NATIONAL OPEN UNIVERSITY OF NIGERIA

COURSE CODE: PCR 211

COURSE TITLE: EDUCATION FOR PEACE II

COURSE GUIDE

**PCR 211
EDUCATION FOR PEACE II**

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Introduction

Welcome to PCR211: Education for Peace

PCR211 is a three-unit course that has minimum duration of one semester.

It is suitable for all students of Peace Studies and Conflict Resolution. The course consists of twenty units and a course Guide. The course has been developed to create deeper understanding of issues related to peace and peace education.

The course guide tells you briefly what the course is about, what course materials you will be using, and to work your way through these materials. It suggests some general guidelines for the amount of time you are likely to spend on each study unit of the course. It also gives you some guidance on your Tutor Marked Assignments (TMA). You are advised to attend the tutorial classes to discuss the problems with the Tutorials facilitators at the study centre.

Course Aims

The Aims of this course are to:

(i)   Introduce you to the nature, types and elements of peace
(ii)   Show how various individuals and groups have worked for the entrenchment of a peaceful world
(iii)   Identify the ideals of peace education and the role of the United Nations in facilitating greater understanding of the nature of human violence and how the world could best deal with it collaboratively
(iv)   Prescribe useful strategies for dealing with actual and potential barriers to peace.

Course Objectives

Education for Peace as a course is a crucial precondition for the building of a peaceful society. Consequently the overall objectives of this course include the following:

(1)   Introduce the students to the definition, meaning and characteristics of peace, a peaceful society and factors that militate against peace.
(2)   Describe how certain key factors and practices such as good governance, the rule of law and accountability contribute to the building of a peaceful society

(3)   Identify the attitudinal, behavioural and institutional obstacles to the operations of a peaceful society.

(4)   Prescribe useful strategies for dealing with actual and potential barriers to peace

(5)   Encourage your active participation in the process of building a peaceful world through peace education and involvement in activities that relate to peace.

Working through This Course

To complete this course, you are advised to read the study units, read recommended books and other materials provided by NOUN. Each unit contains self assessment exercises, and at points in the course you are required to submit assignments for assessment purposes. At the end of the course, there is a final examination. The course should take you about twenty weeks to complete. You need to allocate your time in order to complete the course successfully and on time.

Course Materials

The major components of the course are:

1.   Course Guide
2.   Study Units
3.   Textbooks and References
4.   Assignment File

Study Units

There are seventeen study units and a study Guide in this course, and they are as follows:

Module 1   Education and Peace

Unit 1   Education: Origin and Development
Unit 2   Peace: A Conceptual Overview
Unit 3   Education and Peace
Unit 4   Values and Education for Peace

Module 2   Peace in Human Societies

Unit 1   Peace in Everyday Conversation

Unit 2   Types of Peace
Unit 3   Components of Peace
Unit 4   Dimensions of Peace

Module 3   Peace Systems

Unit 1   Culture of War and Peace
Unit 2   Culture of Peace in Africa
Unit 3   Peace Studies
Unit 4   Concepts Related to Peace

Module 4   Activities in Pursuit of Peace

Unit 1   Elements of Peace Operations
Unit 2   Peacekeeping and Peacemaking
Unit 3   Peace Enforcement
Unit 4   Peace Support Operations
Unit 5   Peacebuilding

Module 1 gives a conceptual foundation of education and peace; Module 2 deals with the factors that have propelled individuals and groups to work for the entrenchment of peace across the world; while Module 3 highlights peace systems dealing with issues such as the culture of war and peace; Module 4 highlights the key activities that have sustained peaceful societies across the world in both direct and indirect ways. Each of the seventeen study unit consists of one week's work and includes specific objectives; direction for study, reading materials and Self-Assessment Exercises. Together with tutor marked assignments, these exercises will assist you in achieving the stated learning objectives of the individual units and of the course itself.

Textbooks and References

Some books have been recommended in the course. You SHOULD consult them for further reading.

Assessment

There are two aspects of the assessment in this course; the tutor-marked assignments, and a written examination. In doing these assignments, you are expected to apply knowledge acquired during the course. The assignment must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the presentation schedule and the assignment file. The work that you submit to your tutor for assessment will count for 30% of your total marks for this course.

Tutor Marked Assignments (TMA)

There is a tutor marked assignment at the end of every unit. You are required to attempt all the assignments. You will be assessed on all of them but the best four performances will be used for assessment. Each of the four selected will come from the four areas covered in the course namely: education and peace; peace in human societies; peace systems; and activities in support of peace. Finally, some concrete proposals for actualizing a peaceful world through deeper knowledge of factors that could help to eradicate various cultures of violence while promoting a culture of peace across the world. The assignments carry 10% each. When you have completed each assignment, send it together with a (Tutor-Marked Assignment) form to your tutor. Make sure that each assignment reaches your Tutor on or before the deadline. If for any reason, you cannot complete your work on time, contact your Tutor before the assignment is due to discuss the possibility of an extension. Extension will not be granted after the due date unless under exceptional circumstances.

Final Examination and Grading

The final examination for PCR211: Education for Peace will be for three hours duration and will carry 70% percent of the total course grade. The examination will consist of questions, which reflect the kind of self assessment exercises and the tutor marked problems you have previously encountered. All aspects of the course will be assessed. You should use the time between completing the last unit, and taking the examination to revise the entire course. You may find it useful to review your self assessment exercises and tutor marked assignments before the examination.

Course Marking Scheme

The following table lays out how the actual course marking is broken down.

Assessment	Marks
Assignment 1- 4 Four assignments, best three marks of the four count at	30% of course marks.
Final examination	70% of overall course score Total 100%

Course Overview/Presentation Schedule

Unit	Title of Work	Weeks	Assessment

		Activity	**(End of Unit)**
	Course Guide		
Module 1	**Education and Peace**		
1	Education: Origin and Development	1	Assignment 1
2	Peace: A Conceptual Overview	1	Assignment 2
3	Education and Peace	1	Assignment 3
4	Values and Education for Peace	1	Assignment 4
Module 2	**Peace in Human Societies**		
1	Peace in Everyday Conversation	1	Assignment 1
2	Types of Peace	1	Assignment 2
3	Components of Peace	1	Assignment 3
4	Dimensions of Peace	1	Assignment 4
Module 3	**Peace Systems**		
1	Culture of War and Peace	1	Assignment 1
2	Culture of Peace in Africa	1	Assignment 2
3	Peace Studies	1	Assignment 3
4	Concepts Related to Peace	1	Assignment 4
Module 4	**Activities in Pursuit of Peace**		
1	Elements of Peace Operations	1	Assignment 1
2	Peacekeeping and Peacemaking	1	Assignment 2
3	Peace Enforcement	1	Assignment 3
4	Peace Support Operations	1	Assignment 4
5	Peacebuilding	1	Assignment 5
	Total	**1**	

How to Get the Most from This Course

In distance learning, the study units replace the lecturer. The advantage is that you can read and work through the study materials at your pace, and at a time and place that suits you best. Think of it as reading the lecture instead of listening to a lecturer. Just as a lecturer might give you in-class exercise, your study units provide exercises for you to do at appropriate times. Each of the study units follows the same format. The first item is introduction to the subject matter of the unit and how a particular unit is integrated with other units and the course as a whole. Next is a set of learning objectives. These objectives, lets you know what you should be able to do, by the time you have completed the unit. You should use these objectives to guide your study. When you have finished the unit, you should go back and check whether you have achieved the objectives. If you make a habit of doing this, you will significantly improve your chances of passing the course. Self Assessment Exercises are inter-spread throughout the units and answers

are given at the end of the course. Working through these tests will help you to achieve the objectives of the units and prepare you for the assignments and the examination. You should do each Self Assessment Exercise as you come across it in the study units. Work through exercises when you come to them.

Facilitators/Tutors and Tutorials

There are 15 hours of Tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group. Your tutor will mark and comment on your assignment, keep a close watch on your progress and on difficulties you might encounter and provide assistance to you during the course. You must send your tutor-marked assignment well before the due date. They will be marked by your tutor and returned to you as soon as possible. Do not hesitate, to contact your tutor by telephone or e-mail if you need help. Contact your tutor if:

a)   You do not understand any part of the assigned readings;
b)   You have difficulty with the self assessment exercise;
c)   You have a question or a problem with an assignment, with your tutor's comment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only way to have face-to-face contact with your tutor and ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending them. You will gain a lot from participating
actively.

Summary

As a student of the Peace Studies and Conflict Resolution Programme, you can apply the benefits gained from this course in understanding your immediate context. All over the world, the main causes of political, social and economic crises, violence and war that have resulted in a major disturbance of the peace, death and destruction that took years of negotiation, peacemaking, peacekeeping and other forms of multilateral diplomatic efforts to resolve, have often been set off by many acts which could collectively be described either as the violation of the basic rules and practices that are in-built into cultures of social or political governance. It thus becomes clear that this course is essential to be able to make practical contributions to the building and maintenance of

peace, and the resolution of conflicts through an appreciation of and commitment to a culture of peace through peace education and peace studies as recommended under the UNESCO culture of peace programme.

We wish you success with the course and hope that you will find it both interesting and useful.

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MODULE 1   EDUCATION AND PEACE

Unit 1   Education: Origin and Development
Unit 2   Peace: A Conceptual Overview
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UNIT 1   EDUCATION: ORIGIN AND DEVELOPMENT

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1.0   INTRODUCTION

Education is the pivot around which the multi-track approach to peacebuilding rotates. The importance of education is underscored by the critical roles it has played across the various periods of human history and its current importance in humankind's effort to develop and nurture a culture of peace.

2.0   OBJECTIVES

At the end of this unit, the student would be familiar with:

- the history of education in terms of how it developed over the ages,
- the various ways in which humans educate their members in culture and survival skills,
- the various forms of education, and

3.0   MAIN CONTENT

3.1   Origin of Education

Education emerged from the struggle of humans for survival and enlightenment on how to relate correctly with their environment. It may be formal, non-formal or informal. Informal education refers to the general social process by which human beings acquire the knowledge and skills needed to function in their culture. In early civilizations, citizens were educated informally, usually within the family unit. Education simply meant learning to live.

Before the invention of reading and writing, people lived in an environment in which they struggled to survive against natural forces like animals and other humans. To survive, the first inhabitants of the earth developed skills that gradually developed into cultural and educational patterns. For a particular group's culture to continue into the future, they have to transmit it, or pass it on, from adults to children. For this reason, the earliest form of educational involved the sharing of information about the art of gathering food and providing shelter; making weapons and other tools; learning language; and acquiring the values, behavior, and religious rites or practices of a given culture.

Through direct informal education, parents, elders, and priests taught children the skills and roles they would need when they became adults. These lessons eventually formed the moral codes that governed the behavior of these children as well as adults themselves. Since they lived before the invention of writing, the first humans used an oral tradition, or what we now call "story telling", to pass on their history and culture from one generation to the next. By using language, people learned to create and use symbols, words, or signs to express their ideas. Later on, human beings created a written language and made the great leap to literacy.

Education became an integral part of everyday living that was consciously designed to impart knowledge in every part of the ancient world. In ancient Egypt, priests in temple schools taught not only religion but also the principles of writing, the sciences, mathematics, and architecture. In India, priests taught the principles of the Veda, the sacred texts of Hinduism, as well as science, grammar, and philosophy. The earliest education in Asia stressed philosophy, poetry, and religion in accordance with the teachings of Confucius and other philosophers.
As civilizations became more complex, education became more formal, structured, and comprehensive. Initial efforts of ancient Chinese and Greek societies concentrated solely on the education of males. Plato was

the first significant advocate of the equality of the sexes because in his ideal state, women would have the same rights and duties, and the same educational opportunities, as men. This aspect of Platonic philosophy, however, had little or no effect on education for many centuries. Rather, Aristotle's concept of a liberal education for men only prevailed.

3.2   Development of Education

Historians look to ancient Greece as the birthplace of Western formal education. The, epic poems attributed to Homer and written sometime in the 8th century BC (*Iliad* and *Odyssey*), created a cultural tradition that gave the Greeks a sense of group identity. Homer's epics served important educational purposes because the legendary Greek warriors who were described in his writings, such as Agamemnon, Odysseus, and Achilles, were heroes who served as role models that young Greeks were expected to emulate.

Ancient Greece was divided into small and often competing city-states, such as Athens, Sparta, and Thebes. Athens emphasized a humane and democratic society and education, but only about one-third of the people in Athens were free citizens and only the sons of free citizens attended school. The Athenians believed a free man should have a liberal education in order to perform his civic duties and for his own personal development. In Athens, women had no legal or economic rights and for that reason, most did not attend school. Some girls were however educated at home by tutors. Slaves and other noncitizens on the other hand, either had no formal education or very little of it. Sparta used education for military training and drill. Unlike Athens, Spartan girls received more schooling but this was almost exclusively focused on training in athletics in order to prepare them to be healthy mothers of future Spartan soldiers.

With time, a group of wandering teachers who were known as 'Sophists', began to teach in Athens. They claimed that they could teach any subject or skill to anyone who wished to learn it. They specialized in teaching grammar, logic, and rhetorics, subjects that eventually formed the core of the liberal arts. The Sophists were more interested in preparing their students to argue persuasively and win arguments than in teaching principles of truth and morality.

Unlike the Sophists, Socrates the Greek philosopher sought to discover and teach universal principles of truth, beauty, and goodness. Socrates claimed that true knowledge existed within everyone and needed to be brought to consciousness. His educational method, called the *Socratic*

Method, consisted of asking probing questions that forced his students to think deeply about the meaning of life, truth, and justice.

Plato, who had studied under Socrates, later established a school in Athens called the Academy. Plato believed in an unchanging world of perfect ideas or universal concepts. He asserted that since true knowledge is the same in every place at every time, education, like truth, should be unchanging. Plato described his educational ideal in *The Republic* where he describes a model society as one that is ruled by highly intelligent philosopher-kings. Warriors make up the republic's second class of people, while workers (the lowest class) provide food and the other products for all the people of the republic. Aristotle who was a student of Plato also concluded that educated people who used reason to make decisions would lead a life of moderation which will make them to avoid dangerous and extreme decisions.

Plato argued that in an ideal educational system, each class should receive the specific kind of instruction that will prepare them for their various roles in society. Because their parents could not afford it, children from poor homes received no formal education. They learnt a trade to help support their families working as carpenters, stone masons, or merchants. For this reason, most poor people were illiterate but the difficulty in reading did not stop people from getting information. They would find someone to read aloud any writing they needed to understand. Greeks were comfortable with absorbing information by ear and would often request literate people to read out loud: songs, poems, speeches, stories, plays, and lively conversations. All of this formed part of an informal education.

In the 4th century BC, Isocrates, a Greek orator developed a method of education that was designed to prepare students to be competent orators who could serve as government officials. His students studied rhetorics, politics, ethics, and history. They examined model orations and practiced public speaking.

In the 17th century, educators developed new ways of thinking about education. Czech education reformer Jan Komensky created a new educational philosophy called *Pansophism* (universal knowledge) that was designed to bring about worldwide understanding and peace. He advised teachers to use children's senses rather than memorization in instruction and in order to make learning interesting for children, he wrote a book for teaching Latin in native languages.

The work of English philosopher John Locke greatly influenced education in Britain and North America. Locke examined how people acquired ideas and argued that the human mind is a blank slate (*tabula*

rasa) that is empty of ideas when they are born. According to him, we acquire knowledge from the information about objects that our senses bring to us; beginning with simple ideas and later combining them into more complex ones. In his book '*Some Thoughts Concerning Education'* that was published in 1697, Like Plato, Locke believed that a sound education began in early childhood and recommended practical learning of reading, writing, and arithmetic that will prepare people to manage their social, economic, and political affairs efficiently be gradual and cumulative.

At the beginning of the 20th century, new writings encouraged progressive education, which involves establishing a system of teaching that emphasized the needs and potentials of a child, rather than the needs of the society or the principles of religion.

3.3   Types of Education

Numerous definitions of education exist. For most people, education means learning knowledge, skills, and sometimes attitudes. The most important of these is learning how to learn. Learning means deciding about your own lifestyle. Teaching, by itself, does not constitute learning; similarly, passive listening does not constitute learning. This is the reason why learners must decide to incorporate the knowledge, skill or attitude that is learnt into their own set of values and behaviors (lifestyle), otherwise, the learning will not be meaningful.

However, we need to remember that learning can take place in both formal and informal settings and outside the classroom as well as within it. Some learning is obtained through teachers and others are obtained through experience. Some learning are planned and intended while some are accidental.

Most people assume that education and schooling are interchangeable terms. Many people also seem to feel that any education that happens outside of formal school settings is somehow inferior, usually dubious, and certainly uncontrolled like that which obtains in the formal classroom   or   laboratory   settings.   Some   educators   and   many philosophers point out that learning takes place inside and outside of classrooms and for that reason, they argue correctly that learning may occur informal, non-formal, and informal educational settings and that the learning experience can be equally powerful in each of those settings.

3.3.1 Formal Education

Formal education is properly associated with schools. A more precise definition is supplied by Coombs (1973) who noted among others that formal education is "the hierarchically structured, chronologically graded educational system running from primary school through the university and including, in addition to general academic studies, a variety of specialized programs and institutions for full-time technical and professional training" (p. 11).

Formal education proposals in the UNESCO report on a culture of peace include training of education personnel at all levels in the content, learning methods and skills needed to promote peace and non-violence and revision of existing curriculum materials and creation of new ones, and particularly of history textbooks, to promote mutual understanding and strengthen social cohesion and to remove prejudices or stereotypes against certain groups. It also proposes that the culture of peace should be modeled in the policies and practices of the classroom, the school, and other learning environments by providing opportunities for all members of the school community to participate in democratic decision-making and governance processes.

3.3.2 Non-Formal Education

Non-formal education was defined as any intentional and systematic educational enterprise (usually outside of traditional schooling) in which the content of teaching and learning is adapted to the unique needs of the students or unique situations in order to maximize learning and minimize other elements which often occupy formal school teachers such as taking roll calls, enforcing discipline, writing reports, supervising examination halls, and so on (Kleis. 1973. p. 6).

Non-formal education is more learner-centered than most formal education. It tends to emphasize a curriculum with options and choices rather than the prescribed, sequential curriculum that is used in formal schools. In non-formal education, human relationships are more informal because the roles of teachers and students are less rigid and sometimes switch unlike what obtains in schools where student-teacher and teacher administrator roles are hierarchical and hardly change in the short term. Unlike formal education which focuses on theory and information that may have delayed application, non-formal education focuses on practical skills and knowledge. Taken as a whole, non-formal education has a lower level of structure, and therefore more flexibility, than schools.

Non-formal education proposals in the UNESCO culture of peace proposal include the development of methods of peaceful conflict resolution and non-violence. This should include traditional conflict resolution approaches and methods that take into consideration the current political climate, as well as new information technologies. It is also proposed to strengthen the active role of the family and the local community in a participatory approach to determining what a culture of peace means, and how it can be promoted in the local context.

3.3.3 Informal Education

Informal education which deals with everyday experiences which are not planned or organized (incidental learning) is even less structured. When these experiences are interpreted or explained by elders or peers, they constitute informal education. In informal learning, learning is controlled by the learners who may drop out any time without penalties. As a result educators emphasize skills, knowledge, and attitudes which are desired by the learners. Content is more practical, therefore, and responsibility for discipline shifts from teacher to learner. An example of informal education is when infants and young children are learning to speak. They learn by listening and imitating those around them. Their trial and error efforts are augmented by parents, siblings, and friends who encourage correct sounds and spontaneously correct errors.

Informal education proposals address the promotion of culture of peace values through sports, dance, drama and other athletic and artistic activities involving children and youth, the press, television, cinema, video games and the Internet, including not only films but also cartoons, comics, even news programmes available to children and youth such as "Speak Out" and "Tales by Moonlight" programmes on the Nigerian Television Authority (NTA) network television. Media education and monitoring and maintaining collective consumer pressure on those who produce and distribute mass media by parents associations, community organization, consumer organizations and institutions are proposed in order to promote the values of a culture of peace, and freedom from the promotion of violence, intolerance, racism and sexual exploitation.

While formal and non-formal educations are actually different, they are not opposites. Both of them emphasize organized and intentional learning. Both involve structure, professional educators, and choices by learners. Responsibility for learning is shared among educators and learners. Formal and non-formal education can complement each other if properly understood. Along with informal education, both provide powerful learning opportunities which can strengthen and support one another.

3.4   Learning Theories of Education

In education, a common definition of learning is that it is a process that brings together cognitive, emotional, and environmental influences and experiences for acquiring, enhancing, or making changes in one's knowledge, skills, values, and world views (Illeris, 2000). Learning as a process focuses on what happens when learning takes place. The explanation of what happens is what is often referred to as learning theories. A learning theory is an attempt to describe how people and animals learn, thereby helping us to understand the inherently complex process of learning.

Learning theories have two main values (Hill, 2002). One has to do with providing us with vocabulary and a conceptual framework for interpreting the examples of learning that we observe, while the other has to do with how education and learning suggest where we should look for solutions to practical problems. The theories do not give us solutions, but they actually direct our attention to those variables that will assist us in finding the solutions that we seek. There are three main categories or frameworks under which learning theories fall: behaviorism, cognitivism, and constructivism.

3.4.1 Constructivism

Constructivism views learning as a process in which the learner actively constructs or builds new ideas or concepts based upon current and past knowledge or experience. In other words, learning involves constructing one's own knowledge from one's personal experiences." Constructivist learning, therefore, is a very personal endeavor, whereby internalized concepts, rules, and general principles may consequently be applied in a practical real-world context. This is also known as social constructivism. Social constructivists are of the opinion that knowledge is constructed when individuals engage socially in talk and activity about shared problems or tasks. Learning is therefore seen as the process by which individuals are introduced to a culture by others who are more skilled (Driver et al., 1994). Constructivism has many variations, such as Active learning, discovery learning, and knowledge building. Regardless of the variety, the teacher acts as a facilitator who encourages students to discover principles for themselves and to construct knowledge by working to solve realistic problems. Aspects of constructivism can be found in self-directed learning, transformational learning, experiential learning, situated cognition, and reflective practice.

3.4.2 Behaviorism

The theory of behavorism was developed by B. F. Skinner but includes the earlier work of scholars like Thorndike, Tolman, Guthrie, and Hull. What distinguishes these scholars is their underlying assumptions about the process of learning, which involves three basic assumptions:

1. learning is manifested by a change in behavior.
2. the environment shapes behavior.
3. the principles of contiguity (how close in time, two events must be for a bond to be formed) and reinforcement (any means of increasing the likelihood that an event will be repeated) are central to explaining the learning process.

For behaviorism, learning is the acquisition of new behavior through two forms of conditioning:

1. Classical conditioning, where the behavior becomes a reflex response to stimulus
2. Operant conditioning where there is reinforcement of the behavior by a reward or a punishment.

Reinforcement increases the likelihood of a behavior recurring, while punishment decreases the likelihood that such behavior will be repeated. For this reason, a punishment is not considered to be a punishment if it does not result in the reduction of an undesired behavior. For this reason, punishment and reinforcement are expected to result in some form of action.

4.0   CONCLUSION

In order to succeed in making the world a better and safer place to live, we have to pledge ourselves to developing formal and non-formal education and to promote quality basic education that is grounded upon universal values and practice of a culture of peace and non-violence. Such a task requires the cooperation of every one in all areas of life: in schools, workplaces, the home; at the national and the community levels as well as in the public and private sectors.

5.0   SUMMARY

For the culture of a particular group to continue to thrive, they have to transmit or pass it on, from adults to children. Through direct, informal education, parents, elders, and priests taught children the skills and roles they would need when they become adults. These lessons eventually

form the moral codes that govern the behavior of these children as well as adults themselves. Education has thus become an integral part of everyday living that is consciously designed to impart knowledge in every part of the world.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Why is education necessary?
2.   Which social institutions are involved in the development and delivery of education?
3.   What is the difference between formal, non-formal and informal forms of education?
4.   What is the main focus of learning theories that you know?

7.0   REFERENCES/FURTHER READING

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UNIT 2   PEACE: A CONCEPTUAL OVERVIEW

CONTENTS

1.0   Introduction

Peace, like conflict, is an amorphous term. In most cases, people's understanding is at best, very pedestrian because we either see it in absolute positive terms as the absence of war or violent conflict, or in its most remedial form, as something that exists but is difficult to define because it is seen as relative and applicable only within individual feelings and world view as the case may be. In other words, conception of peace is in some sense a tangible value and in another, a vague, yet important value.

2.0   OBJECTIVES

At the end of this unit, you would be able to:

- Analyse the concept of peace and its various usages
- Identify the factors that caused humankind to seek peace
- Identify individuals who championed the cause of global peace
- Understand how international institutions that seek to safeguard peace emerged

3.0   MAIN CONTENT

3.1   Concept of Peace

In contemporary times, peace has become a central issue of concern of research because of the overhanging shadow of protracted internal wars leading to state failure, collapse, terrorism, thermonuclear, chemical and biological warfare. As competition for global resources between states is intensified; academics have become drawn to how ethnic, regional and class divisions within many countries become deepened into fierce and bitter competition over access to resources, intense rivalry among elites, and open conflict that have sometimes led to State failure or collapse.

The interest of scholars could also be interpreted as a reaction to negative effects that war and threats to the peace induce among social groups. For this reason, peace has become an article of great value to all segments of society. In essence, even though scholars lay psychological, political and social emphases on war and its effects on human history, they have also tried to examine at the same time the value in the absence of war. This emphasis probably underlines or buttresses the fact that despite the larger than life image that conflict, violence and war have come to assume in the minds of humankind, peace in personal and social relations is much more common than war.

By way of definition, scholars tend to define peace within a given prism. For instance, while Evans and Newnham define peace as "a political condition other than one of organized armed conflict (war) that is often distinguished from a situation of non-war" (1992: 250), Others like Galtung (1996) showed a sociological bias by defining peace as "what we have when creative conflict transformation takes place non-violently".

In the case of the United State's Department of Justice, peace is: " a process of responding to diversity and conflict with tolerance, imagination, and flexibility; fully exercising one's responsibilities to ensure that all fully enjoy human rights" (1996: D-2); while Czempiel employed an international relations perspective to defining peace by arguing that peace is "a process pattern of the international system, characterized by a tendency toward: the preservation of individual existence on the basis of declining violence; and the continuation of individual self-realization on the basis of increasingly equal distribution of development chances" (1996:107).

