Teachers' Moral Motivation for Peace Education among Herder-Farmer Adult Communities in Tanzania

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Abstract

This article presents findings of the study on teachers' moral motivation for implementing peace literacy among herder-farmer adult communities which are characterised by hostilities in Tanzania. The study objectives were twofold namely, to: determine teacher readiness factors for implementing peace literacy among the differing adult communities and; identify the potential moral content supporting peace-building processes for the respective communities. The study involved thirteen teachers from three primary schools and one ward secondary school, employing semi-structured interviews and documentary review methods to generate data. Data were subjected to content analysis and provided themes that generated pertinent meanings made by informants. Results established that several factors influenced teachers' readiness to implement peace literacy, and established other moral 'literacies' relevant to adults from those communities.

Keywords: *adult learners, adult literacy, self-determination theory, transformative learning theory, transformative pedagogy*

Introduction

Adult education has always remained an important educational undertaking in the world, changing in the focus, context and content with time. In Tanzania, ever since independence, it was so much weighed that the year 1970 was proclaimed the Adult Education Year (Nyerere, 1973). Not only are the adult education institutions and adult education departments in place all over the country, universities and teacher education colleges have programmes and courses providing adult education content. One of the features of adult education is that of flexibility, where the programmes and content are offered to respond to the needs of particular contexts and populations. The advancement in communication technology and innovations emerging from science and technology have made it necessary for multi-adult

literacy programmes to be initiated focusing on, for example, social inclusion, multicultural education, diversity, health education, marketing and credit systems, computer literacy, production techniques, among others (Allay, 2019; Freire, 2000, Nyerere, 2006, United Nations Educational and Scientific Organisation [UNESCO], 2015). Advancements in adult education worldwide have confirmed Nyerere's (1973, 2006) view that adult education never stops. Hence, various adult education programmes are initiated worldwide though the Education For All (EFA) Global Monitoring Report contends that the adult education sector is still lagging behind compared to other EFA goals (UNESCO, 2015). As such, this article is in line with the fourth EFA goal that calls for promotion of adult literacy worldwide. Peace education among adult herder-farmer communities serves as one of the tools for addressing hostilities among the conflicting herder-farmer communities. Literature provide the causes of clashes to include, but not limited to, climate change that results in inadequate farming and grazing land (Benjaminsen, Maganga & Abdallah, 2009; Makoye, 2014; Mbaeze & Nnaji, 2018; Mwasha, 2016; UNESCO/ IICBA, 2017; Walsh, 2013). In Tanzania, the herder-farmer clashes are noticeable in places like Kilosa and Mvomero, Mikumi, Ulanga, Kilindi, Bagamoyo, Kibaha, Mkuranga, Mbarali and Kiteto districts. Considering the nature of economic activities undertaken by herder-farmer communities, the need for peace education among adult learners in those places cannot be overemphasized. While the conflicts have been recurring all over the Sub-Saharan region, there is scant literature on peace education for putting to an end the conflicts and establish discourse for perpetual peace. Although there is ample literature on peace education in the region (Chelule, 2014; Kotite, 2012; Mwanzia, 2015; Navaro-Castro and Nario-Galace, 2010; Saiden, 2017; Tago, 2016, Wondimu, 2016), there seems to be a limited number of studies on peace education targeting the herder-farmer communities in the region.

There are three phases in conflict prevention namely, early identification and resolution of basic causes of conflict, peace-making and post-conflict and reconstruction (Kotite, 2012). Peace education suitable for the herder-farmer adults would apparently utilize the first phase, where the adult learners would be introduced to lessons on peace and rationale for building it, as well as issues of diversity so as to learn to live in harmony with others. It is worth noting that the herder-farmer conflict has a long history where generations have tended to assume the hostility as customary, thus passing on the ideas of enmity to younger generations. This requires a transformative pedagogy so as to alter the mindsets of the adult community members, and, arguably, teachers stand as the most convenient people to rely upon as facilitators for peace education.

