

Kagema, J. (2018). The School Curriculum and Its' Influence on Teacher Motivation in Curriculum Implementation in Kenya.

Kaume-Mwinzi, R. K. (2018). Teaching Practices in the 21st Century in Kenya: A Qualitative Approach. *Educational Excellence, 4*(1), 79-99.

Kenya national commission for UNESCO (KNATCOM) (2019). A guide to mainstreaming education for sustainable development (ESD) and global citizenship education (GCED) into the universities in Kenya.

Kimani J. G., (2017), Challenges Facing Integration and Use of ICT in the Management of County Governments in Kenya; *Stanford Publishers*

Kyalo, P. & Mwarey, D. (2015) Looking Back and Encouraged to Press On for the Health Workforce in Africa. HRH, Global Resource Center.

Kisirkoi, F., & Kamanga, A. N. (2018). Continuous Teacher Professional Support for Effective Implementation of Basic Education Curriculum Framework.

Larsen, M., & Faden, L. (2008). Supporting the growth of global citizenship educators. *In Citizenship Education in the Era of Globalization* (pp. 91-104). Brill Sense.

Leduc, R. (2013, October). Global citizenship instruction through active participation: What is being learned about global citizenship?. *In The Educational Forum* (Vol. 77, No. 4, pp. 394-406). Taylor & Francis Group.

Leicht Alexander, Heiss Julia, Won Jung Byun (2018) Issues and trends in education for sustainable development

London:Trentham Books. ISBN 978-1858563848

Lucy Mandillah (2019) Kenyan curriculum reforms and mother tongue education: Issues, challenges and implementation strategies

Miles, M. B., Huberman, A. M., Huberman, M. A., & Huberman, M. (1994). *Qualitative data analysis: An expanded sourcebook.* sage.

MoICT (Ministry of Information, Communications and Technology) (2018). Privacy and Data Protection Policy 2018 – Kenya. Nairobi: MoICT.

Mr. P. M. Wasanga (2004). Quality assurance in basic education. UNESCO Nairobi cluster,Kenya

Mulongo, G., & Amod, Z. (2019). Nexus between participating in cross-national learning assessments and educational policy reforms: case study of Kenya, Tanzania and South Africa. *Educational Research for Policy and Practice,* 1-21.

Mundy, K., et al. (eds). *Comparative and International Education.* New York: Economic Policy Institute and Teachers College. ISBN 978-0807748817

Mutisya, S. M. (2019). TESSA Open Education Resources: A Springboard for Kenya's Competency Based Curriculum.

Nfissi, A. (2013). The state of the art of media and information literacy in Morocco. In U. Carlsson and S. Culver (Eds.) MILID Yearbook 2013: Media and Information Literacy and Intercultural Dialogue (pp. 87-98). Goteborg: Nordicom.

Nganga, L., & Kambutu, J. (2017). Preparing teachers for a globalized era: An examination of teaching practices in Kenya. *Journal of Education and Practice, 8*(6), 200-211.

Nyaga, R. N. (2016). Mainstreaming corporate social responsibility for environmental and social development in Kenya.

Oduor A. (2018), Schools get 33 million textbooks as state narrows shortfall. Article; *Standard Digital; Standard group.* 2018. https://www.standardmedia.co.ke › Education

Okal J. (2018) Review on the new Computer Misuse and Cybercrimes Act – Kenya. Tech-Weez, 24May.

Okoth, J. A. (2012). Factors influencing sustainability of community based projects: the case of Arid Lands Resource Management Project II in Ganze constituency. *Kilifi County, Kenya.*

Oldfield, Adrian (1994). Bryan Turner; Peter Hamilton (eds.). *tical Quarterly, 1990 vol.61,* pp. 177–187,*Beiner (editor), Ronald (1995). Theorizing Citizenship. J. G. A. Pocock, Michael Ignatieff. USA: State University of New York, Albany. pp. 29, 54.* ISBN 978-0-7914-2335-6.

Osler, Audrey and Hugh Starkey (2010). *Teachers and Human Rights Education.*

Pais, A., & Costa, M. (2017). An ideology critique of global citizenship education. *Critical Studies in Education,* 1-16.

Peyton, A. (2019). Information Poverty: An Examination of Policies Related to Achieving Kenya's 2030 Vision.

Rapoport, A. (2010). We cannot teach what we don't know: Indiana teachers talk about global citizenship education. *Education, Citizenship and Social Justice, 5*(3), 179-190.

