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Education for Peace in Africa:
Review of Activities in the Field of Education for Peace
already in progress in Africa

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The views in this paper are those of the author. They do not necessarily reflect the views of the University for Peace.

Established as a Treaty Organization with its own Charter in an International Agreement endorsed by the General Assembly in Resolution 35/55 of 5 December 1980, the University for Peace mission is to provide humanity with an international institution of higher education for peace with the aim of promoting among all human beings a spirit of understanding, tolerance and peaceful coexistence, to stimulate cooperation among peoples, and to help lessen obstacles and threats to world peace and progress in keeping with the noble aspirations proclaimed in the Charter of the United Nations.

1. INTRODUCTION

1.1 OBJECTIVES OF THE REVIEW

In the Terms of Reference the general objective of this Review was formulated as follows:

- To systematically review the state of peace and conflict studies in Africa, identifying strengths and weaknesses, and highlighting trends and issues

The following more specific objectives were added:

- To gain insight into activities undertaken, and presently underway, in Africa in the field of Education for Peace in institutions of higher learning
- To highlight efforts in the past on peace and conflict studies
- To help identify the successes and failures of any past efforts at co-ordination among universities in Africa in the field of peace and conflict studies/education for peace

1.2 THE QUESTIONNAIRE

The project, and specifically the contents and thrust of the questionnaire, were discussed at a meeting of the UPEACE Consultative Mission to South Africa and representatives of ACCORD (Umhlanga Rocks, Durban, 6 April 2002), and further elaborated on through an exchange of correspondence over the months of May and June 2002. The mailing list for universities all over Africa was compiled from the 2001 edition of *The World of Learning*, and then reworked when the 2002 edition became available in June. Addresses of other organisations were obtained, mainly from the Directory in *Searching for Peace in Africa* (Mekenkamp et al 1999), and those of people met by the UPEACE Consultative Mission in Mozambique, Nigeria, Sierra Leone, South Africa, Ethiopia and Rwanda were also added to the mailing list, which ended up with 464 entries. The questionnaire, covering letters and mailing lists are available in Annexes 1-3 to this report on CD-ROM.

2. RESPONSES TO THE QUESTIONNAIRE

2.1 UNIVERSITIES AND OTHER INSTITUTIONS WHO RESPONDED

Completed questionnaires have been received from the following:

Country	University/Institution	Department
Burkina Faso	Union Inter africaine des Droits de l'Homme	
Egypt	American University in Cairo	Dept of Political Science, Office of African Studies
Ethiopia	Minoufiya University	
	Addis Ababa University	Institute of Ethiopian Studies
Gabon	Centre Internationale des Civilisations Bantu	
Ghana	University of Cape Coast	Centre for Development Studies Dept of Sociology
Kenya	University College of Winneba	
	Egerton University	Dept of Sociology
	Jomo Kenyatta University of Agriculture and Technology	Institute for Human Resource Development
	Maseno University	
	University of Nairobi	Institute of Diplomacy and International Studies
Malawi	Chancellor College, University of	Dept of Political and Administrative Studies

Mozambique	Malawi Instituto Superior Politécnico e Universitário Instituto Superior de Relações Internacionais	
Namibia	National Society for Human Rights Peace Center	Education Programme
Nigeria	University of Calabar University of Jos University of Lagos Obafemi Awolowo University Nigerian Institute of Social and Economic Research Institute for Peace and Conflict Resolution International Women Communication Centre	Dept of Political Science (Proposed) Centre for Conflict Management and Peace Studies Dept of Psychology Women and Peace Initiative
Sierra Leone	Fourah Bay College, University of Sierra Leone	Peace and Conflict Studies Programme
South Africa	University of Fort Hare University of the Free State University of Natal University of North West Peninsula Technikon Potchefstroom University for Christian Higher Education Technikon Pretoria Rhodes University Technikon Southern Africa University of South Africa University of Stellenbosch University of the Western Cape African Centre for the Constructive Resolution of Disputes (ACCORD) Africa Institute of South Africa Centre for Conflict Resolution	UNESCO 'Oliver Tambo' Chair of Human Rights Dept of Political Science Conflict Resolution and Peace Studies Programme Peace Studies and International Relations Programme Dept of Journalism School of Basic Sciences (Vaal Triangle campus) School of Behavioural Sciences (Vaal Triangle campus) Faculty of Economic and Management Sciences Faculty of Education Sciences School of Languages Faculty of Law and Centre for Community Law and Development School of Social Studies Faculty of Theology Dept of Political Studies Public Management and Development Group Dept of Applied Communication Centre for Peace Education Dept of Political Sciences and Philosophy Dept of Political Science Faculty of Theology, M.Div. Programme Faculties of Arts, Economic and Management Sciences, Education, Community and Health Sciences Peace and Governance Programme

Sudan	Initiatives of Change Ahfad University for Women	Ahfad's Program for Peace and Conflict Resolution
	University of Al Zaiem Al Azhari University of Juba	Dept of Political and Strategic Studies Centre for Peace and Development Studies
Uganda	Peace Initiative and Research Centre	
Zambia	Mindolo Ecumenical Foundation	
Zimbabwe	Harare Polytechnic Institute Africa University	Research Unit

2.2 OVERVIEW OF DATA SUBMITTED

The data as entered on the questionnaires are given, summarisingly but as fully as possible, in Annex 4, available on CD-ROM. There may be cases where handwriting (especially on faxed questionnaires) or the intended meaning of an entry has been interpreted wrongly. Clarification was requested by e-mail in cases where possible.

Wherever appropriate in the following survey of the data, *themes, topics, emphases and perspectives that seem to be of particular interest in the context of Africa are highlighted by italics.*

2.2.1 PEACE-RELATED TEACHING ALREADY PRESENTED (QUESTIONNAIRE ITEM 5)

In spite of the examples given in the questionnaire to distinguish the first part of this item ('Peace-related themes presented in sub-sections or modules of courses') from the second ('Specific peace-related modules, courses or training programmes presented'), it seems as if the distinction was not taken seriously in all cases. It may therefore be that some of the themes listed below (2.2.1.1) should have been in the list of specific modules, courses or training programmes (2.2.1.2), or the other way round. Nevertheless it may be a worthwhile starting point to consider the key word lists of the two parts separately.

2.2.1.1 PEACE-RELATED THEMES PRESENTED IN SUB-SECTIONS OR MODULES OF COURSES

THEMES MENTIONED

African International Relations
Biblical Ethics
Building Negative and Positive Peace
Business Ethics
Citizenship
Civil Wars and Population
Cognitive and Emotional Aspects of Conflict and Conflict Resolution
Collective Bargaining and Negotiation
Conflict Analysis
Conflict and Conflict Resolution
Conflict Management
Conflict Management in the International Systems
Conflict Management and Peace
Conflict Perspective
Conflict Resolution
Conflict Resolution Mechanisms
Conflict Resolution: Theory and Practice
Conflict Resolution in the Workplace
Conflictology
Consultancy in Conflict Management
Coverage of War/Violence (in Reporting and Writing courses)
Developmental challenges in South Africa
Early Warning Systems
Emergency Management

