

Peace Education: A Frame Work for Resolving Teachers' Lived Experiences of Division in Lukulu District

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ABSTRACT

A study that explored the teachers' lived experiences of division in Lukulu district of Western Zambia was carried out using interpretive phenomenological analysis. The objectives of the study were to explore teachers' experiences of division in some selected schools of Lukulu district, investigate the causes of division as a form of violence against teachers in some selected schools of Lukulu district as well as provide a framework for resolving division against teachers in some selected schools of Lukulu district.

Using structured interviews, data were collected from ten schools of Lukulu district where cases of division are high among primary teachers. The sample size involved five Head teachers and ten primary school teachers in Lukulu district. The peace education theory by Harris (2003) was used to guide the study.

The study found that factors such as management and leadership styles, cultural, political, religious and structural can divide teachers. The study proposes the MUNDIA theory as an important framework that can help to resolve the problem of division among primary teachers in Lukulu district.

BACKGROUND

Division operates as a social mechanism that determines who belongs, who is trusted, who is valued, and who remains marginalized within the professional space. In this sense, schools emerge not only as sites of teaching and learning but also as institutional arenas where power, hierarchy, and inequality are negotiated and reproduced.

Division can manifest in various forms such as political, ethnic, religious, socioeconomic, and cultural contexts, often resulting in deep-seated animosity, violence, and social upheaval. The problem of division among teachers has not received due attention in academia. This study through the MUNDIA theory seeks to address division through peace education while promoting understanding, empathy, and cooperation among teachers and school communities.

Division in the context of conflict often stems from deep-seated grievances, historical injustices, and competing interests among different groups within a society. According to a study by Montville (1990), conflicts involving divisions are frequently characterized by a profound sense of identity and the perception of a zero-sum game, where one group's gain is perceived as another group's loss. For example, the MOE (2024) recruitment of teachers was perceived negatively in Manyinga district of North-Western Province whereby Chief Sikufele publicly rejected new teachers sent to Manyinga who do not hail from there despite being Zambians. Such divisions are often perpetuated by the lack of mutual understanding, empathy, and the failure to recognize the humanity and dignity of the "other."

Peace education, on the other hand, is an approach that seeks to address these underlying factors by fostering a culture of peace, non-violence, and understanding. Drawing on the work of Galtung (1996), peace education emphasizes the importance of addressing root causes of conflict, promoting intercultural dialogue, and nurturing the values of tolerance, cooperation, and respect for human rights. By integrating these principles into formal and informal educational settings, peace education aims to equip individuals with the knowledge, skills, and attitudes needed to transform conflict and promote constructive engagement with diverse perspectives.

Statement Of the Problem

Violence and division against teachers constitute both a local and an international crisis within contemporary education systems. While a considerable body of research has been dedicated to addressing school violence more broadly, particularly violence affecting learners and school communities, violence directed specifically toward teachers remains significantly under-investigated. Consequently, scholarly knowledge on how to protect, support, and rehabilitate teachers who experience violence is limited (McMahon et al., 2019). This omission is especially problematic because teachers are the central agents through whom peace education, social stability, and developmental transformation are expected to be realized.

In Lukulu District, the lack of focused research on division, direct and structural violence against teachers appears to have contributed to the persistence and escalation of the problem. Official reports provide disturbing evidence of the gravity of division and violence faced by teachers. The Ministry of Education (2002) recorded cases of teachers being murdered in Lukulu District, while subsequent reports documented further killings, harassment, and intimidation in 2017, 2018, and 2019 (BETUZ Lukulu District Report, 2020). These are not isolated incidents. They point to a deeply entrenched culture of insecurity in which teachers' lives and professional dignity are persistently threatened.

More specific cases further illustrate the severity of the situation. At Mwito Primary School, a head teacher was murdered using a hammer by a member of the community. Numerous incidents involving exchanges of invectives among teachers, between teachers and administrators, and between head teachers and community members have been repeatedly reported. Teachers have also been physically assaulted by students and parents in several schools (BETUZ, 2012). Such patterns reveal that violence against teachers is not accidental but systemic, rooted in fractured social relations, weakened institutional authority, and the erosion of respect for professional roles.

Objectives Of The Study

Explore teachers' experiences of division in some selected schools of Lukulu district.

Investigate the causes of direct and structural violence against teachers in some selected schools of Lukulu district.

Establish a framework for resolving division against teachers in some selected schools of Lukulu district.

Research Questions

1. What are the teachers' experiences of division in some selected schools of Lukulu district?
2. What are the causes of division against teachers in some selected schools of Lukulu district of Zambia?
3. How can a new frame work help to resolve division among teachers in Lukulu district?

Significance Of The Study

The purpose of this study was to enhance the safety and welfare of the teachers in Lukulu District by promoting a culture of positive peace and providing peace education as a nonviolent conflict resolution methodology. By doing so, the study strives to achieve positive peace by transforming the structures that generate and perpetuate division, direct and structural violence against teachers in some selected schools of Lukulu district. It is anticipated that the findings of this study will lead to a reduction in instances of direct and structural violence against teachers in Lukulu district.

Additionally, this research has the potential to generate new knowledge in the field of comparative and international development education. It is believed that through the dissemination of this knowledge, it will contribute to the prosperity of Zambians, as peace is a fundamental prerequisite for achieving progress. Furthermore, the study aligns with Sustainable Development Goal 16, focusing on the promotion of sustainable peace and development.

Deliimitations Of The Study

Leavy (2010) says that delimitations are factors that help the researcher to stay within the scope of the study and its boundaries. Therefore, this study limited itself to being a phenomenological study that sought to explore the nature of peace education, why peace education is important in curbing direct and structural violence against teachers and how violence against teachers has affected the delivery of education and development in Lukulu district as well as exploration and elucidation of the factors that cause divisions in some selected schools of Lukulu district. The study focused only on the role of peace education as a tool for resolving direct and structural violence against teachers in Lukulu District. This was to avoid the study context being too broad and thus end up collecting data and information that is not related to the research question.

Sampling

This Sampling in qualitative phenomenological research is guided by the principle of purposiveness rather than randomness. The aim was not to obtain a statistically representative sample but to identify participants who have directly experienced the phenomenon under investigation and who are therefore capable of providing rich, detailed, and meaningful accounts of that experience. Creswell (2014) notes that purposive sampling is central to phenomenological inquiry because it enables the researcher to select information-rich cases that illuminate the essence and structure of the phenomenon.

In this study, purposive sampling was employed to select teachers and head teachers who had experienced division as violence within their professional contexts in Lukulu District. Participants were chosen based on their relevance to the research problem rather than their numerical availability. This ensured that the study remained focused on lived experience rather than demographic distribution.

