NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: PCR 703

COURSE TITLE: INTRODUCTION TO PEACE EDUCATION

COURSE GUIDE

PCR 703
INTRODUCTION TO PEACE EDUCATION

Course Developer	Joshua Olusegun Bolarinwa Nigeria Institute of International Affairs Victoria Island, Lagos.
Course Writer	Joshua Olusegun Bolarinwa Nigeria Institute of International Affairs Victoria Island, Lagos.
Course Editor	Ms. Joan Mbagwu C/o Olive Branch Konsult Lagos.
Course Co-ordinator	Mr. Oyedolapo B. Durojaiye National Open University of Nigeria

NATIONAL OPEN UNIVERSITY OF NIGERIA

National Open University of Nigeria
Headquarters
14/16 Ahmadu Bello Way
Victoria Island
Lagos

Abuja Annex
245 Samuel Adesujo Ademulegun Street
Central Business District
Opposite Arewa Suites
Abuja

e-mail: centralinfo@nou.edu.ng
URL: www.nou.edu.ng

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Introduction

PCR 703 PEACE EDUCATION is a one semester course with 3-credit unit. This course consists of **24 Units** divided into **Six Modules**. It will be available for you to take towards the core module of the Bachelor of Arts in Peace Studies. This course is designed to educate you on basic ways of learning to live in peace with one another. It is a foundation course for the understanding of Peace Education, and an introductory course to the theory and practice of Peace Education as it relates to Peace building, Conflict Prevention and Post Conflict Reconstruction, Peace Enforcement and Peace Institutions.

There are no compulsory prerequisites for this course other than the general entry requirement.This course requires your creative ability to recreate the society void of stress and conflict.

The course guide tells you briefly what the course is all about, what you are expected to know in each unit, what course materials you need to use and how you can work your way through these materials. It also emphasizes the necessity for tutor–marked assignments. There are also periodic tutorial classes that are linked to this course.

What you will learn in this course

This course **PCR 703 Introduction to Peace Studies** is to acquaint you with the meaning of Peace and Education including the methods of learning peace, the need for peace, Peace building, other means and measures of enforcing peace and how to promote it. In particular, you should be familiar with the character of Peace Processes.

Your understanding of this course will serve to expose you to a very important part of Peace studies that has to do with understanding peace, Peace Processes, peace pedagogy, the gender education, Leadership for Peace and peace education, and teacher-in service training.

Course Aims

The basic aim of this course is to introduce you to the various components of peace studies, introduction to basic meaning of peace and education, show the need for peace, explain different methods and techniques of maintaining peace, give you the basic knowledge of peace organisation and why they were formed, peace institutions and the issue of human rights.

Course Objectives

Several objectives can be achieved from this course. In addition, each unit has specific objectives. The unit objectives can be found at the beginning of a unit. You may want to refer to them during your study of the particular unit to check on the progress you are making. You should always look at the unit objectives after completing a unit. In this way, you can be sure that you have covered what is required of you in that unit.

On successful completion of the course, you should be able to:

i. Understand what peace is and define it ;
ii. Discuss the various dimensions of Peace Education;
iii Explain the meaning of peace and education;
iv Differentiate between types of peace;
v Explain the role of psychology and other models in understanding peace;
vi Describe the role of traditional education in understanding and promotion of peace;
vii Define and understand Peace Processes ;
viii Explain the concept of peace as a learning process;
ix Explain the place of media in the promotion of peace;
x Understand the meaning and components of conflict prevention;
xi Discuss the gender education and its impact;
xii Discus Human Rights and Peace building;
xiii Describe how to enforce peace;
xiv Explain peace pedagogy and its processes;

Working through this Course

To complete this course you are required to read the study units, read recommended books and read other materials provided by the National Open University of Nigeria (NOUN). Most of the units contain self-assessment exercises, and at points in the course, you are required to submit assignments for assessment purposes. At the end of this course is a final examination. Stated below are the components of the course and what you are expected to do.

Course Materials

1. Course Guide
2. Study Units
3. Textbooks and other Reference Sources
4. Assignment File
5. Presentation

In addition, you must obtain the text materials. They are provided by the NOUN. You may also be able to purchase the materials from the bookshops. Please, contact your tutor if you have problems in obtaining the text materials.

Study Units

There are twenty four study units in this course, as follows:

Module 1

Unit 1	Basic Definitions of Education And Peace
Unit 2	History And Overview of Peace Education
Unit 3	Conflict Transformation, International Co-operation, Networking And Virtuality
Unit 4	Conflict Prevention And Peacebuilding

Module 2

Unit 1	Gender Education
Unit 2	Anti-Prejudice Education
Unit 3	Leadership And Peace
Unit 4	Civic Education

Module 3

Unit 1	Human Rights
Unit 2	War And Strife In Africa: Issues In Peace Keeping 1
Unit 3	Enforcement of Peace
Unit 4	The Concept of Unity

Module 4

Unit 1	Peace Education As A Field of Theory And Practice
Unit 2	The Dimensions of Peace Education
Unit 3	Peace Education And Teacher In-Service Training
Unit 4	Fundamental Intentions of In-Service Training.

Module 5

Unit 1	Peace Pedagogy In Teacher In-Service Training
Unit 2	The Peace-Pedagogical Course Programme
Unit 3	Community Peacebuilding Practices.
Unit 4	Participants In Peace Pedagogy Programmes

Module 6

Unit 1 Management And Sustenance of Peace
Unit 2 Peacebuilding Agents
Unit 3 Community Peacebuilding Practices
Unit 4 Civil Societies And The Military In Promoting Peace

Each unit contains a number of self-tests. In general, these self-tests question you on the materials you have just covered or require you to apply it in some way and, thereby, assist you gauge your progress as well as reinforcing your understanding of the material. Together with tutor-marked assignments, these exercises will assist you in achieving the stated learning objectives of the individual units and of the Course.

Textbooks And References

You are required to purchase these textbooks stated below.

Boutros-Ghali Boutros (1995). **An Agenda for Peace,** New York, United Nations.

John Paul Lederach (1997). **Building Peace: Sustainable Reconciliation in Divided Societies,** Washington D.C, United States Institute of Peace.

Brookover, W.B Eriscon, EL (1975). **Sociology of Education** Illinois: The Dosey Press.

Denga D.I (1986). **An Introduction to Foundation of Education** Advanced Publishers, Calabar, Nigeria.

Otite Onugu (2002). **Multiculturalism and Peaceful co-existence in Nigeria.** The Guardian: page 21.

Stones E. (1999). **An Introduction to Educational Psychology** Ibadan: Spectrum Books Ltd.

Assignment File

There are two aspects to the assessment of this course. In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain for these assignments will count towards the final mark you obtain for this course. Further information on assignment will be found in the Assignment File itself, and later in this Course Guide in the section on assessment.

There are many assignments for this course, with each unit having at least one assignment. These assignments are basically meant to assist you to understand the course.

Assessment

There are two aspects to the assessment of this course. First, are the tutor-marked assignments; second, is a written examination.
In tackling these assignments, you are expected to apply the information, knowledge and experience acquired during the course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the Assignment File. The work you submit to your tutor for assessment will account for 30 per cent of your total course mark.
At the end of the course, you will need to sit for a final examination of three hours duration. This examination will account for the other 70 per cent of your total course mark.

Tutor-Marked Assignments (TMAs)

There are 24 tutor-marked assignments in this course. You only need to submit all the assignments. The best four (i.e. the highest four of the 14 marks) will be counted. Each assignment counts for 20 marks but on the average when the four assignments are put together, then each assignment will count 10 % towards your total course mark. This implies that the total marks for the best four (4) assignments which would have been 100 marks will now be 30% of your total course mark.
The Assignments for the units in this course are contained in the Assignment File. You will be able to complete your assignments from the information and materials contained in your set books, reading and study units. However, it is always desirable at this level of your education to research more widely, and demonstrate that you have a very broad and in-dept knowledge of the subject matter.

When each assignment is completed, send it together with a TMA (tutor-marked assignment) form to your tutor. Ensure that each assignment reaches your tutor on or before the deadline given in the Assignment File. 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. Extensions will not be granted after the due date unless there are exceptional circumstances warranting such.

Final Examination and Grading

The final examination for **PCR 703 Introduction to Peace Education** will be of three hours' duration and have a value of 70% of the total

course grade. The examination will consist of questions which reflect the practice exercises and tutor-marked assignments you have previously encountered. All areas of the course will be assessed.

Use the time between the completion of the last unit and sitting for the examination, to revise the entire course. You may find it useful to review your tutor-marked assignments and comment on them before the examination. The final examination covers information from all aspects of the course.

Course Marking Scheme

Table 1: *Course marking Scheme*

Assessment	**Marks**
Assignments	Four assignments, best three marks of the four count at 30% of course marks.
Final examination	70% of overall course marks
Total	**100% of course marks**

How to get the most from this Course

In distance learning, the study units replace the university lecture. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suits you best. Think of it as reading the lecture instead of listening to the lecturer. In the same way a lecturer might give you some reading to do, the study units tell you when to read, and which are your text materials or set books. You are provided exercises to do at appropriate points, just as a lecturer might give you an in-class exercise.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit, and how a particular unit is integrated with the other units and the course as a whole. Next to this is a set of learning objectives. These objectives let you know what you

should be able to do by the time you have completed the unit. These learning objectives are meant to guide your study. The moment a unit is finished, you must go back and check whether you have achieved the objectives. If this is made a habit, then you will significantly improve your chances of passing the course.
The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a Reading section.

The following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that your tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.

1. Read this Course Guide thoroughly, it is your first assignment.

2. Organize a Study Schedule. Design a 'Course Overview' to guide you through the Course. Note the time you are expected to spend on each unit and how the assignments relate to the units. You need to gather all the information into one place, such as your diary or a wall calendar. Whatever method you choose to use, you should decide on and write in your own dates and schedule of work for each unit.

3. Once you have created your own study schedule, do everything to stay faithful to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please, let your tutor know before it is too late for help.

4. Turn to Unit 1, and read the introduction and the objectives for the unit.

5. Assemble the study materials. You will need your set books and the unit you are studying at any point in time.

6. Work through the unit. As you work through the unit, you will know what sources to consult for further information.

7. Well before the relevant due dates (about 4 weeks before due dates). Keep in mind that you will learn a lot by doing the assignment carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than the due date.

8. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study materials or consult your tutor.

9. When you are confident that you have achieved a unit's objectives, you can start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.

10. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the Assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also the written comments on the ordinary assignments.

11. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the Course Guide).

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 assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assistance to you during the course. You must mail your tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail, or discussion board. The following might be circumstances in which you will find help necessary. Contact your tutor if –

i. You do not understand any part of the study units or the assigned readings.
ii. You have difficulties within the exercises.
iii. You have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance 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 benefits from course

tutorials, prepare a question list before attending them. You will learn quite a lot from participating in the discussions.

SUMMARY

Your understanding of this course will serve to expose you to a very important part of Peace studies that has to do with understanding peace and education, Peace Processes, peace pedagogy, the gender education, Leadership, and teacher-in service training.

We wish you success in your studies.

MAIN COURSE

Course Code	PCR 703
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Abuja Annex
245 Samuel Adesujo Ademulegun Street
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MODULE 1

Unit 1 Basic Definitions of Education And Peace
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UNIT 1 BASIC DEFINITIONS OF EDUCATION AND PEACE

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3.0 Main Body
  3.1 Dimension of Peace
  3.2 Definitions of Education and Peace
  3.3 The Meaning of Education
  3.4 The concept of peace
  3.5 Elements of peace
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment
7.0 References /Further Readings

1.0 INTRODUCTION

The importance of peace needs not to be over emphasised. You need peace to carryout your tasks or assignment at home or at school. You need peace to sleep. You need peace to travel from one place to another, either to visit a friend or to transact one business or the other. You cannot have any hope when there is no peace. Every religion preaches peace and tasks its members to practice peace. No nation under the sun can dream of development without peace. No individual can dream of a fulfilled life without peace. The desire of every individual is to have peace. Accordingly, this unit will give you some basic definitions and explanations concerning peace education.

2.0 OBJECTIVES

It is hoped that by the end of this unit, you will be able to:

i) Explain the meaning of education and peace;
ii) Identify and explain the elements of peace;
iii) Explain evolution of education;
iv) Identify the learner and the teacher of peace;
v) Define the role of the teacher as a model of a peace educator;
vi) Describe what happens when there is no peace; and
vii) Highlight what promotes peace and understanding of peace among people.

3.0 MAIN BODY

3.1 Dimensions of Peace

Absence of peace manifests itself in many dimensions. Have you ever witnessed a crisis situation at home and school, or even on the road? You must have seen people fighting and loosing their freedom in the end by spending their precious time behind bars. In schools, students are sent home indefinitely. Students could end up fighting and ending up in giving themselves permanent scars due to serious injuries. Definitely, these are where peace and order had broken down. We need peace to travel, to carry out one task or the other.

3.2 Definition of Peace and Education.

Peace is considered to be a general condition where there is calm and order in a specific environment, mind or body. When there is peace, which means that there is no disturbance of any sort as to cause things not to move in the way it should be. In a market for example, when people, instead of buying and selling, they engaged themselves in a fight, peace will be absent in such an environment, as such buying and selling will seize. In the mind, when there is no peace, due to disturbance, which could be emotional, that is something that touches your heart so much so that you lose your sleep, then peace is absent.

Education is considered to be the process whereby individual's behaviour attitude and general perception of life is changed through the process of learning. Learning occurs where instructions impacts positively on the pattern of behaviour of the learner. Education can be direct or indirect. Direct is through guided instruction by a teacher or the model, while indirect is through experience, which could impact.

3.3 The Concept of Peace

Have you ever seen peace with your physical eyes? Peace is not something that can be touched or seen physically. It is therefore a concept that is created to give a general condition when there is absence of adversity. Peace can be perceived. There is no general rule that measures peace. If peace is seen as the state of environmental calmness that will be relative. This means that if the physical environment was disturbed either by riot, fighting and associated vices it shows that there is absence of peace in that environment. Then, when the environment returns to normal, one can say that there is peace. There could be a general calmness in an environment, and yet there is no peace.

In a situation where people write petition against each other in their places of work, there can be no peace. But when people are working in harmony, love and with unity of purpose, there you can pass valued judgement that there is peace. Have you ever experienced a situation as described above?

Exercise: Explain briefly the concept of Peace.

3.4 Elements of Peace

There are some basic elements of peace, which you should know:

1) **Tolerance.** This element as a component of peace is very crucial and of great concern to individual. How do you react to somebody who hurts you and determine the tempo of the situation created already. This demands understanding of individual differences. That is, people differ. One person's understanding of a particular situation may not be the same with another person. Your views about life differ significantly from other people around you.

2) **Kindness.** Where there is peace, people will be kind to one another. A neighbour that is kind will find favour within the neighbourhood. Kindness is "a universal language". An individual that is kind will share in the problems of others. He or she will be ready to hurt himself or herself in order to satisfy the immediate needs of others. This condition stimulates peace.

3) **Love:** This is a concept well abused and misplaced. Love is considered rather wrongly to show the emotional attachment of men to women. Rather love transcends such bounds. It manifests itself in sharing, caring and patience even understanding.

Cultivation of the habit of love promotes peace and unity. Have you ever showed love to people?

4.0 CONCLUSION

Peace Education as a course needed introduction of its key concepts and the desirability for learning. In this unit we have been able to learn the meaning of peace, its concepts and the various elements of peace in any society. Thus, peace is more than the absence of conflict and violence in our environment.

5.0 SUMMARY

In this unit we have been able to delve into the Basic meaning of key concepts relating to peace education such as education itself, peace and its meaning and how peace function in the society. Too, the elements of peace have been presented and explained.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

What are the elements of peace?

7.0 REFERENCES/FURTHER READINGS

John Paul Lederach 1997. Building Peace: Sustainable Reconciliation in Divided Societies, Washington DC, United States Institute of Peace.

Osita Agbu, West Africa's Trouble Spots and the Imperative for Peace building, Dakar, CODESRIA, 2005 (forthcoming).

P. Terrence Hopmann, 1998. The Negotiation Process and the Resolution of International Conflicts.

R.A. Akindele and Bassey Ate 2001. Beyond Conflict Resolution, Lagos, Nigerian Institute of International Affairs.

UNIT 2 HISTORY AND OVERVIEW OF PEACE EDUCATION

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    3.3 Formal and Informal Education
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4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment (TMA)
7.0 References/Further Readings

1.0 INTRODUCTION

Contemporary concepts and practices of peace education are the outcome of a long and dynamic process of changes in contents and methods of teaching and learning for better conditions of human living. We do not know when peace education emerged in the past. There are authors who claim that it was after World War II, others mentioned the beginning of the 19th century, while the third group argues that some forms of peace education appeared early in human history (see for the overview of history in: Vriens 1990; Burns and Aspeslagh 1996; Johnson 1998). It is true that roots of peace education can be found in the works of J.A. Comenius, one of the greatest philosophers and pedagogues of 17th century Europe, who wrote about the link between universal knowledge (*pansofia*) and universal brotherhood. It is also possible that peace education was an integral part of religious instruction from the beginning and that it reached schools partly through religious instruction later when schools were ready to redefine the concept of discipline endorsed through physical punishment.

2.0 OBJECTIVES

At the end of this unit, you should be able to

i) Describe the history of peace education;
ii) Explain its development; and
iii) Highlight the general overview.

3.0 MAIN BODY

3.1 The Roots

There is no doubt that the western peace education appeared in the context of modernization and secularisation processes. The first peace education programmes were being applied as early as the beginning of the 19th century by educational reformers, chiefly philosophers, teachers and clergyman, who had in mind the promotion of friendly relations in the "community of different peoples." By the beginning of the 20th century some aspects of peace education were supported by the New School Movement that brought profound changes in the theory and practice of education. The proponents stressed child-centred approaches, learning from active experience and less rigid school and classroom organization. With the beginning of World War I and the rise of militarism, peace educators were stigmatised, attacked for their anti-militaristic and non-patriotic attitudes and prosecuted for subversion. To overcome these barriers, some became pioneers in applying more positive approaches, e.g. the restoration of society through violence reduction programmes.

3.2 International Understanding and Co-operation

A wider implementation of peace education programmes in Europe began shortly after World War II. Their main purpose was to overcome tensions and hostilities among the states through international understanding. The idea was first applied through teaching about different cultures or the principles of international cooperation, including the issues of peace and security. A related form of implementation was the development of a system of international school contracts and/or teacher and student exchanges. Both approaches were supported by UNESCO's first educational programmes, and put into practice by different agents, from individual educational reformers (e.g. K. Boeke in the Netherlands) to the Roman Catholic peace organization – Pax Christi. By the end of the 1950s, a new impetus had come from the UNESCO Associated School Project, in which peace was seen as an integral part of education for international understanding. The development of its content and methods was based on the principles of the UN Charter and the UNESCO Constitution, particularly on the understanding expressed in the latter that wars begin in the minds of men and that, therefore, it is in the minds of men that the defence of peace must be constructed.

3.3 Peace Research and Development

Peace education received a new impetus at the end of the 1960s and the beginning of 1970s in the context of peace research, a new scientific discipline that focused on integrating education, research and action. It was developed through the work of the International Peace Research Association (IPRA) founded in 1964 in Copenhagen as a non-governmental organization. The first peace researchers were proponents of the ideas elaborated by J. Galtung on structural violence and the inequality between the center and the periphery, H. Giesecke on political education, and P. Freire on conscientiousness and the role of a social actor. They began to study peace and violence as dependent on political structure, both national and international, and wrote about oppression, inequality, poverty, dependency and the imbalance in the use of world resources. Through their links to peace and liberation movements, they propagated actions ford change and introduced the notion of positive peace that would be implemented in educational programmes almost two decades later. Alongside the Peace Education Commission (PEC) of the International Peace Research Association (Bjerstedt 1996), two more non-governmental organizations had a considerable impact on the development of peace education programmes, namely the World Association of School as an Instrument of Peace (WASIP) and the International Association of Educators for World Peace (IAEWP) that were also established as non-governmental organizations in these years. An important step forward was the introduction of peace education to some secondary schools in the West.

The integration of peace education and development emerged through a campaign launched by UNESCO and related to the UN decade for Development. The idea was to reach western students about the conditions of life in underdeveloped countries, in particular about poverty, hunger, diseases, illiteracy and unemployment in the Third World, in order to sensitize them to justice and peace in the world. The approach was criticized by peace educators, particularly those that were inspired by P. Freire and J. Galtung, for its use of a linear and economic notion of development that could perfectly serve to justify and perpetuate inequalities in the world. Under these attacks, the concept went through important changes. On the one hand, it was related to social justice and self-empowerment and, on the other hand, to change. Both meanings became integral parts of peace education in its broader sense but were also recognized as the basic concepts of a new field of development education.

3.4 Nuclear Threat and Disarmament

By the end of the 1970s, the development in peace education was in its most important aspects under the influence of peace movements. Particular emphasis was given to the issues of militarisation, the arms race, the nuclear threat and the bipolarity of the world, as well as to critical reviews of negative approaches to peace, especially for younger students that were suggested by pedagogical and psychological studies. In the light of the threat of global destruction, peace educators were producing curriculum guides and teaching/learning materials, including activity cards and videos, for all levels and forms of education. Their content covered a number of issues, from statistical data on the arms race and nuclear power to facts about the environmental crisis, the aim being to develop anti-militaristic and anti-ethnocentric attitudes among students. At the same time, peace educators were introducing experimental and active learning methods. Seeing peace education more as a process based on the concept of critical understanding and action, they relied on project-approaches and conflict scenarios in which students were taught how to identify problems, play roles, engage in case studies or other types of investigation and propose solutions through small group or class discussions. Another line of change emerged from the debates among professionals about the purpose of peace education in an egoistic and self-destructing world. Some spoke of peace education in the context of pedagogy of hope, others referred to a culture of modesty and poverty, and still others focused on an "enhanced" peace education stressing know-how and personal responsibility.

In the first half of the 1980s, following the World Congress on Disarmament, one of the main issues in peace education became the limitation of arms production and complete disarmament. The topic was broadened to include the question of conversion of an army structure into a peace structure, i.e. the use of army resources for civil purposes, especially for the purpose of promoting the development of underdeveloped countries. At higher levels of education teachers focused on active approaches, such as non-violent protest, writing letters to the government and to local newspapers, etc. The most important change in teaching younger students was a shift in focus from peace problems to peace values. Despite the disillusion that emerged with the missile race and a subsequent reduction of the issue of disarmament in peace education programmes, the discussions among professionals and their impact on the concepts and practices of peace education contributed significantly to its wider acceptance in schools.

3.5 Non-Violent Conflict Resolution

With the decline of the peace movement's political influence by the end of 1980s, peace educators were almost unanimously turning their focus from cognitive to more practical approaches with an emphasis on the concept of positive peace. Instead of making students know about wars and the obstacles to peace, as well as of developing their anti-militaristic attitudes, teachers committed themselves to developing global peace by preparing students to participate actively and responsibly in the construction of a peace culture at the level of their community, from the classroom to the neighbourhood. They started preparing them to use non-violent strategies for conflict resolution, including communication, dialogue, negotiation and mediation techniques and skills, the art of discussing, debating and arguing one's opinions, active listening, cooperative and peer learning, bias awareness and non-prejudiced perception of others.

4.0 CONCLUSION

The aim of peace education programmes has become the preparation of students to resist violence through promoting principles of human freedom and dignity, equality, the rule of law, solidarity and respect for life and differences. Instead of learning how to compete, students were learning how to participate, cooperate and share, how to establish mutually reinforcing relations in a group for the benefit of all. Instead of a traditional disciplinary structure in which vertical power relations ("power over") dominate, classrooms were now turned into educational settings where the horizontal distribution of power ("power with") was experienced, both in teacher-student and student-student relations. Interpersonal conflicts became understood in positive terms, as a chance for personal growth through engaging voluntarily into non-violent conflict resolution that brings victory to both sides. Some educators developed peer mediation programmes as a specific form of peaceful conflict-resolution, with students acting as neutral third parties in resolving disputes.

