

AN
INTRODUCTION
TO PEACE EDUCATION
FOR
SENIOR SECONDARY
SCHOOL PUPILS
IN
SIERRA LEONE

BOOKS ONE, TWO AND THREE



Green Scenery 2009

BOOK ONE

Forward

Green Scenery has come a long way with its Peacebuilding initiative for schools (Schools Peacebuilding Project). The organization started this initiative in 2003 after the despicable violent event during the inter-secondary schools football competition held immediately after the official declaration of the end of the war in 2002. The violence at that event saw a number of children dead, scores wounded and property including vehicles destroyed. The violence took all by surprise and very little was done to coil it.

After five years of gaining experience in this area, Green Scenery strongly believes it must share the experience by providing materials to students and teachers alike to use as teaching and learning resources. The materials known as manuals and teacher's guide produced by highly competent and experienced curriculum development experts are intended to be used by schools wishing to explore peace education as a means to dealing with the culture of violence engulfing schools in the country.

Green Scenery is aware that the teaching and learning materials are not an end to achieving a culture of peace in Sierra Leone. We however, believe this is a contribution to the process and a lot more should be done to achieve the desired peace in Sierra Leone.

This is the first edition of the three-in-one manuals and teacher's guides. The efforts, time and resources that have gone into their production are enormous and must be appreciated, even as we recognize that they should be reviewed occasionally to meet the demands in the educational system.

Green Scenery owes a lot to the German Government and particularly to the Institut für Auslandsbeziehungen e.V.(ifa) - Projekt zivik for the support they have accorded Sierra Leone through Green Scenery in the country's post war peace activities.

About Green Scenery

Green Scenery is a humanitarian, development, rights-based organization, without religious, political or governmental affiliation. Community-based programming is the basis of our operations.

Green Scenery was founded in 1989 as a voluntary organization by a small group of teachers in Freetown. Its establishment came about because of the growing concern of the teachers over the spate of deforestation of especially the Forest Reserves. This concern transformed into a concrete action when the teachers organized themselves and started targeting school children in secondary schools on issues of environmental degradation and the impact of forest depletion. It was from this humble beginning that Green Scenery has been able to carve itself a niche for its current development approach. The organization has since been transformed into a National Non-governmental Organization.

Our Vision: An empowered and nationalistic Sierra Leonean people, working towards peace and development, with equitable access to the country's resources, equal access to facilities and opportunities, and upholding respect for human dignity.

Our Mission: Green Scenery strives to build capacities for positive attitude and behavior change towards human rights, peace and development in and across communities in Sierra Leone through a process that empowers people and adds value to their lives by:

1. Working in collaborative partnership with the relevant stakeholders;
2. Advocating for policy change;
3. Training and community empowerment initiatives;
4. Promoting the rights and interests of disadvantage people.

Overall Goal

Empowering communities for sustainable development in Sierra Leone.

Organizational Objectives

To promote education and awareness on the country's environment in general and in particular the conservation of the country's biodiversity.

To promote the practice of human rights as it affects the socio-economic, political and developmental life of Sierra Leoneans as a means to access resources, facilities and opportunities.

Ensure that the voice of people are heard in policy discussions, and will itself influence policy in the interests of people at community and national levels on issues that fall within its strategic and program directions, as well as in issues in which Green Scenery and its partners have knowledge and experience.

To facilitate the build-up of the resource capacity of depressed communities and poor people by building and enhancing their knowledge base while equipping them with livelihood skills.

General Aims and Objectives of Peace Education in our Schools.

To develop the culture of peace in school children and youths in the country through Peace Education.

Objectives

- To let children understand the concepts of peace, conflict, mediation and reconciliation
- To let children understand causes of conflict, how it can be resolved or prevented
- To let children know that without peace there will be no development in the country.
- To enable children tolerate and respect one another and avoid provocation and bullying.
- To understand that human rights and rule of law are components of peace in modern times.

Skills to acquire

Story telling, debates, games, role-play, problem solving, etc.

Why include Peace Education in Secondary Schools in Sierra Leone

Following the brutal and senseless war (1991 - 2001) in Sierra Leone there is urgent need to teach Peace Education in our Secondary Schools to enable students imbibe or assimilate the culture of peace as a way of life especially for the youth.

