NATIONAL OPEN UNIVERSITY OF NIGERIA

COURSE CODE : PCR817

COURSE TITLE:
THEORIES OF PEACE EDUCATION AND CONFLICT

COURSE GUIDE

PCR817
THEORIES OF PEACE EDUCATION AND CONFLICT

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Introduction

PCR817: Theories of Peace education and conflict is a one–semester 3credit units course. It is available for students as a prerequisite towards a M.Sc in Peace Studies and Conflict Resolution.

This course will consist of 4 modules, and it has been developed using both global and local examples.

This Course Guide will tell you what this course is all about, what materials will be relevant, and how to use them. It will also provide you a guide on how much time to use in order to successfully complete the course. It will also give you some guidance on your tutor-marked assignment, and other details, which will be found in a separate ''Assignment File''.

What You Will Learn in This Course

The general aim of this course is to give you an insight into how peace education operates in various global contexts. What does it mean in globalization and particularly regional interests? How can insights gleaned from these different contexts be used to help each other. The course will provide a wider view of issues relevant to peace education theory and practice, through the lens of peace studies, with the sole aim of providing the right tools and the necessary level of commitment to effect a change for the better in terms peace and conflict on all levels.

Course Aims

The major aims of the course are to:

- Introduce theories of peace education and conflict as curricula that teach concepts of peace, ways of bringing about peace , or ways to change violent attitudes and behaviours to the use of nonviolent methods of showing personal and social problems.
- Analyse the purpose of peace education as moving from a culture of non to a culture of peace.
- Examine some theoretical background that supports its fundamental insights, questions and the ethics of war and peace.
- Review some of the approaches to peace, including missions activities of UN, International Organisations and human rights.

Course Objectives

At the end of this Course, you should be able to: explain theories in relation to peace education.
•   Know and understand the power of education
•   Discuss educational curriculum in peace and Justice education
•   State some method and processes in peace and Justice education
•   Know and understand conflict theories in peace education
•   Differentiate between a culture of peace and a culture of war
•   Explain peace as holistic paradigm
•   Discuss value formation as a theme of peace education
•   Known and understand intercultural harmony in peace education theory and
•   Discuss conscientisation in relation to peace promotion.
•   Explain empowerment

Course Requirement

To complete this course, you are expected to read all the study units, suggested books and other relevant materials to achieve the objectives. Each unit contains tutored marked assignment, and you are required to submit assignments for assessment purposes.   There will be an examination at the end of the course. The course should take you a total of 15 weeks to complete.   Please find below a list of the major components of the course.

Course Materials

Major of the course components are:

•   Course Guide
•   4 Modules
•   Reference/Further Readings
•   Assignment Files

Study Units

There are 4 Modules in this course. Each module has 5 Units. The modules are designed to cover the four major aims of the course and arranged accordingly:-

Module 1

Module 2

Module 3

Module 4

Textbooks and References

These books are recommended for further reading. There are more references at the end of each unit:

Wood, J. T (1998), Gendered Lives: <u>Communication, Gender – and Culture.</u> Belmont; Wadswoth.

Bartlett, S., Burton, D., Peim, N. (2001). <u>Education Studies London</u>: Paul Chapman.

Gould, C.C.(2004) Globalizing <u>Democracy and Human Rights.</u> New York: Cambridge

Imobighe, T. A (2003), <u>Civil Society, Ethnic Nationalism and Nation Building in Nigeria</u> (Imobighe, T. A. Ed.). Ibadan: Spectrum books Ltd.

Campbell, A (1997), Western Primitivism; <u>African Ethnicity. A. Study in Cultural Relations</u>. London: Cassell.

Ujomu, P.O. (2001) <u>Language Attitude and Language Conflict in West Africa</u> (Igboanusi, H.Ed). Ibadan: Enicrownfit.

Hocker, J.L., Wilmot, W.W(1985). <u>Interpersonal Conflict,</u> Dubuque: Wcb.

Isumonah, V.A (2005). <u>Problems of peacemaking and peacekeeping</u> In Albert, I. O. (Ed.), <u>Perspectives on Peace and Conflict in Africa</u> (pp.198-216). Ibadan: <u>Peace and Conflict Studies Programme.</u>

Oyesola, D.(2005). <u>Environmental Degradation and Peace Studies.</u> In Albert, I. O.(Ed.), <u>Perspectives on Peace and Conflict in Africa</u> (pp.253-267). Ibadan: <u>Peace and Conflict Studies Programme.</u>

Onoja, L (1996). <u>Peacekeeping and International Security in a Changing World</u>. Jos: Mono Expressions Ltd.

Boutros –Ghali, B(1992). <u>An Agenda for Peace.</u> New York: United Nations.

James, Alan (1990), <u>Peacekeeping in International Politics</u>. London: Macmillian

Miller, Christopher A. (2004). <u>A. Glossary of Terms and Concepts and Conflict Prevention Terms,</u> Forum on Early Warning and Early Response.

Zartman and J.L. Rasmussen (eds.), <u>Peacemaking in International Conflicts, methods and Techniques.</u>, Washington DC: US Institute of Peace press.

Amoo Sam G. (1997) <u>The Challenge of Ethnicity And Conflicts In Africa: The Need For A New Paradigm.</u> Emergency Response Division United Nations Development Programme. New York.

Otite O and Olawale I. (ed) (1999) <u>Community Conflicts in Nigeria: Management, Resolution, and Transformation.</u> Ibadan Spectrum Books, Nigeria Lagos: National Open University of Nigeria.

Hausa. C(2001). International Conflict resolution. New York: continuum.

Animasawun G. A. (2008) PCR 274: Introduction to Conflict Transformation.

Faleti, S. A. (2006) 'Theories of social conflict in Introduction to peace and conflict studies in West Africa. Best, S.G. (ed). Ibadan: Spectrum.

Galtung J. (1990). 'Cultural violence: Journal of Peace Research 27:3

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 latter 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 as assist you to understand the course.

Assessment

There are two aspects to the assessment of this course. First, are the tutor-marked assignments; second, it 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 20 tutor-marked assignments in this course. You only need to submit all the assignment. The best four (i.e. the higher four of the 20 marks) will be counted. Each assignment counts for 20 marks but on the average when the four assignment are put together, then each assignment will count 10% towards your total course mark. This implies that the local 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 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 **PCR817: Theories of Peace Education and Conflicts** 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 exercise 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 counts at 30% course marks.
Final examination	70% of overall course marks
Total	**100% of course marks**

Course Overview

This table brings together the entire units contained in this course, the number of weeks you should take to complete them, and the assignments that follow them.

Unit	Course Guide	Week's Activity	Assessment (end of Unit)
	Module 1		
1	Definition of Concepts such as: Theory, Peace and Education	1	Assignment 1
2	Conflicts and Peace Education	2	Assignment 2
3	Conflict Theories	3	Assignment 3
4	Theory and Practice of Peace Education	4	Assignment 4
5	Peace Operation	5	Assignment 5
	Module 2		
1	Peacekeeping and Peacemaking	6	Assignment 1
2	Peace enforcement and peace building	7	Assignment 2
3	The visions, paradigms and conceptual frameworks of peace education	8	Assignment 3
4	Educational Movement for Peace at all Levels, Holism, Dialogue and Value Formation	9	Assignment 4
5	Critical Empowerment or conscientisation	10	Assignment 5

	Module 3		
1	Educating for Dismantling a Culture of War	11	Assignment 1
2	Educating for Human Rights and Responsibilities	12	Assignment 2
3	Educating for Living with Justice and Compassion	13	Assignment 3
4	Educating for Intercultural Solidarity whereby Cultural Diversity is respected	14	Assignment 4
5	Educating for Environmental Care	15	Assignment 5
	Module 4		
1	Educating for Personal Peace	16	Assignment 1
2	Range of Creative and Participatory Teaching Learning	17	Assignment 2
3	Strategies and Curriculum Material Development Project in Peace Education	18	Assignment 3
4	Inter-Faith Dialogue for Religions Education and Harmony	19	Assignment 4
5	Worldview Peace Education and Power	20	Assignment 5
21	Revision	21	
22	Examination	22	

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 that 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).

Facilitators/Tutors and Tutorials

There are 15 hours of tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your 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 boar. 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

PCR817 aims to expose you to basic curricular and concepts of theories of peace education and conflict. The programs are generally intended for youth like you to help transform attitudes to reject a culture of war and pursue a culture of peace. As you complete this course, you should be able to answer the following questions:

- What are peace education, theory and Conflict?
- What are peacekeeping, peace enforcement and peace building?
- What are conflict theories?
- What are the impact of holism, dialogue and value formation to the study of theories of peace education and conflict?
- What is interfaith dialogue and how useful is it to religious harmony in Nigeria.

We wish you the best in this endeavor.

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MODULE 1   DEFINITION OF CONCEPTS PEACE AND EDUCATION

UNIT 1   DEFINITION OF CONCEPTS

CONTENTS

1.0   INTRODUCTION

There is no absolute conception of peace that can be asserted to be better than another, but there is a general sense supported by a degree of consensus, of what constitutes peace, theory and education. Similarly, there will never be one optimal way to bring about peace; it requires a host of complementary concepts and strategies.

2.0   OBJECTIVES

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

•   define peace and it's attributes
•   explain what is meant by theory in relation to peace studies
•   explain the term education.

3.0 MAIN CONTENT

3.1 Peace

Just as human nature is often portrayed as innately violent, peace is often portrayed as a tranquil, uncomplicated end state. This is a constricted and oversimplified view of peace. Peace is only partly the absence of war (*negative peace*) or a state of harmony and justice (*positive peace*).Fundamentally, peace is a long-term and gutsy project that seeks to bring about lasting and constructive change in institutions that maintain society (Haavelsrud, 1996). Said differently, peace is "a dynamic social process in which justice, equity, and respect for basic human rights are maximized, and violence, both physical and structural, is minimized" (Reardon & Cabezudo, 2002). To endure, peace requires social conditions that foster individual and societal well-being. Achieving and maintaining these social conditions, in turn, re quires grappling with the inevitable conflicts that challenge peace using processes that are nonviolent,collaborative, and life enhancing. Just as conflict surfaces differing perspectives and needs, peace building is an opportunity to rethink and reshape the prevailing status quo.

Peace is concerned with the elimination of violence where violence is an act or process which impedes people from realizing their potential (Baunet 2001 in Galtung 1969) so violence is much more than causing physical harm i.e. direct violence, it is also the absence of social justice and includes the monopolization and manipulation of knowledge. Achieving could be therefore said to have both a negative and a positive dimension. Negative peace refers to the absence of direct violence that causes physical harms, and positive peace refers to the absence of structural violence manifested as the uneven distribution of power and resources. Negative peace is reactive in nature in that it seeks the cessation of actual or impending conflict. This is most frequently understood as peace as the absence of war, enabling peace to be narrowly interpreted as 'anti-war' and creating a perverse logic of unreason whereby, through the idea of deterrence, military and strategic planners can refer to themselves as 'peace planners'. Positive peace, on the other hands, is proactive in nature. It seeks to remove the underlying structural imbalances that present risks and vulnerabilities to people in short as well as the long term. (Galtung 1969 in Barnet 2001) notes that negative and positive peace are contiguous with each other, at least in theory. However, the competing uses of the world 'peace' in the twentieth century have made its meaning ambiguous.

Peace at the Macro Level

The term 'macro' describes efforts toward peace at the international, multinational or national level. The term 'micro' refers to efforts toward peace at local social institutions such as schools, community centers, hospitals or religious centers within a country or community. Clarity about the terms 'peacekeeping', 'peacemaking' and 'peacebuilding' and their use at the macro-global and micro-school levels is needed.

Applied on a macro level, these concepts have been framed within the context of United Nations efforts. Whaley and Piazza-Georgi (1997) claim that the term' peacebuilding' gained international credibility as a result of the 1992 UN Secretary-General's 'An agenda for peace: preventive diplomacy, peacemaking and peacekeeping'.In that document, peacebuilding was defined as 'action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict' . Macro-peacebuilding efforts focus on comprehensive rehabilitation of social, political, economic and ideological structures (pro-human rights orientations) necessary to support and sustain both negative peace (absence of direct violence) and positive peace (absence of indirect violence) in a post-conflict community. In the context of the 1992 UN 'An agenda for peace', peacemaking was conceptualized as third-party action to mediate hostilities between two parties. Peacekeeping was defined as the deployment of UN troops in order to deter violence, to prevent conflict and to promote peace. These three peace concept frame UN efforts in conflict situations

Peace at the Micro Level

At the micro level, Berlowitz (1994) added three tools for thinking about peace education in schools: peacekeeping (peace through strength); peacemaking (peace through dialogue); and peacebuilding (peace through creating conditions necessary for peace: attitudes; dispositions; nonviolent interpersonal communication). Strategies for promoting peace can be structured in accordance with the previous three peace action-orientations. Harris (1999) maintains that peacekeeping in a school can be understood as peace through control; this mode of promoting peace may be problematic. Harris elaborates, 'This punitive approach blames youth for the dysfunctional behaviors they have adopted from the environment that surrounds them'(Harris, 1999, p. 30).8 Peace through strength follows the logic that in order to prevent violence in schools, control of student behaviour and threat of violence are reasonable, necessary approaches; students may resist this coercive environment. In essence, micro-peacekeeping is a control-oriented approach that attempts to deter and prevent violence with implicit and

explicit rules and regulations for steering conduct and behaviour. Micro-peacemaking requires dialogue. Conflict management or mediation programmes in schools attempt to make peace by improving communication skills and by introducing third-party mediators to nonviolently resolve conflicts (Harris &Synott, 2002). An example of the latter would be a school-based peer mediation programme that has trained peer helpers who mediate interpersonal conflicts between or among students. Some elementary schools have a 'peace spot' in each classroom where students can go to resolve their conflicts nonviolently-through dialogue. 'I' statements that ask students to both own their own emotions and define their needs in a constructive manner during a conflict situation promote nonviolent, constructive resolution of conflict. The focus of micro-peacemaking efforts can serve the purpose of fostering communicative skills that help to resolve conflict in a win/win manner where both parties are satisfied with the outcome.

Micro-peacebuilding initiatives promote the building of the conditions for peace such as attitudes, habits/behaviours and dispositions for positive peace. Harris &Synott (2002) suggest mental violence should also be eliminated. For the purposes of this article, indirect violence can be understood as bullying, intimidation, and fear of harm. When indirect violence9 becomes the focus of peace education efforts, positive peace may be incrementally actualized by building 'soft infrastructure'-the values, beliefs and attitudes related to peaceful action orientations (Brantmeier,2005)Micro-peace building initiatives should build the soft infrastructure that will promote mutual understanding, trust and the diversity affirmation necessary to sustain positive relationships among people with diverse backgrounds.

Instrumentalist and functionalist interpretations.   Interpretations from two perspective have arises from those who see peace as converse of war.   Experts have identified them at the instrumentalist and the functionalists. Instrumentalist viewed peace as a means to an end. To them the absence of war serves the end of social progress and development while on the other hand in the functionalist interpretation peace is seen from one angle as playing a social function, and from another angle as the product of the function of other social structures and institutions. Consequently, peace is said to have the social function of integration and order. As such, for society and state to function properly peace is an essential ingredient, otherwise there would be a lot of stress on the social political systems.

Apart from peace as converse of war thesis and its instrumentalist and functionalist interpretations, one can also evaluate other conceptualization of peace as they appear in philosophical, sociological and political works.

Philosophical, Definition of Peace

Peace from philosophical standpoint is the presumption state of main in society, as God established it. .i.e. it is a divine state of perfection or an earthly expression of God's kingdom that is yet uncorrupted. Thus, St. Augustine of Hippo distinguished between ''two cities'' namely, the city of God, which is founded on perfect heavenly peace and spiritual salvation, and the earthly city of man, which is founded on appetitive and possessive impulses, is corrupt and torn by striate. John Jacques Rousseau on his own part conceptualizes a peaceful original state of existence of man in which there are no desires. In that state, man existed as a free, gentle savage. In this 'state of nature', man were naturally good. They were born free and had few desires. However this tranquil state subsequently became corrupted by human desire and greed, thus undermining the peaceful, pristine 'state of nature' He made a scathing attack on private property which he saw as a major reason for the depravity of man.

However, while these philosophical traditions relate peace to the original inclinations and desires of human beings, they do not address the social context of peace beyond the state of nature.

Sociological Definition of Peace

Sociological definition of peace addresses the social context. However, while normative philosophy addressed what ought to be, the sociological definition addresses what is sociologically, peace refers to a condition of social harmony in which there are no social hindrances. Peace here is a condition in which there is no social conflict and individuals and groups are able to meet their needs and expectations.

To achieve this there are two broad stylized sociological responses, structural-functionalist and dialectical materialist responses. Structural-functionalism as tradition of social analysis sees society as a mosaic of functions and structures for example, in order to survive a society need to educate its children, produce goods, govern its affairs and provide security for its members. These functions will necessitate a number of structures such as schools, industries, parliaments, courts and so on.

Structure means a set of interrelated roles that are necessary for performing a specific function. Thus, when structures perform their functions properly, there is order in society and in fact, society inherently moves in the direction of order and stability. Peace according to this group is achieved where existing social structures perform their functions adequately, supported by the requisite culture norms, and values.

On the other hand, dialectical materialism is a tradition of social analysis associated with Karl Marx. This position suggests that to understand society what we should work at are the processes through which society produces and distributes means of its material existence and struggles, usually among social classes, that are integral to the process in other words, it is about how human societies produce and how they distribute work and rewards. The society is divided into classes; the dominant classes do less work, but appropriate most of the rewards.   This exploitative relation gives rise to the class struggle, which sometimes entails open/objective violence. Peace from this perspective may not be feasible insofar as society is divided into antagonistic classes and there is a persistence of objective, structural and revolutionary violence resulting from the consequence of these economic relations.

Political Definition of Peace

Strictly out up by University for peace, peace is a political condition that makes justice possible .i.e. peace entails political order or institutionalization of political structures.   According to Samuel P. Huntington in Ileana (2004) institutionalization means that political structures acquire value and stability. In the absence of institutionalization. There is a primary of politics.   In that condition, every group uses its unique endowments to pursue and enforce its interest's mobs riot, students' demonstration, worker strike and soldiers organize coups. To create peace, in such environment politics must be mediated by stable structures and secular culture.

3.2   Theory

A theory as defined by Encarta 2004 in Faleti (2006) is an idea or belief about something arrived at through assumption and in some cases a set of facts, propositions or principles analyzed in their relation to one another and used, especially in science to explain phenomena. However, even when scholars have agreed that whatever is described as theory needs to be more than a collection of facts, it is still the case that not all statements that go beyond facts are theories.   A theory thus, would have little or no value if all it does is to provide facts which people believe to be true about particular past or current events. For a theory to have any value at all, it must explain or suggest ways of explaining why a subject matter has certain characteristic.   In other words, a theory must have explanatory, predictive and problem solving values and not just an intellectual exercise that simply seeks to provide new sets of categories or paradigms. Faleti (2006) suggests that there are generally four types of theories, these are: analytic, normative, scientific and metaphysical.

- Analytical theories are found mostly in logic and mathematical sciences providing mostly statements of facts upon which other facts are based.
- Normative theories propound a set of ideals, which should be desired by human beings. These include ideologies, principles e.t.c.

- Scientific theories have universal applications: they are empirical, verifiable, observable and predictable because they explain the relationship among events and actions mostly in a causal manner.

- Metaphysical theories are not always testable or predictable, they rather rely more on rational judgment for testability and validity. Faleti (2006) in Animasahun (2008) illustrates this with the theory of natural selection a metaphysical theory, which state that: if the specie survives for long, then it must possess certain characteristic which are well adapted or are adaptable to a particular environment in which it thrives. If, on the other hand, the species fails to survive or thrive for long as other species within the same environment, then, it must possess characteristics that are not suitable for its adaptation.

The above quotation is not derived from any scientific test but simply based on rational inference.   However, the inability to test most metaphysical theories does not render them invalid, because they can be combined with other theories in understanding and analyzing problems.

3.3   Education

Education is an activity we all feel that we know something about, having had practical experience of it.   In a systematic study of education, however, two fundamental questions will be posed: What do we mean by education? And why is education important? Finding answers to these two questions is a complex endeavor. As student of peace studies the answers we give are likely to vary over time. Thus the meaning of the term education and its purpose is not universally fixed and is not the same for everybody.

3.3.1 Meaning of Education

Personal impression or view of the term education are shaped by a number of individual experiences. Coming top of the class, passing examinations having a successful carrier or going on school trips, being made fun of by pupils or teachers, or being in the bottom set or score. Various groups of people are usually positioned differently in relation to education and its purposes. Political leaders, parents, pupils at school,

university students, distance learners, teachers, the police and factory managers will espouse different views. These groups might themselves be differentiated, for instance, parents may be classified by income levels, age group, number of children in the family and so on. More specific question about education will help to elicit a deeper analysis.

(a)   Is education a process? Something, which we go through over a period of years? Does this process vary over time? For instance, how is education for 4 years olds in nursery different from that for 18-20 year olds at university.

(b)   Is education a product to be consumed? Can it be quantified? Is the product defined as what someone can do at the end of it. .i.e. a demonstration of competence at something, or is the product about examination passes? Where does the product vary? For instance, is the education of an unskilled worker different from that of a nation's leaders?

(c)   What does education involve? Is it about sitting at desks, learning important facts and answering questions? Does it mean being absorbed by interesting tasks or solving challenging problems?

(d)   Where does education take place? Is it mainly in schools, colleges and universities? Can we do it at home using information and communication technology (ICT) and learning packages delivered on line? Does it carry on throughout life beyond school, college or university?

It is interesting to analyze our perception of education using such questions. Yet the range of responses, when we compare our views with those of others, can also be disconcerting. The complexity of the area of study becomes very apparent. All the possible interpretation implies by the questions above are emphasized in various ways by different people when looking at the meaning of the term education.

In the broadest sense education is normally thought to be about acquiring and being able to use knowledge, and developing skills and understanding- cognitive capabilities. It can be claimed that, as humans, we are identified by our capacity to learn, communicate and reason. We are involved in these things throughout our lives and in all situations.

Listed below are some of the purposes of education.

-        Development of basic academic skills
-        For socialization
-        For social control and maintaining social order
-        Preparing for work e.t.c.

4.0   CONCLUSION

This unit has discussed issues that is germane to the overall body of this course PCR817: Theories of peace education and conflict.   The main objective to make students have a grasp of the understanding of these concepts: Peace theory, and education in other to avoid misleading assumptions and generalizations in these concepts.

5.0   SUMMARY

In this unit we have discussed peace and it various attributes we have equally given various definitions of the concepts from, Sociological philosophical and political perspectives.   We equally discussed theory and various types of theories in their normative contexts before shifting focus to education and its meaning.

6.0   TUTOR-MARKED ASSIGNMENT

(1)   Discuss peace and its various definition that you have come across in this unit?
(2)   What relationship, if there is any do you think the concepts: Peace theory and education have in the practice of conflict resolution.

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UNIT 2   CONFLICTS AND PEACE EDUCATION

CONTENTS

1.0   INTRODUCTION

The practice of conflict –resolution theory and skills is as old as human kind, formal study in this subject area is a phenomenon barely more than a decade old. One source for academic training in conflict resolution has been the emergency of peace and nonviolence studies programs.

2.0   OBJECTIVES

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

- Define Conflict
- Define conflict resolution
- Define Peace education
- State benefit of academic work in conflict resolution
- State relationship of conflict resolution to peace studies.
- Know and understand peace education historical development.

3.0   MAIN CONTENT

3.1   What is Conflict?

Conflict is a ubiquitous and normal part of social living. Conflicts can be small or large, obvious or hidden, and brief or long lasting. They occur internationally, nationally, and locally. In schools, for example, conflicts occur in chronic or acute tensions among students, staff, and

community members. They can involve such intractable issues as bullying, tracking, and educational equity (Deutsch, 1993a, 1993b, for excellent papers on conflict in educational contexts).Although conflicts are inevitable in social relations, people can approach conflict constructively as well as destructively (Deutsch, 1973). When approached constructively and cooperatively, conflicts can surface important issues and challenge injustice. Conflicts do not invariably lead to violence (Opotow, 2000). Even when cooperative processes fail, people can still voice their concerns through individual or collective opposition, protest, and nonviolent non cooperation (Sharp, 1973). Although violence is sometimes described as innate, 20 scientists, authors of the *Seville Statement on Nonviolence* (UNESCO, 1986), argued that organized violence does not have biological roots: "Biology does not condemn humanity to war. … Just as 'wars begin in the minds of men,' peace also begins in our minds. The same species who invented war is capable of inventing peace. "Rules and technologies of war clearly change over time and vary between traditions, illustrating that social learning and culture influence how conflict is understood and enacted

3.1.1   Conflict Resolution

There is a difference of opinion as to whether one should use the term "dispute settlement'' "Conflict resolution'' or "Conflict management'' to describe the set of theories, principles, and techniques that encompass communication skills and collaborative ways of handling disputes and differences, either as a conflict participant or a third party.

As former UNESCO Director-General Federico Mayor (1999) described, The United Nations initiatives for a culture of peace mark a new stage: Instead of focusing exclusively on rebuilding societies after they have been torn apart by violence, the emphasis is placed on preventing violence by fostering a culture where conflicts are transformed into cooperation before they can degenerate into war and destruction. The key to the prevention of violence is education for nonviolence. This requires the mobilization of education in its broadest sense—education throughout life and involving the mass media as much as traditional educational institutions.

Peace education should be designed to recognize, challenge, and change the thinking that has supported oppressive societal structures and, as we argue, moral exclusion. It should reveal conditions that trigger violence, ideological rivalries, and national policies that maintain arms races, military systems, and inequitable economic priorities (Reardon, 1988). The pedagogy of peace education should be "a philosophy and a process involving skills, including listening, reflection, problem-solving,

cooperation and conflict resolution. The process involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment" (Harris& Morrison, 2003, p. 9).Peace education is not limited to children. It is relevant to K–12 schools, undergraduate and graduate education, professional workshops and in-service training, adult classes, and in community and faith-based programs. As the Balkan Action Agenda for Sustainable Peace (*Global Partnership for the Prevention of Armed Conflict News*, 2004) stated,

Peace education should be introduced into all sectors of society to strengthen the capacities of citizens and societies to deal with conflict non-violently, and to transform destructive conflict into dialogue. NGOs [non-governmental organizations] can be a strong partner to authorities and other stakeholders in developing peace education.

Peace education on its own involves the use of teaching tools designed to bring about a more peaceful society. Topics addressed many include philosophical and practical, issues such as human rights, conflict management, international relations, development, and the environment. Peace education has also been used in order to facilitate gender equality. In other word it emphasis's empowerment and nonviolence. It also involves building a democratic community, teaching cooperation, developing moral sensitivity, promoting self-esteem, and stimulating critical thinking.

3.2   Evolution of Peace Studies

The origins of 'peace studies' (including conflict resolution, conflict studies)as an academic discipline can be traced to the late 1940s, and the field has-been developing steadily since then.1 By 2000, the number of academic peace studies and conflict resolution programmes numbered in the hundreds, located all over the world, and organized in professional frameworks such as the Peace Studies section of the International Studies Association and the Political Studies Association (UK).2 As of 2005, there were approximately250 such programmes in academic institutions in North America alone. The peace studies approach to international relations and conflict was founded by a group of scholars with backgrounds in economics and the social sciences, including Kenneth Boulding, Howard Raiffa, and Anatol Rapaport. The backdrop of the Cold War and the political reaction to the threat of nuclear war provided a major impetus for the growth of peace studies, which many people saw as an antidote to programmes in strategic and war studies that had been founded on many campuses during this period. This process was also reflected and amplified by the policies of the US government under the Kennedy Administration, through the creation of the US Arms Control and Disarmament Agency (ACDA). ACDA was

seen as a means of 'balancing' the influence and power of the Defense Department and Pentagon. In the context of increasing emphasis on arms control negotiations, and the transformative game theory approach developed by influential academics (many of whom served as government advisors on these issues) such as Thomas Schelling and Roger Fischer, the links between government and academia in the area of peace studies were strengthened. The 1962 Cuban Missile Crisis, and the concern that the policies of strategic deterrence had brought the world to the brink of .nuclear annihilation, accelerated the growth of peace and conflict resolution studies in academic frameworks. In parallel, research on peace and disarmament was highlighted in Scandinavia through the establishment of the Stockholm International Peace Research Institute (SIPRI), the Peace Research Institute, Oslo (PRIO), and related programmes at a number of universities. Alva Myrdal, a prominent Swedish diplomat, who wrote The Game of Disarmament, played a central role in the founding of SIPRI and the promotion of this area of research and analysis. In addition, the controversies and political upheaval over the Vietnam War, including large-scale protests centered on university campuses contributed to the growing support for peace studies. The late 1960s and early 1970s saw a major increase in research projects and courses related to 'Problems of War and Peace', and these often evolved into full-fledged degree programmes. One of the first, at Colgate University, explicitly noted the link between the founding of a peace studies programme on campus and 'the continuing nuclear arms race and the protracted war inIndochina'.4

In other instances, the role of religious institutions in the development of academic programmes was central. For example, the Department of Peace Studies at Bradford University in England was established in the early 1970s, under the influence of the Quakers (Society of Friends).Funds from philanthropic organizations such as the Institute for World Order, and the Ford and McArthur foundations were allocated to the development of courses and research programmes on conflict resolution on many campuses, particularly in the United States. The dominant ideology that surrounded peace studies in this environment led to the promotion of an a priori approach that viewed international conflict largely in Marxist terms—the developed West exploiting the undeveloped Third World. On this basis, the next stage in the ideological development of peace studies—post colonialism and the a priori selection of favored victims(i.e., Vietnamese, Palestinians, people of colour) and hated oppressors(the West, and the United States in particular)—was within easy grasp, as will be demonstrated in detail below. This trend continued during the era of détente in the 1970s, including the SALT (Strategic Arms Limitation Talks) processes and agreements, as well as the Helsinki process, with its emphasis on confidence building measures (CBMs) and links between the three baskets—security, economic interdependence, and civil society

(democracy, human rights, press freedom, etc.). In these processes, the level of academic involvement in the negotiations was quite significant, including participation in unofficial' track-two' meetings and publication of analyses. Quasi-academic peace groups such as Pug wash (involving scientists from different countries) provided informal and unofficial frameworks for discussions that were designed to influence public policy. At the same time, the research community published analyses, developed theories and held conferences based on these activities. Major universities in different countries opened such programmes; some based on the discipline of international relations or international law, others in the framework of political studies or psychology and yet others as interdisciplinary programmes. Over the years, these programmes became independent, offering advanced degrees and hiring specialized tenured faculty. In addition, a number of journals in this field have been established, such as the Journal of Conflict Resolution, the Journal of Peace Studies, and International Negotiation. The creation of the government-funded US Institute of Peace (USIP) in the 1980s, and the allocation of significant funds to support academic research, marked a further step in this process. During this period, a number of conflict resolution theories and peace studies models have been developed and are used widely in research activities. These research frameworks include approaches based on game theory, 'reconciliation', pre negotiation, 'ripeness', intercultural communication, and mediation. A vast literature has developed focusing on these frameworks and their applications. Many researchers have also sought to apply the models and analytical frameworks to examples of international conflict, such as Israeli–Palestinian conflict resolution, India and Pakistan, Cyprus, and Northern Ireland. However, as will be demonstrated below, many of most popular texts in these programmes are based on anecdotal use of evidence, as distinct from in-depth studies and falsifiable methodologies. References and claims are often based on anecdotes, unverifiable' eyewitness testimony' and small numbers of personal narratives, rather than standard academic documentation and references. Furthermore, the field of conflict resolution and peace studies is also characterized by the dominance of ideological positions that go far beyond the boundaries of careful and value-free discourse. As will be shown, these fields often reflect the central impact of subjective political positions and objectives, and, in particular, post colonialism.