5.0 SUMMARY

In this unit, you have been introduced to the beginnings of peace education. The idea of a peaceable classroom and school was developed and implemented with a focus on the values and skills of cooperation, communication, tolerance, positive emotional expression and conflict resolution, reflecting a new type of school culture.

6.0 TUTOR MARKED ASSESMENT (TMA)

Discuss the history and the emergence of peace education as a discipline.

7.0 REFERENCES/FURTHER READINGS

John Paul Lederach 1997. Building Peace: Sustainable Reconciliation in Divided Societies, Washington DC, United States Institute of Peace.

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UNIT 3 CONFLICT TRANSFORMATION, INTERNATIONAL CO-OPERATION, NETWORKING AND VIRTUALITY

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
    3.1 Processes of Transformation
    3.2 Challenges
    3.3 Perspective on Peace Education
        (A Multifaceted and Integrated Concept)
    3.4 Peace Education as a tool for transformation
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment (TMA)
7.0 References and Further Readings

1.0 INTRODUCTION

During the 1990s, peace education became directly linked to intercultural education as well as to human rights education and education for tolerance either as an umbrella term that integrated different approaches to intercultural issues in a democratic pluralistic society or as an interchanged educational practice. Pre-service and in-service teacher intercultural training became more focused on non-violent conflict resolution methods and technique aimed at preparing teachers to deal effectively with hidden curricula and classroom cleavages caused by cultural misunderstanding, prejudices and disrespect. The skills of understanding the other were developed through the understanding of one's own reaction towards the other and through listening to the other's position. One part of the innovation was the programmes focused on the development of self-reliance and assertiveness, i.e. the skills for overcoming the external and internal obstacles to self-expression. Peace education contributed to intercultural education by introducing the dynamics of non-violent intercultural conflict-resolution and by giving meaning to what was then introduced into educational theory and practice as "intercultural sensitivity."

2.0 OBJECTIVES

At the end of this unit, you should be able to

i) Explain conflict transformation;
ii) Describe International cooperation, virtuality and challenges; and
iii) Highlight its perspectives on peace education.

3.0 MAIN BODY

3.1 Processes of Transformation

The Gulf War and especially the wars in the territory of former Yugoslavia brought a new impetus to peace education. Besides abundant opportunities to review and innovate the approaches to non-violent conflict resolution, it was a time of unprecedented international cooperation in peace-building and peace-maintaining efforts. New programmes and teaching/learning materials on tolerance, peace restoration and reconciliation were developed and implemented in schools, refugee camps and local communities in cooperation with local NGOs, teachers, researchers and professional associations. Numerous networks of activists emerged and new examples of good practices were exchanged intra-regionally and inter-regionally, linking Europe and the world through the practice of peace education.

Furthermore, peace education became more dependent on the possibilities of as virtual world. With a wider utilization of new information and communication technologies peace education entered a completely new era. Students of all ages and professionals started searching the Internet for information, lesson preparation, development of teaching/learning materials, evaluation strategies as well as for professional and personal communication. A number of organizations appeared that offered opportunities for developing multicultural awareness, global perspective, human rights protection skills and non-violent competences through e-mail communication; Transitional Citizen Peacemaking (TCP) was engaged in helping citizens of countries in conflict to strengthen mutual understanding and to promote peace; a number of educational video games based on simulation, role play and peaceful conflict-resolution strategies emerged on the international market and have been growing rapidly ever since.

3.2 Challenges

From the beginning of the 1990s peace education has been faced with number of challenges that are not yet resolved. Writing in 1990 about dominant problems in the field, L. Vriens (1990: 5) stressed the following: (a) the use of technology and normalization as the *panacea* for our moral problems (b) a non-rational exploitation of the environment (c) the persistence of poverty, exclusion and discrimination (d) the renewal of religious feelings (e) the danger of inhumane philosophies (anti-Semitism, fascism, racism, nationalism, etc); and (f) the challenge of the New Age Movement (stress on emotions and feelings instead of reason).

Looking back from the perspective of 2001 it seems that the devil has been multiplied, that it is far les remote from our everyday life and far more difficult to grasp by the traditional rational categories that made us feel comfortable for many years. The challenges to peace education of 2001 are not the challenges we encountered a decade ago. The key problem is not only that very little has been resolved in the meantime but that new uncertainties have emerged that make our efforts even more fragile and more-lasting than before.

It is precisely the number, complexity, dynamism, interconnectedness and unpredictability of obstacles to peace and sustainable development for all that constitutes the greatest challenge to peace education nowadays. Therefore, it is difficult to produce a comprehensive list of issues that peace education must confront in order to be more effective in pursuing its goals in an atmosphere of uncertainty, growing tensions, irrational threats, sheer inequality and grave violation of human rights and freedoms.

One of the problems that need to be dealt with is peace education itself. A new quality assessment of peace education is needed, based on critical and comparative approaches to both its theory and p0rasctice. This includes the effectiveness of peace education programmes in promoting the following goals:

i. Strengthening social cohesion based on the notions of pluralism, equality and inclusion

ii. Achieving universal recognition and effective protection of minority, indigenous, women and children rights

iii. Combating global inequalities and center-periphery divisions on different axes

iv. Acquiring a global perspective and individual responsibility for promoting sustainable development for all

v. Ensuring a just post-Gulf-War, post-Yugoslav-War and post-terrorist-attack-on-US security and stability

vi. Combating resistance to change that is the result of inflexible tradition, exclusive ideologies, radical fundamentalism, ignorance, prejudice and the lack of information

vii. Promoting exchanges of understanding, values and practices among individuals, organizations, institutions and nations in the world on equal footing, etc.

Another group of challenges is emerging from the need to develop a valid explanatory model of relations between peace education and other innovative educational approaches, such as human rights education, intercultural education, global education and development education. All of these approaches have appeared as non-formal alternatives to traditional modes of teaching and learning aimed at promoting particular principles, values and practices that were, and still are, neglected by standard curricula in many countries. Although they differ in focus their aims as well as methods of teaching and learning are the same – they all tend to promote better conditions for living for all by using active participation, cooperation, teamwork, mediation, self-reflection and personal responsibility to strengthen human dignity, equality, justice, mutual understanding and solidarity.

3.3 Perspective on Peace Education (A Multifaceted and Integrated Concept)

With this in mind, we propose here a perspective on peace education in terms of a multifaceted and integrated concept leading to a “Culture of Peace” .The development of the culture of peace is the key concept that gives meaning and orientation to any kind of human action, including education. The abolition of war and the reduction of all kinds of violence presuppose changes in cultural, social, political and other relations. Seen in this way, peace education is the outcome of different educational approaches that are linked together in the concept of the culture of peace. The question mark in the empty box means that our list is not exhaustive and what other approaches can be added that might appear in the future.

3.4 Peace Education as a tool for transformation

Education for non-violent conflict transformation	Peace as a topic	Gender education
Human rights Education	**Culture of Peace**	International education
Education for human dignity		Inter-racial Education Anti-prejudice
Civic Education		Global education
Education for democratic citizenship justice		Education for "development" and social
	Environmental Education	

4.0 CONCLUSION

In the light of the above, it is evident that almost every part of the globe has experienced widespread in retractable and disturbing conflicts. The conflicts have arisen from inequality in the distribution of limited available resources in most of the conflicts ridden societies. Efforts should therefore be geared towards addressing basic physical needs of food and shelter and basic physiological human needs that relate to growth and development. Before peaceful co-existence among different ethnic nationalities can be accomplished, peace education is imperative at all levels of human society via cultivating "culture of peace" that will cut across every segment of the society.

5.0 SUMMARY

In this unit, we have examined Peace education as a field of the theory and practice of education related to the idea of promoting knowledge, values, attitudes and skills conducive to peace and non-violence and to an active commitment to the building of a cooperative and caring democratic society. It is targeted towards the empowerment of an

individual and the promotion of social well-being through the protection of human dignity for all, the promotion of social justice, equality, civil responsibility and solidarity and the accepting of a dynamic global perspective, by utilizing the concepts and practices of peaceful conflict-resolution and non-violence.

6.0 TUTOR MARKED ASSIGNMENT

1. Discuss the concept of "culture of peace".
2. Describe the notion of peace Education.

7.0 REFERECES/FURTHER READINGS

R.A Akindele and Bassey Ate (2001) Beyond Conflict Resolution, Lagos, Nigerian Institute of International Affairs.

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UNIT 4 CONFLICT PREVENTION AND PEACE-BUILDING

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
    3.1 Peace Education and Conflict prevention
    3.2 Peace Building
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, we shall examine conflict prevention as a means of trying to ensure that conflicts do not arise. This is usually done through conflict planning. Further, peace building is introduced as a more enduring approach to nurturing peace and ensuring that even it conflicts do occur that the society can be healed of the ravages of war. All these measures constitute efforts to address conflict and its negative effects**.**

2.0 OBJECTIVES

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

i) Define conflict prevention and planning;
ii) Define the meaning of peace building;
iii) Distinguish Peacekeeping and Peacemaking from Peace building; and
iv) Discuss the constituents of Peace building.

3.0 MAIN BODY

3.1 Peace Education and Conflict Prevention

Lying at the roots of conflicts is a number of factors which through their linkages are responsible for the transformation from the non-conflict to conflict situations. These conditions can be reduced down to the following clusters: the composition of the society, the policies and the role of the state, human needs and international contacts. These factors are necessary yet insufficient in themselves as a condition for the existence of conflicts: although they are the breeding ground for the existence of frustrations and tensions, they do not explain why conflicts

actually erupt. The question one would like to ask is what possibilities are offered by a prevention strategy. Conflict prevention is always more successful in the opening stage of the conflict. This implies that it can be predicted at an early stage and that it is possible for intervention to take place in time.

Michael Lund identified some elements to be found in a complete conflict prevention planning.

Step 1: ***Conflict Diagnosis:*** What are the distinctive factors that are increasing the possibility of violent conflict in the particular situation, and what capacities already exist there that might manage these factors without violence?

Step 2: ***Response Identification:*** What are the various appropriate methods and actions that can reduce these particular sources of conflict and/or improve the functioning of the existing conflict management capacities?

Step 3: ***Prior Appraisal (Prospective evaluation):*** Which of these responses is likely to actually be effective and implementable?

Step 4: ***Implementation:*** What tasks and actors are required to implement them?

Step 5: ***Monitoring and Evaluation (retrospective evaluation):*** What have been the effects of the actions that have been taken?

Exercise

What do you understand by conflict Prevention? Outline and discuss the various conflict prevention stages.

3.2 Peace building

It should be noted at the outset that there are two distinct ways to understand peace building. According the United Nations (UN) document *An Agenda for Peace*, peace building consists of a wide range of activities associated with capacity building, reconciliation, and societal transformation. Peace building is a long-term process that occurs after violent conflict has slowed down or come to a halt. Thus, it is the phase of the peace process that takes place after peacemaking and peacekeeping.

Many Non-governmental organizations (NGOs), on the other hand, understand peace building as an umbrella concept that encompasses not only long-term transformative efforts, but also peace-making and peace

keeping. In this view, peace building includes early warning and response efforts, violence prevention, advocacy work, civilian and military peace keeping, military intervention, humanitarian assistance, ceasefire agreements, and the establishment of peace zones.

Peace building involves establishing normalized relations between ordinary citizens on both sides of a conflict. Although it can be done at anytime, peace building efforts usually follow peacekeeping (the enforced prevention of further violence) and peacemaking (the forging of an actual settlement agreement). Unlike peacekeeping, which can be implemented relatively quickly, and peacemaking, which can occur over a period of a few months, peace building usually takes a number of years. John Paul Lederah, an expert on peace building, has observed that it takes people at least as long to get out of a conflict, as it does when one gets into it, and some of the conflicts have gone on for decades, or even centuries. So, peace building is a very long, slow process.

Peace building usually involves efforts to increase "normal", cooperative contacts between opponents. Stephen Ryan explains that peacekeeping "builds barriers between warriors", while peace building "builds bridges between the ordinary people". Efforts are made to open channels of communication, get people involved in joint projects, work with the media and the educational system to try to breakdown stereotypes and reduce prejudice and discrimination. The goal of all of these efforts is *reconciliation*, getting the people to accept each other as part of their own group or be reconciled to mutual co-existence and tolerance.

Often peace building programmes are carried out by nongovernmental organizations, but the United Nations and regional organizations such as the Organization of American States or the African Union have engaged in peace building as well.

Peace building mends human rights abuses, promotes reconciliation between warring parties. Demobilization and disarmament are integral aspects of peace building. Regardless of the path chosen, it must be noted that failing to deal adequately with transitional justice issues will be very costly over the long term.

In a narrower sense therefore, peace building is a process that facilitates the establishment of durable peace and tries to 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 consists 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 peace-building is to create positive peace, a "stable social equilibrium in which the surfacing of new disputes does not escalate into violence and war." Sustainable peace is characterized by the absence of physical and structural violence, the elimination of discrimination, and self-sustainability. Moving towards this sort of environment goes beyond problem solving or conflict management. Peace-building initiatives try to fix the core problems that underlie the conflict and change the patterns of interaction of the involved parties. They aim to move a given population from a condition of extreme vulnerability and dependency to one of self-sufficiency and wellbeing.

To further understand the notion of peace-building, many contrast it with the more traditional strategies of peacemaking and peacekeeping. Peacemaking is the diplomatic effort to end the violence between the conflicting parties, move them towards non-violent dialogue, and eventually reach a peace agreement. Peacekeeping, on the other hand, is a third-party intervention (often, but not always done by military forces) to assist parties in transitioning from violent conflict to peace by separating the fighting parties and keeping them apart. These peacekeeping operations not only provide security, but also facilitate other non-military initiatives.

Some draw a distinction between post-conflict peace-building and long-term peace-building. Post-conflict peace-building is connected to peacekeeping, and often involves demobilization and reintegration programs, as well as immediate reconstruction needs. Meeting immediate needs and handling crises is no doubt crucial. But while peacemaking and peacekeeping processes are an important part of peace transitions, they are not enough in and of themselves to meet longer-term needs and build a lasting peace.

Long-term peace-building techniques are designed to fill this gap, and to address the underlying substantive issues that brought about conflict. Various transformation techniques aim to move parties away from confrontation and violence, and towards political and economic participation, peaceful relationships, and social harmony.

This longer-term perspective is crucial to future violence prevention and the promotion of a more peaceful future. Thinking about the future involves articulating desirable structural, systemic, and relationship goals. These might include sustainable economic development, self-sufficiency, equitable social structures that meet human needs, and building positive relationships.

Peace-building measures also aim to prevent conflict from re-emerging. Through the creation of mechanisms that enhance cooperation and dialogue among different identity groups, these measures can help parties manage their conflict of interests through peaceful means. This might include building institutions that provide procedures and mechanisms for effectively handling and resolving conflict. For example, societies can build fair courts, capacities for labour negotiation, systems of civil society reconciliation, and a stable electoral process. Such designing new dispute resolution system is an important part of creating a lasting peace.

In short, parties must replace the spiral of violence and destruction with a spiral of peace and development, and create an environment conducive to self-sustaining and durable peace. The creation of such an environment has three central dimensions: addressing the underlying causes of conflict, repairing damaged relationships and dealing with psychological trauma at the individual level. Each of these dimensions relies on different strategies and techniques.

4.0 CONCLUSION

In other to avoid conflicts, it is always necessary to have in place conflict prevention strategies. It is not only having this in place, but also being able to recognize the signs of potential conflict before it do occur. Further, Peace building is a more sustainable way of addressing conflicts. This is done by nurturing the peace through good governance, ensuring the Human Security and having the institutions in place that can cope with conflicts if and when they do occur.

5.0 SUMMARY

In this unit, we have examined the meaning of conflict prevention and the various states in conflict planning. We also extensively interrogated the meaning and definition of peace building, both as a concept and in relation to peacekeeping and peacemaking.

6.0 TUTOR-MARKED ASSIGNMENT

Peace building is a sustainable approach to conflict prevention. Discuss.

7.0 REFERENCES /FURTHER READINGS

John Paul Lederach 1997. Building Peace: Sustainable Reconciliation in Divided Societies, Washington DC, United States Institute of Peace.

Osita Agbu, West Africa's Trouble-Spots and the Imperative for Peace building, Dakar, CODESRIA, 2005 (forthcoming).

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MODULE 2

Unit 1 Gender Education
Unit 2 Anti-Prejudice Education
Unit 3 Leadership And Peace
Unit 4 Civic Education

UNIT 1 GENDER EDUCATION

CONTENTS

1.0 Introduction
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3.0 Main Body
- 3.1 Definitions of Gender and Gender Bias
- 3.2 History of Gender Education
- 3.3 Nature Versus Nurture
- 3.4 Pre-Service Teachers and Awareness of Gender
- 3.5 The Hidden Curriculum
- 3.6 Boys in the Feminine Elementary School
- 3.7 Perception of Gender and Technology
- 3.8 Social Interactions and Gender Bias
- 3.9 Software Gender Bias and Selection
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- 3.11 Suggestions for Improvement
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6.0 Tutor Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

Over the past several decades, the topics of gender equity and gender differences have been raising issues in education claimed that when educational inequality is mentioned, most people instinctively think of racial inequality. The authors suggested that the issues of sexism and gender discrimination are often overlooked. “While the record of racial injustice is at the forefront of our national conscience, history books still do not tell the story of profound sexism at school”. Recently, national educational reforms have begun to acknowledge gender differences between female and male students.

2.0 OBJECTIVES

At the end of this unit, you should be able to
i) Discuss gender equality and gender differences;
ii) Explain Sexism in the context of school; and
iii) Highlight national education and reforms.

3.0 MAIN BODY

3.1 Definitions of Gender and Gender Bias

Although the terms sex and gender are used interchangeably in many writings, some authors have differentiated between the terms. In its 1992 report, the American Association of University Women Educational Foundation used the term sex to refer to individuals as biologically female or male. On the other hand, the AAUW report used the term gender to denote the set of expectations imposed by society on girls and boys simply because they are female or male. Sanders explained that sex is the way in which an individual was born, whereas gender is what the individual learns about the proper way for the sexes to behave.

Gender bias is another term that has been defined by various theorists. Owens, Smothers, and Love defined gender bias in education as the treatment of boys and girls differently in schools. Gender bias includes how teachers respond to students, what subjects and topics students are encouraged to study, and how textbooks and other materials represent gender roles. In addition, Sanders claimed that it is society's emphasis on gender differences that creates two separate sets of values, beliefs, and assumptions for girls and for boys that restrict opportunities for each gender.

3.2 History of Gender Education

In 1972, Congress approved a law that required schools to provide equal educational opportunities to both boys and girls. This law was known as Title IX and stated, "No person in the United States shall on the basis of sex be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance". Under Title IX, gender bias was outlawed in school athletics, career counseling, medical services, financial aid, admission practices, and treatment of students. The law declared that if schools did not follow Title IX, they would lose federal funding. Three years after the law was passed, the Department of Health, Education, and Welfare developed specific guidelines to help schools follow the Title IX regulations. Even with the Department of Health, Education, and Welfare guidelines, teachers and administrators

continued to struggle with the Title IX law. Shapiro, Kramer, and Hunerberg cited several reasons for this problem. Most likely, teachers and administrators possess gender bias because they are products of the schools in which they now teach. Thereby, the gender stereotypes and attitudes that were present when they attended school are unconsciously established in their beliefs and teaching behaviors. Some researchers maintain that educators possess a lack of awareness and understanding of Title IX. Hence, many teachers and administrators have a "less than a complete grasp of what Title IX covers". The regulations brought upon the field of education by Title IX are long, complex, and detailed; the regulations range from pre-school level to college level, making comprehension of the law even more difficult. The AAUW report studied 25 rural school districts in 21 states, and found that 37 percent of school administrators saw no Title IX compliance issues in their schools. Yet, the AAUW found Title IX violations appeared to exist in these schools in several forms.

3.3 Nature Versus Nurture

Throughout time, there has been a debate over whether the differences between males and females are learned or innate, Sprinthall, and Oja discussed two main schools of thought regarding gender differences and psychology: environmentalism and geneticism. Environmentalists explain gender differences as learned; they feel the differences are a direct result of the way our society and culture treats and differentiates between the genders. Sanders (2003) maintained these imbalances begin "with the pink and blue receiving blankets which are still used in hospitals today". On the other hand, geneticists insist that the gender differences are innate. They claim that the cultural argument has been generalized far beyond the physiological facts. Geneticists, such as neurologist Richard Restak, claim "there are indeed fundamental differences, both chemical and morphological, between the male and female brains".

Environmentalists such as Pollack (1998) believe that nurture and an individual's environment have a greater effect than nature on the formation of gender differences. Pollack's research focused on the myths surrounding boys and education. Since Pollack found that nurture played a large part in the composition of boys, the author argued that most of the myths surrounding boys are false. One myth suggested that the nature of a boy's physical composition would win out over his nurturing environment. Pollack disagreed with this concept by claiming, "My clinical experience and research—as well as work done by others —have shown that most boys, when lovingly nurtured themselves, will in turn nurture and show empathy for others". Moreover, Pollack renounced the claim that "boys should be boys" by fulfilling the

stereotypical model of the dominant and assertive male. Pollack stressed that masculinity is diverse; in fact, there are many ways to be a boy. Finally, Pollack challenged the myth that there is something inherently dangerous and toxic about boys. In reality, the author found sufficient evidence that boys are highly empathetic. In contrast, geneticists believe that nature plays the pivotal role in gender differences. After studying boys and their physical compositions, Gurian concluded that biology, not society, has created a gap between the two genders. Gurian discussed the importance of testosterone and how the male brain works. Although Gurian explained that there is clear evidence of male and female brain differences, he emphasized that brain research does not mean biology is destiny. More accurately, biology is proclivity. When discussing the nature of what he called "boy culture", Gurian asked, "What can we do for it? It will form whether we like it or not because the male brain will create it".

In 2000, Gipps, McCallum, and Hargreaves expanded on Gurian's findings. The researchers studied the ways in which teachers viewed the learning differences between boys and girls. Although the majority of the teacher subjects claimed there was no apparent learning difference between males and females, the researchers found three teachers who stated clearly that the reason they believed boys learned differently than girls was due to biological factors. One of these teachers stated, "I suppose a lot of it has to do with stereotyping, but I also do believe that physiologically, intellectually…. they are actually different". However, Thorne found that there are as many differences within the same gender as there are between the two genders. Thorne observed various male and female children interactions in classrooms and on playgrounds. Although the research showed some differences between the genders, Thorne could not make any gender-specific deductions. In fact, the researcher found more variations within the same gender than between the two different ones. Thorne concluded, "Within-gender variation is greater than differences between boys and girls taken as groups".

3.4 Pre-Service Teachers and Awareness of Gender

The education of pre-service teachers and their awareness of gender equity in the classroom is another significant area that should be considered. Sadker stated, "Teacher education and staff development programs do little to prepare teachers to see the subtle, unintentional, but damaging gender bias that still characterizes classrooms". Sanders claimed, "gender equity is in its infancy in teacher education" .In 1997, Campbell and Sanders studied a national sample of 353 college-level methods instructors in mathematics, science, and technology. The researchers found "while three-fourths of the respondents said they considered gender equity important, most taught it less than two hours a

semester". Zittleman and Sadker (as cited in Sanders) asserted that most of the gender equity education that pre-service teachers received happened in their teacher education courses. Sanders surmised, "if students don't learn about gender equity in teacher education, they probably won't learn about it at all".