The programme is intended to promote a peaceful society for sustainable development in Sierra Leone after a decade of complete anarchy that left behind the sad legacy of amputees and war affected victims all over the country.

The International Community has done so much for Sierra Leone, it is therefore, very necessary for Sierra Leoneans to maintain the peace for development.

It is a timely, sustainable and effective national strategy for incorporating Peace Education into the National Educational System in the Secondary Schools.

This could be achieved by the incorporation of Peace Education in national curriculum enactment of legislations, production of relevant materials and training of teachers in basic concepts of peace and conflict methodologies.

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CHAPTER ONE

Peace Education

What is Peace?

The word peace has several interpretations from various view points; it implies many different things to different people. Nonetheless, to make the work simple at our own level, peace can be defined as the absence or reduction of violence of all kinds. It is also the presence of non-violent and creative conflict transformation.

To others, it implies the co-existence of different cultures and societies by ensuring a common understanding and the ability to tolerate and accept one another.

The first part of our definition stressed on violence in which peace is opposing its existence. This simply tells us that to know about peace we have to know more about violence. The second part of the definition is conflict-oriented, for which peace is the way by which conflict is handled non-violently and creatively. Therefore, to know about peace we have to know about conflict and how conflicts can be transformed, both non-violently and creatively.

Both definitions focus on human beings in the environment. This makes peace studies a social science subject.

Types of Peace

One of the greatest writers on Peace Education, Johan Galtung, a Professor of Peace Studies at the University of Hawaii was able to categorize peace with two sub-types namely:

- a) Negative Peace
- b) Positive Peace

Negative Peace

This is the absence of violence of all kinds. In other words it is the absence of direct violence such as war. The prevention of such violence requires mediation among the parties involved in the war rather than the use of physical force. In trying to ensure negative peace, total disarmament from war reduces the potential for future armed struggle.

As a result of negative peace, the approach to prevent war requires large involvement of international agreement like the Abidjan Peace Accord of 1997 and the Lome Peace Accord of 1999 for Sierra Leone. You will learn more about negative peace later.

Positive Peace

This is the best protection against violence. It is necessary for people to work against the issues that promote violence so that peace will always prevail in the environment. The following are the different methods to ensure positive peace among societies:

Natural Peace: That is co-operation of species rather than to struggle among themselves.

Direct Positive Peace: Good communication and physical kindness among people, showing goodness to our bodies and the bodies of other people. To always love one another. Provision of basic needs, ensure the survival of others and freedom for all.

Structural Positive Peace: This means to allow the freedom of people at all times instead of suppressing them. Ensure equality instead of exploiting others; to allow others to participate in the decision-making instead of marginalizing them.

Allow unity or integration instead of disunity or division.

Maintain solidarity or common interests instead of fragmentation or misunderstanding.

Cultural Positive Peace: To always, allow ourselves to legalize peace instead of violence (to cultivate the culture of peace instead of violence). This should be strengthened through our religious beliefs, the laws of the country, and the ideology or beliefs of the people. It also means the use and adoption of peace in our languages/tribes, in our schools, universities and the media. It further means the use of peace in our arts and crafts, and in our science practical. Even within our inner selves, we should be open minded about the activities and capabilities of our fellow human beings instead of to suppress and should be discourage them. Achieving such conditions in society would imply that a cultural positive peace is being attained.

Why is Peace Studies important?

Some people say peace is the behaviour that encourages harmony in the way people talk, listen and interact with one another, which discourages the actions that hurt, harm or destroy one another. In some cases, peace is a situation where people living in an environment show love, care for the other, promote honesty, politeness, sharing and working together for the general good. It is about the relationship and co-operation among people in all aspects of life. In Sierra Leone, we need effective co-operation among us to avert the outbreak of another senseless war.

When the environment is peaceful, it means there is no fighting, no malice, no misbehaviour and no use of bad or abusive words. We always see an environment where people work closely in togetherness for the progress of the society.

Since all these characteristics or attributes are found in peace, then it is very important to study about peace.

Why Pupils need to study Peace and Conflict

As peace is the absence of violence in any form, or peace is a state of happiness, this shows that peace cuts across the lines of all human activities within the society generally. Peace describes a situation of harmony, concern for fellow human beings, the society and the environment. To live in this way will mean that there is justice, observance of the rule of law, respect for human rights and a secured environment for all.