Rapoport, A. 2009. https://collaborate.education.purdue.edu/edci/rapoport/Docs/Publications/Forg otten_Concept.pdf. Retrieved September 10, 2016, from https://collaborate.education.purdue.edu/: https://collaborate.education.purdue.edu/edci/ rapoport/Docs/Publications/Forgot ten_Concept.pdf

Saeng, Sang. (2018). *Global citizenship education in local contexts, Special 50th issue.* Seoul: APCIEU.

Schellhammer, E. (2016), "A culture of peace and leadership education", International Journal of Public Leadership, Vol. 12 No. 3, pp. 205-215. https://doi.org/10.1108/IJPL-04-2016-0014

Shaw, Martin (2000). *Global Society and International Relations: Sociological and Political Perspectives. Cambridge: Polity Press.*

Shaw, Martin (2000). *Global Society and International Relations: Sociological and Political Perspectives. Cambridge: Polity Press.*

Tina Robiolle Moul (2017), "Promotion and Implementation Global. Citizenship Education in Crisis situations.

Torres, C. A. (2015): Global Citizenship Education and Global Peace Opportunities in achieving peace through GCED. Paper presented to the 2nd UNESCO Forum on Global Citizenship Education: Building Peaceful and Sustainable Societies– Preparing for post-2015, UNESCO Headquarters in Paris, France, 28–30 January 2015. UNESCO (2018), "culture for the 2030 agenda"

UNESCO 2016a. *Education 2030 Incheon Declaration: Towards inclusive and equitable quality education and lifelong learning for all.* Paris, UNESCO. http://unesdoc.unesco.org/images/0024/002456/245656e.pdf (Accessed 19 June 2018.)

UNESCO Asia-Pacific Regional Bureau for Education Bangkok, Thailand (June 2017). Preparing Teachers for Global Citizenship Education.

UNESCO. 2015. Global Citizenship Education: Topics and Learning Objectives. Paris: UNESCO.

United Nations (2015). Sustainable Development Goals.

University Press. p. 157. ISBN 978-0-8147-3671-5.

W. Bunyi, G. (2013). The quest for quality education: the case of curriculum innovations in Kenya. *European Journal of Training and Development, 37*(7), 678-691.

Waterson, J. (2019). '"Grassroots" Facebook campaigns secretly run by Lynton Crosby staff'. *The Guardian.*

Wintersteiner, W. (2018). Citizens of "Homeland Earth." UNESCO on the Road to "Global Citizenship Education": The Refugee Example. In *Refugees and Migrants in Law and Policy* (pp. 835-862). Springer, Cham.

Yonemura, A. (2018). Teaching About Migrants and Refugees of West African Countries: UNESCO's Experience and Recommendations for Educationists and Educators. In *Refugees and Migrants in Law and Policy* (pp. 261-293). Springer, Cham.

Zahabioun, S., Yousefy, A., Yarmohammadian, M. H., & Keshtiaray, N. 2012. Global Citizenship Education and Its Implications for Curriculum Goals at the Age of Globalization. Retrieved September 10, 2016, from http://files.eric.ed.gov: http://files.eric.ed.gov/fulltext/EJ1067167.pdf

Appendices

QUESTIONNAIRES

KENYA INSTITUTE OF CURRICULUM DEVELOPMENT
SITUATIONAL ANALYSIS ON GLOBAL CITIZENSHIP EDUCATION IN KENYA

QUESTIONNAIRE TOOL A

KENYA INSTITUTE OF CURRICULUM DEVELOPMENT
P.O BOX 30231- 00100
NAIROBI
TEL: 3749900-9
Email info@kicd.ac.ke
www.kicd.ac.ke

July, 2019

Appendix I

Questionnaire for teachers, instructors and tutor/ lecturers

Introduction

The Kenya Institute of Curriculum Development in partnership with development partners (APCEIU & URAIA) is conducting a situational analysis study on Global citizenship education (GCED). The aim of this study is to establish the current status, level of awareness, existing gaps in pedagogical approaches and learning resources used in mainstreaming Global citizenship education in Kenya. It is also aimed at establishing ways of promoting stakeholder engagement. You have been selected randomly as a teacher/instructor on the basis that you are well placed to give informed ideas, opinions and offer important suggestions that will help to improve Global Citizenship Education (GCED). The information you provide will be treated in strict confidence and used for this purpose only. Kindly respond to all the items.

