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Peace Education in Africa: a Case from Political Analysts for Introspection

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This era leads us to a new political development in Africa – two issues, namely, xenophobia and terrorism which is the most deadly. During the World War Two, Hitler led us to xenophobic and terroristic battle not in favor of German Jews which led to World war two. In the Cold War Era after World war two, the East (North Atlantic Treaty Group) and the West began xenophobic and terroristic actions against each other globally and this resulted in persons, financial and material catastrophes. Specifically speaking, Africa experiences the greater blunt throughout economic damage and rebellion. In the early years of the 1990s, when the Union of Soviet Socialist Republics disintegrated as a result of Gorbachev's short-sightedness. Africa and the other parts of the globe became free in thinking that global peace has finally dawned. Unfortunately, the fall down of the Union of Soviet Socialist Republic and the demise of the East-West economic, ideological and political conflicts started in the new eve of communal and clannish conflicts. Xenophobia and terrorism took the place of the East and West damage of contender's concentration in Africa. Presently, Africa stands at the centre of precarious ethnic conflicts leading it to the border of a precipitous rock face of devastations hampering industrial, social, and economic and education developments. This manuscript provides a short logical understanding of xenophobia and terrorism that have terrorized the peace in Africa in particular, and the international community at large in the course of empirical evidence supported by intellectual discussion and the ways to commence peace in Africa.

Keywords: peace education, conflicts, xenophobia, terrorism, sovereignty clause.

INTRODUCTION

According to the Commission for Africa "Still Our Common Interest: Report of the Commission for Africa" an excerpt reads: "The right to live and security is the most basic human rights. Without increased investment in conflict prevention, Africa will not make the rapid acceleration in development that its people seek. Investing in development is itself an investment in peace and

Security, but there is much more that should be done directly to strengthen conflict prevention" (Commission for Africa, 2010). An unknown African philosopher once stated that peace in Africa rests on a number of things – "social and economic development, the ability of a government to sustain its citizens, cultural respectability and integration, justice and truth" which supports this statement in the "Still Our Common Interest: Report of the Commission for Africa". According to this philosopher, these things are the same because if a community is economical, morally and socially capable, the government is able to maintain the citizen exponentially and

the people respect one another's way of life and there is complete genuineness, then impartiality is done. In this way, peace will automatically be rooted in such communities. The moral inclination to reduce suffering in Africa does not comprise an adequate foundation for the accomplishment if the factions involved are not ready for peace. This manuscript espouses a drastically posture in the common sense of inquiring conservative understanding and in the logic of shifting hub from the indications of the causes of conflicts and uprisings in Africa and providing the background with recommended ways for long-lasting peace in the African continent. Historically, every conflict can be drawn to have originated from levels of the xenophobic mindset of some groups which at times inflict their influence through the activities of horror – for instance, the Apartheid Government in South Africa and Hitler's action against the German Jews stand supreme as known examples. As a result, xenophobic actions are always pepped up by terrorism to be able to tame

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the revolting group. Trace of all conflicts reveals this element for instance World war two, The Israelis and Palestinian, Nigerians, Ivorians that is the North and the South, Liberians, people of Serra Leone, the Hutu and Tutsi revolt in Rwanda and Burundi and Somalia and United States of America and United Kingdom joint invasion of Iraq and Afghanistan are instances where terrorism and xenophobia were inherent. This manuscript argues temporarily from the following perspectives that:

- Emphasis on guiding principles for peace in Africa should be surrounded by the broader magnitude of the peace proposal through prolonged peace education for the complete inhabitants of Africa.
- Building the capabilities of African countries to prevent and manage conflicts can only succeed by tackling the root causes of the conflicts,
- Tribal conflicts and armed operations have incomplete usefulness in the framework of peacemaking
- Redefining the "sovereignty clause" to allow the United Nations Security Council to intervene militarily without the consent of governments where conflict has erupted need instantaneous endorsement (Chopra & Weiss,s1992)
- Steps to take to make aid more effective at building the nitty-gritty for long-lasting peace to improve the management of natural properties and revenues and to undertake the deal in weapons and conflict possessions need reassessment.
- Intensifying the UN's ability to prevent and resolve conflicts through more effective early warning, mediation, and peacemaking efforts should be made a priority and finally
- Improving the harmonization and investment into post conflict peace-building and development, so that countries, budding from conflicts do not go back into the conflicts again. These are in line with the African comparative advantages, which originate from the success of its long-established mutual past before the introduction of colonialism and not from its martial competence. Further to what have been indicated, in using the perceptions such as Africa, the global society, local players, xenophobia, and terrorism this manuscript incomprehensible momentous distinction surrounded by each category of impressions. The framework is accompanied by countries-and-actors unambiguous examination in shaping proper approaches in a meticulous situation (International Review of the Red Cross, 2011). All in all, away from each other, the segment on armed maneuvers, this manuscript represents the understanding of practitioners in the different centres for conflict resolution and its partner outfits in Africa as well as the records Report of the Commission for Africa (Commission for Africa 2010).

EXAMINATION OF CONFLICTS IN AFRICA

We must understand the conflicts and crises that have engulfed Africa from a broader perspective. The starting point must be the traditional Africa society before the advent of the royal interference into the time the colonial masters came and hacked their culture and tradition into African societies. The most significant of them all are their tactics of 'divide and rule' and 'partitioning of Africa' where tribes were cut into pieces by a fantasy borders which worked to their advantage. These

boundaries still continue to exist up to this day. Unfortunately, despite the problems created by these boundaries, African governments allow them to grow and produce uncontrollable seeds spreading throughout the continent heralding xenophobia and terrorism impeding industrial and economic development initiatives (International IDEA, 2006). Conflicts as intrinsically integral negative dynamic are implicit where the concepts 'conflict' and 'conflict prevention' typically refer to situations of conflict characterized by actual or potential outbreaks of widespread violence. In all known cases of conflicts, a certain level of xenophobia and terrorism is inherent (Hitler's fear of the Jews domination in the German business sector).

This is comprehensible in the light of the destruction brought by the conflicts in Africa countries, but this is analytically limited and misleading when considered in total isolation. The tribal sentiments have had a deep root in African communities as a result of the colonial hammering through partitioning and the divide and rule strategy. The feature of authoritarian regimes in the continent for instance, during the Jerry John Rawlins regime in Ghana, the Idi Amin regime in Uganda, Siad Barre in Somalia, the Ivory Coast, the Democratic Republic of the Congo, Chad and Darfur region of Sudan get Western support. Nonetheless, if the conflict can be viewed as a means to change or at least, a desire for change, then something has to be done to bring that change, especially eradicating the tribal sentiments and applying the negotiation strategy. We can take a shining example from South Africa.

Implicitly, if we view conflict as normal and inescapable then the challenge is to manage it in constructive ways. Many of the conflicts in Africa have common, deep-rooted causes and triggers. These include the lack of cultural identification between nation and state, resultant ethnic tension and the suppression of minority groups, corrupt and dictatorial regimes supported, once again, by the Western Powers through the supply of arms and trade in technical support systems need to end immediately (Human Rights Watch, 2013).

It is very unfortunate to note that within and outside of Africa the attention paid to these formidable problems is largely rhetorical, especially from the developed countries. The resources and energy of the international community are mobilised mainly around these symptoms, especially when they reach catastrophic proportions of the conflict, genocide, and mass starvation as such in the Darfur and Somalia. Xenophobia and terrorism are the key elements that help to inflame conflicts in Africa. These considerations are not widely appreciated by foreign governments who intervene in African crises. Even where they have good intentions, their interests, ethnocentric world view and preoccupation with quick-fix solutions result in superficial analysis and a profound lack of respect for the local actors. They regard Africans as villains or victims and as objects rather than the subjects of development and peace initiatives, as such, these initiatives are frequently ineffective (Mani, 2002).