Financial Management
 The Formation of International Organisations for the Maintenance of Peace in the 20th Century
 Freedom and Domination
 Gender in Armed Conflict
 Gender Development and Conflict
 Gender Issues
 Gender and the Politics of Security
 Gender and War
 Government and Politics
 History of Social Conflicts
 Human Rights and Democracy
 Human Rights and their Interpretation and Implementation
 Humanitarian Law
 Individual, Group and Family Therapy
 Industrial Arbitration
 Instruments of Diplomacy
 International Conflict Management
 International Instruments dealing with International Conflict
 International Relations
International Relations of African States
International Relations and Diplomacy in Africa
 Interpersonal and Group Psychology
Interpersonal Skills
 Introduction to Peace Education
 Introduction to Peace Studies
 Labour Relations
 Leadership
 Media Ethics
 Mediation
 The Ministry of Justice
 The Ministry of Peace and Reconciliation
Modernisation and Development
 Negotiating Conflict
 Negotiation Skills
 Non-violence
 Organisational Behaviour
 Peace
 Peace and Security in a Global Context
 Peace-Building and Humanitarian Intervention
 Peacekeeping Operations
People Skills
 Perception and Misperception
 Philosophy of Conflict Management
 Political Conflict and Conflict Resolution
Politics of Integration in East Africa
Power and Governance in Kenya
 Preventive Diplomacy
 Principled Critical Thinking
 Problem solving
 Processes of Conflict Resolution
 Psychology of Conflict
 Psycho-social Aspects
 Psychotherapy
Public Participation: Conflict in Development Process
 Public Policy
Reconciliation

Refugee Studies
Regional Integration and Co-operation in International Organisations
Right to Peace
Social Change
Social Conflict
Social Disadvantages
Social Identity and Social Oppression
Social Work Intervention
Sources of Conflicts in Africa
Spirituality and the Problem of Violence
Strategic Management
Strategic and National Security Issues
Transformation studies
The Truth and Reconciliation Commission and the South African Past
Values in Education
Violence against Women
War, Peace and Reconciliation

DEPARTMENTS/FACULTIES/PROGRAMMES MENTIONED

African Politics
African Studies
Anti-Racism
Art
Arts
Biblical Studies
Business Administration
Business Law
Business Management
Community and Health Sciences
Contemporary Issues in Development Studies
Contemporary Issues in Psychology
Culture and Social Studies
Development Law
Diplomacy
Dogmatics
Economic and Management Sciences
Economic Sciences
Education
Entrepreneurship, Marketing and Tourism Management
Environmental Law
Ethics
Forced Migration and Refugees Studies
Fundamental Rights
Gender and Development
Gender Studies
Geopolitics
Governance and Political Transformation
Government Administration and Development
History
History and Government
History and Political Science
Humanities
Human Rights
Industrial Psychology
Industrial Sociology

Institute for Women and Gender Studies
Intergroup Relations
 International Law
 International Politics
 International Relations
 International Relations and Diplomacy
 Languages and Communication
 Life Orientation
Music
Office of African Studies
 People Management and Development
 Philosophy
 Policy Studies
 Political Leadership and Citizenship
 Political Science
 Politics
 Protection of Human Rights
 Psychology
 Public Administration
 Public Management and Administration
 Public Management and Governance
 Reconciliation
 Reporting and Writing courses
 Social Studies
 Sociology
 Theology
 Theory of Education
Working Group on the Reconstruction of War-Torn Communities

2.2.1.2 SPECIFIC PEACE-RELATED MODULES, COURSES OR TRAINING PROGRAMMES PRESENTED

Alternative Dispute Resolution (Law)
Borderland Studies (Centre for African Regional Integration and Boundary Studies)
 Conflict (Centre for Development Studies)
 Conflict Analysis (Conflict Resolution and Peace Studies Programme; Caux Scholars Programme; Department of International Relations)
 Conflict and Conflict Resolution (College of Education)
 Conflict Awareness/Management training (Department of Internal Conflict Prevention & Resolution, and other departments)
 Conflict Awareness, Preventing and Management [Centre for Conflict Management and Peace Studies]
Conflict in Africa (Department of Political Science)
 Conflict Management in the International System (Department of History and Government)
 Conflict Management and Peace Building [Centre for Conflict Management and Peace Studies]
 Conflict Prevention, Management and Resolution (Department of International Relations)
 Conflict Resolution (Department of Political Science)
 Conflict Resolution in Contemporary Conflicts (Peace Studies and International Relations Programme)
 Conflict Resolution and Management (Department of Sociology and Anthropology)
 Conflict Resolution and Peacebuilding (Peacebuilding and Conflict Transformation)
 Conflict Studies (Department of Political Science; Interdisciplinary module)
 Conflict Transformation Skills (Caux Scholars Programme)
Culture and Conflict Resolution (Peace Studies and International Relations Programme)
Culture, Diversity and Identity (Human Rights Exchange Programme)
 Democracy, Human Rights, Peace and Development (Law Faculty)
 Democracy and International Governance (Peace Studies and International Relations Programme)
 Diplomacy and Conflict Management (Institute of Diplomacy and International Studies)
 Diversity and Conflict Management

Early Warning Systems in Conflict Resolution (Peace Studies and International Relations Programme)
 Educating for Peace (Conflict Resolution and Peace Studies Programme)
Ethnicity and Conflicts in the Sudan (Centre for Peace and Development Studies)
Gender and Conflict Situations in Africa (Centre for Women and Gender Analysis)
 Gender Studies (Department of History and Government)
 Human Rights Issues (Inter-African Union of Human Rights)
 Industrial Relations (Department of People Management and Development)
 Integrative National Conference (Centre for African Regional Integration and Boundary Studies)
 International Relations (Institute of Diplomacy and International Studies)
 Introduction to Conflict Resolution and Mediation (Peace Studies and International Relations Programme)
 Introduction to Conflict Studies (Centre for Peace and Development Studies)
Introduction to Indigenous Approaches to Peace and Conflict Resolution (Peace Studies and International Relations Programme)
 Introduction to the Study of Human Rights (Peace Studies and International Relations Programme)
 Management of Crises (Center for Strategic Studies)
Managing Pluralism (Centre for African Regional Integration and Boundary Studies)
 Media in Peace and Conflict Resolution (Peace Studies and International Relations Programme)
 Mediation training (Women and Peace Initiative)
 Peace (Centre for Development Studies)
 Peace and Conflict (Department of Political Studies)
 Peace and Conflict Studies (Higher Institute for International Relations)
Peace and Conflict in Africa (Department of Political Studies)
Peace and War: the European, Asian and African Experiences (Peace Studies and International Relations Programme)
 Peace Education [Centre for Conflict Management and Peace Studies]
 Peace Education and Integration (Centre for Peace and Development Studies)
 Peacemaking and Conflict Resolution (Conflict Resolution and Peace Studies Programme)
 Peace Studies and Conflict Resolution (Department of Political Science)
 Philosophy and Practice of Non-violence (Conflict Resolution and Peace Studies Programme)
 Policy Analysis (Center for Strategic Studies)
 Political Conflict (Department of Political Science)
Politics in Kenya (Department of History and Government)
 Positive Approaches to Peacebuilding (Caux Scholars Programme)
 Preventive Diplomacy (Department of Political Science)
 Preventive Measures (Caux Scholars Programme)
Regional and International Protection of Human Rights (Peace Studies and International Relations Programme)
Resolution of Local and Regional Problems (Center for Strategic Studies)
 Security Studies (Department of International Relations)
 Social Conflict (Department of Sociology)
 Theory and Practice of Conflict Resolution (Programme in Justice and Transformation, Graduate School in Humanities)
 Training of City Councillors (School of Social Studies)
 Understanding Causes of Conflict (Caux Scholars Programme)
 UN Politics of International Peace-Keeping (Peace Studies and International Relations Programme)
 Women and Peace (Peace Studies and International Relations Programme)