Pupils need to study about peace because they are required to learn what peace means in various situations. For instance, pupils should know about peace in the following context:

i) **Interpersonal or within themselves:** This indicates how the pupils should be have; the choice of words and statements they make to others must be acceptable, as this will help them develop more peaceful relationships with other people.

ii) **Domestic/Home:** There is always the presence of peace where the father, mother and children show love and affection to each other. Every family member makes positive contribution and parents provide the needs of the children, also children and other neighbours show respect for each other within the community.

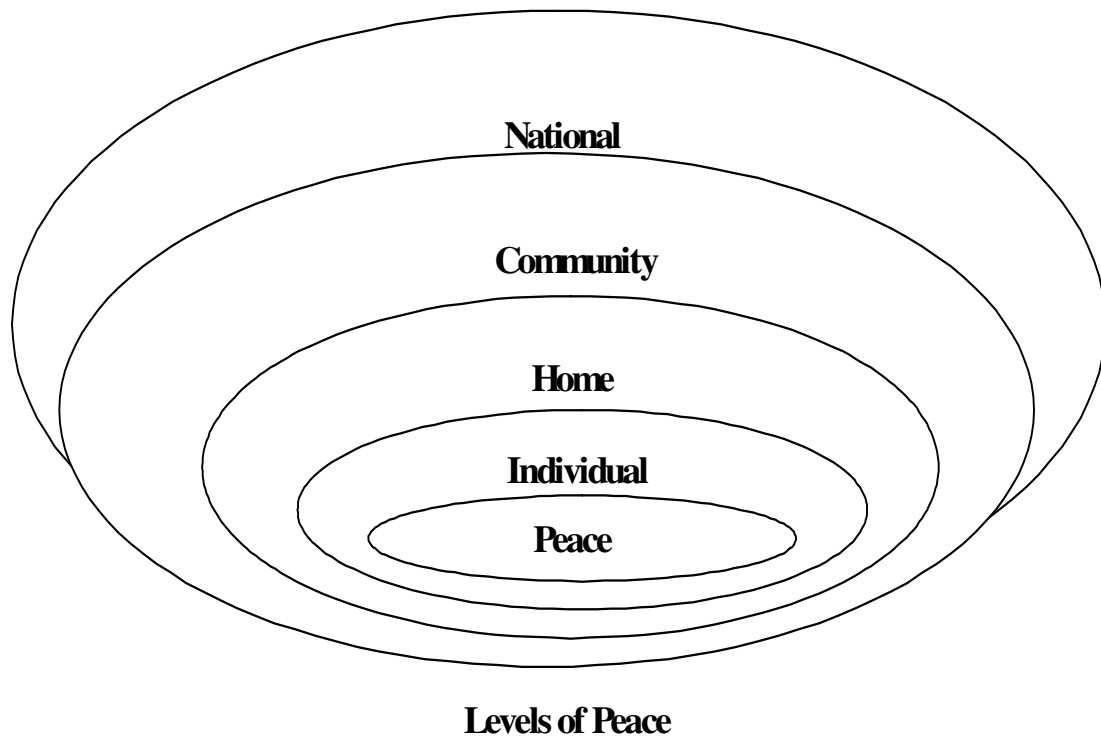
iii) **Within the Community or Environment:** There should be an effort by the people to promote their common interests through honesty, respect, love, confidence and

collective work for the benefit of all, the people must also practice to discuss their differences on their own and settle them through honest and respectful means.

iv) **Within the Nation/Country:** Pupils will be able to understand through their learning in Peace Education that a country can get legal leaders through voting during a free and fair election period. The study will help them to realize that tolerance among citizens and respect for human rights will promote a peaceful atmosphere. Peace education will also help pupils to understand that when the country is not under threat of war the people will work hard to raise the quality of life in the country.

v) **In the International Community:** Through the study of Peace Education, pupils will come to appreciate the idea that when there are cordial relationships among

countries in the world, there is co-operation, collaboration and interdependence in all human activities for development.



Conditions necessary for Peace and a Peaceful Situation

For an environment to be peaceful the following conditions must be seen to exist:

- i) There should be co-operation and mutual understanding among people in all communities.
- ii) There should be both interpersonal and intrapersonal growth to accept peaceful existence in the society.
- iii) A society must accept cultural co-existence to sustain peace.
- iv) The rule of law must be upheld
- v) The human rights of all must be respected
- vi) Diversity must be recognized and tolerated
- vii) The natural resources of communities must benefit the entire community
- viii) Livelihood of people must be assured

CHAPTER TWO

Human rights and Peace Building

Meaning of Rights and Liberties

Before we begin to study more about human rights it is necessary to understand something about our basic rights and liberties within a given country.