There are efforts being made to incorporate more gender equity instruction into pre-service teacher education programs. Campbell and Sanders, contended that pre-service teacher education does not provide enough attention to gender equity issues. In order to improve this condition, "colleges, schools and departments of education must decide whether they believe that gender equity has a legitimate place in the curriculum of preservice teacher education". The researcher offered several suggestions that could ease this transition. First, Sanders argued that gender equity must become systemic. Additionally, it must be on the agenda of the teacher education profession as well as the college or university that is schooling the pre-service teachers. Finally, teacher educators need a concise program of instruction as well as materials to establish a reliable means of teaching gender equity. Sanders warned, "The silence on the topic must not continue". Gender and the Treatment of Students in Elementary School

There are two main schools of thought in examining how the genders are treated in elementary schools. Some theorists contend that boys and girls are treated unequally. These researchers attribute gender inequity and stereotypes for many of the problems that both girls and boys face in present-day schools. On the other hand, other authors such as Dykes (2000) claim that gender inequity is not to blame for the inadequacies found in schools. In order to explain the problems in today's schools, Dykes criticized the education system as a whole. Several studies have shown that girls and boys are treated differently in schools .In 1992, the AAUW Educational Foundation studied the common assumption that girls and boys are treated equally in our public schools. The foundation found that they are not treated equally. In fact, the study claimed that girls are short-changed in many aspects of the national educational system. Additionally, Gilligan (as cited in Dykes, 2000) claimed that America's girls are in crisis. The researcher argued that girls and boys developed differently, but that girls were not inferior to the boys.

Dykes (2000) believed the notion that girls are short-changed emerged from political propaganda disguised as science. Dykes claimed that the studies conducted by Gilligan and the 1992 AAUW report were not scientific. In fact, Dykes felt much of what the AAUW presented was a myth. I believe that, this is not a boys' crisis or a girls' crisis, but rather an education crisis. The author suggested that policymakers should

redirect their attention from studying gender myths to focusing on true education reforms.

3.5 The Hidden Curriculum

Although most schools have a standard written curriculum, some authors (e. g., Best, 1983; Owens, Smothers, & Love, 2003) suggest that there is also a hidden curriculum within these institutions. In the mid 1970's, Best studied an elementary school located in the Central Atlantic region of the United States of America. At the conclusion of the examination, Best claimed there was more than one curriculum in schools. The author defined the first curriculum as the academic one that presents mathematics, reading, and writing. The second curriculum was classified as a gender-role socialization curriculum, which teaches children the traditional role behavior for the sexes. Owens, Smothers, and Love stated that what teachers say and do not say, their body language, what they do, and who they call upon form a hidden curriculum that is more powerful than any textbook lesson they could present. Best (1983) argued that the power of the teacher as well as the school had much influence over the manner in which the gender-role socialization curriculum was carried out. Gipps, McCallum, and Hargreaves (2000) found that teachers believed girls and boys had learned to act differently because of cultural stereotyping. This presumption can lead teachers to expect certain behaviors from females and males. One of the teachers in the examination pronounced, "If we go on expecting boys to learn differently and expecting them to be more boisterous, then they live up to those expectations"

3.6 Boys in the Feminine Elementary School

Researchers have found that some young boys have trouble adjusting to the elementary school atmosphere. Sadker and Sadker maintained that boys often have difficulty complying with the rules and regulations of the traditional elementary school. "Raised to be active, aggressive, and independent, boys enter schools that seem to want them to be quiet, passive, and conforming". Kindlon and Thompson suggested the reason behind this problem develops from a combination of biology and society. The researchers asserted boys mature at a slower pace than girls. Additionally, "boys are more active and slower to develop impulse control than girls". Although some boys will rise to the top of the class, Sadker and Sadker concluded that the aforementioned issues would cause some boys to land at the bottom.

Furthermore, elementary schools have been characterized as feminine places where girls are largely ignored and rewarded for passive behavior .In 1965, Patricia Sexton asserted, "It is that school is too much a

woman's world, governed by women's rules and standards. The school code is that of propriety, obedience, decorum, cleanliness, physical, and, too often, mental passivity". Owens, Smothers, and Love claimed that girls are rewarded for conforming to classroom rules by essentially being ignored by their teachers. Likewise, Kindlon and Thompson claimed, "Grade school is largely a feminine environment, populated predominantly by women teachers and authority figures". Additionally, claimed that women who have spent years learning the lessons of silence in elementary classrooms have trouble regaining their voices later in life. Gender and Educational Technology Building on the concept that there are differences in the way the genders respond to educational experiences, several studies have examined the constructs of gender and educational technology (AAUW Educational Foundation, 2000; Dooling, 1999; Rice, 1999). Technology use in schools across the country has increased dramatically over the past several decades. Due to national mandates, computer technology has been improved and made available for most students. Many classrooms are now equipped with computers and Internet access as well as television monitors and additional technologies. These technological improvements have provided many students with opportunities to use and discover computer technology. The AAUW Educational Foundation affirmed, "The question is no longer whether computers will be in the classrooms, but how computers can be used to enhance teaching and learning". Furthermore, the use of computer technology should provide equivalent learning experiences for both genders (AAUW Educational Foundation, 2000). The AAUW Educational Foundation's commission reviewed existing research, talked with researchers, and listened to girls' and teachers' observations about computing. Based on their findings, the commission made several suggestions and recommendations to improve the quality of the computer culture for all learners.

Some theorists (e. g., Honey, Moeller, Brunner, Bennett, Clements, & Hawkins, 1991; Brunner & Bennett, 1998) believe there are cultural and sociological reasons behind gender differences and technology. In essence, technology, gender, and society are interrelated and cannot be separated. Christie (1996) claimed, "Technology does not exist in a vacuum; it exists only in social contexts, and as such, exists in a gendered world". Furthermore, Christie claimed that the vast majority of people assume that there is a gender gap in computer usage, computer competencies, computer attitudes, and computer profession choices.

Christie (1996) considered the connection between gender and technology to be constructed within a culture and not inherently genetic. The researcher studied three groups of elementary school children to see how the children used and viewed technology, and how gender intersected with these experiences. After the researcher introduced the

subjects to both e-mail and tools for browsing the Internet, the children were responsible for how they spent their time each day using the technology. Christie used interpretive methods called “snapshots” to examine the subjects. They were asked to participate in e-mail interaction, daily journal writing, navigation logs, and newsletter creations. The researcher generated several assertions about the children, gender, and technology. Girls defined computers as tools that foster collaboration, connection, and communication, whereas boys defined computers as fun technologies for finding information and playing games. Girls were centered around people while boys were focused around events and things.

3.7 Perception of Gender and Technology

Likewise, Honey, Moeller, Brunner, Bennett, Clements, and Hawkins (1991) found that females and males perceive technology in distinct manners. The researchers studied the activity of design as a possible way to support alternative pathways for girls in to the world of technology. The study examined 24 adult technology experts, 41 girl adolescents, and 39 boy adolescents. Honey, Moeller, Brunner, Bennett, Clements, and Hawkins found that “women commonly saw technological instruments as people connectors, communication, and collaboration devices … The men, in contrast, tended to envision technology as extensions of their power over the physical universe”. Correspondingly, Brunner and Bennett (1998) asserted that the feminine attitude towards technology focuses on its social function, while the masculine view concentrates on the machine itself. Honey, Moeller, Brunner, Bennett, Clements, and Hawkins concluded that girls view technology as embedded in human interaction whereas boys view technology as extensions of their power.

Even though research shows that females and males differ in the ways they view technology, some scholars (e.g. AAUW Educational Foundation, 2000; Starr, 2000) question the assumption that females are less likely than males to be interested in technology. In the mid-1980’s, there was a movement that began doubting the notion that females were less likely to be drawn to computer careers than males (Christie, 1996). Even though statistics show that there are fewer females in computer laboratories and computer-related professions, Turkle asserted that girls are not fearful of technology; they are simply uninspired and alienated by the way the K-12 education system presents computing to them. The AAUW Educational Foundation interprets the females’ behavior not as a phobia, but rather as a choice. The AAUW Educational Foundation (2000) argued it is the computer culture that creates girls’ disillusionment with technology. The computer culture refers to “the social, psychological, educational, and philosophical meanings

associated with information technology" (AAUW Educational Foundation,). McGrath (2004) explained, "The AAUW Report found, not surprisingly, that girls do not like the computer game culture or the narrow and technical focus of computer science". Moreover, girls were more likely to take computer applications courses and generally disapproved of what they viewed as the machine focus that boys possessed.

The AAUW Educational Foundation (2000) contended that women and men have equal capacity in the area of computing, but the women are less interested in getting involved. Females' limited involvement with computers has more to do with their disenchantment with technology rather than their phobias or intellectual deficiencies. Brunner and Bennett (1998) agreed with the AAUW report by explaining that girls are more ambivalent about technology than boys. Furthermore, the AAUW Educational Foundation claimed the girls in their studies expressed "a 'we can, but don't want to' philosophy" Research (e.g., Honey, Moeller, Brunner, Bennett, Clements, & Hawkins, 1991; Dooling, 1999) has shown that there are gender differences in certain computer technology attitudes and beliefs in elementary students. Dooling examined the beliefs that children in grades 4, 5, 6, and 7 hold regarding computer technology and the factors that influence those attitudes. The researcher studied 1427 students, 176 teachers, and 9 administrators in three elementary schools and three middle schools. Dooling found statistically significant gender differences, in favour of males, in self-efficacy and outcome expectancy beliefs regarding computer technology as early as fourth grade.

3.8 Social Interactions and Gender Bias

Dooling (1999) found that both males and females learn a great deal about computer technology through social interactions with experienced adults and peers as well as through school experiences with technology. Moreover, gender stereotypes are often reinforced by parental examples using technology (AAUW Educational Foundation, 2000). Dooling noted that fathers played a large role in the social interactions of these subjects and technology. The AAUW Educational Foundation acknowledged, "girls report that their fathers are more comfortable with computer technology than their mothers". Gender and Technology Behaviors Another factor in gender differences and technology use is related to the children's behaviors in the classroom and at home (e. g., AAUW Educational Foundation, 2000; Christie, 1997). Siann, MacLeod, Glissov, and Durndell (as cited in Christie) claimed these behaviors begin in elementary schools where many boys tend to dominate computer use by crowding girls out. Boys are often more likely to be chosen than girls to assist the teachers with technology in

the classroom (Sanders, as cited in Christie). Conversely, "girls who behave aggressively in computer-rich settings risk becoming unpopular with boys and girls alike" (AAUW Educational Foundation). Therefore, girls find acting passive is the safest and most rational manner in which to act. Parents' actions and reactions to the different genders can additionally affect the way students view technology (e. g., AAUW Educational Foundation, 2000; Christie, 1997) The AAUW Educational Foundation maintained that "parents of boys are more likely to buy computers for them, place them in the boys' rooms, or enroll them in computer camps than parents of girls". Hess and Miura (as cited in Christie) concurred that boys were more likely than girls to participate in summer computer camps. Furthermore, these external technology experiences may be the reasons why boys come to school with more technological knowledge and thereby dominate the technological domain.

The AAUW Educational Foundation (2000) made several suggestions to neutralize the gender bias related to technology. It suggested introducing technology at an early age to discourage stereotypes. Additionally, families should attempt to place the household computer in a gender-neutral area. The AAUW suggested placing the computer in an accessible place, but not in a male child's room or the father's office. The availability of the computer should encourage family-centered activities, rather than viewing the computer as an individual, solitary pursuit.

3.9 Software Gender Bias and Selection

Researchers have also studied the relationships between gender and the selection of software (e. g., AAUW Educational Foundation, 2000; Ferguson-Pabst, Persichitte, Lohr, & Pearman, 2003). The AAUW Educational Foundation contended that most computer games are designed for men by men, have subject matter of interest to boys, and are marketed towards males. Furthermore, many of the characters in today's educational software are males. The AAUW Educational Foundation stated, "A review of popular mathematics programs intended for grades kindergarten through six showed that only 12 percent of the gender-identifiable characters were female, and that these characters played passive traditional roles". The AAUW Educational Foundation suggested focusing on girls as software designers by encouraging them to imagine themselves early in life as producers of software and games, rather than just consumers or users of the software.

On the other hand, Ferguson-Pabst, Persichitte, Lohr, and Pearman (2003) claimed that gender does not affect the software selection process of elementary students. The researchers studied software selection by

gender, grade level, and teacher variables. The researchers examined 202 third, fourth, and fifth grade students in a single elementary school in Colorado. Individual students were presented with four pieces of mathematical software, and allowed to choose their preference. Ferguson-Pabst, Persichitte, Lohr, and Pearman found "few significant differences for gender and grade level selection of software". Additionally, the study revealed that the individual teacher often plays a significant role in student's software choices. Ferguson-Pabst, Persichitte, Lohr, and Pearman suggested conducting further research in the area of teacher attitudes and methods relating to computers, software, and technology.

3.10 Gender and Teacher Training

Teachers may require more in-service training in order to manage many of these gender issues (Sanders, 2002a, 2002b). In a study conducted in 1993, a team of 22 teachers, administrators, science educators, and faculty members met to discuss the role of technology in the River Grove Elementary School in Lake Oswego, Oregon (Rice, 1995). The study identified many problems such as the lack of teacher confidence in women teachers teaching math, science, and technology. Additionally, Rice recommended several strategies to address gender inequities in the classroom. Four of the teachers who were recently provided with new technology in their classrooms were interviewed. The interviewed teachers revealed a strong desire for inservice resources and resource personnel to support their use of technology in their classrooms. Additionally, the teachers agreed that it would be important to include gender equity issues in the content of the in-service training sessions.

Research has also been conducted regarding teacher education in gender equity and technology (Sanders, 2002a). As was previously discussed, institutions of education must decide whether gender equity has a valid position in the instruction of preservice teacher education programs. Once these institutions acknowledge the need for gender equity education in the preparation of future teachers, there are several points they should follow. Sanders suggested viewing gender equity as universal and not isolated. Also, teachers and teacher educators "need a concise program of instruction and materials to jumpstart their new expertise, and a way must be found to give it to them". Finally, the gender equity issue needs to be on the agenda of more teacher education programs.

3.11 Suggestions for Improvement

In order to improve the gender inequity, specifically in technology education, researchers (AAUW Educational Foundation, 2000) have

also made suggestions. The AAUW Educational Foundation is currently involved in a research agenda that includes a focus on girls' and young women's educational preparation for the technological, information-driven economy. The AAUW Educational Foundation defined what it would mean to achieve gender equity in the computer culture. It developed two main schools of thought. Some researchers suggested getting "more girls into the 'pipeline' to computer-related careers and to participate in these disciplines and pursuits" (AAUW Educational Foundation,). The other school of thought proposed that the computer culture itself be transformed through the integration of girls and women's insights. The AAUW Educational Foundation considered these two views as complimentary of one another.

4.0 CONCLUSION

In light of the discussion above, it is safe to assume that there are various correlations between the constructs of gender, elementary students, and technology. Although there are certainly conflicting and differing views surrounding the issues of gender and technology, this preliminary review should serve several purposes. First, the findings of this review may prove helpful to educators, administrators and researchers interested in examining technology integration in elementary schools.

5.0 SUMMARY

In this unit on gender and peace education, several informational studies, past findings, and pieces of literature were examined. Furthermore, it was determined that there is no simple answer to how the constructs are related. In fact, there are many interpretations and analyses surrounding the issues. Moreover, the review of the literature provided several ideas and recommendations for future studies related to gender education. Maybe one day the boys and girls in the classroom that Sadker and Sadker (1994) described will be "sitting in the same classroom, reading the same textbook, listening to the same teacher", and receiving similar education.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

What is Gender education all about? Explain the various theories.

7.0 REFERENCES/FURTHER READINGS

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UNIT 2 ANTI-PREJUDICE EDUCATION

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
    3.1 What is wrong with Racism and Prejudice?
    3.2 When Do Children Become Aware Of Ethnic Differences?
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1.0 INTRODUCTION

Both racism and prejudice refer to an unfavorable attitude, feeling or behavior based on myths and stereotypes. Prejudice, however, is a broader terms than racism. People can be prejudiced against other people because of gender, age, religion or other such factor. For instance, heterosexuals are sometimes prejudiced against homosexuals because of differing sexual attitudes and behaviors.

2.0 OBJECTIVES

At the end of this unit, it is expected that you should be able to
i) Explain the concept of anti-prejudice education;
ii) Identify its similarities with racism;
iii) Highlight the signs of prejudice; and
iv) Discuss the roles of parents and the society.

3.0 MAIN BODY

3.1 What is wrong with Racism and Prejudice?

Racism and prejudice impede human potential. Young victims of racism and prejudice are more likely to have low self-esteem, poor self-concept, and limited aspirations and, accordingly, are less likely to be successful in school, work or play. Conversely, in our increasingly racially and ethnically diverse society, children with racist attitudes may find themselves at a social, educational and political disadvantage. In

essence, racism and prejudice threaten the development of both the victim and the perpetrator.

Racism and prejudice are expressed in many ways, some directly and others indirectly. The following are just a few examples of racist expressions and prejudiced actions: 1) not wanting to attend a school where the majority of students belong to another racial or ethnic group; 2) excluding or inciting hostility against members of other racial or ethnic groups; 3) making general statements about a racial or ethnic group based on an experience with one member of that group; and 4) referring to another child by a negative racial slur like "Nigger," "Wop," "Kike" or "Spic."

3.2 When do Children Become aware of Ethnic Differences?

Basic social attitudes develop in early childhood. In fact, children can differentiate between people at a very early age. Once children can differentiate between people, they can be taught (intentionally or unintentionally) to respond positively or negatively based on those differences. For example, research shows that children as young as two can identify people by whether they are black or white. Research also shows that white children as young as four generally hold negative attitudes toward other racial groups, and that black children as young as three harbor negative views about white people.

Children who are victims of racism and prejudice may react in any one of the following ways: 1) accept the stereotype and develop a sense of inferiority, 2) act-out the stereotype, 3) reject his or her ethnic inferiority or 4) develop hatred or resentment toward the perpetrator.

Prejudice and racism give perpetrating children a false sense of security and superiority. Their inflated sense of self-esteem may eliminate any guilt that would be normally associated with the negative attitudes, feelings and behaviors. An otherwise normal child who is racially prejudiced can be a real threat to another child whom he or she perceives as racially inferior.

3.3 How Do Parents Promote Racism And Prejudice?

Children tend to follow their parents' instructions. Studies show that in some cases parents directly instruct their children concerning racist and prejudiced attitudes. For example, one study showed that almost 50% of white families in the sample told their children not to play with African-American youngsters. Furthermore, racial prejudice can be communicated indirectly or directly, intentionally or unintentionally, by doing such things as associating black with "bad" or white with "good."

Studies show that such associations strengthen negative attitudes toward African-Americans.

Again, some other studies also indicate a strong relationship between adolescents' racial attitudes and the attitudes of their friends. This finding is important because as children grow older, the influence of their friends grows in strength and significance. For example, a group of teenagers who pressure another child not to associate with an Asian-American student because he is "yellow," "slant-eyed" or "too smart" is promoting racial prejudice.

Television plays a major role in forming the racial attitudes of children. Programs that uphold stereotypes (such as Hispanics portrayed as servants, prostitutes, drug dealers or gang members) promote prejudiced attitudes and behaviors. On the other hand, programs that go against stereotypes (such as African-Americans portraying doctors, lawyers or teachers) can help counter them.

Books that ignore people of colour or non-Western cultures suggest their lack of worth. Such books also deprive non-white children of role models. For example, books that do not include examples of African-Americans, Asian Americans or Hispanics in socially desirable roles suggest that these ethnic groups are not valued in society.

3.4 Is Racial And Ethnic History Important?

All racial and ethnic groups have rich histories. Research shows that knowing the struggles, triumphs and accomplishments of their ethnic group can have a positive impact on children in all areas of life. History can give children a frame of reference and role models to emulate. History can inspire dreams, stimulate pride in oneself and one's heritage and provide the foundation for excelling.

Racism and prejudice damage how children feel about themselves and other members of their group, including family members. Children who accept that they are inferior have poor self-esteem, a personal characteristic extremely important for succeeding in school and in life in general.

Unfortunately, nearly all American children are at least a little prejudiced. This is true because most children are exposed to prejudiced thinking and behaviors from parents, peers, the media and other sources. Until the individuals and institutions responsible for educating our children provide the public with correct information and positive images regarding racial and ethnic groups, children will continue to be exposed to and susceptible to racism and prejudice.

3.5 How Can Children Combat Racism And Prejudice?

Whether or not a child develops racist and prejudicial attitudes greatly depends on how he or she is socialized. Children who interact with other children belonging to different racial and ethnic groups, and who are involved in activities that give them accurate information about cultural diversity, tend to develop sensitivity to ethnicity. In turn, these children are able to form their own opinions directly from their personal experiences, rather than have their opinions moulded by myths and stereotypes.

Children are aware of racial differences as early as age three. Furthermore, prejudices developed in childhood tend to carry-over to adulthood, and prejudices carried-over to adulthood are often transferred to the next generation. Therefore, the effects of racism and prejudice can be both immediate and long-term.

Awareness of Racial Cues – Between three and four years of age, children become aware of racial differences according to physical characteristics. For example, they see differences in skin, hair and eye colour.

Attitudes Toward Race and Ethnicity Forming – Between five and seven years of age, children begin to form attitudes toward racial or ethnic groups. For example, a white child may view African-Americans as "bad" because they are dark-skinned and Japanese-Americans as "soot" because they are light-skinned.

Attitudes Toward Race and Ethnicty Becoming Fixed – From age eight onward, attitudes toward racial and ethnic groups become increasingly more consolidated. For example, an African-American child who has been repeatedly called a "Nigger" by white youths or barred from their activities may begin to view white people as racists.

Negative Developmental Outcomes – The child develops a negative attitude toward certain racial and ethnic groups. He or she avoids interacting with members of these groups and becomes a racist/prejudiced adult. If not corrected, these attitudes remain fixed into adulthood and are difficult to change.

Attitudes toward Race and Ethnicty Transfer to the next Generation – Childhood attitudes regarding racism and prejudice that are carried-over into adulthood are easily transferred to the next generation. Racist and prejudiced mothers and father tend to influence their child's attitudes about race and ethnicity by perpetuating the exaggerated myths and stereotypes they accepted from childhood onward. This

intergenerational cycle of racism and prejudice negatively affects the victim and the perpetrator by limiting their understanding of each other and their potential to find common ground.

3.6 Examples of Racism and Prejudice

Racist and prejudiced acts or statements can be quite subtle or unashamedly blatant. An act or statement is judged racist or prejudiced if it is denigrating or undermining, regardless of whether the act or statement is subtle, unconscious or unintentional. While it is nearly impossible to detail all the different ways in which racism and prejudice may be revealed, the following list includes some typical examples.

i. Purposely avoiding or ignoring a person of another race or ethnic group
ii. Using code words like "busing," "inner-city" or "welfare mothers" to camouflage one's attitudes and feelings about certain groups
iii. Opposing zoning permits for housing in one's community that will be occupied by minority groups
iv. Referring to ethnic groups as "them" or "you people"
v. Believing that all people in a particular ethnic group are naturally gifted as athletes, dancers, comedians, doctors, accountants, etc
vi. Talking down to people who belong to certain ethnic groups because of a perception that they lack communication skills
vii. Questioning or doubting the abilities, integrity or motives of another solely because of that person's race or ethnicity
viii. Discounting or ignoring ideas or contributions solely because their source is an individual of another race or ethnicity
ix. Organizing group social events in such a way as to specifically exclude group members who are racially or ethnically different from the majority
x. Judging other racial groups more harshly than one's own for the same act
xi. "Red-lining" practices" employed by banking, insurance or realty companies to enforce geographical separation of racial or ethnic groups
xii. Withholding or rendering inferior goods or services based solely on the recipient's race or ethnicity
xiii. Devaluing good and services that are provided by another based solely on the person's race or ethnicity
xiv. A salesperson serving a person of one race or ethnic group first despite the fact that a person of another race or ethnic group had been waiting longer
xv. Making statements like "Your people are good at…"

xvi. Implying that the property owned by certain racial or ethnic groups was acquired through illegal or unethical means
xvii. Refusing to accept the importance of racial or ethnic traditions
xviii. Promoting the notion that certain ethnic or racial groups are intellectually or culturally inferior to others
xix. Denying members of certain racial or ethnic groups admission to clubs and organizations
xx. Relegating members of certain racial or ethnic groups to menial employment or under-employment
xxi. Using code words to identify minority job applicants
xxii. Being unwilling to allow a member of your family to date or be friends with someone based solely on race or ethnicity
xxiii. Blaming a particular race or ethnic group for social or economic problems
xxiv. Promoting the concept that property values decline when certain racial or ethnic groups move into a neighborhood
xxv. Clustering students in schools, classrooms or activities based solely on race or ethnicity
xxvi. Believing that certain racial or ethnic groups are naturally more aggressive than others are
xxvii. Devaluing the life and well-being of racial and ethnic group members
xxviii. Asking racial or ethnic group members to show identification when others are not required to do so
xxix. Promoting the idea that all members of a racial or ethnic group look alike
xxx. Supporting the belief that one racial or ethnic group is biologically superior to another.