2.2.1.3 PEACE-RELATED COURSES FOR WHICH CERTIFICATES, DIPLOMAS OR DEGREES ARE AWARDED

Gender and Conflict Situations in Africa: part of a course for which a Certificate in **Gender and Development** is awarded; Conflict Resolution and Management: part of a course for which a **Certificate in Conflict Management** is awarded (Egerton University, Kenya)

Diplomacy and Conflict Management, International Relations: **M.A. in International Studies/Post-graduate Diploma in International Relations** (University of Nairobi, Kenya)

Peace Studies and Conflict Resolution: **M.Sc./Ph.D. in Peace Studies and Conflict Resolution** (University of Calabar, Nigeria)

Introduction to Peace Studies, Introduction to Peace Education, Conflict Resolution: Theory and Practice, Gender Development and Conflict, Human Rights and Democracy: **Diploma in Peace and Conflict Studies** (Fourah Bay College, Sierra Leone University, Sierra Leone)

Conflict Analysis, Educating for Peace, Peacemaking and Conflict Resolution, Philosophy and Practice of Non-violence: **B.A. Hons/M.A. in Conflict Resolution and Peace Studies** (University of Natal, South Africa)

Introduction to the study of Human Rights, Introduction to Conflict Resolution and Mediation, Regional and International Protection of Human Rights, Women and Peace, Introduction to Indigenous Approaches to Peace and Conflict Resolution, Culture and Conflict Resolution, Media in Peace and Conflict Resolution: **B.A./B.A. Hons. in Peace Studies and International Relations** (University of North West, South Africa)

Conflict Resolution in Contemporary Conflicts, Democracy and International Governance, Early Warning Systems in Conflict Resolution, Peace and War: the European, Asian and African Experiences, UN Politics of International Peace-Keeping: **M.A. in Peace Studies and International Relations** (University of North West, South Africa, where a **Ph.D. in Peace Studies and International Relations** can also be obtained)

Conflict Management, Negotiation Skills: part of course for which a **Certificate in Intercultural Studies** is awarded (Technikon Southern Africa, South Africa)

Honorary degrees for outstanding academic achievements in **Peace Building and Development** (Ahfad University for Women, Sudan)

2.2.2 PEACE-RELATED RESEARCH ALREADY UNDERTAKEN (QUESTIONNAIRE ITEM 6)

Examples of **areas of research** mentioned:

African Ways of Dealing with Conflict
Alternative Dispute Resolution
Borderland Problems and Issues
Case Studies of Regional Conflicts in the Sudan
Civil Society and Democracy
Comparative Indigenous Approaches to Conflict Resolution
Conflict Management in Africa
Conflict Management and Peace Methods in Africa
Conflict Resolution
Conflict Resolution and Management
Current and Potential Conflicts
Demilitarisation
Diplomacy
Ethnic Conflict Management and Resolution
Ethnicity and Violence
Evaluation of Responses to Conflicts
Factors affecting Conflict
Gender
Globalisation
Governance and Democracy in Africa
Human Rights
Human Rights and Conflict Management
Human Rights Violations
International Relations
International Trade

Islamic Fundamentalism
Issues in Kenyan Universities
Mediation in Africa
Peace and Conflict in Africa
Peace and Conflict Issues
Peace and Human Rights in the Developing World
Peace and other Human Rights in the School Curriculum
Peace and Security at National and Regional Level
Peacebuilding
Peacebuilding and External Intervention
Peacekeeping
Peacemaking and Peacebuilding in Africa
Pluralism
Post-conflict Societies
Post-settlement Violence
Post-war Trauma
Preventive Diplomacy
Reconciliation Process
Reducing Violence in Schools
Reducing Violence against Women
Reduction of Student Demonstrations in Polytechnics and Higher Institutions
Refugee Trauma
Religious and Ethnic Tolerance
Security and Peacekeeping in Africa
Tribal Conflict Management

Examples of **research topics**:

The Ahaman Perception of Good Political Leadership (Case study of a district)
Conflict among Youth
A Culture of Peace in Sudan: Introducing the Idea of Recognizing and Apologizing for the Horrors committed in War
Ethnic Conflicts and Socio-Economic Development of Bimbago, Northern Ghana
Future Perspectives for Sudanese Women's Role in Peace Building
Identifying and Prioritising Community Needs in Underdeveloped Areas
The Impact of Demobilization in Mozambique
Institutional Capacity for Conflict Management in the IGAD Sub-Region
International Dimensions of Refugee Management
International Law and the African Refugee Crisis
Lack of Parliamentary Accountability and its Effects on Arms Build-up: A Case Study of the Great Lakes Region
Land Claims Project with Government of North West Province
Multilingualism and Multiculturalism in a Post-Apartheid South Africa
Reconstruction and its Futures: The Challenges of Rebuilding War-torn Communities
Security Development and National Identity
Tribal Conflict and Conflict Resolution in Five States in West and Southern Sudan
Values in Education

2.2.3 PEACE-RELATED COMMUNITY SERVICE ALREADY UNDERTAKEN (QUESTIONNAIRE ITEM 7)

Seminars and workshops and/or training sessions are presented on a variety of relevant and useful topics. In many cases service is rendered with regard to peace education in schools, and with counselling, consultation, mediation or arbitration. Learner-friendly and community-friendly publications are available in several cases.

Groups that are involved and definitely benefit from what is presented to them include schools, youth and youth groups, street children, women and women's groups, families, civil society, non-governmental

organisations (NGOs), community-based organisations (CBOs), paralegals, church groups, refugees, prisoners, ex-combatants, soldiers, military and security bodies, government authorities and departments, diplomats, politicians, policy and decision makers, researchers, journalists.

Many ex-students or ex-participants are currently doing peace-related work, either in the jobs they have managed to obtain or/and in their personal capacities.

2.2.4 PEACE-RELATED PROJECTS/PLANS ENTERTAINED IN THE PAST (QUESTIONNAIRE ITEM 8)

Several examples were mentioned of partially developed (or, in some cases, not [yet] implemented) courses, seminars, workshops, conferences, peace museums, peace education (or human rights) projects in schools, peace group projects in communities.

In several cases there are partially developed plans for peace resource centres, academic centres (or associations) or centres from where conflict preventing, managing and resolving (or developmental, psychological or political) services could be rendered to communities and societies.

References were made to instances of partially successful or partially implemented participation in actual processes of conflict prevention, management or resolution.

2.2.5 PROBLEMS THAT HAVE BEEN EXPERIENCED WITH REGARD TO PEACE-RELATED WORK (QUESTIONNAIRE ITEM 9)

Problems that are obviously widespread are the lack of adequate funding and resources, and the resulting dependence on overworked volunteers. It is especially community outreach projects that tend to suffer due to limited funds.

Another serious problem is the lack of commitment of administrative and academic colleagues, and of government authorities, who do not recognise the value and importance of peace-related teaching, research and community work. The lack of concern of such (influential) people usually results in the unfortunate lack of a national or institutional policy with regard to dealing with conflict and promoting peace.