Considering the phrase "culture of peace"

Our consideration of conflict informs the nature of peace endeavour as well as our concept of peace. For all the governments and peoples of stable Western democracies, the concept is without any problems and defined as the absence of well-known physical violence and peace is held to be an unskilled good in terms of orderly politics and the sanctity of life. Africa, where large numbers of people are killed in civil conflicts, it becomes obvious that the paramount goal is to end hostilities before any form of development can be initiated

(Kofi, 2000 & Lerado & Jasmin,2008) Furthermore, the absence of justice is frequently the major reason for the absence of peace in Africa. Acute injustice gives rise to popular struggles which are met by the systematic authoritarianism by those in power. Somalians saw Siad Barre as such and the people got up and opposed him. However, at the helm of conflicts when nobody took the leadership role, confusion reign after the overthrow of the tyrant as still is the case in Somalia up to now. The principal objective of local and external efforts to avert and to have solutions to African problems should be created as the organization of peace with justice. During the move from undemocratic rule to democratic rule, the essence of peace and justice may be in conflict with each other and apprehension is always severe when groups and leaders in charge for tyranny have to be provided somewhere to stay in the new order.

AFRICA FRAMEWORK FOR CULTURE OF PEACE

At this point, it would be ideal to draw attention to the dissimilarity between crisis and conflict that emphasizes the consequence of running the previous and dealing with the reasons of the latter. Conflict is omnipresent and the reasons of conflicts are many, multifarious and structured. The processes have to be embarked on in an unrelenting and orderly way. There is no quick-fix or simple approach to settling on crises or finding solutions to conflicts. Peace operations should be viewed as a component of long-term solution (Harvey, Boris & Alan, 2002).

According to Boutros-Boutros Ghali preventive diplomacy is to avoid a crisis and post-conflict peacebuilding to prevent a recurrence. Peace-building encompasses entrenching respect for human rights and political pluralism, accommodation of diversity, building the capacity of state institutions and economic growth and equity. These measures are the most effective means of preventing crises as the pre-crisis precedence (United States Institute of Peace, 2003 & United Nations, 1993). Peace-making and peace-building are not sustainable unless their form and content are shaped by the actors. Respectfully, the contribution of the global society should be re-oriented from the delivery of goods to the facilitation of the course of actions.

The encouragement is that the perspective of peace-making should involve supporting local negotiations and problem solving rather than prescribing results based on a Western understanding (Gilles, 2010). A significant contribution to global society would be to attend to the ways in which foreign powers and institutions deliberately or inadvertently provoke and exacerbate conflicts in Africa. The issues here include excessive and injudicious arms sales; political and economic support for authoritarian regimes, the debt crises, and the structural adjustment programmes as well as international trade relations. With respect to development aids and humanitarian relief, the desire to do well should be secondary to the very important of not causing destruction. The sections which follow consider the approach of peace education, mediation, and the utility of armed operations by the United Nations and African countries to peacemaking and peacebuilding in Africa (Commission for Africa, 2010).

Rational for culture of peace education

The culture of Peace education can be achieved through education. It brings people together to deliberate on issues that affect their general well-being, forms the base of every

development, buttresses successful governance and eliminates ignorance and dictatorship. It is both theoretically and practically impossible to talk about the culture of peace if people lack the basic understanding of the very culture and the role it can play in bringing about peace. Education liberates, peace needs prolonged education to understand, identify, apply and bring it about (Engel & João, 2010 and Makinda, & Wafula, 2008.).

Aims of education in time perspective

The fundamental important aim of any form of education, that is primitive, formal or informal - is to change the educated into accountable and sensible personality. If people have received the responsible education they will exhibit advanced levels of change in attitudes, values, knowledge and skills and display advanced behaviour and reflect on their understanding of events, issues, people, places and things (UNESCO, 2010). These are elements of peace and very important for continued existence, development, and expansion in time perspective.

Peace Education in Africa through Geographical Education

Geography is a subject that must be looked at seriously if peace in Africa is to be attained. Geographical literacy can help buttress peace initiatives. Nature has reasons to make the locations of areas of terrain what it is. It is Nature's way of refinement of humankind. Nature's refinement leads to excellence and excellence leads to perfection. Perfect peace can find solace in geographical education because it helps to orientate mankind's acts of ignorance to acts of informed mind (Cawagas, 2007& International charter on Geographical Education, 2009). The implications are that geographical education helps individuals and groups who have received it to recognize differences from a diverse perspective leading to the understanding of diversity in unity which has the capacity for tolerance which brings about peace.