Instruction: Please fill in the blank space or tick in box (es) provided.

Section: A Demographic Data

1. Name of school/Institution ……………………………………
2. County: …………….… ………………………………………….
3. Sub-county: ………….… ……………………………………….
4. Type of School/Institution   Public (   )   Private (   )
5. Gender : Male (   )   Female (   )
6. Category of the Institution: (Tick as applicable)
   a) Pre-primary   (   )
   b) Lower primary   (   )
   c) Upper primary   (   )
   d) SNE Foundation   (   )
   e) SNE Primary   (   )
   f) SNE Secondary   (   )
   g) Secondary   (   )
   h) TTC/TVET   (   )

SECTION B

This section B, contains statements which are you requested to respond by placing a tick (in any one of the options provided.

1.0 Rate the extent to which you agree on the meaning of citizenship by indicate your response placing a tick (√) in the box. *Use the key where: 1= Strongly Disagree (SD); 2= Disagree (D); 3= Not sure (NS); 4= Agree (A); 5=Strongly Agree = (SA).*

	Statement	SD	D	NS	A	SA
1	A citizen is a person who understands the world around him/her					
2	Someone who understands that local issues affects the nation and global society					
3	One who belongs a common humanity of sharing values and responsibilities					
4	One who defends the rights of others					
5	Someone socially and economically connected and respects to diversity					
6	One who belief that rights of community must be given priority					
7	One who believes that very nation should address its political, economic and social problems					

2.0 Rate the extent to which you agree with pedagogical approaches used in mainstreaming citizenship. Indicate your response by ticking (√) in the box. *Use the 1= Strongly Disagree (SD); 2= Disagree (D); 3= Not Sure (NS); 4= Agree (A); 5=Strongly Agree = (SA).*

	Statement	SD	D	NS	A	SA
1	Different speakers enlighten learners, parents and the local community and on global, regional, national and local issues					
2	Learners are encouraged to debate, brain storm and role play on issues of national importance e. g climate change, truth commission, environment conservation and land grabbing,					
3	Learners are encouraged to resolve their differences peacefully and also emulate good example of leadership					
4	learning activities enhance acquisition of competencies among learners for peaceful co-existence, tolerance and resilience					
5	School/college encourages participation in National festivals like drama, music and sports to enhance sense of nationhood					
6	Content delivery is tailored to application and solving immediate environmental problems					

7	School has clubs and societies that focus on environmental protection, peace building and global citizenship				
8	Learners and teachers hold forums in support of fight against corruption and violence				
9	School and community give priority to safety and security, food security, environmental protection and support the needy				
10	Learning institutions work closely with the community to promote peace, environmental conservation and human rights				
11	Coaching and mentorship programmes are organized based on social, political, economic and technological themes				
12	There is regular use of songs on patriotism, peace, love and unity				

3.0 Rate the availability of learning resources used for the implementation of global citizenship education (GCED) in Kenya. Indicate your response by putting a tick (√) in the box. *Select your response using the key where: 1= Strongly Disagree (SD); 2= Disagree (D); 3= Not sure (NS); 4= Agree (A); 5=Strongly Agree = (SA).*

	Statement	SD	D	NS	A	SA
1	There are Faith based organizations and civil societies that provide information through fliers, brochures and newsletters on peace awareness					
2	School / college has relevant films and other multimedia devices which teach about importance of citizenship education					
3	There are supplementary books that emphasis competencies such as; peace, sharing, problem solving, interdependent, human rights and environment.					
4	Mass media and social platforms are used to advance global citizenship					
5	Symbols of national unity such as national flag, posters among others are well displayed and respected					

4.0 Determine how often your organization /institution plays the roles enlisted below towards implementation of citizenship education in Kenya. *Select your response by ticking (√) in the box. Use Not At all=1, occasionally=2, frequently=3*

	Statement	*Not at all*	*occasionally*	*frequently*
1	Provision of training guides/manuals/ resources/information on:			
	i) Advocacy and human rights- Gender based violence			
	ii) Guidance and counseling information for psycho-social support and resilience			
	iii) Environmental protection and climate change			
	iv) Civic education and rights			
	v) Economic rights			
	vi) Political and social democracy			
2	Mobilize human and financial resources and ensure efficient utilization			
3	Capacity building through seminars and workshops			
4	Development of age appropriate learning resources on			