2.2.6 ACHIEVEMENTS THAT HAVE PROMOTED PEACE-RELATED WORK (QUESTIONNAIRE ITEM 10)

Ex-students and participants are applying their conflict resolution skills with real success in many instances, and communities are acquiring and practising skills of amicable problem solving. Promising signs of co-existence and co-operation are observed between people who previously lived as political enemies.

Through the training of government officials and diplomats impacts are made on policy makers. And through publications and other means the message of conflict prevention, management and resolution is spread.

Successful conferences, seminars and workshops have taken place, and successful participation in the actual resolving of conflicts (e.g. the peace processes in Mozambique and Sudan) could be reported in several cases. Constant requests for the rendering of services are received.

Meaningful partnerships and networks have developed.

Numbers of students/participants have increased, while awareness of the field of dealing with conflict and support for this field are also growing. Sponsors and donors have been secured in several cases.

Very encouraging feedback has been received from ex-students/participants and others who have been involved in projects.

2.2.7 ENVISAGED PLANS FOR THE FUTURE (QUESTIONNAIRE ITEM 11)

To introduce (additional) modules/courses, for instance:

Alternative Dispute Resolution

Civic Education

Comparative Indigenous Approaches to Conflict Management and Resolution among different Ethnic groups in Southern Africa

Conflict Management

Conflict Management and Peace Building

Conflict and Peace Studies

Conflict Prevention
 Conflict Theory and Practice
 Conflict Transformation
The Constitution [of Namibia]
 Creativity and Transcendence
 Democracy
 Dialogue and Violence
 Diplomacy
 Economics
 Environmental Issues
 Environmental Studies
 Governance
 HIV/AIDS
 Human Rights
 Human Rights and Governance
 Human Rights: Theory and Practice
 International Economics
 International Relations
 Law and Development
Management of the Refugee crisis
 Management of Terrorism
 Opening up of the Domestic Political Space
Peacebuilding in Post-war Namibia
 Peace Education
 Peaceful Resolution of Conflicts
 Refugees and Post-conflict Reconstruction
The Role of Community Radio in Fighting Crime and Resolving Conflict
 Sociology of Conflict
Solving the Problem of Xenophobia
 Strategic Designing for Peace and Preventives of War
 Strategic Plans
 To incorporate courses in Peace Studies and Conflict Resolution in a revised Bachelor Degree Programme (e.g. in Public Administration)
 To introduce a B.A. degree in Peace and Conflict Studies, and an interdisciplinary M.A. in Human Rights
 To introduce diploma and certificate courses in Peace Studies
 To improve curricula to meet the needs of the students
 To launch an International Summer Study programme
 To expand and introduce more modules as specialised courses *and* also as supportive courses for other academic programmes
 To conduct more research on relevant topics, for instance:
The African Union and African Peace
Causes of Conflict
Causes of Prolonged Hatred
Conflict around Fulani Herdsmen
 Critical Security and Peace Studies
Designing an Early Warning Mechanism for Nigeria
Dynamics of the West African Crisis
 Enmity and Domestic Violence
Ethnic Conflict in Northern Ghana
Grassroots Peacebuilding in Africa
Managing Diversity
NEPAD (New Partnership for Africa's Development) and African Development
Peaceful Resolution of African Conflicts
 Policy-oriented peace research topics
Refugees
 Related Policies and Post-conflict Reconstruction

Social Movements and Governance

Strategic Conflict Assessment of Nigeria

Tribal Conflict and Conflict Resolution in West and Southern Sudan

Youth in Conflict

To promote peace-related teaching and research at universities in South Africa and Africa

To conduct a research project, 'Building Democracy from Below', intended to foster dialogue and co-operation among local government, traditional leaders and institutions of civil society

To establish a Journal of Peace and Conflict Studies

To publish (more) books and articles

To disseminate findings, articles or activities on conflict management through the Internet

To establish an Africa Peace Centre/a Centre for Conflict Studies

To organise more conferences (e.g. a Conference for Peace and Development in Sudan, and one on Gender Participation in Nation-building), seminars (e.g. for NGOs), workshops (e.g. for the police and the army, or, for instance, on Principled Leadership and Democracy in West Africa) and training sessions (occasional and regular)

To continue with community service in the areas of mediation and arbitration, and co-operation with community-based peace-building projects

To continue community-based services and programmes for the community (e.g. Conflict Resolution, Human Rights, Women's Rights, Paralegal issues, Development-related projects, Peace Building, Traditional Methods of Peace Building, Curricular Development, Inter-cultural Dialogue, Democracy, Non-violence)

To establish Peace Clubs in schools

To organise Peace through Music (in a particular area)

To establish a Strategic Conflict Assessment Project (for a particular area)

To apply for funding to establish a programme on a sustainable basis, so that it is not basically dependent on volunteer services

To carry on with the peace museum project

To form grassroots Area Peace Committees (in a particular country)

2.2.8 CO-OPERATION WITH OTHER UNIVERSITIES/TERTIARY INSTITUTIONS/ORGANISATIONS (QUESTIONNAIRE ITEM 12)

In two thirds of the responses co-operative links were mentioned with the following, in descending order of frequency:

Universities in the country or region

Universities abroad

Non-Governmental Organisations in general (regional and national)

Conflict Resolution Centres and NGOs

Community organisations

International organisations

Government organisations and ministries

Human Rights organisations

Donor agencies

Women's organisations

University and Teachers' Associations

Military groups

Religious groups

3. ASSESSMENT OF THE FEEDBACK RECEIVED

3.1 GENERAL IMPRESSIONS

3.1.1 UNIVERSITIES AND OTHER INSTITUTIONS WHO RESPONDED

It was a bit disappointing that only 57 responses were received. These came from 27 universities, 4 technikons and 15 other institutions in altogether 16 countries (Burkina Faso, Egypt, Ethiopia, Gabon, Ghana, Kenya, Malawi, Mozambique, Namibia, Nigeria, Sierra Leone, South Africa, Sudan, Uganda, Zambia and Zimbabwe). It is interesting to note though, that several of these responses (from 7 universities and 5 institutions in 6 countries) came from people or institutions that had been met by the UPEACE team on their consultative missions.

Fortunately, however, the returned questionnaires seem to provide a good sampling of a huge amount of very significant peace-related work that is probably being done in all countries of Africa. This view is based on feedback which ACCORD had received since the beginning of its series of circulars to universities (1993), and when information was gathered for *An Analytical Study on Organisation of Peace Education in the Universities of Southern Africa* requested by UNESCO (1995). A brief outline of this study is available on CD-ROM as Annex 5.

3.1.2 COMMENTS ON THE DATA SUBMITTED

The peace-related themes (listed above in item 2.2.1.1) cover a wide variety. They include several typical themes from the field of dealing with conflict. They also include themes which are more specifically oriented to other contexts, but are nevertheless related to conflict and responses to conflict.

From the perspective of Peace Education, it is to be appreciated that themes about preventing, managing and resolving conflict are indeed integrated into the curricula of subjects that are ordinarily studied by large numbers of students. Wherever this happens, it should mean that a significant proportion of the student body has the opportunity of obtaining insight into the reasons for conflict and ways of dealing with conflict situations. It is also to be appreciated that themes related to causes of conflict and concomitant remedies (e.g. poverty, and development; gender discrimination, and equity; misunderstanding, and effective communication) do receive attention.