4.0 CONCLUSION

The family is the primary institution responsible for socializing children. Therefore, parents have the important duty of helping their offspring learn to relate to a variety of people. Here are several approaches parents can take that will help their children understand and appreciate racial and cultural diversity.

Admit Prejudice – By denying their own prejudice, parents will very likely communicate negative racial attitudes, even if they do not intend to do so. To determine if they are ethnically biased, parents can answer these questions: Do members of a particular ethnic group all look alike to you? Would you be upset if your child attended a school where your ethnic group did not comprise the majority of the student body? Do you make sweeping generalizations about a particular racial or ethnic group? A “yes” answer to any of these questions indicates prejudicial attitudes toward people who are different.

Observe Diversity – Parents can help their children understand and appreciate cultural diversity by promoting interaction with children from different cultures. If their children's activities are limited to one cultural group, they might get them involved in mixed cultural groups.

Protest Discriminatory Actions – Parents should not allow their children to make comments or engage in behaviours that are racist or prejudiced. If one of their children refers to Maria as a "Wop," the parents should immediately state that such language is unacceptable. They should also explain that Maria is Italian-American and that "Wop" is a mean way of referring to someone of Italian heritage.

Encourage Sensitivity – Children who can empathize with victims of racism and prejudice are less likely to engage in bigotry. Research shows that children as young as five can identify someone whose feelings have been hurt. Whether a child is five or fifteen, he or she is capable of connecting emotionally with a Chinese youngster who was called a "Chink." In the case of a young child, compare the feelings of a victim of prejudice to a situation that made him or her sad.

Set An Example – Parents should avoid making comments that reinforce myths or stereotypes. Rather, they should show their children, both through words and deeds that all people are to be treated with respect and dignity.

5.0 SUMMARY

In this unit we have learned that how educators address ethnic diversity, racism and prejudice helps shape their students' attitudes toward others who are ethnically different. Therefore, teachers should learn how to ensure that their students' learning experiences promote understanding respect for ethnic diversity.

i. Consider your knowledge of the history and development of various racial and ethnic groups in the United States and the world. To teach students accurately about cultural diversity, racism and prejudice, educators must know the facts.

ii. Examine textbooks that address ethnic and cultural diversity to ensure they contain information that is accurate and complete. If uncertain about the quality of a text, consult an expert in the field of cultural diversity and children.

iii. Review textbooks to ensure that they do not reinforce myths and stereotypes.

iv. Use textbooks that describe why people have different physical characteristics.

v. Give assignments that offer students the opportunity to discover information about different ethnic groups. For example, ask them to point out Africa on a map or compare the size of Asia to the United States.

vi. Give assignments that promote interaction between students who are ethnically different. For example, assign students to project groups so that the groups are ethnically diverse.

vii. Develop lesson plans that include descriptions and discussions of specific examples of racism and prejudice. For example, a class can focus on Apartheid.

viii. Take students to museums that depict and describe different cultures.

ix. Plan lessons that focus on ethnic diversity issues that are specific to your community. For example, if your community has experienced racial tension, lessons should focus on events leading to the conflict, the participants and their roles in the situation. Allow the students to express their ideas about what should happen to resolve the problem(s).

x. Stimulate classroom discussions by scheduling guest lecturers who are knowledgeable about racism and prejudice. This strategy will give students an opportunity to hear different viewpoints, express their opinions and ask questions.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

What is anti-prejudice education and how can it be corrected in the society?

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 LEADERSHIP AND PEACE

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Levels of Leadership
3.1 Exercise
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References

1.0 INTRODUCTION

In this unit, we shall examine leadership and peace education, in the sense that leadership is a key factor in the determination of whether a society is at peace or perpetually in conflict. We shall also examine the levels of leadership. The travails of leaders and the oftentimes-high expectations from leaders as if they have control over all the variables associated with their Constituencies.

2.0 OBJECTIVES

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

i) Discuss the three levels of leadership
ii) Explain power, influence and leadership
iii) Identify the role of leadership in building peace
iv) Discuss leadership and the international community

3.0 MAIN BODY

3.1 Levels Of Leadership

There are three levels of leadership in any society or organization, top-level leadership, middle-range leadership and grassroots leadership.

Top-level leadership includes the key political, religious, and military leaders involved in a conflict. These people are often the highest leaders of the government and opposition movements, and speak for their constituencies. In most cases, they represent a few key actors within the broader conflict setting. This level of leadership has certain characteristics. First, these leaders are highly visible, and receive a lot of media coverage. Their movements, statements, and positions are typically under close scrutiny.

In some cases, leaders may even find themselves elevated to celebrity status by intensive press coverage and significant airtime. The high profile and publicity further consolidate a leader's legitimacy, and allow the leader to publicly voice the concerns of his or her constituency. Publicity also enables a leader's statements to carry enormous weight in the framing of issues and the processes of decision-making. Thus, publicity is often integral to securing a position of influence.

However, publicity also limits the effectiveness of elite leadership in various ways. First, by virtue of their visibility, these leaders often become locked into positions on issues related to conflict. They typically feel pressured to maintain a position of strength, with respect to their adversaries as well as their own constituencies. Acceptance of anything less than their publicly stated goals may be seen as a sign of weakness. This fear of losing face may limit their freedom to manoeuvres.

Second, in the public eye, these leaders are often perceived as having almost exclusive power and influence. The international community often perceives them as being in a position to represent and make decisions for their constituencies. However, in many cases, power is far more diffuse. For example, in the wars in Bosnia, Somalia, and Liberia, the degree to which hierarchical power was operational is unclear. When the international community relates to hierarchical leaders as if they have exclusive power, it neglects the possibility that there may be many lower-level leaders who do not fall in line behind the more visible leaders.

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the framing of issues and the processes of decision-making. Thus, publicity is often integral to securing a position of influence.
However, publicity also limits the effectiveness of elite leadership in various ways. First, by virtue of their visibility, these leaders often become locked into positions on issues related to the conflict. They typically feel pressured to maintain a position of strength, with respect to their adversaries as well as their own constituencies. Acceptance of anything less than their publicly stated goals may be seen as a sign of weakness. This fear of losing face may limit their freedom to maneuver.

Second, in the public eye, these leaders are often perceived as having almost exclusive power and influence. The international community often perceives them as being in a position to represent and make decisions for their constituencies. However, in many cases, power is far more diffuse. For example, in the wars in Bosnia, Somalia, and Liberia, the degree to which hierarchical power was operational is unclear. [3] When the international community relates to hierarchical leaders as if they have exclusive power, it neglects the possibility that there may be many lower-level leaders who do not fall in line behind the more visible leaders.

Self-Assessment Exercise

Discuss leadership at the various levels of society. Which problems are faced by leaders at the top level?

4.0 CONCLUSION

Leadership is a very important factor in building peace, especially in our communities. It is equally important in the peace process or during reconciliation talks after conflicts. It is however very important to note that there are different levels of leadership in society and each level has its own contribution to make in the maintenance of peace. Sometimes, there are high expectations from top- level leadership which forces these leaders into uncompromising positions and makes peace elusive in their societies.

For a country like Nigeria, leadership is a key factor in its quest at redeeming itself from self inflicted poverty and underdevelopment in the mist of plenty. Though important at the top level, this leadership is also to be encouraged at the middle level and grassroots levels. A synergy of efforts at all these levels will make peace more attainable and development a *fait accompli*.

5.0 SUMMARY

We have discussed the issues of leadership and peace in this unit. We examined the three levels of leadership, power and leadership and leadership and the expectations both from the society and the international community.

6.0 TUTOR-MARKED ASSIGNMENT (TMA)

What is Leadership? Discuss leadership in relation to enhancing peace in society.

7.0 REFERENCES/FURTHER READINGS

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UNIT 4 CIVIC EDUCATION

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1.0 INTRODUCTION

Civic Education has been created to provide language teachers with content resources that might otherwise be difficult to obtain. It will provide teachers with resources that they can use to create content-based lessons related to civic education, a topic that has great potential for the language classroom because of its relevance to the daily lives of students around the world. It will highlight themes related to civic education and will equip teachers with relevant background information, interactive and communicative classroom activities, and a list of related resources that will allow them to extend and expand the lesson further, if so desired.

2.0 OBJECTIVES

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

i) Explain civic education;
ii) Explain aspects of civic education; and
iii) Discuss related topics to civic education.

3.0 MAIN BODY

3.1 Aspects Of Civic Education That Can Be Integrated Into Language Classrooms As Meaningful Content

In a field as broad as Civic Education, topic selection is challenging. Because civic education can be interpreted in many different ways, language teachers have many options to choose from for course design and thematic-unit development. Civic education often includes the study of political institutions and their values, commitments, assumptions, and challenges. For example, a content-based unit emphasizing political institutions could explore different styles of government, the diverse responsibilities of government, governments of the past, or governments of the present. In such settings, students could study the government of their own country or the governments of other countries. Or they could compare and contrast different forms of government, all the while developing their language skills.

Civic education can also include "a study of the purpose of government, the nature of law, the way private behavior affects the public order and the political system, and the international context of politics" .In such classrooms, teachers can create lessons that explore why people form governments, how governments are formed, why governments enforce laws, and how different types of laws shape society. Related to these topics are content-based lessons on elections and the role informed (and not-so-informed) citizens play in that process.

Civic education can also focus on geography, symbols associated with different countries and governments (e.g., flags, national anthems, historical sites, buildings, monuments), and more provocative topics such as the nature of propaganda, the role of the press, civil disobedience, public life, diversity, global issues, tolerance, negotiation, war and peace, human rights, and societal dilemmas (e.g., finding a balance between individual beliefs and majority rule, individual rights and public safety, power of the people and power of the government).

In democratic societies, civic education emphasizes civic participation and the skills necessary for informed and responsible citizenship. It also explores the political process with an eye toward understanding how it promotes the rights and responsibilities of the individual and the responsibilities of government. In such settings, civic education seeks to reinforce values such as liberty, equality, justice, and the common good.

3.2 Related topics to Civic Education

As one can see, language teachers who want to explore topics related to civic education in their classrooms have endless options. The topics that have been traced to Civic Education include the following:

i. Rights of the individual
ii. Rules and laws

iii. Individual freedoms
iv. Societal dilemmas
v. Responsibilities of the individual
vi. Cultural pluralism
vii. Responsibilities of the government
viii. Building a civil society

These particular topics have been singled out because they are provocative, interesting, and relevant to students around the world. The development of lessons around these topics can lead to stimulating classroom interactions, thereby giving students opportunities for meaningful and purposeful communication in English. The resources made available in each upcoming chapter will make it easy for teachers to transform their classrooms into vibrant learning environments where students explore topics of interest and improve their language abilities. The versatility of the lesson plans will give teachers the flexibility to use the resources in any number of ways: to create short end-of-the-week content-based activities, to craft special-topic lessons, or to develop more extended thematic units. In whatever ways teachers decide to use these on-line resources, we can be sure that the end result will be students who are more knowledgeable citizens of the world and who are more skilled in their English language abilities.

3.3 Building a Civil Society

Building a civil society is a complex task. It requires that individuals, groups of individuals, and governmental institutions make a commitment to tolerance, respect, a willingness to listen and consider new perspectives, openness, honesty, compassion, self-control, understanding, cultural sensitivity, compromise, and participation with the common good of society in mind.

Civil societies are difficult to nurture because there are so many forces that can tear them down. Some of these negative factors include ethnocentrism, xenophobia, prejudice, discrimination, racism, intolerance, hostility, and attitudes of superiority, alienation, and stereotypes. In this chapter, we'll focus on the importance of breaking down stereotypes as one way to build civil societies.

Stereotypes are defined in a number of ways. Consider these definitions of a stereotype:

1. A simplified and fixed image of all members of a culture or group (based on race, religion, ethnicity, age, gender, national origins)
2. Generalizations about people that are based on limited, sometimes inaccurate, information (from such sources as television, cartoons or

comic books, minimal contact with one or more members of the group, second-hand information)
3. Initial predictions about strangers based on incomplete information about their culture, race, religion, or ethnicity
4. A single statement or attitude about a group of people that does not recognize the complex, multidimensional nature of human beings
5. Broad categories about people that fail to differentiate among individuals, peoples, and societies
6. Identification of easily observable characteristics of groups of people

Stereotypes can be either positive or negative, but they are all unfair and misleading. In general, stereotypes reduce individuals to a rigid, inflexible image; they do not account for the fact that human beings are complex and multidimensional, with unique attributes. Stereotypes suggest that people or groups of people are the same, when, in fact, they are quite different. Stereotypes about human beings tend to dehumanize people, placing all members of a group into one, simple category.

Although generalizations, the basis for stereotyping, represent a natural part of the learning process, when they are directed at human beings, they can be dangerous and harmful. When we stereotype people, we prejudge them; we assume that all people in a group have the same traits. This form of blind categorization leads to false assumptions about people and causes misunderstandings, hostility, abusive behaviors, conflicts, discrimination, and prejudice.

Civil societies can only thrive when damaging stereotypes are broken down. The difficulty is that stereotypes are sometimes hard to recognize because they are fixed beliefs. Learning to identify stereotypes is one of the first steps we must take to build a civil society. After identifying stereotypes, we can work toward eliminating them from society. When stereotypes are eliminated, it will be easier to acknowledge and appreciate individual differences. When we live in a society that is open to cultural diversity and that values the contributions of all society members--regardless of cultural and ethnic backgrounds, race, life styles, and belief, we will be one step closer to living in a civil society.

3.4 Individual Responsibilities and Citizenship

In civic education curricula, citizenship and individual responsibilities is an important theme. Discussions about the role of citizen participation at local, state, and national levels usually lead to provocative questions such as these: What does it mean to be a good citizen? What is the importance of being an informed citizen? To what extent should citizens participate in society and politics? Recently, questions about world citizenship and individual responsibilities to ensure a safe and sane

world--have been raised. In this lesson, students will explore select aspects of this theme. While discussing citizenship and individual responsibilities, students will learn associated vocabulary and concepts. As a result of this content-based lesson, students will not only improve their language skills, but they will also gain knowledge about this important and timely theme. The lesson outlined here can be used by teachers in a variety of ways: They can use it as a single, stand-alone lesson; they can design a series of connected lessons that explore the theme in more detail; or they can develop a thematic unit that examines the theme from a variety of perspectives over a longer period of time. These lesson plan ideas are meant to serve as a springboard for teachers interested in introducing the theme of citizenship and individual responsibilities to their students.

Discussions of citizenship and the responsibilities that accompany it are common in civic education curricula. An exploration of these topics can take on many dimensions, though it is important for students to understand, early on, that being a citizen is not simply limited to having a passport from the country in which one is born, or being a resident of a particular city, state, or country. Citizenship implies certain rights (e.g., legal, political, social); it also implies responsibilities, including placing the well being, or common good, of society before private and personal interests.

When exploring citizenship and individual responsibilities, classroom teachers can shape lessons to examine a range of perspectives. Some teachers interested in this topic divide responsibilities into two areas: personal and civic. Personal responsibilities include taking care of oneself, accepting responsibility for the consequences of one's actions, taking advantage of opportunities to become educated, and fulfilling responsibilities to one's family, friends, and neighbors. Civic responsibilities, on the other hand, comprise obeying laws, respecting the rights and opinions of others, paying taxes, serving in the military, voting, and being informed and attentive to the needs of one's community and nation. Civic responsibility can also include the obligation to be honest, compassionate, tolerant, fair, trustworthy, respectful, open minded, and open to negotiation and compromise.

4.0 CONCLUSION

Other discussions of responsible citizenship center around the issue of participation in society at local, state, and national levels. Responsible citizens are often said to be active socially and politically. Social activity might entail joining citizens' groups that are devoted to solving societal problems, such as homelessness, race relations, or neighborhood crime; social activity could also involve volunteering in a local hospital, school,

homeless shelter, or senior citizens' home. Political activity is quite different from social activity. Students need to understand that political activity usually refers to more than the simple act of voting in periodic elections. It might entail talking about public issues; writing letters to public officials; presenting a problem to a governmental council; staying informed about important issues by reading the newspaper, listening to television news, or attending public meetings; or getting involved in a political campaign.

5.0 SUMMARY

In this unit, we have examined how recent discussions of responsible citizenship have taken on new dimensions and have been expanded to include the concept of worldwide citizenship. As international travel, communication, and exchanges have become easier and more common, citizens of different countries are becoming more dependent upon one another. This interdependence has given birth to the notion of world citizenship, that is, being a citizen of the world. In general, world citizens are concerned about issues that affect all nations and all people, including overpopulation, the mismanagement of natural resources, and pollution. World citizenship, as a new type of citizenship, requires new sets of individual responsibilities.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

What is civic education and how do you build a civil society?

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MODULE 3

Unit 1 Human Rights
Unit 2 War And Strife In Africa: Issues In Peace Keeping
Unit 3 Enforcement Of Peace
Unit 4 The Concept Of Unity

UNIT 1 HUMAN RIGHTS

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1.0 INTRODUCTION

"We are born free and equal in dignity and rights" – this is how article 1 of the Universal Declarations of Human Rights begins. This means that we all possess certain rights that have been with us since our birth; these rights are called human rights. Every person is entitled to these rights purely because they are human and they may not be forfeited. This means that they cannot be taken away, hence human rights. Well somebody like the Tanzanian constitutional lawyer Issa Savinjji believes that human rights are fought for, they are not part of you until you fight for them.

2.0 OBJECTIVES

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

(i) Explain the emergence of the notion of human rights;
(ii) Discuss its development; and
(iii) Explain the concept and acceptability of unrestricted human rights.

3.0 MAIN BODY

3.1 THE BACKGROUND

Step 1: **The philosophical roots**

The idea of equality among people, as a natural right to which all people are entitled, was already developing in Ancient Greek philosophy over 2000 years ago. This tradition of a natural right was to develop further in early Christianity and in other religions: All people are created equal by God and in the image of God. These two concepts formed the roots behind the idea of human rights. Nevertheless, they had very little to do with political reality. While it is true that they made a universal claim, they represented a philosophical view, whose step-by-step transfer into the world of politics and law would first begin with the coming of the modern age.

John Locke considered life, freedom and property as being the unchanging natural rights of people. The purpose of all states is the protection of these natural human rights. His political philosophy, then, obliges the state to human rights and in doing so he makes an important step from the abstract idea of human rights to their firm implementation in the state. These thoughts were absorbed by those forming state constitutions in England and in the United States and were included in the constitutions of these two nations.

Step 2: **Political implementation within the framework of nation states**

England played a pioneering role in this development. As early as 1215 in the 'Magna Charta' certain rights were gained from the king, the 'Petition of Rights' in 1628 secured the inviolability of the citizen and the 'Habeas Corpus Act' in 1679 represented the last decisive breakthrough in the firm embodiment of the idea of human rights in national law. The act served to protect the citizen against arrest without cause: Persons held under arrest had to be placed before the court within twenty days.

These rights also applied to England's colonies, which included the United States of America. Indeed, it was in America during the fight for independence and with direct reference to the thoughts of John Locke that for the first time in history a catalogue of human rights was formulated, the "Virginia Bill of Rights" of 1776. This bill of rights along with the American Declaration of Independence from the same year is two of the most important documents in the history of human rights. Both of these documents are available as material and are worth taking a look at. The Virginia Bill of Rights adopted the following rights as being inalienable human rights and which have since formed the core of human rights:

The right to life, freedom and property
The right to assembly and freedom of the press
Freedom of movement and the right to petition
The right of legal protection
The right to vote

The implementation of the human rights' idea in continental Europe was to begin at a turbulent juncture in France. The French Revolution of 1789 with its paroles of "liberté, égalité, fraternité" had an enormous effect. The "Declaration of the Rights of man and citizens" was proclaimed in August 1789 (available on the material pages). It contains an emotional attempt to emphasize the validity of human rights. It concentrates initially, however, on the adoption of human rights in the respective national constitutions as basic rights, something that was achieved in almost all European nations during the course of the 19th century. The political and legal implementation of the philosophical idea of human rights had been largely successful by the middle of the 20th century.

The following problem, however, now arises: Human rights lay claim to universal validity, yet their binding embodiment in the basic rights meant that they were limited to the extent of national borders. This contradiction led to the initiation of a third offensive, an offensive aimed at universal political and legal implementation of human rights.

Step 3: **Universal political implementation (United Nations)**
The terrible crimes committed during the Second World War, in particular, led to serious considerations about the establishment of universally valid human rights on a global scale. The awful events of this period were never to be repeated. Every person in the world was to possess basic rights and basic freedoms. Indeed, this was a major factor in the setting up of the United Nations. The uniting of all nations was to create a situation in which human rights were no longer purely a matter

for individual nations, but rather a matter for the international community of states. This was put down in writing in an agreement drawn up between nations, the charter of the United Nations, which was signed on 26 June 1945.

The charter states that all member states oblige themselves both collectively and as individual states to work with the organization, in order to achieve the organization's objectives (article 56). The implementation of human rights makes up one of these objectives. Because of this article, each and every member of the United Nations, which today includes almost all of the world's nations, is obliged to respect human rights. In order to make it clear exactly what the human rights are, the United Nations drew up the ***'Universal Declaration Of Human Rights***', which was unanimously adopted on 10 December 1948. This declaration presents a list of human rights that in turn can be divided into several groups of rights.

The 'Universal Declaration of Human Rights' is available in its entirety as a document on the material pages. This declaration marks the beginning of attempts at universal political and legal implementation of human rights. Its aim is to eradicate the contradiction between universal claim and the national validity of human rights. The advanced subjects of ethics consider the attempts at defining common universal values - a world ethic- during dialogue between religions and cultures. To this end, the aim is to dispel the doubt voiced by critics as to the universality of human rights, which they see as having arisen in Europe and being influenced by Christianity.

Human rights are innate rights; they are equal for each and every person across the entire globe. Each individual has a right to these rights simply because he/she is human, regardless of his/her nationality, belief, and regardless of sex. Human rights, then, are irrevocable, which means they are always applicable and can be taken away from no one. Their most important function is to protect citizens against encroachment by the state.

Human rights encompass many areas. Therefore, it makes sense to divide these into several groups:

Group 1: **Personality rights**

The first group is made up of so-called personality rights. Contained among these are rights intended to protect the person against encroachment and rights ensuring that a person's human dignity remains intact. An example of these rights is the right to life, which forms the basis of all other rights, and the right to personal growth. A good example of the impact that personality rights have had on our lives is

provided by corporal punishment; even in this century and in democratic countries, it was still allowed to physically punish people for their crimes. Indeed, only a few decades ago it was still perfectly normal for a teacher physically to punish his/her pupils! Personality rights are firmly at the centre of human rights and they can be found in all human rights documents and lists.

Group 2: **Political and civil rights**

Political and civil rights, alongside personality rights, form a second group of rights. Their aim is to ensure that every person is free to take part in his/her community's political life, without fear of unwarranted punishment. Freedom of speech and freedom of the press play an important role in this, since these rights reflect the attitude and satisfaction of the people with their government. When these attitudes can no longer be presented in an uncensored way, the government loses its claim to democratically represent the interests of its people.

Group 3: **Social and economic rights**

Social and economic rights form a further group. One of their main tasks is to ensure that, at a minimum, every person has access to the absolute essentials and that survival is guaranteed. Moreover, these rights also grant every person the right to an education. If we accept that more befits human life than simply to survive, then it is essential to create for each individual a foundation on which achievement and improvement is possible.