The current study was designed at the time when the herder-farmer communities did not seem to have been exposed to peace or any other form of moral literacy that would contribute to bring about harmonious living among them. The herder-farmer clashes stand as one of the serious threats to peace in Sub-Saharan Africa, claiming lives of innocent people, causing eviction of producers from the means of production, as well as destroying properties. For instance, it was reported in 2018 that in Nigeria, conflict between these groups had become the greatest security challenge, claiming far more lives than the Boko Haram insurgency (Akinwotu, 2018; Kwaghga, Tion & Terwase, 2018).

Statement of the problem

Whereas the herder-farmer communities in Africa south of Sahara are characterized by occasional conflicts that result in loss of lives and property, it is not clearly known how peace education among adult members of those communities can be utilized as a vehicle for transforming mindsets and create peace and harmony. While there are several mechanisms that can be used to address the conflicts, such as use of the army and negotiations, peace education has the potential of gradually transforming attitudes among the clashing sides. This can be made possible when deploying professional teachers who work and live among the conflicting communities. Nonetheless, it is not well known whether or not teachers might have motivation, if asked to volunteer, to offer peace education among adults in the communities in which they live and work. It is assumed that teachers might display motivation to serve as peace education facilitators because they are not only trained as moral agents and role models (Bandura, 2002; Klaassen, 2012; Lumpkin, 2008), but also they are familiar with the code of professional conduct which assigns them role to serve the communities in which they live and tend to be readily available (Mselle, 2018; Nyerere, 2004; URT, 2002).

Purpose and objectives of the study

This study was designed to assess teacher motivation factor for peace education among the conflicting herder-farmer communities. Specifically, it sought to: determine teacher motivational factors for implementing peace literacy among the differing adult communities and; identify the potential moral content supporting peace-building processes.

Theoretical underpinnings

The study on teachers' moral motivation for peace education among herder-farmer adult communities was informed by two theories, one focusing on teacher motivation, and the other on adult learners' learning. For teachers' moral motivation, the self-determination theory was adopted. Self-determination theory is concerned

with individuals' enthusiasm towards doing actions without pressure from external sources or intervention from authorities (Deci & Ryan, 2008; Gagne & Deci, 2005; Vallerand, Koestner & Pelletier, 2008). Hence, participating in peace education among teachers occurs because they are intrinsically motivated. Perhaps they believe in what Nyerere (2004) refers to as education for service; not for selfishness. Hence, teachers' moral motivation can be seen as self-determination to volunteer in facilitating peace education unconditionally.

The morally motivated teachers who view herder-farmer peace education essential might find Mezirow's (1997) transformative learning theory useful in guiding the interactions in the adult learning settings. The theory stresses helping learners to become not only aware, but also critical of their own frames of references as well as those of others, so as to use their imaginations to re-define problems from a different perspective. It emphasizes learners to be led to be critical of their perspectives and modify them. Considering the herder-farmers' conflict, Mezirow's (1997) theory seems to be suitable as it stresses one group experiencing other's culture and making critical reflections on their misconceptions. It, therefore, allows learners to become more tolerant and more accepting of others, hence transforming habits of mind.

Literature Review

Teacher motivation for peace education is an important area of study because without teachers, any effort towards education for conflict resolution may be hard to achieve. The code of professional conduct for teachers in Tanzania assigns teacher's role to the child under his/her care, to the community in which the teacher lives, to the profession, to the employer and to the state (United Republic of Tanzania [URT], 2002). In that case, teachers have a role to play to community, through educating members of the community as well as setting themselves examples and being role models for peace and harmony. This might imply that teachers may not find the role of facilitating peace education strange, but rather are assumed to be readily available. Mselle (2018) notes that teacher education sector has the characteristic of infusing educational volunteerism. This suggests that before engaging in adult peace education, teachers are readily accustomed to transformative education for peace education (UNESCO-IICBA, 2017), so that they are transformed people ready to transform the attitudes of adult learners who fight over land, which is a scarce resource.