5.0 Determine whether you agree on the gaps in the implementation of citizenship education in Kenya. Tick (√) in the box provided. *Use this key where: 1= strongly Disagree (SD); 2= Disagree (D); 3= Not sure (NS); 4= Agree (A); 5= Strongly Agree = (SA).*

	Statement	SD	D	NS	A	SA
1	All teachers need training and sensitization on citizenship					
2	Peace initiatives should be emphasized in all forums e.g. public rallies, political rallies and religious meeting,					
3	Learners need materials with information on how to solve their immediate environmental problems in all subjects					
4	People of walks of life need information on sustainable peace, climate change, food security and basic human rights					
5	Religious leadership should preach tolerance and condemn corruption					
6	Concept of citizen education is well incorporated in different subjects					
7	Do you understand why genocide, terrorism, war and refugee's problem should not continue in the 21 century					
8	You only need to participate in democratic and civic process if process is fair					

Thank you for responding to this Questionnaire

Appendix Ⅱ

Tool B - Interview schedule for key informants

The Kenya Institute of Curriculum Development in partnership with development partners (APCEIU & URAIA) is conducting a situational analysis study on Global citizenship education (GCED). The aim of this study is to establish the current status, level of awareness, existing gaps in pedagogical approaches and learning resources used in mainstreaming Global citizenship education in Kenya. It is also aimed at establishing ways of promoting stakeholder engagement. You have been selected purposively as a key informant in this area on the basis that you are well placed to give informed ideas, opinions and offer important suggestions that will help to improve Global Citizenship Education (GCED). The information you provide will be treated in strict confidence and used for this purpose only.

NB This interview may be recorded; therefore, the interviewer should seek the consent from the interviewee.

Section A

Background Information

1. Name of Interviewer _____ Date _____

2. Designation of Informant _____

3. Organization/ Institution _____

4. County _____

5. Sub- county _____

Section B

1. In your own opinion what is citizenship?

   _____

2. List any 3 characteristics of a good citizen? Probe on issues of respect for oneself and others, development conscious, tolerance to other peoples 'culture, religion and languages

   _____

   _____

3. Why is the understanding of citizenship education important? Probe for knowledge on how issues regarding conflicts, human rights, distribution of resources and justice should be addressed locally, regionally and internationally and how each can spiral to or affect the other

   _____

   _____

4. Identify existing measures being used to promote inter-county, regional and global   trade and cooperation? Probe one aspect at a time

   _____

   _____

5. Do you support initiatives such as inter-county, regional and global   trade and cooperation?

6. Yes [   ]   No [   ] Please find out reasons for/against support initiatives

   _____

   _____

7. What other initiatives do you think can be utilized to improve inter-county, regional and global relationships?

   _____

   _____

8. State 3 ways GCED can be taught/enhanced in your school/college /locality/ religious institution?

   _____

   _____

9. List some of the materials being used in teaching citizenship education

   _____

   _____

10. Do you think the materials provide adequate information on citizenship education?

   _____

   _____

11. What can to help people to understand and advance citizenship at different levels? Probe one
    aspect at time
    a) Inter-community _____
    b) Within the county _____
    c) Inter-county _____
    d) National _____
    e) Regional _____
    f) Global _____

12. Identify some of the organizations that teach, sensitize and provide information on citizenship
    educatio
n _____
   _____

13. Identify topics or themes discussed by these organizations or institutions
   _____
   _____

14. What should be their role of stakeholders in mainstreaming I citizenship education into Kenyan
    education system?
   _____
   _____

15. How does your school /college/institution promote stakeholder engagement at different levels
   _____
   _____

17. Suggest some fora that are suitable for mainstreaming citizenship information other than
    schools?
   _____
   _____

Appendix Ⅲ

Focus Group Discussion (FDG)

The Kenya Institute of Curriculum Development in partnership with development partners (APCEIU
& URAIA)   is conducting a situational analysis study on Global citizenship education (GCED). The
aim of this study is to establish the current status, level of awareness, existing gaps in pedagogical
approaches and learning resources used in mainstreaming Global citizenship education in Kenya.
It is also aimed at establishing ways of promoting stakeholder engagement. Your school has been
selected on the basis that you are well placed to give information and suggestions that will help to
improve teaching and learning Global Citizenship Education (GCED). The information you provide will
be treated in strict confidence and used for this purpose only. Inform the learners that conversation
will be recorded.