3.2.1 Peace Studies and Postcolonial Ideology

3.1.2 Benefit of Academic Work in Peace and Conflict Studies

- Interest in and hunger for conflict resolution theory and skills are exploding throughout the society University –trained experts in peace and conflict studies will find their knowledge to be in

general demand in industrial, governmental, ministry, community and educational settings.

- Students and other participants in seminary and workshops find the learning events highly applicable to and useful in their everyday professional and nonprofessional lives. Since most of the conflict resolution becomes focus on interpersonal or small group settings or both, participants can easily identify with the context of the disputes that are analyzed and discussed, and they have many opportunities to apply their new knowledge and skills outside the classroom. The eagerness with which participants apply academic learning to their own conflict situations certainly attests to the relevance and desirability of this body of knowledge.

- Peace and conflict studies are conductive settings for blending theory and practice and evaluation research. In fact, academic programs in conflict resolution need to stress continuity the interrelationship of the three components theory without practice or evaluation is ineffective in helping students understand the particular dynamics of conflict resolution processes and the impact of various method of dealing with conflict skill training without theory leads to a mechanical approach without a sound grasp of the rationale, philosophy or values behind the techniques offered.

- Classroom work in Peace and conflict studies can be augmented by valuable student involvement in internships and/or workshops and training for example, at University of Ibadan many student in their M.A. classes in peace and conflict Resolution are exposed to practical season in mediation workshops and in addition some graduate student have assisted in peace intervention in some ethnic or environmental conflict in their various Jeo-political zones.

- Conflict resolution programs is though primarily based in the liberal arts or social sciences, but it is presently attracting greater and support from students in professional fields and from leaders in civil society. For instance, enrollees in Open University peace and its programme come from management, land, the Military, Medicine, Education and or are professionals working in private or public organizations.

- Universities and ODL are proper and important institutions to initiate and develop conflict-resolution programs with the potential of greatly benefiting the individuals involved the

campus and the surrounding community, and society at large. These benefits are witnessed in several communities in Nigeria in various conflict resolution initiatives and workshop of several NGOs.

Through education and training, conflict resolution experts can import critical knowledge and skills to many others-who will in turn highlight their unique talents and contributions and involve themselves with a broader audience

3.1.2 The Objective of Peace studies

The objective of peace studies is to educate, that is to put the various issues fairly and squarely in order that, having taken a course, a student is better informed, more sensitive to the issues and perhaps motivated to do something about such issues. If it is the case that peace studies is occasionally biased, then the problem lies with the teaching of the subject, not the subject matter itself. The problem with subjects like political education and peace studies is that, unlike Mathematics, the issues do not always add up to a solution. The key issue in peace education is guidance coupled with sensitivity, perhaps the hallmarks of good teachers now as in the past (Oyesola 2005 in Dun, 1985)

College and University programmes leading to degrees in Peace studies have emerged in a growing number of institutions of higher education around the would (Wien 1984 in Oyesola 2005). There is to contribute significantly to the achievement if a peaceful and just world that can be sustained overtime.   Evidence indicate that the content alone is not sufficient to maximize these programmes' effectiveness, but that the traditional structures and processes within which university education occurs need' to be transformed as well-individuals who have made, and who continue to make, the decisions that have created and our current crises are, by and large, honored graduates of prestigious universities especially in Europe and America Education, as we know it, is deeply implicated in our predicament of conflicts globally and locally.

3.2   Peace Education Historical Development

As asserted earlier, there is no one definition of peace and justice education.

Scholars tends to define education for peace and justice from different angles such as religion, politics, economics, psychology, sociology, or education-flow there are some common principles concerning education for peace and justice that are approved by most scholars.

For example, Birgit Brock-Utne defines peace education as a social process through which peace is achieved (Brock-Utne,1985,p.73). For Betty Reardon, peace education is 'learning intended to prepare the learners to contribute toward the achievement of peace'(Reardon, 1982. P.38). Its purpose, according to Reardon is to provide knowledge and skills, as well as capacities and commitment, to overcome obstacles to peace, and to build a global community which encompasses the entire human family and accords equal value and full dignity to all human beings. Another peace educator, T.B.Monez, describes the purpose of peace educator in this way: its basic purpose is to help students design strategies of action which can contribute to the shaping of a world order characterized by social justice and absence of exploitation: The ultimate aim of peace education, in the words of Suzanne.C. Toton, 'is 'to create a world of justice, peace and love to remove whatever breeds oppression, be it personal, structural, or systematic. It also aims to build structures that foster unity of people with people and people with God.

These brief definitions and purpose of people of peace education are suiting but that of Nancy Shelly includes both a broad definition and description of peace education. She points out that peace education is concerned with respect for persons, personal relationships, conflict resolution and social justice. It deals with oppression, sexism, racism and injustice. It is concerned for the planet, the environment and the connectedness of humans to other life. It makes a study of war and its causes and considers alternative ways of dealing with them internationally, naturally and personally. It involves a radical approach to curriculum, the structure of schools and the personal relationship within schools. It is not only confined to schools but involves the whole community (Reardon in Koyln 1993).

In short, education for peace and justice, in the words of Fahey (1986), is academic in nature, multi-disciplinary in method, global in perspective and oriented toward action that is intelligent, constructive, and creative.'

As to the historical development of peace education, although the origins of peace education are as ancient as humankind itself, it was only in the last century with its two world wars that the subject had become a systematic focus of attention. The first nucleolus bomb used against Japan and the treat of nuclear weapons were turning points in the field of peace education. This is why peace education first began in the USA, Canada, some European countries and Japan. Today hundreds of causes related to peace education have been offered at various universities in those countries.

3.2.1 An Outline for Peace Studies in Nigeria

Peace studies is generally accepted as an inter-disciplinary enterprise and not taught in many places, including the University of Ibadan, National Open University of Nigeria and at various levels. I.e. (Postgraduate and Undergraduate).

The aim of the program is for students to study peace as a condition of social and political systems, in conjunction with attendant concepts such as justice, war, and dignity. The object of the study is an appreciation of the nature of peace, the achievement of it, the obstacles to it, the components of it, and the different social interpretations and evaluations of it.

As a discipline it is concerned with how to overcome violence and relate creatively with conflict in order to obtain peace. When suffering is caused by a wound inflicted by one part of the complex world system on another, one may talk about direct violence, but when the structure is made in such a way that one party suffers systematically   time and avoidably, one may talk about structural violence. The guest for peace is concerned with reduction of both types of violence. This may constitute the negative side of peace studies, building peace in all angles may make up for the positive side.

Peace studies embraces primarily "peace research'', and 'peace education''. Peace research is concerned with the development of and discovery of knowledge about the causes of war and the conditions of peace, widely defined. Once sufficient knowledge has been accumulated, for some, the knowledge is to be used in the policy-making process, to improve the quality of and success in, decision-making. For others, it is to be distilled and spread into the wider society to which, It relates, in order to better understand peace and conflict in their different and varied forms. Peace education is concerned with the development of the processes of education in, and about peace.

There is no agreed methodology involved in peace studies, nor are there any precise limits, hence the term "Peace studies'' or "Peace and Conflict Studies''. Though the term might be imprecise, there is a sense in which "Peace Studies'' is structured around educational criteria and with clear objectives, which might involve people in going out to change their behaviour to entrance the prospects of peace at whatever level.

Peace Studies therefore makes contribution to peace in what might be termed a maximal way. That is, the study of peace is part of the process of its appreciation as a problem, and it's is enhancement as a value that

pertains to personal behaviour and to socio-political that pertains to personal behaviour and to socio-political systems alike.

At the heart of a guest for an appropriate pedagogy for peace education or studies is the purposeful interpretation of knowledge from diverse sources in our experience. Students' experience must be an integral part of the programme, both coming to understand their own experiences and the intentional integration of new knowledge into how they live. They need to work with organizations that are attempting to effect social change in the direction of our shared visions, to break bread with the poor; and to toil, sweat, and share joy with people from different ethnic groups, culture, and lands all in the spirit of equality and reciprocity

4.0   CONCLUSION

Peace and conflict studies or conflict and peace education involve and manifest in cultures, people and environment and as such may be, assumed that their inter-connectedness is indisputable. Peace and conflict studies represents a unique trans-disciplinary approach to key problems facing our species and our planet.

5.0   SUMMARY

This unit has introduced you to relationship that exists between peace studies and conflict resolution and its various historical antecedents from inceptions. Some of the highlights of this unit are:

-       Peace education involves the use of teaching tools designed to bring about a
        more peaceful society with topical issues like; human right, conflict management international relations, environmental education e.t.c.

-       Universities and ODL programme are important institutions to initiate and develop conflict resolution programs.

-       One of the basic designs of peace education is in its strategies and action at bringing about a world order that is characterized by social justice and absence of exploitation.

6.0   TUTOR-MARKED ASSIGNMENT

 1.   What do conflict resolution and peace education have in common?
 2.   Make an analysis of the benefit of academic work in conflict resolution?

7.0   REFERENCES/FURTHER READING

Fisher, S, Ludin, J., Williams, S, Abdi, D.I., Smith R., and Williams, S. (2000).

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UNIT 3   CONFLICT THEORIES

CONTENTS

1.0   INTRODUCTION

This unit is a sequel to our earlier discussion of the basic concepts; Peace, theory, education. Theories as earlier discussed are statements of facts that are often derived from a scientific process for the purpose of explaining phenomena, although theories are not peculiar to the sciences alone. However, not all facts are borne out of theories. The purpose of theory is to explain what has happened and to provide an insight into

how to address future occurrence of such happenings. This unit will attempts to present conflict theories and explain why conflict occur.

2.0   OBJECTIVES

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

•   Know conflict theories in education
•   Understand different types of conflict theories.
•   Use theory to explain any type of conflict

3.0   MAIN CONTENT

3.1   Conflict Theories in Education

Conflict theorist have viewed education as preparing people for a place in society.   However, rather than the consensus envisaged by functionalism i.e. system must be maintained if society is to survive. Conflict theorists, Marxists for example, see education as reinforcing a class system.   Marxism perceives a conflict of values in society.   With those of the capitalist ruling class being dominant.   The education system by reinforces these values.   It helps to keep the working class in their place while preparing middle-class pupils to legitimately take over the powerful positions held by their class.   Bowless and Gints (1976) saw a close correspondence between how schools treat pupils and the later experiences they can expect at work.   This plays an important part in preparing working-class youth for menial form of unemployment.

Bourdien and Passeron (1977) used the concept of cultural capital to explain how the middle class are able to maintain their position in the process of social reproduction while making this inequality legitimate. By claiming to be a meritocracy the education system helps to keep social order and perpetuate the existing inequalities.   This is, for the classic Marxist analyst, the purpose of formal education.

Many conflict theorists would consider if possible for subversive elements to work within the system to and some may hold an image of a young idealistic revolutionary teacher or lecturer but, generally, Marxists see capitalize as too powerful to be threatened by individuals. Idealists working within education to change society will, in the long term, become incorporated into the system themselves.   In fact, by helping individual working-class to succeed, these features or lecturers may ultimately be perpetuating the myth of a meritocracy.   They are in the end legitimate the very education system, which is helping to sustain the existing structure inequalities.

3.2   **Theories of Conflicts**

A good number of scholars have proposed different theories of conflict from the level of the individual to the level of the society.

Conflict does not always start between two parties.   Even within one individual, there can be conflict. This type of conflict theory is known as the Dilemma type of conflict i.e. ''one person, or actor pursuing two incompatible goals'' (Galtug, 1996:70).   When two parties or actors pursue the same goal, this is described by Galtug (1996) as the Dispute theory of conflict formation.   The later theory has a sharp semblance with a zero-sum game or fixed sum game according to Anatal Rapport (Nwolise, 2004).   In this context, actors hold antithetical objectives or desires.   What one party wins means defeat or loss to the other party.   For example, in a world cup final, when two teams contest for a trophy, once a team wins, the other team loses completely.

Galtug (1996:73) also presents Actor conflict and structure conflict. The emphasis here is to show that there can be latent conflict and there can be manifest conflict. The fundamental difference between the two is the extent to which the conflict has become not only pronounced but also demonstrated.

In actor conflict, the actor or party is conscious of what he or she wants and this influences his or her relationship with the other part or actor. The structural conflict or indirect conflict is embedded in the subconscious.   Articulating is often tasking and almost impossible, in such instances, there is a contradiction strong enough to cause conflicts, but there is no awareness or articulation of it.   There is even no discernment of any clear-cut objective hence, no open demonstration of feelings, this is in the realm of Dilemma theory. The actor conflict and dispute conflict are also similar theoretically.   Galtung (1996:76) submits that Actor conflicts are conscious, structural conflicts are not, they can both be of the dilemma or dispute types.

The conflict formation theory of Galtung (1996:80) explains basis of the emergence or manifestation of conflicts. A formation or setting can be harmonious or symbiotic (meaning co-life enhancing) so far as the attainment of a goal by a party is correlated with the goal attainment of the other party.   A harmonious marriage should have this feature, the satisfaction of one party going together with the satisfaction of the other. However, if the reverse is the case, then there is disharmony. Nevertheless, we should not be blind to the cooperative and harmonious aspects that may actually be the foundation for conflict transformation.

Ayoade and Oloruntimehin (2002) provide theories on causation of conflicts. The first one is the additive theory, when the statements of the actors have no logical or intelligible link to the triggers of the conflict. The cumulative theory describes a situation where actors actions are delayed till the situation gets unbearable, most social unrests involving especially the urban poor fall into this category. The consecutive causation theory describes a situation where each perceived action is enough to spark social turmoil largely due to deep-seated real and imagined grievances though actors hardly accept these reasons as they feel they are obsolete. There is also the micro-macro causation theory of conflict. This is played out when minor disagreements that could have been settled amicably are used as an excuse to violently replay the hostility between or among larger ethnic groups or organizations by individuals at lower levels.

There is also the *community relations theory* that assumes that conflict is caused by continued polarization, mistrust and hostility between different groups within a community. The *principled negotiation theory* posits that conflict is caused by incompatible positions and a fixed-sum or zero-sum view of conflict by the parties. *Human needs theory* opines that deep-rooted conflict is as a result of insatiable basic human needs physical, psychological and social. Security, identity, recognition, participation and autonomy cited in this context. *The identity theory* assumes that conflict stems from feelings of threatened identity. This is usually rooted in unresolved past loss and suffering. Incompatibilities between different cultural communication styles had informed the *inter cultural miscommunication theory,* (Fisher at al, 2000)

The structural conflict theory with two branches comprising the radical structuralists and the liberal structuralists. According to Faleti (2006), the radical structuralists are mostly from the Marxist dialectical school comprising the likes of Marx, Engel and Lenin. The liberal struturalists include Ross (1993), Scarboroug (1998), and Galtung (1990). The structural theory of conflict assumes that social conflicts arise due to imbalance in the structure of social system in a given locale. This has strong leaning on Marxists' theory of historical materialism. The structuralist opine that societies with unjust and exploitative organization that makes one class subservient to another, especially when the subservient constitute the majority are prone to conflicts.

This has been traced to the discrimination and imbalance inherent in the access to The means of production, which favours the few at the expense of the majority. Most capitalist societies characterized by the exploitation of the proletariat are referred to by Marxists and radical structuralists as prone to social conflicts. They argue that such structural imbalance can only be solved through a revolution or a civil war

spearheaded by the proletariat. The liberal structuralists advocate the removal of exploitative structure through new policies with human face.

The realists also theories on the cause of conflict based on strong reservation for the idealists. Morgenthau (1973) prominent realist flaws idealism for relying on rational political order hinged on universally valid abstract principles. The realist theory of conflict faults the idealist theory for believing that human nature is malleable and good (Faleti, 2006). The realists trace the cause of conflicts to the inherent flaws in human nature because the human nature is selfish, individualistic and naturally conflictive. At the inter-state level, the realists opine that in the pursuit of national interest therein lies the inevitability of conflicts among states.

In the global view of the realist, the wars or conflicts burst out among states not only because some states opt for war in preference for peace (such as Hitler's Germany in 1939) but because of the unenvisaged and unintended consequences of the actions of those who prefer peace to war as they try to improve on their security. This is because in trying to enhance their security some states threaten the security of other states. Levy (2001) describes World War I as an "inadvertent war'' between states that did not desire war but found themselves entangled in war because they could not constructively manage their differences.

Furthermore, Levy (2001) theories that there can be also be destructive conflicts among states based on what he described as; systemic-level sources, societal-level sources; and individual-level sources of international conflicts. At the systemic-level, the prevailing system regulating the conduct of international relations at any point in time at the international level can precipitate conflicts. This is illustrated by the description of the world-wars and the European war against Napoleon a century earlier as wars fought to achieve the balance of power which led to the birth of a military coalition to checkmate the aspiring leviathans. All these led to wars because of the prevailing system at the time that favoured the balanced of power concept.

At the societal-level, wars or conflicts break-out at the international scene because of attempts by one or some countries to impose or spread their own political or economic ideology though this also enhances peaceful relations amongst states. This illustrated with the concept of democratic peace, which assumes that democratic state hardly go to war against one another. According Levy (2001), the "democratic norm and culture model'' implies that democratic state are naturally opposed to war and have developed the attitude and the ability to constructively prevent the generation disputes into conflicts because of the norms of peaceful conflict resolution that evolves from such democratic political

culture. Empirical evidences, however, suggest that democratic states are prone to wars just like the authoritarian states. This is because some of them still fight imperial wars and worse-still they have been initiators of war in some cases even against the authoritarian states perhaps under the guise of spreading the frontiers of democracy. Therefore, it may be posited that the concept of democratic peace is still not a guarantee for global peace because it has not stopped wars between the democracies and the authoritarian states on one hand and neither has obliterated occasional tension and upheaval within the democracies.

Levy (2001) observes that international conflicts can also be explained by the theory of individual-level sources of international conflict. This theory argues that the belief system of individual political actors, their philosophies of world politics, their perception of information and decision making, and their emotional states and personalities can cause differently in the same situation due to the afore-mentioned features. Unlike in the systemic and societal-level theories, individuals also make the difference in the interpretation of state foreign policy behaviour. This is because these variables have differing effects on individual leaders in their preferences for foreign policy goals, their construction of the enemy, and their beliefs on the best strategies for achieving foreign policies including how to address threats.

4.0   CONCLUSION

The unit like the previous units has discussed conflict theories in education and different types of conflict theories. This is with the view of exposing you as a student of peace and conflict to understand why conflict and war break out and the inequality that is inherent in the mode of conflict theory in education that we receive within this exiting superstructure.

5.0   SUMMARY

In this unit we have discussed conflict theory opportunity in educational system as practices and ideas that have a determining influence on behaviour, identity and belief. At the center of this difference is the question posed by Marxism and neo-marxism of the relations between the material base of society and the ideological superstructure in society. We equally discussed various kinds of conflict theories i.e. from Galtung Actor and structure conflict theory to democratic norm and culture models.

6.0   TUTOR-MARKED ASSIGNMENT

(1)   Discuss the influence of conflict theory on educational system?

(2)   Make a list and discus some conflict theories that you have studied in this unit?

7.0   REFERENCES/FURTHER READING

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UNIT 4   THEORY AND PRACTICE OF PEACE EDUCATION

CONTENTS

1.0   INTRODUCTION

The term peace education generally refers to curricula that teach concepts of peace, ways of bringing about peace, or ways to change violent behaviors to the use of nonviolent methods of solving personal and social problems. In implementing peace education or education for peace, experts have identified four prerequisite conditions for effective practice of peace education. These prerequisites also constitute the main components of peace education. In other words the requirements and components of effective peace education are identical and give peace education a self-regenerative and organic quality. Peace is a requirement for effective peace education, and peace education creates higher states of peace.

2.0   OBJECTIVES

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

•   State components of effective peace education
•   Discuss components of effective peace education.

3.0   MAIN CONTENT

Based on the works of Danesh (2006) the followings are the requirements and components of effective peace education practice in any educational endeavour for peace building and development.

3.1   Effective Peace Education only takes place in Context of a Unity-Based Worldview

Peace education and civilization are inseparable dimension of human progress.

Expressed differently, peace education is the only route to true civilization and true civilization is both peaceful and peace creating. However, in practice, nearly all segments of society ignore this fundamental fact and train every new generation of children and youth in accordance with conflict-based perspectives. The reason why peace education is 'such a difficult task', Ruth Firer (2002) observes, is "the continuous was education that youngsters and adults have been receiving since the beginning of mankind ''.Firer's observation is validated when we critically review the current underlying worldviews that shape and inform our pedagogical philosophies and practices and it becomes evident that most current approaches to education revolves around the issues of conflict, violence and war. This is equally true about education at home, in school, within the community. Through the example of ethnic and national heroes and leaders and through the mass media.

In the context of family, not infrequently, parents find themselves facing conflicts that they are after unable to resolve effectively and positively. Many parents also intentionally or inadvertently provide their children with the notion that the primary purpose of life is to ensure one's own survival, security and success in a dangerous, conflicted and violent world. Many teach their children that the most primal and powerful forces operating in life are those of competition and struggle. Children receive the same message from other influential sources of education in their homes, television.

In school, children once again are introduced to this conflict-based view through the actual experience of school life with its culture of otherness, conflict, competition, aggression, bullying and violence and through concepts provided by teachers and textbooks that further validate these conflict-oriented ideas and experiences.

However, issues of coexistence interdependence and cooperation factors that are at the core of both formation and maintenance of life and often given less attention and credence.

Truly effective peace education can only take place when the conflict-based worldviews which inform most of our educational endeavours are replaced with peace-based worldviews. Duffy (2000) in detailed view of peace education efforts aimed at creating a culture of peace in Northern Ireland, concludes that it is difficult to be optimistic about the long term possibilities of promoting change in conditions of conflict in Northern Ireland unless a dynamic model of education is introduced that will encourage young people in Northern Ireland to question the traditional sectarian values of their homes: In this review of various approaches to peace education in Northern Ireland, Duffy observes that no satisfactory approach has been found, despite considerable effort and expenditure of human and financial resources. Expert have maintained that nothing short of a comprehensive all-inclusive and sustained curriculum of education for peace could possible alter the current attitudes and worldviews that contribute so greatly to conflict, violence and war afflicting human societies worldwide. In fact, it is assented that a comprehensive programme of peace education should constitute the foundation and provides the framework for all curricula in schools everywhere. The long disturbing history of human conflict and education's role in promoting conflict-based worldviews demand a new approach to education delivered within the framework of peace principles.

Infact, there are some positive and hopeful signs that a new consciousness regarding the need for a change in our approach to education is emerging. An example is the work of the United Nations Education, Scientific and Cultural Organization (UNESCO,1998) that sees' education as the key means to spearhead the movement towards a culture of peace.

It becomes expedient for Nigerian education sector to create a school curriculum that will educate students in the principles of interethnic harmony, collaboration and peace, rather than the opposite, as has been the case. This attention to issues of education and peace is not surprising, because it is through education that our worldviews are profoundly influenced and shaped, and it is through the framework of our worldviews that we become suspicious or trusting, conflicted or united, peaceful or violent.

3.2　Peace Education can best take Place in the Context of a Culture of Peace

In review of 50 years of research on peace education Vriens (1990) finds that peace education is a difficult task even in a relatively more peaceful communities and concludes that although 'studies of children's conception of war and peace are very important for the realization of a balanced peace education strategy', nevertheless, research cannot tell us what peace education should be; Peace research has a better potential to tell us what should not be done, rather than what we need to do to create peace. However, common sense dictates that we cannot educate our children and youth about peace in an environment of conflict and war or violence.

An outlined parameters for peace education as noted by United Nations (1998) states.

The culture of peace is based on the principles established in the character of the United Nations and on respect for human rights, democracy and tolerance, the promotion of development, education for peace, the free flow of information and the wider participation of women as an integral approach to preventing violence and conflicts, and efforts aimed at the creation of conditions for peace and its consolidation.

The discrepancy between theory and practice always has a detrimental impact on students' learning processes as it places them in a state of conflict between what is said and what is done. It is for this reason that peace education needs to help the students to develop a worldview based on peace principles within a peace-based environment. As UNESCO states, 'first and foremost, a culture of peace implies a global effort to change how people think and act in order to promote peace (UNESCO, 1998, P.1).

The issue of the necessity of change of mindset and the behaviour emanating from it is not only a social and political necessity, but is also strongly needed in the religious thinking of people and their leaders. It is a fact that religions have always played, and continue to play, a cardinal role in the worldview and behaviour of their followers and not infrequently have been, and continue to be, the cause of conflict and war in human history. The following statement is of particular importance with regards to the role of religion in development of peace:

Religion should unite all hears and cause wars and disputes to vanish from the face of the earth; it should give birth to spirituality, and bring light and life to every soul. If religion becomes a cause of dislike,

hatred and division it would be better to be without it, and to withdraw from such a religion would be a truly religious act…Any religion which is not a cause of love and unity is no religion('Abdu'l-Baha,1961,p.130).

However, the task of worldview transformation is very difficult, even under normal conditions. But, under conditions of conflict, violence and war a new and more fundamental challenge to the goal of changing 'how people think' is encountered. Conflict and violence afflict and damage all aspect of human life. They destroy the physical habitat of people. They inflict physical and psychological injuries on people. They cause social dislocation, poverty and disease and weaken the moral and spiritual fabric of individual and community life. Conflict, violence and war negatively impact every aspect of life: environmental, medical, psychological, economic, social, moral and spiritual. These injuries make the task of creation of a culture of peace very difficult and point to yet another prerequisite condition for effective peace education – *a culture of healing*. Successful peace education can only take place in a peace-oriented milieu- *a culture of peace* – which in turn requires the opportunity for the participants to heal their conflict-inflicted injuries in the context of a healing environment.

3.3   Peace Education best takes place within the Context of a Culture Healing

One wide-ranging review of peace education activities and research concludes that 'peace education is an extremely difficult task in war and post-war situations primarily because of the tremendous need for children to overcome the catastrophic impact of war on all aspects of their lives and grieve their monumental losses' (Vriens 1999, p.46). Ervin Staub(2002), reporting on his work in Rwanda, points to the importance of healing from trauma and states that 'without such healing, feeling vulnerable and seeing the world is dangerous, survivors of violence may feel that need to defend themselves from threat and danger. As they engage in what they see as self-defense, they can become perpetrators' (p. 83). Here Staub is describing the relationship between culture of healing and culture of peace.

An important aspect of healing is the process of reconciliation, which has received considerable attention in recent years through the institution of Truth and Reconciliation Commission in several different countries. Luc Huyse (2003) identifies three stages in the process of reconciliation: (1) replacing fear by non-violent coexistence; (2) creating conditions in which fear no longer rules and confidence and trust are being built; and (3) the involved community is moving towards 'empathy' (p. 19). He furthermore states 'all steps in the process [of reconciliation] entail the reconciling of not only individuals, but also

groups and communities as a whole' (p. 22). These conclusions, drawn from recent experiments with truth and reconciliation commissions in South Africa and elsewhere, point to the need for the creation of special environments required for the process of healing the wounds of conflict and violence. The notion of creating a culture of healing includes the realization that 'healing is inevitably a lengthy and culturally-bound process' (Hamber, 2003, p. 78).