From the definitions above, the word 'peace' seems to be used by the great leaders of the world in every other sense except in the one which it

conveys primarily. It is most often used for a mere absence of war. During the Cold War, big powers claimed they were trying to secure the peace in the world by stockpiling sophisticated weapons. What this means is that they need to pile up weapons that will be used in destroying others who threaten their interests. How such an attitude can be called 'peace' is not easy to understand but it probably followed the ancient Roman proverb that says "If you want peace prepare for war".

Peace is something far more positive. It has been described as the tranquility of order. If well understood, the phrase contains a great piece of wisdom that lawlessness and disorder destroy external peace and bring about disturbance of minds and hearts and leads to the loss of tranquility. We thus see tranquility of order bringing about a certain tranquility of mind and heart.

3.2 Essence of Peace and War

In the preamble of the constitution of the UNESCO it is written that "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed; that ignorance of each other's ways and lives has been common cause, throughout the history of mankind, of that suspicion and mistrust between the people of the world through which their differences have all too often broken into war.

Three conceptions on the essence of peace have been particularly noticeable in the course of establishing an intellectual climate in which research that is related to peace has flourished. The first is the line of reasoning that sees peace as a natural condition, whereas war is not. The preoccupation of peace researchers then became a quest to generate and present enough information that will enable a rational group of decision makers to seek to avoid war and conflict. Second, is the view that war is sinful. This view is held by a variety of religious traditions worldwide, especially by minority sects such as Quakers, Mennonites and other churches within Christianity; Jains within the religious life of India, and many sects within Buddhism. Thirdly pacifists hold the view that peace is a prime force in human behaviour and for this reason, the most reasonable way to maintain it is to shun every form of violence and conflict that may impair it.

What has become clear, therefore, is that peace is a psychological, social, political, ethical and spiritual state that has its expressions in intrapersonal, interpersonal, inter-group, international, and global issues that are related to human existence. Peace is at the same time a basic human aspiration, and a process within which such aspiration is accomplished. In whatever way it is defined, the concept "peace" points to a vision of perfect tranquility that serves as an ideal limit for the

achievement of human ambitions as well as an indicator of the
intermittently delicate tranquility of historical order.

Findings of various peace scholars on peace processes across the ages
point to the conclusion that peace has to be sought through the conscious
efforts of individuals and groups; that it has to be nurtured and
maintained; and that whenever it is broken, it needs to be restored
through reconciliation. In other words, the work of peace is continuous
because human relationships and the clashes that they generate is a
constant occurrence, and there is no end to history.

3.3   Human Nature and War

Thomas Hobbes provides the setting to explore the relationship between
human nature and war in his discourse on a state of nature in which he
attempted to describe the 'true' nature of man. Hobbes is unwavering
that without an external power to impose laws; the state of nature would
be one of permanent warfare. That is, "during the time men live without
a common power to keep them all in awe, they are in that condition
which is called War; and such a war, as is of every man, against every
man." Hobbes's thesis is a useful starting point for discussions on the
natural inclinations of humans and many of the great philosophers who
followed him, including Locke, Rousseau, and Kant, agree to with his
description to some extent.

Locke rejects Hobbes's completely lawless and total warlike state but
agreed that there will always be people who will take advantage of the
lack of legislation and enforcement. Rousseau reverses Hobbes' position
to argue that in the state of nature, man is naturally peaceful and not
aggressive. However, when Rousseau discussed international politics, he
adopted the arguments of Hobbes, arguing that states will decline and
founder unless they are aggressive; war is inevitable and any attempts at
peaceful federations will be unsuccessful.

On his part, Kant's position is that the innate conflicts between men and
later between states make humanity to seek peace and federation. It is
not that man's reason alone teaches him the benefits of a pacifistic
peace, but that war, which is inevitable when structures of law are
absent, induces men to consider and realize more peaceful arrangements
of their affairs. Despite this, even Kant retained a pessimistic conception
of mankind: "War…seems to be ingrained in human nature, and even to
be regarded as something noble to which man is inspired by his love of
honor, not selfish motives."

Hobbes presents an atomistic view of humanity that many people
disagree with. Communitarians of various kinds reject the notion of an

isolated individual pitted against others who are then prompted to sign a contract between themselves for peace. Some critics prefer an organic idea of the community in which the individual's ability to negotiate for peace (through a social contract) or to wage war is embedded in the social structures where he finds himself.

Going back to John Donne's statement that "no man is an island" and to Aristotle's "man is a political animal", scholars seek to emphasize the social connections that are common to human affairs, and for this reason, any theoretical writing on human nature, and on war, requires an examination of the society that man lives in. Since the issues that determine the nature of man are relative to time and place, the same is true about the nature of war.

There are those who reject any theorizing on human nature. Kenneth Waltz argues for example that while human nature plays a role in bringing about war, it cannot by itself explain both war and peace. Existentialists also argue that human nature is contrary to the popular belief that man has complete freedom of will. This problem is that this removes any need to search for commonalties in wars and warriors of different periods in history, an effort which could be of great benefit both to military historians and peace activists.

3.4   The Search for Peace

It is often assumed that all human beings desire peace. Factors that create this assumption are to be found within social organisations such as everyday interactions that uphold peace as a goal that everybody seeks to attain on a continuous basis. However, what each person means when they say they desire peace and how they propose to attain and maintain it is something that is not always easy for them to explain.

Across the different periods of history and in different cultures of the world, human belief systems (by whatever name they are called) create, in one subtle way or another, a commitment in the minds of their adherents towards peace. This is because, although on many occasions across history, adherents and leaders of the different religions in the world have disrupted peace in their society by promoting violence and wars, the vast majority of believers still hold that true religion is a source and guarantor of individual and societal peace.

For instance, starting from 1096AD, there were a total of seven "Crusades" involving repeated attempts by European Christians to recapture Palestine, which they considered as the "Holy Land" from Muslims. Although the term "Crusade" was originally applied solely to

efforts made by European kingdoms to retake the city of Jerusalem, which was considered a sacred site to Christians as the site of the crucifixion of Jesus Christ from Muslims, it later became the general description of any military effort by Europeans against non-Christians. Despite the long time it took to bring the Crusades to a full and final end, peace was restored in the late 13th century.

The different ways and senses in which we use the word "peace" adds to the confusion over the term and its goals and how these may be harmonized. For instance, the word may denote freedom from war, or the time when a war or conflict ends with the signing of a peace agreement; a calm and quiet state that is free from disturbances or noise; a state of mental calm and serenity, with no anxiety; freedom from conflict or disagreement among people or groups of people or the absence of violence or other disturbances within a state.

3.5   Emergence of Peace Advocates

Violence and its manifestations especially at the level of large scale upheavals have always generated anxieties among humans. This anxiety led in time to the establishment of coalitions that sought in one way or the other to halt or discourage war and violence. Although organized peace movements did not appear until the 19th century, the modern search for a means of preventing war began with the rise of nation-states at the end of the Middle Ages and series of peace advocacy by philosophers and Kings.

Peace movements are social groups that seek to achieve ideals such as the ending of a particular war (or all wars), minimize violence between human collectives (small groups and nation-states alike) as a way of achieving world peace. The strategies that they employ in most cases include advocacy of pacifism, non-violent resistance, diplomacy, boycotts, "moral purchasing" and active support for political candidates who are committed to work against war, and other forms of collective violence, peaceful demonstrations, and political lobbying by groups to create anti-war legislation.

On the other hand, pacifism involves opposition to war or violence as a means of settling disputes or gaining political, social or cultural advantage. Pacifism covers a variety of views ranging from the belief that international disputes can and should be peacefully resolved; to calls for the abolition of the institutions of the military and war; opposition to any organization of society through governmental force; rejection of the use of physical violence to obtain political, economic or social goals; the condemnation of force except in cases where it is

absolutely necessary to advance the cause of peace; and an opposition to violence under any circumstance, including defense of self and others.

The ideas that both peace movements and pacifists uphold and champion developed much earlier in time. In the 14th century, the philosopher Dante spoke of his anticipation of the establishment of a world empire that will help to abolish war in the future. While such an "empire" was difficult to fathom at that time and even now, his arguments influenced other converts including kings across the continent of Europe and beyond.

In the 15th century, George of Poděbrad, the king of Bohemia, proposed an international parliament of nations that will serve as a platform for debating disagreements between nations and thereby discouraging resort to violence and war. In the 16th century Henry IV, king of France lent his voice to the suggestion by George of Poděbrad. This desire to promote peaceful coexistence among humans continued to gain ground when writers like William Penn and Charles Castel effectively used their writing for advocating peace. William Penn wrote his popular classic: *An Essay Towards the Present and Future Peace of Europe* which was written in 1694, while Castel similarly influenced readers of his time with his proposals for securing "perpetual peace" in the 18th century.

With time, peace societies and later, peace movements were established in different European countries and the Americas. In 1848, the American linguist, Elihu Burritt founded the League of Universal Brotherhood, which established branches in the United States, Britain, France, and Holland. Despite their clear stand on non-violence among nations, early idealistic groups that were formed had no specific plans to prevent war beyond a willingness to use moral persuasion and other informal influence tactics on political leadership within their countries.

Many other peace groups that focused on domestic problems that frequently generated conflicts such as the International Workingmen's Association, which advocated workers' strikes to prevent wars, and the International Peace Bureau, composed of national peace councils and committees from various countries were formed toward the end of the 19th century. Their activities, including frequent national and international meetings and congresses and the establishment of such awards as the *Nobel Peace Prize* further encouraged public interest in the peace movement and their anti-war objectives.

The Nobel Peace Prize was bequeathed by Swedish industrialist and inventor Alfred Nobel. According to his will, the Peace Prize should be awarded "to the person who shall have done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses." While

the reason behind the establishment of a peace prize by someone who spent his life investing in weapons of war is not very clear, scholars who have studied the life and times of Alfred Nobel have speculated that bequeathing the prize was his way of compensating for the development of destructive weapons (including dynamite and ballistae) and transforming an iron company that was established for peaceful purposes to an armaments factory that contributed to the spread of violence in several parts of the world.

3.6   Advocacy for Peace among Nations

The idea that human beings can organise to form a peaceful community of nations was mooted when Immanuel Kant's published his seminal book *Perpetual Peace: A Philosophical Sketch* in 1795 which outlined the idea of a league of nations that would control conflict and promote peace between nation states across Europe. In his book, Kant argued on a need for the establishment of a peaceful world community where each member state would declare itself as a free state that respects its citizens and welcomes foreign visitors as fellow rational beings. It was Kant's thinking that if this "Union of Free States" promotes peaceful society worldwide, a perpetual peace that is guaranteed by the international community can emerge.

Flowing from Kant's work, and against the background of brutal wars that had ravaged Europe and other parts of the world across the ages such as the French Revolution (1789), the Napoleonic Wars (1803 to 1815), the Greek War of Independence (1821—29), the Italian War of Independence (1848-56), the Crimean War (1854-56), the Austro-Prussian War (1866) and the Franco-Prussian War (1870-71); international collaborations that were designed to ensure collective security began to emerge gradually. These efforts resulted in the *Concert of Europe* that emerged after the Napoleonic Wars in the nineteenth century, the first *Geneva Conventions* which established laws about humanitarian relief during war, and the *International Hague Conventions* of 1899 and 1907 which governed rules of engagement in war-time as well as the peaceful settlement of international disputes.

Following initial successes with the Concert of Europe (1814—1914), the result of a custom that emerged after the French Revolution that involved great powers of Europe meeting from time to time in an International Congress to find a solution through mutual agreement, whenever any problem arose that threatened peace among European nations, the Inter-Parliamentary Union (IPU), was formed by two peace activists William Randal Cremer and Frederic Passy in 1889. The organization was composed of a third of the members of parliament in

24 European countries. The IPU worked to encourage governments to solve international disputes by peaceful means and arbitration.

With the waning of the IPU's influence over political disputes in Europe, efforts by individuals and groups who believed in Kant's vision continued and led to the establishment of The *League of Nations* (LoN) an inter-governmental organization after the Treaty of Versailles was signed by European states in 1919–1920. The League worked to uphold the "Rights of Man" (defined as the right of non whites, rights of women, and rights of soldiers as stipulated in the First Geneva Convention of 1864), disarmament, prevent war through collective security, settle disputes between countries and through negotiation, diplomacy, and improve the quality of life across the world.

After a few successes and some early failures in the 1920s, it became clear that the League was incapable of preventing aggression by member nations and onset of World War II in 1939 showed that the League had failed to meet the primary purpose for which it was formed, namely: to avoid any future world war and was replaced by the United Nations after the war ended.

Following the failure of the League of Nations, the *United Nations* (UN) was established in 1945 to maintain international peace and promote cooperation in solving international economic, social and humanitarian problems. Despite the violent conflicts and wars that continue to occur in different parts of the world, the UN has continued to work for the maintenance of world peace. The "Culture of Peace" programme coordinated by UNICEF was a product of a UN General Assembly Resolution passed on 10 November 1998 that is based on the principles established in its Charter which focuses on respect for human rights, democracy and tolerance, the promotion of development, education for peace, the free flow of information and the wider participation of women as an integral approach to preventing violence and conflicts, and efforts aimed at the creation of conditions for peace and its consolidation all over the world.

3.7   Diversity of Perspectives on Humankind's Search for Peace

In view of the multiplicity of views that has made it difficult for a widely-accepted definition to emerge on the subject of peace, some "peace thinkers" have abandoned any single and all-encompassing definition of peace. Rather, they promote the idea that a precise definition will never be possible because individuals and groups pursue several peaces at any point in time. They therefore argue that since no

singular, correct definition of peace can exist, peace should be perceived as a plurality and not, as previously thought, a singular pursuit. For example, in the Great Lakes region of Africa, the word for peace is *kindoki*, which refers to a harmonious balance between human beings, the rest of the natural world, and the cosmos. This is a much broader vision of peace than the "absence of war" or even "presence of justice" arguments of other schools of thought.

Some postmodernists have also criticized the idea of peace as a hopeful or eventual end. They recognize that peace does not necessarily have to be a futuristic goal that humankind might achieve sometime in the future and contend instead that peace exists in the present, and we can create and expand it in small ways in our everyday activities. They add in addition that peace is characteristically fluid and changes constantly. This view makes peace permeable and imperfect rather than static and utopian.

4.0   CONCLUSION

In conclusion, peace is a cherished article that money can not buy. Every society professes to seek it earnestly and to that end create structures to consolidate it, or develop practices that will enhance its attainment in its most concrete form. This is why it is often said that societies regulate social relationships in order to safeguard peace. Without peace, humankind may be doomed into perdition because it would mean a return to the Hobbesian "State of nature" where life was, according to Thomas Hobbes, "solitary, poor, nasty, brutish and short."

5.0   SUMMARY

In this unit, we have examined peace as a concept and the forces that propelled humankind into a diligent search for peace. We also examined how individuals and groups, philosophers and kings, peace movements and pacifists all played a role in bringing about an ideal that was first mooted by Dante and later promoted by others like Henry IV, William Penn, Emmanuel Kant and Alfred Nobel who established the award of the Nobel Peace Prize. We concluded by examining how the ideals of universal peace became a reality with the signing of the Treaty of Versailles, emergence of the Inter Parliamentary Union, the League of Nations, and finally, the United Nations as well as the factors responsible for the limited success of some of these bodies.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What is 'peace'?
2.   Why has peace been a major preoccupation of the human race?
3.   How did peace advocacy emerge in Europe and who were the champions?
4.   What factors are responsible for the limited success of the League of Nations as a body established to end all Wars?
5.   What is the specific goal of the United Nations?

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UNIT 3   PEACE AND EDUCATION

CONTENTS

1.0   INRODUCTION

There are several ways to look at peace and this is shown in the various ways it has been defined within the field of peace studies. As we will find out shortly, each definition appears to fit particular world views or orientations of the scholars who provided these definitions. However, this is not to say that there are no points of similarities between the definitions. What would be more correct is to see them as complementing each other to the extent that they identify and highlight very salient issues that are germane to peace. Education serves the purpose of teaching understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations; and for increasing awareness of global interdependence between peoples and nations.

2.0   OBJECTIVES

At the end of this Unit, you would be able to:

- Discuss the connection between Education and Peace
- Define peace education
- Identify the key issues in peace education
- Articulate the role of peace educators

3.0   MAIN CONTENT

3.1   Peace

The word 'peace' is derived from the Latin word 'pax' which literally means a pact, a contract, an agreement to end war or any dispute and conflict between two people, nations or antagonistic groups of people. A situation or a period of time in which there is no war or violence in a country or an area is often described as peaceful. Peace can be a state of harmony or the absence of hostility. "Peace" can also be a nonviolent way of life. "Peace" often depicts cessation of violent conflict, a state of quiet or tranquility or an absence of disturbance or agitation. Peace can also describe a relationship between any people characterized by respect, justice and goodwill.

Conception of peace as tranquility can also pertain to an individual's sense of himself or herself, as being "at peace" with one's own mind. This is why Saint Augustine argued that peace and health go hand-in-hand. As he puts it:

> *"The peace of the body then consists in the duly proportioned arrangement of its parts. The peace of the irrational soul is the harmonious repose of the appetites, and that of the rational soul the harmony of knowledge and action. The peace of body and soul is the well-ordered and harmonious life and health of the living creature."*

Following from the above, peace can pertain to an individual relative to his or her environment, because the use of the word *peaceful* could be to describe calm, serenity, and silence. This latter understanding of peace can also pertain to an individual's sense of self, as to be "at peace" with oneself would indicate the same serenity, calm, and equilibrium within oneself—i.e., a life devoid of worries, bitterness or pain. This probably explains why some people refer to death as a state of peace with one's creator.

In most cases, when people mouth the word "peace", they refer to an absence of hostility. However, the term also represents a situation where there is, among others, a healthy or newly-healed interpersonal or international relationship; safety in matters related to social or economic welfare; the acknowledgment of equality and fairness in political relationships and, in world matters. Thus, peacetime represents a state where any war or conflict is absent. Whenever we reflect on the nature of peace, it is usually in relation to considerations of the factors that

bring about its absence or loss including such critical issues like insecurity, social injustice, economic inequality, political and religious radicalism, and acute nationalism.

Words that signify peace such as the Hebrew word "shalom", the Arabic word "salaam", the Yoruba word "alaafia" and the Igbo word "udo" all signify a lot of things that human beings desire such as safety, welfare, prosperity, security, fortune, friendliness. The personalized meaning is reflected in a nonviolent lifestyle, which also describes a relationship between any people characterized by respect, justice and goodwill. This understanding of peace can also pertain to an individual's sense of herself or himself such as being "at peace" with one's own self and having "rest of mind". The term is also used in the sense of "quiet", reflecting a calm, serene, and meditative approach to family or group relationships that is devoid of quarrels among individuals and social groups.

3.2   Education and Peace

In view of mankind's experience with war and violence, a global movement has emerged which recommends discussion of issues of peace in education at all levels and in all its forms. According to this movement, education could be used to teach understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations; and increase awareness of the increasing global interdependence between peoples and nations.

They also argue that education is capable of improving the abilities of people to communicate with others; lead to an awareness not only of rights but also of the duties incumbent upon individuals, social groups and nations towards each other; foster an understanding of the necessity for international solidarity and co-operation; and that education could be used to measure the readiness on the part of individuals to participate in solving the problems of their communities, their country and the world at large.

They also believe that education could remove the ignorance that is often associated with violence in human societies, which many people believe is an inherent part of human nature. Those who have disagreed with the notion that violence is part of human nature argue instead that although it is widespread and universal in occurrence, violence is a phenomenon that emerged as late as the last ten thousand years.

Those who advocate pursuing a culture of peace through education also believe that the institution of warfare and its associated culture of violence are cultural phenomena and not biological phenomena inherited from our ancestors, and that war is a social invention rather than a fatality determined by genes, violent brains, human nature or instincts. For this reason, it is essential to understand how and why the culture of war developed and has been sustained over time. To ask these questions, we then need to create understanding through education. The use of education for the pursuit of peace will thus involve:

1.   Training and practice of conflict resolution and mediation in school systems, among staff and students, and extension of such knowledge through community involvement to the rest of society;
2.   Linkage of school activities to ongoing activities in communities that promote participation by all in culture and development;
3.   Incorporation of discussions on social movements, peace and non-violence, democracy and good governance into school curricula;
4.   Extension of the sense of community to all peoples with the aim of preserving both the world's cultural diversity and its ecology for future generations;
5.   Systematic review of school curricula to ensure an approach to ethnic, racial and cultural differences that emphasizes their equality and unique contributions to the enrichment of the common good;
6.   Systematic review and renovation of the teaching of history, to lay more emphasis on non-violent social change as opposed to military aspects of history; and
7.   Teaching of science as a tool which can be used for war or for peace, for exploitation or for co-operative development.

On the basis of the above, use of education to promote peace (peace education) entails inculcating the need for positive response to diversity and conflicts with tolerance, imagination, flexibility into the minds of individuals, and fully exercising one's responsibilities to ensure that the rights of others and the freedom to exercise such rights are fully protected.

3.3   Peace Education

Peace education is a process of imparting specific skills, attitude and knowledge on people, thereby helping them to solve problems by building consensus, creating cultural awareness and showing empathy which is expected to build positive attitude about justice and respect for

democracy. He further emphasizes that through peace education, individuals would understand the dynamics of social conflicts, warfare, conflicts resolution and peace.

Briefly put, the aim of peace education is for students to understand the nature and origins of violence and its effects on both victim and perpetrator; to create frameworks for achieving peaceful creative societies; to sharpen awareness about the existence of unpeaceful relationships between people and within and between nations; to investigate the causes of conflicts and violence embedded within perceptions, values and attitudes of individuals as well as within social and political structures of society; to encourage the search for alternative or possible nonviolent skills; and to equip children and adults with personal conflict resolution skills.

According to the peace education Working Group of the United Nations Children's Fund (UNICEF, 2004) peace education is "the process of promoting knowledge, skills and values that will bring about behavioural changes that will enable children, youths and adults to prevent conflict and overt and structural violence; to resolve conflict peacefully; and to create the conditions conducive for peace, whether at intrapersonal, interpersonal, inter-group, national or international level. Peace education therefore covers such topics as anti-racism, conflict resolution, multiculturalism, cross-cultural training and the cultivation of a generally peaceful outlook (Salmon 2002:7).

At the core of peace education is the consciousness and conscience of the human being. It seeks to develop persons with rational, ethical minds whose vision of the world and its inhabitants is that of unity. The values that animate this unity can be expressed in different cultural connotations according to varying modes of life, but the unity does not imply that there is one conceptual vision of this unity. Diversity and differences are a natural expression of this consciousness; however, peace remains the underlying value and the instrument by which this unity is achieved through interdependence.

Peace education is about empowering people with the skills, attitudes, and knowledge to build, maintain, and restore relationships at all levels of human interaction; to develop positive approaches towards dealing with conflicts from the personal to the international; to create safe environments, both physically and emotionally, that nurture each individual; to create a safe world based on justice and human rights; and to build a sustainable environment and protect it from exploitation and war. Peace education is based on a philosophy that teaches nonviolence, love, compassion, trust, fairness, cooperation and reverence for the human family and all life on planet earth.

3.4   The Role of Peace Educators

Peace education is often described as a series of "teaching encounters" that draw from people their desire for peace, nonviolent alternatives for managing conflict, and skills for critical analysis of structural arrangements that produce and legalise injustice and inequality. Page (2008) therefore suggested that peace education be thought of as involving a number of tasks such as:

1.   encouraging a commitment to peace as a settled disposition and enhancing the confidence of the individual as an individual agent of peace;
2.   informing the student on the consequences of war and social injustice;
3.   informing the student on the value of peaceful and just social structures and working to uphold or develop such social structures;
4.   encouraging the student to leave the world and to imagine a peaceful future; and
5.   caring for the student and encouraging the student to care for others.

Traditional distinctions in peace education are couched in terms of negative and positive peace. These distinctions can be seen in peace through strength which uses peacekeeping strategies to deter violence, peacemaking which helps disputants resolve their conflicts, and peacebuilding which tries to motivate students to want to be peaceful.
Negative peace education tries to put out fires while positive peace education tries to stop fires (conflicts) from breaking out in the first place. Generally, people want immediate solutions to the problems of violence that they fear. Because peace education provides a long term solution, is not seen as necessary and is not grabbing the kind of support that conflict resolution which helps put out fires is getting.

Further distinctions in peace education come from the content of courses taught, the teachers style, and the skills that students learn in order to become peaceful people. Peace education content started out by discussing the causes of war and the attempts of international systems to avoid war. In Japan peace education was originally defined narrowly as 'anti-atomic bomb' education in line with their experience with the atomic bombs that were dropped on the cities of Hiroshima and Nagasaki. More recently, third world perspectives on the variability of war and its causes has led to a broadening of the notion of peace education to include the study of the origins of Japanese militarism. Peace educators around the world are dealing with other issues, e.g.

structural violence, cultural violence, personal violence, racism, and environmental degradation.

Recent studies in the field that relate to the study of war places an emphasis upon developing a questioning attitude towards the violence of the status quo and a teaching style that relies upon a dialogue between teacher and pupil where both of them jointly seek alternatives to violence. Peace educators produce critical thinkers who question the emphasis upon the various forms of militarism found all around the world.

Peace educators seek to establish democratic classrooms that teach cooperation and promote positive self esteem among their students. Teachers serve as peaceful role models to help to counteract images of violent behaviour young people receive through popular culture (Video, Internet, Games, Music etc) and in their homes. Their teaching style will normally adjust to the developmental needs of their pupils, respecting the various identities and concerns about violence that students bring to the classroom.

Educators contribute to making a peaceful person by building in their students a certain orientation towards peaceful values, beliefs, and behaviours. A peaceful person should display a certain 'groundedness' that implies not being in a constant state of anger and frustration. It is also the teacher's work to build the student's capacity in social skills and democratic participation.

The skills that peace educators often focus on teaching include verbal and non-verbal communication, active listening, understanding and management of different perspectives, cooperation, joint problem solving, critical thinking, decision making, conflict resolution, and social responsibility.

4.0   CONCLUSION

In this unit, we have examined the history of education in terms of how it developed over the ages, the various ways in which humans educate their members in culture and survival skills, the meaning of peace and its connection to education, and how formal, non-formal and informal education could effectively serve the purpose of peace in human societies.