Samuel et al. (2022) observe that phenomenological studies require participants who are not only exposed to the phenomenon but are also able to reflect critically on their experiences. Consequently, participants were selected on the basis that they had:

1. Direct professional experience within schools affected by division and violence,
2. Sufficient length of service to allow reflective engagement with institutional conditions,
3. Willingness and ability to articulate their lived experiences, and
4. Readiness to participate voluntarily in a sensitive and ethically demanding study.

Limitations Of The Study

Terrell (2016) describes limitations as factors that the research cannot inherently control. One of the limitations of this study will be generalizability. Terrell (2016) further defines generalizability of a study as being the extent to which the findings of a sample can be transferred to the whole population. Therefore, issues of external validity may limit the results of this study as its findings will not be extended beyond the sample. As stated above, the study shall be confined to purposively selected primary schools in Lukulu district only.

THEORETICAL FRAMEWORK

The study is premised on the structural violence theory. The structural violence theory was developed by Johan Galtung in 1969. Galtung (1969) says that violence is built in the structure and is present when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations. Galtung rejects narrow concepts of violence where violence is only defined to mean physical violence or just somatic incapacitation and instead advocates for an extended detailed and logical conceptualization of violence and thus defines violence as being the cause of the difference between the potential and the actual; between what could have been and what is.

Galtung (1969) further states that structural violence is that which increases the distance between the potential and the actual and that which impedes the decrease of this distance. In the context of my study, direct and structural violence can be said to be impede the teacher's enjoyment of quality of life and productivity at work.

Galtung (1969) postulates that structural violence encompasses such concepts of peace as positive and negative. Positive peace is the absence of structural violence while negative peace is the absence of direct violence.

Galtung(1969) further observes that structural violence happens when there is no person who may be directly involved in harming other persons but the violence is instead built in the structure and is seen as unequal power and subsequently as unequal life opportunities or chances.

The structural violence theory helps to understand and explain how educational authorities generate and perpetuate structural violence against its teachers. The sustained generation of violence might be responsible for the bottling up of anger and frustration among teachers. Our silence as researchers in the middle of structural violence against teachers is another form of violence. Our avoidance to interrogate teacher directed violence is also part of the problem. This view is consistent with the views of Galtung (1969) who notes that violence in society thrives because of the creation of a culture of violence.

LITERATURE REVIEW

Peace Education As A Conflict Resolution Tool In A Divided Society.

Stetter (2021) studied the role of peace education in peace building in a divided society with particular focus on education and thus examined the factors that foster and hamper sustainable peace education. Although this particular study dealt with important concepts such as positive and negative peace, no reference to the role of peace education in peace building in a phenomenon of unending different forms of direct violence was made.

Wang (2018) critically examined the limits and possibilities of unification as peace education beyond division in South Korea. Notably, the study only helped to define peace education as education for peace education and education of peace. The study wholly concentrated on unification education which has been contested as not being peace education. Furthermore, it can be noted that the study was based on socio-historical analysis of data harvested from moral education and where peace is sought by force. This study will focus on the promotion of peace education as a non-violent method of peace building in a society with growing levels of direct violence.

Polat e tal (2016) did a qualitative descriptive study which determined the qualities of teachers who instruct peace education. Using the homogeneous sampling method, the study employed the content analysis technique for data analysis and results showed that peace education can be learnt conceptually emphasizing that teachers who teach peace education should have the conceptual and theoretical knowledge about peace education as well as personal characteristics such as support for peace and skills for making peace. It should be noted that although this study is important in the peace education discourse, it lacks merit in the context of the role of peace education in peace building in a society with a spike in direct violence. The methodology used is also different. While the above-mentioned study used content analysis for analyzing the data this study will use thematic data analysis.

Mor (2020) also did a study on peace education and its peace building role in a society divided by violence. The findings indicated that humor if well utilized in peace education can help improve the effectiveness of peace education. Without doubt, the above-mentioned study veered off the subject of discussion and instead focused on the role of humor in peace education. Therefore, the study was off tangent not only in terms of methodology but also in terms of focus

Similarly, Tinker (2016) examined the concept of peace education as a peace building tool particularly in divided societies and its usage by the international community and noted that it remains poorly defined. Therefore, there is a need to comprehensively explain the concept of peace building and how it relates with peace education. Mulwa eta (2012) recognizes peace education as being an important component of the education system in Kenya emphasizing that social, economic and political development cannot take place in a violent government. The article recommends that the government of Kenya should invest in the training of teachers and administrators in peace education in order to faster sustainable peace and development. Logical study.

Using critical ethnography and case studies, Soonjung Kwon (2015) explored and analyzed the culture of violence which is believed to be deeply embedded in South Korean schools and how peace education can be used to contribute to a culture of peace. The study's findings fell into four parts. Namely: authoritative school management and increasingly typical employment, how to change the culture of violence to peace. Some selected cultural elements of everyday school life and symbolized and institutionalized violence. Although peace education was mentioned in the study and particular reference was made to symbolized and institutionalized violence as well as prevalence of a culture of violence, the study did not sufficiently elucidate or provide within

its scope, the root causes of the violence in the Korean schools considering that schools are a reflection of the society in which they exist.

Peace education in peace building is also associated with economic prosperity. IEP (202) notes that peaceful societies experience high levels of economic development. Ogwuche (2014) agrees with the above position when she observes that economic development is one of the key indicators of peaceful societies.

Structural Violence, Teacher Vulnerability, And The Crisis Of Educational Quality And Development In Lukulu District

Ho (2007) provides a more explicitly structural account by examining structural violence as a product of unequal power relations and as a condition that often results in human rights violations. This perspective is important because it frames harm not as accidental misfortune but as socially organized disadvantage. However, while Ho's analysis strengthens the moral and political framing of structural violence, the present study extends this line of thinking by exploring how structural violence—together with direct violence—shapes education and development in a way that is experienced daily by teachers, particularly in rural contexts where deprivation is frequently normalized as “ordinary.”

Rodrigues et al. (2021) examine human rights violations as pedagogical tools, showing how engagement with violations can support transformative understanding among learners. This is a valuable contribution to education's role in shaping ethical consciousness. Yet the study does not examine the broader structural conditions that produce persistent educational harm, nor does it focus specifically on the cumulative effects of direct and structural violence on education and development, which is the central concern of the present inquiry.

Christle D. et al. (2007) highlight the damaging effects of structural violence on children, reinforcing the idea that harm can be systemic and intergenerational. However, the study does not offer a resolution strategy adequate to the problem of division and its resulting violence. By contrast, the present study is explicitly interested in the practical and developmental consequences of structural harm and how peace education can be positioned as a methodology for disrupting the violence, division—underdevelopment cycle. In this sense, the study is grounded in theoretical resources, frustration-aggression theory, peace education, and structural violence theories—precisely to connect conceptual explanation to practical educational and developmental implications.