Cognizant of these challenges, who began the EFP programme in BiH by focusing on those issues that could help students, their teachers and, indirectly, their parents, to gradually free themselves from the immediate psychosocial conditions that were keeping them in a continuous state of considerable fear and mistrust, on the one hand, and deep resentment and anger, on the other. We need to create a safe and positive atmosphere of trust in and between the participating school communities whose populations came from all three ethnic group and who until recently had been at war with each other.

By the end of the first year of the implementation of EFP this objective was achieved at a very significant level through multiple modalities including: conceptual and cognitive instructions; creative and artistic presentations; meaningful, effective and sustained dialogue; complete transparency and openness; and full appreciation and profound respect for the rich and unique cultural heritage of all participants. Gradually, student and teachers began to discuss the impact of war on themselves and their families and communities in an environment characterized by mutual trust, optimism and a sense of empowerment and a culture of healing began to permeate these school communities.

3.4   Peace Education is Most Effective when it constitutes the Framework for all Educational Activities

The first three prerequisite conditions for peace education- the need for unity-based worldview, a culture of peace and a culture of healing- together point to the need for a peace-based curriculum. The notion of peace-based curriculum demands a total reorientation and transformation of our approach to education with the ultimate aim of creating a civilization of peace, which is at once a political, social, ethical and spiritual state. Political and social dimensions of peace have historically received considerable attention, and in recent decades, moral and ethical aspects of peace have also been incorporated in humanity's agenda, through national and international declarations of human rights and focus on the issue of nonviolence.

Integrative programme of peace education requires a multifaceted and multi-level approach. This curriculum needs to be formulated within the

framework of a peace-based worldview.   It needs to take into consideration the developmental processes of human understanding and consciousness that shape the nature and quality of our responses to the challenges of life both at individual and collective levels.   A comprehensive peace education must address the all-important issue of human relationships.   At home, in school and within the community, children and youth are constantly learning about relationships, if not in a measured, thoughtful, systematic manner, then in a haphazard, careless and injurious manner.   This curriculum must teach the children and youth not only the cause of conflict, violence and war and the ways of preventing and resolving them, but also the dynamic of love, unity and peace at individual, interpersonal, inter group and universal levels.   In the words of Pierre Teilhard de Chardin (1961): 'Love alone is capable of uniting living beings in such a way as to complete and fulfill them, for it alone take them and joins them by what is deepest in themselves' (pp.291-292).

Figure 1 depicts the regenerative nature of the peace education model proposed in this paper. It shows that the prerequisites, components and the application of an effective peace education needs to have inherent qualities and focus that are in harmony with the principles, perspectives and practices of peace itself.

Components
o   Study of the Unity-Based Worldview
o   Study of Elements of a Culture of Peace
o   Study of Element of a Culture of Healing
o   Study of all Subjects within the Framework of Peace

Prerequisites
•   Elements of a Unity-Based worldview
•   Elements of a Culture of Peace
•   Elements of a Culture of Healing
•   Peace as the Framework for the Curriculum

Application
•   Application of the Unity-Based Worldview
•   Creation of a Culture of Peace
•   Creation of a Culture of Healing
•   Creation of a PeaceBased Curriculum

Danesh 2006

5.0   SUMMARY

This unit war of the opinion that peace education can only take place in a peace –education mitieu or an environment that war imbibe a culture of peace where participants are required to heal their conflict-inflicted injuries in the context of a healing environment.

-   An important aspect of theory and practice in peace education is the process of reconciliation through the institution of truth and reconciliation where involved creating conditions in which fear no longer rules and confidence and trust are being built and the involved community moved toward empathy.   All these are achieving through meaningful effective and sustained dialogue, complete transparency.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Components of effective peace education one succeful means at maintaining and achieving harmony at home and the larger society discus.
2.   How does worldview affect our relationship and interpersonal conflict?

7.0   REFERENCES/FURTHER READING

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UNIT 5   EXAMINATION OF THE CONCEPT: PEACE OPERATION

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
         3.1   Definition of Concept: Peace Operation
         3.2   Fundamentals of Peace Operation
         3.3   Types of Peace Operation
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

The evolution of U.N. peace operation since 1945 is frequently described in terms of generation with each successive generation of operations growing in complexity. Peace operation in this unit will be used to refer to all but the first generation of U.N. peacekeeping operations. Emphasising also the frequent inclusion of peace making, peace building peace enforcement components in most subsequent operations.

2.0   OBJECTIVES

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

•   technically understand what constitute peace operation.
•   explain and define peace operation
•   identify some fundamentals of peace operation

3.0   MAIN CONTENT

3.1   Peace Operation

As with other types of military operation the character of peace operation is unique in which an impartial military activities are designed to create a secure environment that will facilitate the efforts of the civilian elements of the mission to create a self sustaining peace.(G 2007:295-327:Wilkinson 2000:63-69 Mac Kinlong, 1996) Most peace operations are reflections of the political, military, economic, social, information and infrastructure characteristics of the environment.

Peace operations are crisis response and limited contingency operations, and normally include international efforts and military missions to contain conflict, redress the peace, and shape the environment to support reconciliation and rebuilding and to facilitate the transition to legitimate governance. Peace operation include as have earlier mentioned peace keeping operations, peace building, post conflict actions, peace making processes, conflict prevention, and military peace of enforcement operations. Peace operation may be conducted under the sponsorship of the United Nations. (U.N), another intergovernmental organisation (IGO), within a coalition of agreeing nations, or unilaterally.

3.2   Fundamentals of Peace Operation

Consent. In peace operation, the level of consent determines the fundamentals. There may be consent at the strategic level among the party representatives signing an agreement however, renegade or reactionary local groups at the tactical level may disagree with their leaders and remain hostile to peace operation. By its nature, a peace operation force capable of conducting peace enforcement operation must be employed in peace operation when there is no general consent or when there is mentality regarding consent.

Impartiality: Impartiality distinguishes peace operation from other operations. Impartiality requires the peace operation force to act on behalf of the peace process and mandate, and not show preference for any faction or group over another. This fundamental applies to the belligerents or parties to the dispute, not to possible spoilers (e.g. terrorists, criminals, or other hostile elements outside the peace process). The peace operation force maintains impartiality by focusing on the current behaviour of the involved parties-employing force (i.e. peace enforcement operation) because of what is being done, not because of who is doing it.

Transparency: The peace operation force must make the parties and the populace aware of the operational mandate, mission, intentions and techniques used to ensure compliance. Transparency serves to reinforce legitimacy and impartiality.

Credibility: Credibility is essential to ensure mission accomplishment. Credibility reflects the belligerents assessment of the capability of the peace operation to accomplish its mission.

Freedom of movement: Freedom of movement equates to maintaining the initiative. As amplified in the mandate, no restrictions are allowed against movement of the peace operation force. Freedom of movement

for the civilian populations may be a necessary condition to maintain consent and allow the transition to peace to continue.

Flexibility and Adaptability: The complex multinational and interagency environment in which the peace operation force operates requires commanders at all levels to place a premium on initiative and flexibility. Commanders and staff must continually analyze their mission in the changing political context, and change tasks, missions and operations as appropriate.

Civilian – Military Harmonization and Cooperation: Civilian – Military harmonization and cooperation is a central feature of peace operation that enhances the credibility of the peace operation, promotes consent and legitimacy, and encourages the parties to the conflict to work toward a peaceful settlement, thereby facilitating the transition of civil control.

Restraint and Minimum Force: The peace operation force must apply military force prudently, judiciously, and with discipline. A single out could cause significant military and political consequences. Restraint requires the careful and discipline balancing of the need for security, achievement of military objectives and attainment of the end state.

Objective/End State. Direct every Peace operation towards clearly defined, decisive, and achievable objectives and the desired end state. The peace force commander should translate the strategic guidance into appropriate objectives through vigorous and continuous mission analyses.

Perseverance Nations involved in Peace operation must prepare for the measured protracted employment of the joint force and its capabilities in support of the peace operation mandate and directive. Some peace operation may require years to achieve desired results.

Unity of Effort: Unity of efforts emphasizes the need for ensuring that all means are directed to a common purpose. In peace operation, achieving unity of effort is often complicated by a variety of international, foreign, and domestic military and nonmilitary participants, the lack of definitive command arrangements, and varying views of the objective.

Legitimacy: In peace operation, legitimacy is perceived by interested audiences as the legality. Morality, or fairness of a set of actions. Such audiences may include foreign nations, civil populations in the operational area, and the participating forces. If a peace operation is perceived as legitimate by both the citizens of the nations contributing

the forces and the citizens of the country being entered, the peace operation will have a better chance of long-term success.

Security: The peace operation force may be given specific responsibilities for the protection of civilian components of the operation.   If security of resources and mission capability is compromised, this can affect the ultimate success of peace operation. Mutual Respect and Cultural Awareness. Developing mutual respect, rapport, and cultural awareness among multinational partners takes time, patience, and the concerted efforts of leaders at all levels of the command in the peace process.

Current and Sufficient Intelligence. The intelligence requirements in support of peace operation are similar in nature, but may be much larger (by volume), to those required during major operations.   Intelligence provides assessments that help the joint force commander (JFC) decide which forces to deploy: when how, and where to deploy them; and how to employ them in a manner that accomplishes the mission.

3.3   Types of Peace Operation

Peace operation or crisis response and limited contingency operations conducted with combination of military and nonmilitary organizations includes five types:

Peacekeeping Operations

Peacekeeping operation consists of military operations undertaken with the consent of all major parties to a dispute, and are designed to monitor and facilitate implementation of an agreement to support diplomatic efforts to reach a long-term political settlement. Before peace keeping operation begins, a creditable truce or cease fire must be in effect and the parties to the dispute must consent to the operation. Peacekeeping operation takes place following diplomatic negotiation and agreement among the parties to a dispute, the sponsoring organization, and the potential troop-contributing nations.

Peace Enforcement Operations

Peace enforcement operations are generally coercive in nature and rely on the threat of or use of force: however, peace enforcement operation may also be co-optive in nature relying on the development of working relationships with locals. Peace enforcement operation may include the enforcement of sanctions and exclusion of zones, protection of personnel conducting foreign humanitarian assistance missions, restoration of order, and forcible separation of belligerent parties or

parties to a dispute. However the impartiality with which the peace operation force treats all parties and the nature of its objectives separates peace enforcement from other major combat operations.

Peace Building

Peace building covers post-conflict nations, predominantly Diplomatic, economic, legal, and security related that support political, social, and military measures aimed at strengthening political settlements and legitimate governance and rebuilding governmental infrastructure and institutions. Peace building begins while peace enforcement or peace keeping operation is underway and may continue for years.

Peace making

Peacemaking is a diplomatic process aimed at establishing a cease five or an otherwise peaceful settlement of a conflict. Peacemaking is the least understood term. It is misunderstood primarily because it is not military-led. Military support to peacemaking include provision of military expertise to the peacemaking process, military-to-military relations, security assistance, peacetime deployments or other activities that influence the disputing parties to seek a diplomatic settlement.

Conflict Prevention

The last on the activities of peace operation is conflict prevention which consists diplomatic and other actions taken in advance of a predictable crisis to prevent or limit violence, deter parties, and reach an agreement short of conflict. Military activities in this situation are tailored to meet the political and situational demands, but will generally fall within the following categories; early warning, surveillance, training and security section reform preventive deployment, and sanctions and embargoes.

4.0   CONCLUSION

Peace support operations describe a range of activities including, conflict prevention, peacemaking peacekeeping, humanitarian end, peace enforcement and peace building. The distinction between these categories is often not clear.

Conflict prevention ranges from diplomatic initiatives to the preventive deployment of troops. Peacemaking includes the range of diplomatic actions aimed at establishing a peaceful settlement once conflict is in progress or has
resumed.

5.0   SUMMARY

The employment of peace support operations as a concept covering a wide field
or spectrum has covered in this unit has shown that: Peacekeeping has become more complex and it involves wide range of tasks, including protecting territory, people and aid operations, dishonoring belligerents, policy demilitarized sites and monitoring demobilization and running elections.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What are peace support operations and how relevant are they to conflict resolution?
2.   Define the following terms; peacekeeping, peace building, peace enforcement.

7.0   REFERENCES/FURTHER READING

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MODULE 2

Unit 1   Peacekeeping and Peacemaking
Unit 2   Peace Enforcement and Peace Building
Unit 3   The Visions, Paradigms and Conceptual Frameworks of
              Peace Education
Unit 4   Educational Movement for Peace at all Levels, Holism,
              Dialogue and Value Formation
Unit 5   Critical Empowerment or Conscientisation

UNIT 1   PEACEKEEPING AND PEACEMAKING

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
       3.1   Conceptualisation of Peacekeeping
       3.2   History of Nigeria's Involvement in Peacekeeping
       3.3   Peacemaking
       3.4   Mediation
       3.5   Negotiation.
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

Handling of conflicts can not always be through civil means there are times when armed intervention becomes germane and necessary. In such cases, the intervention takes the form of military involvement largely comprising a combination of men and resources by the involved parties. This is why the term peacekeeping has emerged. It is not a new concept in international conflict management but it gained new currency due to the changes in the pattern of conflicts since the end of cold-war that has seen an increase in spate of intra-state conflict particularly in Africa.

Peacekeeping has however, assumed a topical attention in discourse about conflict management and resolution.

This unit and subsequent one will expose you to peacekeeping, peacemaking, peace enforcement and peace building, this may not be

with a view to examine their efficacy but to present these concepts as forms of conflict handling style in peace theory and practice.

2.0   OBJECTIVES

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

•   Understand and state what peacekeeping entails
•   Explain the origin of peacekeeping
•   Explain peacemaking and it attributes

3.0   MAIN CONTENT

3.1   Conceptualisation of Peacekeeping

Peacekeeping is an idea initiated and developed by the U.N, which defies a straight-jacket definition, this is because even the UN itself has no fixed definition of the concept as no definition of it is in the UN charter. Galodima reveals that the Dog flammar old, the late Secretary-General of the UN described it as located in the ''Chapter six and a half of the charter situating it between orthodox methods of resolving disputes peacefully, such mediation and fact-finding (Chapter VI) and more forceful action like embargoes and military intervention (ChapterVII).

In practice, peacekeeping entails the positioning of neutral, lightly armed troops as an interposition force after ceasefire to separate belligerents and ensure an atmosphere conducive for conflict resolution with the consent of the parties held as a fundamental condition.   The international Academy of peace tries to give clarity to the concept by describing it as ''prevention, containment, moderation, and termination of hostilities through the medium of peaceful third party intervention, organized and directed internationally, using multi-national forces of soldiers, police and civilians to restore and maintain peace''s(Diew 1994: 5 Quoted in Galadion 2006)

However, since 1948 peacekeeping has been dynamic in description and use based on application and prevailing world orders. In contemporary times, it has been divided into three generational categories. These are first, second and third generation peacekeeping operations. This conception to a large extent determines the application of the concept of peacekeeping. According to Galadima (2006) the first generation or ''classic peacekeeping operation entailed the past interposition of peacekeeping force after obtaining the consent of the parties concerned. These were characteristic of the cold War era and were premised on the

principles of consent, impartiality and use of limited force and only in self defence that were the core orthodox principles of UN.

The second generation operations entailed the implementation of complex, multi-dimensional peace agreements. The UN Transition Assistance Group (UNTAG) in Namibia, the UN observer mission in EL-Salvador (UNUSAL) and the UN Transitional Authority in Cambodia (UNTAC) were all done under this arrangement. These were carried out by peacekeepers as part of negotiated political solutions and the responsibilities included non-military tasks disarmament demobilization and reintegration of erstwhile combatants, resettlement of refuges, police training and supervision, election monitoring and other activities that touch on transition (Galadima, 2006). This new mode of peace keeping was given rent poultry because of the activities of the second generation of peacekeepers shared operational similarities with the concept of peace building.

The third generation of peacekeeping operations have been primarily peace-enforcement operations done based on the auspices of Chapter VII of the UN Chapter not necessary with the consent of the parties and often in intra-state conflicts as done in Somalia and Bosmia (Galadima 2006). By intervening in internal affairs of a country without consent, the traditional concept of sovereighty was challenged although in the two cases cited, the security Council invoked Chapter vii to give legality to the action. The seemingly disastrous outing at Bosnia and Somalia led to a reduction in the contributions of the five permanent members of the UN in men and resources. However, with the coming of the three generations of peacekeeping, there has been paradigm shift in whole gamut of peace support operations.

Despite the authorizing instrument for the establishment of a peacekeeping mission, the approach to peacekeeping represents or different formulation of the United Nations role in the field of peace and security from those envisaged in Chapter VI and VII of the Chapter. In other words, it has added a new dimension to the traditional diplomatic instruments of negotiation, conciliation, and mediation. The peacekeeping approach has as its base ''series of assumptions bearing on distinctive conception of the nature of war' as in the policy of containment the introduction of UN forces into trouble spots helps to stabilize and prevent an explodinsg military situation until the atmosphere of a more durable settlement is established. As a confidence building mechanism, peacekeeping activities (or to used Dag Hummarskjold's categorization, 'Preventive diplomacy'') aim at removing all forms of mistrust mitigating tension as well as open the way for/to further explore possibilities of security cooperation between belligerent states.

Building on this categorization, Johan Holst identifies eight roles of peacekeeping. These are:

Prevention   -   of future conflicts or eruption of cold conflicts:
Interposition -   by separating contestants and providing buffers
Restoration   -   of a deteriorated situation
Preservation -   of a tenuous and threatened peace
Facilitation   -   of political resolution
Protection   -   of law and order, public safety and services
Enforcement -   of the consensus of the security Council
Punishment -   of violations of agreements or security Council
                 Resolution/Decisions.

We will adopt for se ere the definition of peacekeeping as a conflict control mechanism whose principal aims are to difuse tension and to contain international disputes or conflict, or to stop them from escalating into armed confrontation. It is only when such a stabilized atmosphere is provided by a peacekeeping Mission that negotiations through governmental, political and diplomatic machineries can be employed. It is worthy of note that peacekeeping, by the troops, and peacemaking by politicians and diplomats, are complementary. UNIMOG, for instance was able to provide a stable, peaceful environment between Iran and Iraq which facilitated the proximity talks between the Iranian and Iraq; foreign Ministers under the UN auspices. Similarly, UNEF 2 was able to stabilize the Sinai situation and to provide peaceful environment, conducive to the effective implementation of the Camp David Accord and eventual Peace Treaty between Egypt and Israel in 1979.   The complimentary nature of the two instruments must be noted as important (i.e. (Peacekeeping & peacemaking) to the extent that peacekeeping mission cannot resolve any conflict by itself. We see, therefore, in peacekeeping a technique that expands the possibilities for both the prevention of conflict and the making of peace.

From the above, it can be inferred that peacekeeping ordinarily should have a positive effect on conflict and aid the transformation of conflicts. It is however, not always the case as peacekeeping gets hindered by some hurdles which sometimes prove insurmountable. This has led to failure of some peacekeeping operations. Most of these problems are political, organizational, constitutional and economic (Gbemisola 2008, Isumonah, 2006). These problems impinge negatively though remotely on conflict transformation.

3.2   History of Nigeria Involvement in Peacekeeping

Nigeria has an enviable record of assisting in conflict resolution wherever it exists. Nigeria has undertaken peacekeeping assignments both under a multi-lateral umbrella of the United Nations and also under a unilateral decision where it thought it wise to do. For instance, after Nigeria gained Independence in 1960, it sent a battalion under the command of the late Head of State Major General J.T. Aguiyi Ironsi, to Congo to help in quelling the crisis in that country. United Nations records indicated that the Ironsi led peacekeepers performed creditably and the Kantangees uprising was suppressed. Even before independence, Nigeria troops along with those of Ghana, Sierra Leone and the Gambia, participated as member of the West Africa Frontier Force in what was known as Burma Campaign with the Allied Forces.

Nigeria is ranked among contributors to UN peacekeeping effort in Chad, Somalia, Rwanda and Burundi – Nigeria's policemen have also not been left out in the peacekeeping operation. In Rwanda, they mere specifically requested to train and establish the Rwanda police Force to help investigate war criminals. They had also participated in elections in Namibia and Yugoslavian. It is a credit that Nigeria's General Rufus Kupolati the Chief of Staff of the United Nations Troops Supervision Organization (UNTSO) established in 1948, the oldest peace-keeping mission of the United Nations.

Nigeria's initiative in the pacification and enforcement of peace in Liberia remains one of the bold moves undertaken yet in peacekeeping effort. Liberia, a country on the West African sub region had been engulfed in a bitter fratricidal war; Mr. Charles Taylor had compiled together a rag-tag guerilla army which overran Monrovia, Liberia's Capital. The bitter civil war that ensured led to the murder of Samuel Doe, but troops loyal to him refused to be vanquished. As the war raged, it created scores of refugees as inhabitants of Monrovia became target for the perpetrators of the war the chaotic situation in Liberia needed some intervention. The United Nation already engaged in many parts of the world did not have the monetary where withal to embark on a new peacekeeping role. Even the United States that should have undertaken the burden because of the historical and cultural ties with Liberia was reluctant to take up the assignment.

Nigeria's initiative in the peacekeeping in Liberian marks new Foreign policy thrust. Nigeria in the near fifth decades of her existence has made Africa the center peace of her foreign policy, contributing both material and human resources to assist other African countries.

3.3   **Peacemaking**

Peacemaking includes the range of diplomatic actions aimed at establishing a peaceful settlement once conflict is in progress or has resumed. According to (MPSO 2007) the word peacemaking was first used during the Namibia and Central American operation of 1987-1990.

Peacemaking could also be referred to as a diplomatic initiative at bringing to an end any violent attitude that may be dominating the conflict relationship between parties. This is with the view of making the parties in conflict to see reasons on why they should seek for diplomatic means and nonviolent dialogue in the resolution of their conflict resulting ultimately into signing of an agreement for peace. An instance of peacemaking process was the Camp David Accords on Setember17, 1978, which was facilitated by former American President, Jimmy Carter. The Accord was a conflict transformation effort by Mr. Jimmy Carter to commit Mr. Menachem Begin the then Prime Minister of Israel and Mr. Anwar Sadat, the then Egyptian President to the path of enduring peace.

3.4   **Mediation**

Mediation is a process in which an intervener helps parties to change their position so they can reach agreement. In more elaborated form, mediation is the ''art of changing people's position with the explicit aim of acceptance of a package put together by both sides with the mediator as listener, the suggest or, the formulator of final agreement to which both sides have contributed. The mediator confers with each party before the first meeting, gains the confidence of each party, and learns about the nature of the dispute. The mediator is in change of the arrangements for the meeting and controls the process of negotiation between the parties. The mediator is not just a ''note-taker'' rather, he or she is active in the process, constantly persuading the parties toward agreement of course, sometimes one party is facilitated or listened to, then the other, and the mediator has to be a good listener at all times.(Keither 1983).   The mediator is really working for the relationship-trying to bring the parties into accord, saring face for all sides so they can move toward agreement (Prnitt and Johnson 1970).

The process of mediation assumes that conflict is inevitable and resolvable and that parties can be moved to agreement. It further assumes a conflicted relationship has enough common interests for bringing about an agreement and that the parties are ultimately responsible for settling their conflict. It assumed that agreements between parties will be move responsive to their needs than will a settlement imposed by a third party.

Mediation has been employed by the UN from the Arab-Israeli war of 1947 to the conflict in former Yugoslavia from 1991 till 1995. It is therefore the prerogative power of the security Council which it exercises through appropriate United Nations organs especially through the Office of the Secretary-General of the Organisation who on his part delegates the power to an under-secretary, who also might appoint with the approval of the Secretary – General, an eminent person or group of persons to assist him in resolving the conflict at hand.

3.5   Negotiation

Negotiation is a means for regularizing conflict processes so that agreements can be reached between the conflicting parties. We have all heard of contract negotiations between labor and management, collective bargaining for employees in the public sector, and international negotiations over troop withdrawals and related issues-Negotiation occurs in any conflict arena: it is the process of parties interacting to arrive at the settlement of some issue. Rubin and Brown (1975) stated technically ''negotiation is a process by which a joint decision is made by two or more parties''

The negotiation process serves to regulate an exchange between the conflict parties. If you agree to negotiate, you are signaling a desire to work with the other party, though the process itself may involve intensive work, extensive maneuvering, and many trips to the bargaining ''table'' But the conflict parties, by agreeing to negotiate are placing limits on their conflict relationship they open themselves up for an exchange with the other. Whereas coercion in a conflict is characterized by two negative interests connected by a threat bargaining is ''characterized by two positive interests connected by a threat, ''bargaining is characterized by two positive interests connected by a promise'' (Rummel 1976) The promise is to continue working to reach accommodation and agreement on the issues.

4.0   CONCLUSION

Peacekeeping, peacemaking and their attributes has assumed some forms of regional and international response to conflict and forms of conflict handling styles. They are indirectly linked to conflict transformation if seen through the prison of third generation which implies offering assistance to post –conflict states towards democratization. This also falls within the while gamut of conflict transformation. Hence they are intricately linked to the transformation of conflict.

5.0   SUMMARY

The unit introduced and discussed peacekeeping as form of conflict handling style without dwelling on efficiency. The application of the concept locally and internationally with its operational link, followed closely by Nigeria involvement in peacekeeping assignment in lateral and multilateral arena.   We equally discussed peacemaking as another instrument of UN at bringing about peace.   The third party roles of mediation was also elucidated.

6.0   TUTOR MARKED ASSIGNMENT

1.   Discuss peacekeeping and Nigeria role in this international assignment?
2.   Give a brief explanation of the followings:

(i)   Peacemaking
(ii)   Mediation
(iii)   Negotiation

7.0   REFERENCES/FURTHER READING

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UNIT 2   PEACE ENFORCEMENT AND PEACE BUILDING

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
        3.1   Description of Peace Enforcement
                3.1.1   Use of Force in the Conduct of Peace Support Operation
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        3.2   Peace building
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

The unit discusses the relevance of peace enforcement and peace building as concepts to the smooth conduct of conflict transformation. It presents opinions on the concepts while linking to the effective conduct of peace support operation in regions of interact able conflicts.

2.0   OBJECTIVES

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

•   Understand the concepts peace enforcement and peace building.
•   Explain the use of force in the conduct of peace support operation
•   State some fundamentals of peace enforcement operations

3.0   MAIN CONTENT

3.1   Description of Peace Enforcement

(a)   Peace enforcement operation enforces the provisions of a mandate designed to maintain or restore peace and order. Peace enforcement may include the enforcement of sanctions and exclusion zones protection of foreign humanitarian assistance, restoration of order, and forcible separation of belligerent parties. Peace enforcement may be conducted pursuant to a lawful mandate or in accordance with international law and do not require the consent of the host nation or the parties to the conflict, although broad based consent is preferred.

Forces conducting peace enforcement operation use force or the threat of force to coerce or compel compliance with resolutions or sanctions.

In peace enforcement operation, force is threatened against or applied to belligerent parties to terminate fighting, restore order, and create an environment conducive to resolving the dispute. Although combat may be required, peace enforcement is not classified as a major operations and normally have more restrictive role of engagement.

Force conducting peace enforcement generally have full combat capabilities, although there may be some restriction on weapons and targeting.

(b)   Conduct of peace enforcement operation is normally governed by UN Charter vii (by a regional organization or lead nation designated by the UN), but in rare situations may be conducted under the basis of collective self-defense by a regional organization.

Peace enforcement operations do not require the consent of the host nation or the parties to the conflict and to that end they may appear to disregard state sovereignty. The 2004 UNSG's ''High-level Panel on Threats Challenges and Change, ''cognizant of this issue established an international criteria for such intervention. A state can fail to meet its inherent sovereignty obligation to protect its own people and not threaten as neighbors and the international community.

In such circumstances, the international community can legally use force in accordance with the criteria contained in UN Charter, Chapter VII.

(c)   In a peace enforcement operation the use of force is not limited to self-defense.

(d)   Peace enforcement forces may have to fight their way into the conflict area and use force to separate the combatants physically.

(e)   The operational area will normally include civilians that pose special considerations such as threat identification, collateral damage, civilian casualties, and other issues associated with dislocated civilian.

3.1.1 The Use of Force in the Conduct of Peace Support Operation

The use of military force by the UN for enforcement purposes on seen as deriving legality from Chapter VII of the UN Charter which provides

that if possible means fail, and on the decision of the Security Council, various means may be used to maintain or restore international peace and security in the face of a ''threat to the breach of the peace, or act of aggression'' (Cilliers, Shaw and Mills, 1999).

This is the Chapter under which the Security Council makes decisions that are enforceable, including the impositions of economic sanctions and the taking military enforceable, including the impositions of economic sanctions and the taking military action.   The Charter has given the Security Council means of enforcement and the right to take decisions with mandatory effect.   No such authority is given to the General Assembly which can only recommend action to member governments which in turn may follow the recommendations or disregard them (UN Document A/3527: 1757). A chapter VII operation in contrast to Chapter VI may be authorized to use force beyond self-defense for enforcement purposes.   Such operations might be used to induce one or more parties to the agreement previously consented to. Examples where the operations were used to ''enforce the peace'' are UNOSOM II, UNPROFOR, and UNAMIS. The bottom line is that the use of force is governed by the mandate given to the operation by the Security Council.   According to Findlay (2000), debates have raged especially over the use of force. There are questions over the amount of force that should have been used or was used in Rwanda, Bosnia or Somalia.   It has been described as either too little or too much. Questions have centered on development of norms regarding the use of force and how these norms could be applied in practice. Then of course argues Findlay (2000) there is need to provide a basis for the use of force by the UN missions.   It denotes the UN's institutional response and what lessons for the future could be drawn on which type of force might be the most appropriate. This requires that the UN doctrine on the use of force be clearly articulated and clarified. The UN has used its enforcement powers to intervene in the intra-state conflicts through the interpretation of the criteria of threat or breach of peace.   This interpretation in regards to internal conflicts has been criticized (Challenges Project:2006).