Rights are defined as those conditions created by law to enable the individual to enjoy the social order of the society. On the other hand liberty refers to the freedom which the individual possesses in a state and which enables him to enjoy the social order and rights within a society. Simply put, liberty is the right to act without legal restraint. Where liberty is protected by law, it becomes a right. Examples of liberty are freedom of association, freedom of worship, freedom of movement, etc. Rights and liberties are often used interchangeably.

Sources of Rights

i) In ordinary terms, rights are deemed to be inherent, or natural to the individual. They are therefore generally considered inalienable. This approach to rights implies that individuals derive their rights from God and not from the law.

ii) Another approach stipulates that individuals derive their rights from the law. This approach implies that rights are conferred on the individual by the state or government. This approach is based on the assumption that where the law does not create the necessary conditions for the existence of the rights, individuals cannot make any claims on the states in the name of rights.

Positive and Negative Rights

The two approaches bring out the differences between positive and negative rights. Where the state provides the necessary facilities to make it possible for individuals to enjoy certain rights, for instance educational facilities, then these rights become positive rights. Where the necessary facilities are lacking, making the enjoyment of certain rights impossible, then the rights concerned are known as negative rights. However, the two approaches cannot be treated in isolation since there is the need for the state to ensure the rights with appropriate legislation.

Rights are ultimately dependent upon the Law

The enjoyment of rights ultimately depends upon the law, for the state must provide facilities, before the citizens can enjoy the rights.

Danger associated with linking Rights with the Law

The danger associated with the use of the law to determine rights is that citizens

may entertain fear that they could be deprived of their rights.

Measures to overcome the danger

There is therefore the need for the rights to be guaranteed under the constitution. In addition, there should be an independent judiciary to regulate the enjoyment of rights, there must be respect for the rule of law and other democratic principles, international norms like habeas corpus must be respected, there should also be in existence a vibrant free press to serve as a watchdog for the respect and observance of these rights.

Mechanisms for safeguarding Rights and Liberties

There are several ways of safeguarding the rights and liberties of citizens.

Types of Rights/Liberties

The State confers a number of rights and liberties on the individual. All the types of rights have their corresponding liberties or freedoms. The rights may be classified as follows:

- a) **Political Rights:** These include the right of the citizen to participate in the political process of the country, the right to vote and be voted for (otherwise known as the franchise), the right to criticize the government constructively and to express an opinion on all political issues without victimization and molestation from political leaders.
- b) **Economic Rights:** This is the right to be employed and work to earn an income and the right to own property.
- c) **Social Rights:** They include access to the social amenities provided by the state. These include schools, roads, hospitals, pipe-borne water, etc.
- d) **Legal Rights:** These are the rights to a fair hearing in a court of law if an individual commits an offence and the right to legal representation in court. It also includes the right to sue and be sued in a court of law. A citizen is also entitled to protection under the laws of the state.
- e) **Civil Rights/Civil Liberties:** These are the totality of the basic freedoms and opportunities which an individual can receive from society regardless of race, sex, religion or social status as against fundamental human rights which are inherent in, or natural to the individual. Examples include freedom of speech, equality before the law, the right to vote, among others. Such rights or liberties are guaranteed by the constitution or law.

CHAPTER THREE

Culture and Peacebuilding

What do we mean by Culture?

Culture is the knowledge, values, language, customs, and material objects passed from one person to another and from one generation to the next in a human group or society. Culture also refers to the behaviour, patterns, beliefs and values of a particular group of people that are passed on from generation to generation.

In all cultures men, women and children live together in families. The family is a basic institution found everywhere. A culture usually has several kinds of institutions. These include the family, religious, political, economic, and educational structures.

A cultural group can be large as a country, (e.g., Sierra Leone) or as small as a tribe in a village. Whatever the size of a group, its culture influences the behaviour of its members.

Culture can change as people mix and relate to others from different groups. Education and economic development also modify cultural practices. For example, now we wear clothing made from fabric that we see as particularly African with embroidery and complex shaping of the clothes. But we did not always wear these clothes. But our culture changed and we absorbed new ideas and made the new things our own.