Jorondrazana (2021) provides a useful comparative lens through a study on the effects of structural violence on society in Liberia, approached from a human development perspective. The relevance of this work lies in its emphasis on structural violence as a societal condition with measurable developmental consequences. However, whereas Jorondrazana (2021) is situated within a specific national case study, the present research broadens the focus by examining how structural and direct violence shape education and development in Lukulu District, using phenomenological methods to illuminate the intricate relationships between institutional structures, professional vulnerability, and local development prospects.

METHODOLOGY

This was phenomenological study that involved collecting data from the research participants in some selected schools of Lukulu district of the Western province of Zambia. The collection of data involved the conducting of semi-structured and in depth interviews with the participants as well as conducting observations based on the eight pillars of positive peace education.

As indicated above, this was a qualitative research study that draws its strength from the interpretivism paradigm. Okeke et al (2022) postulates that interpretivism is rooted in relativist philosophy and holds the view that there is no absolute truth adding that the subjective views and experiences of an individual are important in our quest to interpret reality. This being the case, it can be safely stated that since interpretivism espouses the view that knowledge and reality are not static, my intention to use interviews and observation in order to find new knowledge and truth about how direct and structural violence against teachers affects development and education is justified. Therefore, interpretivism is the research philosophy under which the study was carried out.

Presentation Of The Research Findings

The findings of the study were presented systematically as per the research objectives. The research findings also answered the research questions of the study.

Teachers' Experiences Of Division In Some Selected Schools Of Lukulu District

Division was defined by the respondents as a process of disintegration of unity, team work and peace at a place of work. Several experiences under the themes of political, religious, social, economic, structural, qualifications, managerial, favoritism, corruption and nepotism were shared by the respondents. These themes are cross-cutting; the respondents shared that the above mentioned themes do not only affect teachers in terms of their divisive and corrosive nature but they also cause direct and structural violence against teachers.

Trade Unions as Sites of Institutional Competition and Professional Fragmentation

Participants consistently described trade unions as one of the major structural sources of division within the teaching profession. While acknowledging that unions are meant to protect teachers' rights and improve their working conditions, respondents reported that in practice, unions had become sites of competition, rivalry, and fragmentation. Rather than promoting unity and collective struggle, trade union affiliation was experienced as producing boundaries and hierarchies among teachers.

Teachers explained that the large number of unions in the education sector, estimated by participants to be about sixteen, had intensified competition for membership. This competition was likened to political campaigns, where unions actively canvass for members in ways similar to how political parties seek votes. Respondents noted that this process fostered a culture of comparison, superiority, and exclusion among teachers.

One participant described this situation in the following way:

Some ZNUT and BETUZ members don't go along very well. BETUZ members and their leaders feel that they are better than ZNUT. On the other hand SESTUZ members feel to be more important and superior than the two unions. (Matale, February 2025)

Another respondent added that union membership often becomes a marker of status rather than a platform for solidarity:

Once you belong to a certain union, you are judged by that. They look at you as if you are from a different camp. Even during staff meetings, people group themselves according to their unions. (Mufana, February 2025)

Participants also reported that union rivalry weakens cooperation among teachers and affects professional relationships in subtle but persistent ways:

Instead of working as one team, we are divided by unions. You find that people defend their union more than they defend the profession. (Kanza, February 2025)

Another teacher explained how this rivalry undermines collective action:

When there is a problem affecting all of us, it becomes difficult to speak with one voice because each union wants to be seen as the most powerful. (Misizo, February 2025)

Respondents further noted that union competition created feelings of superiority and inferiority, which damaged workplace harmony:

You hear statements like 'our union is more educated' or 'our leaders are more serious than yours'. These things make us look down on each other. (Makaza, February 2025)

For some teachers, union affiliation was said to influence trust and openness among colleagues:

You even fear sharing certain things because you don't know how your union member colleague will interpret them. (Phiri, February 2025)

Taken together, these accounts show that trade unions were experienced not only as professional organisations but also as structural spaces that shaped identity, loyalty, and division among teachers. Participants portrayed

unions as institutional structures that reproduced competition, hierarchy, and separation, thereby weakening collegiality and collective professional solidarity within schools.

Academic Qualifications as Hierarchies of Status, Recognition, and Exclusion

The Participants reported that academic qualifications were a major source of division among teachers. Division was experienced along lines of being “qualified” or “under-qualified,” with teachers describing persistent tension between certificate holders, diploma holders, and degree holders. These differences were not viewed merely as professional distinctions but as markers of status, power, and recognition within the school system. As a result, qualifications shaped how teachers related to one another and how they perceived fairness within the profession.

Respondents explained that teachers with lower qualifications often felt marginalised and undervalued, while those with higher qualifications were perceived as being privileged by the system. This created grouping tendencies, where teachers aligned themselves with others who shared similar qualifications, thereby reinforcing professional camps within schools.

One participant stated:

You find that teachers sit according to their levels. Certificate holders on their own, diploma holders on their own, and degree holders on their own. It is not written anywhere, but it happens naturally. (Tembo, February 2025)

Another respondent added:

Sometimes you feel like your contribution does not matter because you don't have a degree, even if you have taught for many years. (Sichone, February 2025)

Teachers identified salary disparities as the central mechanism through which qualification-based division was reinforced. Participants explained that degree holders earned significantly more than diploma and certificate holders, which generated resentment, frustration, and a sense of injustice among long-serving teachers.

One respondent observed:

The salary difference is too big. It makes people feel small, especially those who have been in the system for long. (Akombelwa, February 2025)

Respondent Siyanga provided a detailed account of how this division was experienced personally:

I wish my retirement can come today. I am tired and depressed. I have worked here for twenty-five years but got nothing to show for it. Recently they brought my former student here as head teacher for this school. Why? Because he has a degree. What is a degree? I have the experience. I acted as a senior teacher and deputy for years. Did they confirm me in appointments? Nothing. I now just want to retire. (Siyanga, February 2025)

This statement illustrates how qualification-based division was experienced not only as professional disappointment but also as emotional exhaustion and loss of motivation. The respondent further emphasised that his long service and experience had not been formally recognised despite repeatedly acting in leadership roles:

The government should have recognised me. I served in those positions. I carried the responsibility, but I was never confirmed. (Matale, February 2025)

Another teacher echoed similar frustrations:

Experience no longer matters. Only papers matter. That is what is dividing us. (Misizo, February 2025)

Participants also noted that qualification differences affected everyday interactions in subtle ways:

Sometimes people speak to you as if you don't understand anything because you don't have a degree. (Mufana, February 2025)

Taken together, these accounts show that academic qualifications operated as a powerful structural divider among teachers. Participants experienced qualification hierarchies as shaping salary levels, leadership opportunities, professional respect, and emotional wellbeing. Rather than functioning purely as indicators of professional development, qualifications were perceived as institutional tools that structured inequality, resentment, and fragmentation within schools.