SECTION A

Background information

1. Name of Interviewer _____ Date _____

2. County _____

3. Sub- county _____

Number of Learners [   ]   [   ]   Girls   [   ]   Total = [   ]

SECTION B

1. How do your teachers and other people in the school help in addressing issues of :

i) Conflict

   _____
   _____

ii) Human rights and justice

   _____
   _____
   _____

iii) Distribution/sharing of learning resources and activities

_____

_____

2. List 5 ways of maintaining peace and unity with neighbours at home and neighboring schools?

_____

_____

3. How can you encourage your friends and colleagues to embrace citizenship education in your school or community?

_____

_____

4. Identify existing measures being used to improve inter-county, regional, global trade and cooperation?

_____

_____

_____

5. Do you support initiatives such as inter-county, regional, and global trade and cooperation?
   Yes [   ]   No [   ] probe for reasons

_____

_____

6. State 3 ways in which citizenship education can be taught in your locality/ religious institution?

_____

_____

7. List some of the materials being used in teaching citizenship education in class and outside classroom?

_____

8. Do you think the content helps you to understand the importance of citizenship?

_____

_____

9. Do you think the teachers, parents, religious and political leaders demonstrate understanding about citizenship education?
   a) If the answer yes, probe how?
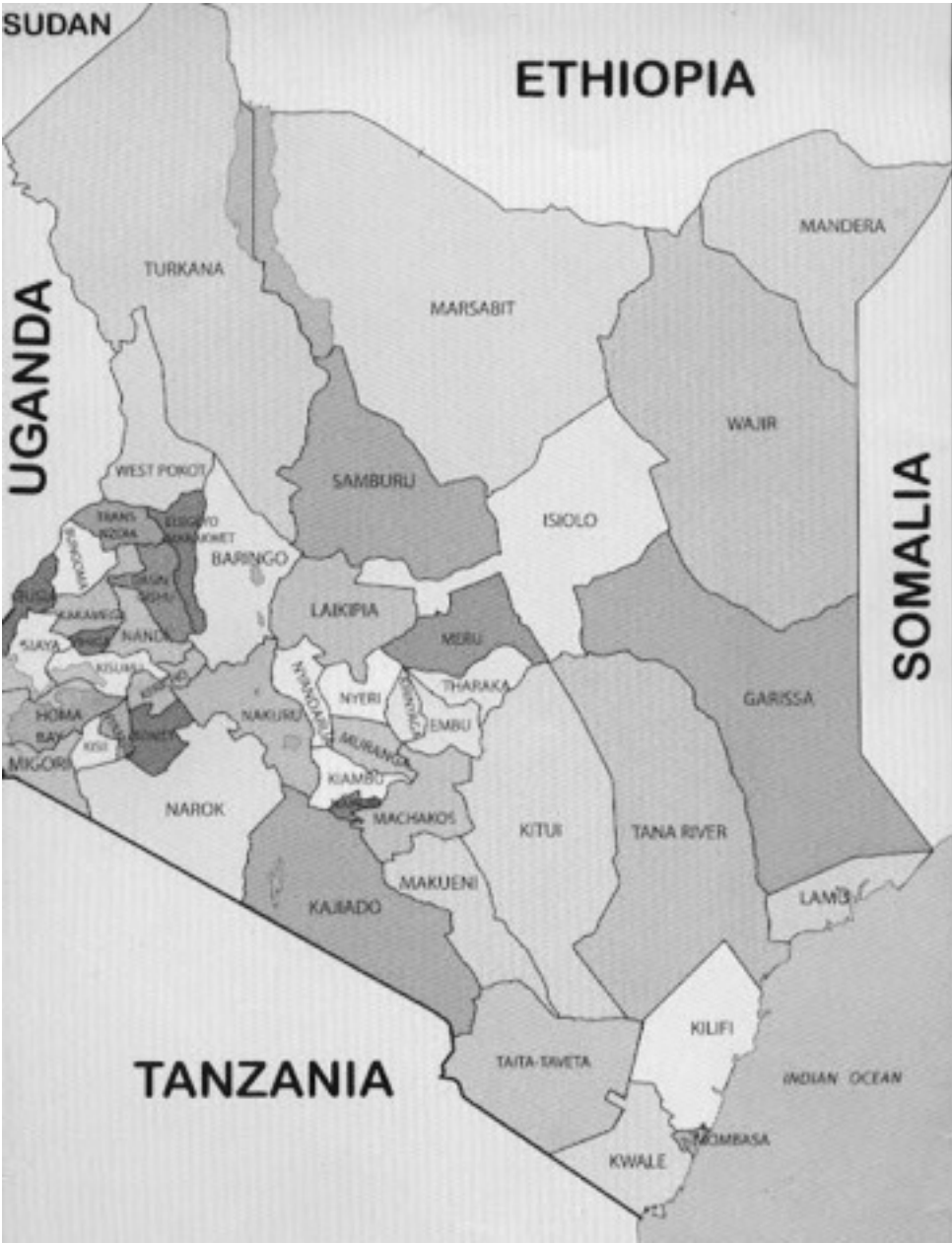
_____