5.0   SUMMARY

Peace can be built outside of classrooms and formal education settings. Whenever we reflect on the nature of peace, it is usually in relation to considerations of the factors that bring about its absence or loss including such critical issues like insecurity, social injustice, economic inequality, political and religious radicalism, and acute nationalism. Education can assist mankind to overcome the attitudes and practices in our culture that threaten peace in our society.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Why is education important to the development of human culture?
2.   Identify the various stages in the emergence of education.
3.   What is peace and how does education promote it?
4.   What activities become necessary if we are serious about using education to promote peace?

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UNIT 4 VALUES AND EDUCATION FOR PEACE

CONTENTS

1.0 INTRODUCTION

The twentieth century was a hundred years that is marked by extreme forms of violence. The violence has to do with the values that dominated world politics at that time especially negative values such as greed, cynicism, and a false sense of moral superiority on the part of the superpowers of that era. Rather than continuing in this track, humankind has strove to discard these negative and archaic values and to replace them with generosity, tolerance, and faith in humanity itself. Our values determine our priorities, and on the long run, our actions. Moving from violence to peace will only be possible if humans change the values that make violence attractive. Positive values would bring about more solidarity, faith, compassion, honesty, transparency; and less hypocrisy, corruption, cynicism, and selfishness.

2.0 OBJECTIVES

At the end of this Unit, the student would be able to:

- Understand the meaning of values
- Appreciate its relationship to education
- Identify values that promote peacefulness and those that negate it
- Appreciate how Higher education can contribute to the search for global peace

3.0   MAIN CONTENT

3.1   Necessity of Values Education

The First World War of 1914-1918 demonstrated how great the level of distrust and intolerance among the nations of the world is. In the unstable peace of the 1920s and 1930s, national leaders and peace advocates began the first tentative steps towards global co-operation and peaceful coexistence. It was felt even at that time that in order to drive home the importance of preaching the message of peace, there was a need for a school which would cater for children with a diversity of languages and culture and prepare them for higher education in their home countries.

In 1924, the first international school, the International School of Geneva was founded by a group of parents predominantly from the League of Nations and the International Labour Office. Motivated by a belief in the objectives of both organizations, the parents wanted a school which would give the child a complete and rounded view of the world; knowledge and understanding; the love and the desire for peace; and the feeling of the brotherhood of man.

Many other international schools emerged from 1924, initially for the utilitarian purpose of working for a better world and sowing the seeds of peaceful coexistence and in pursuit of the international understanding that peace should be nurtured and developed in the hearts of young people so that they will mature into the idea that peace is a necessity for continued human existence.

While the focus on human virtues and spiritual truths originated from philosophers, religious thinkers and teachers, the concept of human values became the subject of study by social psychologists, anthropologists and educators in the last decades of the 1900's. The development of the contemporary values theory may be viewed as a step towards the professionalization of values development as a discipline in the social and behavioral sciences that focus on the scientific study of human behavior and its underlying motivations.

Studies on identification and listing of universally shared values and group values; world views and consciousness shifts; classifications of values into instrumental and terminal; dominant, core and supporting; themes and clusters; values development theories such as values clarification, moral development, hierarchy of values as needs and motivations of human behavior, paved the way to the development of a values education program.

In 1990, the *Jomtien Declaration of Education for All* defined basic education as the fundamental knowledges, values and attitudes, skills and competencies needed for an individual to survive, to live and work in dignity, and to continue learning. The *2000 Dakar Framework of Action* is committed to improving all aspects of the quality of education and ensuring excellence of all, through diversification of contents and methods, and the promotion of universally shared values. The global educational community also declared in the UNESCO medium-term plan of 1992-1998 that values education should be an integral part of basic education.

After the signing of the 1994 *Geneva Declaration and Framework for Action on Education for Peace*, the UNESCO-Asia-Pacific Network for International Education and Values Education, began to fund the writing of sourcebooks and the training of teachers for education on the values of peace, human rights, democracy and sustainable development, as well as on the valuing process. This is well captured by the declaration of year 2000 as the International Year of a Culture of Peace by the UN. According to the body, a culture of peace is the "set of values, attitudes, modes of behaviour and ways of life that reflect and inspire respect for life and all human rights." This is followed by rejection of violence and devotion to the principles of freedom, justice, democracy, tolerance, cooperation, pluralism, dialogue and understanding among diverse groups of peoples (Article 1).

The Delors Commission's 1996 Report to UNESCO titled '*Learning: The Treasure Within*' highlighted the challenges posed by our rapidly changing world and the major tensions that we face as a global community. It proposed a new educational paradigm of Lifelong Education—learning how to learn, based on the four pillars of education: learning to know, learning to do, learning to live together and learning to be—as the master key to meeting the challenges of the century and concluded that education should be viewed as an important tool for personal and social development, as well as an instrument for peace and tolerance, non-violence and promotion of understanding among the nations of the world.

3.2   Values and Unesco's Framework on Education for Peace

In principle, the Universal Declaration on Human Rights which was adopted by the General Assembly of the United Nations on December 10, 1948 is a non-binding instrument. However, since the adoption Article 26 of the Declaration deals with the right to education, it has gained wide approval and acceptance. Paragraph 2 stipulates the aims of education and reads: "Education shall be directed to the full

development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace".

Some elements in the paragraph such as those relating to *the full development of the human personality and the promotion of understanding, tolerance and friendship among people* are important from the perspective of education for peace. Since 1948, this clause has been cited and elaborated many times in other international human rights documents, such as treaties and recommendations. Some of these texts have a universal scope and were drafted within the framework of the United Nations and UNESCO.

The UNESCO Declaration and Integrated Framework for Action on Education for Peace, Human Rights and Democracy was the outcome of the 44th session on the International Conference on Education that took place in 1995. The declaration, reflected the need to remove obstacles to peace such as "violence, racism, xenophobia, aggressive nationalism", as well as human rights violations, religious intolerance, and the wide gap between the rich and the poor. The declaration stressed the importance of education in the development of individuals who will promote peace, human rights and democracy (UNESCO, 1995:4).

The framework envisages that as one of the comprehensive strategies for achieving a culture of peace, education must cover a diverse range of human interests and perspectives; it must involve educational partners, and it must utilize administrative modes that allow for greater autonomy. In addition, education must be continuous and consistent, implemented locally, nationally and internationally and include proper resources. It also envisages that the content of education should include education for citizenship at an international level and address the conditions necessary for the construction of peace, including conflict resolution, human rights, democracy, an end toracism, and the elimination of sexism.

According to the framework, "the ultimate goal of education for peace, human rights and democracy is that every individual should develop a sense of universal values and types of behavior on which a culture of peace is predicated" because it is "possible to identify even in different socio-cultural contexts values that are likely to be universally recognized" (p. 9).

Peace education utilizes a broad definition of violence which includes war, physical abuse, emotional abuse, torture, killings, oppression and

exploitation. To further distinguish between types of violence, peace researcher Johann Galtung developed the concepts of direct violence, structural violence, and cultural violence. Examples of direct violence are: war, torture, fighting, armed violence, as well as physical and emotional abuse. Although it began as a study of the causes of war and its prevention, peace education has developed into the study of violence in all its manifestations. It seeks to educate people to replace a preference for war with a preference for peace at both the structural and individual levels.

The content and the methodology of peace education thus promote free learning environments, open inquiry and significant learner participation. Peace educators therefore endorse the power of education as a means of transforming society. By creating an awareness of the links between structural violence and direct violence, these educators strive to make way for a peaceful future.

3.3   Values and Support for Peace Education

Understanding and support for peace education has become very necessary. Although general acknowledgement that the world is in crisis stems from a long history of structural violence, peace educators have long recognized that popular support for peace education arises from an attempt to avoid further economic, social and environmental crises and the more direct threats to national and economic security. The relevance of peace education derives not just from its focus on outbreaks of violence in the form of war, terrorism, human rights abuses and so on, but also because it attempts to address long-standing and chronic threats to human security.

Peace education is holistic and transformative. As a multi-disciplinary field of study, peace education encourages people to seek long-term responses to conflict in order to create more just and sustainable futures (Hicks, 1988). This is why Reardon stated that education for peace is "education for the long haul and for ongoing struggle" (Reardon, 1988:47). By promoting the development of skills on how to cooperate and resolve conflict non-violently, peace education functions to promote the development of a global consciousness that will enable us to function as global citizens and to transform the present human condition that is characterized by violence by changing the structures of society.
The concept of peace education incorporates a variety of knowledge, skills and attitudes for interpreting ideas as well as developing deep and participatory capacities for applying knowledge to overcome problems and achieve possibilities (Reardon, 1999). Peace education emphasizes raising the consciousness of learners as a means for bringing about

social change. Raising of consciousness may involve learning to perceive social, political and economic contradictions and taking action against oppressive elements of reality. According to Freire (1970: 51), this awareness is necessary because "as long as the oppressed remain unaware of the causes of their condition, they fatalistically 'accept' their exploitation".

Because of its radical nature, peace education has generated resistance because those in power want to preserve the status quo, and they are keen to utilize education for that purpose. However, steady progress is being made and gradual acceptance of peace education can be seen in many countries. A survey of different peace education applications by Bar-Tal (2000) shows a variety of formats, objectives, settings and designs. Peace education initiatives are linked to popular education, efforts that are focused on conflict resolution and democracy education, programs that address intercultural understanding and projects that deal with disarmament and anti-war education. In each setting, peace education does not function as a tool for brainwashing the people; instead, it reflects the peculiar needs and desires of the local population.
In view of the various crises that trouble Africa, including hunger, malnutrition, absence of social services, state failure, state weakness and state collapse, widespread violence and corruption, peace education should be seen as a basic necessity. Specific programmes on conflict resolution and peace advocacy should be targeted at children, families, schools and communities in line with the specific problems that are present in each locality. There are a few examples within West Africa. For instance, the *Concerned Youth for Peace in Sierra Leone* formed in 1996 by young men and women who believe in the promotion of international co-operation and peaceful solution of conflicts strives to unite organizations and individuals committed to the peace process through educational programming, materials, and a sharing of ideas and resources while a similar non-formal youth program in Nigeria utilizes music and drama to promote peaceful interaction and personal understanding among youths.

3.4   The Role of Higher Institutions in Values Education

Higher education has an essential role to play in the achievement of the goals of education for peace. As centers for research and development of new ideas, colleges and universities have great potential for finding creative solutions to the most challenging problems facing humanity in the fields of development, disarmament, conflict resolution, politics and economics. Institutions of higher learning served as the catalysts for most of the positive development in the world during the last millennium, and there is no reason why they should not continue to do

so.

Colleges and universities have a duty to educate political and community leaders. It is a fact that a majority of the political, economic, business and social leaders in the world have college degrees. Institutions of higher learning should therefore spend some time in examining the type of leadership they encourage among their students, and create well thought-out principles and guidelines for this important aspect of the education they offer. In this category is the required study of ethics, encouragement of community service, and regular discussions of the meaning and demands of leadership within each department, faculty, and the students themselves. Higher education needs, therefore, to involve students in a real search for the essence of principled leadership.

Another way that colleges and universities can contribute to justice and peace in the world is by reaching out to non-traditional students and those from other countries, who have much to offer in terms of life experience and much to gain from formal education. Academic institutions must not distance themselves from practical, every-day realities. Rather, they must creatively engage with both their local communities and the international community.

All human beings have it within their power to do something that will secure the peace. The poets must write peace, the politicians must legislate about peace. Soldiers and militants must lay down their weapons. The teachers must pass the legacy of peace to our school children, and parents must lead by the example they set at home. The hope of the world is in children, but this does not mean that we should leave the activities that could promote a better future until tomorrow. The future begins today, with us, in our hearts and in our homes.

Peace is created when people come together; therefore, the more we allow ourselves to be touched by the troubling realities of our day and get involved in finding solutions, the more achievable peace will be. A diverse student body can add a great deal of richness to the educational experience. Everyone who graduates from an institution of higher learning should be able to say that they have had conversations with someone of a different race, someone who speaks a different language, someone of a different religion, and someone whose political views is different from their own. Ideally, some of these conversations will turn into friendships and become the basis for the building of bridges between people of different backgrounds and life experiences. In the same way that bridges and highways connect us physically, bridges of friendship and understanding should connect us in spirit. It is these

invisible bridges that will help us to create and sustain peace in our world.

4.0   CONCLUSION

The twentieth century was an extremely bloody one. The violence that characterized it has a lot to do with the values that dominated world politics in that century. Those values included greed, cynicism, and a false sense of moral superiority. Rather than continuing in this track, it is very important that we discard these outdated values and replace them with their opposites: generosity, tolerance, and faith in humanity. It is our values that determine our priorities, and from these flow our actions. A change from violent actions to peaceful ones will only come about with a change in values and priorities. Positive values would bring about a world with more solidarity and less individualism; more honesty and less hypocrisy; more transparency and less corruption; more faith and less cynicism; more compassion and less selfishness.

5.0   SUMMARY

In this unit, we have examined the place of values in education generally and peace education in particular. We have also attempted to establish the need for linkages between UNESCO's framework on education for peace and the mindset of those who design curricula in peace education in our institutions of higher learning. We also attempted to establish the fact that institutions of higher learning actually have a duty to educate political and community leaders.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What is a value?
2.   Which values should be emphasized in the study of peace education?
3.   What are the key components of UNESCO's framework for peace education?
4.   Why is the teaching of peace education critical at the level of higher education?

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MODULE 2   PEACE IN HUMAN SOCIETIES

Unit 1   Peace in Everyday Conversation
Unit 2   Types of Peace
Unit 3   Components of Peace
Unit 4   Dimensions of Peace

UNIT 1   PEACE IN EVERYDAY CONVERSATION

CONTENTS

1.0   Introduction
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        3.1   Peace as Cooperation
        3.2   Peace as Conditioning Factor in Social Outcomes
        3.3   Peace as Order
        3.4   Peace as Product of Human Solidarity
4.0   Conclusion
5.0   Summary
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1.0   INTRODUCTION

In Module 1 Unit 2, we examined the various definitions of peace that scholars have provided and the perspectives that explain their formation. In the current Unit, we will attempt to identify how people see the phenomenon of peace and the significance it holds for people in their everyday interactions as social animals with ideas and preferences that sometimes undermine the efforts of individuals and groups to relate with each other successfully.

2.0   OBJECTIVES

At the end of this unit, you would be able to:

• Understand how people view and conceive peace
• Understand outcomes of peaceful coexistence among humans
• Understand how peace influences social and political outcomes in human societies

3.0   MAIN CONTENT

Peace has been defined in various ways. Some people say it is the absence of conflict or violence, while others relate it to an individual's state of mind; a type of situation in which an ideal society will operate in harmony, security, unity, and understanding; and so on**.** The last of these descriptions hints on steps that could be taken in order to achieve peace that is marked by the absence of violent conflicts or wars at local, national, regional or continental levels.

It is important for us to examine that personal attitudes, values, and knowledge provide the basis for working toward peace. While almost all of us want peace and prefer to live and work in an environment that is peaceful, few of us have bothered to identify the elements that foster peaceful living. We have seldom given thought to what types of beliefs, traditions, attitudes, and values lead to peaceful coexistence and social harmony. We have also not devoted quality time to ruminate on whether it is possible to have global peace if we do not personally have peace in our lives as individuals.

3.1   Peace as 'Cooperation'

While on the one hand peace is an end to be sought it is also a condition of many achievements. Co-operation is a necessary condition for nearly all human attainment because for peace to reign, people have to learn to rely on one another. The inverse side of co-operation includes, among others:

- The destruction brought about by force and violence;
- The waste of scarce resources in war or during the preparation for war;
- The distraction from human welfare as resources are committed to buying weapons rather than food or provision of social services;
- The loss of lives and property when disagreements become unmanageable;
- The abuse of fundamental freedoms and disrespect for the rule of law, and so on.

This view of peace as cooperation between individuals and entities tallies with the concept of dynamic peace or peace that is being worked for which will be discussed later on during discussions on peace as process. Cooperation discourages an understanding of peace as a 'soft state' in which hard decisions, social change and deteriorating relations between groups can be avoided. In other words, it is not an approach to peace that ignores the element of conflict in human situations.

Conflict is unavoidable where persons and groups are opposed to one another and where differing interests and needs remain in contention. What is crucial is not that conflict will disappear but that it is dealt with in a way that will not destroy social cohesion or lead to injustice. In other words, what is essential to the making of peace is that competition be carried on in mutual openness and learning, and that people accept the stimulus of challenge and difference. Such capacity to cope with conflict means that peace can quickly be restored even in situations where violence has become manifest.

3.2   Peace as Conditioning Factor in Social Outcomes

One of the problems of distinguishing the features of peace is that peace is a conditioning rather than a separate factor in political and social behaviour. Although individuals may say publicly or express a belief that they are pursuing the path of peace in their relationship with others, what may be happening in reality is that they are either: trying to secure a guarantee that their interests will be protected in the process of relating with others; trying to construct a balance of power and interests; or ensuring that there is freedom to make free and informed choices in matters related to their own future. Yet, because peace so pervasively about conditions and situations that appear desirable, there is a temptation to define peace in terms of all that is good. However, it is a fact that whenever peace is associated with only things that are cherished, it will not be possible to distinguish peace from other social values that are cherished.

3.3   Peace as 'Order'

If we put together the structural and psychological indicators of peace and see them especially as conditioning factors, we may then conclude that peace is more of an orientation than a specific content of nature. It is our approach to handling differences that allows creativity, reciprocity and co-ordination (and therefore peace) to prevail in human affairs. Peacefulness also ensures that human affairs can be carried on without disruption.

Peace is one of many human achievements, or put differently, a part of overall human achievement. There can be achievements without peace but they tend to be threatened, fragile and distorted without order. For the most part, peace is needed to set other human achievements free and for societies to develop meaningfully for the benefit of those who live in such societies.

In this connection St. Augustine's stress on order (and peace as the

tranquility of order) is instructive. On the one hand, peace is one element of order but there are many others. On the other hand, order does not exist on its own because it only describes the relationship between things: elaboration of means to achieve given ends; agreeable relations between the parts of a social whole or community; and acceptable styles of living and behaviour. This functioning of peaceful order is *structural peace* insofar as structure is taken to mean orderly relations.

While peace (or peaceful relations) is structural in an objective sense, it has obvious *psychological* elements. There are linkages with the positive and negative dimensions of peace. Where positive peace (working co-operation, intact community, and broad and tolerant agreement on living styles) is present, there is a mental contentment or satisfaction in the harmony of established order among people. Where negative peace (the absence of force and violence) is present, there is temporary relief that fear of harm, disruption and unpleasantness or actual harm do not exist or have been removed.

3.4   Peace as a Product of Human Solidarity

The point has been made by scholars in the humanities and beyond that in so far as humans remain competitive and aggressive by nature, there will always be wars different levels of conflicts over needs and wants (desires). However, a closer look at human nature will readily reveal the fact that despite a tendency to compete, sometimes aggressively and thereby threaten the cohesion of their social group or society, they also naturally seek the friendship and cooperation of others who are close to them. This tendency to reach out to others suggests a realisation that they can only attain fulfilment when they learn to collaborate with one another.

Collective action (solidarity) in the pursuit of peace has multiple effects. One is the power for change that increases with comprehensiveness of actions and mutual support in them. Another effect is increased awareness of common interests and goals, which contribute to friendship during those engagements and subsequent desire for sustaining such relationship. Maintenance of focus during difficult situations that threaten collective aspirations and interests is another effect of unity in the pursuit of peace. Ultimately, initiation of action is an important effect of solidarity. Observers of conflict who join in a collective action develop motivation for continued participation in connection-based pursuits of peace, and very so often, for individual peace activism. The effect of collective courage, especially in the face of potential or actual violence should also not be overlooked.

Solidarity for peace has been sustained for decades through shared ideology and philosophies. Transformations resulting from collective actions that are focused on peace have ranged from awareness-raising for participants and observers to small or large change, such as revolution. Our interdependence in peace development and our capability for cooperation in a united response to conflict remind us of the power we have to bring about change, and connect with others for solidarity in the pursuit of peace to increase our power for change without violence.

The breakdown of this collaboration is a distortion of the natural order. The uneasy or bitter feeling that normally accompanies a quarrel or a fight also support this point because no creature feels uneasy in its natural state. If humans feel so uneasy when they quarrel or fight, it may be because it is not natural for them to fight or quarrel. This is as true of individual persons as it is of nations, and other human groupings.

4.0   CONCLUSION

In conclusion, peace is several things to several people. While some people see it as a product of cooperation at the micro level, others see it as the product of systematic social collaboration. On the other hand, some people see peace as a critical factor that determines social outcomes: war or social equilibrium, social fragmentation or development; others like St Augustine insist that it is a necessary condition for order to exist within a social system.

5.0   SUMMARY

In this unit, we have examined the multifarious dimensions of peace when used within particular contexts. We have examined the various senses in which peace scholars, philosophers and others have defined it and through this, we have identified supportive aspects and tasks as well as factors that may jeopardize peace. In addition, we have examined the relationship between peace, tranquility and order as they relate to human welfare.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What is the difference between peace when conceived as "cooperation" and when it is seen as a product of "solidarity"?
2.   What is the relationship between social order and peace? Use concrete examples from your local setting.
3.   Using Nigeria's elections as example, discuss the relationship between social outcomes and peace.

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UNIT 2   TYPES OF PEACE

CONTENTS

1.0   INTRODUCTION

When applied in a positive sense, the idea of peace involves voluntary cooperation among individuals and groups for the attainment of material and non-material objectives that may include security, justice and freedom. When applied negatively, peace only seeks to eliminate the use of force and violence for the attainment of any number of objectives. However, planning for peace requires attention not only to factors that produce "negative peace" (stopping active violence) but also to those that contribute to "positive peace" (building peaceful relations within and between societies).

2.0   OBJECTIVES

By the end of this unit, you would be able to:

- Tell the difference between positive and negative peace;
- Understand the basic components and dimensions of peace;
- Identify what "peace generating factors" are; and
- Assess the relationship between peace and similar concepts.

3.0   MAIN CONTENT

3.1   Types of Peace

There are situations where people are not exposed to any form of physical or direct attack, threat of attack or violence. Yet, they are not at peace especially within themselves. In such instances, it becomes difficult for them to attain a feeling of self fulfillment because their

sense of security is being eroded underneath by factors that are not easily seen on the outside such as structural forms of violence that is embedded in the way their society organizes itself or different forms of relative deprivations that makes it difficult for them to attain their highest possible potential.

Martin Luther King, Jr., once addressed the question of peace in a pointed way when he remarked that "true peace is more than the absence of war; it is the presence of justice." For Galtung, different types of peace apply when we talk about the absence of violence on the one hand, and the presence of social justice, which he equates with equality on the other.

Diversity of perspectives makes it difficult for a widely-accepted definition or even dimension of peace to emerge. For this reason, some "peace thinkers" have reasoned that there is no simple or single way to look at peace. They therefore promote the idea that since individuals and groups pursue several "peaces" at any point in time, no singular dimension of peace can exist and that peace should be perceived as occurring in plurality and not, as previously thought, a singular dimension. This led them to come up with the idea of 'positive' and 'negative' peace.

In conformity with the discussion in the previous Unit, positive definitions of peace are often based on four key indices (Burgess & Burgess, 1997:230-1):

- Peace as harmony (Stressing the absence of conflict)
- Peace as order (Stressing stability)
- Peace as justice (Stressing the absence of domination and poverty) and
- Peace as conflict management (Stressing peace as a process for obtaining interests and needs, rather than as an end in itself).

3.2   Positive Peace

Positive peace obtains in a situation where there is the absence of war and direct violence on the one hand, and the active practice of social justice, good governance, protection of human security and the Rule of Law on the other. Others also say that positive peace refers in addition, to the absence of structural and cultural violence. The existence of positive peace is a situation best described to the case of the "happy slave", who having been told he is free, tells his master that he/she "does not want to be free".

'Positive peace' is a concept found in the writings of Martin Luther King Jr. and Johan Galtung indicating the absence of what Galtung popularly referred to as "structural violence" which contributes to reducing the potential life-span of human beings below what it might otherwise be. Under positive peace, there is usually an active presence of conflict management institutions that deal with social conflicts in fair and non-destructive ways.

A major step in ensuring positive peace would be to provide what Burton described as 'Basic Human Needs'—adequate food, clothing and shelter—for everyone. Beyond that, the enormous difference in wealth may need to be reduced and progress made in the areas of healthcare provisions, sanitation, education, employment, and democratization of governance.

Positive peace is possible or attainable in a situation where actions that protect many people's fundamental values and enhance their self-esteem, and thereby provide happiness, satisfaction, and justice are consciously promoted. For this reason, positive peace is not only freedom from violence, but also peace of mind. Social justice is the core element of positive peace. We shall examine each of these components in turns.

3.3   Negative Peace

Negative peace refers to the absence of direct violence even where other forms of visible threats exist. This is usually likened to a case where a despotic king rules a seemingly peaceful empire but his rule is only tolerated because it does not foster a sense of peace. Apart from direct (overt) violence, such as direct attacks, massacres and genocide, there are also other forms of violence that are structural in nature. These are seen in cases where death occurs as a result of avoidable reasons such as malnutrition.

Negative peace defines a situation where a person's interests, dignity or self-esteem is not protected; an order that is characterized by exploitation, repression, and tyranny. Negative peace or the absence of force and violence, is also necessary in order that people will enjoy their lives without molestation or obstruction.

It means the prevention or removal of physical, psychological or moral forms of violence is very important if people are to live their lives to the fullest. The need to avoid force and violence, especially the organized force and violence of war, has been a key reason why groups that may not have great likeness or affection for one another do their best possible

to remain at peace. Yet such negative peace may turn into cooperation and friendship of positive peace with time.

Galtung's alternative vision of positive peace, requires not only that all types of violence be minimal or non-existent, but also that the major potential causes of future conflict be removed. In other words, positive peace encompasses an ideal of how society should be, but the details of such a vision are often implied. A society that is experiencing positive peace would have:

- An active and egalitarian civil society;
- An inclusive democratic political structures and processes; and
- An open and accountable system of governnance.

Working towards these objectives opens up the field of peace building far more widely, to include the promotion and encouragement of new forms of citizenship and political participation to develop active democracies. It also opens up the fundamental question of how an economy is to be managed, with what kind of state intervention, and in whose interests. But more often than not discussion of these important issues tends to be closed off, for the sake of 'ending the violence', leaving major causes of violence and war such as economic inequalities, major social divisions and the social celebration of violent cultural practices.