Teachers' motivation to facilitate peace education among the adult herder-farmer communities may be a result of possessing moral motivation. Moral motivation forms one of the four important ingredients for moral behaviour to occur in the context of the Four- Component Model, which include moral sensitivity, moral

judgment, moral motivation and moral character (Bebeau & Monson, 2008; Bebeau, Rest & Narvaez, 1999; Myyry, 2003). It occurs when one has developed sensitivity and determines which course of action to take. Moral motivation in essence consists of making priorities and commitment to certain values over others. In the context of the present study, moral motivation may only occur when teachers feel responsible to offer their time and energy so as to address the clashes among the herder-farmer adults. Under normal circumstances, one would commit her/himself to doing something for which she/he feels is important and rewards. Teachers with moral motivation to engage in peace education in the herder-farmer communities might have their readiness based on several factors and this role requires them to be instrinsically rather than extrinsically motivated. It is known, however, that the third provision of the code of professional conduct, which assigns teachers role towards the profession, reminds them that teaching is not a gainful profession (URT, 2002).

Peace education focuses on prevention of conflicts (Kotite, 2012) and promoting the culture of peace (Navarro-Castro & Nario-Galace, 2010). Scholars generally define peace education as a process of inculcating the knowledge, skills, values and attitudinal dispositions for interacting with others and nature in harmonious ways, thus preventing conflicts (Kotite, 2012; Mwanzia, 2015; Ng'ang'a, 2018; Wondimu, 2016). It is concerned with helping learners develop an understanding and awareness of signs that threaten harmonious living in their environment, hence equipping them with skills and dispositions to address such signs. In the article entitled *Scope of peace education in the present era,* Verma (2013) provides the elements fitting in the knowledge, skills and attitudes for peace education. The knowledge aspect comprises, among others, self-awareness, recognition of prejudices, theories of conflict analysis, prevention and resolution, human rights, justice, poverty, environment/ecology, gender, culture, race and religion. The skills aspect includes issues like communication, active listening and reflection, problem solving, mediation, negotiation and conflict resolution skills, patience, self-control and leadership. The attitudinal aspect involves ecological awareness, respect and care for the environment, including soil, tolerance and response for human dignity, gender sensitivity, caring and empathy, non-violence and reconciliation, social responsibility, solidarity and resolution.

Apparently, any peace education effort that integrates the listed elements of Verma's (2013) scope is likely to offer a complete and sustainable peace education. In the context of peace education for herder-farmer conflicts, its potential knowledge aspects could include, among others, issues of awareness of presence of other people in the environment, environment/ecology and how the environment shapes learners'

lives over time, culture of the communities surrounding their environment and why conflicts arise. The skills domain teaches aspects such as mediation and negotiation skills so that learners learn conflict resolution skills. Moreover, problem solving, patience and self-control are inclusive so as to be able to negotiate the solution amicably with the adversary. The attitudinal aspects suitable for the herder-farmer peace education effort would include non-violence and reconciliation attitudes as well as tolerance so as to be able to reach a consensus. Nevertheless, it is not clear how adult educational programmes todate are set to offer peace literacy so as to address the hostility that is inherent in the adult communities, erupting at different time intervals.

Peace education strives to change learners' attitudes towards others and bringing about values of brotherhood and harmony (Ng'ang'a, 2018, Saiden, 2017). It covers aspects such as cooperation, good manners, tolerance, emotional intelligence, empathy and values (Mwanzia, 2015, Tago, 2016; Wondimu, 2016). In Tanzania, Ethiopia and Zimbabwe, for instance, the peace and moral education contents are taught as the same subject areas (Magudu, 2012, URT, 2016; Wondimu, 2016). Muttha (2012) argues that *Peace, Moral and Value Education* is a valuable innovation for social transformations. Hence, an effective peace education needs to share the content with moral education as both emphasize on promotion of the harmonious relationships among learners. It is unfortunate that these subject areas do not feature appropriately in the traditional curriculum that is cognitively oriented (Mathias & Saiden, 2013; Mngarah, 2016; Saiden, 2017). Since curricula are not flexible to be able to cater for the needs of specific groups such as herders and farmers, the adult members who might have attended schooling may not have had opportunities to take the leading role in the social transformation in their respective communities. This suggests that both learned and illiterate adults in the herder-farmer communities need peace education for purposes of leading a peaceful life. While it may be appreciated that Tanzania has remained a *haven of peace* for a significant part of its history in comparison to the other African countries (Mlekwa, 1990), the herder-peasant clashes have become one of the most recurring clashes that tarnish the image of the country.