_____

_____

   b) If the answer is No, probe why? _____

_____

10. Name any organizations which pass information or sensitize your school /institution on citizenship education

_____

_____

16. How does your school /college/institution promote stakeholders engagement at different levels

_____

_____

_____

Appendix Ⅳ

Map of Kenya showing counties

Appendix Ⅴ

Some of the institutions visited

	Name of Schools	County
1	Water Reed Project NGO	Bomet
2	National Myoot Council of Elders	Bomet
3	Sot Technical Training Institute	Bomet
4	Kipkoi Sec Sch Pry	Bomet
5	I Choose Life Africa	Bomet
6	Goitabsilibwet Sec	Bomet
7	Goitabsilibwet Sec	Bomet
8	Chemagel Location	Bomet
9	Chamagel Location	Bomet
10	Chepkitwal Sec sch	Bomet
11	Mulot Girls High Sch	Bomet
12	St. Kizito for Hearing Impairment	Bomet
13	St. Kizito Girls for Hearing Impaired	Bomet
14	modern Seed Academy	Bomet
15	Longisa Catholic Parish	Bomet
16	Bomet TTC Private	Bomet
17	Bomet Township	Bomet Township
18	Bomet township Pry & Special Unit	Bomet township Pry & Special Unit
19	Bomet TTC	Bomet TTC
20	TSC Subcounty Director	Busia
21	Busia st. Kevin Hill Academy	Busia
22	St. Catherine SP MH	Busia
23	Brother Nicholas Sec	Busia
24	St. Kevin Hill Academy	Busia
25	Sibembe	Busia
26	Fr. Simon Sibembe Mixed	Busia
27	Tingolo	Busia
28	Lwanga Girls	Busia
29	Ntugi Mixed Day Sec	Buuri

30	St Albert Academy Sec. School	Homa Bay
31	Rodi Primary School	Homa Bay
32	Wiobiero Mixed Secondary School	Homa Bay
33	Nyatoto Boys Secondary School	Homa Bay
34	Lambwe Technical and Vocational Training Institute	Homa Bay
35	Lambwe Christian Post Primary Special School for the deaf	Homa Bay
36	Gendia Boys High School	Homa Bay
37	Achuth Boarding Primary School	Homa Bay
38	Mbaimbete pry	Isiolo
39	Christ the King	Isiolo
40	Isiolo Boys	Isiolo Boys
41	Shikondi Sec	Kakamega
42	Khwisero Polytechnic	Kakamega
43	Shikondi Pri`	Kakamega
44	Museugu Pri	Kakamega
45	Rainbow Christian Mission	Kakamega
46	Musingu Educ Centre	kakamega
47	Friends High Angayu	Kakamega
48	Ematundu for Hearing Impaired	Kakamega
49	Kirwara Primary Sch	Kirinyaga
50	MOE	Kirinyaga
51	Kahiro Primary sch	Kirinyaga
52	Dr. Babla Kangaru Sec	Kirinyaga
53	Kerugoya Girls	Kirinyaga
54	Kibirigwi Sch for Handicaped	Kirinyaga
55	St. Joseph Pri Sch	Kirinyaga
56	Catholic Diocese of Kitui	Kitui
57	Muslim Pry Sch	Kitui
58	Kitui Sch for the Deaf	Kitui
59	Central Pry Sch	Kitui
60	FAO	Kitui
61	Kwa Ngindu Sec Sch	Kitui
62	Kitui Teacher training College	Kitui
63	Kwale Methodist Academy	Kwale