Promotion Practices as Mechanisms of Professional Stratification and Inequality

Participants reported that promotion practices constituted a major source of division between primary and secondary school teachers. Primary school teachers, particularly those holding primary education degrees, were described as being systematically marginalised in leadership appointments within secondary schools. Respondents stated that primary degree holders were rarely appointed as secondary school head teachers, deputy head teachers, or heads of department, whereas secondary degree holders were eligible for leadership positions in both primary and secondary schools. This asymmetry was experienced as an institutional hierarchy that placed higher value on secondary education qualifications while devaluing primary education expertise.

Teachers explained that primary degree holders were ideologically positioned as “only primary teachers,” regardless of their experience, competence, or leadership capacity. In contrast, secondary degree holders were perceived as professionally mobile and institutionally privileged. This created resentment, frustration, and a sense of professional exclusion among primary-trained teachers.

One respondent described how primary degree holders who had been appointed to head secondary schools were being removed from those positions and redirected back to primary schools, stating:

According to what I am seeing prevailing on the ground, all those who were given to head secondary schools but with primary degrees are taken to head primary, but we hear others are refusing and encouraging others not to. From the look of things, nearly everyone is relocating to where he or she has been redirected. (Kamuso, February 2025)

Participants emphasised that while primary degree holders were being removed from secondary leadership positions, secondary degree holders appointed to primary schools were not similarly affected. Instead, they retained their positions and, in some cases, benefited from salary upgrades. This was experienced as unequal treatment that deepened division between the two groups.

A secondary-trained teacher who had been promoted to deputy head teacher in a primary school defended his position by stating:

I am not being proud, but I just want to clear the air. To my critics or those wanting to use me in their problems are not sincere. Being at a primary or secondary school for me is not a favour but I qualify. I beg those citing me as being favoured to spare me. Many will be alarmed, but I want to put things straight that I am a secondary teacher with a rich primary background. (Kanza, February 2025)

This statement reflects how promotion disputes were not only institutional but also deeply personal, placing teachers in defensive positions and intensifying professional tension.

Participants further noted that promotion-related division extended beyond pedagogy into leadership legitimacy and professional respect. One respondent, who had been appointed to head a secondary school and later removed because of holding a primary degree, described strong backlash from colleagues:

I have given some people, especially the female colleagues, up to 12:00 hours today to apologise to me for accusing me of what I have not done. I personally decided to go for primary education. If I share my documents from Grade 12 here, I never wrote GCE mending. I think enough is enough. I know why unions have lost value. We are fighting for teachers with primary qualifications who are not being considered. If they are not ready to fight for others, then they should drop from being unionists. That is why people say unions are only there for monetary gain. (Mendai, February 2025)

This account illustrates how promotion practices were experienced not only as professional injustice but also as emotional humiliation and social conflict. Teachers felt accused, isolated, and delegitimised because of their training background, even when they possessed the experience and competence required for leadership.

Overall, promotion practices were experienced as reinforcing a hierarchy between primary and secondary education sectors. Participants portrayed promotions as institutional mechanisms that reproduced inequality, status competition, and exclusion. Rather than unifying teachers through merit-based advancement, promotion policies were described as deepening division, eroding trust, and weakening professional solidarity within schools.

Wealth, Power, and the Politics of Belonging: Economic Status and Political Affiliation as Intersecting Axes of Division

Participants described economic status and political affiliation as deeply intertwined forces that shaped division among teachers. Economic success and political alignment were not experienced as neutral personal attributes but as markers of power, privilege, and belonging. Together, they structured how teachers were perceived, treated, and included or excluded within professional and social spaces.

Teachers narrated that those who were economically better off were often viewed with suspicion, resentment, or quiet hostility by their colleagues. Economic achievement, rather than being celebrated, was experienced as a source of social tension. Respondents explained that ownership of assets such as houses, cattle, or business ventures created visible distinctions among teachers and altered workplace relationships.

One participant stated:

Teachers who have acquired properties or assets such as houses, cattle, and business entities are usually not liked by their colleagues. Those who have not achieved this feel inferior, poorer, and as a result do not have better friendships with those who do have. (Mufana, February 2025)

Another teacher added:

When someone starts building or buying cattle, people begin to talk. You feel the friendship changing slowly because now you are seen as different. (Kamuso, February 2025)

Participants described how economic success produced emotional distance, envy, and social separation:

Some people stop sharing with you freely once they think you are doing better than them. They think you no longer belong to them. (Mwaba, February 2025)

Economic division was also spatially patterned. Teachers reported that those working in rural areas were more likely to accumulate assets such as land, livestock, and houses compared to teachers in township schools. This difference was said to intensify structural and economic divisions within the profession.

Respondent Lubinda explained:

Teachers in rural areas tend to acquire more assets than those in township schools. That alone creates economic divisions among us teachers. (Lubinda, February 2025)

Another participant echoed:

In rural areas, you can keep animals and farm. In town, everything depends on money. So people see rural teachers as more stable. (Kamuso, February 2025)

Alongside economic status, political affiliation emerged as a powerful and highly sensitive source of division. Participants stated that teachers often belonged to political parties of their choice, but such affiliations were rarely neutral in their professional implications. Politics was described as infiltrating promotion decisions, transfers, and access to desirable postings.

One teacher explained:

Politics is a big divider among us. Once people know your political side, they start treating you differently. (Tembo, February 2025)

Respondents reported that teachers who were perceived to be aligned with the ruling party were more likely to receive favourable treatment, such as postings to township schools or promotions to senior positions within the Ministry of Education.

One participant stated:

Those who are known to belong to the ruling party are favoured. They get good places and faster promotions. (Nabukuyu, February 2025)

Another added:

You can work hard, but if you are not politically connected, you remain where you are. (Mendai, February 2025)

Teachers also described how political reporting and surveillance operated informally within schools and communities. Colleagues were said to report one another to party functionaries, and such reports were believed to influence administrative decisions.

One respondent stated:

If someone reports you negatively to the party, you suffer. If they speak positively about you, you benefit. (Sibeso, February 2025)

Another explained:

You must be careful what you say. Politics is everywhere. Even staffrooms are not safe. (Akombelwa, February 2025)

In more extreme cases, political power was linked directly to intimidation and physical violence. Participants narrated experiences in which teachers were verbally threatened, publicly humiliated, or physically assaulted by political cadres.