Methodology
Research approach and design
The study adopted qualitative research approach, focusing on the interpretation of meanings, perceptions and informants' experiences of how they felt living among the communities that had unfounded hostilities. Qualitative studies involve field work, where researchers gather data by means of detailed conversations with informants in their natural settings, participant observation, search for meanings of

primary and secondary sources and making meaning out of them (Bogdan & Biklen, 2007; Merriam, 2009). Hence, the interpretive paradigm, which is an important part of qualitative studies, (Burrell & Morgan, 2005), enables researchers to make informed facts as constructed by informants involved in the study.

The study adopted the multiple case study design and was interpretive in nature, centring on the meanings that informants derived (Merriam, 2009). The research processes relied on the experiences and insights from teachers who lived among the herder-farmer communities. The design enabled the researcher to develop the research procedures in the form of teachers' voices supported by review of documents.

Study sites

The study was undertaken in Mvomero district in Morogoro region in Tanzania. It involved all schools in a ward that had experienced misfortunes arising from the herder-farmer conflicts where the school teachers had fond memories of the aftermath of the clashes. Three primary schools and one ward secondary school were located in the ward. One of those primary schools had its pupils dominantly coming from the herder communities and was located in distant and isolated area where herders lived, about twelve kilometres from the main road where non-herder, particularly farmer communities, lived. Another school had almost equal number of pupils coming from both herder - and farmer - communities, and was located in another distant location, far from herder community but also at least ten kilometres far from the main road. The communities that inhabited this site were both herders and farmers as they practised both crop cultivation and livestock keeping in almost equal proportions. They were regarded as newcomers as they were claimed to have arrived and settled there within a decade earlier from the time the study was undertaken. The third primary school had all its pupils hailing from non-herder communities, particularly farmer communities. This primary school as well as the only secondary school in the ward, was located along the main road, which was the centre of the ward. This area had a registered village whose residents had been there for a long period and it was growing faster due to advancement of roads infrastructure that made it accessible to other areas in the country.

Study participants

The study involved 13 teachers, 10 from three primary schools and three from one secondary school. In each school, a head teacher /assistant head teacher or headmaster/mistress/secondary school second master/mistress were involved. Those informants were selected on the basis of long experience of working at the research sites as well as experience of interacting with the herder-farmer communities

that surrounded them. All the teachers in the primary school for herder-based community were involved as they were the only staff for the whole school. The herders' school was understaffed by the time the study was undertaken, and they had also stayed in the school long enough to be able to provide data for the study.

Data collection methods

The methods used to generate data relevant to the study included semi-structured interviews and review of documents. Semi-structured interviews were administered to teachers in the schools where they worked. Documents reviewed involved the list of task-force members for conflict resolution and minutes extracted from files on ward development issues known as *Baraza la Maendeleo la Kata* (BMK) where matters arising from the herder-farmer conflicts were reported. The newspaper articles highlighting herder-farmer conflicts in Tanzania included those by Makoye (2014) and Walsh (2013), while empirical studies included those by Mwasha (2016), Benjaminsen, Maganga and Abdallah (2009), Shechambo (2018) and Mkumbo (2015).