In the long run, negative peace, which is put in place by sheer overwhelming force does not help us to have a more secure and humane world. While it is possible that we may prevent or end a war by violent means, the problem that we may be overlooking in the process is that the seeds of the next war will only remain dormant, while awaiting the right opportunity to germinate and come to the surface to commence another cycle of violence.

It is for this reason those who value and cherish peace are much more reluctant to go to war; and even when they are forced to go to war, they seek to implement those values that respect freedom and justice and provide hope for peace and security and to that extent, a quick termination or cessation of hostilities. A diagrammatic representation of the linkage between the two types of conflicts is presented below:
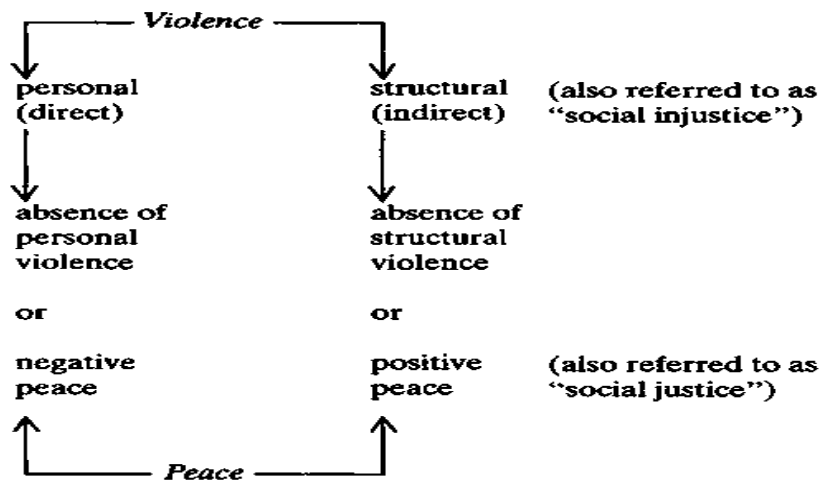
Diagram: *The extended concepts of violence and peace (Source: Johan Galtung, Essays in Peace Research, vol. I, Copenhagen: Christian Ejlers, 1975, p. 130).*

3.4   Active Peace

Borrowing from the teachings of Johan Galtung, on 'Positive Peace', and on the writings of Quaker Gray Cox, a consortium of researchers have developed what they describe as a theory of "Active Peace". This theory posits that Peace is part of a triad, which includes justice and wholeness (or well-being), which tallies with scholarly interpretations of the early Hebrew word 'Shalom' which has been interpreted to mean salvation, justice, and peace. Furthermore, the consortium integrated Galtung's teaching of the meanings of the terms peacemaking, peacekeeping, and peacebuilding, to also fit into the triadic formulation.
John V. Wilmerding, Jr., also followed this line of reasoning and posits five stages of growth applicable to individuals, communities, and societies that enables one to transcend first the 'surface' awareness that most people have of these kinds of issues. When this happens, the individual emerge successively into Acquiescence, Pacifism, Passive resistance, Active resistance, and finally, Active Peace. When they reach the last stage, they will find it easy to dedicate themselves to peacemaking, peacekeeping, and/or peace building.

4.0   CONCLUSION

Galtung's conception of negative peace is probably the most common meaning given to the word, that is, the end or absence of widespread violent conflict associated with war. A 'peaceful' society in this sense may therefore include a society in which social violence (against women and children for instance) and/or structural violence (lawful practices that promote extreme inequality, favoritism, class systems, for example) are prevalent. Moreover, this limited goal of an absence of specific

forms of violence associated with war, can and often does lead to a situation in which all other goals (human rights, justice and human security) are seen as being of lesser importance. Negative peace may therefore be achieved by accepting a worse state of affairs than that which motivated the outburst of violence in the first place, for the sake of (perhaps short-term) ending organized violence.

5.0   SUMMARY

The fallacy that peace can be defined in terms of the single factor like the "absence of war," has been debunked by theories that argue that a number of other conditions, such as absence of structural violence and relative deprivations are of equal importance in addition to respect for the Rule of Law, good governance, and Human Rights principles. While the absence of war remains a necessary condition for all peace definitions, it is no longer a sufficient one in most formulations of peace.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What are the basic differences between positive and negative peace?
2.   What basic typologies will a synthesis of positive and negative peace reveals?
3.   "There can be peace even where negative peace exists". Discuss.

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UNIT 3 COMPONENTS OF PEACE

CONTENTS

1.0 INTRODUCTION

In the previous Module, we laid out the key issues that are implicated in any attempt to capture the essence of peace and the three types that have been identified by peace scholars. Consequently, we will turn our attention to the key components of the two main types of conflict that were identified and attempt to clarify the reasons why they constitute, in one way or the other, important factors that need to be consciously noted by policy makers and the larger society itself. We will attempt to synthesize both types in order to capture the perceptions that have shaped explanations of peace across the ages.

2.0 OBJECTIVES

At the end of this unit, the student would be able to:

- Identify and list the components of positive peace
- Identify and list the components of negative peace
- Understand the types of perspectives that have emerged from a synthesis of both positive and negative peace by peace scholars.

3.0 MAIN CONTENT

Usually, peace exists where people are able to secure certain basic purposes. For example, we want society to function in such a way that it

will fulfill our needs for different aspects of security, welfare, and freedom; we want it to form a social whole within which we can identify with and be supported by others; and, we want social living and habits to be fine-tuned to our tastes. To achieve these personalised objectives, we seek to exercise some control over our own lives, the lives of those we relate with, and the environment within which we live. We also accept that others may exercise some control over us.

Where individuals and groups find it difficult to achieve these objectives, peace is endangered. For this reason, one might say that the basic dangers to peace come from a combination of three factors:

1.   An excess of competition for ends that are valued;
2.   a lack of adequate communication between those competing excessively; and
3.   a consequent breakdown of trust among individuals and groups who are living in close proximity.

Excessive competition threatens group coherence and creates the fears that trigger violence and lack of communication; it causes groups to see one another through unfavorable and often derogatory lenses and stereotypes. In such circumstances, it is almost impossible to create or sustain conditions of political and social confidence and peaceful coexistence.

3.1   Components of Positive Peace

Whenever we hear the word "positive peace", we need to ponder on the factors that make people to perceive a particular typology of peace as "positive" or "negative" and why those who make the authoritative decisions that guard social relations would need to be mindful of these factors. The factors that we will be considering under each type are by no means exhaustive. The facilitator may wish to elicit responses from the class on other factors that they could identify and take some time to discuss it with them. In the case of positive peace, the factors that are germane include:

3.1.1 Social Justice

Social justice is a term that is commonly used to describe a society with many policies aimed toward achieving equality of opportunity and equality of outcome.

What is usually intended by the term is a consideration of the requirements of justice applied to the benefits and burdens of a common existence, and in this sense social justice is a matter of distribution. But the particular emphasis in 'social justice' is on the foundational character of justice in social life. Thus, social justice defines the framework within which particular applications of distributive justice arise.

Social justice is described in much of John Rawls' writing and it is a concept that some use to describe the movement towards a socially just world. In this context, social justice is based on the concepts of human rights and equality. In his writings on social justice, Rawls draws on the utilitarian arguments of Jeremy Bentham and John Stuart Mill, the social contract ideas of John Locke, and the categorical imperative ideas of Emmanuel Kant. His first statement of principle was made in his work *A Theory of Justice* published in 1971where he argued that "Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override".

All societies have a basic structure of formal and informal social, economic, and political institutions. In testing how well these elements fit and work together, Rawls based a key test of legitimacy on the theories of social contract. To determine whether any particular system of collectively enforced social arrangements is legitimate, he argued that one must look for agreement by the people who are subject to it, but not necessarily to an objective notion of justice based on coherent ideological grounding. Social injustice is caused by certain barriers that prevent full social justice such as prejudice, discrimination, oppression, racism, classism, and sexism.

According to Rawls, the basic liberties that serve as indicators in a society where social justice exist include: freedom of thought; liberty of conscience as it affects social relationships on the grounds of religion, philosophy, and morality; political liberties (e.g. representative democratic institutions, freedom of speech and the press, and freedom of assembly); freedom of association; freedoms necessary for the liberty and integrity of the person (i.e., freedom from slavery, freedom of movement and a reasonable degree of freedom to choose one's occupation); and rights and liberties covered by the rule of law.

3.1.2 Good Governance

Good governance ensures that political, social and economic priorities are based on a broad societal agreement and that the poorest and most vulnerable people have a voice in decision-making over how

development resources are allocated. Governance describes the process of decision-making and the process by which decisions are implemented (or not implemented). Hereby, public institutions conduct public affairs, manage public resources, and guarantee the realization of human rights. Good governance accomplishes this in a manner essentially free of abuse and corruption, and with due regard for the rule of law.

Good governance can be understood as a set of characteristics which include participation, rule of law, transparency, responsiveness, consensus orientation, equity and inclusiveness, effectiveness and efficiency, and accountability. These characteristics assure that corruption is minimized in the society, the views of minorities such as the people of the Niger Delta are taken into account and that the voices of the most vulnerable in society (especially women) are heard in decision-making. Good government depends on an ability of elected persons to exercise power, and to make good decisions over economic, social, and environmental issues that will be of benefit to the people over time.

3.1.3 Human Security

Human security is people-centered and focuses on shifting from a preoccupation with protecting nation-states to protecting individuals in addition as a way of guaranteeing peace. The important dimensions are to entail the well-being of individuals and respond to ordinary people's needs in dealing with sources of threats. In addition to protecting the state from external aggression, human security would expand the scope of protection to include a broader range of threats, including environmental pollution, infectious diseases, and economic deprivation.
The concept of Human security emerged from a post-Cold War, multi-disciplinary understanding of security involving a number of research fields, including development studies, international relations, strategic studies, and human rights and holds that a people-centered view of security is necessary for national, regional and global stability and peace. The United Nations Development Programme's 1994 Human Development Report recommend that modern States that interested in ensuring positive peace within their boundaries should provide guarantees of "freedom from want" and "freedom from fear" for all citizens because it is the best way to tackle the problem of insecurity that may result in conflict and wars.
 "Freedom from fear" becomes possible when a society devotes itself to protecting individuals from violent conflicts in recognition that the existence of such threats creates conditions that cause poverty, lack of state capacity and other forms of problems. It may do this by providing emergency assistance and become actively involved in conflict

prevention, resolution, and peace-building. However, many African countries do not acknowledge this responsibility and the failure to do so led to brutal conflicts such as the Nigerian civil war, and extensive bloodletting in Rwanda, Burundi, Sudan, Uganda, and more recently, Kenya.

Those who champion the "Freedom from want" agenda are however of the opinion that the threat agenda should look beyond ensuring that people do not become apprehensive over relationships and their social status. They suggest therefore that security of citizens should be broadened to include preventing hunger, disease and mitigating the effects of natural disasters because these are also inseparable issues that are at the root of human insecurity and they result in the death of far more people than war, genocide and terrorism combined. Issues related to widespread poverty and social exclusion led to civil wars Somalia, Liberia and Sierra Leone.

The realization of human security involves not only governments, but a broader participation of different actors, including regional and international organizations, non-governmental organizations and local communities. Human security not only protects, but also empowers people and societies as a means of security. People contribute by identifying and implementing solutions to insecurity.

3.2   Components of Negative Peace

A number of factors and social practices undermine peace in very subtle ways that prevents most people from realising that they have such short or long-term impacts. Theories that have emerged from peace research show that the "invisible hands" that sometimes instigate violence and hence, a subversion of peace includes:

3.2.1 Structural Violence

Direct violence like public riots, inter-ethnic conflicts and religious violence is shocking in itself, but it is the brutality that accompanies it that usually gets our attention: we notice the loss of lives and destruction of properties and social ties, and often respond to it by looking for a way to reconcile the parties involved. Structural violence, however, is almost always invisible, embedded in ubiquitous social structures, normalized by stable institutions and regular experience. Structural violence occurs whenever people are disadvantaged by political, legal, economic or cultural traditions. Because they are usually longstanding, structural inequities usually seem ordinary; the way things are and have always been. Structured inequities produce suffering and death as often as direct

violence does, though the damage is slower, more subtle, more common, and more difficult to repair. Throughout the world, poverty is correlated with infant mortality, infectious disease, and shortened lifespan. Whenever people are denied access to society's resources, physical and psychological violence are likely to occur.

Structural violence is a term that has commonly been ascribed to Johan Galtung. It denotes a form of violence which corresponds with the systematic ways in which a given social structure or social institution kills people slowly by preventing them from meeting their basic needs. Life spans are reduced when people are socially dominated, politically oppressed, or economically exploited. Structural violence and direct violence are highly interdependent. Structural violence inevitably produces conflict and often direct violence, including family violence, racial violence; hate crimes, and war.

Organized armed conflict in various parts of the world is easily traced to structured inequalities. Northern Ireland, for example, has been marked by economic disparities between Northern Irish Catholics—who have higher unemployment rates and less formal education—and Protestants. In Sri Lanka, youth unemployment and underemployment exacerbates ethnic conflict. In Rwanda, huge disparities between the Hutu and Tutsis eventually led to ethnic massacres.

In his book *Violence: Reflections on a National Epidemic,* James Gilligan defines structural violence as "the increased rates of death and disability suffered by those who occupy the bottom rungs of society, as contrasted with the relatively lower death rates experienced by those who are above them." Gilligan largely describes these "excess deaths" as products of the stress, shame, discrimination and denigration that results from lower status. The violence in structural violence is attributed to the specific organizations of society that indirectly injure or harm individuals or masses of individuals. In explaining his point of view on how structural violence affects the health of marginalized people, anthropologist Paul argued that their sickness is caused by historically given processes and forces that conspire to constrain them.

Structural violence is indirect violence caused by an unjust social structure and is not to be equated with an act of God. Hurricane Katrina, which struck the USA in 2005, was described as an "Act of God", but the deaths of thousands of impoverished blacks in Darfur area of southern Sudan are an example of structural violence, since their deaths were related to imbalance in the way that the Sudanese society is organised. Lastly, cultural violence is a form of violence that occurs as a result of the cultural assumptions that prevent people from seeing direct or structural violence as constituting forms of violence. For example,

one may be indifferent toward homeless people, or even consider their expulsion or extermination a good thing. Religious practices in many parts of the world also discriminate openly against certain social categories.

3.2.2 Relative Deprivation

Relative Deprivation occurs where individuals or groups subjectively see themselves as unfairly disadvantaged over others who are perceived as having similar attributes and deserving similar rewards. It is a situation in which a person is deprived of something which they think they are entitled to, while another person possesses it. Deprivation is relative between the two parties as one person possesses the item while the other does not.

The term is often used in the social sciences to describe feelings or measures of economic, political, or social deprivation that are relative rather than absolute and has important consequences for both behaviour and attitudes in a society, including feelings of stress, political attitudes, and participation in collective action that threaten the peace.

Relative deprivation refers to the discontent people feel when they compare their positions to those of similarly situated and find that they have less than their peers.

Political scientists have argued that 'relative deprivation' is a potential cause of crime and social unrest which can lead, in extreme situations, to political violence such as rioting, terrorism and civil wars. According to this theory, social movements arise when people feel deprived of what they perceive as their 'fair share' as is the case in Nigeria's Niger Delta. Although it is often confused with absolute deprivation, where relative levels of wealth are compared based on objective differences, it is different.

Subjective experiences of deprivation are essential and relative deprivation is more likely when the difference between two groups becomes narrow to an extent that comparisons can be easily made. The discontent arising from relative deprivation has been used to explain radical politics, messianic religions, and the rise of radical social movements such as militants in the Niger Delta area, industrial disputes, crime and deviance.

We need to understand that a distinction has to be made between religious fervour and demand for political change as forms of collective response to relative deprivation and crime such as smuggling, poaching

or terrorism, which is an individualistic response to deprivation. Relative deprivation offers a widespread notion of discontent and its emphasis on subjectivity insures against the tendency of merely measuring objective differences in equality.

3.3   Synthesis of Positive and Negative Peace

Generally, integration of the two types of peace and their individual components have produced a clearer understanding of the essence and extent of peace and have followed the pattern below:

1.   **Peace as Absence of War:** as applied mostly to violent conflict between and within states (war and civil war);

2.   **Peace as Balance of Forces in the International System:** peace as a dynamic balance involving political, social, cultural and technological factors. War occurs whenever this balance breaks down (e.g. Wright, 1941);

3.   **Peace as Negative Peace** (No War) and Positive Peace (No Structural Violence) (e.g. Galtung, 1969);

4.   **Feminist Peace:** (Macro and Micro Levels of Peace) peace as inclusive of not only the abolition of macro-level organized violence such as war, but also doing away with micro-level unorganized violence, such as rape in war or in the home, spouse-bashing; abolition of "glass ceilings" in workplaces (e.g. Brock-Utne, 1989);

5.   **Green Peace:** (Peace with the Environment) places a very high value on the relationship of humans to bio-environmental systems. Human beings are seen as one of many species inhabiting the earth, and the fate of the planet is seen as tied to the fate of humans (Dreher, 1991; Macy,1991; Smoker, 1991); and

6.   **Holistic Inner and Outer Peace:** This sixth view of peace sees inner, esoteric (spiritual) aspects of peace as essential. Spiritually-based conception or theory of peace stresses the centrality of inner peace, believing that all aspects of outer peace, from the individual to the environmental levels, must be based on inner peace.

In essence, the idea that peace can be defined in terms of the single factor like the "absence of war," has been substituted by theories that

argue that a number of other conditions, such as absence of structural violence or peace with the environment are of equal importance. While the absence of war remains a necessary condition for all peace definitions, it is no longer a sufficient one in most formulations of peace. At the same time, there has been a shift from including just the state level of analysis in absence of war definitions, to peace theories that include multiple levels of analysis ranging from the individual to the environmental.

4.0   CONCLUSION

Peace is not only the absence of armed conflict; it is also a dynamic set of relationships of coexistence and co-operation among and within peoples, characterized by the respect for human values. Peace is increasingly threatened each day by the accumulation of weapons of mass destruction, by the great economic and social inequalities which divide mankind, and by contempt for basic human rights and the dignity of the individual. Peace is only possible in a world in which the observance of international law replaces violence, fear and injustice, in which states voluntarily agree to limit their national sovereignty in the general interest, and in which nation States employ avenues that will lead to peaceful settlement of disputes between them.

It is now clear that whenever we hear the word "positive peace", we are referring to the effects that the existence of factors like 'social justice', 'human security' and 'good governance that make people to perceive peace in a positive light; and that it is the existence of 'structural violence' and 'relative deprivation' that make people to perceive the absence of violence and war in a negative light, thereby describing it as "peace of the graveyard". It has also become clear that those who make the authoritative decisions that guard social relations need to be mindful of both set of component factors in order to be able to make informed decisions that will impact positively on the society's quest for peace and tranquility.

5.0   SUMMARY

Peace is an ideal towards which every society strives. However, the absence of physical or open violence involving individuals and social groups who are pursuing different types of interests is not necessarily an indication that there is peace in that society. We need to transcend narrow definitions of 'peace', meaning the absence of war.

Achieving 'positive' peace includes focusing on holistic views of human security, which project beyond the narrow political arena, to include the

social and economic well-being of people. This would include: social justice; the protection of national assets such as the environment; strategies and policies that ensure enough food; economic conditions that overcome poverty; and institutions that protect people from personal violence. For most people, this implies demilitarisation and disarmament, but particularly in Africa, with its history of degradation and its profusion of cultures, 'human security' also includes issues of identity, and a deep commitment to respecting people's dignity.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What are the main components of positive and negative peace that you know?
2.   In what ways will the absence of open violence be a misleading indicator of peace in any given society?
3.   How does relative deprivation undermine peace? Give a concrete example for each point made.
4.   In what specific way is "green peace" threatened in different parts of Nigeria?

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UNIT 3   DIMENSIONS OF PEACE

CONTENTS

1.0   INTRODUCTION

In the previous Unit, we examined three types of peace and the factors that determine their labeling as 'positive', 'negative' or 'active'. In this Unit, we will be examining the contexts in which the types of peace that have been identified could occur, namely: the domestic context and the international context. Within these contexts (whether viewed in regional or global terms), the peace that is experienced could either be classified as 'durable' or 'unstable'. Where durable, there is the subtle suggestion that positive peace exist but we need to be careful, once again, that the durability is actual and not assumed as a result of the absence of open conflict and violence.

2.0   OBJECTIVES

At the end of this unit, the student would be able to:

- Understand the different contexts of peace
- Identify the differences and similarities between domestic, regional and international peace.
- Determine if peace that exists in any of the above context is stable or fragile.

3.0   MAIN CONTENT

3. 1   Domestic Peace

Domestic peace describes an ideal state of affairs in which a State and the general public are in a balance and there is no risk of conflict escalation. In a situation of domestic peace, the state is defined in terms of its territorial dimension, and in is tune with an equally well-defined political community of citizens who form a greater part of the population; there is a high level of social cohesion based largely but not necessarily on a common culture, history, tradition, belief system and nationality.

Domestic peace is also characterized by democratic rule, good governance, transparency of decision-making, and by a high degree of political legitimacy of broad based ruling elite that is revalidated in periodic elections that the electorates themselves attest to be free and fair and devoid of any form of direct or indirect threats and intimidation in the process of making their choice of candidates to support.

In view of the above, domestic peace is possible where the legitimate authority to rule is based largely on consent and voluntary compliance rather than on threat, force and fear. Since there is equality of opportunity, all groups in society are allowed to participate in public affairs and compete as political parties for power in constitutional ways.
The constitution and the rule of law define the relations between government and citizens of the state, while also placing limits on government authority and coercion. There is a clear prevalence of cooperative over disruptive and destructive modes of political interaction in a framework of open, constructive political dialogue. There is also the need for well-developed political institutions and effective mechanisms for peaceful reconciliation of the interest and needs of various individuals and groups.

Where domestic peace exists, the government finds it easier to impose taxes, re-allocate resources to disadvantaged sectors of society and to invest in infrastructure, health, education and defence. The military is usually under firm civilian control and there is no challenge to the State's monopoly of violence. The state is capable of providing law and order, justice, and social and physical security to its citizens. Human and minority rights are respected and there are rarely incidents of political violence.

3.2   Global Peace

In both security studies and international political economy, scholars strive to explain patterns of conflict and cooperation among nations. Conflicts among nations are inevitable since their political and economic aims and interests are often divergent. Cooperation does not refer to absence of conflict, but the ability of nations to peacefully resolve their differences in a way that is acceptable to all parties involved. When cooperation fails, conflicts often escalate into coercion and ultimately war that may involve more neighbouring countries and others who may be drawn into it.

As we noted in Unit 1, the philosopher Immanuel Kant had proposed a federation or "league" of nations of the world on the belief that such a federation would allow countries to unite and punish any nation that commits any act of aggression as a form of collective security. Kant also felt that the federation would protect the rights of small nations that often become caught up in the middle of power struggles between larger countries.

Kant's idea came to life after the First World War (1914-1918). Because the devastation of the war was massive, countries were encouraged to come together and work toward peace. They formed the League of Nations, to achieve that goal but several of the world's most powerful countries like the United States were not members, and the League required consensus among its members to oppose aggression.

What this meant was that all it took to scuttle any peacemaking by the League was the disagreement by any one member. When Japan, Italy, and Germany undertook military aggression that ultimately led to World War II (1939-1945), they could not be censored. In the end, the League failed to prevent another world war.

Despite this failure, the idea of a concert of nations did not die. In 1941, U.S. President Franklin D. Roosevelt and British Prime Minister Winston Churchill announced the Atlantic Charter, in which they pledged to work toward a more effective system to keep world peace and promote cooperation. In 1943, the United States, the United Kingdom, the Soviet Union, and China agreed to establish a general International Organization and by 1944, they succeeded in drafting a charter for the new organization which they named the United Nations.
The United Nations (UN) is currently the principal agency that is saddled with the responsibility for maintaining peace all over the world. It was founded after World War II ended in 1945 and its mission is to maintain world peace, develop good relations between countries,

promote cooperation in solving the world's problems, and encourage respect for human rights. As members of the UN, countries agree to cooperate with one another and pledge to settle their disputes peacefully, to refrain from using force or the threat of force against other countries.
The UN Security Council is responsible for maintaining international peace, and for restoring peace when conflicts arise. Its decisions are binding on all UN members and have the force of international law. It has the power to define what constitutes a threat to security, to determine how the UN should respond, and to enforce its decisions by ordering UN members to take certain actions.

In an effort to resolve conflicts between countries, the Council's first step is to encourage the countries to resolve their differences without resorting to violence. The Council can mediate a dispute or recommend guidelines for a settlement. It can send peacekeeping troops into a distressed area. If war breaks out, it can call for a ceasefire and can enforce its decisions by imposing economic sanctions on a country, or by authorizing joint military action.

UN peacekeeping forces play a neutral role in the safeguarding of global peace and the threat of regional conflicts in several ways:

- They can go into an area of conflict as observers, making sure agreements reached between opposing sides are respected.
- They can provide a buffer zone or "corridor of safety" between warring parties by physically placing themselves in the middle of warring factions.
- They can provide a channel of communication by negotiating with military officers on both sides.
- They can also monitor ceasefires, supervise elections, and provide humanitarian aid.

In addition to peacekeeping missions, the UN can also authorize peace enforcement operations.

Unlike peacekeeping, peace enforcement operations seek to repel international aggression, using military force if necessary. Under chapter 7 of the UN charter, the Security Council may authorize member countries to take military action in response to international breaches of the peace.

Global or international peace is secured when States renounce the use of force as the only or most predominant strategy used in the pursuit of their divergent goals. There is sometimes a relative agreement on the

principles of distribution of goods and often an overwhelming preponderance of one State over the other.

Within the international system, 'positive peace' is often taken as involving more than the mere absence of organized violence where sovereign States and their armies confront one another in pitched battles; it involves adherence by members of the United Nations and groups within each sovereign State to respect and safeguard established rules and codes of conduct, to tolerate each other, and to ensure the basic needs of most members of their constituencies are provided through one form of social security safety net or the other.

3.3   Durable Peace

Durable peace or lasting', 'positive' or 'just peace' involves a high level of cooperation between parties as well as awareness that pursuit of conflicting interests is potentially disruptive. Parties remain peaceful because they value their overall relationship more than specific self-interests that they may have as individuals or groups. Separate and potentially conflictual interests are pursued within peaceful, institutionalized dispute settlement mechanisms and parties feel no need to arrange for military or unconventional force to safeguard its security against others.