Group 4: **Third Generation Rights**

So-called third generation rights were introduced fairly recently to complement the other human rights. They take into account the non-rigid nature of human rights and the fact that they are developing and changing constantly. They also reflect the rise of new problems endangering the right to life; an argument which would suggest that new rights should also be included in the list of human rights.

In addition to development rights, which are intended to reduce the gap between rich and poor, environmental rights make up an important section of third generation rights. Their task is to ensure that people's natural environment is not over damaged or completely destroyed. Since the World Environment Summit in Rio de Janeiro in 1992, human rights including the right to an intact environment - especially for the coming generation - have become increasingly important. Rather than human rights being fixed and immovable, we can see that they are flexible enough to keep up with new challenges such as global environmental problems and to react to them.

3.2 Who enforces our Human Rights?

In an ideal world, all people and all states would keep to the basic rules, human rights. Experience shows, regrettably, that this is not the case. Appeals for countries and states to uphold human rights are, on their own, not enough. It is for this reason that - like football - a referee is needed that is supported by assistants to monitor human rights within politics. Who carries out this function?

The referee is the **United Nations** (UN), an assembly of almost all the world's nations that was founded in 1945. This global organization was set up following the atrocities of the Second World War for exactly this purpose, for the purpose of peace and upholding of human rights.

As we have already learnt, the rules for peace and human rights were made under the charge of the UN. In 1948, the nations belonging to the organization adopted the "Universal Declaration of Human Rights, which have been continually built upon ever since. All in all, it is generally agreed that the United Nations makes a good referee. Of course, the UN cannot prevent fouls or violations against human rights being committed. It can, however, try in the best way possible to do something about it. Its greatest difficulty is the fact that it is not dealing with footballers but with sovereign states. And it is for this reason that the UN is faced with a very difficult task in enforcing the rules.

In trying to carry out its work, the UN has to deal with the same problems as the football referee. With every decision taken, the UN becomes unpopular with at least one of the parties involved and more often than not ends up being booed by all sides and used as a scapegoat.

Now we know who has the difficult task of refereeing, we now turn our attention to the people and organizations that support the UN. Some of the most prominent of these institutions are:

i. Human Rights Watch
ii. Amnesty International
iii. OneWorld.net

These organizations, **INGO**s (**I**nternational **N**on-**G**overnmental **O**rganizations) support a network of human rights activists across the world and publish reports on violations.

3.3 Human Rights Violation

"The term 'human rights violation' is nothing other than a euphemism for the worst kind of crime that a state can commit against its citizens. Human rights violations, are they carried out on behalf of the state, with the approval of the state, or while being tolerated by the state, form crimes endangering the internal and external peace of any state system to the highest degree. It is for this reason that peace and conflict are human rights related issues.

If so many human rights violations are known about, doesn't this represent a failure on behalf of the institutions responsible for their monitoring? Aren't human rights, in reality, merely a nice idea?

In defence of the institutions responsible, it first has to be said that without these organizations many more violations would be committed and the majority of these would go undetected. Indeed, it is only because of the work carried out by the UN and NGOs working alongside it, that we know anything at all about the violations taking place. And this is an essential first step in reducing the number of violations.

4.0 CONCLUSION

Of course, there remains a great deal to be done with regards to Human Rights. We are only at the beginning of a process leading to effective worldwide protection of human rights. Nonetheless, if we bear in mind all that has been achieved since the end of the Second World War - a relatively short period of time - we have every reason to be optimistic about the future. Human rights now represent much more than a nice thought and a great deal is being done to ensure that ever more people enjoy their benefits.

5.0 SUMMARY

To turn this into reality, however, it is of key importance that we all work towards this aim. Each and every one of us has the responsibility to respect the human rights and dignity of all others, in order to prevent human rights violations occurring in the first place. Everyone can make a contribution, in their own environment or perhaps by participating, supporting or actively working in campaigns initiated by the NGOs in our Community.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

What are the rules for peace and human rights and who enforces human rights?

7.0 REFERENCES/FURTHER READINGS

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UNIT 2 WAR AND STRIFE IN AFRICA: ISSUES IN PEACE KEEPING

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1.0 INTRODUCTION

War and peace have come to dominate the experience of man in the world in which we live today. Humans pour so much time and resources into defence and the procurement of arms for the destruction of fellow humans and the environment. The world has never been able to record any decade in history, which has been war-free. It must thus be mentioned that even after the establishment of International Organizations such as the United Nations, the African Union (A.U), etc., the conflicts or crises spots have continued to increase on the world map. Nations have gone to war to increase their wealth or power, but whatever the inclination or policy, their ultimate manifestation is the conditions of war, its hazards and hostilities that are created by man against man. In this unit, we focus on the issues concerning peacekeeping and the resultant effects.

2.0 OBJECTIVES

i) By the end of this unit, you should be able to:
ii) Discuss war and strife in Africa
iii) Highlight issues concerning peacekeeping
iv) Discuss refugee problems in Africa
v) Discuss the UN and peacekeeping

3.0 MAIN BODY

3.1 The Costs of War

It is a fact that the cost of war exceeds by far the benefits that might accrue from the struggle not only in the human and material resources which are expended in the process, but also in the socio-economic as well as the post-war environment hazards. It is in this light that nations tend to preserve or to restore peace whenever this is breached by war. A reason for which the U.N.O was set up with the ultimate functions of preserving world peace, to facilitate and increase the relationship and interaction amongst nation states. Whenever and wherever any party strains relationships, it usually calls for some concern from the whole world. This is because small-scale wars or conflicts have in the past showed that they have a high tendency of escalating into confrontation among superpowers, which in itself would lead to a mutual nuclear annihilation e.g. the Vietnam War. It was the widespread interest in peace which culminated in the efforts by nations to create the United nations in 1945, which includes its package, the practice of peace-keeping sought for after the leagues' failure to prevent the World War 11.

The controversy surrounding United Nations activities in the achievement of its primary function, which is the maintenance of world peace, is clouded by dispositions, which is in itself surrounded by complex, and emotional historical problems of the 20th century. Some students and scholars of the disciplines are of the view that the United nations has failed in its primary objective, and have again gone further to describe it as ineffective irresolute body which creates a forum where diplomats go and let out abuses on each other. While a few hold this view, there are others who hold entirely different view. They on the other hand say that there is nothing wrong with the United Nations, but its members, Kurt Waldheim former Secretary General of United Nations as being microsm of the world, and he is of the view that the United Nations has done its best to preserve peace despite the obstacles, which have continued to emerge.

Following the wake of events and trend of activities in the International system as well as the role played by the United nations in its primary role of maintaining peace, there has arisen such rigorous controversy regarding the efficacy of the world Body in carrying out its primary functions which is preservation of peace. The performance of the United Nations organization, in the preservation of world peace has no doubt turned out to be a subject of discursion, which is clouded by a historical and emotional phenomenon. While some are of the view that the United

Nations has failed in its primary assignment, others have their reservations and they hold an opposing view as regards the efficacy of the International Organization. This dissension is however not restricted to scholars or people in the discipline, rather it spread amongst people of all walks of life.

However, those who are of the view that the United Nations has failed, and has such outlived its usefulness believe that:

"It has fallen in its central role of keeping the world peace and…it seems a little more than a debating chamber…where hot-headed diplomats angrily abuse each and nothing effective ever gets done"?

This idea was further buttressed by the words of German Scholar, Rudiger Jucte, who is of the Institute of Peace Research and Security Policy, at the University Hamburg. He noted as follows, "Conflicts and crises, dominated the agenda of the United Nations and the capacity of the Security Council and the General Assembly, the overall results were well known: the United Nation's record in maintaining peace and security presents itself as a history of predominant failures; and a few outstanding roles that the organization could play were indeed exceptions to the rule rather than evidence of its functions as a reliable instrument to safeguard the elements of rudimentary peace"

Some have however gone further to suggest that there is need for a complete overhaul and a re-organization of the system if it is to be of any significance to the contemporary International system. Daniel Frei (1973) while writing on the rationales and implications of crises research mentioned that: "It is certainly no exaggeration to the hypothesis that since 1945, there has never been less than three crises spots simultaneously active somewhere on the map and they are all prone to the risk of eruption and escalation into confrontation through the involvement of the major powers"

Due to the fact that the international system has become a highly sensitive network of political and socio-economic interdependence any local crises inevitable has its effect on the entire system. So much so that a confrontation amongst or within a nation (local crises) could lead to a threat of mutual annihilation. The United Nations has often been found engaging in the regulation of conflict between international actors in disagreement but the organization was powerless. This was evident however in the non-reaction of the United Nations Organization towards their anti-Libya policy which resulted in the air raid against Libya, which no doubt was a violation of both the sovereignty and territorial integrity of Libya. In our Opinion, however, the issues surround the efficiency of the United Nations in the attainment of its primary objective that are eluded by emotions and disposition towards the

organization, such that a general consensus cannot be reached even within the organization itself. Decisions taken would always be reviewed as being biased by one nation or another. Whichever being the case it has often been stated that the veto power of the Security Council and permanent members has presented one of the structural defects of the United Nations Organization. The decision and the activities of the United Nations would always be subjected to scrutiny and criticism, for good or bad.

3.2 The Nature of Conflicts and Means of Peacemaking

Since the end of the cold War, the world has witnessed some, but not many conflicts between nations. Such conflicts are called international conflicts. More often today, we witness some kind of civil conflict within a nation, called international conflict. Have you ever thought about how to define war and types of war? It is not a pleasant thought. When we think of war – conflict – we think of people shooting each other, of bombs dropping, of tanks firing, of people dying. We become sad, we feel powerless, and we are confused.

What do we know about war? We know war involves the use of violence. We know war means that the political order within a country or between countries has broken down. We know that war means someone or some group could not prevent it. We know that war leave deep scars on any society.

Many experts have tried to find out why conflict occurs. One thing these experts all agree on is that in any conflict there are many causes, perhaps a major cause and several others. All the experts agree that studying conflict is complex. Below, five major causes, or types of conflict are summarized. As you read the case studies, keep these types of conflict in mind so that you can apply them in a particular case.

1. Ideological Conflict: Is a clash of basic values related to the role of government in society, how economic resources should be owned and used, who should make decisions for people, how decisions should be made, and who is rewarded and punished in a society. Ideology is a “world view”. It is lens through which all things are perceived.

2. Territorial and Environmental Conflict: Involves disputes over land, water, control of rivers, the protection and use of natural resources and the environment. Territory very often becomes the place where other types of conflict occur. Or, perhaps control of land, water, or other natural resources becomes the heart of conflict.

3. Identity Conflict: Occurs over the questions, which we are? Or alternatively who am I? Individuals and groups of people want to feel secure where they live and how. They do not want to fear for their lives or subject to discrimination. Tribal, religious, ethnic, linguistic, and nationality conflicts fall into this category. As with most conflict, identity becomes a question of values, norms, and tradition. These beliefs become so central to people that they fear, mistrust, and hate others who are not the same.

4. Racial Conflict: Is a type of identity conflict, instead of values and beliefs that become issues, it is the colour of one's skin or the origin of the group from which they came. Perceived differences based on outside appearance, which is often skin colour- often result in one group been considered inferior by a group that considers itself superior.

5. Governance and Authority: Conflicts result from the use or misuse of power. Simply stated, the conflicted arises over who makes decisions for a group of people. With decision-making power come the associated decisions related to economic matters, territory, and matter of justice. Often conflict arises because those in authority favour or punish groups of people based on race or religion.

3.3 Techniques of Managing International Conflicts

Managing Conflict: Karen A. Mingst, Professor of Political Science at the University of Kentucky, has provided an overview of means of managing conflict. In a paper published with support of the United States Institute of Peace, Professor Mingst offers and analysis of ways conflict is managed. Excerpts from the paper follow:

Low-level conflicts, especially conflicts that arise from miscommunication, may be managed through traditional and routine diplomacy… First, when diplomatic recognition is exchanged, states promise to resolve disputes and conflicts through peaceful and diplomatic means. Second, many diplomatic practices are codified into international law. Diplomacy may, then, provide a means through which communication between disputing parties occurs; it may or may not lead to resolving conflict.

International conflict may also be managed through balance of power-silent and sometimes not so silent diplomacy. A balance of power approach is predicated on the belief that power may counter power. Conflict is managed, kept under control, by putting the power of state against the power of another. Equality or balance of power assures that no other nation or group will become dominant.

Balance of power may become institutionalized into security alliances. Such alliances are the oldest and perhaps the most familiar to conflict management. Like-minded states, states having similar security interests, or states whose enemies are the same join together. Security alliances serve both an international and external role in managing conflict. States promise to resolve internal disputes and to speak with a unit voice against the outsides; alliances structure conflict directed toward external actors.

Security alliance may evolve into international organizations – organizations established by member states to fulfil a number of different tasks. Modern international organizations, the most prominent being the League of Nations and the United Nations, are largely products of warfare in the 19th and 20th century.

International peacekeeping: The United Nations was established at the war's end (World War 11), designed by the victors including the United States, to eliminate war and its causes. The United Nations Charter obligates all members to settle disputes by peaceful means, to refrain from the threat or use of force, and to cooperate with UN sponsored actions:

1. UN peacekeepers serve as observers – traditionally the least controversial of their activities. This has included supervising armistices and maintaining ceasefires, or more recently verifying troop withdrawals, observing elections, or coordinating the voluntary surrender of weapons.

2. UN forces may be interposed between two states engaged in conflict or disengage warring factions and observe first hand the violations of ceasefires. Separation of forces is a technique of conflict managers.

3. UN peacekeepers may act defensively to maintain law and order in a country, should central government authority be eroded. Usually UN civilian police assist local police in performing these functions.

4. Peacekeepers may use limited force defensively. Use of force has always been controversial: How much is limited force? Is force really used defensively? These controversies are being re-opened with the end of the Cold War and the accelerated demand for peacekeepers pitted against elements having great destructive potential.

International Negotiation: Paraphrased, negotiation process in which parties in conflict make a series of proposals in order to reach an agreement based on their common interest.

Negotiations proceed in stages. When the problem is being identified, individuals participating in the negotiations need to be separated from the problem. At the state of presentation of positions, interests need to be articulated, rather than personal positions negotiated. At the stage where options are considered, negotiators should seek options with mutual rather than individual gains. The criteria for option selection need to be objective. The framework, as well as the actions suggested, is appropriate for discussion of negotiations at every level of daily life

Third Party Dispute Resolution: Attempts at conflict management by third parties are very old, dating from the time of the Greeks when city states agreed that if there were disputes, the matter should be " judicially decided" If quarrels broke out, states promised to appeal to other cities which both deemed to be impartial – mediators in fact.

Disputants generally make a cost-benefit calculation – the gains versus the risked and constraints (of a settlement). Although stronger parties are more reluctant to seek third-party intervention for fear that their power will be neutralized, either weak or strong parties may find it in their interest to avail themselves of third party instrumentalities. Likewise, third parties have their own motivations, ranging from a sense of public responsibility to a desire for prestige and honour.

Track-Two Diplomacy: Track-two diplomacy involves both individuals and organizations from outside the government. Such individuals and groups from disputing countries interact in ways to facilitate conflict resolution.

In track-two diplomacy three processes occur. First, non-government participants from each side meet in informal problem-solving workshops mediated or facilitated by psychologically sensitive third parties. These workshops bring politically influential representatives of parties together to enable participants to see that they have shared problem and to examine the underlying causes of the conflict.

Second, a track-two approach involves influencing opinion, trying to shape the overall political environment. The programme serves to increase communication and understanding between people in conflict.

This, track-two diplomacy involves trying to take concrete actions. Most proposals focus on economic development proposals. However, the key is to find something concrete that parties can believe in for the purposes of building up habits of cooperation and managing conflict. An interesting example has been the role that civilian groups have played in arranging humanitarian ceasefires.

As you learn more about the case studies of conflict, think about the best possible means, or combination of means, you might recommend managing the conflict.

4.0 CONCLUSION

There is little doubt that issues of war and strife constitute important social and political issues that occupy and task the skills of African leaders, diplomats and the international community. Part of the efforts at addressing the issue includes the use of international peacekeeping by the UN. Whether this has been effective or not is still largely debatable. However, the point remains that there are various techniques currently employed for managing conflicts around the world, many of which have been tested in Africa. Some work, some do not work. It is left for us to find out the reasons why many have not worked.

5.0 SUMMARY

In this unit, we have examined wars and strife and what are usually done to combat and manage them. We examined issues relating to peacekeeping in Africa, conflicts and the means of peacemaking. The various techniques for managing international conflicts were also discussed.

6.0 TUTOR-MARKED ASSIGNMENT

What are the various techniques for managing Conflicts?

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 ENFORCEMENT OF PEACE

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Body
    3.1 Peace Enforcement
    3.2 Family as a unit of peace enforcement
    3.3 School as an enforcement unit
    3.4 Society as an enforcement unit
    3.5 Government as a peace enforcement unit
    3.6 The police
    3.7 International Community and Peace Enforcement
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

You have witnessed where peace continued to elude a particular family, people or nation. It is because it is not enforced. In this unit we are going to study how peace can be enforced.

You must have seen how you were compelled to apologise to somebody whom you wronged. In the same way, in your life somebody has been forced to apologise or pays some form of compensation to you for offending you. These are done by way of enforcing peace and that is what we are gong to learn in this unit, various ways through which peace can be enforced.

2.0 OBJECTIVES

At the end of this unit you will be able to:

i) Identify various ways of enforcing peace
ii) Describe the role of a family, government, society and international community in peace enforcement.

3.0 MAIN BODY

3.1 Peace Enforcement

Since we have known that the alternative to peace is ‘war’ of different forms, then we do not want such alternative(s). Accordingly, there are various ways of enforcing peace among people, among family, among nations.

3.2 Family As A Unit Of Peace Enforcement

Parents in a family become the peace enforcement agency for the children and wards. Disciplined parents would apply various sanctions to maintain peace which some could be very strong but very effective. Not everybody would approve corporal punishment but even the Holy Bible says "spare the rod and spoil the child". Parents use corporal punishment to enforce peace. A child who knows that he will be punished severally by his or her parents for associating with wrong groups will steer clear of such groups. A child who knows that fighting his sister or brother or even with somebody outside the family will attract severe sanction will not do so.

Parents to discourage their children from engaging in wrong activities, though not encouraged, often use sometimes other forms of sanctions such as starvation.

Another form of sanction is isolation. Parents do isolate a child identified as a "problem child". Through this the child feeling that sense of loneliness may begin to rediscover seed by way of self-realisation that what he did was wrong.

3.3 School As Enforcement Unit

Schools often act as peace enforcement unit for the society. A well-disciplined school will apply appropriate sanctions to erring pupils or students. A child is sent home for committing one wrong act or another. Schools administer corporal punishments sometimes to their erring members. A good and well-administered school will bring about good children with good sense of disciplines and values, which will create peace in the family and the society.

3.4 Society As Enforcement Unit

Society helps to enforce peace through many methods. A particular community, village or any settlement develops codes of conduct acceptable to its society and its members. Any person who acts contrary to the conducts as the society stipulates stands the chance of being sanctioned. In the primitive societies of the past, some sanctions could include outright killing. Today some erring members of the society are fined and ostracised or given corporal punishment. Sometimes when the offence is grievous, such person(s) is sent to the police for prosecution. Here the society helps to maintain and sustain peace.

3.5 Government As Peace Enforcement Unit

Government exists to serve the different groups and the general society in many dimensions. Peace enforcement is a very crucial aspect of these

expectations. Government in this regard is well structured to effect peace enforcement. Such as the establishment of the police force the court of law or panels.

3.6 The Police Force

The police force is considered to be peace enforcement agent by the Government. A man who disturbed the peace is arrested and tried by Government through instruction of police and the law courts where the action of the offender will be judged in the light of the law of the land. Somebody who breaks the law and customs of the society is tried in the customary law courts. The court and the police function hand in hand to enforce peace.

3.7 International Community And Peace Enforcement

Nations are often engaged each other in conflicts. Even in a country, there could be a complete breakdown of law and other resulting in civil strives, then external bodies would come in. In Nigeria, during the civil war, the OAU played a significant role to bring about peace.

In the Middle East, the United Nations sends peace enforcement military officers to the region. In Sierra Leone Nigeria sent troops to maintain and enforce peace. This is with the understanding of the fact that when one part of the world is troubled the others will feel the pains.

4.0 CONCLUSION

Peace enforcement at all levels of the society is required .The presence of peace gives room for cooperation among the people and the various groups that exist in such society.

Infact, when peace reigns the presence of development would also be felt. Thus, peace enforcement is necessary in every society.

5.0 SUMMARY

In this unit, we have seen how various organisations were formed to promote peace. This is necessary because government cannot see all and there is need for the efforts of government to guarantee peace in the society to be complemented.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

What do you understand by peace enforcement? How do you enforce peace in the society?

7.0 REFERENCES/FURTHER READINGS

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UNIT 4 THE CONCEPT OF UNITY

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Body
    3.1 Unity as a concept
        3.1.1 What is Unity?
        3.1.2 What are the elements of unity?
        3.1.3 The Benefits of Unity
        3.1.4 National Unity
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

One of the greatest problems affecting mankind, causing war is lack of unity. Absence of unity promotes anarchy and war. It also promotes hunger and starvation which is the bye-product of war.

You will notice that a community project in your area was either completed quickly or not completed at all. What did you consider to be the factor? People were tasks to carry out night vigilante to avert armed robbers, but a very few people turned up. What do you think was a key factor? Unity is the bedrock of national progress, peace and development.

2.0 OBJECTIVES

At the end of this unit you will be able to:

i) Explain vividly the meaning of unity
ii) Identify the factors that promote unity
iii) Describe the benefits of unity.

3.0 MAIN BODY

3.1 Unity As A Concept

3.1.1 What Is Unity?

Unity can be considered to be the state of general agreement and focus for a common good. When individuals sink their differences and come together as one, with shared interest and purpose, this constitutes unity, where there is unity there is no discrimination or hate. Individual sees himself or herself as the other.

3.1.2 What are the elements of unity?

Elements of unity include the following: love, determination, focus and shared vision. Love as an element of unity, is manifested in patience, tolerance and ability to share in ones suffering moments and happiness. Where love exists, an individual will be ready to sacrifice his time to see to the common good of others in the society. Where love exists, there will be absence of infighting and communal feuds. Tolerance would be guaranteed which is an index of patience. Love heals wounds and provides high sense of belonging. It promotes and activates sense of belonging among people to pursue a common goal. An individual who feels he is not loved will find it difficult to support a common cause in a particular group fighting to achieve certain goal.

Exercise: Explain the meaning of unity and highlight its elements.
Where there is unity, there is determination. People will be ready to take risk with full understanding that he will be appreciated in the end. In a country where unity exists, people will voluntarily enlist in the army to defend their country against external aggression. Such a fellow is ready to lay down his life to defend the common goal of his country.

3.1.3 Benefits Of Unity

Unity is a very strong force that enables individual or nations to share the burden of life with others without being crushed by it. A combination of forces to pull an object for example is greater than using one force, so is unity. When people come together as one to pursue a common goal, the end will always be a success. Unity promotes love and progress. It reduces stress by allowing people to share their problems and success together.

3.1.4 National Unity

The unity evolves when there is unity among constituent states forming the nation. When different ethnic nationalities come together with love, understanding and focus, then there is bound to be unity. That is why it becomes necessary that individuals and groups should bear to live together in peace, in other to promote national unity.

Infact, national unity is one of the elements of progress in any nation especially in a heterogeneous society like Nigeria where we have so many ethnic nationalities and over three (300) languages spoken, then there is the great need for national unity if such a nation must continue to exists as a nation-state.

Also, when there is understanding among the people irrespective of their background, they will live together in harmony and remain indivisible for life. For example, since the end of apartheid in South Africa in 1990 and their independence in 1994, South African people have been living in peace and harmony. Both the whites and the blacks there have buried their past differences, racial segregation and discrimination and they are all living in unity.