Data analysis

The piles of data gathered through review of documents and semi-structured interviews were subjected to content analysis, as they were transformed into texts after sorting out relevant themes that were accumulating as data were being generated. The process involved reading various transcribed texts and making relationship of meanings and perspectives emerging from the data, enabling the study to clearly indicate meanings from themes arising from the transcribed texts.

Results

The findings of the study are presented in relation to research objectives and are organized into sub-sections.

Teachers' readiness factors for peace education among herder-farmer adults

The first research objective sought to determine the factors that might have led teachers living among the clashing herder-farmer communities to either accept or reject the role of implementing peace education in case they are asked to do the work. Various responses were provided; most of them indicated that teachers were opposed to the herder-farmer clashes which they regarded as primitive and unjustifiable. The responses indicated that teachers' readiness was basically influenced by: the experience of fatality of the outcomes; experience of hatred through the students' interactions in school; failure of authorities to settle the conflict sustainably and; ignorance of power of teachers in conflict resolution. Other factors included the need for spreading the message of peace; the need to

probe the inherent culture and traditions of the groups and; familiarity with leaders of the herder communities who trigger off the conflict.

Disasters of the herder-farmer conflict and prevalence of enmity

The interviewed teachers attributed their readiness to serve as facilitators for peace education to their experience of casualties and cruelty that emanated from the conflicts. They claimed that even when the clashes lasted for a short time, they resulted in deaths, demolition of houses, crops as well as causing insecurity. It was claimed that the conflict was not merely affecting the conflicting parties, as everyone living in the area experienced the hardships of the 'war'. Teachers claimed that during the clashes, it was difficult to get milk, meat or other goods they used to buy in the shops. Movements were restricted, schools were temporarily closed, and, even when schools were allowed to proceed with normal routine, attendance was poor as some parents would not let their children go to schools. Teachers claimed that the students' learning and performance in examinations was threatened by poor attendance. This, in turn, affected teachers' morale. It was on those grounds that teachers indicated readiness to implement peace education when provided with opportunity, resources and guidelines for doing the job.

The experience of enmity among students from herder-farmer communities was provided by a teacher from a school whose pupils came from both herders' and farmers' communities. The teacher stated that the school's attempt to promote social goals among pupils was expected to bring about positive changes but, on the contrary, it seemed that the hostility was deep -rooted in the families. The teacher's concern was that the herder-farmer conflict needed concerted efforts to transform the adult members' mindsets towards other communities with different economic activities. The teacher elaborated:

> In this school, we have guidelines requiring students from herder and farmer communities to sit together in the desks we have allocated them; they must speak Kiswahili all the time when in school, must play together and work cooperatively when assigned tasks, be it in classroom or outside the classroom. We are very strict on this rule. Yet, during break time, they do not interact with those of different groups, do not speak Kiswahili, and do not cooperate anyhow with colleagues of different origin. When a teacher is not in class, they shift and stay in groups they come from and isolate others. This makes me believe that the misunderstandings among the herder-farmer communities are deep - rooted, and if we want to change the situation, we need to go beyond the school context.

Improper handling of conflicts and negligence of power of teachers

With regard to the authorities' failure to settle the clashes sustainably, teachers were concerned that the measures undertaken such as setting the boundaries for grazing and farming for the conflicting parties would not be a permanent solution. They stated that it would not be possible for herders to stop cattle from crossing those boundaries, thus conflicts would persist. Teachers believed that the solution was not feasible because some decisions seemed to be politically influenced by political motives of some individuals. Hence, they maintained that teachers were needed to provide a helping hand.

An equally related factor provided by teachers was their dissatisfaction of being sidelined in the peace-building processes among the herder-farmer communities whose children they cared and taught. One of the critics of the peace- building arrangement was a primary school head teacher from the school with pupils from the herder communities. The head teacher expressed teachers' dissatisfication as follows:

> Look at the committee formed for peace building and see whether there is a single teacher involved, except the Ward Education Officer (WEO) who forms part of the hierarchy. Those of us who meet the parents of those children on regular basis are not seen as having any ideas on how to bring to an end this hostility. If an opportunity unveils for peace education, I can tell you, this disaster would become a history! Who cares about teachers, anyway? .