64	Unoa Primary school	Makueni
65	ACK Church	Makueni
66	Makueni Early Childhood educ Teacher Training Institute	Makueni
67	Ukia Pry Sch	Makueni
68	Mosque	Mandera
69	Moi Girls High	Mandera
70	MOE	Mandera
71	Islamic Relief kenya	Mandera
72	Boarder Point Sec Sch	Mandera pry
73	Warsan Integrated Academy	Mandera
74	Racida NGO	Mandera
75	Mandera DEB	Mandera DEB
76	Mandera Sec Sch	Mandera Sec Sch
77	Mandera TTC	Mandera TTC
78	Subuiga Mixed Day Sec	Meru
79	Madrid Junior, Private	Meru
80	St. Angelie Girls Sec Boarding	Meru
81	AIPCA Pri Subuiga	Meru
82	Ntugi DEB Pri	Meru
83	Karanenen Pry	Meru
84	Kaaga Sch for hearing Impaired	Meru
85	Meru TTc	Meru TTc
86	Migori TTC	Migori
87	Migori Primary School	Migori
88	Kuja Special Primary School for the deaf	Migori
89	Kamagambo Private TTC	Migori
90	St. Teresa's Kegonga secondary School	Migori
91	Tarang'anya Girls Secondary school	Migori
92	Migori Primary School	Migori
93	Kuja Special Primary School for the deaf	Migori
94	Sori Boys High School	Migori
95	Lwanda Primary School	Migori
96	Kiruri Boys High Sch	Murang'a
97	County Governm,ent	Murang'a

98	St. Joseph Sec	Murang'a
99	Miriam Target Academy	Murang'a
100	St. Vincent Maragi Sec	Murang'a
101	Gakurue Girls Sec	Murang'a
102	ACK	Murang'a
103	Technology Pri Sch	Murang'a
104	Murang'a Sch for Hearing Impaired	Murang'a
105	Michuki tech	Murang'a
106	Private Private	Narok
107	Church SDA	Narok
108	Olashapani Girls	Narok
109	Ole Sankale Boarding	Narok
110	Lenana primary	Narok
111	Lenana Pry Sch	Narok
112	Bishop Collin Davies Sch	Narok
113	Mara	Narok
114	Ololulung'a High Sch	Narok
115	Financial institution	Narok
116	Kilusu Pry	Narok
117	Ololulung'a Boys	Narok
118	Masai Mara Vocational Tech	Narok
119	Milili Location	Narok
120	Borabu TTC	Nyamira
121	Getri Primary, private	Nyamira
122	Nyairicha	Nyamira
123	Princedan Secondary	Nyamira
124	Nyairicha SNE	Nyamira
125	Nyandarua Pri Sch	Nyandarua
126	Mwanyambo Sch for Hearing Impaired	Taita taveta
127	Mwanyambo Sch for Hearing Impaired	Taita Taveta
128	ACK St. Bathlowmews Boys Sch	Taita Taveta
129	Bura Girls Sec	Taita Taveta
130	Bura TTC	Taita Taveta
131	St. Mary's Bura TTC	Taita Taveta Mwatate

132	St. James Minor Seminary	Turkana
133	Kainuk Mixed Sec	Turkana
134	St. Benadette Sch for Hearing Impaired	Turkana
135	Lodwar Girls Pry	Turkana
136	Religious Organization	Turkana
137	St. Augustine Boys Pry	Turkana
138	Nakululumet Pry	Turkana
139	Lodwar Vocational Training centre	Turkana
140	Religious org	Wajir
141	Better Future Academy	Wajir
142	Waberi Pry Sch	Wajir
143	Wajir Girls Sec	Wajir
144	Wajir township	Wajir
145	Wajir Sch for the Deaf	Wajir
146	Wajir High Sch	Wajir High Sch
147	Rev. Murpus Sec Sch	West Pokot
148	Kapenguria Vocational training centre	West Pokot
149	St. Anne Blue Sky	West Pokot
150	St. Francis Sch for Visually impaired	West Pokot
151	Chewoyet Primary	West Pokot
152	St. Annes Blue Sky Academy	West pokot
153	Murkwiji Sec Sch	West Pokot
154	Murkwijit Pry	West Pokot

Appendix Ⅵ

Pictorial

FGD conducted on 23/7/2019-Shikondi Primary-Kakamega County

FDG conducted by Patrick Andika at Lwanya Girls High School-Busia County

Global
Citizenship
Education
Curriculum
Development &
Integration

Situational Analyses
under the 2nd Round Project

KENYA