One teacher stated:

Some teachers have been told off by those in power, and others have been beaten by cadres. (Muyunda, February 2025)

When cadres are involved, you are not protected as a teacher. You are just a victim. (Mwaba, February 2025)

Taken together, these accounts show that economic status and political affiliation functioned as intersecting axes of division within schools. Wealth shaped perceptions of superiority and inferiority, while political alignment structured access to opportunity, protection, and power. Participants experienced these forces as producing fear, silence, resentment, and fractured relationships. Economic success and political loyalty therefore operated not merely as personal attributes but as social currencies that determined belonging, vulnerability, and legitimacy within the teaching profession.

Leadership, Belonging, and the Politics of Exclusion: Management Practices as Engines of Division

Participants described poor management practices as a powerful institutional force that generated and sustained division within schools. Leadership was experienced not merely as administrative coordination but as a moral and intellectual space that could either cultivate unity or deepen fragmentation. Respondents repeatedly associated ineffective leadership with parochialism, lack of transparency, favouritism, and nepotism, all of which were said to corrode trust and undermine professional cohesion.

Teachers explained that parochialism created a sharp divide between critical thinkers and leaders perceived as narrow-minded or intellectually rigid. According to participants, managers who lacked openness to dialogue, innovation, and critical engagement struggled to lead diverse and intellectually vibrant school communities.

One participant explained:

Parochialism is an enemy of innovation and peace. If a leader cannot think broadly, they cannot manage teachers who think deeply and critically. (Akombelwa, February 2025)

Another added:

Some managers feel threatened by teachers who think differently. Instead of guiding them, they silence them. (Siyanga, February 2025)

Lack of transparency, especially in the management of school finances, was also reported as a major source of mistrust. Teachers stated that when financial decisions were made without consultation or accountability, suspicion and resentment grew between teachers and school managers, as well as between schools and surrounding communities.

One respondent stated:

When money issues are not clear, people start doubting each other. You don't know who to trust. (Kamuso, February 2025) Another noted:

Financial secrecy destroys teamwork. People feel cheated even if they don't have proof. (Muyunda, February 2025)

Participants further described favouritism and nepotism as deeply entrenched practices that institutionalised inequality. Teachers reported that opportunities, protection, and recognition were often allocated based on personal relationships, ethnic affiliation, or local belonging rather than merit.

One respondent explained:

If you are not from this area, you are treated as a foreigner. They want only their sons and daughters to work here. (Mendai, February 2025) Another added:

You are reminded every day that you don't belong. Even if you are a teacher, you are still an outsider. (Sichone, February 2025)

These exclusionary practices were not confined to schools but were embedded within broader community dynamics. One participant recounted the trauma experienced by a colleague who had been forced to leave his post due to violent intimidation:

In a country that prides itself as a Christian nation, this is uncalled for. Citizens should be free to work anywhere in the country. What happened to F was sad. He left in the night to Sesheke because he was traumatised by direct violence. (Makaza, February 2025)

Taken together, these narratives show that leadership practices were experienced not simply as administrative failures but as mechanisms that structured belonging and exclusion. Poor management was therefore perceived as an institutional architecture that normalised injustice, legitimised discrimination, and fractured professional solidarity

Faith, Identity, and Coercion: Religion as a Cultural Site of Division

Participants described religion as both a deeply valued personal resource and a powerful social force that produced division. Despite working for the same government and within the same professional system, teachers reported that religious affiliation fragmented them into competing denominations, identities, and loyalties.

One respondent explained:

We are one as teachers, but religion divides us into camps. (Kamuso, February 2025)

Teachers reported that prayer was sometimes used as a tool of symbolic aggression, particularly when directed at perceived enemies or rivals within schools and communities.

Another noted:

Prayer is sometimes used to attack others, not to bring peace. (Muyunda, February 2025)

Respondents also described conflict within churches over worship styles, particularly music. Music in languages not indigenous to the community was often rejected, reinforcing ethnic and cultural boundaries.

One participant stated:

If the song is not in our language, people complain. They say it does not belong here. (Mendai, February 2025)

Religion was also linked to leadership struggles within churches, with some teachers reporting experiences of ethnic exclusion and marginalisation.

One respondent stated:

Even in church, your tribe can decide whether you are accepted as a leader. (Akombelwa, February 2025)

Participants further noted that some teachers affiliated with Pentecostal churches attempted to impose their religious beliefs within school spaces, including assemblies and staff meetings.

One teacher explained:

Some teachers want to preach during assemblies instead of teaching. (Muyunda, February 2025)

Another added:

Long prayers are forced on us even when we don't consent. It becomes oppression. (Mendai, February 2025)

These accounts illustrate that religion functioned not only as a private faith but as a cultural institution that shaped power, authority, and inclusion. Religious practices were therefore experienced as both spiritually meaningful and socially divisive

Curriculum, Language, and the Politics of Recognition: Education as a Divisive Institution

Participants challenged the assumption that education is inherently a force for peace and cohesion. While acknowledging its potential for conflict transformation, they argued that the education system itself had become a site of division and exclusion.

One respondent stated:

An education system that does not focus on peace education values is detrimental to building positive peace. (Phiri, February 2025)

Teachers criticised Zambia's language policy, particularly the restriction of classroom instruction to only seven officially recognised languages in a country with more than forty-eight linguistic groups.

Another explained:

Limiting education to seven languages in a country with many languages is discrimination. (Sichone, February 2025)

Participants further noted that textbooks marginalised the histories and cultures of smaller ethnic groups.

One teacher stated:

Our books only talk about the big tribes. The smaller ones are erased. (Kamusu, February 2025) Another added:

When your history is not in the textbook, you feel like you don't exist. (Misizo, February 2025)

These accounts show that education itself was experienced as a structural mechanism that shaped visibility, recognition, and belonging. Language policy and curricular content were perceived as instruments through which certain identities were privileged while others were silenced.

DISCUSSION OF THE RESEARCH FINDINGS

Structural Reasons

:Trade unions as institutions of violence and division: According to the respondents, trade unions are fissiparous organizations that advance their own selfish interests at the expense of the suffering teachers. The seductive nature of trade unions towards the vulnerable and servile teachers is quite humiliating and debilitating. Some of my respondents narrated that when wooing the teachers into joining the union, the union leaders use very sweet language.

Respondent Siyanga observed *“reality downs on the teachers when they start suffering double deductions and find themselves quarrelling with leaders of two different unions”. Above all, the wide spread practice for being segregated and fragmented on the basis of one's union affiliation is quite debilitating. (Source: field data, February, 2025)*

The exploitation of teachers by trade unions and insurance companies spews harm to the affected teachers and conflict between the payroll education management end user and the related line managers. According to Galtung (1969) exploitation happens through penetration, fragmentation, segmentation and marginalization.