4.0 CONCLUSION:

Unity is one of the key factors that bring about peace in any given society. Without unity, no nation, community or an organisation can stand and there would be no progress. So, unity brings peace and progress.

5.0 SUMMARY:

In this unit we have been able to show the importance of unity in promoting peace. The concept of peace has also been adequately dealt with. The benefits of unity were not left out as well. "United will stand, divided will fall ".

6.0 TUTOR MARKED ASSIGNMENT

Discuss the benefits of unity.

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MODULE 4

Unit 1 Peace Education As A Field Of Theory And Practice

Unit 2 The Dimensions Of Peace Education.
Unit 3 Peace Education And Teacher In-Service Training
Unit 4 Fundamental Intentions Of In-Service Training

UNIT 1 PEACE EDUACTION AS A FIELD OF THEORY AND PRACTICE

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
3.1 Form and context of Peace Education
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

In its broad sense, peace education is a field of theory and practice of education related to the idea of promoting knowledge, values, attitudes and skills conducive to peace and non-violence, and to an active commitment to the building of a cooperative and caring democratic society. It is targeted towards the empowerment of an individual and the promotion of social well being through the protection of human dignity of all, the promotion of social justice, equality, civil responsibility and solidarity, and the accepting of a dynamic global perspective, by utilizing the concepts and practices of peaceful conflict-resolution and non-violence. In its narrow sense it is usually focused on specific issues, i.e. the roots of aggression and war, or on the specific conflict-resolution techniques applicable in small groups, i.e. peer-mediation in the classroom.

2.0 OBJECTIVES

At the end of this unit the students are expected to know the following;
i) Peace education as a field of theory and practice
ii) How it can build a democratic society?
iii) Its focus on specific issues

3.0 MAIN BODY

3.1 Forms And Context Of Peace Education

There are a variety of forms and contexts in which peace education appears in practice. Most often, it is found as part of non-formal education networks in forms of community programmes, non-governmental organization initiatives and grassroots actions, especially in societies disturbed by intolerance and violence, torn apart through racial, ethnic or religious hatred, or by being engaged in armed conflicts and wars. In formal education, it is being introduced irregularly, mostly as the result of an individual teacher's initiative at different levels and forms of education, from elementary school to university, including attempts in teacher pre-service and in-service training. It can be found as specific didactic principle applied cross-curricular, as an optional or regular school/university subject, part of social science curricula, an extra-curricular activity and the like, mostly depending on the level of centralization and/or formalization of the system, financial resources, preparation of teachers or trainers, the actual needs of the school and the community, etc. Apart from peace education, it appears under as great number of terms, such as: education for peace and non-violence, peace pedagogy, education for peace and disarmament, disarmament education, education for peaceful conflict-resolution, education for tolerance, education for conflict/violence-prevention, education for constructive conflict-resolution, education for reconciliation, education for promoting friendly relations in the classroom, education for mutual understanding etc. On higher levels, it is sometimes taught as peace studies, peace and conflict studies, world peace studies, disarmament, studies, etc. In addition, peace education is an important, if not the central, dimension of many of these approaches, in particular human rights education, anti-racist, intercultural and global education.

It is usually taken for granted that peace education in general comprises three-dimensional competences. One is linked to the acquisition of concepts or knowledge about peace and non-violent means of conflict resolution (1), as well as about its counterparts – violence and war. It prepares students to understand the nature, causes and function of conflicts, violence and wars in human history and in different cultures, their connection to injustice, oppression, inequality and discrimination on the grounds of race, ethnicity, religion, social background, sexual orientation, ideology or political opinion, etc., as well as their connection to the arms race, uneven development, economic exploitation, territorial claims, ethnocentrism, extremism and all sorts of social segregation and exclusion in national and international contexts. It also tends to inform students of the impediments to peace on the personal, interpersonal and international level as well as of the possibilities for peace building and peace-keeping in relation to the work of intergovernmental organizations, peace movements, grassroots

initiatives etc. Furthermore, at the level of conceptual understanding, while implying knowledge of procedures, peace education deals with the principles, methods and techniques of constructive responses to human tensions and violence. It also helps students to better understand the ideal of global interdependency in a world of differences, the value of human dignity and the significance of human rights protection, the importance of good government and of the respect for the rule of law, the need for solidarity among the peoples and the importance of individual responsibility and action.

A second dimension of peace education is related to the preparation of students for peace and non-violence (2), It relies on certain types of knowledge but primarily encompasses a number of procedural and constructive skills as necessary tools for the non-violent resolution and transformation of tensions that emerge in interpersonal or inter-group encounters, mostly on small group or local community levels. They are frequently divided into two groups of competences. The first group refers to general skills, such as non-biased observation, active listening, critical thinking, moral reasoning and arguing. The second group encompasses somehow more specific skills of peaceful conflict-resolution and transformation, such as participation, interaction, discussion, dialogue, negotiation, mediation, reflection, anticipation, teamwork, and a democratic, facilitative and transformative leadership. On the other hand, skill-oriented education that aims at actively promoting peace and non-violent conflict-resolution must also aim at changing students' attitudes, patterns of behaviour and worldviews, in short – their *habitus.* Without attaining students' personal motivation for change, their commitment to pro-social action and their personal responsibility for the outcomes of their actions, peace educators cannot easily claim that they are engaged in preparing their students for peace-building and non-violent conflict-resolution that would influence their future behaviour. The key avenue here is a skill-oriented and team-oriented education based on discourses of peace and non-violence understood as universal, inalienable and indivisible human values. These values give sense to human enrichment and growth and should, therefore, be explained and fought for in the context of everyday constraints and real failures to build a sustainable peace and not as fancy or utopian ideas that have no real potential to change our life.

And, last but not the least, there is the dimension of peace education that refers to an educational climate (3) that enables students to learn from experience, by living in a peaceful and non-violent learning environment. It is the climate best defined in terms of the share of power, reinforcing and responsive relations, a climate of dynamic horizontal diversity. Such an environment is built on the principle of personal dignity, mutual understanding, respect for difference and the

recognition of equality of opportunity for all to learn through exchange of knowledge and skills.

4.0 CONCLUSION

It is an environment of inclusion, mutual assistance and solidarity where tasks are shared and fulfilled with responsibility and care, and where conflicts are understood in positive terms – as an opportunity to learn for change. In such an environment, learning and teaching processes are mutually reinforced.

5.0 SUMMARY

Teachers co-organize educational settings and cooperate with their students while they learn through participating and interacting in the group's experiences and resolving conflicts peacefully. In the process, teachers are changed as well as their students, and they let their students know how much they themselves benefit from their students' development.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

How did practice of peace education begin and what does it promote?

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UNIT 2 THE DIMENSIONS OF PEACE EDUCATION

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
    3.1 Dimension
    3.2 A peace Promoting Culture
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, different approaches to peace education are discussed. This provides deeper insights into the philosophy and the roots of today's peace education programmes. Finally, we argue for a multifaceted and integrated concept leading to a "Culture of Peace."

2.0 OBJECTIVES

At the end of this unit, you should be able to

i) Describe approaches to peace education
ii) Explain the philosophy of peace education
iii) Describe the notion of the culture of peace

3.0 MAIN BODY

3.1 Dimensions

Peace education programmes differ widely not only by name and, thus, by educational focus, i.e., conflict-resolution, disarmament, social justice, etc, but by the level of inclusion of these three dimensions in promoting their objectives. In this respect, it is possible to divide peace education programmes into three broad groups:

i. *Content-oriented programmes* aim at helping students understand the key concepts and principles of peace and non-violent human relations from local to international community levels. If taught critically, they may be linked to the issues of human rights and freedoms, equality, justice, pluralism, sustainable development and security, although such orientation is rarely found in school practice. A descriptive, non-critical approach to peace and non-violent

resolution of conflicts is more used in centralized educational systems in which pedagogical authority is based on the notion of "passing knowledge from above" and relies heavily on clear and systemic guidelines, comprehensive teacher instruction and written materials. Nevertheless, we found that the content may be learnt not only in forms of lectures and written assignments but as through debates and discussions in the class or small groups, although such discussions usually have a prescribed format. The efficiency of the programme is often assessed through evaluation of students' knowledge about facts.

ii. *Student-oriented programmes* aim at helping students learn the strategies of non-violent behaviour and peaceful resolution of conflicts that they may encounter in their everyday life. They are more clinically or case-oriented and often based on psycho-analytic knowledge about techniques for promoting interpersonal communication, self-respect and self-empowerment, assertiveness, pro-social attitudes, mediation and negotiation in pairs, small groups, among peers, etc. They presuppose a certain level of trust between the teacher/trainer and the learner, or between the parties involved in the learning process, such as in peer-mediation, for instance. Evaluation of the programme is usually carried out in terms of observable and long-lasting changes in individual or group behaviour.

iii. *Community-oriented programmes* focus on knowledge and skills developed through action and participation as well as on the reorganization of the school environment, all of which are seen as the prerequisite for wider social changes. Classrooms and schools are understood as "the communities in context", linked to other communities and the society as a whole, in which different actors play different roles with different interests, objectives and aspirations. Such programmes aim at promoting constructive and mutually reinforcing non-violent relations in the group, classroom or the school, primarily through critical understanding of the obstacles to peace as well as through acquiring skills necessary for combating inequality, discrimination and exclusion. They also promote self-awareness, self-respect and assertive behaviour but go further in combining self-empowerment with the awareness and skills pertinent to the needs of a democratic community of differences based on equality and justice. The focus is, therefore, on active participation, interaction, anticipation and transformation, non-violent conflict-resolution, negotiation, mediation, teamwork, facilitation etc. Since community-oriented peace education programmes aim at teaching and learning how to think about and work for peace, they are most often real-problem-oriented and they develop the analytical and

critical capacities of students so as to enable them undertake practical steps in peace-building and peace-maintenance.

Peace education that combines all three dimensions mentioned above leads to what some authors call – a *peace-promoting culture*. It is a new way of seeing life with new reference points in addressing human development and the well being of all. It has emerged as the reaction to the culture of war and militarism that successfully justifies oppression, aggression and the production of arms until the level of threat of global destruction was reached in the recent past. The differences between these two types of cultures were well described by one of the pioneers of the field, R. Wahlstrom (1990), in the following chart.

3.2 A Peace-Promoting Culture

FROM	**TO**
Cultures of militarism	Cultures of peace
Authoritarian education	Democratic education
Military training	Disarmament education
Propagation of prejudiced enemy images	Counteracting prejudices
Violent actions towards people and nature	Non-violent actions towards people and nature
Militaristic concepts, myths and and images	Alternative concepts, myths images
Neglecting fatherhood	Promoting fatherhood
Supporting sexism	Supporting equality between men and women
Obedience, uniformity	Supporting self-reliance, independence and critical thinking
Neglecting equality, justice and human rights	Respecting equality, justice and human rights
Racism and nationalism	Tolerance and global responsibility.

Nevertheless, due to the increasing complexity and magnitude of contemporary constraints to peace, a question should be posed on whether peace education has enough potential to contribute efficiently to

developing a new approach to life and new patterns of practice that would, in the immediate future, largely suppress and marginalize, if not totally extinguish, a traditionally prevailing culture of militarism and strengthen a peace-promoting culture. Today's world is not a world neatly divided between the two superpowers. Instead of bipolar, mostly political, ideological and economic tensions that led to understanding of global security in terms of a balance of fear, the world is now faced with two new types of threats. One has to do with the regionalisation and/or localization of tensions and wars caused not only by political and economic interests but also by differences in lifestyle, ethnicity, nationality and religion. Their global impact is as much the expression of an interdependent world as it is the outcome of the lack of effective post-cold-war international peace-maintaining strategies. Another type of threat with global consequences is of most recent origin. It has to do with what has recently been recognized as the individualization and privatization of tensions and wars.

4.0 CONCLUSION

The vicious terrorist attack on the US has shown that traditional categories of war and enemy may not be valid for the protection of peace and security in the world any more if profound conceptual and strategic changes are not made. The privatization of threat and military operations means that we are now dealing with a powerful and well-organized but invisible, non-predictable and thus hardly controllable enemy that benefits from, on the one hand, the inequality and injustice in the world and, on the other hand, the internationalization of the economy, finance and trade.

5.0 SUMMARY

Peace education may become a powerful instrument or developing as peace-promoting culture only if certain conditions are fulfilled.

i. Firstly, it should review its key concepts, approaches and practices in the light of the post-cold-war shifts in the practice of war, threats and instability.

ii. Secondly, it should focus more on developing critical awareness as the prerequisite for non-violent conflict resolution and transformation.

iii. Thirdly, it should establish a dynamic balance between the inter-personal, inter-group and international dimensions of non-violent conflict resolution approaches.

iv. And fourthly, it should be redefined as multifaceted and lifelong learning indivisibly related to the issues of human rights, equality, pluralism, democracy and the rule of law that integrates formal and non-formal educational concepts and practices in a culturally sensitive and inclusive global perspective.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

List and discuss the various dimensions of peace education.

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UNIT 3 PEACE EDUCATION AND TEACHER IN-SERVICE TRAINING

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
    3.1 Training And In-Service Training Of Teachers
    3.2 Skills And Habitus Of Teachers
    3.3 The Habitus, "A Structured And Structuring Principle"
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

This unit gives an overview of both in-service training philosophy and methods and argues why certain methods and structures are more appropriate for our peace education training than others. The main argument says that the modification of the pedagogical "habitus" towards a culture of peace is necessary in order to develop a holistic and dynamic approach. This approach needs the structure of a longer-term course programme, consisting of different seminars for a constant group of participants.

2.0 OBJECTIVES

At the end of this unit, you should be able to
i) Explain the training philosophy of peace education;
ii) Describe the methods of peace education; and
iii) Discuss Peace pedagogy.

3.0 MAIN BODY

3.1 Training And In-Service Training Of Teachers

The necessity of in-service training

The training of a prospective teacher is regulated in various ways in the different countries of Europe. Either the model applied is that of specialist training in the teaching subject or a number of teaching subjects followed by specific teacher training (two-phase model), or the two aspects are integrated in a single course of study, with gradations

depending on whether the focus is on the professional career from the very start or only at a later stage of studies (one-phase model). The intensity of practical teaching training (with stages of observation and independent teaching) within the course of study or following the course of study also varies considerably.

Irrespective of the specific form of teacher training, however, it must be s tasted that academic study alone does not guarantee qualification for the profession. It is always also necessary, particularly in the first years of the career, to provide accompanying in-service training as a supplement to the basic training. This in-service training can deal more specifically and directly with the requirements of the teacher than a course of studies. Above all, however, it encounters a completely different inner attitude, sensitivity and competence on the part of the teacher. It is only in this way that it becomes possible to really absorb new information and methods, and implement them in practice. Here, too, there are very different regulations in Europe, ranging from in-service training on a regional or national level to mainly school-internal programmes, from compulsory seminars to absolutely voluntary activities.

The need for permanent in-service training is without doubt undisputed today. The slogan of *lifetime learning* is an indication that teacher in-service training in parallel with the teacher's career is no longer seen as necessary merely for beginners in the trade, but is becoming more and more important generally for all teachers. The rapid upheavals in the field of the teaching subjects, the changing pedagogical demands, the changing social and educational conditions and not least the new communication technologies, all of these require a new attitude to in-service training. It can no longer be regarded as an option to be chosen or rejected, but must be conceived as a precondition for the professional activity.

For the teaching profession as a social profession in particular, there is in addition the heavy psychological burden that demands a permanent programme of supervision, work-related group therapy (e.g. "Baling groups") and similar institutions. However, at present there is nothing approaching a comprehensive programme.

3.2 Skills and habitus of teachers

The role that the particular society allocates to the school and the specific form of teacher training also determines the teacher's self image and the pedagogical habitus. By habitus we mean, borrowing from Bourdieu (Bourdieu 1980 and 1982, see also Bohn 1991), the matrix of perceptions, actions and thoughts that the actors, in this case the

teachers, use to delimit a field of action within which they have unconstrained scope for action. This means that the habitus is the internalized basic attitudes that provide orientation even in unforeseen situations never previously encountered. The habitus is thus not restricted to individual (pedagogical) skills, but is rather the underlying general attitude that permits the flexible application of these skills in changing conditions and situations. For the habitus, must not be regarded as a restricted specification of rules but rather as a framework within which the teacher's own style of pedagogical action can develop. However, the framework also represents a limit that is difficult to perceive as such and to surpass. Thus it permits variety within homogeneity. The pedagogical habitus refers on the one hand to the professional field, i.e. the interpretation of what school and education serve generally, and on the other hand to the professional image itself, i.e. what the functions of the teacher are in order to implement the underlying educational objectives (for the application of the habitus concept to education, see Gogolin 1994).

The habitus is implicit, i.e. it is not taught, but acquired in the course of teacher training and in professional life. It becomes, as it were, subcutaneous, communicated together with the specific skills that teachers acquire for their profession. We consider a "peace education habitus" as part of the concept of a "Culture of Peace", promoted by UNESCO.

3.3 The habitus, "a structured and structuring principle"

Internationalized Basic Attitudes

i. Guidelines for perception
ii. Provide orientation
iii. Allow flexible application of the skills

But what are the skills that are deliberately further developed and improved through teacher in-service training? Roughly speaking, we define five types of skills that together represent quality criteria for good teachers:

i. ***Subject skills:*** These skills constitute not just the existing knowledge of the subject, but above all the ability to arrange, weight and select this knowledge; in addition, the ability to further develop, supplement and expand this knowledge, i.e. the handling and efficient use of information. Given the increasing complexity of the modern world, it is important to be aware of the specific social responsibility and the specific contribution of one's own subject to the urgent questions of humanity today.

ii. ***Pedagogical and didactic skills:*** Of course, the first of these skills is the ability to teach subject content or didactic skills as efficiently as possible, and furthermore to plan, implement and evaluate the entire pedagogical process down to the individual teaching unit. In addition, teachers should be able to deal with groups and to meet the needs of every single learner. This again presupposes a certain mastery of the methods as a precondition for the priority to be given to dealing with the learners as people, to observing the learning processes in their didactic and pedagogical dimensions and to approaching the learners flexibility and individually. Finally, this includes the competence of reflecting and evaluating the educational process as a whole.

iii. ***Organizational and management:*** A good teacher must also have organizational competences. Not only in order to organize his or her own teaching and work in the classroom, but above all in order to create optimum conditions within the learning institution that is the school and to participate in the school development process.

4.0 CONCLUSION

Pedagogical qualities also include the awareness, empathy and the ability to reflect on one's own social role as a teacher on the basis of one's professional ethos. This includes critical problem-solving skills, negotiation skills, i.e. the ability to identify one's own interests and to defend them together with others – all those skills that the teacher is supposed to develop in his or her students. This quality, however, goes far beyond the representation of one's own direct interests. At heart, it concerns the recognition of the social responsibility of one's own professional activity and action in accordance with such responsibility. While this applies to all professions, it is even more true of social professions like teaching.

5.0 SUMMARY

What every teacher needs today is the ability to reflect the present situation and to contribute actively to social change. *Future education* has become a necessary element of any education. This requires transformational skills of the teachers and the ability to help their students to develop these skills themselves.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

What are the skills that represent good criteria for good teachers?

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UNIT 4 FUNDAMENTAL INTENTIONS OF IN-SERVICE TRAINING

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
    3.1 Forms of In-Service Training
    3.2 Methods And Structures Of In-Service Training
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

In-service training has the function of furthering all these skills, although it goes without saying that different accents have to be set depending on the specific case.

2.0 OBJECTIVES

At the end of this unit, the students should be able to understand the following:

i) Fundamental skills peace education.
ii) Specific cases
iii) Methods of in-service training

3.0 MAIN BODY

3.1 Forms of In-Service Training

As far as concerns the specific contents, intentions and forms of in-service training, the following distinctions can be made:

(1) ***Training as a supplement to or updating of subject knowledge or abilities:*** Today, all subjects are concerned. Thus language teachers will not only increase their own linguistic skills but also wish to improve their method for teaching languages; literature teachers will need to examine new texts etc. For teachers of biology or other natural science subjects, it will be necessary to keep up-to-date with scientific progress in their subject, while

historians need to deal with developments in contemporary history. In addition, all will have a particular need for in-service training in the fields that are given little or no attention during their course of studies. In-service training can make good these deficits.

(2) ***In-service training as a modification of the professional image, the pedagogical habitus:*** In addition, however, there will also be areas of in-service training that confront teachers with new orientations that they previously did not perceive, or perceived only on the margin, as being part of their field of duties. This type of in-service training does not therefore make good gaps in knowledge or methodological skills, but generally modifies the field of duties that concern teachers, bringing a new orientation to the subject or even to the teacher's self-image. It influences the pedagogical habitus.

Such a qualitative change was for instance the result of the 1978 Decree on Political Education in the Austrian school system. For many teachers, the idea that political education was to be communicated as a teaching principle within their own subjects was completely new.

We are experiencing something similar today in many countries of Europe: School development is becoming a function alongside subject teaching, thereby changing the self-image of the teachers in the long term. The introduction of school autonomy is shifting decisions previously made by central authorities to the level of the individual schools. This means not only new functions for the school management and administration, but also for the teachers themselves. In order to be prepared for these new functions, there is a need for a change in the understanding of the role of the teacher.

3.2 Methods And Structures of In-Service Training

The working means and methods in in-service training are determined according to the intentions and emphases to be placed. Roughly speaking, the following three areas can be differentiated as ideal types:

1) *Information focus:* This is the classical form of a seminar, consisting above all of talks and discussions, perhaps also of the study of texts handed out for purposes of preparation or follow-up work. These seminars are very efficient in the sense that they can communicate a large amount of information to many recipients in a short time. The fact that they restrict themselves to this is, however, at the same time their disadvantage. For the communication of knowledge is often insufficient for the

implementation of this knowledge in educational practice. Insufficient time is given to the processing of the new information.

2) *Methodological orientation:* Seminars that are aimed at disseminating (new) teaching methods differ from the first type of events in that they also reflect the application of the new and provide for special training stages for testing and reflecting on the experiences made. Content input as for Type 1 is also provided for, but is no longer at the focus of attention. It serves to justify and provide theoretical support for the practical training units. The second type of training thus aims more directly at school teaching. For even if the situation of one's own professional practice differs radically from the seminar situation, the practice stages nevertheless permit far more specific preparation for real teaching work. Above all, experienced teachers will not find it difficult to adapt to their own requirements new methods that they have already tested.

3) *H*olistic *and dynamic approach. Acting on the habitus*: The holistic approach provides information input as well as methodological seminars, but the aim is much more. The objective is to work on the teachers' fundamental attitudes to a specific topic, on their personal style of teaching, but it may also be a question of creating awareness and going beyond the limits of the given pedagogical habitus. This is a much greater objective than the two other approaches, and also requires different ways of working. The emphasis on peace education requires such a modification of the habitus. That is why we argue for a holistic and dynamic model for peace education programmes. Working on one's own attitude can only be an autonomous self-determined process. It must be based on voluntariness and insight. However, in-service training can (a) provide the framework for this (b) provide inputs to get the process moving.

4.0 CONCLUSION

(a) *Framework:* By this is meant the setting that is needed to permit reflection and an intensive analysis of one's own teaching style and possibly the entire pedagogical habitus. The following items must be mentioned: Distance from everyday professional life, leisure; duration; group climate; structure of the in-service training.

(b) *Input:* In addition to the methods already mentioned (for in-service training Types 1 and 2), we can distinguish three types of input:

i. Content stimuli, serving to stimulate reflection on one's previous teaching work from a different point of view. For this, there is a variety of tried and tested methods ranging from writing exercises to role plays, from discussion groups and drawing exercises to drama

ii. Methodological assistance for the analysis of teaching experience and for developing new teaching strategies. It is above all pedagogical Action Research (see Elliot 1981 and Altrichter/Posch 1990) that has developed numerous methods in this area, ranging from research diaries to the involvement of "critical friends", to teaching observation etc.

iii. Settings that allow teachers to become researchers and to develop pedagogical processes.