In the field of Peace and Conflict Studies, a society or group of societies will be said to be experiencing durable peace where co-operative and regulated conflict that lead to or sustain peace are supported by shared values and goals, flexible political institutions, outlets for political expression, and participatory decision-making by all stakeholders in such society (Lund, 1997: 2-5).

The key components of durable peace are security, justice, and freedom. In a profound sense, if peace is an end, it is as well the means to that same end. Only those who are peaceful can create conditions that nurture peace. For that reason, a set of dynamic and purposeful attitudes that seek to uphold the values of security, justice, and freedom inherent in stabilizing a political or social order become necessary. Some of these are listed below:

3.3.1 Internal Harmony of the Individual

For durable peace to exist there must be the internal harmony of individual. Some events might include a serious threat or harm to a person's family or friends, sudden destruction of his home or community, and a threat to his person. Such events overwhelm the

individual's coping ability, making it difficult for him to function effectively in society. Typical emotional effects include depression and post-traumatic stress disorder. After prolonged and extensive trauma, a person is often left with intense feelings that negatively influence his/her psychological well being.

3.3.2 Satisfaction of Basic Human Needs

This means satisfaction of human needs or wants such as nutrition, good health, safety and security, social needs, self respect and human rights, and self actualization. Stable peace has to be built on social, economic, and political foundations that serve the needs of the populace. In many cases, crises arise out of systemic root causes that include lopsided land distribution, environmental degradation, and unequal political representation. If these social problems are not addressed, there can be no lasting peace.

3.3.3 Absence of Interpersonal and Inter-Group Violence

If peace is linked to security and is flanked by justice and freedom, one may also have to live from time to time in some tension with the fact that individuals and groups have sometimes irreconcilable differences in the positions, views, tastes, interests, needs and other values that they hold or cherish and are unwilling to negotiate away at any price. These differences or conflicts may pitch these individuals and groups against each other from time to time (Turkey V Greece; United States V Cuba; Israel V Lebanon; Eritrea V Ethiopia; Hutus V Tutsis; Christians V Muslims; Ijaws V Itsekiris).

3.3.4 Security

Security is a condition of peace and of human survival. 'Peace' cannot be viewed as an end in itself unless it means 'peace with recognition of the interests of the poor'. This is likely to mean peace that is spiced with justice and security.

3.3.5 Justice

Justice requires that everybody and every group receives their due. Otherwise, individuals and groups may set peace aside to claim what they consider justly belongs to them. Peace can only take hold when it is firmly rooted in justice. President Dwight Eisenhower once said that peace and justice are two sides of the same coin, and he was right. In order to allow democracy and stability to take root in a country or a region, peace must be not just a temporary ceasefire or a simple bandage

over wounds and resentments that are bound to flare up again. Rather, the deepest causes of conflict must be brought to light, examined, and addressed.

3.3.6 Freedom

Freedom involves persons and groups being able to shape their own future. In making a choice, many will prefer freedom without peace to peace without freedom. Theories of just war have been elaborated to help to work out behaviour for those situations in which peace has to be balanced against other values and ends and occasionally, set aside for reasons of security, justice and freedom.

The strains on peace in African countries like Cote d' Ivoire, Sudan, Somalia, and Congo DRC, for example, are evident as some groups feel the lack of security, resent injustice and/or inefficiency. They protest against these systems in the belief that they unduly limit freedom or set certain groups at a disadvantage when compared with other groups. While security guarantees survival; justice provides the links of co-operation without which peace will be difficult to sustain; and freedom allows the downtrodden to have a high sense of self-esteem.

Finally, the co-operation that lies at the heart of durable peace may be functional in the sense that persons and groups recognise that it is in their best interests to collaborate with others in friendship. The medieval thinker, Thomas Aquinas drives home the importance and functionality of friendship in his Summa Theologiae when he noted that: 'Peace is indirectly the work of justice, which removes the obstacles, but directly it (peace) is the work of friendship.'

3.4   Unstable Peace

According to Lund (1997: 2-6) an unstable peace is "a situation in which tension and suspicion among parties run high but violence is either absent or only sporadic". In a situation of unstable peace, a negative peace also prevails because while in fact there is little or no physical violence, there is also no friendship and for this reason, tensions rise and fall and the parties are always looking for ways to secure themselves against their perceived adversaries. Since we have taken time to look at negative peace and the factors that lead to it earlier on, the student only need to refer back to the two Units that covered it in this Module.

4.0   CONCLUSION

Domestic peace is possible where the legitimate authority to rule is based largely on consent and voluntary compliance rather than on threat,

force and fear. Since there is equality of opportunity, all groups in society should be allowed to participate in public affairs and compete for power in line with the terms that have been outlined in the social contract that they have agreed upon. At the level of interstate relations, conflicts are inevitable since their political and economic aims and interests often diverge. What matters more is the ability of nations of the world to peacefully resolve differences that they may have from time to time in a way that ensures that justice is done to all parties involved.

5.0   SUMMARY

In this Unit, we examined the contexts in which peace could occur, namely: the domestic context and the international context. We also came to understand that peace within any of the two contexts could either be classified as 'durable' or 'unstable'. Finally, we identified a number of dynamic and purposeful attitudes that help human societies to uphold the values of security, justice, and freedom that will assist in stabilizing political or social order in local and international or global contexts.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What factors determine the stability of domestic and global peace?
2.   In what ways did Emmanuel Kant influence the pursuit of peace on a global scale?
3.   In what ways have international institutions provided safeguards against the occurrence of another World War?
4.   "Some people prefer to have freedom without peace rather than peace without freedom". Discuss this statement using local examples from Nigeria.

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MODULE 3   PEACE SYSTEMS

Unit 1   Culture of War and Peace
Unit 2   Culture of Peace in Africa
Unit 3   Peace Studies
Unit 4   Concepts Related to Peace

UNIT 1   CULTURE OF WAR AND PEACE

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
          3.1   Significance of Culture
          3.2   Culture of Aggression, Violence and War
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          3.4   Pillars of a Culture of Peace
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked assignment
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1.0   INTRODUCTION

Culture represents patterns of behavior and thinking that people living in social groups learn, create, and share and it is the product of this learning that distinguishes one human group from others. In this Unit, we will explore the significance of culture in terms of how it affects attitudes and behaviors that are considered "peaceful". We will be interested in how various African cultures have worked to ensure peacefulness through their respective cultural practices.

2.0   OBJECTIVES

At the end of this unit, the student would have a fair idea of

•   How culture affects or shape behavior
•   The meaning of "Culture of Peace"
•   Aspects of African cultures that promote peace

3.0   MAIN CONTENT

3.1   Significance of Culture

A people's culture includes their beliefs, rules of behavior, language, rituals, art, and technology, styles of dress, ways of producing and cooking food, religion, and political and economic systems. Anthropologists use the term culture to refer to a society or group in which many or all people live, think and behave in the same manner. Likewise, any groups of people that share common rules of behavior constitute a society. Culture is an interactive process and each culture trait, or constellation of traits, acts and reacts upon others, forming new combinations and permutations from time to time.

People are not born with culture and for that reason, they have to learn it. For instance, children and adults who are new to a cultural setting must learn to speak and understand the local language and to abide by the rules of such a society. In many societies, all people must learn to do things in a particular way before they can be fully accepted as bonafide members of such societies. In all human societies, children learn culture from adults. This is the way in which people get to learn about aspects of their culture that promote peacefulness and those that do not.

Arguments like this tend to see our species as inherently and genetically violent and create the impression that warmongering is part and parcel of human nature. However, scientific arguments based on evolution, genetics, animal behavior, brain research and social psychology have concluded to the contrary that biology does not predestine us to war and violence. In fact, our biological legacy of aggression is the basis of our capacity for righteous anger against injustice and support of peace activism. The question then is: if war is not in our genes, where does it come from and why has it been so persistent throughout history? The scientists concluded that the answer is to be found in our culture.

3.2   Culture of Aggression, Violence and War

The violence embedded in most of the world's societies causes many to consider it an inherent part of human nature, but there are those who have disagreed with this notion and argued instead that violence is a phenomenon that emerged in the last five to ten thousand years. Authors of *The Seville Statement on Violence* also argued that the institution of warfare and its associated culture of violence are not biological phenomena inherited from our primate ancestors; instead they are cultural phenomena. For this reason, it is essential to understand how and why the culture of war developed and has been sustained over time.

To ask these questions, we then need to understand the usefulness of war and the culture of war.

There are arguments that the earliest wars were fought to mitigate the effect of unpredictable disasters. At the end, the victors take land or other resources from the defeated. Hence, taking resources from the defeated occurs usually in foraging as well as in the agrarian cultures. A community whose harvest had been destroyed by bad weather or animals would be easily tempted to go and plunder the barns of a more fortunate neighbouring community. Consequently, because it is often said that the first law of nature is "self-preservation", those who are under attack by marauders will need to design ways of defending their territory and possessions by force in order that they themselves will not be enslaved or starved to death.

In more recent times, the state has assumed the right to monopolise all forms of violence. In fact, Max Weber's definition of the State is based on its monopoly of the right to use violence. His definition of the state as the human organization that has a "monopoly on the legitimate use of physical force within a given territory" (Weber 1921) lends credence to the centrality of violence in the identity of the modern state. The more recent classification of a "failed state" as one that has lost its monopoly of the exclusive right to use violence to non-State actors also underline the centrality of aggression and violence in the identity of a modern State.

The termination of the Cold War, which had triggered an Arms Race that justified the development of assorted weapons of mass destruction that brought mankind to the brink of mutual assured destruction and a nuclear holocaust, has not led to a corresponding decrease in preparations for war or the emphasis on violence both within States and between them. Despite the avowed commitment of many of the leading nuclear powers to several Strategic Arms Limitation Talks (SALT), Strategic Arms Reduction Talks (START) and more recent agreements on reduction of nuclear weapons stockpiles and prevention of proliferation, the numbers of countries that possess these weapons has increased.

Most States and their citizenry continue to retain enemy images and openly commit scarce economic resources to neutralising perceived "enemies". The remarks by U.S. President George W. Bush about America's enemies constituting an "axis of evil" in the aftermath of the September 11, 2001 attacks on American soil by Al-Qaeda elements, and subsequent deployment of troops in Iraq and Afghanistan are clear examples of the effects of this mindset.

Certain aspects of African cultures also appear to promote violent behavior. Examples include wild flogging duels associated with masquerade festivals, the practice of *Sharo* (Stick fights) among the Fulani and keenly contested wrestling duels that are variously described as *Dambe* (Hausa)*, Ijakadi* and *Eke* (Yoruba) and I-gba-*Mgba* (Igbo) in various parts of Nigeria.

The causal relationship between these forms of human aggression, violence and warfare and the culture of violence is such that violence produces a culture of violence and war while a culture of war produces violence and war. The scope of the culture of violence associated with warfare include armies and armaments; authoritarian rule associated with military leadership; control of information through secrecy and propaganda; identification of an "enemy"; artistic and literary glorification of military conquest; means to deter revolts and political dissidence through internal security mechanisms, penal systems and a "license to kill" granted to coercive agencies of the State.

3.3   Culture of Peace

Reading through the Old Testament of the Bible, the Iliad or epics of other civilizations will readily show that cycles of violence are not new. The ages of the *Crusades* of the Dark Ages, and the *Inquisition* that accompanied them came with massive scales of violence and millions of deaths to both soldiers and civilians alike. The horrors that they created led to the establishment of several international institutions like The League of Nations and The United Nations Organisation (UN). Although the functioning of the UN was limited by the ideological rivalry between the Capitalist and Communist blocs and Arms Race that followed it during the Cold War, it also served the purpose of freezing conflicts within and between nation States of the world.

Alarmed at the scale of violence and civil wars that began immediately after the end of the Cold War, the United Nations began to call for a transition from the culture of war to a culture of peace. This led to a series of actions and publications emerged from the conclusion of the Seville Statement on Violence, drafted by leading scientists from around the world during the UN International Year for Peace in 1986 who argued that the same species that invented war is capable of inventing peace since wars begin in the minds of men, it is also in the minds of men that the defences of peace must be constructed.

In 1989, the final declaration of the *International Congress on Peace in the Minds of Men* which held in Yamoussoukro, Côte d'Ivoire included a declaration for a "culture of peace". Delegates to the Congress called for

the construction of "a new vision of peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men"

From that point, the UN began a campaign tagged *Manifesto 2000 for the International Year for the Culture of Peace*. This was followed in 2005 by a *World Report on the Culture of Peace* that has been presented to the UN for the midpoint of the *International Decade for a Culture of Peace and Non-Violence for the Children of the World* (2001-2010).

The culture of peace is defined as "a set of values, attitudes, traditions and modes of behaviour and ways of life." According to UNESCO, the objective of a culture of peace is to ensure that the conflicts that result from human relationships should be resolved non-violently. Other insights provided by UNESCO include claims that:

1.   A culture of peace require the participation of people at all levels;
2.   A culture of peace should contribute to the strengthening of democratic processes;
3.   The implementation of a culture of peace project requires mobilization of both formal and non-formal education, and communication;
4.   A culture of peace requires the learning and use of new techniques for the peaceful management and resolution of conflicts;
5.   A culture of peace should be elaborated within the process of sustainable, endogenous, equitable human development; and
6.   It cannot be imposed from the outside.

The culture of peace provides an alternative to the escalating cycle of violence in the world which requires among others, an understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations; awareness of the increasing global interdependence between peoples and nations; abilities to communicate with others, and readiness on the part of the individual to participate in solving the problems of his/her community, country and the world at large.

3.4   Pillars of a Culture of Peace

In order to entrench a culture of peace, the following important requirements are necessary:

1.   Satisfaction of basic human necessities, including material, political, social, judicial, and cultural needs.

2. Education for change, promoting values which guide people's actions in daily practice.
3. Freedom from myths, especially the myths and symbols which prevent people from taking personal responsibility for the future.
4. Demilitarization of defence, recognizing that the solution of conflicts does not necessarily require military force.
5. Demystification of threats, recognizing that others are not necessarily our enemies.
6. Feminization of culture, replacing the war system which is characterized by male-dominated social hierarchy and authority.
7. Disobedience as a virtue, not in the form of irresponsibility but a critical consciousness engaged in the resolution of conflicts.
8. Respect for cultural identity, reversing the effects of imperialist and colonial policies and avoiding any tendency to impose a universal culture.
9. Overcoming the logic of blocs such as the East-West conflict, accepting a world of pluralism, diversity and tolerance.
10. Empowerment of the 'small' - the people in the face of the state, human rights in the face of 'state security'- making possible the encounter of the human being with his surroundings in equilibrium and freedom from oppression.

4.0 CONCLUSION

Culture represents patterns of behavior and thinking that people living in social groups learn, create, and share. It is the product of this learning that distinguishes one human group from another. The causal relationship that links forms of human aggression, violence and warfare involving human communities and the culture of violence is such that violence produces a culture of violence and war while a culture of war produces violence and war.

5.0 SUMMARY

There are several findings from research that contradict hitherto-held beliefs relating to human aggression and violence as traits that humans are born with. The Seville Statement on Violence makes it clear for instance, that contrary to the erroneous notion that human aggression, violence and warfare and the culture of violence that has become pervasive in human societies are biological phenomena inherited from our ancestors they are, in fact, cultural phenomena that are learnt in the process of human socialization and orientation.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What is culture?
2.   In what ways does aggression and violence manifest in human societies?
3.   Why is it difficult to sustain the argument that aggression is in our genes?
4.   What is a culture of peace?

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UNIT 2   CULTURES OF PEACE IN AFRICA

CONTENTS

1.0   INTRODUCTION

As we have observed in earlier Units, we need to go beyond narrow definitions of 'peace' as the mere absence of war if we are to understand it fully. The student must have also come to realize by now that the steps to establishing a viable culture of peace involves focusing on holistic views of human security, the social and economic well-being of people. This would include: social justice; the protection of the environment; strategies and policies that ensure availability of enough food; economic conditions that help people to overcome poverty; and institutions that protect people from aggression, violence and the scourge of war.

2.0   OBJECTIVES

At the end of this Unit, the student would be able to:

- Understand the nature of contemporary conflicts in various parts of Africa

- Understand the notions of reconciliation, accountability, truth, and reparation in Africa
- Appreciate the focus of informal justice systems in Africa
- See examples of traditional practices that promoted a culture of peace that are being reactivated for dealing with conflict outcomes on the continent.

3.0   MAIN CONTENT

3.1   Contemporary Conflicts in Africa

After the Second World War, France and Britain, the dominant African colonial powers, were too economically weakened to continue to resist demands by African nationalists for political independence and freedom. However, while independence was granted without hassles in some parts of Africa, it required bitter protests and bloody armed confrontations before independence was conceded in some others. Africa's political inheritance from colonial rule included arbitrarily drawn borders, a large number of artificial "nations" and the lumping together of several ethnic populations who have no historical or cultural ties. After independence, the unity that bound nationalist movements and leaders together only survived until it came to the time to choose new leaders. In many African countries, political parties developed around ethnic identity and for that reason, elections were hotly contested, often acrimonious and in most cases, could only produce insecure governments that were compelled to grapple with ethnic conflicts, civil wars and secession.

The decade of African independences coincided with the era of the East—West ideological confrontations that is often described as the "Cold War" chiefly because it did not involve physical combats and pitched battles between the coalition of States under each bloc. In Africa, most of the confrontations that this instigated directly or indirectly were between States (e.g., Ethiopia Vs Somalia; Tanzania Vs Uganda, etc.). Other forms of conflict that occurred within the period involved groups within a State that were pitted against one another in contestations over political, social and economic resources.

During the cold war, both the East and West cajoled African states into aligning with them and serve as part of the spheres of influence that they were looking to expand in Africa in return for economic and military aid. With the end of the cold war in the late 1980s, the erstwhile "enemies" withdrew from Africa but the 'surplus' arms they stacked up during the cold war found their way into the continent, mostly through

black markets and international arms dealers. These weapons were freely deployed in intra-state conflicts in various parts of Africa.

The vassal-like relationships that African states maintained with both the East and West ideological blocs during the cold war enabled several despotic regimes to remain in power under protective political and military shields provided by the metropolitan powers who were more interested in expanding their spheres of influence by all means than upholding the democratic values that enabled their own societies to grow. With the end of the cold war, it became difficult for any justification to be found that would enable continued support to despotic regimes and most began to lose control and were either overthrown or forced to democratise.

Most of the conflicts that have been experienced and are still taking place in Africa stemmed from long-suppressed agitations for fundamental rights, social and political exclusion of minority (and sometimes majority) groups, absence of economic opportunities, and widespread corruption. Resolving them will require enhancing respect for human rights and fundamental freedoms, promotion of sustainable development and alleviation of distress.

3.2   Notions of Reconciliation, Accountability, Truth, and Restitution in Traditional Africa

The idea of an African renaissance that is being championed in recent times as possible solutions to widespread civil conflicts across Africa recommends a return to assessing positive examples of cultural practices from the African past, and to emulate them in a way that will help Africans to overcome current challenges of widespread conflicts. Because social peace is challenged by new practices of discrimination and exclusion, we also need to affirm the enormous sense of community that is deeply embedded in the African psyche.

In Africa, indigenous conflict management resource is to be found in the sphere of traditional social mechanisms. With its profusion of cultures, there is a deep commitment to issues that have to do with identity, injustice, liberty, the dignity of persons and respect for others. Two factors that seem to dominate conflict resolution activities and therefore entrenchment of a culture of peace in Africa are the tradition of family or neighbourhood negotiation facilitated by elders, and the attitude of togetherness in the spirit of humanhood (ubuntu).

3.2.1 Reconciliation

Reconciliation is the ultimate goal of traditional justice systems among most African communities. After the end of violent conflicts, local reconciliation activities are often focused on the return of ex-combatants and their resettlement. In Mozambique, *Curandeiros* (traditional healers) conducted reintegration rituals for ex-soldiers after the end of the civil war in 1990. In northern Uganda, there are rituals that are targeted at reconciliation including the *Moyo kum* ('cleansing the body') where men and women who have come back from captivity have their guilt washed away by the elders before they begin living together in harmony with their kindred again, and the *Mato oput* ceremony which is focused on the reconciling perpetrators of crimes and their victims. In Mozambique *Magamba spirits* festival makes it possible for individuals and communities to desist from further violence and re-establish broken relationships.

3.2.2 Accountability

The practice of *mato oput* 'is also predicated on acceptance of one's responsibility for the crime the breaking of a taboo through voluntary admission of wrongdoing, and the acceptance of responsibility. In Mozambique, acknowledgement of guilt by an offender is a crucial element in *Magamba* spirit scenes. In more recent conflicts, the *bashingantahe* in Burundi was set up to deal with the legacy of grave human rights violations, but the accountability component is very prominent in their customary dispute settlement sessions. The *Gacaca* in Rwanda originally had the restoration of social harmony as the first goal, and the reconciliation ceremonies of the Sierra Leone's *Truth and Reconciliation Commission* are also oriented towards perpetrators admitting their transgression.

3.2.3 Truth-Telling

Truth telling is an integral part of local dispute resolution practices in many African countries. One of the objectives of traditional systems of justice in northern Uganda is to establish a common view of the violent collective history. Truth seeking through ritual public narratives is extremely important. After the civil war ended in Mozambique, the political response was to bury the past and impose a curfew of silence. This culture of denial prevented victims from evoking their suffering and restoring their dignity. The *gamba* spirit ceremonies create opportunities for both victims and perpetrators to engage with the past. In Burundi, members of the Ubushingantahe are expected to develop

conditions that are conducive to the establishment of the real facts in a dispute.

3.2.4 Reparation

Traditional peacemaking practices usually involve some form of direct or indirect compensation for victims. *Magamba* healers in Mozambique believe that in order to deal successfully with the legacy of the civil war that took place in that country, offenders must repair the damage they inflicted on their victims by compensating them. In Rwanda, the recent legislation on Gacaca provides for two types of reparation: a fund set up to compensate individuals, their family or their clan and the second, community labour.

3.3   Frameworks of African Culture of Peace

3.3.1 The Institution of Elders

The acceptable roles for elders differ from society to society. The Yoruba acknowledge the central role of elders in their culture in their *adage "Agba ko si n'ilu, ilu baje"* (Without elders, a society will degenerate). Some cultures utilize their elders in many ways, while others do in just a few. According to several writings by African (and sometimes non-African) scholars, elders are valued in Africa because they maintain the old traditions, customs, and kinship systems that are imperative to the group's survival. They are also honored for their extensive knowledge of the land and the usefulness of the local plant life.

In some cultures, elders play administrative and political roles. For the Igbo of Nigeria, the eldest male (Okpala) is the group's leader and accorded the responsibility to control the group politically, legally, and morally. Similar political systems exist in other cultures around Africa. When a group or council of elders governs a society like they did in the Igbo republican system in the past, the society is referred to as a gerontocracy.

The Lozi of South Central Africa also values their elders for upholding values, norms, and taboos, especially involving kinship and marriage. Elders will protest when a man wishes to marry a woman who is considered related to his family. If the man persists in marrying the woman, the elders will not dismiss it, but instead, they will curse the marriage. Elders sometimes play the role of spiritual advisor. Often elders are spiritual leaders, or at least, teach the details of rituals and ceremonies.

Many societies regard their elders as counselors and advisory members. In traditional Africa, the younger members of the society took special care to seek the advice of elders and in most cases; a council of elders was often required to review the major decisions of a family. At this time, the grandparents were also requested to give their input. In all parts of Africa, elders sometimes act as mediators and arbitrate in conflicts over resources, rights and privileges of members of their communities.

Teaching younger members skills and knowledge of subsistence is also very important for the existence of a culture. In most African cultures, the elderly are responsible for passing down oral traditions and teaching and instructing younger members. By telling stories, myths, legends, and singing songs, elders keep their cultural heritage and history alive.
An elder represents the entire legal and mystical authority of a lineage. The very fact of eldership confers mystical powers upon a person. He can invoke the wrath of ancestors in the name of the lineage, thereby removing from the cursed member the mystical protection of the lineage. The curse can be formal and public, but it can also be secret and even unconscious. The removal of this protection exposes him to the outside world, and the world is a dangerous place to be in when one is not attached to a kin group. According to the Suku people of southwestern Congo (Kinshasa), a curse "opens the road to misfortune, though it may not actively cause misfortune". An elder's curse that is uttered in the name of the lineage can only be removed by a senior elder to whom the previous elder is a junior.

In recognition of the positive roles of elders in African culture, a 15-member *ECOWAS Council of Elders* was established in July 2001 under Article 17 of the Protocol Relating to the Mechanism for Conflict Prevention, Management, Resolution, Peacekeeping and Security. It was established as an organ to assist ECOWAS Mediation and Security Council in the task of restoring peace and stability to the West African sub-region. Membership of the Council of Elders is made up of a representative from each Member State, and some of the missions that the Council has undertaken included election monitoring in Sierra Leone, Zimbabwe, the Gambia, Togo and Nigeria in addition to a fact-finding mission to Guinea Bissau and a mediation role in Liberia.

3.3.2 Gacaca ('Justice on the Grass')

Genocide is defined as organised mass murder and crimes against humanity characterised by the intention to exterminate individuals because they belong to a particular national, ethnic, racial or religious group. In the aftermath of a genocide that took place in Rwanda in 1994

in which approximately 1 million Tutsis were slaughtered within the space of 100 days by their Hutu compatriots. Thousands of Hutus were arrested. Out of the some 135,000 suspects jailed after the genocide, only 5,000 had been tried by 2002.

At the pace at which the trial was going, it would have taken about 200 years to prosecute the rest of those accused of various crimes during the bloodletting. For this reason, the people of Rwanda looked to their past for help in healing its wounds and set up traditional courts throughout the country to deal with the trial of genocide perpetrators.

Gacaca (pronounced "gachacha") which means open-air debate in the Kinyarwanda language is a traditional justice system. It is a system of participatory justice, in which accused persons stand trial before a panel of judges that are chosen from their own communities.

Gacaca courts were common in pre-colonial Rwanda where feuding clans would assemble to discuss problems and resolve differences between them amicably, with village elders acting in the capacity of judges. Victims are usually given an opportunity to confront their assailants in public. Gacaca gatherings were meant to restore order and harmony, and the establishment of the truth about what had happened, the punishment of the perpetrator, or even compensation through a gift. Although the latter elements could be part of a resolution, they were not as important as the return to harmony between the lineages and a purification of the social order. The reactivating of this grass-roots scheme for arbitration and communal justice in Rwanda gave rise to hopes that Gacaca and Abashingantahe (in Burundi) will greatly contribute to restore the moral order that was lost when the genocide began.