Peace operations face difficult and intimidating challenges in a turbulent security environment.   Whilst many operations are still undertaken under Chapter VI of the UN mandate, almost all peace operations in recent times of post-cold war have been given Chapter VII peace enforcement mandate (Challenges Project:2006).

In recognition of the turbulent environment requiring complex peacekeeping operations with a multiplicity of tasks, UN resolutions have come up with a now familiar formula that UN peacekeepers employ; ''all necessary means'' to carry out the respective mandates.

It was increasingly becoming clear that peacekeepers needed to have the flexibility to use tactics and techniques to apply force as appropriate to the circumstances.   Therefore UN missions required mandates that allowed them to apply proportional force when necessary.

3.1.2 Fundamentals of Peace Enforcement Operations

The following are fundamentals made specifically for Peace enforcement operations (PEO).

(a)   Consent. In PEO, consent of the parties to the dispute is not a requirement although some parties may extend it. At the strategic level, consent should, but may not translate to the tactical level, where local groups could still disagree violently with their leaders.

(b)   In PEO, impartiality still requires the PO force to act on behalf of the peace process and mandate, and not show preference for any faction or group over another.   Because PEO will use coercive force and intervene against the will of some, many people may perceive that the PO force is not impartial.   Therefore the PO force must focus 10 to counter these perceptions.

(c)   Restraint and Minimum Force.   A misuse of force can have a negative impact upon the legitimacy of the PO.   On the other hand, the appropriate use of force to prevent disruption of the peace process can strengthen consent.   The PO force uses situational understanding to include cultural, sociological, religious, and ethnic aspects to determine bow best to use this force. When used, force (lethal and nonlethal) should be no more than is necessary and proportionate to resolve and defuse a crisis. The force used must be limited to the degree, intensity, and duration required removing the threat and preventing further escalation.

3.2   Peace Building

A great deal of human suffering is linked to violent conflicts, political instability, or unjust policies and practices.   Short-term humanitarian relief and crisis intervention, while important, are not enough in conflicted or post-conflict societies.   There is increasing awareness of the need for post-conflict reconciliation, development of capacity for conflict resolution, and the building of sustainable peace.

The term' peace building'' came into widespread use after 1992 when Boutros Boutros-Ghali, then United Nations Secretary-General,

announced his Agenda for Peace (Boutros-Ghali, 1992). Since then, ''peace building'' has become a broadly used but often ill-defined term connoting activities that go beyond crisis intervention such as longer-term development, and building of governance structures and institutions. It includes building the capacity of non-governmental organizations (including religious institutions) for peacemaking and peace building. The emphasis of the United Nations has been on structural transformation, with a primary focus on institutional reform.

Peace building involves a full range of approaches, processes, and stages needed for transformation toward more sustainable, peaceful relationships and governance modes and structures. Peace building includes building legal and human rights institutions as well as fair and effective governance and dispute resolution processes and systems. To be effective, peace building activities requires careful and participatory planning, coordination among various efforts, and sustained commitments by both local and donor partners. To summarize a construction metaphor used by Lederach, peace building involves a long-term commitment to a process that includes investment, gathering of resources and materials, architecture and planning, coordination of resources and labour, laying solid foundations, construction of walls and roofs, finish work and on going maintenance. Lederach also emphasizes that peace building centrally involves the transformation of relationships. ''Sustainable reconciliation'' requires both structural and relational transformation (Lederach, 1997. In practice peace building predates the emergence of a clarified concept (Animasawun, 2006:32). A practical demonstration of this is a long-term inter-agency approach to the resolution was the united Nations Development Programme (UNDP) Micosia's Master Plan Project. This is a programme saddled since 1980 with redeveloping the Cypriot capital, divided by conflict into the Greek Cypriot and Turkish Cypriot zones. A 1987 (UNDP) leaflet outlines the objective of the plan: 'to (transcend) immediate political difficulties through technical collaboration designed to find solutions to common socio-economic, physical and environmental problems affecting the city;. Also, an analysis of the UN mission in Congo between 1960 and 1964 and the United States (US) 'nation-building' mission in South Vietnam during the 1960s shows the inter-relatedness between peace building, and conflict transformation.

However, in 1992 former secretary General of the United Nations Boutros-Boutros Ghali (1992) gave clarity and coherence to the concept when he defined it as:

> *Action to identify and support structures which will tend*
> *to strengthen and solidify peace in order to avoid a*
> *relapse into conflict, rebuilding and institutions and*

> *infrastructures of nations form by civil war and strife (and tackling the)deepest causes of conflict: economic despair, social injustice and political oppression.*

This definition came against the background of UN involvement in violent intra-state conflicts prevalent in a number of countries after the end of the cold war. Peace building has also been described by Fisher et, al. (2000:14) as: understanding activities that promote long term stability and justice.   It also endeavours to create peace enhancing outcomes with due attention to the processes and outcomes.

Galtung (1996) views peace building as one of the measures of intervening in conflict in order to overcome the contradiction at the root of the conflict formation.   In principle, this can be done by anybody; government, (inter government), civil society (inter/nongovernmental), capital (transnational corporations); or by individuals of any kind. This starts by entering into a communication process with the actors involved in the conflict. This can be done at any time provided the positive and negative purpose of conflict intervention can be served.   It can take place anywhere not necessarily around a table with everybody together at the same time. The benefits are for all the participants in the conflict and other stakeholders.

There are also schools of thought on peace building.   These arose against the background of the three basic features of the concept of peace building as presented by David (1999:). These are:

(1)   The rehabilitation, reconstruction, and reconciliation of societies that have suffered the ravages;

(3)   The creation of security-related, political and/or socio-economic mechanisms needed to build trust between the parties and prevent the resumption of violence;

(4)   An external (foreign) intervention (national multilateral or UN) to create conditions to peace.

The above-enumerated features similarities with development strategies or programmes.   This has generated polarization of views on whether peace building and development should go hand-in-gloves. The two different schools of thought on this are known as the 'exclusivist' and the 'inclusivist' schools of thought.

The 'exclusivist' posits that the two concepts should be separated. This is because peace-building is a response to security problems and should not go beyond two to three years.   The 'exclusivist' asserts that

development is a long term strategy or programme that is undertaken under generally peaceful conditions.

The 'inclusivist' however opines that it is development that informs and sustains peace building and that peace building would fail in the long run if it were not integrated into a part of grand plan of development. As a result, they assert that it should span periods of seven to eight years.

While a consensus holds between the two schools of thought on the interdependence of the two concepts, it is generally held that peace building is narrower in scope that development.   This is because it becomes necessary essentially in one context of security problems or post conflict situations.

The issue of when to start peace building operations also produced two different schools of thought.   These are 'gradualists' and the 'synergists'. The 'gradualist' argue that peace building should be the last step after a political settlement might have been reached.   The 'gradualists' in a sequential order put peace making, peacekeeping and perhaps peace enforcement before peace building.   The 'synergists'. However, argue that, in so far as peace building aids peacekeeping, peace making and peace enforcement, it should be part of activities of preventive diplomacy undertaken before the escalation of conflict. In a similar context, there exist the 'pre-conflict' and 'post conflict' schools of thought on peace building.

Seeking the consents of parties as a condition before embarking on peace-building further widened the gap between the 'gradualists' and 'exclusivists'.   The 'exclusivists' and the 'gradualists' propose that consent of the parties must be secured for peace building to be successful, effective and to be insulated from security problems. For the 'inclusivists' and 'synergists', consent of the parties in conflict should not be fundamental criterion, because peace-building is expected to have been integrated with peacemaking, peacekeeping, and peace enforcement.   All the schools, however, that peace building is more appropriate and effective after the cessation of hostilities.   There also exists divergence of opinions on who should carry out peace building. The 'exclusivists' and 'gradualists' argue that peace building should be a strictly civilian affair.   On the other hand, the 'inclusivists' and the 'synergists' posit that in dangerous situations, the military can also participate in peace building activities (Isumonah, 2006 and Albert, 2001).

From the foregoing, it becomes lucidly convincing that for conflict transformation to be well implemented, peace building cannot be

neglected. This is because peace building has to be logically followed by conflict transformation *enroute* positive peace. Therefore, knowledge of conflict transformation with a considerable measure of peace building will be inaccurate.

4.0   CONCLUSION

For the process of conflict transformation to yield the desired results at the conduct of peace support operations, it becomes very imperative and important to engage peacekeeping and peace building for security and sustainable development.

5.0   SUMMARY

There exists theoretically and empirically mutually dependent and reinforcing relationship between conflict transformation, peacekeeping, peacebuilding. Therefore, an adept mastery of the basic in these two important peace support operations will immensely aid conflict transformation.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What is peace enforcement and when does it become inevitable for the use of force in the conduct of peace support operation?
2.   Explain the following concepts in relation to transformation.

•   Peace enforcement
•   Peace building

7.0   REFERENCES/FURTHER READINGS

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UNIT 3   THE VISIONS, PARADIGMS AND CONCEPTUAL FRAMEWORKS OF PEACE EDUCATION

CONTENTS

1.0   INTRODUCTION

In trying conceptualize peace education, it is useful at the outset to acknowledge its complexity and multidimensionality. The complex and multiple meanings, goals and purposes of peace education are rooted in the great variety of sources of inspiration and practices located in specific historical, social, cultural, economic and political contexts.

2.0   OBJECTIVES

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

• Technically understand what constitutes a holistic paradigm of peace education.
• Identity and know the unity paradigm of peace education

3.0   MAIN CONTENT

3.1   Peace Education

A holistic paradigm, a long-standing expression of educating for more peaceful society is anchored in the concept of human rights. Although, it faces continual elaboration, a significant theory practises gap challenge as to its validity especially in a growing democracy like Nigeria. Human rights first received a strong affirmation of its universality at the 1993 Vienna world conference, while the Declaration noted the need to take into account specific social and cultural conditions, It must be understood that cultural or social practices can not justify human right violations. Peace surely also means that the rights,

dignities and freedoms inherent in all human beings be respected and promoted.

Another substantive inspiration for peace education emerged from the global struggles for peoples against structural violence. Unless the paradigm of development ensures that people's basic needs and quality of life are met under conditions of justice, equity, participation and sustainability, then vast majority human beings will live marginalized and hence non-peaceful existences.

The third general source for peace education theory and practice is found in the broadly labeled field of international education, although a more focused term would be intercultural education. Through the work of United Nations and other educational agencies, the goal of building more peaceful societies and international/global order is in part met by improving under founding and respect between and among diverse cultures and ethnic groups or nations. Eliminating racial, ethnic and cultural descrimination and intolerances lays essential bases for peaceful and harmonious relationships between peoples and nations.

The last but not the least, the vigorous environmental movement since the 1970s has challenged all of humanity to live more peacefully with our natural environment. Personal and social practices that inflict ecological destruction can only undermine human survival in the present and among future generations. Indeed, conflicts arising out of the competitive control, use and distribution of environmental resources potend a new wave of peacelessness in Nigeria and the world today as ruled by the logic of growth and globalizes competition.

Each of these fields or movements dedicated to building more peaceful futures for humanity and mother earth inevitably home their own dynamics and in terms of theory and practice, including an educational dimension. Each clearly has contributed to the overall vision and mission of peace education. However, over time, there is also increasing recognition and consensus-building on the value of sharing ideas and strategies especially given the interconnectedness and interrelatedness of the diversity of problems and issues of violence, conflicts and peacelessness, thus, educating for saving the environment necessarily raises problems of development which not only unsustainably exploits natural resources but also magnifies structural violence against Vulnerable peoples, notably, the poor, women, children and indigenous peoples.

Education for disarmament integrally overlaps with human rights education as militarized contexts usually violates the rights of diverse

groups, not least civilians caught in the middle of armed conflicts or peoples living under repressive regimes. .

Recognizing the interrelatedness and indivisibility of a multidimensional concept of peace education seeks through appropriate educational processes to.

• Promote a critical understanding of the root causes of conflict, violence and peacelessness in the world across the full diversity of issues and problems and from macro to micro levels of life.

• Simultaneously develop an empowered commitment to values, attitudes and skills for translating that understanding into individual and societal action to transform selves, families, communities, institutions, nations and the world from a culture of war, violence and peacelessness to a culture of peace and active non-violence.

Furthermore, peace education like its related movements and sources is being practiced in all contexts and levels of life educating for people is just as relevant and essential in formal classrooms of basic levels schools and tertiary or higher institutions of learning, as in nonformal or community contexts. Indeed, as is argued later, both context and modes of peace education need to be seen as complementary and mutually reinforcing. To express the legitimate wish that today's children should from the earliest age form values and grow up to be adults oriented towards a culture of peace should not however over look the realities that it is today's adults (the parents and elders of our youth) who are making and implementing policies which often lay the seeds of conflicts, violence and peacelessness.

It is also important that peace education be well spread among all sectors and levels of society and the global community if it is to be holistic in advocacy and transformation. It is true that those most mo by violence and peacelessness need empowerment processes to understand their realities and to be motivated to peacefully transform their conditions and lives. Yet, those not so marginalized and even those in position of power need to be also reached by peace education and hopefully their minds, heart and spirit also oriented toward a culture of peace. So with differences among sectors of societies, from women to men, from ethnic minorities to majority cultures and from rural to urban groups, or across societies (north, south, east, west). Increasingly too, peace education would endorse the efforts of non-governmental organizations to engage critically with other official agencies including political and bureaucratic sectors of government from local state and national levels. Such engagement if vigilant against the possibilities of

co-optation can transform official policies towards supporting a culture of peace.

3.2   The Unity Paradigm

The concept of unity, proposes that unity-not conflicts has an independent reality and that once unity is established, conflicts are often prevented or easily resolved(Danesh & Danesh, Zooza,b,2004) this is similar to the process of creating a state of health, rather than trying to deal with the symptoms of diseases. The unity paradigm provides a developmental framework within which various theories of conflict- biological, psychosocial, economic and political can be accounted for and the diverse expressions of our humanness can be understood. Certain essential lows govern life and their violation makes the continuation of life problematic or even impossible. Among the most crucial laws of life is the law of unity, which refers to the fact of the oneness of humanity in its diverse expressions. Peace is achieved when both the oneness and the diversity of humanity are safeguarded and celebrated.

4.0   CONCLUSION

Finally, conceptualizing peace education need to acknowledge a vital role played by those identified as being in peace research and peace action or work. Through research, important data and analysis can emerge to give peace educators relevant knowledge for the processes by educating peace education research also provides useful understandings for more effective educational work. On the other hand, peace action often does not happen without appropriate educational processes in line with the adage that good practice relies on good theory. In a holistic paradigm, peace education cannot simply divorce itself from active, nonviolent change. It is action by virtue of its role in raising critical awareness in an empowering way. Thinking critically and dialogically is hence seen not as passive learning but as am active reconstruction of one's understanding or the world and as a prelude to transformation.

5.0   SUMMARY

This unit has presented insight into the visions, paradigms and conceptual frameworks of peace education.   The highlight of this exercise has arise from the following:

Substantive inspiration for peace education emerged from the global struggles for people against structural violence and the need for people to meet their essential basic needs.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What are the vision paradigm and conceptual framework of peace education?
2.   Explain the visions, paradigms and conceptual frameworks of peace education and its relationships to a peaceful society.

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UNIT 4   EDUCATIONAL MOVEMENT FOR PEACE AT ALL LEVELS, HOLISM, DIALOGUE AND VALUE FORMATION

CONTENTS

1.0   INTRODUCTION

As peace education is practiced through the multiple specific dimensions as well as in integrated frameworks worldwide, lessons are leant in terms of what might can be considered appropriate and effective methodologies and procedures.   There needs to be sensitivity to local indigenous social and cultural conditions in the implementation of peace education programs, especially in the population people's voices on priorities for peace building in Nigeria and drawing or the wisdom and strengths of indigenous conflict resolution strategies.   Some common pedagogical principles tend to be salient in educating for peace in its multiple dimensions, regardless of whether it is in formal or non-formal education modes.

2.0   OBJECTIVES

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

• Explain peace as holistic paradigm
• Discuss violence formation as a theme of peace education.
• Use dialogue as an important pedagogical tool for peace education theory and practice.

3.0   MAIN CONTENT

3.1   Holism

The principle of holism derives from an assumption regarding the unity of the planetary system and an essential and integral interrelationship

among and between all spheres of human experience, as well as levels and areas of social organization. It asserts that peace education should be presented so as to illuminate interconnections among various knowledge concepts and pedagogical practices, particularly as they relate to the various forms of violence that comprise the substantive focus of study.

Holism constitutes a first essential pedagogical principle. As holistic framework always tries to clarify possible inter-relationships between and among different problems of peacelessness, conflict and violence in terns of root causes and resolutions. Holism also applies in not isolating various levels and modes of peace education as being more superior or inferior. All modes and levels are equitable valuable (e.g. formal, non formal, children to adults, social, economic and cultural groups) and most importantly, complement, sustain and support each other for instance, formal peace education is strengthened by linking students understanding to concrete realities and practices of peacelessness and peace building in the community and non formal sectors. Alternatively, non formal peace education is facilitated if students in schools are empowered to show solidarity for societal transformation while in the longer term, the present children and youth graduate from formal institution to assume positions of influence in society with altitudes, knowledge and skills supportive of peace building. Peace education cannot also be limited to the very marginalized and oppressed by reading out to the non-poor advantaged, governing and elite class of the society, it may be possible to develop allies for transformation and reveal points of potential influence.   The centrality of holism as pedagogical principle lies its dynamic interrelated linkages while making critical analysis of issues.

The realities and voices of learners in this situation will yield essential inputs into the learning process, and collaborative analysis between and among teachers and learners occasions like this will create opportunities for critical reflection that will lead to self-reliance political position in relation to peaceful transformation. Among even peace educators, and peace builders, the processes of dialogue are crucial to build stronger positions on the whys, whats and hows of transforming towards a culture of peace. Dialogue is also very necessary in the efforts of peace educators to influence especially official and powerful private agencies and institutions.

Expenses in Nigerian contexts demonstrate, creating and sustaining dialogue with state, political and bureaucratic representative is never an easy task, for example ASUU (Academic Staff Union of Nigerian Universities) involved in morning government to agree to a reform in educational sector, recently had to resort to strike to press home the

initial agreed implantation of the reforms whilst still willing to engage in critical dialogue with government about the way out of the strike. At the global level, concerns have been raised about the sincerity of international agencies (e.g. World bank, IMF)in implementing outcomes of dialogue between them and NGOs as in the consultative working committees. The access of formal peace educators in integrating peace and development education in Africa higher institution system may be attributed in part to their patient lobbying of government departments and authorities.

3.2   Value Formation

All forms of education are intrinsically values base, although in many circumstances values are part of the mythical hidden curriculum. Peace education, on the other hand, is overt about its intentions to educate for the formation of values consistent with peace and the norms that uphold it. it assumes that our social problems, at all levels, local through global, are as much a matter of ethics as they are of structures.

Peace education emphasizes the crucial role of values formation through its Pedagogical processes. Recognizing that all knowledge is never free of values, the peace educator constantly encourages learners to surface innermost values that shape their understanding of realities and their actions. Clearly, peace education needs to be very explicit about preferred values, such as compassion, justice, equity gender-fairness, caring for life, sharing reconciliation, integrity, hope and active nonviolence. Commitment to nonviolence needs to be active, not passive, so that we are indeed moved to transform a culture of violence. Hope is vital, otherwise we can begin to feel overwhelmed into a sense of hopelessness or helplessness or powerlessness as we confront the massive problems of peacelessness and structural violence within our endemic body polity. A strong indicator of peaceful pedagogy is that its stirs hopefulness, a faith that ordinary peoples can exercise patience, commitment and courage in transforming their realities. In this regard, the interest and support of Nigerian government in a values education emphasis creative strategy for building a culture of peace in political zones that how witnessed sporadic conflict on youth violence.

3.3   Dialogue

Another important pedagogical principle of peace education is dialogue. In peace education classes, a situation of dialogue are reacted through active teaching and learning strategies in which the personal realities and understanding of learners may be brought to the surface and shared for cooperative reflection. It would be contradiction if educating for peace becomes an exercise in "banking'', as teachers assume the role of

authoritarian "experts' and learners become passive imbibers of peace knowledge. A dialogue all strategy however cultivates a more horizontal teacher –learner relationship in which both dialogically educate and learn from each other.

4.0   CONCLUSION

As the foregoing discussion maintains, peace education can find expression through specific movements to transform problems and issues of peacelessness, conflicts and violence. However, an integrated or holistic framework of peace education which links together the broad range of issues has the advantage of not only drawing on the strengths of specific movements, but reflects the realities of inter-relatedness of different problems of peacelessness.

5.0   SUMMARY

The followings are highlight of the sum-up of this unit:

- First is the principle of holism, which suggests that no hierarchy is intended among issues and, according to the learners local realities, one or more may be seen as most relevant immediately. These issues are dynamically inter related such linkages must be taken into consideration in making a critical analysis of the issues.

- The second educational movement or pedagogical principle highlights the centrality of critical values formation to the process of peace education. The values of justice, compassion, caring for life, spirituality and active nonviolence were identified as central values that must be inculcated in our learners.

- The third educational movement is dialogue. In peace education classes, a situation of dialogue is created through active teaching and learning strategies in which the personal realities and understanding of learner's may be brought to the surface and shared for cooperative reflection.

6.0   TUTOR-MARKED ASSIGNMENT

- Discuss dialogue as important pedagogical tool in peace education theory and practice
- What do you understand as holism or holistic paradigm in peace education?
- What are the emphases of value formation?

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UNIT 5   CRITICAL EMPOWERMENT OR CONSCIENTISATION

CONTENTS

1.0   INTRODUCTION

Empowerment strategies are used for power building purposes in the contexts of exclusion, marginalization, discrimination and violence. The long-term aim of empowerment processes in a society in which exclusion, marginalisation, discrimination and violence no longer exist and infact, it all boils down to dismantling existing structures that are based on violence and domination. Empowerment strategies wherever, adopted usually start with an analysis of power relationships and then try to intervene wherever, exclusion and violence occur.

2.0   OBJECTIVES

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

-     Explain empowerment
-     Discuss consientisation in relation to peace promotion

3.0   MAIN CONTENT

3.1   Educating for Gender Equality

Peace education for gender equality focuses on injustice and violence experienced by women and girls in interpersonal, community, institutional, and societal contexts. Gender-related injustice can be a pervasive yet invisible problem in oppressive, violent, and exploitative relationships at home, at work, and in the larger community. International lit includes female infanticide (Sen, 1999), trafficking of women and girls in the sex trade (Shahinian, 2002), and the intentional use of violence and rape in war (McKay, 1998). Gender inequality and violence excludes or diminishes the participation of half of humanity

from economic, political, legal, and social affairs. Throughout the world, women are poorer and are less likely to be educated than men. In many countries, women may not inherit family wealth or own land, perpetuating their disadvantage and dependence. Women experience discrimination in societies characterized by violations of the basic human rights to self-determination and misogyny, but they also experience discrimination in more egalitarian societies when women work longer hours than men, earn lower wages, and carry a larger share of housework (http://www.esrc.ac.uk/ESRCContent/news/feb05–5.asp). Even among children, boys have more leisure time whereas girls do more household chores (Unger Crawford, 1992). Women are disadvantaged in peace and are even more disadvantaged at war.(Denmark, Rabinowitz, Sechzer, 2000), They are overrepresented among victims of conflict, and, in post conflict reconstruction efforts, they are underrepresented as decision-makers, administrators, and judges (McKay, 1998; Morris, 1998). Rape as a tactic of war (e.g., in Bosnia, Rwanda, Sierra Leone, and Indonesia) has long-lasting negative squallier for victims who survive and are then ostracized by families or communities (Swiss &Giller,1993)Poverty, an inadequate diet, a heavy workload made heavier by family deaths, unresolved grief, continuous harassment, and fear of further violence also compromise women's physical and mental health as a result of war (Zur,1996).Peace education for gender equality focuses on disparities (e.g., income, health, and decision making responsibility) between men and women and examines the assumptions, traditions, and oppressive structural arrangements that systematically disadvantage women. Students learn to critically examine a variety of social contexts and to question who speaks, who decides, who benefits, who is absent, and who is expected to make sacrifices. These critical analyses can reveal gender inequalities and moral exclusion that permeate daily life locally, nationally, and globally, and suggest ways to increase moral inclusion. As the result of persistent and collaborative activism, moral inclusion of women has increased and, to some extent, been institutionalized throughout the world in governmental policies, national and international laws, and in more accurate reporting of violations. These structural changes build on one another and offer students hope for furthering gender balance and social justices.

The concept of women's empowerment emerged from critiques and debates generated by the women's movement during the 1980s when feminists, particularly in what was then known more widely as the "third world'' were growing discontent with the largely apolitical and econometric models in prevailing development interventions.

There was at the time growing interaction between feminism and the "concientisation'' approach developed by Paulo Freire in Latin America.

But where Freire ignored gender and the subordination of women as a critical element of liberation, there were other important influences on activists and nascent social movement at this time: among them the discovery of Autonio Gramscis"subalterns'' embodying and the hegemonic role of dominant ideologies, the emergence of social construction theory and post-colonial theory.

The interplay of these powerful new discourse led, by the mid-1980s, to the spread of "women's empowerment'' as a more political and transformatory idea for struggles that challenges not only particularly, but the mediating structures of class, role, ethnicity and religion. Feminist movements in developing nations of Africa and especially in Nigeria have evolved their own distinct approach, pushing consciousness-raising into the realm of radical organizing and movement-building for gender equality (35% affirmative action). All efforts to more clearly conceptualise the term stressed that empowerment was a socio-political process, and that the critical operating concept within empowerment was power, and that empowerment was about shifts in political, social, and economic power between and across both individuals and social group.

By the beginning of the 1990s, empowerment held pride of peace in development jargon. And though it was applied in a broad range of social change processes, it was most widely used with reference to women and gender equality prevention, access to resources, conscientisation and Networking.

3.1.1 Empowerment Gender and Peace Promotion

Concept environments are generally marked by violence, a lack or unfair distribution of resources and a general climate of insecurity. Such circumstances hinder both individual/collective and socio-structural empowerment. The results are discrimination and exclusion (disempowering context). Logically, the starting point for any empowerment project as with most international cooperation (IC) projects is the conflict environment concerned, which needs to be analysed from the gender perspective.

Empowerment acts against exclusion and violence of all kinds. Empowerment processes thus play an important role in violence prevention, conflict resolution and peace promotion. Lasting peace and justice with freedom from violence cannot be achieved as long as individual persons and for groups are excluded and maginalised.

3.1.2 Women Empowerment and Peace Promotion

The factors of physical and psychological violence, insufficient personal and collective security, and the denial of access to resources are interwoven to form a behaviour that hinder people –   women-from participating in the social political and commercial life of their community. In such circumstances, support and empowerment for women are consciously used to create the best possible conditions for the equal participation of men and women in violence's precaution and peace promotion.   Women's empowerment is a collective power building strategy that enables women to develop make known and realize their own concepts and ideas of peace, security, justice and good living condition standard. Women should not merely "participate'', but have a direct influence on peace and seemingly policies or peace promotion and violence prevention measures. They should decide, too, which issues are important and when, where and with whom discussion, should be held, how much money should be spent, e.t.c. in this way, they will gain definitional power.

Development assistance agencies (multilateral, bilateral and private), eternally in search of sexier catchphrases and magic bullets that could somehow fast-track the process to use it to replace their earlier terminology of "people's participation'' and "women's development''. The Fourth world Conference on Women in Beijing (1995) played a critical role in introducing the "e" word to state actors and governments anxious to demonstrate a progressive approach to gender quickly adopted the catch phrase of women's empowerment.

3.1.3 Empowerment

The expression "empowerment'' is based on the concept of power, when speaking of empowerment we understand power as "the power within'', i.e. the power to act and take decisions of one's own accord. Power thus, means the actual possibility for an individual or a group of people to act independently. Power should not be interpreted as domination over others.   It follows that empowerment cannot have a vertical hierarchical structure.

Individual/collective empowerment aims to strengthen individual men and women, groups, organizations and civil society. This means curbing the violence with which individuals and groups are often confronted. socio-structural empowerment aims to restrain structural violence (e.g. in political, legal or economic systems) and promote fair structures and living circumstances.

Individual/collective and socio-structural empowerment depend on each other and are infact inseparable.   According to the context and the existing power structure empowerment project in any context will address the needs of different groups of people, e.g. women, working under precaution conditions, victims of violence or men and women who are exclude from decision-making processes and have no access to resources such as education, health come or income.

Empowerment may not be universal but it needs to take place according to the individual context and it can be realized in such areas as violence.

3.2   Using Conflict Environment to Bring About Changes

Empowerment processes intervene in unjust power relationships, for example between the sexes.   This can cause tension and conflicts, for instance between men and women. It is therefore, important to be aware of potential conflicts that may arise from failing to include them in the planning, implementation and monitoring of empowerment activities. Existing and newly-arising conflicts between men and women must be resolved without violence, with the ultimate goal of an evolution of the power relationship between the sexes in the direction of equal rights. Such conflicts often act as a catalyst for example, it becomes necessary to increase the conflict competence of women, or to include men, family and community/society in the empowerment process and sensitization efforts.