Besides the aforesaid view, a teacher from the school whose pupils came from both herder-farmer families had this to narrate:

> Some of us are familiar with parents of the children we teach, and we even know how to interact with them. Most of them are already our friends and they visit us in schools as well as in other places. We even know how to pursue peace education due to our relatioships with them.

Faith and cultural beliefs

The view on need to spread the message of peace among the herder-farmer communities as a factor for teachers' motivation was presented by a secondary school teacher whose view seemed to base on religious grounds. The teacher claimed that fighting was bad, un-Godly, barbaric and an enemy to a civilized society. The teachers' motivation focused on passion for a chance to preach the herder-farmer communities to change their ways of living and look for appropriate means to earn a living.

Other factors included the need to learn and find out about the culture and traditions of the herder-farmer communities that seemed to be preserved to the extent of causing damage among people who were already familiar with each other. This view, raised by one of the secondary school teachers, followed the understanding that during peaceful times, both parties interacted well through exchange of goods in the markets and shops, sharing the public transport, as well as communicating harmoniously. Out of curiosity, the teacher stated that she had desired to participate in peace education as that could provide an opportunity to find out what happens that changes people's relations to become antagonistic. The teacher claimed that during interacting with those adult learners in peace education sessions, one could understand whether local beliefs and culture contributed in hostilities, thus adding those issues to the content for peace education.

Potential moral content supporting -building processes

The second objective of the study sought to obtain views of informants regarding moral aspects that could form content for peace education for herder-farmer communities. The underlying assumption was that peace education needed a package of morally charged, topical issues with the potential of transforming the herder-farmer's attitudes towards one another. Three aspects were underscored as relevant for herder-farmer communities that could support peace education: environmental education, modern methods of production and marketing, and diversity education.

Informants were of the opinion that when these contents were taught alongside peace education, not only would peace education be appealing, but would add value to peace education programme. Peace education for adult learners needed to be more encompassing to avoid the risk of rejection among diehard factions among the herder-farmer communities, who, by sheer ignorance might find the programme irrelevant right away.

Environmental education, modern production as content for peace education

Teachers were of the view that environmental degradation had been among the causes for the clashes. They illustrated that land, which is fixed in size, has been overused by both groups through their old-fashioned methods of production. Hence, environmental education that would enable adult members of the conflicting parties to care for environment was deemed necessary particularly when provided through the transformative approaches. Findings identified tree planting and keeping, forest conservation and use as potential skills and dispositions needed by adult members. Study informants disputed the herder-farmer communities' land use plans, claiming

that those communities seemed to be unfamiliar with the aspect of environmental sustainability. Teachers further stated that climate change needed to be taught as content in the peace education programme.

Concerning modern methods of production and marketing, informants had noted with concern that the herder-farmers' methods of production and marketing of their products had remained traditional and needed to be up-dated. A few voices raised are worth noting:

> Some herders are very rich but they do not seem to utilize their resources. You may find a herder grazing a large flock of cattle with a gun, ready to feed his cattle the crops of farmers which are only a few days before they can be harvested. If such a herder could sell just a few cows, he could even drill a well for the cattle to obtain water and fodder. Water table in most of these areas is just so near!

Similarly, the study realised that most herders labelled their cattle with strips as a symbol of ownership and for security purposes. In this case, the focus should be on selling meat and perhaps milk, while hides are also commodities with the potential of earning them income as they are valuable in the international market. It was also contended that keeping large flocks of cattle was unscientific but herders considered having large flocks to be prestige. Informants marvelled at herders' tendency of keeping large flocks of cattle without improving their lives or adopting scientific approaches to keeping them.