From the viewpoint of Africa, themes on local, regional and continental problems and local, regional and continental solutions are to be welcomed. This does not mean, however, that the globally relevant themes are of less importance and value. Such themes may indeed be presented in ways that have a dual advantage. The world-wide acceptance of common-sensical insights and methods may be looked at, while, at the same time, indigenously African perspectives and traditions are emphasised.

We have to bear in mind that our list is a mere compilation of themes mentioned by different departments, faculties, centres and organisations, and in no way represents a menu of options available at one place of study. It can serve, however, as a suggestion list to all of us who wish to promote Peace Education and are therefore involved in designing particular course outlines and comprehensive curricula. As such, the list can highlight the importance of dealing with any conflict in its human, social and local context, which obviously includes issues with regard to, for instance, gender, social networks, ethno-cultural relations, socio-economic development, and good governance.

With regard to the departments, faculties and programmes mentioned, the large variety can serve as a clear indication of the possibility of integrating perspectives about conflict and conflict resolution into many disciplines, programmes and projects. Quite often this can be done in a way which does not require a diminished focus on the core elements of the subject or topic concerned, but which does enhance the life-related value of that subject or topic.

In most cases it is therefore a matter of course designers and presenters who have recognised the far-reaching importance and value of insights and skills to deal with imminent or actual conflict situations, and have become committed supporters and promoters (even as volunteers) of work in this field.

The **specific peace-related modules, courses or training programmes** that were mentioned in the responses (listed above in item 2.2.1.2) seem to be ones designed for students who wish to become effective conflict preventers and resolvers. These units are not meant to give the general student population a brief course in the field, but are focused on a small percentage of students who have a real interest in the field and a genuine commitment to render their services to fellow human beings.

What has been said above about global and African themes apply here as well. But in the case of specific peace-related courses and programmes, very special attention should be given to the effective and balanced designing of the outlines and curricula. Here it becomes a matter of combining core elements that are comprehensive enough with elective components that provide appropriate opportunities to specialise according to particular needs and interests. The questionnaire was intended to be of user-friendly brevity, and did not ask details about course outlines. It is therefore impossible to determine what the objectives, contents and outcomes of the various modules and courses are. We may surely assume, however, that the modules, courses and programmes were planned as well as possible, according to the cultural contexts and professional needs of the students concerned.

The responses that contained details about **certificates, diplomas and degrees** may serve as good examples of probably many more cases where peace-related courses are not simply isolated options, but form a set of requirements towards obtaining a peace-related qualification.

The entries on **areas and topics of research** highlight the constant need for two supplementary research orientations. Already well-researched areas and topics may justify continuing research on account of changing circumstances or cross-cultural contexts. And new research areas and topics may emerge from current situations or novel methods.

The examples given of **community service** show responses to general needs that seem to be present almost everywhere where human beings find themselves, and to specific needs that may arise in local or regional settings, or in unique situations. It is encouraging to see how seriously the commitment to render services to community groups and communities are taken in most cases (more than two thirds of the returned questionnaires reporting on this item). What is of special importance, is the phenomenon that academic institutions do indeed also focus on outreach programmes through which the results of academic study and research may be effectively applied in everyday human living and interacting.

Although persistent **funding and other problems**, as well as disappointments with **plans that could only be partially developed** were frankly mentioned, **remarkable achievements** could be referred to. Obstacles have not deterred committed people from pursuing worthwhile objectives and bringing about significant accomplishments.

The **future plans** that have been mentioned cover a large variety, from faithfully continuing and hopefully expanding current activities, to ambitiously implementing new initiatives. The people who are enthusiastically devoted to peace-related teaching, research and service are indeed working in a growing field, which is radiating a far-reaching influence and contributing to building a culture of peace.

It is quite understandable, therefore, that people who are engaged in projects of such an essentially *social* nature, are not just carrying on on their own, but are doing as much as possible in **fruitful co-operation** with others.

3.2 RECOMMENDATIONS

Recommendations were not specifically requested in the questionnaires, but in and between the lines of the responses useful suggestions may be discerned.

At this stage it may be useful to remind ourselves of the key words in the general objective of the review:

- The State of Peace and Conflict Studies in Africa
- Strengths and weaknesses
- Trends and issues

Recommendations that may be considered are:

3.2.1 THE CONSULTATIVE APPROACH, WHICH HAS THUS FAR PERFORMED AN IMPORTANT FUNCTION IN THIS PROJECT OF PROMOTING EDUCATING FOR PEACE IN AFRICA, **SHOULD BE MAINTAINED AS FAR AS POSSIBLE.**

The field of peace-related education is already quite well established at many universities and other institutions. It is a field which has developed rapidly all over the world, especially during the last 50 years. When themes, modules, courses or programmes were established at tertiary and other institutions in Africa, good use could therefore have been made of existing models and material. At the same time, however, local traditions and expertise could also have been incorporated. The questionnaire data seem to include good examples of planning which has incorporated imported *and* indigenous ideas. Most of such planning has probably (or hopefully) taken shape in bottom-up ways, without top-down pressurising. Continuing or innovative planning should therefore be carried on in a similar **attitude of recognising, respecting, exploring, consulting, and discussing – towards either consensus or joint decision making.**

3.2.2 ISSUES RELATED TO CULTURAL TRADITIONS AND CROSS-CULTURAL PERSPECTIVES SHOULD BE TAKEN SERIOUSLY.

In the field of dealing with conflict there seems to be an increasing realisation of the importance of the culture or cultures of the people involved. What we find more and more, in training projects and actual interventions, is that culture is no longer a mere afterthought. In our world, where multiculturalism is (or should be) duly recognised, culture has become a most relevant and justified *starting point* of discussion in training sessions and talks. Cultural sensitivities *are* reflected in the questionnaire data, and cultural perspectives are probably embedded in many of the courses and projects. **Cross-cultural and multicultural understanding, tolerance and respect** should indeed be promoted wherever possible, and the **ways of dealing with conflicts should be culturally contextualised.**

3.2.3 THE COMPREHENSIVE TRANSFORMATION OF CONFLICT SITUATIONS SHOULD BE THE GENERAL OBJECTIVE AND FRAME OF REFERENCE IN ALL PEACE-RELATED TEACHING AND TRAINING.

As emphasised or implied by several of the questionnaire responses, the **actual causes** of conflicts should be explored until **deep-rooted origins** are identified. And then **appropriate ways of dealing with the valid reasons** of conflicts should be followed until **satisfactory, consensual solutions** are reached. Effective outcomes will usually be confirmed by **communal endorsement and restored relationships**. And restored relationships will usually be built upon **restored justice or other rectified wrongs**. It should therefore be emphasised that the 'peace' we are talking about, is no superficial show or pretence of calmness resulting from some ad hoc settlement. What is meant, is a **genuine, just peace**, which can be reached when the source of the conflict has been eliminated, or when an agreement has been reached to live with unavoidable differences. So, when plans for the establishment of peace-related academic work and its community outreach are designed, or when existing programmes are improved, such a comprehensive, and typically African, way of dealing with conflict should be borne in mind. This past, present and especially future oriented approach should be implemented in **full programmes** for qualifications in Conflict and Peace Studies, but can also be realised in **themes or sub-sections** of ordinary subjects, where the same message can be communicated to larger numbers of students.

3.2.4 IT SHOULD CONSTANTLY BE REMEMBERED THAT PEACE-RELATED TEACHING IS BEST (OR ONLY) COMMUNICATED IN SITUATIONS WHERE A CULTURE OF JUSTICE AND PEACE PREVAILS.