The central focus of Gacaca is truth rather than punishment. It is a cleansing mechanism that brings people together in the same space so that they can work through the history of their suffering. In doing this, it is expected to move the wrongdoing from the subconscious of the victim and promote both confession and forgiveness in a way that will ensure that both the offender and the victim will allow bygones to be bygones.

3.3.3 Ubuntu

Ubuntu, one of African approaches of understanding humanity is a traditional African philosophy associated with the Bantu of Southern Africa that defines what it means to be truly human, and which offers us an understanding of ourselves in relation with the world. The reasoning behind Ubuntu is that there is a common bond between all human beings

and it is through this bond that we discover our own human qualities through the interaction we have with our fellow human beings. According to this Zulu philosophy, a person is a person through other persons.

Thus, according to this philosophy, a person affirms his/her humanity when he/she acknowledge that of others. Ubuntu teaches the essence of respect, decency, and tolerance of others. Ubuntu calls on us to believe and feel concerning others that: "Your pain is my pain, my wealth is your wealth, and your salvation is my salvation." In essence, Ubuntu, addresses our interconnectedness, our common humanity, and the responsibility to each other that flows from our connection.

Ubuntu speaks about wholeness and compassion. A person with Ubuntu is welcoming, hospitable, warm and generous, and willing to share. Such people are open and available to others, willing to be vulnerable and affirming of others. They do not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong in a greater whole. They know that they are diminished when others are humiliated, oppressed, or treated as if they were less than who they are. Ubuntu gives people resilience, enabling them to survive and emerge as human despite efforts by others to dehumanize them.

For many Africans, Ubuntu has a strong religious significance. The belief is that ancestors continue to exist amongst the living in the form of spirits and they are our link to the Divine Spirit. If a person is in distress or in need, he/she approaches his/her ancestors' spirits and it is they who will intercede on the person's behalf with God. Therefore, it is important to venerate the ancestors, and agree to respect your community's rules, undergo initiation to establish formal ties with both the current community members and those that have passed on, and to ensure harmony by adhering to the principles of Ubuntu in the course of one's life.

In his book, Nelson Mandela, the first President of post-apartheid South Africa, narrates his profound conviction in Ubuntu approach. He noted that he has always known that "deep down in every human heart, there is mercy and generosity. No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than the opposite". He noted in addition that "Man's goodness is a flame that can be hidden but never extinguished" (Mandela, 1994: 542). He also noted that it was during those long and lonely years in prison that:

(my) Hunger for the freedom of my own people became a hunger for the freedom of all people, white and black. I knew that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man's freedom is a prisoner of hatred; he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else's freedom, just as surely as I am not truly free when my freedom is taken from me. The oppressed and the oppressor alike are robbed of their humanity (p. 544).

The fact that Mandela could still find humanity's goodness in spite of all the hardships that he was subjected to shows how capable human beings can cultivate a culture of peace that goes beyond vengeance and hatred. This position tallies with the observation of Mohandas Gandhi who had observed that "forgiveness is more manly than punishment. Forgiveness adorns the soldier, but abstinence is forgiveness only when there is power to punish: it is meaningless when it pretends to proceed from a helpless creature."

3.4   Attributes of Peace Cultures in Africa

From the discussion on peace cultures that are found in different parts of Africa, it has become evident that certain elements distinguish African peace cultures from the modern framework of dispute settlement and conflict resolution such as the law courts and arbitration panels and what obtained before the emergence of such modern practices. The following salient attributes that distinguish peace cultures from modern framework of dispute settlement are listed below:

1.   The focus of reconciliation is on reconciliation and restoration of social harmony.
2.   There is an emphasis on restorative penalties.
3.   A problem is viewed as that of the whole community or group.
4.   The enforcement of decisions is secured through social pressure.
5.   There is no professional legal representation.
6.   Decisions are confirmed through rituals aimed at reintegration.
7.   The rules of evidence and procedure are flexible.
8.   The process is voluntary and decisions are based on mutual consent.
9.   Traditional arbitrators are appointed from within the community on the basis of status or lineage.
10.   There is a high degree of public participation in peacemaking processes.

4.0   CONCLUSION

Contemporary conflicts in Africa appear to defy various attempts that are based on formal justice systems. One of the suggestions for moving towards a culture of peace that the United Nations recommend is that societies should revisit history to discover how people contributed to their cultures. Widespread civil conflicts across Africa recommends a return to an examination of a number of cultural practices that have helped to ensure peaceful coexistence in the African past, and to emulate them in a way that will help Africans to overcome current challenges of widespread conflicts. These practices helped societies to deal constructively with such issues as identity, injustice, liberty, the dignity of persons and respect for others. These factors are embedded in cultural peace practices across Africa.

5.0   SUMMARY

Traditional methods may not have outlived their utility, especially when adapted to modern realities. Many African conflicts are more localized, and that local conflict management is an essential ingredient in addressing them. Traditional practices that are found in the African past can guide future actions on development and deployment of conflict resolution mechanisms. Locally initiated conflict management and resolution processes often involve significant segments of local authority structures, and often signify community desires for stability, enhanced production, increased trade and other benefits. These practices have the potential to assist in the transformation of conflicts that have endured over the years across Africa to the benefit of all. We have examined the institution of elders, Gachacha and Ubuntu as models of African approaches to understanding humanity as processes of building cohesion and humanness when it comes to building peace. None of them is an absolute approach to understanding the life of human beings, but it has its share and contribution for the peace culture.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What is the nature of contemporary conflicts in Africa?
2.   In what ways did colonialism and the Cold War increase conflicts within Africa?
3.   Describe each traditional peace cultures that you know
4.   What are the key features of traditional practices in Africa?

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UNIT 3   PEACE STUDIES

CONTENTS

1.0   INTRODUCTION

The subject of peace has become a very crucial matter in today's world. In relation to managing social conflicts, scholars and prominent institutions have begun to pay cognizance to the subject matter of peace. This unit therefore focuses on the study of peace, the criticism peace studies faces as a course of study, the approaches to its teachings and its importance.

2.0   OBJECTIVES

At the end of this unit, you would be able to:

- Understand the essence of Peace Studies
- Link the study and teachings of peace to other disciplines in the Social sciences and the Arts
- Appreciate the basis of the initial objections to specialised study of peace
- Understand how the study of peace can be inculcated into other fields.

3.0   MAIN CONTENT

Issues of war and peace has been a major preoccupation of intellectuals in Western countries for several centuries; yet, the systematic study of peace emerged only recently at the level of higher education. Three main factors are responsible for this. Firstly, the social sciences from which peace studies evolved emerged only recently. Secondly,

international relations and political science deal with major issues of peace, like order between and within states and for this reason, the study of peace between states was left to international relations while civil peace and war was left to political science. Thirdly, public officials who believed strongly in the functional value of war and promotion of security and dominance through military capacity blocked public support for the study of peace on the belief that peace as well as its study was an attempt to intrude on governance processes by those who held different values from the ruling groups.

3.1   Emergence of Peace Studies

In the same way that international relations emerged after the breakdown of world order that resulted in the First World War in 1914, peace studies came out of the threat posed to human existence after the bombing of the Japanese cities of Hiroshima and Nagasaki at the tail end of the Second World War. Bert Roling, one of the pioneers of peace studies, described it as 'the science of survival' which arose because the potential destructiveness of war is not only a menace to international order, but constitutes a threat to human existence as a whole.

According to Natukunda-Togboa (2006) peace research may be conceived as a systematic, analytical and detailed study of different forms of human hostilities, animosities and disagreements that engender violent conflicts, which helps peace scholars to draw up a balance sheet of all factors, forces and issues that ignite such occurrences.

In the beginning, peace research focused almost entirely on negative concerns, such as how to avoid or control war, aggression, physical violence and structural violence. Today, this has broadened to focus on the positive peace concept to include micro structures (such as the family) as well as macro structures, but for the most part, the field still emphasizes elimination of the undesirable – such as war and violent internal and domestic conflicts. Findings of peace research immensely facilitate the process of preventing, managing and transforming conflict. Further, the findings are the basis on which redemptive and restorative prescriptions are made by peace workers, policy makers and social change agents.

Dissemination of scientifically generated peace research findings is capable of creating, for instance, general awareness among the populace of the fact that cease-fire agreements are necessary conditions for peace and that the sufficient condition for a sustainable and durable peace is through the rigorous process of peace-building, which requires the contributions of all and sundry. Another utilitarian use of peace research

is that sufficient understanding of the interplay of multifarious causes of violent conflict helps to checkmate repeat occurrences in future and at the same time strengthens the use of early warning signals by scientifically identifying and neutralizing all forms of barriers to early response.

Peace and Conflict Studies is an academic field which identifies and analyses violent and nonviolent behaviours as well as the structural mechanisms attending social conflicts with a view towards understanding those processes which lead to a more desirable human condition. A variation on this, *Peace Studies* (Irenology), is an interdisciplinary effort aiming at the prevention, de-escalation, and solution of conflicts. This is in contrast to war studies (Polemology) which has as its aim the efficient and effective attainment of victory in militarized conflicts. Disciplines involved may include Political Science, Geography, Economics, Psychology, Sociology, International Relations, History, Anthropology, Religious Studies, and Gender Studies, as well as a variety of other emergent study areas.

3.2   Objections to a Specialised Study of Peace

As a subject peace studies did not arrive without controversy and rejection. Three principal points raised by those who objected to its consideration as a distinct field are particularly germane. First, there were those who argued that peace is not a suitable subject for academic study. Second, various defense scholars do not believe that peace scholars sufficiently weigh the claims of security, justice and freedom against the claims of peace and accused them of unrealistically refusing to accept the need for States to possess offensive weapons in a world where such weapons cannot be dis-invented. Third, conservative political theorists and activists argue that teachers of peace studies use their teaching opportunities to oppose political parties and policies that rely on historically accepted security and defense values.

In response, peace scholars have maintained firstly that security and peace need to be balanced against one another in the same way that justice, freedom and peace need also to be held in equilibrium. Moreover, since governments, religious leaders, and scholars have never abdicated the right of moral judgment on peace and war, it would be odd for any normal society to rebuff the contribution of scholars to critical reflection on governmental policies involving matters of life and death, as well as justice and freedom.

Secondly, they argue that if peace-studies is not value-free, the same is true of all academic disciplines in the social sciences and it is bias, not

values, that have to be set aside. For that reason, they maintain that the evidence of fairness and integrity of a subject and its practitioners should be judged by its output. More fundamentally, they believe that objection that is rooted in criticism over values is itself rooted in political partisanship and it is odd within an academic field that people dislike the politics of most of those who work in it.

Finally, they also stress that despite whatever its nomenclature may suggest, the content of peace studies goes beyond the issues of war and peace. There is hardly any academic who would now dispute the worth of a systematic examination of reasons why the Third World is ravaged by civil wars and why globalization which proponents have touted will make life more meaningful is being so vehemently opposed by human rights advocates.

In their academic work, peace scholars are united by a concern for peace that has to be structured intellectually; related to the traditional academic disciplines; grounded empirically; and embody the integrity and fairness that scholarship demands. Within this approach, the studies of peace which is an applied study where disciplines converge on is problematic and also have a speculative dimension that seeks knowledge for its own sake as well as uphold an objective stance that safeguards truth.

What peace studies does is to take up problems of security and order as well as tensions of justice and freedom that are already considered through research within the social science disciplines. It deals with them using the methods of the social sciences in an interdisciplinary and coordinated way and with a unifying focus. The relevance of peace studies lies in the way it combines the focus of a concern for peace with research into problematic issues where human co-operation is crucial to human development and where violence or disruption is threatened or present.

3.3   Approaches to the Study and Teaching of Peace

There are three broad approaches to the organization of peace studies at the higher education level. These are:

1.   The first is to organise a degree in peace studies as well as research into peace issues within a university department or within the university course system.
2.   The second is to organise a minor element of a degree around the teaching of peace.
3.   Finally, a third approach is to introduce a peace focus into standard university subjects.

Peace research is distinguished from disciplines such as international relations, and the mainstream of other social science disciplines. Although there is a high degree of affinity, peace research unlike these other fields, is not satisfied with only describing and explaining what has already happened, or in only predicting what may happen in the near future.

In addition, peace research strives to illuminate how visions of preferred futures can be achieved. At the same time, peace research seeks to draw broadly on all resources relevant to the achievement of preferred futures. To achieve this challenging task, Chadwick Alger (1989) noted that peace researchers position themselves to draw on a diversity of resources by placing their object of research at the intersection of a diversity of kinds of peace knowledge, peace perspectives and peace actors.

3.4   Content of a Peace Studies Curriculum

If peace is the main focus of an academic study, the subject still has to deal with issues that relate to a vast area of life ranging from the behaviour of individuals to the interdependence of nations. Hence, for peace to form the basis of a specific curriculum, it needs to be divided into manageable parts or themes. There are many possible approaches to this problem. It may take the form of dividing the study of peace into themes such as: philosophy of peace and conflict resolution methods; individual, family and school peace; international security; peace and development; problems of politics and industrial society; and specific case studies of regions in conflict (REC).

As individual courses, Philosophy of peace will explore the nature of peace; relations of peace to justice and freedom; theories of just war and pacifism; theories and methods of conflict resolution; case studies in non-violence that may explore the activities of individuals like Mahatma Gandhi and the Indian independence, the American civil rights movement, and the evolution of the United Nations system, the European Community, African Union, or ECOWAS example. Courses organized to look at individual, family and school peace will focus on psychology of personal peace; conditions of peace in families; forms of family reconciliation; school organization and peace; roles of various groups in school, including teachers and pupils; as well as the linkage between schools and local communities ("Town" and "Gown").

A course on international security will be expected to explore issues like relations among states over common or collective security; the origins/causes of peace and war among states; regional conflicts;

politics, strategy and ethics of nuclear weapons and other non-conventional weapons; the relation between technology and the arms; the role and limits of arms control and limitations; the economics of defense spending; the roles of transnational organizations; and the growth of global society.

A course on Peace and development will be concerned with the political economy of development, the role of the state in the Third World, and the place of ethnic and class factors in the functioning of new states; North-South relations in the context of changing international relations, the uneven allocation of world resources, and future threats to peace; and will involve discussions on attitudes of justice and compassion in industrialized countries compared to developing countries.

'Politics and Industrial Society' will focus on connecting citizenship and political activity; explore the relationship between race, communal, and multi-cultural issues and conflicts; social class and national community; management, worker participation, and conciliation in industrial organisations; as well as the origin of terrorism and attempts to contain and eliminate it in contemporary societies. Finally, a course that is described as 'Case studies in Conflict Regions' may examine conflict "hot spots" in places like Northern Ireland, Cyprus, Central Europe, Central America, the different regions of Africa, the Middle East, among other case studies.

While the themes outlined above are dealt with in various university departments, what makes the work of Peace Studies distinctive is that in its approach to studying regions in conflict and to describing and interpreting relations between groups, it keeps in mind the aims and methods of conflict management and resolution.

3.5   Peace Focus in Degree Courses

For reasons that have to do with strategic allocation of resources, it makes best sense for academics to set up a peace studies component in a degree programme and make use of existing resources created for it. Thus, a single course may provide a general introduction to the idea of peace and values and techniques in peacemaking and make a reasonable contribution to degrees in politics, sociology, education, philosophy and theology. Moreover, if it is possible to put together a set of courses that range from international politics to race relations as a minor option, they may be held together by the conceptualization and values of peace and peace-making.

Finally, it may be reasonable to suggest that a range of subjects can be

knitted together from the broad topics that belong to peace studies. In putting together a degree component, it is important to ensure not only that subjects cohere but that they add depth to research.

Many scholars choose and deal with the content of their courses in a multifaceted way; and they do so with a multiple set of values. Where this is the case, three broad areas of emphasis of peace are possible in a number of academic subjects. First, in certain subjects, ideas connected with peace as well as peace itself can be taken up naturally and without struggling with relevancy. Secondly, issues can be looked at with sensitivity to certain values that people cherish such as peace, justice and freedom. Thirdly, values contained in the traditional treatment of individual subjects can be examined in line with new sensitivities that relate to peace.

This multifaceted approach to the examination of values that promote peace or acts that threaten it brings in an important focus and value that throw light on the subject matter of an academic course. It enables the teaching of peace to be carried on within an academic discipline without having to look for extra time and place in academic time-tables that may already be over-crowded. It enables a peace focus and peace content to be introduced naturally into subjects and fits in easily with developmental and ecological themes which have grown in importance with the expansion of academic syllabuses. Finally, a peace orientation in academic teaching reaches many more students than could be reached through formal peace studies courses.

By way of illustration, History taught with a peace focus can show for instance how often the study of history has been organised around humankind's experiences with wars. Teachers can draw attention to the profound approaches to periodisation that organise history around social and economic development, the lives of ordinary people, the growth of ideas, and the introduction and diffusion of technology. In dealing with war, it will be sensible to remove the artificial romanticism of war while emphasizing the accompanying cruelty and massive loss of lives that has been associated with it instead. Teachers may also choose to show that most wars are usually started in haste while conciliation has always been underutilized or overlooked altogether.

In studying war and the sources of war, there are wonderful opportunities for the teacher to analyze those factors that lead to war and to ask students to suggest how they might be avoided in future. In the process of this analysis, it is important to note the constant changing of alliances among nations over time as well as to note the negative stereotypes that conflict parties have tended to invent about one another

before and during wars all through history. Finally, in addition to describing the characters and deeds of notable warriors and how they shaped history through their deeds, it is very important to describe the works of humane achievers such as Socrates, St. Augustine, Spinoza, Kant, Gandhi, Martin Luther King Jr. and the civil achievements of some politico-military leaders.

4.0 CONCLUSION

The field of peace studies took on a new importance with the ending of the Cold War. New threats to peace such as the disintegration of Soviet arsenals and the dismantling of stockpiles of Small Arms and Light Weapons that gradually found their way to conflict theatres in third world countries continue to put global peace in jeopardy. The ethnic differences and tensions that were previously suppressed by the former superpowers have instigated deadly conflict, violence, instability and civil wars in several Third World countries including Congo DRC, Ethiopia, Sudan, Liberia, Sierra Leone, Somalia, Rwanda and Burundi. The allocation of resources between countries that have become impoverished by heavy debt burdens, are also becoming more acute and have led to State failure in places like Somalia.

5.0 SUMMARY

In this unit our discussion have been based on the emergence and strategies of developing peace as a course of study, its importance and also the advantages of having peace and conflict as a course of study or at the very least, a component of degree programmes. We also examined the issues that made some people to object to its emergence as a distinct field of study and how these constitute justifications for, rather than meritorious arguments against the drive of its proponents for specialization. Finally, we explored ways in which scholars could structure their courses in order to produce students that are well grounded traditionally, structurally and empirically in values that engender or promote peace.

6.0 TUTOR-MARKED ASSIGNMENT

1. What factors led to the emergence of peace studies?
2. Discuss the response of peace scholars to the objections held against peace as a course of study?
3. What are the approaches involved in the study of peace, discuss its teachings citing examples of how it can be inculcated within social science, arts and science courses?

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**UNIT 4   QUESTIONS ON PEACE-RELATED
                      CONCEPTS**

CONTENTS

1.0   INTRODUCTION

It is a common thing to hear students and scholars talk about their
perceptions of peace and a number of concepts that share similar
applications with it. In most cases, the confusion is about whether such
concepts as 'Pacifism' and 'Active Non-Violence' are interchangeable
with 'Peace' or only serve to promote its attainment. There is also the
linkage that is often cited between 'Peace' and 'Development'. In most
cases, this linkage is considered as very critical because it has come to
be believed that 'Peace' is a necessary condition for the emergence or
attainment of 'Development' in any modern society. In this Unit we will
examine the linkages between these concepts and 'Peace' in order to
improve our understanding of its essence.

2.0   OBJECTIVES

At the end of this unit, the student would be able to:

- Understand the linkage between 'Peace' and 'War'
- Understand the linkage between 'Peace' and 'Pacifism'
- Understand the linkage between 'Peace' and 'Active Non-
  Violence' and
- Understand the linkage between 'Peace' and 'Development'.

3.0   MAIN CONTENT

Simply defined, a 'concept' is a broad principle affecting perception and behavior: a broad abstract idea or a guiding general principle, for example, one that determines how a person or culture behaves, or how nature, reality, or events are perceived. In this particular case, we will examine the relationship between 'Peace', 'War', 'Pacifism', 'Active Non-Violence' and 'Development'.

3.1   Peace as the Opposite or Absence of War?

Encyclopedia Britannica defines 'peace' as a "blessing" and its opposite, 'war', as a "scourge". However, Larsen (1976) is of the opinion that peace is the absence of war and conflicts (which means the absence of physical violence and other forms of conflicts). His conception of peace as being not only the absence of war but also the absence of conflicts falls short of a full description of the essence of peace because it fails to expatiate on the possible range of events that could be found within the broad space that exist between peace and conflict at any level.

McAllister (1982) also provided a narrower scope than Larsen's 'absence of war' view in his definition of peace as "an end to all violence to ourselves and others." Moreillon (1990) attempted to provide some form of clarification when he stated that "Peace is not simply the absence of war… (but) a dynamic process of collaboration between all states and people…(that) must be based on a respect for liberty, independence, national sovereignty, equality, respect for the law, human rights, as well as a just equitable distribution of resources to meet the needs of people". This definition captures the essence of peace in its fullest sense.

Going by Moreillon's definition, peace goes beyond the mere absence of war, and promotion of peaceful coexistence transcends the realm of peace-making and peace-keeping alone. Peace addresses itself to the relationships between humankind and the available resources on earth. It is the equitable distribution of those resources to satisfy the needs of all individuals. Peace is promoted by practices that emphasize equality and justice. For most people, peace cannot be brought about by changes in human consciousness alone because violent behavior and tendencies are so deeply embedded in social structures built by humanity that they cannot be overcome solely by people's will or desire to have peace. For Ginsburg and his associates (1995), if peace is to become pervasive in the same way that war has been in human history, a resolute political action that diminishes the structures of violence in society and the international system is needed in large doses.

3.2   Peace and Pacifism

Pacifism describes opposition to war and other forms of organized violence, expressed either in an organized form within a political movement or as an individual ideology and it is closely associated with negative peace. In their attempt to prevent war or repudiate any form of justification for it, pacifists strive to achieve four major objectives, namely:

- Establish a climate of feeling that is favorable to peace;
- eliminate or minimize the potential conflicts inherent in such factors as economic competition, the quest for power, and fear of foreign domination;
- provide means for the peaceful and non-adversarial settlement of disputes such as mediation, arbitration, and trial procedures; and
- find ways to ensure observance of and compliance with the peaceful settlements that are made.

Pacifism varies from a form that is absolute and doctrinal to a relative and more practical form. Absolute pacifism assumes that its practitioners will be able to maintain moral courage when faced with aggression and provocation and that their opponents will be affected by a constant return of good for bad. Absolute pacifists are against all forms of wars (whether described as 'conventional', 'unconventional', 'limited', 'just' etc) and against violence in any form whatsoever (whether it is physical, psychological, structural, or cultural).

3.2.1 Absolute Pacifists

Absolute pacifists which include members of some religious groups, such as the Mennonite Church and the Quakers, believe they can convert aggressors to peaceful ways by setting an example of loving, nonviolent behavior in line with the attitude expressed in the New Testament "Sermon on the Mount", but pacifism is much older than Christianity, as it is found also in the teachings of Buddha, Confucius, and other Eastern philosophers. A contemporary proponent of absolute pacifism usually claims the status of *conscientious objector* when faced with military service.

3.2.2   Relative Pacifists

Relative pacifists are not against the use of all forms of violence. They are selective about the types of wars and forms of violence they oppose. Most absolute pacifists stress the immorality of taking a person's life by another person. The philosophy of pacifism has been propounded

throughout history on grounds of morality, divine will, or economic and social utility; the term itself, however, did not become popular until early 20th century.

Because relative pacifists frown at the use of force and urge moral persuasion while they also encourage passive resistance to achieve their goals, they have often been criticized by those who insist that adopting this approach may reinforce aggressive tendencies because passive resistance may provoke frustration, resentment, and further oppression on the part of an aggressor. Mohandas Gandhi's philosophy of nonviolent resistance inspired the campaign for Indian independence, global anti-colonial movements, and the civil rights movement in the United States.

The central concept of Gandhi's philosophy is *satyagraha*, which means "following the Truth in a non-violent way". It is sometimes translated as non-violent resistance or as passive resistance. It means that people try to make change happen without using violence. For example, they could resist a law by not cooperating with it or by actively breaking it. They do not, however, fight or resist violently when police or soldiers try to arrest them or attack them. They simply do what they think is right and accept the consequences of their actions. This kind of resistance takes much courage and self-control.

Many pacifists believe that peace can be maintained only by a readiness to use force only in certain extenuating circumstances that are usually described as 'defensive'. One of such approaches permits armed defense against attack, but not assistance to other nations being attacked. Proponents of the theory of *collective security* urge the formation of a defensive coalition of peace-loving nations against violators of the peace and are thus supportive of the formation and roles of international organizations such as the Permanent Court of Arbitration, the League of Nations, and the United Nations.

3.3   Peace and 'Active Non-Violence'

Non-Violence is a way of life that is deeply rooted in spiritual tradition that could be active or passive. Active Non-Violence (ANV) is an effective political tactic that has been used in liberation struggles to win national independence (India), build trade unions and stop wars in time past. There are many definitions of ANV but they all have two key points in common: Active Non-Violence means respect for life-all life, including the life of an enemy or stranger; it is a vigorous and prompt response to injustice.

ANV skills empower people to face their fears and challenge those in power who are ruling in the interest of the few rather than in the interest of the commonwealth. All such systems of injustice require peoples' cooperation or passivity to continue. Therefore, when such cooperation is withdrawn, the system collapses. Reconciliation, or the healing of divisions is an essential component in building a just society and lasting peace can only be established when former adversaries have been reconciled and the bitter past and its attendant pain laid to rest.

A culture of non-violence is based on the values of love, compassion, justice and harmony. It rejects use of violence as a means of dealing or responding to conflict and preaches instead, communication, democratic decision making and non-violent conflict resolution. ANV is the basis of freedom, security and equitable relationships and a process for a life of reconciliation.