3.3   Inclusion of Men in Women's Empowerment Processes

Empowerment projects are always based on an analysis of existing power structures, which include the relationship between the sexes. It is important to include all the players in specific power relationships and to consider gender images and roles.   In patriarchal societies, domestic violence is often seen as a normal way of dealing with conflicts and stress.   While many women accept such violence often because they have no other alternative others try to escape.

During owned conflicts, gender roles also undergo a change: this must be considered and used for empowerment processes. Often women are not allowed to participate in public life and their scope of action is limited (e.g. through stricter controls) at the same time their responsibilities and workload increase (e.g. feeding the families). In terms of war the male image becomes militarized, while the breadwinner role becomes obsolete, due to the widespread unemployment.   Often, men react to such developments with violence against their wives and children. In view of such gender-specific changes women and men need separate empowerment strategies.

One of the most important aspects of empowerment is consciensation, as well as the critical examination of behaviour that is deemed normal.

The modification of established gender roles, e.g. when women become jointfully employed, can help people to experience other roles for men and women, which will finally become accepted and even encouraged. Men women's empowerment to succeed, need to be included in the social process, men need to understand that such of evolution towards equal rights.

3.4   Empowerment in Nigerian Polity?

Although virtually every government policy claims to support women's empowerment, a deeper scrutiny of both policy and implementation strategies reveals that the broad-based, multifaceted and radical consciousness raising approaches fostered in programmes of equal participation of 35% affirmative action have more or less disappeared-or non existing. Every department's narrow-bandwidth intervention, in the era of increasing divestment and privatization, is packaged in the language of empowerment. Nigeria's rural development policy describes its objectives as poverty alleviation and empowerment, and that these will be achieved through the strategies of self-help and strengthening local governments, the sites of empowerment.

In the longer Nigeria political arena, there has been an equally disturbing trend where the ideological frameworks of the religions fundamentalism that has become deeply entrenched in Nigerian polities-the status of women in certain groups and their need for "empowerment'' has been a key component of NGOs and women pressure groups.

Both positions are described as "women's empowerment'' approaches, though there is little evidence that wither result in sustained changes in women's position or condition within their families, communities, or society at huge. Indeed, there is a growing body of analysis that the empowering effects of these interventions are complex, and that they can consolidate existing power hierarchies as well as create new problems, including manipulation and co-option by dominant political interest, growing indebtedness, doubting and tripling of women's workloads, and new forms of gendered violence.

4.0   CONCLUSION

Educating for peace in a general sense is educating for critical empowerment through which we develop a critical consciousness that actively seeks to transform the realities of a culture of war and violence

into a culture of peace and nonviolence and by rendering the misdeed of the past towards transformation.

5.0   SUMMARY

This unit has exposed you to salient analysis of the term empowerment and conscientisation as an actual possibility of an individual or a group of people to act independently and to create best possible conditions for equal participation of men and women in violence prevention.

We have equally discussed; empowerment, gender and peace promotion where we have make a case for equal inclusion of all gender if lasting peace and justice are to be achieved in the society.   Empowerment situation in Nigeria polity was also x-rayed.

6.0   TUTOR-MARKED ASSIGNMENT

- What do your understand by the term empowerment and how has it fair in Nigerian political landscape?
- Discuss empowerment and its relationship to gender and peace promotion in Nigeria.
- Inclusion of men in Women's empowerment process is a necessary toll for peace promotion – Discuss.

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MODULE 3

Unit 1   Educating for Dismantling a Culture of War
Unit 2   Educating for Human Rights and Responsibilities
Unit 3   Educating for Living with Justice and Compassion
Unit 4   Educating for Intercultural Solidarity whereby Cultural
                 Diversity is respected
Unit 5   Educating for Environmental Care

UNIT 1   EDUCATING FOR DISMANTLING A
                   CULTURE OF WAR

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main contents
         3.1   Culture of Peace
         3.2   Dismantling a Culture of War
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Readings

1.0   INTRODUCTION

In post-cold war era, where a peace divided was supposedly to be reaped from reduction in super-power tensions and arm race, tragic symptoms of a culture war still abound and it is yielding untold suffering, hardships, pain and death on vonurables. For instance, countries like Bosnia, Rwanda, Somalia, Sudan, Liberia, Sierra Leone, Afghanistan, and Nigeria are but some grim reminders of the willingness and ease by which nations and especially groups within nations resort to armed violence to settle conflicts and disputes

2.0   OBJECTIVES

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

•   Explain what is meant by a culture of peace
•   Discuss some instances and actions at dismantling a culture of war.

3.0   MAIN CONTENT

3.1   Culture of Peace

A culture of peace is built from values, attitudes, behaviors and ways of life based on non violence, human right, equality of sexes, appreciation of cultural diversity and respect for others. In a culture of peace, power grows not from the barrel of a gun but from participation, dialogue and cooperation. A culture of peace rejects violence in all its forms, including war and culture of war. It replaces domination and exploitation by the strong over the weak with fairness through respect for rights of everyone both economically and politically.

This movement has brought together the rich diversity of lives together in an atmosphere that is marked by intercultural understanding tolerance and solidarity. When necessary issues like Xenophobia, racism etc are resolved through non-violence means without a war in violence conflict.

Culture of peace cannot be imposed from outside but rather it is in most occasion a unique responsibility from within that grows out of the beliefs and actions of the people themselves. It is developed differently in each country and region, depending upon its history, culture and traditions (Gumut, Fish, Abdi, Ludin, Smith, Williams and Williams 2000)

Culture of peace will be achieved when citizen of the world understand global problems, have skills to resolve conflicts, struggle for justice and non-violence, live by international standards of human rights.

3.2   Dismantling a Culture of War

Wars and armed conflicts have caused the death of one million people in the past five years and of some 2 million children in the past decade and hundreds of millions of displaced people. Furthermore, 110 million deadly landmines remain undetonated in 68 countries. Slowly, some societies are also painfully recovering from ravages of internal wars and armed conflicts settled through negotiation and political settlement.

Clearly, in the face of these ongoing manifestations of a culture of war, there continues to be a great need for peace education that focuses on non-violent resolution of armed conflicts and disputes. A specific dimension of such disarmament education and advocacy lies in the campaign to abolish the arms trade that fuels the engines of wars while diverting scarce national resources into weapons instead into meeting basic human needs.

Culture of war does not only persist in macro contexts, but also in the more micro spheres of life in all our societies. Domestic violence and physically harmful practices at interpersonal, familiar, institutional and community levels have also been challenged by non-formal and formal educational campaigns and programs by relevant institution to continue and attempt at putting an end to proliferation of gun ownership and vigilante mentality in many societies.

The role of media, other cultural and social agencies (e.g. entertainment, schooling) and even the toy industry likewise are demystified by peace educators and researchers for their explicit or indirect support of a culture of war and physical violence.

In Nigeria while government and Niger-Delta militant have shown some willingness to negotiate peace settlements to end armed conflicts, the increasing role of citizen peace makers in the peaceful resolution and possibility transformation of conflicts needs to be acknowledged at inspiring role-models in peace education. Whether the IPCR (Institute for peace and conflict Resolution or other institutional NGOs for peace and reconciliation in Niger-Delta to empower Niger-Deltas to work towards a peaceful Disarmament and armnesty has been vital in the successful steps forwards building a non-violent society.

Project Ploughshares and other NGO-led complains to abolish the arms trade have educated and also mobilized citizens in some arms producing societies to demand policies from their governments and industries for reducing and eliminating the sale of weapons across borders. Rather than reinforce a culture of death and violence countries should be investing in life and nonviolence e.g. conversion of arms industries to civilian production; total ban on production and sale of landmines; other arms reduction traits; control of horizontal nuclear proliferation.

As armed conflicts and wars are being waged and even after cessation of hostilities, there is little doubt the one most serenely affected are the children, innocently caught not only in the middle but increasingly are recruited as child soldiers. A post-armed conflict challenge for peace education is therefore not just the physical rehabilitation of traumatized and scarred children but also their psychological and emotional healing. In several war and armed conflict situation NGO run children rehabilitation centers seeking to gently help children regain trust and faith in a culture of peace. On the other hand, armed forces personnel are increasingly educated to empathize with the suffering of children in the situation of armed conflict.

In many formal schooling systems the integration of nonviolence principles in policies, programs, curricular and teaching-learning

environments has expanded in recent decades.   Responding to heightened concerns over attitudes, conduct and relationship among members of school communities sanction a culture of violence (e.g. bulling, activities, teacher or lecture victimization), these programs essentially promote values and practices of conflict resolution and violence prevention (e.g. student skilled in peer mediation and conflict resolution intervention school discipline, code of behavior, pedagogical and other institutional policies that reflect nonviolent relationships among students teachers and administrators; collaboration between schools and external agencies like police, justice, legal and social services, teacher intervention in domestic violence against children.

Apart from the short-term outcome of schools becoming more peaceful and safe environments, the success of such school-based programs of education for non-violence and conflict resolution in turn hold positive implications in years ahead. Hopefully, children and youth will join the next generation of adults with internalized values and practices rooted in principles and norms of nonviolence.

The intersection of wider societal and institutional endeavours for dismantling a culture of war and violence is also seen in campaigns worldwide geared towards transforming the production and distribution of cultural, leisure and recreation products/services (Media, toys, entertainment). Through public and school-based critical literacy, adults and children are empowered to not consume media violence or war toys, while pressuring governmental and private sector to enforce relevant policies and regulations.

4.0   CONCLUSION

Culture of peace can only offer hope for a better quality of life. Peace makes sustainable development a reality through dismantling a culture of war.   Demilitarization and cut in defense expense can not only provide opportunities for conversion of such funds to welfare scheme but would help to save and sustain environment and harmony.

5.0   SUMMARY

In this unit you have learn that a culture of peace is built from values, attitudes, behavior and ways of life based on non-violence, equality, and am appreciation of cultural diversity and respect for others. When there are contradictions such as xenophobia, racism or designating others at enemies, they are resolved through Non-violent means and that way the society would have successfully dismantle a culture of war.

6.0   TUTOR-MARKED ASSIGNMENT

What do you understand by the terms culture of peace and dismantle culture of war.

7.0   REFERENCES/FURTHER READING

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UNIT 2   EDUCATING FOR HUMAN RIGHTS AND RESPONSIBILITIES

CONTENTS

1.0   INTRODUCTION

Human rights are those rights that belong to all human beings simply as a consequence of being human, regardless of citizenship in a particular or membership in a particular religious, ethnic, racial, gender, or class-based group. Because groups with power have often tried to deny these rights to those without power, a movement has emerged to enshrine human rights in law and to protect them with national and international legal processes.

2.0   OBJECTIVES

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

•   Explain human right and it's origin
•   Discuss international human right.
•   Explain the relationship between rights, crime and punishment
•   Discuss whether human right is universal

3.1   Educating for Human Rights

Blatant examples of human rights violations include "extrajudicial killing, genocide, disappearance, rape, torture, and severe ill treatment"(Crocker, 2000, p. 99). These violations of civil and political rights are one of three categories of human rights (://www.abc.net.au/civics/rights/what.htm):

1.   *Civil and political rights*, including the right to life, liberty, and security; political participation; freedom of opinion, expression, thought, conscience, and religion; freedom of association and assembly; and freedom from torture and slavery.

2.   *Economic and social rights*, including the right to work; education; a reasonable standard of living; food; shelter and health care.

3.   *Environmental, cultural, and developmental rights*, including the right to live in an environment that is clean and protected from destruction and rights to cultural, political, and economic development.

Human rights are universal and inviolable. This means that they apply to everyone regardless of gender, age, ethnicity, religion, nationality, and political or other beliefs, and they cannot be taken away, as described in the *Universal Declaration of Human Rights* (http://www.un.org/Overview/rights.html).1 Peace education for human rights not only studies violations, but it also studies standards delineated in such documents as the *Universal Declaration of Human Rights,* international treaties negotiated through the United Nationssystem,2 and statutes of international courts. Human rights, as detailed in these documents, may seem abstract, but they come alive when students study the genocide in Rwanda, civilian deaths in Iraq, and torture of prisoners in Abu-Ghraib and prisons throughout the world. Students, their families, and members of their communities may themselves have experienced human rights violations resulting from racism, apartheid, or political, ethnic, religious, or gender violence. In addition to learning from vivid, powerful historical and contemporary examples of human rights violations and from personal experiences, educating for human rights promotes moral inclusion when students learn to recognize less obvious aspects of human rights—the politics that devise, support, and conceal human rights abuses (Opotow, 2002). Students learn to recognize contradictions between a rhetoric supporting human rights and the failure to protect victims or punish violators. These gaps identify opportunities for bystanders-individuals, groups, communities, and nations-to act for social justice

3.1   Development of the Concept

Judaism, Christianity, Islam, and Buddhism have all produced writings suggesting that divine order imposes certain duties on believers in their treatment of other people. Many human rights scholars, however, find the origin of the concept in Greek stoicism, particularly the work of Epictectus, who held that a divine force pervades all creation and that

human conduct should therefore be judged by the extent to which it was in harmony with this force. From this, it was a short step to the idea of a ''law of nature'' or ''natural law,'' which is a system of justice derived from nature that transcends the law of any one nation and that applies to all human beings. Through the Middle-ages, the concept of natural law informed the thinking of political and religious writers who tried to discover its essence so that secular law could be crafted in a way that reflected this natural law. The resulting secular laws often concerned the duties of various socially unequal parties toward each other (e.g., ruler and subject, lord and peasant); they also accepted the institutions of serfdom and slavery. Nevertheless, laws that set limits to governmental exercise of power over the governed set valuable precedents. The most famous example is England's Magna Carta (1215) which, among other things, forced King John to acknowledge the right of every freeman to own property, to leave and return to the kingdom, and not to be ''arrested or detained in prison, or deprived of his freehold, or outlawed, or banished, or in any way molested… unless by the lawful judgment of his peers and by the law of the land. ''The ''liberties, rights, and concessions'' listed in the Magnacarta were considered fundamental enough to be cited by other and later documents declaring human rights, such as England's Petition of Right (1628) and the Habeas Corpus Act (1679), as well as the national and several state constitutions of the United States.

It was during the Renaissance that the gradual decline of feudalism and the surge of new ideas provided the context for a concept of human rights that rested on the notions of equality and liberty. Humanism, with its central emphasis on the individual, supported the shift from natural law as specifying duties to natural law as identifying rights. It encouraged a view of each person as being created with certain ''inalienable'' rights that were not diminished by membership in a particular class or group and that could not be weakened by the power of a ruler. This view was put to the test by fifteenth-and sixteenth-century discoveries of people who differed greatly from Europeans in their appearance, living conditions, and religion. The desire to exploit or convert these peoples made it tempting to define them as less than human and therefore not endowed with the rights of humans. A vocal minority, however, courageously asserted the universality of the human ability to reason and therefore to be possessed of the right to freedom and equality. Foremost among these was Bartolome de Las Cassa, a Spanish Dominican missionary in the Americas. In his In Defense of the Indians'' (c.1548), he called upon the emperor Charles V to recognize that God had endowed the inhabitants of the New World with ''the natural light that is common to all peoples'' and therefore to protect them against the depredations of the conquering Spanish soldiers and priests.

This growing confidence in human reason as the foundation for human rights flourished in the eighteenth century, the so-called Age of Enlightenment. The discoveries of scientists such as Sir Isaac Newton and Galileo inspired enlightenment thinkers in the belief that there was order and law in the universe and that human reason could discover them. Dutch scholar Hugo Grotius (1625), in a plea for the universal nature of natural law, suggested that just as rulers must recognize the rights of their subjects, nations must recognize the rights of other nations. In England, philosopher John Locke argued (1690) that man had possessed certain rights in the state of nature and that when individuals formed a ''social contract'' to live together in civil society, they did not surrender these rights to the state but, on the contrary, gave the state the power to enforce them. Chief among the rights recognized by Locke were life, liberty, and property. Locke's ideas were taken up by the French philosophies Montesquieu, Voltaire, and Rousseau, who used their faith in reason and science to attack bigotry, dogmatism, censorship, and discrimination based on socioeconomic class. They based their political theories on the recognition of the basic ''rights of man'', a phrase that would echo through the following centuries.

3.2   Subjects of the State or Parties to a Contract

The theory that the social contract gave the state the duty to enforce the rights of its citizens produced the logical conclusion that those citizens had the right to revolt when the state failed in its duties. This was the philosophy behind the American Revolution. Thomas Jefferson asserted that the colonists held their rights by the ''laws of nature'' and in 1776 summed up the ideas he had gathered from his study of the natural law philosophers in the Declaration of Independence: ''We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.'' These words and the philosophy behind them appear again in the French Declaration of the Rights of Man and of the Citizen (1789), which asserts that the French Revolution was justified by the statement that ''ignorance, forgetfulness, or contempt of the rights of man are the sole causes of public misfortunes and of the corruption of governments.''

Although the idea of natural law and natural rights gained currency through the early nineteenth century, it was never without its detractors. It became clear that observers could interpret natural law in different ways; slavery, religious discrimination, the oppression of women, and wars of colonialism were all seen as "natural'' at one time or another. Conservatives were afraid that the doctrine of natural rights would bring about social turmoil, while liberals felt that simple declarations of natural rights would lead to the belief that the labor of enacting rights

through the laws of society was unnecessary. Students of comparative law noted that rights seemed to be a product of the culture that proclaimed them. Legal realists insisted that the only meaningful law was that supported by the powerful while philosophical empiricists held that natural law could not be discovered by logic, because the only real truth was that which could be verified by experience.

3.3   International Human Rights

During the late nineteenth and early twentieth centuries, the gradual abolition of slavery, the extension of the suffrage, worker protection legislation, and other movements established that the idea of individual rights was still powerful, even if it was not supported by the concept of natural law. Several nations under-took diplomatic and military operations on behalf of persecuted ethnic and religious minorities in the Ottoman Empire, Eastern Europe, and the Middle East. Such ''humanitarian intervention'' reflected a doctrine of customary international law asserted that people had intrinsic rights independent of those bestowed by a government. Nevertheless, it took the shock of Nazi atrocities in World War II to force the world to recognize and articulate the fundamental rights of each individual, rights that insured dignity and human worth. The Charter of the United Nations (1945) established some important human rights provisions, such as ''promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion. '' The charter use actually international law because it is a treaty and legally binding upon those nations that signed it; however, although it declared universal respect for human rights, the charter never spelled out exactly what those rights were. Realizing the need to give content to its proclamation, the United Nations created a Commission on Human Rights, and in 1984, member nations without dissent adopted the Universal Declaration of Human Rights. The Universal Declaration is not a treaty and does not have the force of law; it merely sets forth a ''common standard of achievement for all peoples and all nations.'' Since its adoption, however, member states have used it, both domestically and internationally, as a standard for judging compliance with the human rights obligations of the UN Charter and it is often considered part of international common law.

Two international covenants guarantee most of the rights enumerated in the Universal Declaration of Human Rights. The International Covenant on Economic, Social and Cultural Rights describes the basic social, economic, and cultural rights of individuals and nations, including the right to work; to reasonable standards of living, education, health, social security, and family life; and to freedom of cultural and scientific practice. The International Covenant on Civil and Political Rights,

which went into force in 1976, includes freedoms of thought, conscience, expression, opinion, and religion; the right to free association and peaceable assembly; the right to own and dispose of property; the right to seek asylum from persecution; and a number of rights pertaining to the criminal justice system.   The latter include protection from arbitrary arrest or detention, equality before the law, the right to a fair trial, freedom from torture and slavery, and freedom from ex post facto laws.

The covenants are treaties and are thus legally binding upon the countries that sign them. Signatories to the second covenant undertake to respect the listed rights of all people ''within its territory and subject to its jurisdiction. without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status.'' The covenant departs from the Universal Declaration of Human Rights in not including the right to own property and the right to asylum, but adds the right of self-determination and the right of minorities to enjoy their own cultures, religions, and languages. It also establishes an elected Human Rights Committee to study signatories' reports on what they have done to guarantee the enumerated rights.   An Optional Protocol accompanied the covenant; signing the protocol gives the Human Rights Committee the right to investigate and act upon individual's claims to be victims of human right abuse.

3.4   Rights, Crime, and Punishment

The concept of human rights developed as a way to limit the power of the state against its citizens, but, as Locke pointed out, the state also has the duty to protect its citizens against the transgressions of other citizens – and it must do so without abusing the rights of any of the parties involved.   There are three ways in which the criminal justice system may become involved in the abuse of human rights. The first is when it enforces laws that are themselves abusive, such as laws of apartheid or racial segregation. The second is when it does not protect some of its constituents against abusive acts by others.   The third is when employees of the criminal justice system carry out their mission using tactics that violate human rights.

Among the first to address directly the delicate balance demanded was the Italian criminologist Cesare Beccaria, author of Treatise on Crimes and Punishments (1766).   He acknowledge his debt to Montesquieu (''Every punishment which is not derived from absolute necessity is tyrannous''), Beccaria maintained that punishments should be related in degree to the severity of the crime, be no harsher than what was minimally necessary to promote social order, and imposed only when

the defendant's guilt was certain; her thus rejected the common practice of using torture to gain a confession. Beccaria was among the first to advocate the abolition of the death penalty, arguing that capital punishment ''is not a matter of right…but an act of war of society against the citizen.

The French Declaration of the Rights of Man also recognized the criminal justice needs of a society that respected individual rights. It did so by concentrating on what would come to be referred to as ''due process''. It stated, ''no man may be accused, arrested, or detained except in the cases determined by law, and according to the forms prescribed thereby. Whoever solicit, expedite, or execute arbitrary orders, or have them executed, must be punished.'' It followed Beccaria by establishing proportional penalties and it forbade ex post facto laws. Since, it affirmed, everyone was presumed innocent until proven guilty, arrest and detention must be carried out with only that severity deemed necessary. Some of these provisions evoke the Magna Carta and many would be adopted in the first ten amendments (Bill of Rights) to the Constitution of the United States.

Aware that criminal justice systems were uniquely prone to civil rights violations, the United Nations has issued a number of documents specifically addressing such violations. Relying on the moral authority of the Universal Declaration of Human Rights and the treaty status of the International Covenant on Civil and Political Rights, various U.N. bodies have concerned themselves with the duties and limitations of the agencies that comprise such systems. Among the earliest (1979) is the Code of Conduct for Law Enforcement Officials, adopted by the General Assembly with the recommendation that governments use it as a framework for national legislation. The code calls upon law enforcement officials to protect the human dignity and uphold the human rights of all persons; to limit the use of force; to maintain confidentiality; to prohibit the use of torture or other cruel and degrading treatment; to protect the health of those in their custody; to combat corruption; and to respect the law and the code.

In 1988, the General Assembly adopted a more detailed document addressed to corrections officials, called The Body of Principles for the Protection of All Persons Under Any Form of Detention and imprisonment. This document contains 39 principles, most of which can be seen as elaborations of Principle I, ''All persons under any form of detention or imprisonment shall be treated in a humane manner and with respect for the inherent dignity of the human person.'' Other principles specifically call for all arrests, detentions or imprisonments to be carried out in strict accordance with the law and under proper authority; without discrimination; with special status given to the needs of women,

children, the elderly, and the handicapped; without torture or curel, inhuman, or degrading treatment, or punishment under any circumstances; the accused to be informed of the charges and for relatives or others to be informed of the arrest and place of detention; communication with legal counsel; the prohibition of forced confession or self-incrimination; a presumption of innocence for detainees; and entitlement to trial within a reasonable length of time or pending trial. The World War II origin of the contemporary human rights concept can be gleaned from Principle 22, which states, ''No detained or imprisoned person shall, even with his consent, be subjected to any medical or scientific experimentation which may be detrimental to his health.''

These principles, which enjoined governments not to interfere with a prisoner's rights, were supplemented in 1990 when the General Assembly adopted the Basic Principles for the Treatment of Prisoners. These latter principles ask prison officials to take positive actions for the well-being of prisoners and begin with the observation that the ''Function of the criminal justice system is to contribute to safeguarding the basic values and norms of society.'' After restating that all prisoners should be treated with respect due to their inherent human dignity and value, the document asks member states to recognize prisoners' religious beliefs and cultural precepts; to acknowledge their right to take part in cultural activities and education aimed at ''full development of the human personality'', to encourage the abolition of solitary confinement as punishment; to enable prisoners to undertake meaningful remunerated employment that will facilitate their reintegration into the labor market; and to work with the community to create conditions for the reintegration of former prisoners into society. Other U.N. documents bearing directly on criminal justice issues are the Declaration of Protection of All Persons from Enforced Disappearances (1992), the Principles on the Effective Prevention and investigation of Extra-legal, Arbitrary and Summary Executions (1989), the Convention Against Torture and Other Forms of Cruel, Inhuman or Degrading Treatment or Punishment (1987), and the United Nations Standard Minimum Rules for the Administration of Juvenile Justice (Beijing Rules; 1985). Especially pertinent is the U.N. Declaration on Human Rights Defenders (1988), which calls on states not to harass those who criticize governments for their shortcomings in dealing with human rights abuses. These declarations, principles, and rules do not have the force of international law; they rely on moral suasion and the pressure of public opinion within signatory states.

Although the courts of individual nations handle most human rights abuses, the 43 member states of the Council of Europe have established machinery for ''the collective enforcement of certain of the rights stated in the Universal Declaration'' (Preamble to the European Convention on

Human Rights, 1953). The council has promulgated its own specific and detailed Declaration on the Police and Minimum Standards for the Treatment of Prisoners. Individuals claiming mistreatment under the council's standards may petition the European Commission of Human Rights, which, after investigation, may refer the petition to the European Court on Human Rights. In 1998, the United Nations completed the Rome Statute of the International Criminal Court, another tool for an international enforcement of human rights. In it the United Nations laid the groundwork for an international criminal court for trying and punishing individuals accused of genocide and other crimes against humanity. Once this statute is ratified by 60 signatories, the court will have the power to investigate and bring to justice those accused of such crimes in cases where a states is unable or unwilling to try its own nationals.

3.5   Are Human Rights Universal?

Although the concept of human rights tends to elicit general approval, the enumeration of particular rights does not.   There has been and continues to be debate over whether rights actually are universal or whether they are culturally based and, therefore, vary with time and place.   One approach to this debate is the model of ''generations of human rights,'' advanced by the French jurist Karel Vasak.   The first generation of rights was meant to set limits to the power of the state vis-à-vis its citizens. These political and civil rights of individuals clearly reflect secular Western values such as liberal individualism and laissez-faire economics.   They are phrased largely-although not entirely – in terms of what the government must not do.   The assumptions and concepts of the socialist and welfare states added a second generation of socioeconomic and cultural rights. These include rights to employment and fair working conditions, a standard of living that guarantees health as well as social security, education, and special rights for women and children.   Most-again, not all – second generation rights favor affirmative duties of the state, requiring that the state implement certain rights for its citizens rather than simply refrain from interfering in their lives.   A third generation is sometimes referred to as solidarity or development rights and these are eloquently captured in the African Charter on Human and People's Rights (adopted in 1981), which asserts that the state has an obligation to pursue goals of human betterment and public good above and beyond the protection of the individual. Some of these rights are based on the manifestation of Third World nationalism: these include the right to political, social, cultural, and economic self-determination; the right to economic and social development; and the right to participate in and benefit from ''the common heritage of mankind,'' including scientific and technical information.   Other third generation rights suggest that if state power sometimes needs restraint,

there are other times when the power of one state is insufficient; included here are the right to peace, to a healthy environment, and to humanitarian relief in times of disaster. The charter specifically recognizes the virtues of Africa's historical tradition and the values of African civilization and it lists duties as well as rights, including duty to family, community, national solidarity, African cultural values, and African unity. Indigenous peoples in many parts of the world may be adding a fourth generation of rights-that of indigenous rights. These are to protect their right to political self-determination and control over socioeconomic development, rights that may be threatened by the state or multinational economic interests. These rights are expressed as belonging to indigenous groups, not to individuals and explicitly reject the ''orientation of earlier standards.'' Although it is possible to look upon these succeeding generations of rights as simply expanding the concept of human rights, it is impossible to ignore that they shift the locus of rights among the individual, the community, and the state; that they challenge the notion of universality; and that they are at times mutually exclusive.

4.0   CONCLUSION

Although there may be occasional disagreement over the priority or the judicablity of specific rights, there is wide international agreement on their moral status. The concept of human rights has provided a language in which all the peoples of the planet can express their highest aspirations for a better world.

5.0   SUMMARY

In this unit, we have taken a global look at the concept of human right, origin of the concept, rights, crime and punishment, universal nature or otherwise of human rights.

6.0   TUTOR-MARKED ASSIGNMENT

1   Explain the origin of human rights
2.   Give a vivid explanation of the following terms with relation to human rights: (i) Crime (ii) Punishment
3.   Are human rights universal - Discuss

7.0   REFERENCES/FURTHER READING

Adapted from: Bracey, Dorothy H. ''Human Rights.'' Encyclopedia of Crime and Punishment. 2002. SAGE Publication. 10 Mar. 2009. ://www.sage-ereference.com./crimepunishment/Article n220.html

UNIT 3   EDUCATING FOR LIVING WITH JUSTICE AND COMPASSION

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
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        3.2   Educational curriculum Peace and Justice education.
        3.3   Processes or Methods in peace and justice education
        3.4   Handling controversial issues.
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

Educating for living with justice and compassion constitutes a multidisciplinary academic and moral quest for solutions to the problems of war and injustice with the consequential development of institutions and movements that will hopefully, contribute to peace based on justice and reconciliation.