Peace-related teaching inevitably implies the **peace-related living of the teacher**, and the **peace-related ethos of the institution**. It can never simply be a matter of students acquiring a body of knowledge. In addition to all the **relevant knowledge, insights and skills**, students should therefore internalise **attitudes** of willingness to understand fellow human beings and co-exist with them as harmoniously as possible.

4. IDEAS HIGHLIGHTED AT RECENT CONFERENCES AND IN RECENT PUBLICATIONS

Part of the general objective of the review by means of the questionnaires was to highlight trends and issues discernible in the current state of Peace and Conflict Studies in Africa. From the data on the questionnaires that were returned, inferences about trends and issues could indeed be made (as, for instance, in recommendations 3.2.2 and 3.2.3 above). Not very many questionnaires have been returned, however, and it may therefore be useful to supplement the questionnaire feedback with relevant material from a few other sources.

This may serve two purposes. It may provide meaningful input for

- planning 'to strengthen African capacities for education, training and research on issues of peace and security, including the management, resolution and prevention of conflict',¹
- and for sharing with the rest of the world 'how African experience, wisdom, and analysis in the fields of peace and security can be more effectively reflected in the international policy process'.²

A self-evidently obvious source to draw ideas from, is the All-Africa Conference on African Principles of Conflict Resolution and Reconciliation, that was held in Addis Ababa in November 1999. This conference was very well organised (64 presentations³ during the first 4 days, and on the 5th day a thorough discussion of implementation strategies developed by 5 working groups, and the consensual drafting of a Summary of Principles from Across Africa) and also very well attended (123 participants, including 113 from 21 African countries and 10 from abroad). It can therefore provide us with a very useful frame of reference. Although many pages can be filled with significant insights and suggestions from this conference, it should be sufficient for our present purpose to focus our attention on a condensed version of what may be regarded as most relevant for our present purpose. At the same time references may be included to other material, which either endorses these ideas or adds further viewpoints.

4.1 BRIEF SUMMARY

4.1.1 MORE IS NEEDED THAN JUST MECHANISMS FOR DEALING WITH CONFLICT

In the very opening statement of the conference the Ethiopian Prime Minister emphasised the following, while making it clear that he had both traditional mechanisms and those 'drawn from outside the Continent' in mind:

More often than not, there appears to be undue fixation – at the expense of neglecting the underlying causes – with conflict resolution and management mechanisms.... But mechanisms are no substitute for the necessary awareness of the underlying causes.
(Zenawi 1999:3)

And in the very first conference presentation the current situation of devastating intra-state (and interstate) conflicts and unsuccessful measures to resolve them was frankly mentioned and discussed. It was said that the measures failed because they 'were not based on the understanding of the root causes and of the socio-cultural contexts in which [the conflicts] occurred', and because of 'the complexity of the internal and external forces set on exploiting the resources of the continent' (Ogundipe-Leslie [2000]:15⁴).

¹ Briefing Note on the Advisory Meeting, 2002-09-03, p [3]

² Briefing Note on the Advisory Meeting, 2002-09-03, p [3]

³ A Conference Reader contained 17 abstracts and 22 papers, and 25 papers were handed out during the conference. After the conference a comprehensive *Final Report* (Murithi [2000], 117 pp) was produced, containing summaries of all the presentations. To have so much material available is a feat that seems to be accomplished at very few conferences!

⁴ Cf Adedeji 1999:xiv,xvi, and Paul van Tongeren's (1999:11) reminder that 'the origins and nature of conflicts in African nations are as complex as they are in other parts of the world'.

4.1.1.1 ROOT CAUSES OF CONFLICTS, SUCH AS POVERTY AND BAD GOVERNANCE, HAVE TO BE DEALT WITH

It is of vital importance to address socio-economic and political challenges (Zenawi 1999:4⁵) and to make social and economic justice, respect for human rights (Ogundipe-Leslie 1999:15) and good governance (Zenawi 1999:4) to prevail.

The need to address the reality of poverty was particularly emphasised (Kinoti 1999:20⁶), as at previous occasions.⁷ At the same time, however, warnings against the conflict-causing (or at least fuelling) effect of 'prevailing development paradigms' such as structural adjustment programmes have to be taken very seriously (cf. Adedeji 1999:12).

Special attention was also focused on the reasons for bad governance⁸ – for instance, ethnocentrism, regionalism and clanism (Neloumsei 1999:[1]), competition for state power and personalisation of political power (Sarpong 1999:3) – and the need for good governance (Sarpong 1999:4⁹).

As traditional causes of violent conflict, land issues and animal issues (trespassing or robbery) were mentioned (Rahma 1999:18), and as current causes (of violent conflict) inequitable development (since colonial times) and the frustration of educated youth, who did not manage to get integrated into the modern sector and are no longer suitable to lead their local communities (Rahma 1999:19).

And in concluding a chapter on 'Comprehending African Conflicts' Adebayo Adedeji (1999:20) wrote: 'Indeed, demography, drought and desertification are a triple threat to Africa's continued existence and a triple source of conflicts.'

4.1.1.2 UNDERSTANDING HAS TO BE PROMOTED

In his statement as General Secretary of the Organisation of African Unity (OAU), Dr Salim Ahmed Salim said that, throughout the history of the OAU, African leaders 'were inspired by an equal determination to promote understanding between the African peoples, and to rekindle the aspirations for brotherhood and solidarity in a larger unity transcending linguistic, ideological, ethnic and national differences' (Salim 1999:3).¹⁰

And in his keynote address as Conference Chairperson, Prof. Washington Okumu stressed the importance of understanding the socio-political elements of a conflict situation (Okumu 1999:7¹¹). Or, as differently put by

⁵ '...it is now generally accepted that Africa's persistent economic crisis, severe as it has been, is but a consequence of its political crisis' (Adedeji 1999:7). Cf Adedeji 1999:14, where the 'remarkably high' 'growth rate in population' is also mentioned.

⁶ 'Hungry people are restless and vulnerable to many voices from false messiahs' (Kinoti 1999:20).

⁷ For instance, the Seminar on the Establishment, within the Organisation of African Unity, of an Early Warning System on Conflict Situations in Africa (Addis Ababa, 1996): 'The Seminar was convinced that the adverse socio-economic conditions and environmental degradation manifested in so many parts of Africa, are serious warning signals, which require effective short and long-term strategic planning for sustainable development' (Ibok & Nhara 1996:109).

⁸ 'The connection between violent conflict and bad governance in Africa has been established for some time: most conflicts in Africa are a result of the paucity of traditions and structures for good governance' (Adedeji 1999:xiii).

⁹ 'In managing and resolving conflicts inherent in the African situation, good governance is inevitably essential. It should be seen, under all circumstances, as the exercise of political authority to promote open, transparent, fair and equitable distribution of resources and values. It is the use of state power to manage the demands of conflicting interests in society' (Sarpong 1999:4). Such a good and sustainable governance system' will draw its inspiration from Africa's ancient values of solidarity, cooperative spirit, self-help development and humanism' (Adedeji 1999:17).

¹⁰ Segun Odunuga (1999:51) emphatically reminds current leaders that the 'path to the future requires understanding and cooperation on the part of African leaders'. Such leadership could '[s]timulate a feeling of interdependence, emphasise common identities and help people to understand the other side's position' (Mekenkamp et al 1999:32, on one of two meaningful pages under the heading 'In short – 16 lessons learned').