A culture of non-violence nurtures inner peace and personal transformation. In such a culture, children are taught conflict resolution and respect for human rights both at home and in their schools. A culture of non-violence encourages individual and group action for social and structural change and in addition, it:

1. Rejects systems of oppression and call on governments to dismantle all weapons or war and work for greater international cooperation and equitable distribution of resources.
2. Embraces the non-violent understanding that is present in all spiritual practices (people of faith are united in their quest for peace and justice).
3. Recognizes the richness of diversity in societies. It is not a homogenized culture because it embraces many varied cultures of non-violence, and celebrates the non-violent traditions and histories present within each society.

3.4 Peace and Development

Development is the most secure basis for peace. Even in situations where there is an absence of war, no State is securely at peace. In situations where there is want, no people can achieve lasting development and this is the reason why traditional approaches to development presuppose that it takes place under conditions of peace. Development cannot proceed easily in societies where military concerns are the most important pursuits. Because resources are devoted to military production, this diminishes the prospects of development.

In addition, the absence of peace often leads societies to devote a higher percentage of their budget to erecting massive physical security structures rather than the development needs in health, education and housing. Preparing for war absorbs a large amount of resources and impedes the development of social institutions that could help to safeguard smooth relationship among social groups.

Peace and development are interrelated and mutually reinforcing. As we have pointed out in our earlier discussion on the types and components of peace, peace includes not only the absence of war, violence and hostilities at the national and international levels, but also the enjoyment of economic and social justice, equality and the entire range of human rights and fundamental freedoms within society. It also embraces the whole range of actions reflected in concerns for security and implicit assumptions of trust between nations, social groups and individuals. It represents goodwill toward others and promotes respect for life while protecting freedom, human rights and the dignity of peoples and of individuals.

Peace cannot be realized under conditions of economic marginalization and inequalities, denial of basic human rights and fundamental freedoms, deliberate exploitation of large sectors of the population, unequal development, and exploitative economic relations. Without peace and stability there can be no development.

Development as used in our context means total development, including development in the political, economic, social, cultural and other realms of human life as well as the development of the economic and other material resources and the physical, moral, intellectual and cultural growth of human beings. More directly, the increasingly successful participation of women in societal activities as legally independent agents will contribute to further recognition in practice of their right to equality.

Development also requires a moral dimension to ensure that it is just and responsive to the needs and rights of the individual and that science and technology are applied within a social and economic framework that ensures environmental safety for all life forms on our planet.

4.0   CONCLUSION

There are multiple forms and types of peace. In common parlance, peace signifies the absence of overt or physical violence, but concentration on the physical dimension of violence is problematic because it has occasioned the neglect and in some cases, foreclosed the consideration

of other far-reaching and equally significant forms of threats to peace, namely: the psychological and structural dimensions of violence and by extension, peace. While a situation may appear calm or 'peaceful' on the surface, there may in fact be a strong undercurrent of discontent, grievance, and anger flowing through their being that is barely kept in check out of fear or frustration.

5.0   SUMMARY

In this unit, we have dealt extensively with the concept of peace in terms of its typologies, dimensions, historical development, usages, and activities. At each level we have tried to draw out the salience of each sub-concept and how it connects to peace as an overarching concept.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What are the basic differences between Peace and development?
2.   What are the basic differences between Peace and Pacifism?
3.   What are the basic differences between Peace and Active Non-violence?

7.0   REFERENCES/FURTHER READING

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MODULE 4   ACTIVITIES IN PURSUIT OF PEACE

Unit 1   Elements of Peace Operations
Unit 2   Peacekeeping and Peacemaking
Unit 3   Peace Enforcement
Unit 4   Peacebuilding

UNIT 1   ELEMENTS OF PEACE OPERATIONS

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
    3.1   The United Nations and Peace Operations
    3.2   Elements and Components of Peace Operations
        3.2.1 Peacemaking
        3.2.2 Peacekeeping
        3.2.3 Peacebuilding
    3.3   Interventions by Regional Organisations
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

Activities that humans engage in while attempting to maintain global peace are many and diverse. After the end of the cold war, the practice of peacekeeping, developed during the cold war and based on the consent and cooperation of the parties and impartiality of United Nations forces, with resort to arms only in self-defence, has proved to be effective in multidimensional operations where the parties not only entered into negotiated agreements but demonstrated the political will to achieve the goals established. However, where the climate was one of hostility and obstruction instead of cooperation and political will, peace-keeping came under heavy strains and pressures.

2.0   OBJECTIVES

At the end of this unit, the student would be able to:

- Introduce the students to the essence of UN peace operations
- Identify the key elements of peace operations
- Identify the components of peace operations

3.0   MAIN CONTENT

3.1   The United Nations and Peace Operations

The United Nations (UN) is currently the principal agency that is saddled with the responsibility for maintaining peace all over the world. It was founded after World War II ended in 1945 and its mission is to maintain world peace, develop good relations between countries, promote cooperation in solving the world's problems, and encourage respect for human rights. As members of the UN, countries agree to cooperate with one another and pledge to settle their disputes peacefully, to refrain from using force or the threat of force against other countries.
The UN Security Council is responsible for maintaining international peace, and for restoring peace when conflicts arise. Its decisions are binding on all UN members and have the force of international law. It has the power to define what constitutes a threat to security, to determine how the UN should respond, and to enforce its decisions by ordering UN members to take certain actions.

In an effort to resolve conflicts between countries, the Council's first step is to encourage the countries to resolve their differences without resorting to violence. The Council can mediate a dispute or recommend guidelines for a settlement. It can send peacekeeping troops into a distressed area. If war breaks out, it can call for a ceasefire and can enforce its decisions by imposing economic sanctions on a country, or by authorizing joint military action.

UN peacekeeping forces play a neutral role in the safeguarding of global peace and the threat of regional conflicts in several ways:

- They can go into an area of conflict as observers, making sure agreements reached between opposing sides are being respected.
- They can provide a buffer zone or "corridor of safety" between warring parties by physically placing themselves in the middle of warring factions.
- They can provide a channel of communication by negotiating with military officers on both sides.
- They can also monitor ceasefires, supervise elections, and provide humanitarian aid.

In addition to peacekeeping missions, the UN can also authorize peace enforcement operations. Unlike peacekeeping, peace enforcement operations seek to repel international aggression, using military force if necessary. Under chapter 7 of the UN charter, the Security Council may

authorize member countries to take military action in response to international breaches of the peace.

When efforts to achieve a political agreement between the parties is frustrated by one of the parties, determination to press for negotiated cease-fires, and the force of events on the ground drove the United Nations into situations in which mandates assigning peacekeeping tasks simultaneously with limited enforcement actions. This has compelled the UN to continuously reflect on the instruments available to the international community in the efforts to maintain international peace and security and to respond accordingly.

In 2008, Africa hosted 78, 975 peace operation personnel. For the sixth year running, more personnel were deployed in Africa than in any other region. Africa and Europe had the joint highest number of missions of any region for that year. It was also the region with the highest concentration of large operations because five of the nine missions in 2008 with over 5000 personnel were deployed in Africa. Although force generation has proved a major problem in Africa, the increase in personnel deployments between 2007 and 2008 was mainly due to conflicts in Central and Eastern Africa, particularly the build-ups of the African Union (AU)–United Nations Hybrid Mission in Darfur and the AU Mission in Somalia and the launch of the European Union (EU) Military Operation in Chad and the Central African Republic.

Region	Operations	Personnel
Africa	19	78 975
Americas	2	9 621
Asia	10	55 542
Europe	19	26 797
Middle East	10	16 651
World	60	187 586

Table: Global distribution of peace operations and personnel
deployments, 2008
Source: SIPRI Factsheet July 2009

3.2   Elements and Components of Peace Operations

Peace operations in the United Nations (UN) involve three important activities: conflict prevention and peacemaking; peacekeeping; and peace-building. Long-term conflict prevention addresses the structural sources of conflict in order to build a solid foundation for peace. Where those foundations are crumbling, conflict prevention attempts to

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reinforce them, usually in the form of diplomatic initiatives. Such preventive action is a low-profile activity that may even go unnoticed when successful because it involves quiet work by Governments, diplomats and other State representatives, regional agencies, non-governmental organizations, institutions and individuals from many countries.

3.2.1 Peacemaking

Peacemaking addresses conflicts that are in progress. It involves attempts to bring them to a stop by using the tools of diplomacy and mediation. Peacemakers may be envoys of Governments (Diplomats), groups of States, regional organizations or the United Nations, or they may be unofficial and non-governmental groups, as was the case in the negotiations leading up to the signing of a peace accord for Mozambique.

Peacemaking may even be the work of a prominent personality, who is working independently but is accepted on the basis of his/her track records as an "elder statesman". In essence, peacemaking involves action to bring hostile parties to agreement, essentially through such peaceful means as those spelt out in Chapter VI of the Charter of the United Nations.

3.2.2 Peacekeeping

On its part, peacekeeping is a long time preoccupation of the UN that has evolved rapidly from a traditional, primarily military model of observing ceasefires and force separations after inter-State wars, to incorporate a complex model of many elements, military and civilian, working together to build peace in the dangerous environments that is often created in the immediate aftermath of civil wars. A decision to undertake peacekeeping leads to a United Nations' presence in a conflict theatre, but with the prior consent of the belligerents on both sides of the conflict. The modus operandi normally involves United Nations military and/or police personnel and in some cases, civilians as well. Peacekeeping is a technique that expands the possibilities for both the prevention of conflict and the making of peace.

3.2.3 Peacebuilding

Peacebuilding is a term that has a more recent origin. As used in the Brahimi report, peacebuilding defines activities undertaken to reassemble the foundations of peace and provide the tools for building

on those foundations something that is more than just the absence of war.

Thus, peacebuilding includes but is not limited to reintegrating former combatants into civilian society, strengthening the rule of law through training and restructuring of local police, and judicial and penal reform; improving respect for human rights through the monitoring, education and investigation of past and existing abuses; providing technical assistance for democratic development including electoral assistance and support for press freedom; and promoting capacity building in conflict resolution and reconciliation techniques.

Essential complements to effective peacebuilding include support for the fight against corruption, the implementation of humanitarian demining programmes, emphasis on human immunodeficiency virus/acquired immunodeficiency syndrome (HIV/AIDS) education and control, and action against other infectious diseases.

3.3   Interventions by Regional Organisations

Article 21of the Covenant of the League of Nations emphasized the vital role of regional organisations for securing the maintenance of peace. The Charter devotes Chapter VIII to regional arrangements for dealing with matters relating to the maintenance of international peace and security at the regional level. This is consistent with the current Purposes and Principles of the United Nations. During the cold war, the proper use of Chapter VIII and regional arrangements for peacebuilding and resolving disputes was dormant mostly because members were polarized along ideological blocs.

The United Nations Charter has no precise definition of the nature of interventions that could be undertaken through regional arrangements and agencies. The implication of this is that it makes interventions by a group of States within a region to contribute to the maintenance of international peace and security a very flexible one. Such interveners could include treaty-based organizations (ECOWAS, SADC, EEC, etc.), regional organizations that are established for mutual security and defence (e.g., AU, OAS, NATO), organizations for general regional development or for cooperation on a particular economic topic or function, and groups created to deal with a specific political, economic or social issue of current concern (e.g., ECOMOG).

In Africa, three different regional groups: the African Union (AU) now African Union (AU), the League of Arab States and the Organization of the Islamic Conference (OIC) are collaborating with the UN in efforts to

restore peace in Somalia. In Asia, the Association of South-East Asian Nations (ASEAN) worked with the UN on ending the Cambodian civil war, and effort at ending war in Nicaragua was initiated by leaders of the region under the auspices of the Organization of American States (OAS), while the European Union (EU) and its member States collaborated in ending the crisis in the Balkans (Albania, Bosnia-Herzegovina, Bulgaria, Croatia, Greece, Macedonia, Montenegro, Serbia, and the European part of Turkey). These achievements, especially the case of the ECOMOG intervention in Liberia and Sierra Leone, show that regional arrangements can render great service if their activities are undertaken in a manner consistent with the Purposes and Principles of the UN Charter as it relates to preventive diplomacy, peace-keeping, peacemaking and post-conflict peace-building.

Under the UN Charter, the Security Council will continue to have primary responsibility for maintaining international peace and security, but regional action taken in collaboration with United Nations has not only lightened the burden of the Council but also contributed to a deeper sense of participation, consensus and democratization in international affairs. Consultations between the United Nations and regional arrangements or agencies could do much to build international consensus on the nature of a problem and the measures that should be taken to address it.

4.0   CONCLUSION

The UN has three primary ways to maintain international peace and security. All of them directly involve the Security Council. Under chapter 6 of the UN charter, the UN can assist in the peaceful resolution of international disputes. This authority has evolved into the use of UN-authorized peacekeeping forces. Under chapter 7 of the UN charter, the UN can authorize military action to enforce its resolutions. Finally, the UN can serve as a forum for international deliberations on long-term solutions to pressing security issues, such as arms control and terrorism.

5.0   SUMMARY

United Nations' peace operations have multiplied in number and complexity over the years. United Nations personnel are routinely involved in a wide spectrum of operations ranging from the monitoring of traditional cease-fires to protection of humanitarian convoys, and from the control of buffer zones to assistance in the implementation of peace settlements. As expectations rise and more missions are deployed, the United Nations is finding it increasingly necessary to adjust its operation to meet situations as they evolve.

6.0 TUTOR-MARKED ASSIGNMENT

1. What is a peace operation?
2. What are the key elements and justifications for launching a peace operation?
3. What kinds of interventions are possible within a peace operation?

7.0 REFERENCES/FURTHER READING

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UNIT 2   PEACEKEEPING

CONTENTS

1.0   INTRODUCTION

In the first two units of this course, we examined the concept of peace in detail as well as the existing types and components of peace. Having examined these, we will move on to examine a number of activities that are tailored to the attainment of peace and peaceful outcomes in human relationships, how they connect and what specific differences they have and under what mechanisms they are evoked.

Peacekeeping is an activity that is usually carried out by a third party military force and is designed to separate armed combatants in a civil conflict and maintain a negotiated or proclaimed ceasefire. Peacekeeping missions are often carried out under the auspices of the United Nations (UN), or regional organisations such as NATO (the North Atlantic Treaty Organisation) or closer to home, the Economic Community of West African States (ECOWAS) which helped to restore peace in Liberia and Sierra Leone. The missions of a peacekeeping force may include provisions to monitor, police, or otherwise support humanitarian intervention.

2.0   OBJECTIVES

At the end of this unit, you would be able to:

- Discuss peacekeeping in detail
- Identify factors that make peacekeeping a necessity
- Identify the major challenges that affect peacekeeping missions

3.0   MAIN CONTENT

3.1   Meaning of Peacekeeping

Peacekeeping describes non-belligerent use of neutral military force under Chapter VI of the UN Charter, with the consent of all parties concerned with the aim to assist warring parties in reaching a settlement. Although peace-keeping has become widely known as one of the United Nations most important contributions to the maintenance of peace and security, this was neither foreseen in the original Charter nor anticipated by founders of the United Nations. Rather, it emerged almost unexpectedly through the imaginative midwifery of Secretary-General Dag Hammarskjold after the stillbirth of collective security functions induced by the seemingly frozen adversarial relations between the East and West ideological blocs during the Cold War (Johansen, 1998).

Traditional peacekeeping missions try to maintain peace while the parties negotiate a settlement. From these origins, classic peace-keeping arose to become fundamentally different from conventional military combat, whether under national or UN auspices. Although peace-keeping forces normally include military as well as civilian personnel, they usually engage in non-fighting field operations to maintain peace in an area of potentially violent conflict. They implement cease-fire agreements, facilitate the withdrawal of forces, and monitor tense borders to prevent incidents from flaring into violent combat.

3.2   Features of Peacekeeping Forces

UN peacekeeping forces have a number of features. They are:

- Created from contingents voluntarily contributed by national governments drawing upon their own national armed forces,
- Placed under UN commanders often of a nationality different from the national identity of the peace-keepers in the field, and
- Financed by ad hoc arrangements relying upon voluntary contributions or legally binding assessments not unlike the

allocations of the regular UN budget.
- Carry only light arms (Blue Helmets) or none at all (Blue Berets),
- Operate only with the consent of the government(s) ruling the territory where they are deployed,
- Maintain strict neutrality amidst conflicting national claims regarding the disputes that threaten the peace, and
- Fire weapons only as a last resort in self-defense.

Usually, peacekeeping forces are lightly armed and only for the purpose of self-defense and as a rule, peacekeeping last as long as there exists the possibility that armed combat might resume or that any other form of conflict might re-escalate.

3.3   Functions of Peacekeeping Contingents

Peacekeeping aims to help countries torn by conflict create conditions for sustainable peace. UN peacekeepers including soldiers and military officers, police and civilian personnel, monitor and observe peace processes that emerge in post-conflict situations and assist conflicting parties to implement the peace agreement they have signed. The term "peacekeeping operations" covers a broad range of duties carried out by peacekeeping forces, which according to Demurenko and Nikitin (1996) include but are not limited to:

- providing the military part of ceasefire agreements, armistices or other peaceful conflict resolution methods, including systems of ceasefire lines, demilitarized and buffer zones, reduced-arms zones, and types of special status regions;
- assisting in the exchange of territories, if specified by a treaty;
- helping to set up refugee camps and assembly points for displaced persons;
- maintaining law and order to help to organize the activities of civilian authorities within their zones of responsibility;
- investigating complaints and claims in regard to armistice violations or violations of ceasefire agreements;
- Organizing where appropriate, the collecting, destruction and monitoring of certain categories of weapons (e.g. small arms or light weapons).

3.4   The Scope and Components of Un Peacekeeping Operations

Although the word 'peacekeeping' is not in the UN Charter, the UN Security Council has deployed over 50 peacekeeping operations into

conflict and post-conflict situations since 1948. Known as 'blue helmets' or 'blue berets', UN peacekeeping personnel are made up of contingents from several countries. They patrol buffer zones between hostile parties, monitor ceasefires, and assist hostile populations in their search for durable peace.

In recent years, the scope of peacekeeping has widened to include larger numbers of civilians as civilian police officers, electoral experts and observers, de-miners, human rights monitors, and specialists in civil affairs and communications. This multi-dimensional involvement became noticeable when the UN realised that rebuilding societies re-emerging from complex conflicts, required much wider efforts than patrolling buffer zones.

The emergence of child soldiers, mass rapes, genocides and other such forms of modern warfare is what moved the international community beyond the strictly military agenda to one that focused more on human rights and included a wider range of stakeholders, especially incorporating women and gender balances. During the 1980s and 1990s UN forces helped to restore peace in several regional conflicts. Their accomplishments included helping to maintain cease-fires following the Iran-Iraq War in 1988 and following the wars in Croatia and Bosnia and Herzegovina during the mid- and late-1990s. Since 2000, UN peacekeepers have worked to restore stability in places like East Timor, Liberia, Côte d'Ivoire, Haiti, Burundi and Congo DRC.

3.5   Challenges of Contemporary Peacekeeping

3.5.1 Political Constraints

Since the end of the Cold War, many western governments have become increasingly reluctant to commit their national troops to multilateral peacekeeping missions unless they have key national interests at stake, because of the political storm that would erupt back home if there are casualties among their soldiers. This trend became evident after the ill-fated intervention by American troops in Somalia in 1993 and was displayed quite vividly again in Kosovo when most allied countries were unwilling to provide ground troops to the NATO campaign.

The fact that France did not intervene after the military coup in Côte d'Ivoire is part of the trend. Because of this political consideration, private military companies have shown a willingness to intervene in many of the hostile environments because they do not suffer the same political constraints as governments with regard to incurring casualties. As opposed to national troops, there is no public outcry when privately

contracted military personnel are used because their motivation is based on the financial rewards that they stand to gain.

3.5.2 Lack of Capacity and Shortage of Funds

The UN and other multilateral organizations do not have the capacity or the required funds to cope with providing for peacekeepers on a continual basis in many of the conflict zones around the world. The UN does not have its own army, so the Security Council borrows forces for each mission from the military and police personnel of member countries. Although the number of UN troops deployed grew from 10,000 in 1989 to 70,000 in 1995, it had fallen to 19,000 by 1998. In 2004 there were nearly 59,000 peacekeepers serving in sixteen UN operations and by 2004, troops from nearly 130 countries had served in 59 peacekeeping operations, and more than 1,800 peacekeepers had died in the line of duty.

Peacekeeping forces are funded by special fees paid by UN members. The General Assembly must approve the funds before any peacekeeping operations can be launched. Lack of funds is the greatest constraint against deployment of peacekeeping forces. As peacekeeping operations have expanded, they have required more and more money. Because of these capacity problems, private security companies are now seen as offering a more cost-effective way of providing the same service.

3.5.3 Failure to Act Promptly

Another problem that is reducing the effectiveness of peacekeeping by UN and other international organizations is their inability to act quickly when crises arise and to deploy peacekeepers quickly in order to reduce the potential impact of such crises. Because they are political bodies that require consensus on decision-making and are administered by large bureaucratic institutions, they can be slow to respond even when there is sufficient advance warning of a looming crises. The process of getting agreements and mobilizing contingents to conflict zones in time is extremely difficult. The UN does not have a rapid deployment stand-by force that can be used in such instances.

3.5.4 Personnel

Member States of the United Nations are keen to participate in peace-keeping operations. However, while military observers and infantry are readily available and sometimes surplus to requirements, logistic units present a greater problem, as few armies can afford to spare such units for an extended period. In addition, although peacekeeping requires that

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civilian political officers, human rights monitors, electoral officials, refugee and humanitarian aid specialists and Civilian Police (CIVPOL) become as actively involved as the military and police personnel have proved increasingly difficult to obtain in the numbers required.

3.5.5 Logistics

Not all governments can provide their battalions with the equipment they need for operating in peacekeeping operations abroad. While some equipment is provided by troop-contributing countries, a great deal of equipment has to come from the United Nations, including equipment to fill gaps in under-equipped national units. The United Nations has no stockpile of such equipment.

4.0   CONCLUSION

The nature of peacekeeping operations has changed rapidly in recent years. The established principles and practices of peacekeeping have responded flexibly to new demands. The basic conditions for success however remain the same, namely: a clear and practicable mandate; the cooperation of the belligerents in implementing that mandate; the continuing support of the UN Security Council; the willingness of Member States to contribute military, police and civilian personnel that are needed; effective United Nations command at Headquarters and in the field; and adequate financial and logistic support.

5.0   SUMMARY

As the international conflict climate is changing, peace-keeping operations are also increasingly undergoing changes and confronting challenges in the process of helping to implement ceasefires and settlements that have been negotiated by interveners. The difficulties in securing resources have sometimes led to costly delays in deployment of peacekeeping forces in emergency situations that required prompt action with dire consequences. It is therefore important that the necessary capabilities for effective interventions are reliably available when they are needed and can be deployed with the speed dictated by situations in a conflict theatre.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What is peacekeeping?
2.   What differentiates Chapter VI from Chapter VII peacekeeping?
3.   What are the primary roles of peacekeeping contingents?
4.   What are the key challenges to successful peacekeeping interventions?

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UNIT 3   PEACEMAKING AND ENFORCEMENT

CONTENTS

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1.0   INTRODUCTION

Peacemaking involves activities such as negotiations, mediation, third party intervention, shuttle diplomacy, and so on that lead up to a peace agreement. On the other hand, peace enforcement is a term which indicates the employment of military power beyond to enforce agreements against any party violating such agreements reached after peacemaking efforts in line with the intension of the founders of the United Nations who intended it to take effective and collective measures for the removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace.

2.0   OBJECTIVES

At the end of this unit, the student would be able to:

• Differentiate between peacemaking and peace enforcement
• Identify actions that could be taken to address breaches of the peace
• Understand why the UN sometimes has to enforce peace by proxy
• Identify various types of enforcement action

3.0   MAIN CONTENT

3.1   Meaning of Peacemaking

According to the UN, peacemaking is "action to bring hostile parties to agreement, essentially through such peaceful means as those foreseen in

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Chapter VI of the Charter of the United Nations; Pacific Settlement of Disputes". In this sense, peacemaking amounts to diplomatic effort intended to move a violent conflict into nonviolent dialogue, where differences are settled through representative political institutions. The intention of peacemaking is thus to end the violence between the contending parties. Peacemaking can be done through negotiation, mediation, conciliation, and arbitration.

Outside the context of the United Nations, peacemaking is sometimes used to refer to a stage of conflict, which occurs during a crisis or a prolonged conflict after diplomatic intervention has failed and before peacekeeping forces have had a chance to intervene. In this context peacemaking is an intervention during armed combat. As a form of conflict resolution it focuses on establishing equal power relationships that will be strong enough to pre-empt future conflict, and establishing some means of agreeing on ethical decisions within a community that has previously experienced conflict. When applied in criminal justice matters it is usually called transformative justice. When applied to matters that do not disrupt the community as a whole, it may be called mediation.

In terms of methodology, peacemaking involves activities such as negotiations, mediation, third party intervention, shuttle diplomacy, and so on that lead up to a peace agreement. Article 33 of the UN Charter specifies, "Negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, (and) resort to regional agencies or arrangements" as modes of peaceful intervention in violent conflicts. Articles 41 and 42 of the Charter also allow for sanctions, blockading, and violent intervention in order to restore the peace between warring states. International law provides another channel through international courts such as the International Court of Justice (ICJ) and International Criminal Court (ICC).

The process of peacemaking is distinct from the rationale of pacifism or the use of non-violent protest or civil disobedience techniques. Those who master the nonviolent techniques under extreme violent pressure, who lead others in such resistance, have demonstrated the rare capacity not to react to violent provocation in kind, and are skilled in the art of keeping a group of people suffering from violent oppression peaceful despite their difficult experience. When they have established a track record of not advocating violent responses, it is these leaders who are usually most qualified for peacemaking when conflict breaks out between other groups. Examples of such individuals are Mohandas Gandhi, Martin Luther King Jr., and former President Nelson Mandela of South Africa who became President after a long period of

incarceration but refrained from retaliating against officials of the ousted apartheid regime.

3.2   Meaning of Peace Enforcement

Under chapter 7 of the UN charter, the UN can authorize military action to enforce its resolutions. Peace enforcement is a term introduced by Boutros-Ghali in his Agenda for Peace (1992), which means to employ military power beyond that of peace-keepers to enforce agreements against any party violating such agreements. The founders of the United Nations intended the body to "take effective collective measures for the removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace" (Article 1).