2.0   OBJECTIVES

At this end of this unit, student will be able to:

•   Explain the power of education
•   Discus educational curriculum in peace and justice education.
•   States some processed an methods in peace and justice education.
•   Discus the process involved in handling controversial issues.

3.0   MAIN CONTENT

3.1   Power of Education

Education for peace and justice draws on the power of education to help students understand, appreciate, and act. Education has the power to contribute to efforts for advancing peace and justice in the world. Education can enable students to understand the causes of injustice and violence in the past history and in present situations through a careful study of history and the social sciences. It can assist students through the study of theology, philosophy, psychology, and the social sciences to understand what it is about human nature and human institutions that

causes violence and injustice. Education has the capacity to aid in understanding the strategies or remedies that have helped to overcome injustices (e.g. Legal actions, lobbying, reforms and even revolutions). Thus, all academic disciplines have their contribution to make to peace and justice education, as made clear by Johnson (1988).

Peace and justice education has the capacity to go beyond intellectual understanding to enable us to feel, appreciate, sense perceive and imagine the evil of injustice and violence in the world''. It can be stressed that understanding needs to be accompanied by a deep sense of anger, enrage, and indignation about injustice. Understanding is valuable but in itself many not be sufficient to more people to action. Education can also give students an inner feeling for the motivations and personal power of individuals who have struggled to work against injustice and violence in its forms i.e. the agitation for resource control. Thus education for justice and compassion through the humanities and history, and especially literature and the graphic arts, is powerful in evoking feelings and sensitivities about injustices and motivating them to work for justice.

Certain forms of peace and justice education include acting politically to combat injustice and violence. Education for reconstruction, and service-learning can involve students in concrete actions of an individual or command nature. Students can also be involved through letter writing, lobbying, demonstrations, community action, and so forth. Education for peace and justice that does not lead to some personal or command action is actually inadequate, incomplete, or purely idealistic.

The power of peace and justice education in revealed in principles drawn by Bukkns (1983) from the work of Deivey and Fierrer "the concern of peace education should be a democratically structured community that commits itself to the values of equality mutual respect and cooperation." The primary educational method should be dialogue in which all parties listen and participate.

3.2   Educational Curriculum in Peace and Justice Education

Over the years, many approaches have been developed to organize curriculum in schools and adult education on ways to foster a workable system of peace and justice education. Each of the major curriculum approaches can be used to deal with issues of peace and justice. Behavioral approaches to education are designed to affect the habit and behaviour by promoting pro-social behaviour and removing aggressive tendencies. The development of cognitive processes clarifies the key ideas that are involved in recurring debates over peace and justice issues. Academic rationalism seals with relevant educators of the past

and present who bring classical ideas to bear on present discussion. Educators committed to furthering personal relevance begin with the resolution of personal conflicts and more to issues of local, national and international significance. Education concerned with social reconstruction and social adaptation has been at the forefront of peace and justice studies.

Thus various forms of curricular development can be utilized in planning for peace and justice education; behaviour objectives, concept learning, disciplinary approaches, personal growth, and social reconstruction. Complete educational approaches will incorporate two or more of these approaches.

If one takes a concept approach to peace and justice curriculum, it is clear that the concepts that need to be treated throughout the curriculum are human identity, whereby individuals may have a sense of emotional security; human fellowship, to provide a sense of compassion and of caring relationships, cooperation and trust as opposed to competition and fear, reconciliation and resolution of conflict, including mathematical formulations; and beauty; including how many with nature and the aesthetic values of different cultures.

Curriculum areas for peace and justice education include understandings, fulfillment, violence and non-violence; conflicts, conflict management, and conflict resolution; war and human aggression; nuclear issues; peace and human right; peace and development issues: environmental concerns; and visions of transformation.

Various approaches are presented for putting peace studies into the curriculum integration into existing academic subjects, a broadly based integrated or intent disciplinary approach: informal learning by the hidden curriculum; extracurricular activities; topic work which is particularly applicable to school and students need.

3.3   Processes or Methods in Peace and Justice Education

One approach to peace and justice education is based on see, Judge, and Act method developed by the Young Christain Workers Movement and Common Cardiju of Belgium in the 1940s. This approach was used extensively in Catholic action groups throughout the world and can be adopted in Nigeria schools. Through this method, we establish our own system of peace and justice values in our behaviour through a continuing program involving experience, study, decision making and action.

See Peace and justice entails dealing with consciousness and experience, thus going beyond objective inquiry to confront our negative feelings and fears and to trust and be guided by our positive emotions and hopes. We see by reflecting on our experience by showing a readiness to modify and enlarge our understanding of the principles and means of creating peace.

Peace and justice education enters into a second state, a state of involvement and decision making either alone or with others- This entails showing a concern for real-life situations of conflict and violence within our various communities. It also entails showing concern beyond our self awareness and an understanding of the likely emotions of other actors in the conflicts. We make judgments about factors involved in a conflict, the root and causes of conflicts. Decisions can also be made about appropriate strategies of peace and justice making for those involved in conflicts. Our analyses can be communicated to others in various ways, once we have justified them on Moral grounds.

Act, the third stage is one of action in order that we might move beyond biases in a balanced manner. Actions also injustice: a readiness to cooperate with others but also, if necessary, to act alone, patience and restraint knowing the value of compromise and its limits; flexibility of mind and approach but employing means that are appropriate to the end; persuasiveness and tact; and a sense of perspective and humour.

A second process that might be used in peace and justice education is actually a variation of the See, Judge and Act method. It is the means of social analysis presented by Holland and Henriot in their influential book. Social Analysis; Linking Faith and Justice (1986). The analysis proceeds by means of a pastoral circle that includes four movements. This approach is most suitable in communities engaged in reflection and action.

First, the educators or pastoral planners inset themselves into a situation by identifying the experience of individuals who are living any form of injustice or violence. Students may study such issues as gang violence, militancy, kidnapping, pollution, environmental degradation, inadequate housing and job discrimination among others.

Second, the group then does social analysis by probing the causes and consequences of the unjust or violent actions that are taking place. This is the study part of the process of peace and justice education. Students may also interview people involved in unjust and violent situations or governmental officials that deal with these problems.

Third, the group engages in theological reflection on the situation and their analysis of the situation in light of the scriptures, tradition and theology. The teacher can be of assistance in providing leads for student study and reflection for this step in the process.

Fourth, the group makes a decision about what the situation calls from people of religions faith. Problems relating to injustice and violence can be addressed in many ways. Groups of adults have many avenues of social and political action open to them. For example, interfaith Groups.

There are many actions appropriate for students in school settings. One valuable method in teaching about peace and justice is the way of case studies. Case studies have the potential of engaging students in real life issues. Hicks (1988) has gathered well thought out cases that can be used with secondary students and in adult education programs. Cases are given in the following areas; environment and futures. In the hands of a skillful teacher, cases can reinforce in students valuable principles relating to peace and justice.

3.6   Handling Controversial Issues in Peace and Justice Education

In education for peace and justice there is no way to avoid dealing with controversial issues. People of good faith have honest differences of opinions about what constitutes an unjust situation and about what actions are appropriate in given situation. The question arises about what stance teachers in a classroom should take on controversial issues relating to peace and justice. Because of the stature of the teacher in the classroom, there is always danger of indoctrination or manipulation of students to accept the views of teachers in controversial issues have been presented by Stradling, Nocton and Baines (1984) Teachers can adopt the role of an impartial judge in a discussion group. This approach has the potential of minimizing the teachers bias, freeing everyone to take part in the discussion, bringing up issues that the teacher did not think of raising and allowing students to use their communization skills. Some limitations of this approach are that it might weaken rapport between students and teachers if it does not work effectively. It might be difficult to get students used to the approach. The approach may also reinforce existing attitudes and prejudices and may not work well with all students.

A fuller treatment of the issue of dealing with controversial issues has been presented by Hill (1982) who presents four possibilities with regard to teacher's viewpoints. Teachers may maintain an exclusive partiality in which they present views in a way that they preclude any challenge from the students since they present only one opinion on a

controversial issue, their own position amounts to an unwarranted indoctrination. Second, teachers may maintain exclusive neutrality in which they keep controversial issues outside the educational setting. This does not appear to be wise or even a possible stance especially where students are probing and questioning issues of the day. Third, teachers may attempt neutrality in which they treat all points of view and allow students to come to their own conclusion and clarify their own values, without giving their own views. While this stance appears to be pedagogically sound, one wonders if it is possible or even wise not to share views on matters of controversy. Finally, what Hill advocates is that teachers strive to exhibit committed impartiality in which they fairly present all point of view and also give their own personal beliefs relevant to the controversial issue.

Thus, a thorny, issue in peace and justice education is the ideology or belief system of teacher. Educators have to be aware of their own social and political ideologies and how these have come to bear in educational settings.

It is now generally accepted that educators cannot be totally value-neutral in their teaching. What, however, is a democratic socialist a marxist, an anarchist, a democratic capitalist to do with political and economic ideologies in the context of the classroom when these ideologies bear on issues relating to peace and justice education?

The ideological issue is a brand one, but the issues arise with regard to one's views on particular political parties, policies, programs, and projects. Sound education demands that one does not present merely one's own views but try to present legitimate and respectable views and ideologies. A person can make known his or her positions but must avoid any form of indoctrination or manipulation.

The indoctrination issue is connected with the age and maturity of students. Education for peace and justice with school age students' presents particular difficulties because of students lack of knowledge of alternative viewpoints, with adults, one can expect that a group will hold a wide range of views and possess various beliefs, a fact that outs as a check.

Education thus, has a twofold, task when it comes to ideology. Teachers must educate students to critique and be suspicious of the ideologies that are dominant in society, which is the false consciousness that prevails. Teachers also have the task of educating students for commitment to ideologies and belief systems that are powerful enough to encourage them to act in the name of justice.

4.0   CONCLUSION

Education for peace and justice may deal with broad subjects or with specific
subjects, it proceed from dealing with concepts of peace and justice to the various forms of justice and violence and how a thorough study of it involves one in many issues that are closely related to peace and justice in the world. There is a short term goal of giving valuable information in classes for youth and adults and a long term goals of changes involves and attitudes when student in values and attitudes when student are engaged in peace and justice education.

5.0   SUMMARY

This must have discussed educating for living with justice and compassion in through a deeper analysis of peace and justice education. It has exposed you issues in power of education; educational curriculum in peace and justice education; Processes or methods in peace and justice education and how to handle controversial issues in peace and justice education.

6.0   TUTOR-MARKED ASSIGNMENT

1.   How important is power of education to educational curriculum on peace and justice education?
2.   Make an analysis of the processes involved in handling controversial issues.

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UNIT 4   EDUCATING FOR INTERCULTURAL SOLIDARITY

CONTENTS

1.0   INTRODUCTION

Conflicts between peoples of different cultures, ethnic or racial identities are not new in human history and are posing major problems of peacelessness and tragic violence in the context of militarized and structurally violent political scenario in Nigeria Polity.   Often contestations for resource control or reasources and territories and for redressing historical injustices are some of the underlying courses of conflicts than cultural differences.

2.0   OBJECTIVES

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

•   Define ethnicity
•   Explain its phenomena's in Nigeria
•   Understand intercultural harmony in the present dispensation.

3.0   MAIN CONTENT

3.1   Ethnicity

Scholars have tried to define and analyze the concept of ethnicity, agreeing on a precise acceptable definition has been a problematic endeavor.   Ethnic according to Webster dictionary is "a population subgroup having a common cultural heritage or nationality, as distinguished by customs, characteristics, language, common history

e.t.c.''while, Nnoli in Imobighe (2003) refers to ethnicity as "a social phenomenon associated with interactions among members of different ethnic groups'' To him, ethnic groups are "social formations distinguished by the communal character (i.e. Language and culture) of their boundaries''. Ethnic group according to Otite represent "categories of people characterized by cultural criteria of symbols including language, value systems and normative behaviour, and whose members are anchored in a particular point of the new state territory.''

Obvious from this definition is the fact that ethnicity has been made to serve particularity interests and are thereby undermine national cohesion and integration in many countries.

A critical look at Otite's definition for instance, portrays the fact that he was operating within the Nigeria environment that has witnessed more of the negative than the positive aspects of ethnicity. Nigeria has tried since independence to combat ethnicity, mitigate the negative manifestation within her polity. The country once legislated against ethnicity at a time during the Military era. This is why Otite affirms in his publication that "ethnicity has the properties of common group consciousness and identity and also group exclusiveness on the basis of which social discriminations are made''.

This negativistic view may not be acceptable because ethnic exclusiveness is not part of the normal process of inter-communal interactions in Nigeria. If it were so, it would have been difficult for ethnic groups to welcome the arrival of other ethnic groups within their midst in the country.

3.1.1 Definition of Ethnicity

In the light of the above discussion ethnicity may be defined as the tendency of human beings to associate with one another around shared religion, sect, language, cultural tradition belief in common ancestry and a host of other particularistic ties.

A feeling of belonging together, of sharing common symbols and a structure of discourse is usually multidimensional, constituted by more than one objective characteristic. Ethnic identity therefore usually facilitates adjustment to varying situations and contexts. It is a feeling of solidarity and loyalty towards fellow members and, by that token, of detachment and indifference it is not hostility towards other. Often ethnicity derives from some real or felt sense of deprivation and denial.

Terms like ethnics group, cultural group and communal group will be adopted in this unit as they represent the same sort of group feeling deriving from primordial ties.

Nigeria had enjoyed a free admixture of its diverse ethnic groups in various parts of the country but recent development in the work of inter-ethnic hostilities in different parts of the country had betrayed this belief. The admixture is credence in the free mixing and inters mingling of different ethnic groups within the country. This explains why there are many ethnic Yorubas and Igbos in several of Nigeria's northern cities like Kano, Kaduna, Jos and Maduguri. The same explains the presence of Huasa settlements in the Country's southern cities like Ibadan, Lags, shagamu, Onitsha, and enugu.   These migrations are indicative of a flourishing tradition of harmonious inter-ethnic interaction in Nigeria. In essence, while socio-political stress might tend to create pockets of inter-ethnic fictions, the necessity of daily economic life continues to bring Nigeria's different ethnic groups together.

3.2   Redefining Ethnic Conflict in Nigeria

Most conflict that are generally referred to as ethnic conflicts in Nigeria have little or nothing to do with ethnicity. Most conflicts in Nigeria do not arise simply from the fact that parties belong to different ethnic groups.   Conflict in this scenario are brought about by other factors, often as a result for contestation for resources and territories, religious differences, demographic explosion and for redressing historical injustices.   Such struggle usually results in accusations and counter-accusations of denial of opportunities for effective participation in political and economic affairs of the country or what is more commonly referred to as political and economic marginalization.   This so called ethnic conflict could as well be called religions, political, resource or migration conflicts. The only claim that could attribute these conflicts as ethnic is the fact that contestants belong to different ethnic or sub-ethnic groups.   In this sense, the issue of the ethnic background of the contestants is incidental and not central to the outbreak of these conflicts.   In fact, studies have proven that in a number of cases, individuals rather than a whole ethnic group are involved in these conflicts from the start.   It is usually when escalation takes place that close ethnic members are involved.

A typical example of this type of conflict is one in Lagos (an urban city) where quarrels between individuals of different ethnic backgrounds spread into confrontation between whole ethnic communities within the area - The February 2002 mayhem that took place between the Hausa resident community and Yoruba in Idi Araba. The cause of the fracas was a simple disagreement over the use of a public utility, which led to

an alleged manhandling of a member of one of the ethnic groups by some individuals from the other ethnic group, in its logical conclusion this is a resource conflict.

Even those conflicts that seem to fall within the category of ethnic conflict proper, that is, those that involve the spontaneous rising of a whole community of one ethnic group against another, could also be traced to factors other than ethnicity.

3.2.1   Intercultural Peacebuilding

Intercultural peacebuilding efforts are important for multicultural schooling contexts in pluralistic societies. 'Intercultural understanding' can be understood as the shared symbolic and interactive meanings people or among groups of people with distinctive primary cultures (a primary culture is the in-group that one identifies with most, usually the ascribed culture at birth); it is in the shared space in-between, on the borders and frontiers, that the 'intercultural' emerges. Alred, Byram and Fleming (2003) write about 'being intercultural':

> The locus of interaction is not in the centripetal reinforcement of the identity of one group and its members by contrast with others, but rather in the centrifugal action of each which creates a new centre of interaction on the borders and frontiers which join rather than divide them.

This fluid conception of 'being intercultural' positions the generative aspects of cultural change as hopeful and urges the forging of community through building intercultural borderlands. In this conception, borderlands are not rigid demarcations that need to be fortified with figurative walls, barbed wire and sandbags, but rather luminal spaces of intercultural opportunity. How should the creation of new centers of interaction along cultural borderlands be pursued in a pluralistic world? Intercultural peacebuilding efforts that focus on building shared understandings in contexts of cultural differences are a potential answer. Importantly, the term 'intercultural' has a bias toward that which is shared, but it does not neglect difference. The intercultural Bennett (1998, p. 196) asserts the necessity of diversity affirmation as a prerequisite for intercultural understanding:

> Unless we can accept that other groups of people are truly different—that is, they are operating *successfully* according to different values and principles of reality— then we cannot exhibit the sensitivity nor accord the

respect to those differences that will make intercultural communication and understanding possible.

According to Bennett, recognition of difference is essential for intercultural understanding. Diversity affirmation provides a foundation for building mutual understanding. Building relationships with empathy, trust, mutual understanding, and diversity affirmation seems imperative in a multicultural world. In its ideal conception, intercultural peace can be understood as both a mode of interacting and a condition of mutual understanding with the absence of direct and indirect violence. However, our intercultural peacebuilding efforts at Junction High School did not realize this ideal. The intention to build intercultural peace was met with considerable constraints and attitudinal resistance.

3.2.2 Educating for Coexistence

Educating for coexistence (also called *diversity education* and *multicultural education*) addresses acute and chronic between-group tensions fostered by religious and ethnic intolerance. Consistent with research on ethnocentric conflict (Stephan & Stephan, 1996), groups in conflict have derogatory stereotypes about each other that justify excluding members of opposing groups from their scope of justice. Due to self-serving biases, violent behavior of one's own group is seen as appropriate and fair whereas analogous behavior by an opponent is seen as abhorrent and provocative (Opotow, 2001; White, 1984).Educating for coexistence seeks to replace dehumanizing stereotypes, chronic distrust, hostility, violence, and moral exclusion with, first, tolerance and minimal cooperation and, ultimately, with moral inclusion—increasing the applicability of justice, sharing of resources, and making sacrifices that could foster joint well-being. Dialogue groups, sharing personal narratives, and collaborating on mutually beneficial projects are methods that promote coexistence by increasing trust and cooperation through positive contacts among members of conflicting groups (Maoz, 2005).Coexistence education can be a learning experience. However, because one party in conflict often has more power than the other, coexistence education may have different meaning for groups with more and less power (Gerson & Opotow, 2004). Due to conventional economic and political arrangements, members of low-power groups within social structures often serve and observe members of high-power groups and therefore have an expert understanding that helps them to survive (Kidder, 2000). Coexistence education can be an opportunity for this awareness to become mutual. If members of high-power groups can learn to humanize rather than ignore or disparage members of low-power groups and then come to see the inequitable distribution of privilege and disadvantage within their society, it can stimulate an understanding of how moral exclusion is normalized by existing power

arrangements and the long-term negative effects of these arrangements on individuals, families, communities, and nations. In spite of positive changes that can result from coexistence education, however, between-group ten-ions may remain when coexistence efforts that occur at the micro-level do not translate into macro-level structural change (Bar-On, 2000).

3.3 Peace Education as Panacea for Intercultural Harmony in Nigeria

With evidence from various studies in Nigeria facial political scenario it is evident that most conflict in Nigeria are as a result other than ethnic conflict. Peace education hence needs to grapple with the challenge of promoting cultural solidarity through critical dialogue and collaborative activities, where conflict or divided cultural, ethnic groups or communities are able to understand the root causes of their divisions, to cultivate respect of each other beliefs and traditions, and seek reconciliation.

Peace education will not only help in building societal and global harmony, but will simultaneously promote culture-related provisions in human right conventions. It well, it will also contributes to a culture of nonviolence as it prevents cultural conflicts from escalating into violence resolution.

In many Northern states in Nigeria, NGOs are actively engaged in values and strategies of cultural harmony. Through intercultural education, groups will become informed about inter-religious education that will raise consciousness in faith and cultural differences. There is also the need for all groups to receive equitable and non-discriminatory skills and training to reconcile existing intercultural conflict non-violently.

Increasingly, representatives of diverse faiths, religions are meeting under this circumstance to promote inter faith, inter-religions dialogue which is deemed crucial to Nigerian development and an enhance harmony of peoples.

While the Muslim-Christian conflict in the north stems more from economic, political and social cause and structural violence, there is also a need today to build harmony from faith perspective, so that religious beliefs do not become a motivating force for further violent divisions in Nigeria. Likewise, on a global level the world conference on Religious and Peace provide an educational and empowering forum for diverse faith tenders and followers to work for nonviolence and just interfaith and intercultural relationship.

Peace educators focusing on intercultural harmony are also acknowledging the vital role of indigenous or traditional democratic and social-cultural ways of resolving conflicts. The institutionalization of peace and conflict studies in Nigeria has led to the emergence of a peace industry with a variety of both African and western-based institutions marketing their expertise on peace and conflict studies capacity building. Evidence across Nigeria suggests that civil society organization and NGO's have been in the vanguard promoting and implementing capacity development programmes in peace and conflict studies.

4.0   CONCLUSION

Peace education hence needs to grapple with challenge of promoting cultural solidarity and social harmony of peoples within and across societies, so that ethnic or religions beliefs or sentiments do not become a motivating force for violence and social dislocation. Mutual leanings and adaptation of indigenous values and strategies can be most constructive to building a culture of peace.

5.0   SUMMARY

If ethnicity will be turned into basis of improved relationship and development in multicultural multiethnic society, there is need for all ethnic groups regardless of their culture to re-define their relationship through intercultural education, inter-religions education to raise consciousness in faith and cultural differences. This has been our exercise in this unit in creating cultural harmony.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What is ethnicity and how has cultural differences affected peace and harmony in Nigeria?
2.   Make a case for intercultural solidarity in Nigeria polity

7.0   REFERENCES/FURTHER READING

Toh Swee-Hin (1997) Education for peace towards a mulliennium of well-being. Proceedings from International Conference on Culture of peace and governance Maputo, Mozambique.

UNIT 5   EDUCATING FOR ENVIRONMENTAL CARE

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1.0   INTRODUCTION

Educating for environmental care will take a fresh view of the world about us, looking at ways in no have impact the planet earth and how we can all help to make it a better place. The exciting thing now is that we are beginning to understand the way our activities change the world, and to work out new ways to make the world a better, cleaner, healthier place to live for ourselves and those around us.

2.0   OBJECTIVES

At the end of this unit you should be able to

•   Explain ways by which environment affect peace
•   Discus environmental degradation
•   Explain pollution
•   Disuse ways to bring about changes in environmental exploitation

3.0   MAIN CONTENT

3.1   Educating for Environmentalism

Environmental issues present an urgent challenge throughout the world. Air, water, and land pollution, and the overuse of natural resources continue at alarming rates, increasingly straining the Earth's capacity to sustain healthy ecosystems and human life. Damage to the natural world

results from the way we go about our daily lives, commercial uses of natural resources and byproducts of industry, as well as war and military activities (e.g., nuclear testing). Environmental degradation is often viewed as a technological problem with technological solutions (e.g., the development of renewable energy resources), but it is also a psychological problem because it results from the way we understand our relationship to nature (Clayton & Opotow, 2003). Environmental protection is less likely when we see ourselves as unconnected to and outside of nature. When nature is excluded from our scope of justice we can deny the severity, extent, and irreversibility of environmental destruction, deny the entitlements of other people, future generations, and nonhuman entities to natural resources, and deny our own role—as individuals and collectives—in advancing environmental degradation.

Environmentalism refers to environmentally protective attitudes, positions, and behavior. Educating for environmentalism focuses on the exploitation and degradation of the natural world as critical problems. It extends peace education beyond human groups to the inclusion of the Earth, its animals, plants, inanimate habitats, and commons(e.g., air, rivers, oceans) within the scope of justice (Leopold, 1949). Environmentalism promotes moral inclusion when it prompts a rethinking of our relationship with and responsibility toward diverse aspects of nature. Environmental conservation is more complex than simply protecting nature. To be effective it requires recognizing the needs, interests, and perspectives of a variety of people. Considering other environmental stakeholders (human and nonhuman) within the realm of what matters to us can offer broad-based and long-term support for environmental conservation (Opotow & Brook, 2003). Internationaltreaties4 stress ecological awareness and cooperation to deter environmental degradation and promote conservation. The Living Systems Model, developed by ecologists and used in peace education, emphasizes the interdependence and vulnerability of living systems and the importance of caring for all living beings and systems, including those that cannot act on their own behalf. This model challenges the idea of security as military force and argues for security that depends on interdependence and caring for those who are vulnerable (Gerson et al., 1997). Children throughout the world, from urban and rural communities and from well-to-do and poor families, have participated in educational projects in schools. These projects promote environmentalism through studying and advocating for recycling, composting, and wise disposal of waste. Students have also mapped their community's ecological and cultural resources as a learning and activist project that emphasizes the connection between local environmental issues and the development of sustainable communities (Hart,1997).In summary, when moral exclusion and moral inclusion are core components of educating for coexistence, human rights, gender

equality, and environmentalism, they direct students' attention to assumptions, stereotypes, and societal arrangements that fuel destructive conflict and war. A peace education pedagogy that exposes moral exclusion and promotes moral inclusion will encourage critical inquiry and experiential learning as the forerunner of constructive societal change

3.1.1 Environmental Degradation

In the past human beings have regarded the natural world as a resource to be exploited. Animals and peoples living in natural systems have often been limited to the point of extinction, or land has been cleared, which has had an even more devastating effect. These attitudes and actions, more than anything, led to the destruction of many natural systems. Environmental degradation is the processes by which the life-sustaining functions of the biosphere are disturbed. It involves the totality of a wide range of interdependent processes (Ozone layer depletion, global warning, deforestation, desertification, and so on) occurring at a range of scales and different places to differing degrees.

There are two aspects to the problem of environment degradation. First, there are some problems which arise when the supply of natural resources of direct use to humans decreases and resources of direct use to humans decreases and resource scarcities occur. This supply of materials problem is fundamental to Malthusian theories and was the most popularly interpreted message of the limit to Growth (Meadows et al in Barnet 2001). This aspect is as much economistics as ecological in that it concerns scarcity of natural capital contributions to the economy. There is another, more complex aspect to the problem of environmental degradation which is overloading of planetary sinks (Mc.Michael 1993) This refers to the accumulation of wastes emitted from dispensed sources and the biosphere's decreasing capacity to absorb these wastes, which accumulate in hydrological, soil and food cycles until both incremental and suddenly hazardous effects result. These problems with zinks are arguably the more critical environmental issue, suggesting that there might be a threshold beyond which essential life support systems are no longer able to sustain certain forms of life. This is an ecological understanding of the problem of environmental degradation.

Most human-induced environmental damage is believed to have occurred since 1950. It is thought that some 40 percent of the comet's surface used to be covered with forests, whereas this figure according to expert is now 27 per cent and still falling. One fifth of all tropical forests were lost in the thirty year 1960 – 1970. This deforestation strongly implies declining biodiversity, although figures for this

according to expert are difficult to produce as only 13 per cent of an estimated 13 million species have been scientifically described.

3.1.2 Global warning

The main cause of global warning or global climate change is the mass or huge increase in the emissions of gasses into the atmosphere from the burning of fossil fuel. Since almost all activity in industrialized society, such as transport and industrial production, relies on burning fosse fuels; uses of oil, coal, wood. The gases that cause global warning are known as greenhouse gases, because they reflect long so warn he earth from the earth's surface, and rather like the glass in a greenhouse. The most important is carbon dioxide or Co2, but other includes water vapour, methane, nitrogen oxide and CFs. To some extent, these gases are essential to our atmosphere. If they were all removed, the earth would be a frightening 30C cooler than is now, and life as we know it could not exist. The problem we face now, however, is that so many greenhouse gases are being emitted that the atmosphere's natural self-regulatory mechanism cannot cope with them.   The result is likely to be a net increase in global temperatures.

Global warning is therefore a common threat to all countries of the world and needs to be tackled globally as common crisis. An important danger that is associated with global warning is that, while the world is warning up in general, due to human emission of Co2 the effect will be the climatic changes and substantial rise in sea level, that may eventually leads to serious consequences for food production, housing, flood and communication e.t.c.

3.1.3 Deforestation

Tropical rainforests cover only 7 per cent of the earth's surface yet contain an estimated 50 per cent of plant and animal species, so their decline has reduced biodiversity substantially. Every year some 20 million hectares of tropical rainforests are grossly degraded or completely destroyed (UWDP 1996). It is thought that up to fifty plant species become extinct every day, while coastal flora are also being cleared rapidly. One of the most tragic environmental consequences of this process is deforestation.