Fragmentation: Galtung (1969) observes that fragmentation is a form exploitation which involves keeping the underdogs away from each other. The observation by the respondents that the education sector in Zambia has sixteen teacher unions which compete for members from the serving teachers, explains the division within the teaching fraternity in Zambia. The fragmentation of teacher unions helps to sustain structural barriers and marginalization. Marginalization is keeping the underdogs on the outside in order to impede mobilization (Galtung 1969: 38). Sometimes the division due to trade unions is as a result of the dissatisfaction by the teacher union members with the service by the unions. An excerpt message below obtained from respondent Matala might help

“Sir I'm sorry I am not a DEC member in the union but a long serving member who has the union at heart. But sometimes the bickering between DEC and PEC members dishearten me. We have different unions which we join by choice. But our union in Lukulu wants to serve other unions' members. Is it in order? DEC resolved no contribution for non-union members but your PEC members defy such directive. My concern is kindly address such before we fold our hands and leave the union because there is no difference between being a member and a non-member.” (Field data, February, 2025).

Segmentation is also one of the constructs of the Structural violence theory. According to Galtung (1969) segmentation is a form of structural exploitation which involves giving the underdog a very partial view of reality. Teacher union leaders like politicians and religious leaders only woo members to their respective organizations by giving a partial view of reality. Teachers fall prey to the activities of trade unions by giving in to the partial reality implanted in them by their leaders. Being a member of a union is a cultural ritual embedded in the structure of the Ministry of Education to which unsuspecting teachers fall prey to.

Galtung (1969) argues that penetration is another form of violence which characteristic of the structural violence theory. According to Galtung (1969) penetration involves implanting the top dog mind inside the underdog in order to impede consciousness formation.

According to Milliken (2021) the division in education in Ireland were reflected in the two teachers' unions and religion. To address the problem of division against teachers due to the negative practices of trade unions, we recommend that the peace education theory be used to resolve the division. Teacher unions should be holding human rights education training for their members in order to empower them with skills and knowledge that will guard them against exploitation by any organization. Furthermore, the sixteen unions within the teaching service

in Zambia be merged into one union so as to give them negotiation power and unite all the teachers for education and development.

Qualifications as a catalyst of division and violence

Although qualifications demonstrate that one has acquired a certain level of knowledge and competence, they are also a source of division within the schools. Qualifications also demonstrate the key specialization attained by the holders of the qualifications. One of the respondents narrated

"The key causative factor of division among teachers is the disparity in income, knowledge and subject specialization. Some educators believe that the school is entirely in their hands, while others associate too closely with the Head teacher. In addition, differences in salary scales have also contributed to divisions among teachers. (Field data, February, 2025).

Qualifications go hand in hand with higher salaries. According to the respondents, a holder of a Bachelor of Education degree in Zambia is assigned a higher salary scale of 'I' compared to a non-degree holder. The higher salary scale of I separates the lowly qualified from the highly qualified. Nevertheless, there are those who have been teaching for a long time and are in lower salary scales because the system cannot upgrade them due to lack of payroll slots against the newly employed degree holders who are put into a high salary scale of I. Such structural injustices perpetuate inequalities and division against teachers.

The issue of qualifications also divides primary and secondary. One of the respondents narrated his experience about the opportunities that are accessed in the Ministry of Education as a result of being a degree holder in primary and secondary education. According to Hamaimbo (2016) factors such as the level of education one has attained and level of grade that one teaches have a direct impact on the teachers' social status. This may complicate the teachers' dilemma with regards to the issue of division.

Using the critical peace education theory, the above-mentioned structural inequalities and marginalization that ignite division and structural violence can be interrogated and analyzed. Thereafter, the situation can be resolved by ensuring structural justice through an all-inclusive upgrading of salary scales for all degree holders employed as teachers.

Salary as a tool for discrimination, violence and division

Salaries paid to the teachers also depict the economic divisions. For example, a class teacher is deemed to be a division two officer and thus is placed on an economically lower salary scale. While this is so a senior teacher is also considered as a division two officer despite doing work equivalent to a head of department at a secondary school. Then a head teacher primary and secondary are placed at two different economic salary scales.

Since payment of a salary is the source of income for teachers and education managers, those with higher salary scales earn more and are likely to be economically better than their colleagues who earn lower salaries. According to the respondents, the teachers who are economically stable receive hatred from their colleagues.

Additionally, the respondents shared that the teachers working in rural areas on the average tend to acquire more assets than their colleagues who teach in township schools. They noted ' this creates some structural and economic divisions among the teachers. "

Politics as the architecture of violence and division

Politicians formulate policies that contribute to the exploitation of teachers. A case in point shared by the respondents was about the non-formulation of a policy that protects teachers from political violations of their rights. The law seems to be biased towards halting teachers' participation in active politics but is silent when it comes to halting politicians from harassing teachers and education managers. One of the respondents referred to resolutions of a provincial meeting that was held to find a lasting solution to the growing problem of division and political harassment of some senior education officers following emergency of a viral audio recording to which District Education Board Secretaries and other stakeholders reacted to as per the excerpt below"

Participants unanimously condemned the tone and content of the recording, describing it as disrespectful, divisive, and unprofessional. They stressed that leadership involves making decisions guided by law and educational policy, not by political influence or community pressure. Education, they reiterated, must remain a neutral and unifying sector that serves all citizens equally, regardless of tribe, political affiliation, or social standing. (Field data, February, 2025).

The respondents' narratives of politics as a great divider of the teachers should be viewed from the systemic issues that generate and perpetuate division and violence against teachers that arise from politics. The tendency by some politicians to reward those who affiliated to their parties with get privileges such as teaching at township school or being promoted to a senior position within the Ministry of Education even when they are not qualified enough or are not experienced may create tension and an air of mistrust.

The respondents also confirmed that politics influences negative or positive decisions in respect of anyone reported to the party functionaries. They also submitted that negative reports attract negative action while positive ones attract positive actions.

In some extreme cases, the respondents narrated, some teachers were either told off by those in power or beaten altogether by the carders. This phenomena deters the teachers from enjoying fully and participating freely in their employment.

Role of Poor leadership and management practices in promoting violence and division

Parochialism: Poor management practices such as lack of inclusive leadership and transparency may indirectly promote lack of innovation and open-mindedness among the teachers. Parochialism is a limited or narrow outlook, especially focused on a local area; narrow-mindedness (Oxford Dictionary). Parochial managers typically ignore cultural differences and cannot see or perceive the impact of cultural diversity on managing people (Wassim, 2016).

Parochial management practices in education such as nepotism may contribute to deep divisions. According to the respondents fissiparous attitudes of nepotism are practiced by both officers within the Ministry of Education and whole communities. One of the respondents narrated to this researcher how he is considered as a 'foreigner' by the community to the extent that they want only their own sons and daughters to work in their place as teachers and health workers. The other respondent observed

“In a country that prides itself as a Christian nation, this is uncalled for. “Citizens should be free to work anywhere, in any part of the country. For example, what happened to Chisenga was sad, he left this place in the night to his home town in Luapula because he never felt at home. (Field data, February, 2025).