The determination of the United Nations to suppress aggression and other threats to peace has to be understood in the context of the preceding world war. "Peace Enforcement" therefore covers actions, ranging from positive inducements to UN military coercion taken under Chapter VII of the Charter, to ensure that states comply with the prevailing norms of peace and Security Council decisions for the maintenance of international peace and security.

The term frequently refers to economic sanctions or military action against a country in accord with procedures outlined in Chapter VII of the Charter, but it can also include the use of international war crimes tribunals and domestic courts to enforce international law on individuals and states.

International intervention by way of enforcement can be used to prevent the escalation of a domestic dispute from jeopardizing the security of other states. The possibility of an intra-state crisis spilling over state boundaries can be considered by the Security Council to "endanger the maintenance of international peace and security" (Article 34) or mean a "threat to the peace, breach of the peace, or act of aggression" (Article 39), thus justifying resort to the provisions of Chapters VI and VII of the Charter, respectively.

A major question is whether the system of collective security should be activated in intra-state crises only when the security of other states is threatened or whether human suffering is enough to launch a military operation to provide relief and save lives. The latter option is chosen when large-scale civil strife, famine, gross violation of human rights, and internal displacement of people are defined as threats to international peace and security and enforcement actions are subsequently initiated under Articles 40-43 of the UN Charter. These

actions range from "provisional measures to prevent the aggravation of the situation" to collective non-military and military sanctions.

3.3   Enforcement Action

The UN has considerable potential for conflict prevention and conflict resolution, but it is obvious that it has a limited mandate when it comes to violent conflicts, and disputes that are internal to member states. Nevertheless, the organization has been involved in conflicts in countries such as the Congo, Cyprus, Lebanon, Somalia, and Guatemala, and has sent observer missions to Palestine, Kashmir, Cambodia, Afghanistan, and El Salvador. Over the years, the UN has developed considerable competence in peace-keeping, but not in peacemaking or in peacebuilding. It is therefore necessary to continue exploring ways to advance the UN's role as peacemaker. The UN has also strived to develop an early warning capability that will enable it address the issue of conflict prevention through early and timely intervention.

The concept of collective security contained in the UN Charter provides that if peaceful means fail to bring about an end to hostilities, the measures provided in its Chapter VII should be used, after a decision is taken at the level of the Security Council, to maintain or restore international peace and security in the face of a "threat to the peace, breach of the peace, or act of aggression". In an effort to invoke this power to end the Iraqi invasion of Kuwait, the Security Council authorized Member States to take measures on its behalf to end the Iraqi occupation.

The UN has exercised two intervention options in the past: traditional peacekeeping or large-scale collective enforcement action. Urquhart suggests that a third strategy of international military operation is needed somewhere between peace-keeping and large-scale enforcement. It would aim to put an end to random and uncontrolled violence and provide a reasonable degree of peace and order so that a conciliation and settlement process could be undertaken. Such armed police actions would use highly trained but relatively small numbers of troops and would not have military objectives as such. Unlike peacekeeping forces they would be required to take certain combat risks and if necessary to use a limited degree of force. (Urquhart, 1993: 93-4)

Ceasefires that are brokered by concerned governments or multilateral organizations are usually agreed to but are seldom complied with. This is why the United Nations has sometimes been called upon to send forces to restore peace and uphold such ceasefire agreements. This task may sometimes exceed the mission of traditional peacekeeping forces

and the expectations of peacekeeping force contributors. Consequently, the mission of military contingents that are assembled under Article 43 is to respond to imminent or outright aggression.

Although forces under Article 43 may never be sufficiently large or well equipped to deal with "threat to the peace, breach of the peace, or act of aggression" by a major military power that is equipped with sophisticated weapons of mass destruction, they would nonetheless be useful in meeting any threat that is presented by a military force of a lesser capacity.

Peace enforcement appears particularly applicable in cases of cease-fires which are agreed to but very quickly violated, often by militants who want to upset the peace process and who succeed because of the response by the other side to the provocation. If the United Nations has the necessary presence to enforce the agreement, such provocations could be prevented and if they happen, the United Nations could take the necessary steps against the provocateur, thus avoiding the escalation which otherwise almost always results from provocation. However, the task of peace enforcement can on occasions exceed the mission of peace-keeping forces and the expectations of peace-keeping force contributors. Peace enforcement units may have to be more heavily armed than normal peacekeeping forces, and prepared and trained for armed action.

3.4   Enforcement by Proxy

The United Nations management of crisis situations involving the maintenance of international peace has been characterized by the fact that the enforcement device considered in Article 42 of the UN Charter remained inoperative as a consequence of the Cold War era confrontation. The great powers, in mistrust of each other, were unable to conclude the special agreements which would have made armed forces permanently available to the Security Council. Despite the changed reality in the world's political balance, the fulfillment of the conditions permitting the United Nations, with forces under its command and control, to take prominent enforcement action against those responsible for threats to the peace, breaches of the peace or acts of aggression is still difficult. As the Secretary-General lamented in the Supplement to the Agenda for Peace, "neither the Security Council nor the Secretary-General at present has the capacity to deploy, direct, command and control operations for this purpose (enforcement action), except perhaps on a very limited scale.

The consequence of this set of circumstances consists in the fact that the United Nations, not being in the condition to intervene effectively in many international and internal conflicts flaring throughout the world, has in fact left the management of these crisis to the individual enforcement action of States operating extra organization, in the framework of their traditional and reciprocal inter-power relations to which international humanitarian law of armed conflicts naturally applies.

However, in some cases, the United Nations has divested itself explicitly of its responsibility to lead enforcement actions, and has instead "authorized" member States to undertake enforcement actions by use of force. This was the case in Korea, in 1950, when the Security Council, by Resolution 82, recommended that Member States provide assistance to the Republic of Korea to repel the armed attack from North Korea and to restore international peace and security in the area. In 1990, the Security Council also authorized a group of member States to undertake an enforcement action making use of "all necessary means" in response to Iraqi aggression against Kuwait if Iraq refuses to order the withdrawal of its troops from Kuwaiti territory.

In 1993, the Security Council authorized member States to undertake enforcement action aimed at certain more specific goals. This happened in Somalia, when the Security Council, referring to Chapter VII, by Resolution 794 (1992) welcomed and authorized the offer by member States that action should be taken, by use of all means necessary, in order to establish a secure environment for humanitarian relief operations.

In the case of Rwanda, the Security Council welcomed the offer of member States to cooperate with the Secretary-General in order to achieve the humanitarian objectives of the United Nations through the establishment of a temporary operation under national command and control. Consequently, the Council, acting under Chapter VII of the Charter, authorized member States to conduct such operations resorting to all necessary means until the United Nations Force (UNAMIR) was brought up to the necessary strength.

Similarly, in the case of Haiti, the Security Council acting under Chapter VII of the Charter authorized member States to form a multinational force under unified command and control and to use all necessary means to facilitate the departure of the military leadership and the restoration of democracy in Haiti. It is generally acknowledged that enforcement actions carried out by States outside their national borders and in the

territory of a foreign country, when "authorized" by the United Nations do not qualify as aggression or illegal use of force.

4.0 CONCLUSION

In everyday usage, peacemaking refers to a stage of conflict, which occurs during a crisis or a prolonged conflict after diplomatic intervention must have failed but before peacekeeping forces have had a chance to intervene. In this context peacemaking is an intervention during armed conflict. As a form of conflict resolution it focuses on establishing equal power relationships that will be strong enough to pre-empt future conflicts, and establishing some means of agreeing on ethical decisions within a community that has previously experienced conflict.

Under Article 42 of the Charter, the Security Council has the authority to take military action to maintain or restore international peace and security. While such action should only be taken when all peaceful means have failed, the option of taking it is essential to the credibility of the United Nations as a guarantor of international security. Enforcement action requires special agreements that are detailed in Article 43 of the Charter, whereby Member States undertake to make armed forces, assistance and facilities available to the Security Council not only on an ad hoc basis, but on a permanent basis. The ready availability of such armed forces could serve as a means of deterring breaches of the peace since a potential aggressor is aware that the Security Council has a means of immediate response at its disposal.

5.0 SUMMARY

Peacemaking and enforcement action usually occurs in a hostile environment where consent is absent, but where the United Nations Security Council authorises the use of force to protect non-combatants and humanitarian aid workers, and/or to enforce compliance with internationally sanctioned resolutions or agreements out of humanitarian considerations. Peace enforcement is normally associated with Chapter VII of the UN Charter, entitled Acts with Respect to Threats to the Peace, Breaches of the Peace, and Acts of Aggression. The most important factor in both peacekeeping and peace enforcement is the impartiality of the peacekeepers.

The UN has engaged in both traditional peacekeeping as well as large-scale collective enforcement action. It is suggested that a third strategy of military operation, somewhere between peace-keeping and large-scale enforcement, is needed. Such a strategy would focus on putting an

end to random and uncontrolled violence and provide a reasonable degree of peace and order so that a conciliation and settlement process could be promptly undertaken in the event of a breach of peace or threat to global peace.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What is the relationship between peacemaking and peace enforcement?
2   What is the difference between peacemaking and peace enforcement?
3.   What conditions necessitate enforcement actions by the United Nations?
4.   What makes enforcement by proxy necessary?

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UNIT 4   PEACEBUILDING

CONTENTS

1.0   INTRODUCTION

Post-conflict peace-building involves actions that are consciously taken to identify and support local structures of governance in such a way that they will tend to strengthen and solidify peace and help a society to avoid a relapse into conflict. As we have noted earlier, preventive diplomacy seeks to resolve disputes before violence breaks out; peacemaking and peace-keeping are required to halt conflicts and preserve peace once it is attained. If all these efforts are successful, they strengthen the opportunity for post-conflict peace-building, which can prevent the recurrence of violence among nations and peoples.

2.0   OBJECTIVES

At the end of this Unit, the student would be able to:

- To understand the meaning of peacebuilding
- To define the concept of peacebuilding
- To identify the components of peacebuilding
- To identify the tasks and main actors involved in a peacebuilding process

3.0 MAIN CONTENT

3.1 Peacebuilding

Peacebuilding describes series of long-term activities that are focused on building stable communities and peaceful societies where people thrive and do not operate under constant fear of violence. Bringing this about requires building on a solid foundation of justice and reconciliation. The process therefore involves concerted efforts to strengthen and re-establish good relationships where they have broken down, and transforming unjust practices and sociopolitical policies that prevent people from attaining their highest possible potential.

For non-governmental organizations (NGOs), on the other hand, peacebuilding is an umbrella concept that encompasses not only long-term transformative efforts, but also peacemaking and peacekeeping. In this view, peacebuilding includes early warning and response efforts, violence prevention, advocacy work, civilian and military peacekeeping, military intervention, humanitarian assistance, ceasefire agreements, and the establishment of peace zones. Various definitions of peacebuilding that have been given are presented below.

Ehsan (2000): "Peacebuilding is building and strengthening of social, political and economic structures for constructive transformation of conflict and promotion of social values such as benevolence, compassion, cooperation and justice among persons and groups."

Miall (1999): "Peacebuilding represents attempts to overcome structural relationship and cultural contradictions which lie at the root of conflict in order to underpin the processes of peacemaking and peacekeeping."

Fisher (2000): "Peacebuilding is about undertaking programs designed to address the causes of conflict and the grievances of the past and to promote long-term stability and justice."

Goodhand and Hulme (1999): "Local or structural efforts that foster or support those social, political and institutional structures and processes which strengthen the prospect for peaceful co-existence and decrease the likelihood of the outbreak, reoccurrence or continuation of violence"

Peacebuilding is usually understood as a transitional activity designed to prevent the recurrence of past violent conflicts and to lay the foundation for (re)building political, economic and social systems that in the longer run will prevent further violence and wars.

According to Arne (2004), a distinction is often made between the building of peace 'from above' and 'from below'.

Peacebuilding "from above" includes strategies such as peace mediation, negotiation and peacekeeping aimed at getting armed factions to lay down their arms and turn to nonviolent resolution of conflict, strategies to involve the international community and neighboring or influential states as guarantors of peace agreement; and strategies to restore public order, encourage relief and reconstruction, and develop peace-sustaining institutions in the judicial, administrative and political sector. The building of peace "from below" includes strategies to develop trust and build confidence among communities and relationships at the local level.

The spotlight on relationships processes and how it assists societies to achieve justice and build peace is unique to peacebuilding. In development work, this requires looking at how relationships and decision-making are done. Rather than just looking at the specific ways to improve food production or build new houses, peacebuilding emphasizes building right relationships with different categories of stakeholders as a crucial aspect of establishing lasting peace in violence-prone areas.

Grounding peacebuilding in relationships means that people consciously engage in processes that enable different stakeholders to commit and pool their resources and talents in order to secure peace in their communities. Relationships that are built on trust help to strengthen and sustain people in the process of social change. To fully respect those with whom we share social relationships, we need to relate closely with them, and identify their goals and the strategy that they have chosen in order to achieve those goals. That kind of knowledge will help us to reduce potential conflicts.

3.2   Components of Peacebuilding

a.   **Prejudice Reduction:** activities that focus on identifying and changing negative attitudes towards ethnic, religious, political or other groups who are likely to be described in derogatory terms. Prejudice reduction is a form of conflict prevention activity because it is focused on reducing a major cause of tension in

societies and because it encourages people to be more receptive to differences between them and others who have ethnic, cultural, religious and physical differences.

b. **Conflict Resolution Training:** This is a form of training that is intended to help improve communication patterns and empower people to deal with conflicts constructively, by building their capacity to address their differences with others without resorting to violence. The ranges of skills that can be provided through conflict resolution training include those in mediation, negotiation, problem solving and arbitration. Those who are involved in these form of peacebuilding can support local and national capacities to deal with conflicts by encouraging them to revive cultural models of peace such as those discussed under cultures of peace in Africa—institution of elders, restitution, Ubuntu, etc.

c. **Non-Violent Advocacy or Advocacy Training:** In a number of situations, hidden conflict issues such as repeated abuse of human rights and large scale of structural violence prevent people from seeing beyond violence. For a just and durable peace to be achieved, these structural issues need to be addressed. This is the role that advocacy plays by drawing attention to issues of injustice that may not even be well understood. It also seeks to mobilise groups to agitate for the redress of political and economic power imbalances without resorting to the use of violence. Advocacy and advocacy training usually focus on educating grassroots and middle-level leaders about alternative approaches to the pursuit of social justice. It is often said that advocacy increases the level of tension in societies because it raises controversial issues publicly, and it threatens those in power with sudden change.

d. **Human Rights Education and Training:** These are peacebuilding activities that are also linked to advocacy. The focus at this level is on creating awareness about what a just society looks like by identifying which rights and responsibilities people actually have under the law as well as those that they should strive to have. Human rights education, training and advocacy can occur with groups at all levels of the society.

e. **Economic and Agricultural Development Projects:** These are also classified as peacebuilding activities especially in cases where they help to transform structural imbalances, social inequities and contribute to building relationships in communities

and societies where tension is noticed. Agricultural and development projects can lead to collaboration between opposing communities and build bridges between them, transform their previously negative and adversarial relationships, prevent future violent conflict from erupting and lay the foundations for peace on a more permanent basis.

f. **Providing Alternative Media and Communications Sources:** This level of peacebuilding may involve providing financial support for newspapers or newsletters to encourage them to spread messages that promote peaceful coexistence among individuals and groups, including breaking the myths that lead to the creation of "enemy" images, telling powerful stories of people who successfully reach out to others across conflict divides, discussions of the key ingredients of justice and mercy, or serving as a fora for healthy debates. Radio and television stations can also be used to spread messages of peace as opposed to war, or to create more understanding of view points that appear opposed.

g. **Peacekeeping:** As discussed in the previous Unit, peacekeeping involves putting military forces contributed by UN Member nations and regional governments under the United Nations (UN) or a regional organisation's flag in order to stop a conflict between two or more armed warring factions. These troops can prevent the conflict from further escalating and give groups some physical and social space to open up political negotiations instead of violent confrontation.

3.3   Types of Peacebuilding

3.3.1 Political Peacebuilding

This type of peacebuilding activity focuses on the processes that culminate in agreements. It normally deals with establishing political arrangements that provide the over-all context within which to understand the relationships of the various parties and the resources they commit to a conflict. It is about building a legal infrastructure that can address the political needs of both sides to a conflict and also about managing the boundaries of peace. Negotiations, technical-working groups, fact finding missions, and so on are some of the examples of a political peacebuilding approach.

Normally, political peacebuilding efforts tend to work on restoring peace when conflicts occur either between groups (inter-communal

conflict) or between nations (international conflicts). Thus, the goal of political peacebuilding is for the parties and leaders to reach an agreement and sign a Peace Accord. According to Lederach, Peace Accords are often seen as main points of peace processes. In government and the military research, Accords are usually referred to as an endgame scenario.

3.3.2 Structural Peacebuilding

Structural peacebuilding has to do with activities that lead to the creation of structures, systems of behavior, institutions, and concerted actions that support the implementation of a peace culture. It is about building an economic, military, and social infrastructure that provides concrete and realistic avenues through which a new peace system might emerge. The activities that are considered to be closely related with structural peacebuilding include disarming of warring factions, repatriation of refugees, monitoring of elections, and projects that enhance economic and social development.

Burkey (1993) is of the view that all people live within some form of formal or informal political structure even though such a structure may or may not benefit the individual or the general public as a whole. If the development is to truly benefit the people, then the political structure must be responsive to their needs and aspiration as well as protect their rights and their property. Structural peacebuilding or political development is a process of gradual change in which the people increase their awareness of their own capabilities, their rights and their responsibilities over time; and use of this knowledge to organize themselves in order to acquire real political power and be able to do a number of things such as:

a.   participating in decision making at the local level and to choose their own leaders and representatives at the higher level of government who are accountable to the people;
b.   planning and sharing power democratically; and
c.   creating and allocating communal resources equitably (fairly) and efficiently among individual groups.

Where this is done, it may be possible to avoid corruption and exploitation, realize social and economic development, political stability and peace, and create a politicized population within the context of their own culture and their own political system.

As we have noted earlier during discussions on positive and negative peace, violence is built into unequal, unjust and unrepresentative social

structures. Unequal social structures produce social groups who have lower income, lower education, lower health, and lower life expectancy. This means that one person's existence, behavior or attributes is what is preventing another from realizing its full potential, and the human and social costs of this kind of invisible violence may be higher than those from direct physical violence.

3.3.3 Social Peacebuilding

Social peacebuilding deals with feelings, attitude, opinions, beliefs, values, and skills that are shared between peoples, individuals and in groups. It is about building a human infrastructure of people who are committed to engendering a "peace culture" within the social fabric of communal and inter-communal life. The contexts in which we are born and brought up sufficiently influence our attitude and behavior. Each of us is born male or female and born into a particular way of life: for example a nomad in rural Kebbi and a city dweller in Lagos or Abuja have radically different experiences about life and things around them.
Individuals have different sets of values, which guide their thinking and behaviors. Theses values make them to take certain actions and to reject others. This reality of life in fact leads to a situation where we find people who have different perspectives on life and things. This orientation factor is what leads to conflict when people pursue different perspectives and goals that clash. In order to move from a conflict system to a peace system, people will need to change the way they think. This need is reflected in the preamble of UNESCO Culture of Peace Programme: "since war beings in the minds of men, it is in the minds of men that foundation of peace must be constructed". Attitudinal and behavioral change can thus be achieved through formal and informal peace education which can promote the development of the necessary change consciousness that is needed for greater cooperation and peaceful problem solving.

3.3.4 Community-Based Peacebuilding

Community based peacebuilding assumes that people and culture are the best resources for building and sustaining peace. Community based peacebuilding is therefore primarily concerned with strengthening the role of local people and their institutions as a means of promoting peace. Through the use of socio-cultural resources for peace, a widespread sense of shared responsibility for constructive transformation of conflict to prevent violence is generated. Community based peacebuilding aims to teach people at the community level how to deal with violence in a proactive way and ultimately build and sustain peace.

The creation and strengthening of socio-cultural resources needs to be based on existing community's resources such as structure, institutions, people, and political leadership. It is also required that community based peacebuilding should complement political negotiations by creating and strengthening the social, institutional and economic infrastructure required for a lasting peace.

Development organizations aiming to mobilize people and their resources for creation of social and economic structures are well placed to incorporate peacebuilding and the promotion of human rights into their development work. This will only be achieved if they broaden the scope of their development program and make sustained efforts for development of competent institutions. This will require strong, longer-term commitment and a continued process of analysis and feedback.

Community based peacebuilding should therefore be seen as an ongoing social process involving all members of the society. At the strategic level there is need for institutions' commitment and vision for peace, and for social and economic development to be integrated into operating/ facilitating organizations to support communal actions for prevention of violence. At the strategic level, there is therefore a need for institutions to commit to a vision of peace and socio-economic development; integrating this commitment into their operations would in turn support communal actions for the prevention of violence.

3.4   Essence of Post-Conflict Peacebuilding

In order to be truly successful, peacemaking and peace-keeping operations must involve wide-ranging efforts to identify and sustain structures which will consolidate peace and advance a sense of confidence and well-being among people who are compelled to live together by circumstances beyond their immediate control or choice. In societies that are just emerging from violent conflicts, agreements that result in ending civil conflict may need to include plans for disarming the previously warring parties and the restoration of order in the society, the retrieval and possible destruction of weapons, the repatriation of refugees, provision of advisory and training support for security personnel, elections monitoring, promotion of efforts to protect human rights, reforming or strengthening governmental institutions and promoting formal and informal processes of political participation.

In the aftermath of war, post-conflict peace-building may take the form of concrete cooperative projects which link two or more social groups in a mutually beneficial undertaking that will not only contribute to economic and social development but also enhance the confidence that

is very essential to peaceful coexistence. These may include projects that bring such social groups together to develop agriculture, improve transportation or utilize resources such as water or electricity that they need to share, or joint programmes through which class, political and cultural barriers between them are removed by means of cultural exchanges and mutually beneficial development projects. Reducing hostile perceptions through peace education and various forms of political reforms may be necessary in order to forestall a re-emergence of tensions which could spark renewed hostilities and crises.

In the range of efforts that could be taken to enhance peace, the concept of peacebuilding as the construction of a new environment that promotes peaceful coexistence should be viewed as the complement of preventive diplomacy, which describes efforts taken to avoid the breakdown of peaceful conditions. When conflict breaks out, efforts at peacemaking and peacekeeping are made by concerned neighbours and organisations. Once these efforts succeed in attaining their objectives, collaborative efforts that are focused on dealing with underlying economic, social, cultural and humanitarian problems can help to consolidate durable peace. While preventive diplomacy aims to avoid a crisis; post-conflict peace-building aims to prevent a recurrence.

3.5 Critical Tasks in Post-Conflict Peacebuilding

1. **De-Mining**: in many parts of the world where the strategies of waging war involved the use of landmines and other forms of explosive ordinance, it is becoming increasingly clear that peacebuilding activities that commence after the cessation of hostilities have to address the problem of land mines, many of which remain scattered in former combat zones. De-mining may be emphasized in the Terms of Reference (ToR) of peacekeeping operations and is of crucial importance in the restoration of productive civilian activity when peacebuilding is under way because agriculture cannot be revived without de-mining and the restoration of transport may require the laying of hard surface roads to prevent re-mining.

2. **Demilitarization**: Just as demilitarized zones may serve the cause of preventive diplomacy and preventive deployment to avoid conflicts, so may demilitarization assist in keeping the peace or in post-conflict peace-building, as a measure for heightening the sense of security and encouraging the parties to turn their energies to the work of peaceful restoration in their societies.

3.   **Technical Assistance for Reconstruction**: The United Nations and other multilateral organizations have an obligation to develop and provide technical assistance when such is requested by nations that are just emerging from conflicts. Such assistance and support include support for the transformation of weak national structures and capabilities, and the strengthening of new democratic institutions. The authority of interveners to act would be predicated on the agreement that social peace is as important as strategic or political peace. The linkage between democratic practices such as the rule of law and transparent decision-making, and the achievement of true peace and security in any new and stable political order has to be emphasized. These elements of good governance need to be promoted at all levels of international and national political communities if post-conflict peacebuilding efforts are to make any impact.

3.5.1 Disarmament and Demobilization

Disarmament entails the collection of arms and ammunition, while demobilization is the process that separates combatants from military service or armed troops (it may include the establishment of camps and weapons receiving areas where former combatants hand in their weapons and in return receive counseling, vocational training or economic assistance). For United Nations Peacekeeping Operations, disarmament is closely associated with demobilization activities.

4.0   CONCLUSION

Peacebuilding is a process that assists societies to establish durable peace and prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building, and political as well as economic transformation. This involves development of a set of physical, social, and structural initiatives that are often an integral part of post-conflict reconstruction and rehabilitation. It is generally agreed that the central task of peacebuilding is to create positive peace, and by so doing, ensuring a stable social equilibrium in which the surfacing of new disputes does not escalate into violence and war. Creating this sort of environment goes beyond everyday problem solving or conflict management. It involves efforts that are targeted at fixing the core problems that underlie social conflict and changing the patterns of interaction of the parties involved.

Peacebuilding involves a number of long-term activities that are focused on building stable communities and peaceful societies where people thrive and do not operate under constant fear of violence. Bringing this

about requires building on a solid foundation of justice and reconciliation. In the range of efforts that could be taken to enhance peace, the concept of peacebuilding as the construction of a new environment that promotes peaceful coexistence should be viewed as the complement of preventive diplomacy, peacemaking and peacekeeping which, taken together, describe activities undertaken by concerned neighbours.

5.0   SUMMARY

In this Unit, we have examined a number of activities that have become the hallmarks or signposts of attempts at various levels to support the age-long search for peace by humankind. Some of them involve unilateral actions by individuals, Heads of Governments, multilateral institutions, while others involve collective actions by nations within a region of the world, or by multiple nations bound by a common quest to safeguard world peace. In most cases, activities in support of peace are focused not only on stopping active violence, but also on ensuring that once secured, the various factors that may undermine peaceful coexistence among individuals, groups, communities and nations (human security, rights, good governance, democratic rule and so on) are frontally addressed in order that they do not result in grievances, protest and violence.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What are the various activities that are undertaken in pursuit of peace?
2.   What is peacebuilding?
3.   Discuss the various types of peacebuilding that you know.
4.   What are the critical tasks of peacebuilding in post-conflict situations?
5.   What is regional peacebuilding and why has it become commonplace in attempts to safeguard global peace?

7.0   REFERENCES/FURTHER READING

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