Land cleaning by farmers, individuals and cooporate entities, and the exportation of timber play their part in deforestation. Construction of roads and implementation of developmental projects such as hospitals, schools, factories and model town or estates are contributive to destruction of forests in Africa.

Oyesola (2005) listed the followings as major effects that are commonly associated with the loss of valuable forest tree:

(i)   gully erosion and loss of topsoil to wind and rain; greater surface evaporation and reduced moisture content of the soil as surface wind velocities increase;

(ii)   greater surface run-off and adverse changes in the water table which also increase the stress on existing trees; and

(iii)   the soil nutrients of dung and crop residues are consumed as an alternative fuel when firewood become scarce.

3.1.4 State of the Nigerian Environment

In general, the environment provides all life support systems in the air, on water and on land as well as the materials for fulfilling all developmental aspirations. However, the Nigerian environment today presents a grim litany of woes across the length and breadth of the country. Environmental problems manifest in the following forms:

(a)   **Sheet erosion** is a phenomenon whereby a large area of surface soil is lost by almost even 'blanksheet' flows of surface or near surface water. Sheet erosion occurs nation-wide, but it is least perceived because of its ''deceitful'' slow progress. Sheet erosion slowly removes the surface soil layers by rainfall runoff down slopes, producing a devastating effect on agriculture.

(b)   **Gully erosion,** in contrast to sheet erosion, is very obvious because of its disastrous nature and rapid progress. It is particularly severe in Abia, Imo, Anambra, Enugu, Ondo, Edo, Ebonyi, Kogi, Adamawa, Delta, Jigawa and Gombe States. Anambra and Enugu States alone have over 500 active gully complexes, with some extending over 100 metres long, 20 metres wide and 15 metres deep.

(c)   **Coastal and marine erosion and land subsidence occur particularly** in the coastal areas of Ogun, Ondo, Delta, Rivers, Bayelsa, Akwa Ibom and Cross River States. The most celebrated case of the effects of coastal erosion is the over-flow of the Bar Beach in Lagos by the surging waves of the Atlantic Ocean now a regular feature since 1990, threatening the prime property areas of the Ahmadu Bello Way, Victoria Island, Lagos.

(d)   **Flooding** occurs throughout Nigeria in three main forms; coastal flooding, river flooding and urban flooding.

(i)   **Coastal flooding** occurs in the low-lying belt of mangrove and fresh water swamps along the coast.

(ii)   **River flooding** occurs in the flood plains of the larger rivers, while sudden, short-lived flash floods are associated with rivers in the inland areas where sudden heavy rains can change them into destructive torrents within a short period.

(iii)   **Urban flooding** in towns located on flat or low-lying terrain especially where little or no provision has been made for surface drainage, or where existing drainage has been blocked with municipal waste, refuse and eroded soil sediments.   Extensive urban flooding is characteristic of the annual rainy season in Lagos, Maiduguri, Aba, Warri, Benin and Ibadan.

(e)   **Drought and Desertification** remain very serious ecological and environmental problems, affecting about 15 states in the northern-most part of the country.   Currently, it renders the areas north of Latitude 15 either desertified or highly prone to desertification.   The persistence of the problem continues to cripple the socio-economic life of the areas.

Climatic Change/Ozone Layer Depletion

1.   Nigeria also has had to contend with global environmental issues such as climatic change and ozone layer depletion.   Climatic change or global warming is due to the increasing concentrations of atmospheric warming gases or green house gases (GHG), especially carbon dioxide (CO) whose concentration have increased from 280 parts per million (PPM) in the 1800s to about 370 PPM now.

Oil Pollution

2.   Pollution from spills, oil well blow-outs, oil ballast discharges and improper disposal of drilling mud from petroleum prospecting have resulted in problems such as:

(a)   the loss of the aesthetic values of natural beaches due to unsightly oil slicks; and

(b)   damage to marine wildlife, modification of the ecosystem through species elimination and the delay in biota (fauna and flora succession; and)

(c)   decrease in fishery resources.

Urban Decay and Squatter Settlements

3   There is excessive pressure on available urban resources, infrastructure and space evident in cities such as Lagos, Port Harcourt, Ibadan,Umuahia, Kano, Kaduna, Maiduguri and, of recent, Abuja and its satellite towns.

Industrial Pollution and Waste

4.   Industrial pollution from the over 5,000 industrial facilities and perhaps another 10,000 small-scale industries, some operating illegally within residential premises, is a growing problem in Nigeria. In places like Kano, Kaduna, Port Harcourt, Warri and Lagos. Hot and heavy metal-laden materials, especially those from the textile, tannery, petrochemicals and paint industries, are discharged directly into open drainages and channels, constituting severe dangers to water users downstream. Also disturbing is the practice where some industrial facilities bury their expired chemicals and hazardous waste in their backyards, threatening the water quality of innocent neighbours who rely on their dug-out wells for drinking water.

Municipal Solid Waste

5.   Municipal solid waste heaps dot several parts of Nigerian major cities, blocking motorways and making passage along alleys and pavements difficult. Municipal waste disposal and sewage problems are particularly serious in all urban centers. Specifically, the following characterize the major urban centers:

(a)   the various non-biodegradable household petrochemical products such as polythene bags, plastic containers, Styrofoam packages and tyres which litter Nigerian cities; and

(b)   the about 80 million litres of crankcase oil disposed from mechanic workshops, industries, power stations and commercial houses, discharged carelessly into drains and ground surfaces in the cities.

Concrete Jungles

6.   In many cities, plants are no longer used for home landscaping. High rise buildings and other commercial centers have displaced areas earlier earmarked as low density residential areas in Ikoyi and Victoria Island. The country's showcase capital city of Abuja is a pathetic example of this development where insufficient efforts are made to ensure adherence to the provisions

of the Master Plan. The areas earmarked for green belts are being taken over by corner shops.

Loss of Fauna and Flora

7   Nigeria's wildlife is rapidly disappearing due to various environmental malpractices. Animals that have disappeared from Nigeria in recent times include the cheetah, the pygmy hippotamus, the giraffe, the black rhinoceros and the giant eland. An estimated 484 plant species in 112 families, including many medicinal and fruit trees, are also threatened with extinction because of habitat destruction and deforestation.

3.6.1 Causes of Nigeria's Environmental Problems

There are several factors responsible for the several environmental problems in Nigeria. These are:

(a)   a general inability of the agencies responsible for the environment to enforce laws and regulations, particularly with respect to urban planning and development, prospecting for minerals and adherence to industrial standards, sitting of public buildings and residential quarters in flood-prone areas, unsettled dump sites improperly reclaimed and converted to plots for erection of residential quarters, public buildings and market stalls in ecologically sensitive areas;

(b)   inappropriate agricultural practices, the destruction of watersheds, and the opening up of river banks and other critical areas leading to silting of river beds and loss of water courses;

(c)   uncontrolled logging, accentuated by lack of re-stocking in many parts of the country. This practice carries with it loss of precious biological diversity: nature's gene bank of raw materials for future development;

(d)   bush burning for farming and ever-increasing depletion of young forests for fuel wood;

(e)   gas flaring and the resultant problems of ecosystem destabilization, heat stress, acid rain and the acid precipitation-induced destruction of fresh water fishes and forests in the coastal areas of the country: global estimates indicate that the flaring of petroleum associated gas in Nigeria alone accounts for 28 per cent of total gas flared in the world;

(f)   mining waste land and mining pits without addressing reclamation as provided for in the Minerals Acts, as in the minefields of Nasarawa, Jos, Ilesa and Enugu;

(g)   poverty as a cause and consequence of environmental degradation, with the poor scavenging marginal lands to eke out a living;

(h)   invasive plants and animals: locust and quela birds which seasonally devastate production and farm harvest in the north, water hyacinths impede fishing and transportation in the coastal areas;

(i)   uncontrolled use of agro-chemicals and the resultant problems of chemical persistence in the soil in humid areas and soil-crust formation in arid climates leading to destruction of vast agricultural lands.

3.6.2 Response To Environmental Problems in Nigeria

1.   Government efforts and responses to these problems may be classified into four main categories, namely:

(a)   Legal and Institutional Policy Framework

Government took a bold step in 1984 to introduce the monthly Environmental Sanitation Day and in 1988 the Federal Environmental Protection Agency (FEPA) was established. In 1992, FEPA's mandate was expanded by Decree 59 to cover conservation of natural resources and biological diversity.

(b)   Capacity Building and Institutional Strengthening

Capacity building in the area of environment was pursued in a number of initiatives on public awareness, training, institutional strengthening and infrastructural development and through the establishment of non-governmental organizations concerned with the environment.

FEPA;s capacity building initiatives have included:

(i)   assistance to all states of the federation for the establishment and strengthening of State Environmental Protection Agencies (SEPAs), initiation and co-ordination of the development of State Environmental Action Plans (SEAPs);

(ii)   training of state environmental managers on specific environmental management issues;

(iii)   institutional strengthening of selected universities to serve as Centres of Excellence on specific environmental management; and

(iv)   organisation of various sectoral workshops, seminars for other agencies, non-governmental organisation (NGOs) and community based organizations (CBOs)

(c)   Private Initiatives

Over the past 15 years, there has been a welcome development of several local NGOs active in environmental and ecological conservation. They include the National Conservation Fund (NCF) which is affiliated to World Wildlife Foundation International (WWF), Friends of the Environment (FOE) and Forestry Association of Nigeria. These organizations have been able to attract considerable inflow of counterpart funds to support environmental projects in Nigeria.

(d)   Collaboration with International Organisations

In recognition of the importance of co-operation with other nations of the world for the effective protection of the global environment, the government has over the years ensured collaboration with the international community in the area of the environment. Such collaborative efforts have resulted in positive contributions to the development of appropriate policies, legislation, action plans and programmes at regional and international levels.

A number of international environmental conventions have been signed and /or ratified as a result.

(f)   Funding

There are several sources of funds for environmental protection activities. These include:

(i)   The Ecological Fund: One per cent of the Federation Account is set aside for the amelioration of ecological problems such as soil erosion and flood control, desertification, drought and general environmental control (refuse, solid waste, water hyacinth, industrial waste). This amount was recently increased to 2 per cent and paid into a Special Ecological Fund.

(ii)   Funding from Crude Oil Revenues: The government has established a 3 per cent of the revenue accruing from crude oil in

the country of tackle some ecological problems through the Oil Minerals Producing Areas Development Commission (OMPADEC).

(iii)   Financial Contributions from Non-governmental Organisations: Non-governmental organizations and the private sector also provide financial assistance for conservation efforts.

(iv)   Bilateral and Multilateral Financial Assistance: Several environmental financial assistance initiatives from such agencies like the World Bank, UNDP, UNEP,FAO, IUCN, UNICEF and ADB cover such problems as desertification control, capacity building and so on.

3.2   Military –Induced Degradation

In the name of national security, a basic lesson is often forgotten. War leads to environmental degradation, which is more fundamental, may be more subtle, threat to the security of virtually all nations.

The expenditure on military purposes will show an ever increasing upspring since World War II. An estimated according to Glowsh (2007) claimed that annual expenditure reached & 825 million by mid 1980s. In the rat race, third world centuries increased military expenditure mainly six folds between 1940's and 1980s'. The developments of more deadly and more effective weapons by mens destruction (WAID) surpassed all other peacetime development efforts. As a result, besides military casualties, civilians constituted 52 percent of all war death in 1950's and by 1980's it reached 85 percent. The price of such armed conflicts invariably reduce allocations for basic and vital services viz, health, education, housing and every.

Here in Nigeria, the social impact of the Biafran Civil War is its implication on ecological resources.

The environmental cost of any conflict can be at two levels, one reallocation of resource more generously for defense, thereby depriving a better quality of life through better environment and second, the direct and indirect impacts, both short and long, reversible and irreversible on ecological resources.

To contain communism in the Asian region, Korean and Vietnam wars were launched by the US superpower in 1950's and 1960s. The military interventions not only witnessed death and misery in the civil society, it also led to loss of fertile cropland and pollution of freshwater resources.

The Nigeria Civil war of 60s caused so much destruction in the ecosystems and social imbalance. Armed activities that become a social problem after the civil war was as a result of an improper disarmament and re-integration of the ex-combatant who are parties in the conflict.

The Research Institute for Peace and Policy in Starnberg, Germany estimated that 10-30 percent of all global environmental degradation can be ascribed to military related activities. A late 1980's estimate shows that globally 8,65,000 tonnes of Carbon monoxide, 1,78,000 tonnes of Hydrocarbons, 3,57,000 tonnes of Nitrons Oxide and 41,000 tonnes of surphur dioxide are released to atmosphere by military air crafts (Renner 1991).

The material utilized for military activities function shows the significant use by all heavy metals viz; copper, Lead, Aluminum. Nickel, Silver, Zinc, Iron, Mercury, Chromium etc, the percentage according Ghosh (2007) vary between 3,6 to 11.1 percent of global use of such minerals.

Heavy metal toxicity of land and water are known to have significant impacts on air, water and land system.

Hazardous waste is yet another fall out of preparation of war. Military toxics are known to contaminate drinking water, kill fish, befoul air and render vast tracts of land mutable for generations to come.

The superpower can be ranked as the worst offenders in such violations. Sites left by USSR in Easter Empire present a critical profile of contamination of land and water.

The nuclear weapons programmes since 1950's have caused uncounted environmental damages across the world. Scientists have pointed out that while toxic wastes can have localized effects, the spread is global and its impact may be long lasting.

The developed nations are the largest polluters in the world today. They must greatly reduce their over consumption, if we are to reduce pressures on resources and global environment. The developed nations also have the obligation to provide aids and support the developing nations, because only the developed nations have the financial resources and the technical skills for these tasks.

Success in this national and global endeavour will require a great reduction in violence and war. Resources now devoted to the

preparation and conduct of war – amounting to over & 1 trillion annually will be badly needed in the new tasks and challenges.

4.0   CONCLUSION

Acting on the above recognition is not altruism but enlightened self-interest, whether developed or developing nation a fact of the case is that we all have but one lifeboat. No nation can escape from injury when global biological systems are damaged. No nation can escape from conflict over increasingly scarce resources. In addition, environmental and economic instabilities as consequence of our nations will cause mass migrations with incalculable consequences for developed and underdeveloped nations alike.

5.0   SUMMARY

In this unit we have taken a look at some key issue in educating for environmental care, facts that energy from this are;

- Environmental degradation is the process by which the life sustaining functions of the biosphere are disturbed and as result stratospheric ozone depletion threatens us with enhanced ultra violent radiation, which can be damaging or lethal to many life forms.

- Before station has eliminated the wildlife of the tropical rainforest through the activities of land clearing by farmers, individuals and corporate entities and the exportation of timber play their major part in this act.

- While military induced degradation is the witnessed in the pace of developments of more deadly and more effective weapon of mans destruction (WMD).

- And finally some suggestions for environmentally sustainability are outlined for possible action.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Pollution in what ever form is an environment issue in Nigeria, discuss this with relation to Niger-Delta Resources exploitation or exploration?
2.   Which agency is responsible for equitable management of Nigeria Environment and what are it's function for environmental protection?

7.0   REFERENCES/FURTHER READING

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MODULE 4

Unit 1   Educating for Personal Peace
Unit 2   Range of Creative and Participatory Teaching Learning
Unit 3   Strategies and Curriculum Material Development Project
              in Peace Education
Unit 4   Inter-Faith Dialogue for Religions Education and
              Harmony

UNIT 1   EDUCATING FOR PERSONAL PEACE

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
       3.1   Forgiveness Education
       3.2   Process of Forgiveness Education
       3.3   The Phases and Units of Forgiveness (Enright &
Fitzgibbons 2000)
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

While the multiple dimensions of educating for peace explored thus for focuses on visible relationships and structures of human life and environment, this is a growing consensus that the inner dimensions and sources of peaceful values and practices should not be ignored.

2.0   OBJECTIVES

At the end of this unit you should be able to

•   Know and cultivate an attitude that bring about inner peace.
•   Know and utilize forgiveness education in your interpersonal
       relationships.

3.0   MAIN CONTENT

3.1   Educating for Inner Peace

In cultivating inner peace, people from diverse traditions, faiths and cultures are better prepared ethically emotionally and spiritually to work for outer or societal peace. There is a basic assumption here that core values and root principles of diverse cultures and faiths provide guidance and aspiration for developing a culture of inner peace. As reflected in the holy texts i.e. the Bible and Quran, doctrines, oral wisdom and body of practices across many believe systems.

It is through constant cultivation and renewal of such roots of inner peace that individuals can grow spiritually.

Whether through praying, meditating or other faith or spirituality activities, the yardstick of this paradigm of Peace education is an individual's or group's feeling of having attained greater personal peace, and of closer communion with one's creator or God. But from a holistic peace education framework, is it meaningful or authentic to feel inner peace divorced from the multifold problems of outer peacelessness and violence? Would this not then reduce inner peace to a self-centered over individualistic satisfaction, instead of an inner peace that interacts dialogically with an aspiration to work simultaneously for societal and global peace?

One of the yardsticks and a useful tool in the attainment of inner peace is forgiveness education.

3.2   Forgiveness Education

Forgiveness is defined as follows:

People, on nationally determining that they have been mutually treated, forgive when they willfully abundant resentment and related responses (to which they have a right) and endeavour to respond to the wrongdoer based on the moral principle of beneficence, which may include compassion, unconditional worth, generosity, and moral love (to which the wrongdoer, by nature of the hurtful act or acts has no right).

A definition that is more amenable to psychological study construes forgiveness as overcoming negative thoughts, feelings, and behaviour directed at an offender and developing positive thoughts, feelings, and behaviors vis-a vis the same (Euright & the Human Development Study Group, 1991)

Forgiveness according them is offered from a position of strength and does not make the individual who has offer to forgive a weakling or vulnerable; forgiveness should neither be confused with condoning (e.g. ignoring or subtly approving an offense, nor with reconciliation (re establishing a relationship with an offender).

Forgiveness does not preclude modulate, limited expressions of anger or a search for reasonable redress of injustice. Because forgiveness is a specific personal to injustice appear to be at the root of some unhealthy psychological and relational patterns, it follows that forgiveness intervention should be appropriate in context where such negative experiences prevail.

Youths in most urban cities in Nigeria are exposed to at least some factors that put their ability to maintain internal and rational peace at risk (i) poverty (ii) Discrimination (iii) Exposure to violence. These factors increase the (relihood that a child will experience problems in regulating emotional states such as depression, anxiety, and angers. Moreover, overtime these negative emotions can give rise to psychological disorders an inclination toward interpersonal violence.

Research shows that forgiveness can be an antidote to these negative experiences, especially excessive anger. Based on such findings, imagine a case study in which one growing up in a family that experiences chronic financial need a situation that is deleterious to development. In general, data has demonstrated that poor children have more mental health and social problems than children who are not poor, regardless of whether one consider internalizing problems(such as anxiety or depression) or external problems (such as antisocial behavior). Those disadvantages increase in proportion to amount of time a child spend in poverty.

The child or individual raised in poverty is likely to be exposed to anger-producing interpersonal injury on several levels. First, by its nature, poverty creates a sense of injustice; The poor person has much less than one who is more affluent. Second, studies consistently indicate that parents living in poverty tend to be more depressed and display more negative parenting behaviors (e.g. rejection of child and excessive physical punishment; Brody & Flor 1998; recent work has shown that mother's psychological health and parenting skills are partial mediators of poverty's deleterious effect on children. Therefore, it is likely that many poorer children struggle with issues of injustice committed within the family.

Finally, living in poverty increase the likelihood of being exposed to criminal acts. Forgiveness can play a protective role in promoting

children's resilience and commitment to living an internal and externalize peaceful lives, in part by helping children cope with the anger that naturally arises in such situations.

(b) Effects of Discrimination

Another risk factor potentially affecting inner dimension of educating for peace is the experience of discrimination. A variety of studies demonstrate the link between exposure of various forms of discrimination and mental health among adults.

Studies by Klonoft, Landrine and Ullman (1999) has shown that, of several different predictor variables, racial discrimination (a) was the best predictor of physical complaints anxiety, and overall psychiatric symptom scores and (b) remained a significant predictor of other mental health variables after other predictor variables were controlled.

Nyborg and Curry (2003) also provided a more detailed pictum of the processes underlying the link between exposure to discrimination and mental health among ethnic minority youth. Their research with some African American early adolescent male demonstrated that the relationship between experience of various forms of racism (personal and institutional) and various mental health outcomes (externalizing and internalizing symptoms as reported by self and parent and self concept) was usually fully mediated by trait (pervasive ongoing) anger. Research shows that forgiveness education is effective in reducing trait anger in particular.

(c) Effects of Exposure to Violence

The development of children is also threatened due to exposure to violence. Data from a subject of Urban cities show that 75% -90% of children in the inner city have been exposed to or directly victimized by crime (kuttery Wallace, 2003).

Recent qualitative and quantitative various of psychological correlates of exposure to community violence have demonstrated that children who are exposed to or in some cases only hear about community violence are at risk for elevated levels of depression, anger, anxiety, deep problems, behavior problems, and symptoms that parallel those of post traumatic stress disorder.

The link claimed Garbario, Dubrow, Kostelny (2002) between victimization and depression has established empirically among African American youths in particular. Other empirical work with this subgroup

has suggested that negative coping skills mediate the relationship between violence and menthol health.

The impact of direct and indirect exposure to violence on African American children's socio-moral development the argument can probably be extended to youth and children of other ethnic groups as well. Not surprisingly, academic problems are also common and many well be caused at least in part by the emotional consequences described earlier.

The importance of Targeting Anger given the multiplicity of injustices that youth in the inner city face, it is reasonable to assume that anger is a relatively common experience among them. Recent evidence suggests that anger interferes with adequate solution of the two main developmental task of children: establishing positive peer relationships and achieving academically. Anger is linked to aggression in general and, in particular, to reactive aggression.

Reactive aggression involves responding with hostility and defensiveness to another's behavior. It can be contrasted with proactive aggression are at risk for poor peer relationships and a variety of other social and psychological problems.

Forgiveness education is based on the connection that anger reduction is the fundamental salutary effect of forgiveness, and that a decrease in anger leads to less depression and anxiety.

3.1   Process of Forgiveness Education

The process of forgiveness education to achieve inner peace can be broken down in 20 units.

Individuals need not progress through all units in order but may flow between units as they forgive. These units can be generalized into the uncovering phase (admitting the fact of the offense and experiencing its negative consequence) the decision phase (feeling a need for change and deciding to forgive). The work phase (trying to see the offender through different eyes and with a softened heart) and the deepening phase (Finding meaning and purpose in the offense and experiencing the benefit by forgiveness)

The phases and units of forgiveness (Enright & Fitzgibbons, 2000, p. 68)

Uncovering phase

1.   Examination of psychological defenses
2.   Confrontation of anger; the point being to release, not harbor, the anger
3.   Admittance of shame, when this is appropriate
4.   Awareness of depleted emotional energy
5.   Awareness of cognitive rehearsal
6.   Insight that that the injured party may be comparing self with the injurer
7.   Realization that oneself may be permanently and adversely changed by the injury.
8.   Insight into a possibly altered just world view decision phase
9.   A change of hear/conversion/new insights that old resolution strategies are not working.
10.   Willingness to consider forgiveness as an option
11.   Commitment to forgive offender work phase
12.   Reframing, through role taking, who the wrongdoer is by viewing him or her in context.
13.   Empathy and compassion toward the offender
14.   Bearing/accepting the pain
15.   Giving a moral gift to the offender deepening phase
16.   Finding meaning for self and others in the suffering and in the forgiveness process
17.   Realizing that self has needed others' forgiveness in the past
18.   Insight that one is not alone
19.   Realization that one may have a new purpose in life due to the injury
20.   Awareness of decrease negative affect and, perhaps, increased positive affect, if this begins to emerge toward the injurer; awareness of internal, emotional release.

Note. The material in this table is explained for the general public in Enright (2001)

4.0   CONCLUSION

Children in urban areas or cities are faced with injustice on personal, institutional, and systemic levels. Anger arising from such experiences contributes to psychological and social conflict. Forgiveness education as proposed by exports will services as remediation for children already suffering from excessive anger and its consequences and prevention for all psychological and relational problems that is related to toxic levels of inner emotion.   As a result, one who impute forgiveness education, should have the knowledge and skills to embody peace in their own lives and eventually to promote of within and between persons and communities

5.0   SUMMARY

This exercise is with the notion that, having learned well the process of forgiveness in childhood, these people as adults may be better equipped than their forebears to see the enemy as a genuine human being working on respect.

Forgiveness within individuals' hearts and minds may change communities that have not known peace for many decades.   In other words, forgiveness education, though it has immediate benefits of improved emotional health, may have even wider benefits as more psychologically healthy adults are able to sit down together for mutual benefits, as well as gain to the entire community.

6.0   TUTOR-MARKED ASSIGNMENT

1.   List the phases and units of forgiveness?
2.   How will you use forgiveness education in resolving an interpersonal conflict?

7.0   REFERENCES/FURTHER READING

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UNIT 2   RANGE OF CREATIVE AND PARTICIPATORY/TEACHING LEARNING

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
        3.1   Creative and Participatory Teaching Learning
        3.2   Education in Post –Conflict Setting
        3.3   Institute for Peace and Conflict Resolution (IPCR)
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

Peace can be taught in many and varied ways but, even more importantly, peace can be learned. Peaceful behaviour can be learned when children have the opportunity to develop and practice what they have earn through properly structured tasks of creative participatory teaching-learning strategies.

2.0   OBJECTIVES

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

• Explain creative and participatory teaching learning strategies in peace education
• Discuss education in a post conflict setting.
• State objectives of Institute for peace and conflict Resolution (IPCR)

3.0   MAIN CONTENT

3.1   Creative and Participatory Teaching Learning

This is a mode of teaching-learning that optimizes cooperative opportunities for learner to first voice their realities, experiences understandings, biases, commitments, hopes, despairs and dreams, which are often facilitated by the teachers to critically engage with a range of alternative paradigms or perspectives on issues under consideration.

Peace education can be introduced as a separate subject, or spread across the curriculum, or be a whole-school approach. While a more holistic approach is to be preferred, the lack of a whole-school commitment in Nigeria should not stop individuals doing what they can towards making school a more peaceful place. Also, it is probably best to have a particular subject to start with so teachers and children subject to start with so teachers and children can get a flavour of what specific skills knowledge and experience are needed.

The aim of peace education is to draw out, enrich deepen and place in context students' thinking about the concept peace. The lesson to be learnt is not only the content of the concept but also its enticement and doing – that is the methodology of peace. Given that peace is active and participatory pedagogy of peace education is crucially important. Peace is not only what is done but also a quality of the way in which it is done. While text are important, the peace education curriculum will also use role plays, game and collaborative learning projects. Group activities provide opportunities to learn about negotiation, cooperation and working together.

The learning processes thus simultaneously surface personal commitments and state of awareness, while offering possibilities for dialogue with a learning community and critical analysis leading to self-reliant choice about peaceful transformation. Examples of such participatory teaching – learning, strategies include; Popular theatre, and other role playing or simulation techniques; webcharting and brainstorming methods, song and dance compositions, poetry and story writing, imaging and other futures exercises, poster drawing, participatory action research projects, dialogical lectures, media and textual content analysis political and social advocacy protects, non violent civil disobedience, field exposures, peace conference workshop fora.

Galtung (1996) warns against the idea that teachers can transmit a culture of peace. Few, any have internalized a culture of peace. We must distinguish between a potential peace culture that has not entered and configured our mind sets and an actual/actuated peace that has been enacted. If educators try to trays to transmit culture across this gap, then education itself may contribute to the detachment of rhetoric and representation from reality. The teacher and representation from reality. The teacher or facilitator who tries to convey peace culture without some practice, including peace action, is like a moral rascal teaching ethics'.

The teacher/Facilitator is important as a model of peaceful behaviour and his or her relationship with students is a powerful enacting the

values of peace in relationship to the teacher, the students can experience actual/actuated culture of peace.

Reflective discussions about the activities deepen understanding and give greater meaning to the concepts. The repetition of cooperative activities will help build trust and enjoyment, but will not in itself deepen children's or students' concepts of peace. Sharpening students' powers of analysis and deepening their understanding will depend on the more discriminating educational use of the participatory teaching – leaning strategies. For instance, the teacher can draw out observations about role-plays, encourage the exploration of different viewpoints through role – reversals, and challenge the children to create different endings, or ask judicious questions about the feelings of other characters. It is often in the de-briefing of the activity and the ensuring discussion that the full meaning and relevance of concepts can be realized. As well as using active leaning methods, the teacher needs to be effective in managing the emotional climate. Learning occurs in one atmosphere of trust that paradoxically builds the freedom to challenge and contradict.

An important issue for facilitator/teachers is the extent to which war, trauma, injury and weapons are discussed. An unrealistic denial of the darker side of life will not result in a credible peace education program however, sensitivity is needed to ensure that material is appropriate to the age of the children. When peace education was introduced into Australian schools in the 1980s, there were debates about the ethics of discussing way and violence with children. However, the concern was based on an assumption that children could be sheltered from knowledge. Nowadays, most people accept that information about war and violence is readily available to young children through television. Further, many children around the world know about armed conflict from direct experience of it, Even in communities at peace, the movement of refuges around the world increases the probability that children will learn from other children who have had direct experience. Thus talking about war and conflict can be seen not as an introduction to war and violence but rather a chance to discuss, clarify and correct what is already known. Discussion with adults can mitigate the harmful effects of viewing violence. The problem with introducing material on the darker side of peace is not just that the children might be sensitive to it. Violence and weapons have their own fascination and interest. Children, particularly boys, can become fascinated with the capacities of weaponry, so that while the rhetoric is peace education, the actuality is war education.