5.0 SUMMARY

The following table summarizes the three basic types of in-service training once again:

Three Types of In-service Training

Orientation form	**Method**	**Typical organization**
1) Communication of information	Lecture LISTENING	(Brief) seminar
2) Method training	Workshop TRYING OUT	Seminar
3) Holistic, habitus course	Lecture/Workshop LISTENING TRYING OUT REFLECTING RESEARCHING DEVELOPING	(Longer) seminar,

6.0 TUTOR MARKED ASSIGNMENT (TMA)

Explain the different methods of in-service training.

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MODULE 5

Unit 1 Peace Pedagogy In Teacher In-Service Training
Unit 2 The Peace-Pedagogical Course Programme
Unit 3 Community Peace building Practices
Unit 4 Participants In Peace Pedagogy Programmes.

UNIT 1 PEACE PEDAGOGY IN TEACHER IN-SERVICE TRAINING

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
  3.1 The Scope Of In-Service Training
  3.2 Peace Pedagogy And Pedagogical Habitus
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

Peace education is regarded as a general educational objective in many countries, but frequently there are no provisions that specify this objective for all levels of the educational system.

2.0 OBJECTIVES

At the end of this unit, you should be able to

i) State the general objectives of peace pedagogy
ii) The scope of in-service training
iii) Pedagogical habitus
iv) Peace pedagogical dimensions

3.0 MAIN BODY

3.1 The Scope of In-Service Training

It is only very seldom that peace education is provided as an integral element of teacher training. For this reason alone, therefore, *in-service training is the most important strategy for establishing peace education in school practice*. In-service training is in the medium term the only means of developing peace-pedagogical skills amongst teachers. It is true that it cannot compensate for the lack of a fundamental peace-pedagogical training, but it is the first point of departure towards a change in the training system. Teacher in-service training is generally the most efficient way of starting pedagogical innovations, and this for the following reasons:

i. It is directed at teachers who, unlike students, are already in their profession and therefore know far better what they really need for their teaching. New information, methods and approaches can thus be communicated more efficiently and on a more sustained basis (e.g. training through Internet and e-mails, discussion forums etc.)

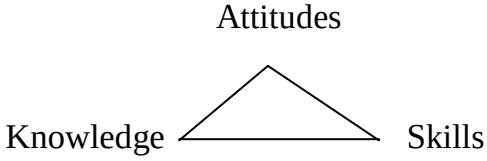
ii. Teacher in-service training immediately reaches the right addresses, namely those who work as teachers and educators. In this way, innovations have a direct influence on teaching practice.

iii. International teacher in-service training is, unlike initial training, independent of the different national regulations, of mixed curricula and prescribed teaching materials. For European concerns, in-service training is no doubt the only form of propagating a new learning culture rapidly and unbureaucratically despite the very different national standards.

3.2 Peace pedagogy and pedagogical habitus

Peace pedagogy can be made available in all three of the above-mentioned in-service training types. Nevertheless, it will prove appropriate to make use above all of the third type, namely the method of affecting the habitus, an approach that integrates the first two areas. For peace education, like any political education, takes place simultaneously in three dimensions: it communicates knowledge, develops skills and changes attitudes.

Three Peace-pedagogical Dimensions



The intention is not to understand the interaction between the three dimensions of peace education schematically. The diagram shows that all three dimensions have a reciprocal effect on each other. Thus the approach can begin at any of the three points, of course ideally at all three simultaneously. It is by no means the case that a change should initially be concentrated on adjusting attitudes. For it is very often so that for practitioners new ideas are most convincing if they are shown to be feasible. Methodological aids are therefore mostly the best argument for peace pedagogy. An example: Someone who is initially only familiarized with efficient techniques for conflict solution can use these to find a way towards a peace-pedagogical attitude for the non-violent handling of conflicts. Similarly, new information, for instance knowledge about the achievements of non-violent resistance, can have a stimulating effect and contribute to a change in attitudes. In brief: What counts is to create a balance of these three aspects in a dynamic process.

In addition, it is of course useful to make connections with previous experiences and previous activities. As a rule, teachers accept innovations all the more easily, the more connections they can see to their previous activity. These connections can be of varying kinds:

i. Resonance in topic areas of their own subject teaching
ii. Links to educational and teaching activities, such as the work of class teacher
iii. An answer to existing problems such as conflicts in the school.

Peace-pedagogical in-service training thus exploits familiarity with many of its subject areas and objectives, but at the same time meters out and uses for specific purposes elements of the different, the new, the irritating. Irritation is necessary in order to break up routines and to create receptivity for the new. At the same time, however, it is a question of giving security and assistance inn order to process this irritation and to use it for refocusing one's professional image.

Peace-pedagogical in-service training for teachers must deal with four aspects:

i. It must be subject-related, and must show how the contents of the particular teaching subject can be given a peace-pedagogical focus.

ii. At the same time, it must develop skills for *interdisciplinary and project-like* work.

iii. Finally, it must also include the dimension of *school development*, and enable the teachers to change school structures towards a culture of peace.
iv. It must be student-oriented, i.e. it should focus on students' culture, their way of understanding the world and the individual development.

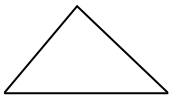
This type of in-service training will, however, only be successful if at the same time it works on a fourth aspect, that is both a precondition for and the result of involvement with the three already mentioned: Namely *the teacher's own attitude to violence, war and peace.* The Israeli peace pedagogue Ben Chetkow-Yanoov took this realization and developed a further triad of learning objectives:

i. *Getting to know oneself:* self-understanding with respect to one's own attitudes to violence and peace
ii. *Getting to know the subject:* knowledge about the factors of war and peace and peace education.

4.0 CONCLUSION

Fundamental (Peace-pedagogical) Learning Objectives for Teachers

Self-competence



Subject knowledge Communication skills

5.0 SUMMARY

In this broad sense, in-service training means that the learners assume responsibility for their own learning process. All this is very difficult to develop in individual seminars. For this reason, the appropriated form is that of a course in which the entire programme is implemented step by step.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

What are the aspects of peace pedagogical in service training?

7.0 REFERENCES/FURTHER READINGS

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UNIT 2 THE PEACE-PEDAGOGICAL COURSE PROGRAMME

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
    3.1 Objectives Of A European Peace-Pedagogy Course
    3.2 Characteristics Of A European Course (An Example)
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment (TMA)
7.0 References/Further Readings

1.0 INTRODUCTION

The general structure of an in-service training course as offered for instance in the Austrian education system as university non-degree course or an MAS political education course of study, or as a course in pedagogy and subject teaching for teachers, consists essentially of four aspects:

(1) *Seminar:* a number of workshops with the same group of participants that form the core of the course, but which are not taken in isolation.

(2) *Practice:* practical tasks in teaching that are prepared and followed up in the seminars

(3) *Communication:* where possible, reciprocal visits to teaching or communication stages in small groups and with the course leader

(4) *Research report:* narrations from practice, reflected reports on one's own work

2.0 OBJECTIVES

At the end of this unit, you are expected to have learnt the following:

i) The basic structure of an in-service training course
ii) An example of a European pedagogy course

iii) Its characteristics are also discussed

3.0 MAIN BODY

3.1 Objectives Of A European Peace-Pedagogy Course

Speaking generally, the objective of the course is to offer, in modular form, a peace-pedagogical in-service training that, depending on choice and possibilities, ranges from a general introduction to systematic qualification. This comprises (in the maximum version, according to the habitus concept and the holistic and dynamic approach).

i. A combination of *peace-political* subject knowledge and *peace-pedagogical* professional knowledge

ii. The development of knowledge, skills and attitudes to enable the teacher to *teach peace education independently,* i.e. to apply what is learnt to his or her own situation

iii. The development of skills in order to enable the teacher to *qualify other teachers* in peace pedagogy (multiplier function).

More details on the selection criteria for the course contents are contained in the introductory justification and the qualifications profile for the course. The specific contents of the seminars and modules are also explained. Here, the aim is first of all merely to present the general characteristics of the proposed courses.

3.2 Characteristics of a European Course (An example)

This peace-pedagogical course programme at European level has a number of interwoven characteristics that are presented briefly below:

(1) ***The participants as the most important learning resource****:* Precisely the aspect last referred to indicates that course-like learning can very frequently trigger amazingly intensive learning processes using relatively limited content input. The secret is that the participants, thanks to their rich and varying experiences, themselves constitute an important source of knowledge and skills. The quality of the course leadership lies in getting this source to flow.

(2) ***The learning community:*** A group of teachers work together over a longer period of time, forming a learning community whose members support and stimulate each other. Learning is not just an individual process (as with in-service training Type 1) but takes place simultaneously in the group and through the group. In this way, the social skills of the teachers, an essential element of any peace pedagogy, can be increased.

(3) ***The quality of a proper allocation of time:*** The time factor itself has a beneficial effect. According to a simplified model, we can distinguish at least three stages that are typical of any formal and organized learning process:

i. ***Presentation:*** confrontation with the new contents, approaches or methods, mostly communicated indirectly or directly through experiments, field studies research and the like.

ii. ***Appropriation:*** comprehension, understanding or learning of the new contents, etc.

iii. ***Integration:*** processing what has been learnt and the ability to integrate it into previous knowledge and to use it accordingly.

This needs time: the opportunity to try out, to think things through, to take different approaches, to discuss with others, to reject, to test new ideas etc. It is obvious that one will only enter into complex learning processes if one knows that one will have sufficient time. Otherwise, the pressures of everyday life ands the requirements of practice are simply too great, and one simply cannot afford changes (and learning is, after all, a permanent change).

(4) *The European dimension*: A particular feature of the proposed course is the cooperation between teachers from the whole of Europe, i.e. from all the countries that are members of the Council of Europe. This learning community of teachers working under very different conditions and embodying very different learning cultures is itself a substantial field for intercultural learning, encounter and the exchange of experience in respect and tolerance. At the same time, however, it is an opportunity for cooperation in which the different positions necessarily come into contact with each other, and where conflict-solving skills are required.

iv. *Focus on one's own practice:* Despite all the necessity of communicating new theoretical insights, the courses nevertheless are intended to make a very specific contribution to the enrichment and implementation of the participants' teaching practice. It is more than merely working on one's own teaching style, namely it is an analysis of the pedagogical habitus usual in one's own country. One focal point will therefore be on peace-pedagogy reflection and the restructuring of one's own work, in accordance with the methods of pedagogical Action Research. This is summarized in a few keywords:

i. Definition of a problem, a research question
ii. Observation (using objectivising techniques or independent observers)
iii. Reflection on the results of the observation
iv. Preparing a strategy
v. Trying out in practice
vi. Further reflection

4.0 CONCLUSION

This relatively complex process requires the continuity of the group and a certain period of time. It offers the opportunity for a peace-pedagogical learning gain that does not remain superficial but is integrated in the teachers' habitus.

5.0 SUMMARY

The overall peace-pedagogy concept of the courses as described in this section is once again summarized in the figure below.

The Five Dimensions of the Course Programme

Philosophy:
Habitus

Knowledge:
Peace Issue
Methods

Skills:
Teaching

EURED
Peace Education
Course
Programme

Intercultural

Teaching

Encounter Practice

6.0 TUTOR-MARKED ASSIGNMENT (TMA)

Discuss the characteristics of a European peace pedagogical course.

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UNIT 3 THE DESIGN OF THE EURED COURSE: PRACTICAL CONSIDERATIONS

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
    3.1 The Eured Course: Practical Considerations
    3.2 Organization
    3.3 International Co-Operation
    3.4 Organization Structure
    3.5 Management
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment (TMA)
7.0 References/Further Readings

1.0 INTRODUCTION

As shown in the previous unit, the European In-Service Training Course on Peace Education is based on the modification of the pedagogical habitus. The implementation of this objective builds on a holistic concept that regards the dimensions of “information”, “personality development and “method competence” as constituent elements for the learning process. They have to be reflected in the pedagogical design of as course.

2.0 OBJECTIVES

At the end of this unit, you should be able to
i) Describe the design of EURED course; and
ii) Explain the practical considerations

3.0 MAIN BODY

3.1 The EURED Course: Practical Considerations

.
A number of fundamental considerations on the objectives and basic structure of an international course have already been set out. They indicate possibilities and (directions of) objectives, and specify the

organizational characteristics that should be taken into account when preparing the course. This chapter intends to describe in more detail various aspects that should be considered when carrying out international educational projects.

3.2 Organization

The organization of an international in-service training course needs a well thought information policy. Participants come from different educational systems and are used to different frameworks for in-service teacher training: courses are offered at school, at regional or at national level; in some countries it is obligatory to participate, other systems work on a voluntary basis, etc. The number of seminar days for which the employer grants release, the payment of stand-in hours, the assumption of participation and travel costs, the choice of recognized seminar programmes or the benefits for the educator's future career are subject to different regulations from country to country.

In other words, even in one's own country it is difficult for potential participants to obtain a detailed overview of the conditions and possibilities of professional in-service training. On the other hand the continuing deregulation of national state education systems and the now continuous provision of bilateral and multilateral training events at European level have both changed the usual framework conditions and led to new training possibilities.

These few examples illustrate the varied character of the international "culture of in-service training" and indicate a need for organizational clarity and transparency. In this sense, the European Union in the new version of the Socrates 11 Programme, the Council of Europe in its long-established international in-service teacher training programme and the UNESCO seminars (e.g. within the framework of the "Associated Schools Project" – ASP introduced clear announcement criteria and application formalities. The information about seminars must at least include the title, date and place, contents and objectives, the target group, working language(s), costs of participation, accommodation and travel and information on the registration process.

If detailed, easily accessible information is of benefit for the individual seminars, it is vital for a complex international course consisting of a number of seminars, project stages and e-learning elements. Information should not only be made available in printed form, but can also be sent by e-mail and made available via the Internet.

3.3 International Co-operation

The quality of international in-service training events is largely also dependent on a central co-ordination office that is in contact with the national representative bodies. The UNESCO, the European Union and the Council of Europe use facilities in the member states to monitor their training programmes.
The UNESCO cooperates within a network of "National Commission" who informs potential participants and supports their actual participation at international meetings and seminars. The European Union training programmes are supported by "National Agencies", whose roles in the decision-making process vary for the decentralized and centralized activities. The Council of Europe relies on the assistance of "National Liaison Officers" in the ministries of education of the member states. Within the framework of the teacher in-service training programme, they assume responsibility for information in their countries, assess the applications and appoint the participants to the specific courses.

The structure of the EURED Working Group permits a decentralized approach in terms of the information and announcement of the course. In this way, account can be taken of the country-specific conditions. Moreover, this can facilitate access for potential participants and allow the direct implementation of accompanying functions during the project or working stage. It is recommended to set up a central office for international coordination participating centers, trainers, experts and participants.

3.4 Organization Structure

An international course organized in cooperation between different institutions requires a complex organization. The structure is explained in the following diagram.

The Organization Structure

Resource Group EURED
Advisory Board Course
Directors
Representative/s of the organizing institutions
EURED representative
Central Course Secretariat

Leadership Team (4 trainers)
1 representative of the host country (ies)
2-3 trainers from different countries
(Balanced according to cultural
heritage and gender

Experts
Lecturers, practitioners,
Peace activists, artists etc

The function of the "Resource Group" is to assure the quality of the course by providing consultation to the "Course Directors." They represent the organizational and pedagogical aspects of the course and are responsible for the overall implementation. The "Central Course Secretariat" which administrates the course supports the Directors.

The "Leadership Team" is composed of one trainer from the host country (or if the course takes place in different countries by one representative per country) and two trainers representing different cultural backgrounds. The "Leadership Team" is in charge of the facilitation of the whole course including seminars as well as other pedagogical approaches. This team should be balanced in terms of sexes.

The role of the "Experts" is to give lectures, present practical approaches, report about peace activities or introduce artistic interventions.

3.5 Management

A well-thought-out organization can allow the content management function to focus on pedagogical planning, implementation and evaluation of the course. In practice, it has proven beneficial for the educational process as a whole to take account of a number of aspects.

4.0 CONCLUSION

Like the group of participants, the course leadership team should be of international composition. This means that the variety of "educational cultures" can be exploited as early as the preparatory stage for the course (or the individual seminars). This is not only a question of different pedagogical styles or methods but rather the fundamental interpretation of education for what might be an innovatory method in one cultural circle is regarded in another cultural circle as unacceptable behaviour; while succinctness may be a sign of professionalism in one case, in another case detailed knowledge of the subject is demonstrated by a long lecture. It is thus profitable to reflect on the pedagogical self-evident in a mixed culture leadership team – the differences revealed will be encountered again in the work with the participants. The principle of international cooperation should be retained both for the

concept of the course as a whole and for the planning of the individual seminars and project stages.

5.0 SUMMARY

The function of the leadership team is to control (plan, implement and evaluate) the educational processes, with account being taken both of the content level and of social dynamism and personal development. With this in mind, the members of the leadership team see themselves more as trainers responsible for the curricular and didactic arrangement of the course (or individual elements) and for the mediation, accompaniment and supervision of the training process. It is recommended that use be made of additional experts for stimulus talks that contribute to the differentiation of the subject knowledge.

Leadership team and pedagogical quality: Preparatory and reflection meetings that correspond with the specific functions noticeable increase the quality of the training programme. Consequently, they should be self-evident for an international leadership team.

Accompanying documentation by the leadership team is also useful for the purpose of verifying and securing pedagogical quality. The documentation should be available to all the persons involved, organizers and participants alike, and should at least include the project philosophy, seminar reports, basic texts and project instructions.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

Discuss the organizational structure of European education.

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UNIT 4 PARTICIPANTS IN PEACE PEDAGOGY PROGRAMMES

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
    3.1 How to Enhance Participation In The Pedagogy
    3.2 Curriculum
    3.3 Communication
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment (TMA)
7.0 References/Further Readings

1.0 INTRODUCTION

The composition of the students is a major contribution to the success of the course, since the individual persons constitute mutual resources and social partners for each other in the learning community. The definition of the target group is of considerable importance, since the selection has a decisive effect on the arrangement of the course.

2.0 OBJECTIVES

At the end of this unit, you should be able to

i) Identify the target group
ii) Describe the selection process
iii) Discuss the effect of selection on the arrangement of the process

3.0 MAIN BODY

3.1 How to Enhance Participation in the Pedagogy

The advantages and disadvantages of homogeneous or inhomogeneous participant structures should be taken into account. In any event, the following should be considered:

Group size: Educational processes aiming at the acquisition of subject knowledge, self-awareness and mediation competence require a well-calculated relationship between the number of students and the trainers. Practical experience shows that an international leadership team consisting of three to four trainers can work with a maximum of 25-30 studentss if they wish to maintain a balance between contents, group dynamics and personal development.

Balance of sexes: A balanced distribution of women and men is desirable, although difficult to achieve in the practice of social training programmes. In all the countries of Europe, the number of women in pedagogical professions is larger than that of men – if one ignores the management functions such as school directors or school supervisory bodies. In addition, women are more willing than men to participate in in-service training events whose content is focused on topics such as "peace", "human rights" or "civic education".

Countries of origin: A diversity of the cultures represented is valuable and can contribute to the quality of a course. In practice, two models are applied, a restriction on the diversity of countries appearing reasonable for the objectives of an international course on peace education. Particularly for aspects of intercultural learning, the presence of three to four participants per country is more beneficial than individuals from as many countries as possible.

For the value of diversity, as well as because of the political, economic and social differences and contrasts resulting from history, it is useful to have a balance between participants from different parts of the world. In the case of as regional European course it is recommended that the group of participants be composed from eastern, southeastern and western European countries.

Participants' previous experience and prior knowledge: Because of the focus on learner-oriented study methods, previous experience and prior knowledge of the participants should be used for the detailed planning of the contents. In general terms, the "Country reports" prepared by the EURED Group to provide an initial orientation for the definition of the desired previous experience. However, in the course of the selection of participants, the individual level of knowledge and experience should be identified and included in the planning.

Training objectives of the participants: The individual training intensions of the participants an important element for the design of the course. For this purpose, it is useful to identify the expectations that each participant has of the course. These may concern content and

methodological consolidation, as well implementation in the course of their pedagogical career.

Foreign-language skills: Although attention is paid to "multilingualism" in the design of the course, it is vital that the participants also have a common language. The specification of a "seminar language" and the identification of active and passive foreign language skills does not mean that only this language is "permitted", but is a guarantee that the participants themselves can organize the communication process without need for translation.

Communication possibilities: The design of the course provides for working and communication phases between the blocks of seminars. These phases enable the participants to try out peace-pedagogical approaches in professional practice, and are accompanied by an exchange of information by means of new information and communication technologies. In order to be able to participate actively in this process, access to the Internet must be laid down as a precondition for participation in the course.

3.2 Curriculum

The curriculum of the course is not to be regarded as s closed system of precisely defined objectives, contents and methods. This would be incompatible with the philosophy of the course, namely to support the development of the participants' pedagogical habitus. To the extent that the work on one's own attitude is regarded as an autonomous self-determined process, it is the framework programme offered by the leadership team, but not pre-determined course contents and methods, that constitutes useful assistance.

Open curriculum: During the course, the aim is to gradually reduce the (leadership team's) specifications of contents and methods, in order to promote a transfer of the responsibility for the training process from the seminar leadership team to the participants. The initial tendency of a "closed curriculum" gradually opens up as participants become willing to assume co-determination functions. The course participants take over its definition, initially assumed by the international EURED Working Party, increasingly from seminar to seminar. This determination of objectives, contents and methods expresses the awareness of each person's own needs for training. The function of the leadership team remains to secure the structural and organizational framework, to access necessary information and resources, to mediate the educational process in the sense of the formulated objectives and to support the international communication process.

Portfolio: The question of the composition of the working materials must also be considered by analogy with the dynamic development from the closed to the open curriculum. While theoretical basic texts, methodological approaches and didactic guidelines are made available in structured and prepared form by the leadership team at the start of the course, the participants, in the course of the development of their own responsibility for their training, are assisted in compiling pedagogical materials suited to their specific needs. The use of the virtual communication platform also promotes this development, by requiring the networking of the participants' individual portfolios – taking as the starting point the provision of resources and the references to thematic links.

3.3 Communication

The implementation of a holistic training approach that achieves harmony between the focus on information and method and the work on the pedagogical habitus requires a specific understanding of the organization of direct and indirect communication.

Direct communication: Direct communication during the periods of presence at the seminars is based on the methodological principles of "theme-focused interaction". Essentially, this approach lays down that training is to be interpreted as communicative interaction, dealing with semantic contents and social relationships, in which personal identify is formed or further developed. In this sense, communication means making the three-fold relationship to the "objectives," "social" and "subjective world" that underlies human communication, the subject matter of pedagogical discourse.

4.0 CONCLUSION

The principles that guide direct communication can also provide orientation for the practice of virtual communication, thereby satisfying in qualitative terms the e-learning approach hitherto largely discussed from technological perspectives. In this way, the course uses the modern information and communication media not only for a contemporary pedagogical management of knowledge and information, but at the same time in order to enable the participants to have uninterrupted access to relevant up-dates (content, organizational, thematic network).

5.0 SUMMARY

The interactive features of the web forum assist not only further development in the subject but also the exchange between the participants. In addition, the web forum created an interactive medium

that provides access to a thematic community for interested educators beyond the limited circle of the course participants.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

Explain the concepts of curriculum and communication in peace pedagogy programmes.

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MODULE 6

Unit 1 Management And Sustenance Of Peace
Unit 2 Peacebuilding Agents
Unit 3 Community Peacebuilding Practices
Unit 4 Civil Societies And The Military In Promoting Peace.

UNIT 1 MANAGEMENT AND SUSTENANCE OF PEACE

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
  3.1 How do we manage peace?
  3.2 Education
  3.3 Compensation
  3.4 Avoidance of vengeance
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

Management and sustenance of peace is one of the problems causing peace and order to break down in a given society. Peace is a continuum and if it is interrupted, ripples set in and confusion also comes in, as such, in this unit, we are going to examine how peace can be managed and sustained in our society.