On the side of the farmer communities, the study revealed that, besides other crops, farming communities heavily relied on production of paddy for commercial purposes. However, besides applying scientific procedures in production, the farmers did not seem to improve the standard of life. One of the informants had this to clarify:

> Most of farmers in this area rely on paddy as their commercial product, and, as you can see, there are several paddy processing machines to produce rice around this area. These people carry out irrigation and therefore produce rice twice or thrice per year. But what surprises me is that they are always poor! After some inquiries, I realised that they sell their rice even before its harvesting season. Alternatively, there are middlemen who entice by advancing the money for buying fertilizers or any agricultural equipment and inputs so that at the end of the day, farmers are left with little money as those middlemen buy rice at very low prices. For me, most of the farmers need marketing skills.

Diversity education

The study had revealed that diversity education was one of the contents supported by informants as an essential component potential for supporting peace education. Informants stated that in the context of the advancements in communication technology, most of the herders have tended to adopt new life opportunities. Some statements were made by informants indicating that diversity education stood a chance to transform lives of the herder-farmer communities. One primary school teacher recalled:

> Let me give you an example of changes that had occurred in the recent past. A friend of mine who used to be a good cattle owner decided to sell all his cattle, and was very strategic by selling them during seasons when the prices were high. He told me that he was tired of fighting for pastures and water as well as nomadic life. He then bought some plots and built houses in town, and invested in paddy machines, established a hotel and a bar, where most of herders visit for refreshment. He always tells his kinsmen to change their lifestyles and 'join the world'!

The aforesaid statement suggests that when herder-farmer communities are well exposed to knowledge on diversity, they may learn to do away with the long held views and change their perspectives on hostilities. This statement further seems to suggest that those members of the conflicting communities who already view fighting as shameful and primitive could support teachers' efforts towards peace education. They could perhaps be good educators of their community members as well.

The need for diversity education was further provided when the study was informed of the conflicts involving the old and young generation within the herder communities. It was established that most of the young people could not afford living by keeping cattle and preferred to run away to towns searching for other life- supporting activities. One head teacher disclosed:

> Most of youths in the herder communities are no longer interested in keeping cattle, protecting the cattle against predators and thieves. They prefer to go to urban areas. They prefer to buy and ride motorbikes for business purposes, against the will of their parents. This puts the economy of the herders at risk of lacking manpower. Diversity education seems to be important so as to expose people to new opportunities as well as to enable them to learn new ways of keeping cattle and minimizing the challenges encountered (Interview with the Head Teacher, Primary school with herder-farmer children, 6th February, 2018).

A review of documents revealed that herder-farmer conflicts both in the research site and elsewhere had devastating impact on innocent people and property. However, besides a review of documents on peace building through formation of task force committee in the ward involved in the study, there were not much to be learnt regarding peace education. It was only through a review of empirical studies and other literature where peace education was recommended. This suggests that the study on teacher motivation for peace education has the potential of bringing about sustainable peace among the herder-farmer communities.

Discussion

This study focused on moral motivation of teachers for implementing peace education among herder-farmer communities which often clash over the natural resources namely grazing land, farming land and water sources. Moral motivation forms part of the Rest's four components model of morality. The model informs that moral behaviour is the function of moral sensitivity, moral judgment, moral motivation and moral character (Bebeau & Monson, 2008; Myyry, 2003; Rest, Narvaez, Thoma & Bebeau, 2000). Teachers' moral motivation for peace education finds a close link with the self-determination theory. In the context of self-determination, teachers' readiness to engage in peace education comes out of their own internal drives rather than from external influence (Deci & Ryan, 2008; Gagne & Deci, 2005; Vallerand, Koestner & Pelletier, 2008). This suggests that any peace building efforts that may be initiated anywhere need to consider teachers' moral motivation and self-determination before such efforts are undertaken. However, since teachers are always under pressure from above and pressure from below (Pelletier, Legault & Sèguin-Lévesque, 2002), the present study urges authorities to take precaution that teachers cannot be used as sources for peace or any other intervention without promoting their self-determination.