Culture often also means language, religion, and common practices. These are often summarized in proverbs and wise sayings. Sometimes these proverbs are used to reinforce negative stereotypes and sometimes to promote positive behaviours.

What is a Society?

A society is a large social grouping that occupies the same geographic territory and is subject to the same political authority and dominant cultural expectations.

While a society is comprised of people, a culture is comprised of ideas, behaviour and material possessions. Society and culture are interdependent, and neither could exist without the other.

Culture can be an enormously stabilizing force for a society and can provide a sense of continuity. However, culture can also be a force that generates conflict, discord and even violence. How people view culture is intricately related to their location in society with regard to ethnic group, race, class, sex and age.

From one perspective, many cultures do not condone or tolerate hate-crimes, that

is attack against people because of their religion, race, colour, disability, sexual orientation, national origin or ancestry. Most countries have laws against such behaviour; persons apprehended and convicted of hate-crimes may be punished. From another perspective, however, hatred and intolerance may be a downside of some "positive" cultural values such as individualism, competition, and materialism found in places like the United States of America (USA).

Just as attitudes of love and tolerance may be embedded in societal values and teachings, beliefs that reinforce acts of hatred and intolerance also may be embedded in culture.

Culture and Society

To understand how culture affects our lives will help us develop a societal imagination. When we come across someone from a culture vastly different from our own, or when we travel to another country, it may be easier to perceive the great influence of culture in people's lives. However, when we turn our attention and observe our own society, it is more difficult to examine culture because we take our own way of life for granted.

The Significance of Culture

Culture is important because it helps to determine how people think and act on daily basis. Culture is important for our individual survival and our communication with other people. We rely on culture because we are not born with the information we need to survive. We do not know how to take care of ourselves how to behave, how to dress, what to eat, which gods to worship or how to make or spend money.

We must learn about culture through interaction, observation, and imitation in order to participate as members of the society or group. Thus, sharing a common culture with others implies day-to-day interactions. However, as our society has become more diverse and communication among members of international cultures more frequent, the need to appreciate diversity and to understand how people in other cultures view their world has also increased.

As can be seen, just as culture is essential for individuals, it is also important for the survival of societies. Culture has been described as the common factor that makes the actions of individuals intelligible to the group.

Components of Culture

Although individual cultures of different societies vary considerably, all cultures

have four common characteristics:

- i) Symbols
- ii) Language
- iii) Values and
- iv) Norms

These components contribute to both harmony and strife in a society.

1) Symbols

This is anything that meaningfully represents something else. Culture hardly exists without symbols because there would be no shared meanings among people. Symbols can produce loyalty and animosity, love and hate. They help us communicate ideas such as love or patriotism. For example, flags can stand for patriotism, school spirit or religious beliefs held by members of a group or society. In Sierra Leone the Coat of Arms stands as an important symbol in Sierra Leone promoting the ideas of Unity, Freedom and Justice.

Again, symbols can be a source of discord and conflict among people as evidenced by the Revolutionary United Front Party (RUF) symbol of the "Lion" which still symbolizes the days of rebel activities. Symbols can also transmit other types of ideas. A Siren for instance is a symbol that denotes emergency situations and sends the message for the way to be cleared immediately.

Gestures are also a symbolic form of communication, a movement of the head, body or hands can express our ideas or feelings to others. For instance in Sierra Leone pointing towards your chest with your finger is a symbol for "me".

Symbols also may affect our beliefs about race and ethnicity. Although black and white are not truly colours at all, the symbolic message associated with these labels enters the society and affect everybody.

2) Language

Language is a set of symbols that express ideas and enable people to think and communicate with one another. Verbal (spoken) and non-verbal (written or gestured), language help us to describe reality. One of the most human characteristics is the ability to use language to share our experiences, feeling, and knowledge with others. Language also allows people to distinguish themselves from outsiders and maintain group boundaries and solidarity.

Language may create and stretch our thinking about race and ethnicity by transmitting negative or bad ideas about the superiority of one category of people over another.

For instance, the use of terms like black hearted (wicked, ungrateful, etc.), the association of "black" with negative appearance is a derogatory imagery.