¹¹ 'It is difficult for non-Africans to fully comprehend the African socio-political ethos for them to be able to mediate effectively and successfully in African ethnic conflicts' (Okumu 1999:7).

Ms Ogundipe-Leslie ([2000]:14), it is 'the true African perspective...the true spirit of Africa' that has to be understood.

4.1.1.3 CONDITIONS FOR PEACE AND SECURITY HAVE TO BE ESTABLISHED

'[F]reedom, equality, justice and dignity are legitimate aspirations of the African peoples' (Salim 1999:2-3). One of the lessons that can be learnt from the traditional Gikuyu administration of justice is that it was 'aimed primarily at promoting peace and harmony' and that 'justice included other virtues such as honesty, generosity, temperance and diligence which together created a social climate where peace was possible' (Kinoti 1999:1).

With regard to 'old values and new models' George Ngwane (1996:192) emphasises 'that a culture of Peace can only thrive under a climate of social justice, and an atmosphere of Truth'.

4.1.1.4 A CULTURE OF TOLERANCE SHOULD BE PROMOTED

The cruciality of an attitudinal atmosphere was strikingly highlighted by including *reconciliation* – a process, based on an *attitude* – in the title of the conference. In more than one context the importance was emphasised of tolerance and other attitudes that promote convergence: interdependence and togetherness, reliability and trust, humility and respect (Zenawi 1999:2, Kinoti 1999:10, Souindoula 1999:1-10,¹² Malan 1999:4-5). But also at other conferences attitudinal change has been strongly advocated. At the 1992 high-level consultation on Africa's internal conflicts at Arusha, Tanzania, for instance, the recommendations addressed to African governments included the following: 'Formal education to encourage individuals and groups to better understand one another and to avoid negative stereotypes is required.... Cultural diversity must be respected' (Ocaya-Lakidi 1993:15).

4.1.2 METHODS OF DEALING WITH CONFLICT SHOULD BE HONESTLY ASSESSED AND CREATIVELY USED

The objective of the All-Africa Conference on African Principles of Conflict Resolution and Reconciliation was to explore marginalised indigenous approaches to peacemaking in Africa, and possibly develop ways in which such approaches could complement modern approaches that aim to build a culture of peace in Africa (Murithi [2000]:v, cf. Lanek 1999:8). Frank statements about traditional methods were made more than once, and were not contradicted from the floor. For instance:

In its determination to dig deep into the mines of its traditional values, Africa is not indulging in nostalgia or in the worship of past glory. ...neither a nostalgic and blind glorification of African tradition nor a wholesale rejection of colonial or Western values. Obviously, not all traditional values are good; nor are all colonial or Western values bad. (Ogundipe-Leslie [2000]:15¹³)

In the eventual Summary of Principles from across Africa it was therefore said that the aim should be 'to contribute a rich source of general principles and tested practices from the African heritage to complement existing approaches drawn from other sources' (Murithi [2000]:97).¹⁴

4.1.2.1 ALL POSSIBLE METHODS OF DEALING WITH CONFLICT SHOULD BE EXPLORED

¹² Dr Simao Souindoula (1999:1-10) highlighted, by referring to terms and proverbs in different languages, the importance of the six values of resolution, wisdom, consensus, moderation, reconciliation and tolerance. Cf Murithi [2000]:26.

¹³ Cf what was said *by a traditional chief*. 'It is...argued that not all our traditional institutions and practices are worth preserving. For example, it is doubtful whether the fear of the gods and taking the traditional oath remain effective mechanisms to resolve conflicts' (Sarpong 1999:5). Cf also Shivakumar 1999:8, and Tonoukouin 1999:2: '...an approach should be able...to address injustices, ritual deaths and other forms of violence legitimated in the African culture.'

¹⁴ This should always be done with extreme care, however. Prof. Ahmed Farah (1999:[6]) gave a telling example of the institutionalising of a House of Elders as salaried civil servants, which 'cost them their perceived neutrality and moral authority'.

The OAU General Secretary used the triad of key words that has become well known through their usage by the OAU, conflict *prevention, management and resolution*, when he said that 'we have a responsibility to explore all possible avenues and methods of conflict prevention, management and resolution in order to confront the scourge of conflicts in our Continent' (Salim 1999:6). But in the same context he added two further calls upon our responsibility. The one was *to give priority to prevention* (Salim 1999:5¹⁵). And the second was *'to deploy methods that can penetrate to the very foundation of relationships among the people'* (Salim 1999:7, my emphasis).

Such relationship-restoring methods may include, for instance, the re-incorporation of culprits and the restoration of society (Murithi [2000]:39).

4.1.2.2 TIME-PROVEN TRADITIONS SHOULD BE STUDIED TO IDENTIFY TIMELESSLY SIGNIFICANT ELEMENTS

Of the total of 64 presentations at the All-Africa Conference on African Principles of Conflict Resolution and Reconciliation no less than 45 (70%) contained descriptions and discussions of traditional methods of particular groups or areas. Justice can obviously not be done to this treasury of material in a few lines, but a few thought-prompting examples may nevertheless be given.

An apparently valid generalisation is that the community or society concerned is usually involved in very meaningful ways.

- 'The major task of civil society is the identification of the causes of conflict...' (Odonuga 1999:47)
- 'Consensual agreement was the hallmark of conflict resolution in the traditional societies and this should now be rediscovered and revitalized' (Apollos & Yakubu 1999:7)
- Such agreements were then endorsed by the community and accepted and implemented as communal decisions (Apollos & Yakubu 1999:7).
- On the contrary, initiatives have often failed 'possibly due to lack of community involvement and participation in the peace mediation' (Mugo 1999:3).
- A thought-provoking comparison of Somali peace meetings and UN peace meetings was given by Bradbury (1999:9).
- And a very interesting set of 'characteristics of traditional assemblies' in Somaliland was provided by Haroon Jusuf (1999:[3]):
 - 'Brings together clan Elders as negotiators
 - Held at the zone of conflict
 - Open in terms of participation
 - Open in terms of agenda
 - Public meetings
 - Lengthy speeches and deliberations
 - Addresses issues at the local level and immediate concern
 - Decisions reached by general consensus
 - Clan lineage leaders authorise conference agreements
 - A series of sub-clan (grass-roots) meetings precede the final conference
 - Long term process
 - Financed by the community'

Particular emphasis was placed on the role of the **feminine half of the community** or society.

- 'In traditional Africa, a woman played a vital role in her society.¹⁶ By her nature, she is described as a pacifist, tolerant, compassionate, patient, modest and soft spoken. Self-control, and maintaining silence

¹⁵ Responding to the keynote address, Chief Amirou Garba Sidikou of Niger said that in African methods prevention is the watchword (cf Sidikou 1999).

¹⁶ Cf Akinrinade 1999:10

or speaking at opportune times are some of her winning characteristics. These qualities made the woman well qualified for the tasks of conflict resolution and reconciliation' (Murithi [2000]:34¹⁷).

- 'In her role in the society, the woman is described as the nucleus of the family. She is the educator of their children. As a custodian of traditional values, she instills these values in her children in the process of their acculturation' (Murithi [2000]:34).
- 'The woman is a uniting factor not only within her family but also between families, clans, ethnic groups and nationalities. Because of the marriage bonds created through her between social groups, she contributes to peace making and to the reduction of conflicts' (Murithi [2000]:34).
- And yet, in spite of the glaringly obvious conflict resolution orientation and expertise of women, so many traditions nevertheless confined women to a prominent and honoured role *behind the scenes*.¹⁸ In the Burundian traditional institution of Ubunshingantahe, for instance, membership is given to couples, but it is only the husbands who officially sit in the meetings. The wives play 'a passive but a crucial role' (Murithi [2000]:35) by counselling their husbands and by being consulted by them. And 80% of Burundian men are apparently still in favour of this arrangement.