Besides self-determination theory, Mezirow's (1997) transformative learning theory was thought useful for this study as it focuses on changing adult learners' attitudes. The diehard adult-herder communities require a transforming education as well as transformative pedagogy for peace education (UNESCO-IICBA, 2017). It was therefore thought that the self-determined teachers, with the appropriate learning theory and pedagogy would be in position to transform herder-farmer adult learners and bring peace and harmony. This assumption is also supported by the view that teachers are readily available, and they serve as role models and set themselves an example for peace, as they also serve as moral agents (Klaassen, 2012; Lumpkin, 2008; Novelli & Sayed, 2016; URT, 2002). Nevertheless, when the power of teachers is ignored (Nyerere, 1968), the possibility of peace education for herder-farmer communities may be threatened.

Findings for the second objective revealed that environmental education was among the contents viewed by informants as potential to support peace education. It may, however, be noted that some of the young adult members of the herder-farmer communities might have completed the primary education cycle, but do not apply knowledge and skills learnt in schools, or even helping those fellow adults who did not have opportunity to attain schooling opportunities. This follows the fact that the environmental education provided in schools has remained theoretical without practical application. Shechambo (2018) maintains that the teaching of environmental ethics at the primary school level fails to equip students with requisite skills for environmental conservation. Further, Mwasha's (2016) study established need for knowledge of climate change as a means to address herder-farmer clashes. This implies that environmental education in the adult education programme needs to be linked with the real life situations, where adult learners need to be taught that conserving environment has the potential of averting herder-farmer conflicts.

Modern and scientific production approaches were highlighted as potential lessons that could support peace education among herder-farmer communities. The informants stated that the communities either used traditional methods or failed to apply modern approaches in marketing their products. The study by Mkumbo (2015) indicated that scientific discourse remained a serious challenge among the herder communities, who were not well assisted by the government to improve their cattle. UNESCO (2015) lists aspects such as projects related to agricultural marketing and livestock development, management of health services at local levels and microfinance initiatives as potential knowledges for adult literacy. However, UNESCO (2015, p. 149) reminds that 'literacy requires not only a better supply of learning opportunities, but also more opportunities to use, improve and retain literacy skills'. Similarly, Mezirow (1997) articulates that adult literacy is for direct use in adult learners' environments.

The idea on diversity which was presented as potential for supporting peace education has been well explained in the transformative learning theory (Mezirow, 1997), in which learning of other groups and appreciating differences with them is stated as a means for transforming people towards others. It is well understood that when considering the herder-farmer communities, the idea of diversity emerges, as those two groups live quite a different kind of life, have quite different occupations and have quite different cultural practices. Diversity education has the potential of enabling the conflicting parties to understand about each other and when well designed, it results in development of positive attitudes towards other groups.

Conclusions and Recommendations

The study concludes that teachers had strong moral motivation for engaging in peace education for the herder-farmer adult communities. Their motivation was inspired by several factors, including their experience of the outcomes of the conflicts, experience of social life in schools that reflected hostilities, exclusion of teachers in peace building efforts, curiosity and faith-based factors. It is further concluded that teachers' motivation for peace education among the conflicting herder-farmer communities, had a strong link with the self-determination theory which relates human motivation with personal inclination to act in certain ways without intervention from external forces.

The findings indicated that adult learners needed some peace related contents that could add value to the peace education programme. It is also concluded that transformative learning theory and pedagogy remain strong tools for peace education in any adult education programme. Hence, the study establishes that peace education remains an important educational tool for addressing hatred among herder-farmer communities.

On the basis of the study findings, this study recommends peace education to be assigned more weight during the time of peace, rather than waiting for the clashes to break out. It is noted that peace is not necessarily absence of war (Kotite, 2012; Odoi, 2016). Peace contents could be studied as courses in the adult education programmes at the university and college of education levels. Since university curriculum reviewing is undertaken from time to time, these findings might sound significant to university adult education practitioners. It is, in the final analysis, recommended that a new study could be undertaken to explore the readiness factors for adult members of the herder-farmer communities towards peace education.

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