You have noticed that suddenly in a community or family where peace was recently instilled through amicable settlement, and all of a sudden things just turn the other way round. You could possibly ask: what went wrong? Peace was recently instilled among the fending members, but today there's another crisis? This calls for understanding the techniques of how to maintain and sustain peace.

2.0 OBJECTIVES

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

1. Explain how to manage peace;
2. Describe how peace can be sustained; and
3. Identify different methods of sustaining peace.

3.0 MAIN BODY

3.1 How Do We Manage Peace?

Peace is a "delicate thing", "fragile and volatile" but golden, as such it must be managed. Peace is always taken for granted by many. A minor disagreement of sort can bring about very major crises of unimaginable proportion if the situation if not properly managed. There are various ways of managing peace.

3.2 Education

Continuously, people should be told in strong terms the essentiality of peace in human existence. This could be done by way of formal education with particular course like peace education as a unit of course every student should learn before graduating. This equally should be done by family which forms the bedrock of education of the children.

3.3 Compensation

By compensation, it means giving something in the place of another that was lost as a result of one conflict or the other. If you may be through annoyance broke the mirror of your sister, and after settlement your parents decided to replace it, then she had been compensated. Compensation might not be direct replacement. It could be payment for consolation. A family A, could pay certain amount of money to another family B for compensation for a loss of B's child though accident caused by A.

Government also pays compensation to communities involved in crises may be through oil exploration riot that could have been avoided if Government had taken prompt action. These approaches calm nerves and allow peace to continue to reign among people. Any society that

cultivates the habit of compensation among its members would have a continuous reign of peace among them. It is often the recall of a painful past that generates crisis in the sight of a slightest provocation. But when the painful past had been effectively addressed then there will be absolute peace in the mind of the people which will translate into peace in the general society.

Compensation could be verbal. When an apology is offered with sincerity of mind, which is even bigger than physical compensation that do not go with the mind. You can give millions of Naira to somebody for compensation but if it was not done from the mind, tomorrow the same problem could arise. All may be you may wait for an appropriate time for a revenge, which is not good for peace.

3.4 Avoidance of Vengeance

Naturally, man is given to seeking to extract a pound of flesh from his or her offender. But when you consider that tomorrow you could offend another person and he/she does the same to you. Vengeance is a act committed against somebody in return for whatever the fellow had done to you. This could be verbal or physical attack which can involve collecting the equivalent value from the person for what he/she had done to you. Your brother or sister broke your wristwatch, you broke his or hers. This is vengeance. It is wrong.

To avoid vengeance, you should put yourself in the place of the perceived aggressor or offender, knowing that you could find yourself in his shoes tomorrow. This calls for learning how to forgive and forget.

4.0 CONCLUSION

Peace is very essential in every day life; accordingly it should be managed and sustained.

5.0 SUMMARY

We have seen how peace can be managed and sustained, by education, compensation and avoidance of vengeance.

6.0 TUTOR MARKED ASSIGNMENT (TMA)

Describe how peace can be managed as sustained.

7.0 REFERENCES/FURTHER READINGS

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UNIT 2 PEACEBUILDING AGENTS

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
    3.1 Peace building measures
    3.2 Exercise
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, we shall examine the role of peace building agents in the effort at bringing peace to a post war environment. Invariably, this will entail our examination of the role of the civil society, the governments, community specialists, religious networks and of course, outside parties like the international organizations.

2.0 OBJECTIVES

By the end of this unit, you should be able to:
i) Identify the various Peace building Agents
ii) Determine the role of the civil society in peace building
iii) Understand the role of community specialists in peace building
iv) Be conversant with the role of outside parties in peace building

3.0 MAIN BODY

3.1 Peace Building Measures

Peace building measures should integrate civil society in all efforts and include all levels of society in the post-conflict strategy. All society members, from those in elite leadership positions, to religious leaders, to those at the grassroots level have a role to play in building a lasting peace. Many apply John Paul Lederach's model of hierarchical intervention levels to make sense o f the various levels at which peace building efforts occur. Because peace building measures involve all levels of society and target all aspects of the state structure, they require

a wide variety of agents for their implementation. These agents advance peace building efforts by addressing functional and emotional dimensions in specified target areas, including civil society and legal institutions. While external agents can facilitate and support peace building, ultimately it must be driven by internal forces. It cannot be imposed from the outside.

Various internal actors play an integral role in peace building and reconstitution efforts. The government of the affected country is not only the object of peace building, but also the subject. While peace building aims to transform various government structures, the government typically oversees and engages in the reconstitution process. A variety of the community specialists, including lawyers, economists, scholars, educators, and teachers, contribute their expertise to help carry out peace building projects. Finally, a society's religious networks can play an important role in establishing social and moral norms.

Nevertheless, outside parties typically play a crucial role in advancing such peace building efforts. Few peace building plans work unless regional neighbours and other significant international actors support peace through economic development aid and humanitarian relief. At the request of the affected country, international organizations can intervene at the government level to transform established structures. They not only provide monetary support to post-conflict governments, but also assist in the restoration of financial and political institutions. Because their efforts carry the legitimacy of the international community, they can be quite effective.

Various institutions provide the necessary funding for peace building projects. While international institutions are the largest donors, private foundations contribute a great deal through project-based financing. In addition, regional organizations often help to both fund and implement peace building strategies. Finally, nongovernmental organizations (NGOs) often carry out small-scale projects to strengthen countries at the grassroots level. Not only traditional NGOs but also the business and academic community and various grassroots organizations work to further these peace building efforts. All of the groups help to address "The limits imposed on governmental action by limited resources, lack of consensus, or insufficient political will."

Some suggest that governments, NGOs, and intergovernmental agencies need to create categories of funding related to conflict transformation and peace building. Funds are often difficult to secure when they are intended to finance preventive action. And middle-range initiatives, infrastructure building, and grassroots projects do not typically attract significant funding, even though these sorts of projects may have the

greatest potential to sustain long-term conflict transformation. Those providing resources for peace building initiatives must look to fill these gaps. In addition, external actors must think through the broader ramifications of their programs. They must ensure that funds are used to advance genuine peace building initiatives rather than be swallowed up by corrupt leaders or channelled into armed conflict.

But as already noted, higher-order peace, connected to improving local capacities, is not possible simply through third-party intervention. And while top-down approaches are important, peace must also be built from the bottom up. Many top-down agreements collapse because the ground below has not been prepared. Top-down approaches must therefore be buttressed, and relationships built.

Thus, an important task in sustaining peace is to build a peace constituency within the conflict setting. Middle-range actors form the core of a peace constituency. They are more flexible than top-level leaders, and less vulnerable in terms of daily survival than those at the grassroots level. Middle-range actors who strive to build bridges to their counterparts across the lines of conflict are the ones best positioned to sustain conflict transformation. This is because they have an understanding of the nuances of the conflict setting as well as access to the elite leadership.

Many believe that the greatest resource for sustaining peace in the long term is always rooted in the local people and their culture. Parties should strive to understand the cultural dimension of conflict, and identify the mechanisms for handling conflict that exist within that cultural setting. Building on cultural resources and utilizing local mechanisms for handling disputes can be quite effective in resolving conflicts and transforming relationships. Initiatives that incorporate citizen-based peace building include community peace projects in schools and villages, local peace commissioners and problem-solving workshops, and a variety of other grassroots initiatives.

Effective peace building also requires public-private partnerships in addressing conflict and greater coordination among the various actors. International governmental organizations, national governments, bilateral donors, and international and local NGOs need to coordinate to ensure that every dollar invested in peace building is spent wisely. To accomplish this, advanced planning and international coordination is needed.

There are various ways to attempt to coordinate peace building efforts. One way is to develop a peace inventory to keep track of which agents are doing various peace building activities. A second is to develop

clearer channels of communication and more points of contact between the elite and middle ranges. In addition, a coordination committee should be instituted so that agreements reached at the top level are actually capable of being implemented. A third way to better coordinate peace building efforts is to create peace-donor conferences that bring together representatives from humanitarian organizations, NGOs, and the concerned governments. It is often noted that "peace building world greatly benefit from cross-fertilization of ideas and expertise and the bringing together of people working in relief development, conflict resolution, arms control, diplomacy, and peacekeeping. Lastly, there should be efforts to link internal and external actors. Any external initiatives must also enhance the capacity of internal resources to build peace-enhancing structures that support reconciliation efforts throughout a society. In other words, the international role must be designed to fit each case.

Self Assessment Exercise

Discuss the role of the civil society and international organizations in post-conflict peace building.

4.0 CONCLUSION

There is very little doubt that there are certain agents that are crucial to the process of rebuilding conflict societies. These agents come in various forms, all trying to contribute to the rehabilitation and the reconstruction. However, whilst some are engaged in addressing immediate problems of the people and for life to return to normalcy, others are interested in the rebuilding of institutions in order to ensure long lasting peace. Therefore, as noted earlier, it is important that thee activities be coordinated in such a way that the society gets the best out of the efforts.

5.0 SUMMARY

We have discussed the important issue of peace building agents in post conflict rehabilitation and reconstruction. We noted the roles played by governments, the civil society including community specialists, religious networks, the NGOs and international organizations.

6.0 TUTOR-MARKED ASSIGNMENT

Who is Peace building Agents? Discuss the possible role of community specialists in building peace constituencies.

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UNIT 3 COMMUNITY PEACEBUILDING PRACTICES

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Content
    3.1 Impact of Livelihood Capacity to respond to needs
    3.2 Impact on Social Integration
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

This unit intends to succinctly articulate the need for documentation of local peace building practices and analysis of existent international, regional and national policy frameworks relevant to peace building, as prerequisites for policy recommendations, which would provide more sustainable and effective support to community-based peace building.

These initiatives are usually initiated and supported by various actors, including local NGOs, community groups as well as international donor agencies, relief and development NGOs and Peace organizations, which had very different degrees of experience, different and often implicit understandings of peace building and different restrictions in terms of their mandates.

Due to an acute sense of urgency regarding timely implementation of community initiatives, continuous pressures for securing trend-based funds, lack of experience with methods of evaluation apart from informal ones and externally induced by Western-donors, as well as strong identification with community members and their needs, most local projects had little capacity to document, reflect upon and evaluate their work, especially in ways which would be useful to them and their counterparts in the region. Most evaluation practice was related to donors' demands for external evaluations, which were frequently conducted by international consultants, written in English and closely linked with business-like project management and donor criteria of success and other reporting requirements.

We shall therefore, examine the related issues of evaluating the policy framework for community peace building, community–based peace building, international peace building, livelihoods capacity and community peace building and social integration and peace building.

2.0 OBJECTIVES

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

i) Define peace building from a community-based perspective;
ii) Discuss evaluation of peace building from community practices;
iii) Discuss the social and relational dimensions of community peace building; and
iv) Highlight the need to enhance livelihoods capacity and building peace constituents.

3.0 MAIN BODY

3.1 Peace building from the International Policy Perspective

Peace building is a concept used both in policymaking and community-building arenas, referring to a wide array of efforts at all societal levels that aim to transform social relationships, structures and culture in a direction conducive to reduction of root causes of social conflicts, such as political and economic inequality, enhancement of the capacity of individuals, groups and institutions to manage emerging conflicts nonviolently and constructively.

A decade ago former UN Secretary General Boutros Boutros Ghali introduced peace building into the security framework and language of the UN, as part of his effort to reform the Organization so that it can better respond to the complexities of the post-cold war, globalizing world. In his "Agenda for Peace" (1992), peace building is considered a complementary measure to preventive diplomacy, peacemaking and peacekeeping. While peacemaking and peacekeeping primarily include efforts to open possibilities of peace negotiations, disarmament and physical separation of warring parties, peace building is defined as an "action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict" and as "the construction of a new environment", involving "sustained, cooperative work to deal with underlying economic, social, cultural and humanitarian problems (that) can place an achieved peace on a durable foundation".

Peace building is considered both a preventive measure for inhibiting a breakout or recurrence of violent conflict and a long-term restorative measure of strengthening social relationships resistant to violence caused by social injustices and weak democratic structures. Thus, peace

building represents an innovation in the UN security framework, as it takes into account a need for a long-term strategy that links conflict management and development, with the goal of systemic social change primarily carried out by local social actors, supported by external parties. In practice, however, the UN peacemaking and peacekeeping missions tend to be more frequent and more clearly defined (currently, while peace building missions tend to be more complex).

However, Bozicevic and Stubbs proposes a reconceptualisation of peace building as "social politics," in order to "occupy, and expand the space between what might be termed classic social development and classic conflict resolution" both of which tend to become orthodoxies. It can be deduced that for Bozicevic and Stubbs, peace building as social politics is a long-term process which engages actors from different organizational and institutional backgrounds (including local government agencies and social service providers, civil initiatives and nongovernmental organizations with different ideologies, politicians, as well a international organizations active in the local contexts) in a set of joint efforts aimed at devising *locally relevant social and economic development* of their *communities* and relating the practices that promote social integration of the micro-level to their impact at the macro-level of social structuring and politics. By putting into focus very concrete activities which at the same time generate social integration, create local space for communication of difference, explicitly address social and economic needs of the community members, and reconfigure political relations between the grassroots and the middle range leadership, Bozicevic and Stubbs reiterate Lederach's insistence on integrated approach to peace building, and Featherstone's insistence on peace building as essentially political activity which transforms local-global hegemonies. However, Bozicevic and Stubbs are most resolute in advocating integration of 'communicative action' or 'relational' approach with concrete responses to and demands for addressing burning developmental needs in (post) conflict settings on part of diversely positioned, but primarily grassroots actors.

Considering the multidimensionality of peace building shaped by diverse cultural contexts and systems of power and often unpredictable dynamics of post-conflict societies in multifold transitions, it is not surprising that the search for appropriate and operational criteria and indicators of success of peace building practices poses a great challenge to practitioners and theorists worldwide. As Lederach notes, even though peace building practices have many points of contact with social development, which itself is difficult to translate into stable quantitative and qualitative indicators, evaluating grassroots peace building is even harder, since it primarily requires discovering evidence of the qualitative change in relationships between horizontally and vertically positioned

actors and the impact of these relationships on broader social structures and every-day well being of the people.

As Stubbs suggests, peace building - finding the right balance between meeting broader needs after conflict, such as rebuilding physical and social infrastructure on one hand, and promoting new sets of relationships that are subversive to the social order which gave birth to violence on the other -as well as its evaluation is “far more of an art than a science”, requiring a great deal of flexibility and intuition. For that reason, in order to grasp the uniqueness of each local approach to peace building and then develop some broad ‘rules of thumb’ about which kinds of criteria are most valuable in particular situations, there is a need for a deductive approach based on action research on different projects in different conflict situations.

As Lederach points out, criteria for evaluating success of peace building activities need to focus on assessing the quality of change or sustainability of the transformative processes, which take place at different systemic levels and in different time frames of action.

3.2 Impact on Livelihoods Capacity to Respond to Strategic Needs of the Community

This criterion inquires into ways in which the peace building intervention has contributed to the (1) alleviation of negative effects of conflict on individual lives and (2) creation of new opportunities for community members to meet those pressing needs which they have identified as instrumental to their well being. These needs primarily include subsistence, physical and psychological security but need to be defined by community members through a *participatory* inquiry.

Lederach frames these needs as strategic issues that the community members face and which, if un-addressed, block constructive process of desired change. Hence, he proposes a way of addressing crucial obstacles to grassroots peace building – immediacy of everyday survival in post-conflict settings, which may make reconciliation seem irrelevant. Both Stubbs’ and Lederach’s definitions of the criterion put emphasis on the *class and social composition of users/beneficiaries* and ask questions about the involvement of and relevance of intervention to the most *vulnerable and marginal groups* in the community.
Perceptions of community members and other levels of society are treated as critical and principal sources of knowledge about the adequacy of impact of peace building intervention on local people’s livelihoods

3.3 Impact on Social Integration / Relationships /Mobilization of Peace Constituents

This is a central criterion for evaluating transformative potential of peace building, since horizontal and vertical reconfiguration of relationships is the main way of creating or enlarging social space for reconciliation between conflicting social groups.

Social integration at the level of processes of horizontal and vertical relationship building as well as at the level of mechanisms (institutions, networks) that foster vertical/horizontal integration, which themselves represent emerging social structures that can sustain reconciliation.

There are two critical aspects of social integration – integration of survivors of war-related forced migrations (refugees, displaced, returnees) in the local community; and identification and support for the emergence of 'alternative community leaders' and 'new civil society' who act as peace constituents that subtly 'undercut the dominant political culture of polarization and division". This is the centerpiece of the counter-hegemonic impact of grassroots peace building practice, as it can give rise to the recomposition of local political structures. This is useful for grasping the essence of this crucial evaluation criterion for transformative peace building:

"The project has a policy of consulting with the political leadership at every step. But before they do, they build local support for their proposed programme. The authorities are thus faced with propositions, for which there is already clear desire among their own constituents. This exercise of accountability gives project a democracy-building aspect.

In examining the effects of social integration on a local community, it is important to include effects of peace building practice on its own organizers, who are themselves at some level, "partial-insiders", embedded in the local culture, whose individual and collective identities are shaped by the local culture, experience of conflict as well as their peace building practice. These actors have their own personal and professional social networks in the communities where they act or in the broader system they seek to transform. Therefore, the evaluation of impact of peace building practice on reconfigurations of their relationships and identities of its actors is an initial step in exploring its impact on social integration among other peace constituents, community and the broader social system of which it is a part.

4.0 CONCLUSION

It is increasingly becoming evident that just as it is necessary to engage in peace building from a larger perspective, it is also important to pay attention to peace building at the community level. This is essential because grassroots based consensual approaches to selecting and intervening in the provision of infrastructure and services in post conflict situations have proven to be more effective.

Policies should therefore aim at encouraging participatory methods in the identification of the immediate and long term needs of the people. The social as well as relational dimensions of the post conflict environment should be taken into consideration in designing and formulating strategies of intervention. Often donor driven peace building interventions do not pay close attention to these issues. Community-based peace building should ideally be the first level of intervention in post conflict environments.

5.0 SUMMARY

We have re-examined the peace building concept, this time around from a community-based perspective. We also examined the issue of community peace building practices and possible policy development frameworks. This is necessary to improve the support base of community-based peace building practices. In addition, the role of social integration to the mobilization of peace constituents was also discussed.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss social integration as a vehicle for the recomposition of local political structures and mobilizing peace constituents in post conflict environments.

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UNIT 4 CIVIL SOCIETIES AND THE MILITARY IN PROMOTING PEACE

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Body
3.1 Civil Society
3.2 Military
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, we shall examine the fundamentals of civic society. Though a controversial concept, the civil society is increasingly becoming important in the 21st century democracies. It appears to be an indispensable factor in the nurturing and strengthening of democracy. This is seen to be very essential for conflict resolution.

2.0 OBJECTIVES

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

i) Define civil society
ii) Discuss the growth of civil society
iii) Discuss civil society in relation to democracy
iv) Discuss civil society in relation to conflict resolution.
v) Explain the role of the military in peace maintenance**.**

3.0 MAIN BODY

3.1 Civil Society

Not all observers agree that civil society is important at all. Marxists, in particular, argue that civil society and, especially, a civic culture tend to frustrate change and progress toward a more just and equitable society. Common however, is the fact that civil society consists of all those institutions outside of the control of the government or beyond undue public regulation.

However, there is growing agreement that civil society, civic culture, and social capital are all important for strengthening democracy and enabling conflict resolution. To be fair, the first academic discussions of civil society were naive, all but suggesting that any expansion of civic engagement was good for democracy. Anyone who has explored the rapid expansion of political development in such countries as the former Yugoslavia or Rwanda knows that any simplistic link between participation and democracy -- let alone conflict resolution is absurd.

Here, Robert Putnam's path-breaking (if controversial) book, Bowling Alone provided an important breakthrough in our thinking. Putnam recalled that when he went bowling as a child in the 1950s, people bowled in teams. In the late 1990s, people went bowling just as often as they did in Putnam's youth. However, they bowled with a couple of friends or family members, not in leagues. For Putnam, "bowling alone" is just one of dozens of indicators that Americans were less and less engaged in the rich social network of recreational and political organizations which his earlier research in Italy had suggested were vital for democracy.

But Putnam did not fall into the naive trap of arguing that all social involvement helped democracy. Indeed, he distinguishes between "bonding" and "bridging" social capital, and only the latter unambiguously supports democratization. Bonding social capital develops when we get involved with people like ourselves. Like spending time with liberals, Jewish, middle-aged academics who like sports. If Putnam and scholars who have examined extremist nationalists are correct, bonding social capital can serve to reinforce our pre-existing beliefs including our prejudice. To cite the most tragic example, there is little doubt that the authorities fanned the anti-Tutsi hatred of the Hutu who flocked to the Interahamwe in Rwanda in the early 1990s and made them more and more likely to physically take their anger out on the Tutsi.

In bridging social capital, one becomes involved with people who are less like us. That may be as simple as getting involved in my neighbourhood association. While only middle class families can afford to live in our neighbourhood, I may be the only academic, the only Jew, and one of only a handful of liberals. Even more importantly, when I get involved in trying to organize interfaith dialogues on divisive political issues, I spend time with people on the religious right, ultra-orthodox Jews, Muslims, Hindus, and atheists. In that work, I discover not only the issues we disagree about, but also areas where we do agree and can work together. We develop trust and toleration. Our community's social life literally becomes more civil. This is the character of civil society.

This is important both for the building of democracy and for resolving conflict, because such values as trust and tolerance are important for both. No one has put this better than former President Bill Clinton in his 1994 speech to the United Nations General Assembly. A coalition for democracy – it is good for America. Democracies, after all, are more likely to be stable, less likely to wage war. They strengthen civil society. They can provide people with the economic opportunities to build their own homes, not to flee their borders. Our efforts to help build democracies will make us all more secure, more prosperous, and more successful as we try to make this era of terrific change our friend and not our enemy.

3.2 Military

Discussing the role of the military side by side with the civil society appears to be an anomaly, however, on closer scrutiny it is not really so, as a close and healthy relationship is expected to exist between the civil society and the military in enhancing democracy. This has been the case in advanced democracies like in Britain, The United States and India.

On the international scene, the military has been very instrumental in peacekeeping activities, and have therefore contributed immensely to creating the environment for peace processes, negotiations and peace building. Peace-keeping operations have proved valuable, often vital, in supporting and protecting needy populations, humanitarian workers and supplies in environments where there was limited consent from the warring parties on the security conditions, or when the security situation is simply beyond their control. Peacekeepers can also play a valuable role in helping to prevent the diversion or abuse of aid for political or military purposes. The non-combat military resources available to peacekeepers proved crucial in dealing with humanitarian crises in the Great Lakes and Bosnia.

When mass murderers or other criminals hide in refugee camps, as in Eastern Zaire in 1994, the primary responsibility lies with the host Government and its security forces to ensure that these individuals do not continue to wreak havoc in the camps and surrounding areas. But peacekeepers can play a key role in strengthening national forces to allow for the separation of combatants from the victims.

Self Assessment Exercise

Discuss the role of the military in United Nations Peacekeeping?

4.0 CONCLUSION

The civil society is a very important component of the institutions necessary for the growth and sustenance of democracy. This has been the case in the advanced democratic countries and is also the case in those countries transiting either from autocratic rule or to democracies. The civil society institutions include the professional associations, the churches, student groups, the organized labour, women's groups and especially the media. Together, they act as watchdog for the society and serve as a counter policy think tank for the society. It is therefore important that civil society is not emasculated but allowed to thrive insofar as their objectives are well intentioned.

The military should also be seen as a partner in strengthening democracy. Theirs is to defend the democracy against those forces that are bent on scuttling the noble ideas of freedom, participation and progress.

5.0 SUMMARY

In this unit, we have discussed the role of the civil society in strengthening democracy and preventing conflicts. We also examined the contribution of the military in peace keeping and in helping to safeguard democracy.

6.0 TUTOR-MARKED ASSIGNMENT

Discus civil-military relations in Post- transition Nigeria.

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