Peace Education in retrospect

After the end of the first World War, the dignified mentalities of the world came together to form the League of Nations whose exclusive mandate was to make sure that another world war does not occur. Regrettably, the provisions in the records of the organization did not consider effective mechanisms. For this thoughtlessness, the World War two surfaced and immense millions of blameless Jews experienced the blunt of Hitler's holocaust. The League of Nations changed to the United Nations (UN) which found the limitation of the League of Nations, but up till today has not actually marked out the surge of conflicts in many parts of the World, especially Africa due to the sovereignty clause (UN, 1993).

Sovereignty Clause impedes the accomplishment of peace Internationally

In the provision of the UN Charter, the "sovereignty clause" needs re-visitation and reframing. While countries should be harmonized with their sovereign rights, there are times when these delay action required to save millions of lives -Burundi-Rwanda and Darfur in Africa and Bosnia-Herzegovina. Member countries of the UN should be required to surrender part of their sovereignty to save lives timorously. Such

surrender will enable the UN to intervene in good time when conflicts are about to happen. This sovereignty clause needs considering if world peace could be forged in the nowadays (UN, 1993).

Mediation

In the course of conflicts, the parties may come to believe that the cost of bringing about aggression is too high and will be better served through a political agreement. In these situations, a skillful mediator or expert can help to create a temperature of buoyancy, make possible talks and guide the factions through setbacks in the negotiating process. Mediators need to advance or compel a particular solution rather than assist the factions reach a jointly satisfactory settlement. They mostly pay no attention to the fundamental principle that mediators should be neutral. By definition, a mediator is something like a referee, and certainly not a player (UN, 1992). Examples of the peace agreement through mediation are:

Liberia - comprehensive peace agreement was signed in 2003 between the opposing forces and the government of Liberia which ended a fourteen- year long civil war (African Union, 2003 & United States Institute of Peace, 2003).

Mozambique - Catholic non-government organisation, an Italian politician and a Bishop from Mozambique succeeded in making the fighting parties to sign a peace-agree¬ment in 1992. This gave birth to the end of more than twenty years of conflict (Christoffer, Linnea, Malin, Johan, Olle, Emma, Christina , 2011 & Lucia, 2009)

.*Egypt -* In the spring of 2011, peaceful and non-violent demonstrations in the Tahrir Square in Cairo led to the fall of the Mubarak regime and the beginning of a process towards democracy and respect for human rights in Egypt (Khaled, 2011 & Arab Awakening, 2011).

Military Interventions

When conflict escalates the international community is sometimes, though not always, moved to consider the option of military intervention. Darfur, Liberia, Ivory Coast, Mali, Sierra Leone, Somalia and even in Nigeria and also elsewhere in Rwanda, Burundi currently are examples. The objectives might include containing hostilities, establishing safe havens, protecting refugees and ensuring the delivery of emergency aid. Part of member country's sovereignty should be surrounded to the United Nations to be able to act decisively and promptly (Chopra & Weiss, 1992 & Harper, 1992).

CONCLUSION

This manuscript has tackled the dilemma of peace in Africa in fussy and the entire international arena in general by given that the epistemological foundation of conflicts in Africa. It has discussed the prerequisite of looking into conflicts from different angles, principally xenophobia, and terrorism. It has provided a framework for conflict resolution through the provision of prolonged peace education, geographical education, the change of mentality of African leaders concerning conflicts and violence, fractional admit defeat of sovereignty by countries to the United Nation, mediation, and armed intercession. What needs a precise allusion in this reverence is that conflicts in Africa can only be managed by Africans themselves because they know the causes, triggers and for that matter, they would be able to halt them through their own hard work and not by peripheral efforts. However,

external interventions could be useful provided these interventions take into account incomplete capitulate of sovereignty to enable the United Nation act without seeking permission.

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