Additionally, the culture of narrow mindedness among teachers and education managers may have the consequences of reinforcing obscurantist tendencies. I postulate that the narrow minded education leader only wants his or follows to see a partial and distorted view of reality. According to Galtung (1969) structural violence in organizations presents itself through fragmentation which he defines as keeping the underdogs away from each other. This may create division through dissatisfaction. Dissatisfaction further results in the urge to resign, explode or absorb the tension and end up being stressed.

Greediness and selfishness among some education managers may also create division among the teachers. Conversely, the teachers and education managers may fail to work together particularly in situations where the education manager does not want to delegate responsibilities and wants to cling to roles of head teacher, deputy head teacher, accountant and procurement officer. The position advanced by respondent Sipepo reproduced below might be helpful in bringing the issue into perspective:

We fail to work together because we are not transparent and united enough to allow the most genuine, passionate, experienced and brilliant minds in the country to make decisions that will drive education and development forward. Instead we have left decision making to some selfish and greedy education managers whose only interest is to siphon money out of the school purse and champion their other personal interests. Additionally, we also fail to work together in unity due to our own personal reasons. There's always this lust to oppose one another. And most times we find reasons to justify our opposition of one another. I think we need to change for the best. (Field data, February, 2025).

According to Wulf (1974) the critical peace education theory is all about an examination of the interdependence of international and internal social structures of power and dependence in and outside the school. Therefore, resolving the problem of division against teachers with a bias towards narrow mindedness of some education managers, requires tenacious application of the critical peace education theory in comparative education and International development. This would involve addressing divisive tectonic forces such as analyzing the levels transparency and accountability in the appointment of teachers into educational leadership and management positions.

Religious Factors

Religion as a distributor of violence and division

Some of the teachers' attempt to indoctrinate the school population through forcing their church doctrines down the throats of the other teachers and students. For example, the use of prayers to air out hidden grievances they have against the administration and fellow teachers is a popular practice and presents religion particularly Christianity as divisive. On the contrary, religion in education is neither a divider nor a unifier. Nevertheless, during public gatherings some teachers use prayer as a weapon to attack some perceived disgruntled and perceived cantankerous administrators and community members.

Some teachers who go to the same church are not in talking terms with one another because of struggle for positions in the church. The respondents narrated that the conflicts arise from the competition to loot church resources particularly finances. These conflicts spill over to their places of work.

One of the respondents contested that the declaration of Zambia as a Christian nation was not only an act of division but broad daylight assault on the religious freedom and culture of not only the teachers who are not Christians but the whole society. He presented his argument in a message reproduced as below;

There is nothing as pathetic as a slave who appears to consciously promote slavery. As a neo-colony in Africa, nicknaming ourselves a "Christian nation" is a sick joke that we must one day rectify. If we were to be a true theocracy, Christianity would not be it, definitely. We would have to manufacture our own religion, gods or God and the necessary and relevant theocratic apparatus complete with its own unique preachers! Unfortunately, history has already dealt a death blow to theocracies globally: were we to do this, to attempt to become a genuine theocracy, we would be traveling backwards in time! We now live in an age in which rationality and science are increasingly pushing all illusions, superstitions, religions and similar falsifications of reality to the very margins of society! Some of the sources of our extreme poverty, backwardness and underdevelopment are to be found in the degraded, pacifist colonial Christian theology we consume with a gargantuan appetite! We are NOT a "Christian Nation" by any stretch of any fertile imagination: we are an extremely poor and underdeveloped neo-colonial contraption sustained in our impoverished state also by our consumption and political use of degraded versions of Christianity! Source: Field data, February, 2025).

Education: The fissiparous nature of education

Although education is considered an important tool for peace education and building, the participants shared that education also has the potential to divide communities of teachers. Peace education can resolve the division. Particularly, cultural positive peace education is better placed to resolve division and violence against teachers.

According to Gallagher (2004) education fuels division through ethnicity and defines ethnicity as being a sense of collective on account of language, religion, culture or some other shared origin. On the other hand, Matsumoto (2015) contends that education causes division through uneven distribution of education, denial of education, segregated education to ensure inequality, lowered esteem and stereotyping, use of education as a weapon for cultural repression(e.g. restrictions in the language of instruction) , manipulation of textbooks for political purposes especially in subjects such as history, social studies and geography and inculcation of low self-worth and hatred towards others.

On the Contrary, Katosh (2025) notes that education is a critical factor in alleviating poverty and promoting peace, fairness, human rights, democracy, and cultural variety. The education system reinforces culture and tradition.

Environmental: Resource depletion as a fuel for division and violence

The respondents argued that depletion of certain resources such as fish, and other wildlife species creates stiff competition for these resources. Competition for these scarce resources such as water, land and fire wood breeds division and violence against teachers particularly in rural schools. For example, some of the respondents pointed out that due to competition for land for farming most of the teachers who live far away from areas with less fertile land to transfer to schools located on agriculturally fertile land creating conflict between those who already live there and those who want to migrate there.

Adverse climatic conditions such as droughts have also complicated the water and food situation for teachers and communities living in rural communities. In this context, Peace education can be used to address environmental problems faced by teachers such as persistent droughts and depletion of natural resources by using environmental education. An overview of Galtung(1969) typology of violence demonstrates that environmental education is a key component of peace education which is critical for addressing the root causes of conflict in terms of the teaching of environmental sustainable practices, fostering cooperation, promotion of global citizenship and addressing environmental degradation and scarcity of resources.

Favouritism as violence and division

Ismail etal (2024) defines favoritism as preferential and unfair treatment of people based on personal interests, friendship, gender, kinship, political views, union affiliation, teaching subject, professional experience, or race. The causes of favoritisms behaviors were stated as a desire to protect the individuals they are with, to increase the power, to gain interest, and to cover their own incompetence (Adem, 2023). In Lukulu district, favoritisms is experienced by teachers through unequal employment opportunities and manifests itself in form of professional stagnation and denied promotions. The participants also shared that favouritism in Lukulu district is embedded in structures such as churches, trade unions and cultural contexts.

Framework for resolving division against teachers in Lukulu district: The MUNDIA Theory

The respondents' experiences of division are to do with land boundaries, political violence, trade unions, and religious, and education, environmental and structural reasons. Most importantly education management and leadership plays a key role in fostering peace education as a tool for resolving division against teachers. Therefore, to resolve the problem of division against teachers we propose the MUNDIA theory. The social constructs of this theory are mentorship, Unity, Nurturing, Innovation and Achievement/Action. Below is detailed presentation of the theory's components.