Participatory teaching – learning strategies in peace education will only be useful when it has relevance to specific social and cultural

condition and, global evidence has indicated that they work across many different regions and cultures. Quite often, the constraints against their use seems to be less in cultural differences as in some mainstream norms about good teaching practices in the dominant modernized educational systems.

Apart from the requirement of educating for peace in pedagogically consistent ways, there is of course the basic challenge of educating the peace educators, or peace promoters. In this regard, there are some differences in needs and outcomes for peace educator/promoters in formal and contexts. For peace education work in non formal environments, there is already an advantage in that institute for Peace and Conflict Resolution (I.P.C.R) Abuja, and grassroots NGO, PO organizers and workers often already have values, skills and critical awareness appropriate for empower community citizens.

3.2   Education in Post-Conflict Settings

During violent conflict it is likely that education system will experience a number of problems such as dislocation of children and teachers, damage to schools and breakdown of infrastructure, leading to non-payment of teachers. Hence, post conflict education programs need to take into account the fact that children may not be in school at all, and be flexible enough to work in a variety of settings with a minimum of material resources. Social as well as physical structure will be in need for repair and programs will need to build trust, think of what the situation will be when Joint Task Force (JTF) of the Federal government attack militants in Niger Delta. It is difficult, if not impossible, to find a child that has not seen, heard or been pent of atrocities committed in the aforementioned conflict.

Dealing with trauma is a core issue in any peace education programme. Teacher or facilitator must be able to strike a fine balance between grounding their program in reality, which is grim, and yet rebuilding community idealism and whole. People who have been subject to trauma may not find group work supportive and may find that listening to the troubles of others, far from being a warm sharing experience, overloads them with pain. Activities that are fun and icebreakers in a peaceful context may suddenly take on a deeper aspect in a war or conflict zone. For instance, a blindfold trust game might evoke image of checkpoint searches and being taken hostage by kidnaps.

It will be important for peace educators to draw-upon systemic experiences of local agencies and educators to be success in and peace education endeavour in a part conflict setting, thus cooperative rather than imposition of ideas will be a useful participatory pedagogy.

3.3   Institutes for Peace and Conflicts Resolution (I.P.C.R.)

This is an institute of the Federal government of Nigeria and an arrow head of the Government Policy Development in the area of peace-making, peace-keeping and peace-building.
The pursuit of peace and stability through effective conflict prevention, management and resolution is central to any development strategy, hence the establishment of the institute.

Among others, the followings are the main objectives of the institute

(a)   To carry out in depth research into the causes patterns dynamics, factors and forces behind conflicts.

(b)   To identify the actors, the capacities and the balance of power of different groups in a conflict situation.

(c)   To provide Government with policy-relevant options on fundamental issues to be taken into full account in designing an effective and durable peace process.

(d)   To promote a culture of peaceful, transparent and credible democratic succession as a mechanism for conflict prevention.

(e)   To generate creative scenarios and a wide range of practical options for sustainable peace and democracy in post-conflict societies.

(f)   To design strategies for funding people-oriented development programmes to support peace.

(g)   To organize courses, seminars, conferences and capacity-building programmes on international negotiation skills for peace-making, peace-keeping and peace building;

(h)   To carry out any other relevant activity that may be assigned to it by the president of the Federal Republic of Nigeria.

4.0   CONCLUSION

The aim of peace education is to draw out enrich and place in context students thinking about the concept peace through enactment and this way peace became active and participating pedagogy.

5.0   SUMMARY

In this unit you have learnt that peace education can be introduced as a separate subject, or spread across the curriculum, or be a whole school approach. The aim of peace education is also to stimulate dialogue within a learn community that will make for critical analysis and self reliance choices about peaceful transformation through popular theatre and other role playing or simulation techniques.

6.0   TUTOR-MARKED ASSIGNMENT

1.   Explain the processes involved in creative and participatory teaching and learning in peace education?
2.   Discuss the process of peace education in Post conflict setting?

7.0   REFERENCES/FURTHER READING

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UNIT 3   **STRATEGIES AND CURRICULUM MATERIAL DEVELOPMENT PROJECT IN PEACE EDUCATION**

CONTENTS

1.0   INTRODUCTION

Strategies and curriculum material development project in peace education is designed to meet, within the requisite conditions as posted by Dauesh (2006) for the successful implementation of any peace education program; development of unity-based worldview; creating a culture of peace; creating a culture of healing; and using peace education as the framework for all educational activities.

2.0   OBJECTIVES

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

•   Discuss the philosophies guiding the Post conflict peace education curriculum
•   Explain strategies for a post conflict education curriculum.

3.0   MAIN CONTENT

3.1   Philosophy Guiding the Writing

The writing of this curriculum material in a post conflict situation was predicated on the premise that:

-    Peace can be taught in many and varied ways, even more importantly, peace can be learned. Peaceful behaviours can be

learned when children and youths have the opportunity to develop and practice them through properly structured units and tasks and when they see behaviours modeled by others around them.

- Rather than seeking to champion one of the requisite conditions for peace education discussed that is as a separate entity in the curriculum, it is better to go all hog in embracing all the four conditions; development of unity-based worldview; creating a culture of peace; creating a culture of healing; and using peace education at the framework for all educational activities.

- To be successful the post-conflict peace education curriculum would need good teaching. More specifically, the units that are to be provided would, in order to work, require teaching which engages a creative and participatory teaching learning and that which engages the students in worthwhile activities and provides them with the opportunity to acquire new attitudes and to learn new behaviours and skills. i.e. content and pedagogy must be combined.

- Trauma has to be acknowledged. Teachers/experts will used to show empathy and patience with children and youth who have been traumatized by war or violence action and encourage them to talk openly about their experiences as part of helping them to deal with their stress. Since teachers themselves will likely have been affected by war, they may used to acknowledge their own trauma and deal with it as well. Some of the techniques that have been proven effective in dealing with trauma and promoting healing, and which therefore are included in the design, are games, the arts, relaxation and group activities (creative participatory teaching-learning). Regardless of the technique adopted, the most important thing is to urge teachers to show love and care and to provide security for each child or pupils by making time for them to talk and feel they are listened to.

- It is important to involve the affected community. Peace education in schools can contribute to the creation of a more peaceful community. By the same token, more peaceful schools can only be built and sustained in the context of a more peaceful community. Thus, an important focus of any peace education curriculum must be the promotive of stronger links between the school and its community and in particular the engagement of parents, and other stakeholders in the education of their children and the life of the school.

3.2.1 Development of Unity-Based Worldview

Education for peace curriculum must achieve this objective by ensuring that all learning processes and discourse in the school community-teacher-teacher, student -   teacher, student-student, student-parent and teacher-parent would take place within the framework of a unity-based worldview.   This goal requires that all members of the school community become fully conversant with the concept of worldview and its different expressions.   It also needs to create a safe media for everyone to explore their own respective worldview without any hindrance or pressure and to understand the singular role of the unity-based worldview in creating a culture of peace in and between their respective communities.   This is an all-inclusive process and all participants, particularly teachers and students and, to the extent possible, their parents are focused on the impact of various worldviews on issues of peace and conflict and how as individuals we can review and modify our own worldviews.   It is through this process that education at home, in the school and within the community becomes the primary medium for the formation of a unity-based worldview in children and adults.

3.2.2 Creating a Culture of Peace

The second important objective of education for peace curriculum is to help members of the participating school communities, together, create a culture of peace in and between their schools. The first and the most crucial step towards achievement of this goal is to create an atmosphere of trust among all participants in

3.2.3 Creating a Culture of Healing

The third objective of EFP is the creation of a culture of healing in and between the participating schools.   During the first year of the implementation of the EFP programme, while we were focused on the task of creating a culture of peace through worldview transformation, it became evident that this process also helps to create the third prerequisite for effective peace education: creating a culture of healing.

The concept of culture of healing refers to the creation of environments in which the psychosocial, moral and spiritual wounds and trauma sustained as a result of severe conflict, violence and war are gradually healed.

3.2.4 Using Peace Education as the Framework for all Educational Activities

This fourth aspect of the EFP curriculum calls for a fundamental shift in our philosophy of education. Earlier in this paper I addressed the fact that, deliberately or inadvertently, most children around the world, including those in BIH, are educated within the framework of conflict-based worldviews. To address this highly consequential issue, the EFP curriculum is designed within the parameters of the unity-based worldview. Among specific aspects of this orientation is the requirement for the active and sustained involvement of the whole school community-teachers, administrators, support staff and parents-in this peace-oriented education for their students and children. Further, EFP indirectly engages the wider society, chiefly through organization and presentation of regional and national peace events and coverage by the media. Through these activities EFP aims to create a lively, positive and thoughtful discourse on peace, rather than the normal discussions of anger, resentment, blame and accusation that abundantly exist, particularly in post-conflict societies.

4.0   CONCLUSION

The aims of education for peace curriculum and in particular this unit has been that of helping participant in a post conflict educational setting to create a healing and peaceful culture out of the runs of conflict, violence and war. The skills that will become an outcome of this endeavour are primarily about how to create peace without ourselves, between us and other individuals, in our families, in our place of work, in our communities and finally in the context of a whole nations.

The curriculum also aims at teaching participants how to create a culture of peace and a culture of healing in and between their respective communities and how to resolve conflicts without creating new ones.

5.0   SUMMARY

The highlight of this units is the view that curriculum material development project in peace education are designed to meet the four requisite conditions for the successful implementation of any peace education program. These four conditions are: Development of unity-based worldwide creating a culture of peace, creating a culture of healing and using peace education as the framework for all educational activities.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What are the philosophies guiding post conflict peace education curriculum?
2.   Explain the strategies for a post conflict education curriculum?

7.0   REFERENCES/FURTHER READING

Toh Swee – Hin (1997) Education for peace: Towards a milleunium of well-being.   Proceedings from International Conference on Culture of peace and governance, Mozambique

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UNIT 4   INTER-FAITH DIALOGUE FOR RELIGIOUS EDUCATION

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
       3.1   Tradition, Authority and Dialogue
       3.2   Inter Faith Dialogue (i) Doctrine and beliefs
       3.2   (ii) Ethical and Social practices
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

We assume inter-faith dialogue to be an activity in which at least two persons from different religions take part, in a healthy discussion which is not explicitly violent destructive and negating of one and the other and where there is a genuine attempt to listen to the other person.

2.0   OBJECTIVES

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

- Discuss interconnectedness between tradition authority and dialogue
- Engage in inter-faith dialogue
- Discuss some ethical and social practices in both Christian and Islamic religions.

3.0   MAIN CONTENT

3.1   Tradition –Authority and Dialogue

Peace studies experts re of the view that students need to have knowledge and understanding of traditions other than their own and that for them to do this they need to deepen their understanding of their own background traditions as well as learning to interpret the meaning of others. Contributors to this position, share the view that religious traditions themselves are plural, offering a range of spiritual and moral resources, expressed through traditional concepts thus an understanding of plurality is a condition for overcoming stereotypes. Zakiyuddin Baidhavy, writing as a Muslim through Indonesia, argues that Islam, on

the basis of its own cultural diversity, should develop a multiculturalist theology ready to respect religions differences within educational practice.

Religion education, in the context of plurality needs to emphasis dialogue and be supported by educational materials that is reflecting and supporting pupils' and teacher's diverse religious beliefs and practices.

Another contributor (Friedrich Schweitzer) is also concerned with tradition, being especially concerned to assist young people who have formed an elective religious or spiritual identity to engage in dialogue with others. In this context, he observed that religious individualization, which has been taking place among young people has lower the barriers between Christianity and Islam. This empirical research shows that, despite the eclecticism, such young people tend to be intolerant and ignorant of Islam. For Schweitzer, the creation of a dialogue between these young people and Islam, in order to promote understanding and harmony, requires a deepening of their understanding of and engagement with, their own background Christian tradition.

3.2   Inter-Faith Dialogue in the Global Village

Doctrines and Beliefs

What sorts of issues constitute inter-faith dialogue? First, one may note dialogue about doctrines and beliefs. Here, dialogue can be about either perceived differences or commonalties. I use 'perceived', as it is often the case that what at first sight seem to be conflicting differences turn out to believe in God. But in conversation it may be discovered that what one person understands 'God' to be is not at all what the disbeliever takes 'God' to be. All that follows must allow for this hermeneutic ambivalence. Let us look at some examples of commonalties and differences regarding belief about God.

Between Christain and Muslim there may be a common belief in a personal, all-powerful creator-God. There is further commonality in the traditions of worship and praise of such a God and in the attempt to live one's life in community in accordance with the will of God. There is commonality in the way such worship and action forms the social basis of a highly defined community, with various rites of initiation and ritual. All this can be a source for mutual respect and toleration, as well as allowing the traditions to learn much from each other. But there are also major points of difference regarding God which embrace questions of history, theology and philosophy (although these cannot easily be separated). For example, most Christians and Muslims would agree that Jesus of Nazareth existed and lived and taught in Palestine in the 1st

century (Christian calendar).But even at this historical level, there are conflicts, with some Muslim believing that Jesus did not die on the cross – a belief which is central to Christianity and pivotal for theologies of atonement. Here dialogue may centre around verses in the Quran and the New Testament regarding Jesus' death. But there is also a wider issue at stake: many Muslims may regard the identification of a human as God (in some way or another) as idolatry, while, curiously, Christians who hold a trintarian belief also claim to be critical of idolatry. Within such dialogue would be questions of the status of scriptures, methods of interpretation and theological-philosophical presuppositions regarding the nature of divinity. In some forms of dialogue these background issues may be addressed; in others, only the questions in the foreground may be tackled.

It can be argued that discussion of such differences will help each person to understand the other more fully and, in some cases, cause one or other party to re-think central doctrines and beliefs. This encounter is one of the most exciting aspects of inter-faith dialogue.   Hence in Christian-Muslim dialogue there have been important clarifications regarding the Trinity, so that some Muslims can see that idolatry is not the central problem. Some Christians have themselves come to abandon the notion of Trinity as indefensible, and have instead taken up categories of 'inspiration', seeing analogies between the status of the Quran and the role of Jesus as word/Word of God. Or again, in Christian-Jewish dialogue, some Christians have come to see the Jewishness of Jesus in a new light and have sometimes argued that the divina of Jesus falsely followed a Greek and not Jewish trajectory. Others, while retaining the divinity of Jesus, have come to appreciate the Jewsih objection that Jesus simply did not qualify for messiah status. After all, the world is still in a mess, and far from redeemed. Some Jews have come to regard the claims of incarnation as credible, but stress that Israel is also heir to the covenant of God.

One can immediately see the complexity and open-ended nature of dialogue, even from this cursory look at the three semitic faiths in dialogue. To stay with this 'God' theme, when we look at, say, Christian-Buddhist dialogue, the very issue of God is in question, let alone the incarnation claims of God is far from problematic: it sis the claim that he was the only incarnation of God that causes difficulty. One thing I hope is evident: that commonality and difference exist side by side, and exist at numerous levels of complexity. Any proposal to side-step such central, life-giving beliefs because of the seemingly intractable nature of disagreements are doomed to falter, as it fails to take seriously the religions as they are.

3.3   Ethical and Social Practices

Another level of dialogue can be that regarding ethical and social practices.   It would be difficult to distinguish between doctrine and beliefs and ethical and social practices, because most religions hold these two in close and indivisible unity, each continuously shaping the other.   But it is worth distinguishing these aspects, for in practice dialogue can operate with a very limited ethical and social agenda, which will not require resolution of doctrinal differences, but will, perhaps, aim at some limited social goal. For example, religious groups have come together to oppose possession of nuclear weapons in Britain, for some within each faith have regarded this as incompatible with its ethical precepts.   Other examples can be found regarding legislation over issues like abortion, religious education, freedom of worship and religious adherence.   Such coalitions have been formed by the faith traditions in dialogue over a perceived common problem.   This co-operation also stems from the conviction that a united front will be politically and socially more effective. Clearly, in such situations, there may still remain substantial ethical and social differences as well as doctrinal differences, but these will not obstruct a limited common goal. It is also the case that working together in dialogue over such issues can often lead adherents of one faith into a deeper appreciation of another, and give access to understanding doctrines and beliefs in a fresh and fruitful manner. For example, while Buddhists may not profess belief in God, some Christians have come to discover the depths and significance of Buddhist against nuclear weapons. This has caused a reconsideration of the ethical and social significance of Anatta (the doctrine of no-self), which has often been seen as nihilistic and ethically fruitless.

However, in the same way that such ethical and social concerns may unite religions in dialogue, they can also be the cause of deep division and criticism between religious persons in dialogue. Two examples will suffice. For some Buddhists, Jains and Hindus, the meat-eating habits of most Western Christians amount to species genocide. Christians in dialogue with such people (often over very different issues) have been confronted with this implicit critique when it comes to lunch time! And among the meat-eating religions, there are instances where, for example, Christians have accused Muslims of barbaric treatment in the ritual killings of animals.

Another example comes from Christian feminists, who have criticized the oppressive patriarchal structures and ethos of Christianity.   In dialogue with others they may find similar structures which they feel duty bound to criticize. Here an interesting ambivalence can be present. Some Jewish writers have warned about the anti-Jewish polemic concealed within certain Christian feminist critiques of Christianity,

where Judaism in the time of Jesus is constantly and uncritically portrayed as irredeemably patriarchal in contrast to Jesus' egalitarian outlook. Some Muslim women have criticized the universalizing imperialism of feminist ideology which respects no differences of context and culture-or choice. While it may be appropriate to argue for feminism from a Christian starting point, it might not be from another starting point. Furthermore, some critics have argued that feminism itself arises not from within Christianity but out of a secular ideology which is now firmly embedded in Western Christian intellectual circles. This ambivalence once again indicates the difference between foreground and background when dialogue takes place. Here we have questions of commensurability, translatability and relativism-questions which, in the long run, must also be addressed if any sustained, satisfactory dialogue is to take place.

Under the heading of ethical and social practices one might also group a wide variety of day-to-day problems which occur in modern, pluralist Britain. Mixed marriages pose a host of complex questions regarding dialogue. Is it permissible for a Hindu wife to share Holy Communion with her Christian husband? She may have consented that their children be raised as Christians, and she may actively help in their Christian education at home, and subsequently feel deeply excluded from fellowship with her own family by prohibition from this one act of worship.

Then again, there are questions as to which religion children should follow, and whether it is fair that some groups stipulate themselves as the only answer, regardless of similar claims from the partner's own religion. The issue here is how far one can go in interfaith dialogue. When does inter-faith dialogue especially in marriage, inevitably turn into inter-faith prayer and worship? This raises the whole question of dialogue as the sharing of spirituality, and some may class this separately.

4.0 CONCLUSION

Dialogue in the modern age has been the source of great inner renewal and transformation amongst religions, as well as a great source of criticism, caution and conflict. It has also been the basis for hope, with religions coming together in a tragically divided, brutal and unjust world. It remains to be said that there is certainly little hope for humans if they cannot speak with one another about what really matters most to them. Perhaps through this dialogue people will begin to understand the 'other' and themselves just a little more. This may be the most that inter-faith dialogue can deliver at the present time – and even this will be a major achievement.

5.0   SUMMARY

It may be useful to recall here for the purpose of emphasis, some of the issues that had been raised for successful harmony of inter-faith harmony and peace that: Dialogue or inter-faith dialogue is a key theme against a background of increasing polarization between adherents of different religions.   A synthesizes ideas from inter-faith dialogue will enable students to tranracial, ethnic and religions barriers and develop an understanding and acceptance of ''otherness''.

6.0   TUTOR-MARKED ASSIGNMENT

What is dialogue and inter-faith dialogue and how are these useful for religions
harmony?

7.0   REFERENCES/FURTHER READING

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UNIT 5   WORLDVIEW PEACE EDUCATION AND POWER

CONTENTS

1.0   INTRODUCTION

The foundation of every Culture is its worldview, a concept that Danesh in Moscovic (1993) calls social representations' describes as' cultural fabric,' worldviews according to them constitute discursive complex of norms, values, beliefs, and knowledge, adhered to various phenomena in human beings lives.

It is usually expressed at a subconscious level and there is ample evidence that most people of the world and especially in Nigeria live with conflict oriented worldviews, whether ethnically, religiously or environmentally based. It is at the core of some of the current peace-related concepts and approaches such as storytelling, contact theory, collective narrative, and dialogue.

2.0   OBJECTIVES

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

• Explain the relationship between worldview and conflict
• Discus categories of worldview
• State the relationship between worldview and education
• Explain how worldview has influence your relationship with your environment.

3.0   MAIN CONTENT

3.1   Worldview and Education

One of the main functions of education is its considerable contribution to the formulation of our worldview, which in turn provides the necessary framework for all our life processes-our thoughts, feelings, choice and actions. Worldview construction is an inherent aspect of the development of human consciousness and is therefore an inevitable and essential aspect of development of human individuals and societies alike. Every individual and every society has a worldview shapes by religious beliefs, philosophical concepts, political ideologies and particular life experiences and environmental characteristics.   In all societies, the main vehicle for both transfer and formation of worldview is education (formal as well as informal), However, this process has frequently been manipulated and abused by leaders in all sectors of human society.   History provides many examples of imposition of worldview on citizens and strangers alike in the name of a religion, an ideology, a scientific of pseudoscientific theory, a political persuasion, a popular philosophy or economic necessity.

To prevent such an abuse, much effort is expended by progressive elements in various communities to create opportunities for free investigation and adoption of worldviews on the part of children, youth and adults alike, preferably without any imposition or influence from others. This objective, however, is very difficult to achieve. From the earliest days of life we are engaged, usually not in a deliberate or systematic manner, in the formulation of our worldviews through our life experiences and lessons we learn from our parents, teachers and classmates, as well as from accurate or inaccurate concepts and ideas we adopt from our exposure to various scientific theories and historical accounts, belief systems, ideologies and media presentations in our respective cultural milieu.

3.2   Worldview and Power

A significant and closely related element in the development of worldview is power. Central to the development of a worldview, in addition to the inevitable development and expansion of human consciousness, is the role of power in the formation of worldview, which is due to (1) the ubidquitous attraction to power in all human relationships in the earlier stages of development of both the individual and the society, and (2) power's intimate relationship to issues of survival, security and identity formation.   All these issues-survival, security, identity-have direct relationship with subjects of conflict, war and peace. Power gives the illusion of security and supremacy and

consequently is both the most sought after and the most abused element in human interactions.

Power is sought to ensure safety and peace for oneself and one's group. However, because power at best provides limited peace based on the dichotomous concepts of otherness and contention, it is usually open to abuse and give rise to new conflicts and wars. Thus, every occasion of limited-peace-for oneself and one's group-is punctuated by periods of conflict and war with others, and a durable peace is a relatively rare occurrence in human history.

Power is also sought as the main vehicle for establishing one's individual and group identity, particularly in the earlier stages of the development of human individuals and societies. Under these conditions, the main expression of identity formation is in the form of power struggle in all departments of human life-physical, economical, social, political, intellectual, artistic and religious-which in turn gives birth to conflicted rivalries and highly competitive and aggressive practices.

3.3 Three Met Categories of Worldview

The concept of worldview, as formulated in ITP, encompasses of (1) reality, (2) human nature, (3) the purpose of life, and (4) approach to all human relationships. Worldviews evolve in direct response to the development of human consciousness which, in turn, is shaped by the aggregate of life experience. As such, our worldviews are shaped by our individual life stories in the context of our collective cultural histories. Because all individuals and societies are subject to the universal laws of life-unity, development, creativity- we are able to find fundamental similarities and patterns in worldviews that cut across cultural, linguistic, religious and ideological boundaries. By taking into consideration the dynamics of development of individual and collective consciousness, we can identify three distinct met categories of worldview that are, to varying degrees, present in all human individuals and societies. These worldviews reflect the particular characteristics of three distinct aspects and phases in the development of every individual and society, respectively designated as survival-based, identity-based and unity-based worldviews. (Danesh, 2002).

3.3.1 Survival-Based Worldview

The survival-based worldview is normal during infancy and childhood and corresponds to the agrarian and pre-industrial periods of societal development. This worldview can also develop under conditions of poverty, injustice, anarchy, physical threat and war at any time and in

any cultural setting or age group. These circumstances can jeopardize the very survival of both individuals and groups and predispose them to seek power in their quest for security. However, the distribution of power and the nature of relationships during this phase are unequal and proclivity to use force and/or conformity to achieve one's objectives is strong. Under these conditions usually one person or a small number of individuals hold the reins of power and assume a position of authority. The remaining members of the group become appeasing conformists, withdrawn pessimists, or subversive activists. These dynamics apply to both small groups such as the family, school and the workplace and to large groups such as nations and religions. The use of power in the survival phase is in the form of 'hierarchical power structure' with a considerable proclivity to conflict and violence because within this mindset the world is viewed as a dangerous place, operating on the principles of force and control, with the twin ultimate aims of survival and security for oneself and one's group. In the survival-based worldview authoritarian and dictatorial practices are common and deemed justified.

This worldview is not conductive to the creation of lasting peace in the context of 'unity in diversity'. It demands conformity, blind obedience and passive resignation. It systematically puts women, children, minorities, foreigners and others devoid of power and wealth in a condition of disadvantage, neglect or abuse. Thus the peace and order created by an authoritarian system are illusory, lasting only as long as the balance of power favours rulers and the ruling class, enabling imposition of an arbitrary peace on their subjects. One recent example is the former USSR's state of enforced peace that has been replaced by sporadic devastating periods of conflict since the regime collapsed.

3.3.2 Identity-Based Worldview

The identity-based worldview corresponds to the gradual coming of age of both the individual and the society. Development of new ideas and practices, intensity of passions and attitudes and extremes of competition and rivalry characterize this phase. Identity development, though a lifelong process, attains its highest level of expression in adolescence and early adulthood in the individual and, correspondingly, for societies at the time of their emergence from authoritarian environments and attempts to create democracy. It is a phase in which physical, emotional and mental power begin to blossom, bringing a new level of dynamism and extremism to the life of the individual and society alike (see Erikson, 1968; Hogg et al., 1995; Rothman, 1997).

This phase typically corresponds with the period of scientific/technological advancement and democratization of the society,

usually within the framework of adversarial power structure. Extreme competition and power struggle are the main operating principles at this stage of development, and the political, economic and social processes are shaped by the concept of the survival of the fittest. The ultimate objective of individuals and group operating within the framework of the identity-based worldview is to prevail and win-an objective that often adversely affects the manner in which such important issues as the rule of law, regard for human rights, and respect for democratic practices are approached.

It is important to note that all aspects of human culture such as science, religion, governance, technology, marriage, family and business practices are subject to abuse and misuse within both the survival-based and identity-based worldviews. A cursory review of contemporary approaches to human and social relationships demonstrates the prevalence of these two worldviews, which are also reflected in the two main approaches to governance (authoritarian and adversarial democracy (and the two dominant economic philosophies (Marxist socialism and individualistic capitalism)that have dominated the world political and socio-economic landscape for the past one and a half centuries. We are still using scientific knowledge, technological expertise, religious affiliation and ethical concepts in the limited, conflict-ridden and conflict-prone survival-based and identity-based worldviews. Consequently, both science and technology, and religion and morality, have been used for the good of humanity and also abused in the name of humanity. However, a new level of consciousness, characterized by a new worldview, is gradually emerging, pointing to the fact that humanity is entering a new phase in its progress toward the creation of a civilization of peace. Humanity is now becoming aware of its fundamental oneness.

3.3.3 Unity-Based Worldview

The unity-based worldview characterizes the age of maturity of humanity and is based on the fundamental issue of the consciousness of the oneness of humanity. Within the parameters of this worldview, society operates according to the principle of unity in diversity and holds as its ultimate objective the creation of a civilization of peace –equal, just progressive, moral, diverse and united. The unity-based worldview entails the equal participation of women and men in the administration of human society. It rejects all forms of prejudice and segregation. It requires the application of universal ethical principles at all levels of government and leadership. It ensures that the basic human needs and rights-survival and security; justice, equality and freedom in all human associations; and the opportunity for a meaningful, generative life-are met within the framework of the rule of law and moral/ethical

principles. A consultative, cooperative power structure characterizes the unity-based worldview and creates conditions in which the legitimate exercise of power and facilitation of empowerment-both necessary for survival and identity formation-take place within the framework of unified, caring interpersonal and group relationships. The unity-based worldview is at the core of the EFP curriculum and is based on the all-important yet little-understood concept of unity.

4.0   CONCLUSION

Worldview construction as an inherent aspect of development of human consciousness is inevitable it is an essential aspect of development of human individuals and societies alike and it constitute discursive complexes of norms, values, beliefs and knowledge.

5.0   SUMMARY

This unit has discussed worldview peace education and power. In all societies the main vehicle for both transfer and formation of worldview is education which formal or informal. Central to the development of a worldview in addition to development of human consciousness is the role of power which is due to the iniquitous attraction to power in all human relationships and issues of survival security and identity formation.

The ultimate objective of individuals and groups operating within the framework of the identity based worldview is to prevail and win through an extreme competition and power struggle and the ultimate objective of individuals are shape by the concept of the survival of the fittest.
- The age of maturity of humanity based on the fundamental issue of the consciousness of the oneness of humanity based on the principles of unity in diversity.

6.0   TUTOR-MARKED ASSIGNMENT

1. Explain various categories of worldviews and their impact on peace education?
2. Explain worldview within the frameworks of power and education?

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