The **roles of mediators** may include the following:¹⁹

- Encouraging (or even reprimanding, Apollos & Yakubu 1999:11) the party concerned to acknowledge responsibility or guilt (Lanek 1999:2,5²⁰)
- Expecting the responsible/guilty party to repent, apologise, ask for forgiveness, and pay compensation (Lanek 1999:2-3, Apollos & Yakubu 1999:11²¹)
- Ensuring that 'a just judgement, fairly deliberated and consensually arrived at' is reached, which may be regarded as 'more important in healing wounds, reconciling differences and resolving the conflict than the caution not to appear biased' (Kona 1999:18)
- Ensuring that the parties are reconciled, and usually also that the establishment of reconciliation is confirmed by means of an appropriate ceremony (Lanek 1999:3²²)

Cultural elements function in various and significant ways.

- Art, music, festivals and carnivals played conflict-preventive and transformative roles in traditional societies by, for instance, creating 'a disciplined space for criticism of those with power' and providing 'a way for those in power to be told their weaknesses' (Apollos & Yakubu 1999:6).
- Culture can also play a limiting role, however, in the sense that particular decision-making and conflict-resolving procedures may not be applicable in a specific cultural setting. Cultural dynamics and

¹⁷ This quotation, as well as the following two, form part of the summary of Justine Nkurunziza's presentation (Nkurunziza 1999).

¹⁸ According to Dr Amna Rahma of the Ahfad University for Women (Omdurman, Sudan) traditional values are the main constraints to the participation of women in the peace process (Rahma 1999:17).

¹⁹ Which means that mediators are not at all confined to an outsider-impartial approach according to which parties should jointly work out their own solutions. There are cases, however, where neutrality is required, for instance in the 'Big Gathering' ('Kacoke Madit') tradition of Northern Uganda (Odoki-Olam 1999:1).

²⁰ At this point there is an interesting discussion of the difference between this traditional emphasis on admitting responsibility/guilt and the Western legal approach, which 'effectively encourages the accused to deny responsibility in total contradiction to the oath sworn in the court of law' (Lanek 1999:5).

²¹ Among several groups of people, however, the cultural respect for seniority poses a problem with regard to reprimanding and apologising: 'Even if the senior member of the disputants is wrong, he/she is not judged or reprimanded in the presence of the younger one(s). He/she also does not apologise directly to the junior. Mostly the apology is relayed by the mediator(s). On the other hand if the younger one is at fault he/she is reprimanded before the senior and made to kneel and ask to be forgiven' (Apollos & Yakubu 1999:11-12).

²² This reconciliation is intended to restore the social cohesion and prevent a culture of retaliation. It is taken very seriously: 'Any breach of such reconciliation, by either side, represents a far worse offence than the original offence...' (Lanek 1999:5).

constraints therefore have to be explored before designing or implementing a process to deal with a conflict (Apollos & Yakubu 1999:7-8). After all, 'lasting Peace cannot be imposed... but must come from within a people and their culture' (Ngwane 1996:76).

In spite of differences in the particular procedures followed, it may in general be said that indigenous institutions usually function on the level of **problem solving**.

- After outlining a typical gathering of village elders George Ngwane (1996:51) adds: 'The most important point here is that there is a forum through which dissenting voices are heard and problems solved.... The desire to solve problems amicably is the main thrust of the African character' (Ngwane 1996:51).
- Experience shows that joint solutions are usually the most durable, since ownership of the conflict and its resolution can result in real behavioural change (Apollos & Yakubu 1999:7, cf. Massaquoi 1999:1 and Osamba 1999:11-12).

4.2 RECOMMENDATIONS

In the brief summary above, all the headings are already phrased as recommendations, and in the elaboration of each point, more suggestions, some quite direct and others implied, can be found. What was discussed at the conference and in the publications referred to, was obviously oriented more generally towards dealing with conflict in real life situations and not particularly towards peace-related education. Precisely for that reason, however, such ideas and perspectives are most relevant and crucially important for the planning and designing of peace-related education in Africa. It may be useful, therefore, to formulate them in a way that curriculum designers and academic researchers may find useful. This list could then form a continuation of the recommendations listed in item 3.2.

4.2.1 PEACE-RELATED EDUCATION SHOULD BE INTEGRATED WITH A WIDELY RANGING AND DEEPLY PENETRATING STUDY OF HUMAN-NATURED HUMAN BEINGS IN THEIR SOCIAL CONTEXT.

Both co-operative and adversarial mindsets and attitudes are realities that should be taken into account (cf. Malan 2000).²³

The role of the entire community, women and men of all ages, should be studied in the socio-cultural context concerned. Needs for the empowerment of a marginalised group, and most effective ways of responding to such needs, should be explored.

Cultural customs and ideologies that function in unjust, discriminatory ways (as apartheid was in South Africa!) should be exposed, confronted, and phased out if possible.

4.2.2 TRADITIONS OF FRANKLY TALKING THINGS OUT AND ENGAGING IN DETERMINED PROBLEM-SOLVING PROCEDURES SHOULD RECEIVE SERIOUS ATTENTION.

The open-mindedness of a problem-solving approach forms part of an unprescribed flexibility and adaptability. According to particular traditions, circumstances, personalities and insights into the problems concerned, mediators may make use of different and even varying roles (cf. Malan 1997:28-29).

This problem-solving approach probably forms the essence of the orientation to a comprehensive transformation of a conflict situation (cf. item 3.2.3 above), which penetrates to the underlying cause(s) of the conflict, takes the purpose(s) of the initiating party (and any valid defence of the accused party) seriously, and works toward the objective of restored relationships and ongoing co-existence in as much social cohesiveness as possible.

²³ Since the usually small but potentially disruptive aggressive minority in any community is *the* group that should be reached, 'Peace Education' is not a very successful name. Children, youth and adults with this orientation discard such education as if it were an inculcation of unwanted pacifism. If we *have to* retain the convenient name of 'Peace Education', we will constantly have to annotate it with an explanation, for instance, that it is oriented towards *justice, freedom and peace* (cf Malan 2000:8-10).

4.2.3 THE PEACE EDUCATION THAT HAS TO BE PROMOTED IN AFRICA, AND AROUND THE WORLD, IS ORIENTED TOWARDS NOTHING LESS THAN A CLIMATE OF UNDERSTANDING, TOLERANCE AND CO-OPERATION.

Peace-related education comprises more than adding themes, modules and courses to academic curricula, more than increasing information and improving information technology at resource centres, more than expanding programmes of service to communities. All these elements can indeed contribute towards communicating and propagating conflict-transforming insights, attitudes and skills. But more has to be included when designing new peace education projects or improving existing ones. The expertise has to be internalised, used effectively and shared with others – especially with our fellow human beings of the next generation. In all these ways we can help to promote the invigorating climate of interdependent human co-existence and co-operative interaction.

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Note: As an abbreviation for the All-African Conference on African Principles of Conflict Resolution and Reconciliation 'A.A. Conference' is used.

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