Mentorship: This theory postulates that to ensure that the world becomes a peaceful place, schools should be made to be safer places for both the teachers and their learners. Bradley (2016) on the importance of mentoring learners says that mentoring is the best practice for mentoring not only stakeholders but teacher candidates and fostering student learning. Additionally, the reduction of violence against teachers should start with empowerment of the teachers themselves with knowledge that is helpful in emancipating and protecting them from violence. This might be important in helping them become active agents of peace in their schools and communities.at large. Nkubito etal (2017) notes that the School-Based Mentorship (SBM) progrmme helps to foster the restoration of positive peace at the school level. Given the above, it is important to ensure that teachers while undergoing their teacher training course, are exposed to peace education pedagogy. They should be mentored to be ambassadors of peace. This, as observed by Freirre (1970) should be achieved through conscientisation of the teachers minds so that they become functionally peace literates. Additionally, the components of the peace education theory such as development education, environmental education, conflict resolution education, international education and multicultural education could be key in the mentorship program for teachers and students. Peace building and conflict transformation is also critical to the mentorship of teachers and thus should be integrated in the peace education program.

The point here is that a sound mentorship program is key in providing society with teachers who are able to rescue themselves and others from division, direct and structural violence. Furthermore, teachers should be empowered with legal knowledge to enable them better understand the legal implications of their work. Quite importantly, the constitution should also have certain provisions that are aimed at protecting teachers from abuse

by society. in their execution of duty. For example due to lack of legal knowledge most teachers don't know that belonging to a union is a matter of choice and that one cannot have dual union membership. Dual union membership as learnt from the teacher's experiences of structural violence has had the effect of occasioning financial stress on the affected teachers as a result of the double monthly subscriptions being deductions by the two unions.

Once they are fully mentored, teacher trainees will then be able to be ambassadors of positive peace and thus solve conflicts nonviolently. This entails that they will be able to work in the community with others as they will be able to nurture relationships.

Unity: Danesh et al (1986) explored the concept of unity and postulates that unity, not conflict, is the main governing law of life and that once unity is established, conflicts are often prevented or easily resolved. In advancing this argument, I propose that like peace, unity is decided into two categories. These are unity for violence and unity for peace. In divided societies, actors of violence still unite against committing acts of division and violence. Similarly, people also still unite for peace. To resolve structural violence against teacher's significant emphasis should be put on unity as being an integral part of the positive peace education process in comparative education and International development education. The positive peace education approach proposes that to reduce violence against teachers in a divided society there is need to ensure unity is taught to the teachers across all disciplines of the teacher education curriculum. Not only should unity be taught to student teachers but to learners, serving teachers and other other stakeholders.

Komastu(2024) observes that peace education should address the balance between unity and diversity in a divided society. Peace education should integrate unity based education in its form and content. . Unity Peace education should also be included in the school curriculum and include unity based education as its critical component. Since peace is not a one day process, the process of unification should be a long term process that takes place through out the life of a learner.

Nurturing: Solomon (2009) Mediation and negotiation, personal transformation, non-violent struggle in the community and the world: these behaviors – and their underlying values – underpin the United Nations' definition of a culture of peace, and are crucial to the creation of such a culture. The Concept of nurturing also puts strong emphasis on nurturing of learners as opposed to mere passive teaching. Nurturing in this context refers to the holistic process where learners are given the necessary grooming and mentorship needed for them to become peace education enthusiasts and activists. The nurturing of the learners should be a task or job of the peace mentors. Faruk(2022) conducted a study which suggests a multidimensional approach, an integration of critical creativity & innovation, and peace education as a vital essence of sustainable normative peaceful coexistence. It can be an essential mechanism, i.e., an educational space that nurtures genuine welfare not just in peace but in various processes (social/political/economic/human security), stimulating inquiry and nurturing freedom of thought/multiculturalism/equality/equity (Faruk, 2022).

Anugrah & Anggraeni (2024) Using a descriptive-exploratory approach, this study examines the effectiveness of cooperative learning, group discussions, and community-based projects in improving students' social skills and conflict resolution abilities. The results showed that these methods succeeded in reducing aggressive behavior, increasing empathy, and building harmonious relationships between students.

Sharma (2011) observes that the concept and practice of peace revolve around and penetrate five layers of social units. First happens to be the individual, then the family, followed by the community, the nation and finally, the international community. They all inter-twine and relate with each other. Throughout the nurturing process and program, the learners should be taught peacemaking, peace building and peace keeping skills. Some of the topics to be taught here should include justice, tolerance, reconciliation and conflict transformation. This theory adds that violence is a product of structural inequalities and subsequent violation of the rights of the teachers. Nurturing is all about nurturing relationships between the teachers and learners, teachers and the community as well as other stakeholders. If relationships are not nurtured, they will wither away.

Development of Peace education: Nothing can be achieved without discipline. This theory postulates that we cannot have a peaceful, educated and developed community of teachers without developing the discipline of

peace education. Development of the discipline of peace education context refers to the constant efforts and commitment to the resolution and transformation of conflicts through peace education. Development of the field of peace education involves promotion of scholarship and research in the field.

Therefore, the theory proposes that immersion of educators and students of peace education to the philosophy of positive peace education is critical to our pursuit of a peaceful and just society. Therefore, for purposes of curbing division among diverse communities, this theory suggests that transformation to the political, environmental, social and economic discourse will directly translate into sustainable peace and development.

Innovation in international education: Innovation is the father of education and development. For any nation to see developed, its teachers and learners should ditch idleness and ignorance and instead embrace education and innovation. The different forms of innovation being suggested here are social, political, innovation, economic and technological. These types of innovations should be made within the structure of the ministry of education in order to help curb structural violence.

Activeness: This is another important component of the proposed Mundia theory in comparative education and International development education. Under the component the theory proposes that the learners should be motivated or encouraged to embrace peace and thus become active agents of the peace and peace education process. The theory asserts that if violence against teachers erupts harshly, it is therefore justifiable for peace educators to be as peacefully 'harsh' in their work as the agents of violence are. This therefore calls for the immersion of learners in a learner-centred, educative, practical and peaceful process. Therefore, the learners should be taught, mentored and encouraged to be taking daily peace actions such as use of kind, loving, honest and just words to those around them at places of work, in the family and community at large. To curb violence against teachers, society needs to be taught that teachers are part of them and besides the greatness of any nation is seen in how it treats its teachers.

CONCLUSION

This study focused on the teachers' experiences of division in some of the purposively selected schools of Lukulu district. The themes presented are land boundaries, political factors, social, environmental, economic and cultural factors among others. It is important to note that these factors cut across the curriculum as they also inflict pain on the minds and bodies of teachers in the forms of direct and structural violence. Division amongst teachers is due to conflicts that ensue as a result of fissiparous attitudes and practices such as corruption, political interference, favoritism and poor management, competition for promotions and other opportunities and resources as well as social and economic reasons.

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