Then, language is also an important means of cultural transmission. Through language, children learn about their cultural heritage and develop a sense of personal identity in relationship to their groups.

Experts in the study of conflict view language as a source of power and social control; it promotes inequality between people and between groups because words are used whether intentionally or not intentionally, to keep people in their place. For instance, derogatory messages like "get the hell out of him", or some inscriptions on "T-Shirt" like "behind this T-Shirt is a terrific kid", may devalue other people and desensitize people toward violence.

3. Values

They are collective ideas about what is right or wrong, good or bad, and desirable or undesirable in a particular culture. Values do not dictate which behaviours are appropriate and which ones are not, but they provide us with the criteria by which we evaluate people, objects and events.

Values typically come in pairs of positive and negative values such as being brave or cowardly, hard working or lazy.

Core Values

Every society in the world has a culture; however, when cultures become advanced they are called civilizations. The so called advanced civilizations of the world today started through cultures. For instance, the Maya, Incas and Aztec cultures in the Americas gradually developed to the present civilizations by which they are known in this advanced age. Let us now discuss the core values of the American society that have contributed to their development today.

Important Core Values in Sierra Leone

Do you remember that in the previous Chapters we discussed the core values in some countries of the world? Therefore, it is important to look at our society and try to identify some core values inherent in us as Sierra Leoneans.

Norms

Norms are also major components of a people's culture. They are the established rules of behaviour or standards of conduct. There are prescriptive norms which state what behaviour is appropriate or acceptable. For example, persons making a certain amount of money are expected to file a tax return and pay any taxes they own to the country. Norms based on customs direct us to open a door for a person carrying a heavy load.

Prescriptive Norms state what behaviours are not accepted in a society. Laws that

prevent us from smoking marijuana and going to school late or steal the property of our friends are good examples. Therefore, prescriptive and proscriptive norms operate at all levels of society, from our everyday actions to the making of laws.

Types of Norms

i) **Formal Norms:** These are norms written down and involve specific punishment for violators. Laws are the most common type of formal norms; they have been codified and may be enforced by sanctions. Sanctions are rewards with appropriate behaviours or patterns for negative behaviours. Examples of positive sanctions include praise, honours or medals for conformity to specific norms. Negative sanctions include mild disapproval for a particular behaviour to the use of the death penalty. In the case of law, formal sanctions are clearly defined and can be administered only by persons in certain official positions like police officers and judges who are given the authority to impose sanctions.

ii) **Informal Norms:** These are unwritten standards of behaviours understood by people who share a common identity. When individuals violate informal norms, other people may apply informal sanctions. Informal sanctions are not clearly defined and can be applied by any member of a group such as frowning at someone or making a negative comment or gesture.

iii) **Folkways:** Norms are also classified according to their relative social importance. Folkways are informal norms or everyday customs that may be violated without serious consequences within a particular culture. They provide rules for conduct but are not considered to be essential to the survival of the society. In Sierra Leone, folkways include wearing appropriate clothing for specific occasions. Folkways are often not enforced. When they are enforced, the resulting sanctions tend to be informal and mild.

v) **Mores:** Other norms are considered to be highly essential to the stability of society. Mores are strongly held norms with moral and ethnical connotations that may not be violated without serious consequences in a particular culture. Since mores are based on cultural values and considered to be crucial for the well-being of the group, violations are subject to more severe negative sanctions such as ridicule, imprisonment, loss of employment than are those who fail to adhere to folkways. The strongest mores are referred to as taboos.

Taboos are mores so strong that their violation is considered to be extremely offensive and even unmentionable. Violation of taboos is punishable by the group or even, according to certain belief systems, by a supernatural force.

The incest taboo, which prohibits sexual or marital relations between certain categories of members within the same family, is an example of a nearly universal

taboo.

Folkways and mores provide structure and security in a society. They make everyday life more predictable and provide people with some guidelines for appearance and behaviour.

As individuals travel in countries other than their own, they become aware of cross-cultural differences in folkways and mores. For example, women from Sierra Leone who travel to Guinea quickly become aware of Muslim dominance there based on the styles of dressing.

iv) **Laws:** These are formal standardized norms that have been enacted by legislatures and are enforced by formal sanctions. Laws may be either civil or criminal.

Civil law deals with disputes among persons or groups. Persons who lose civil suits may encounter negative sanctions such as having to pay compensation to the other party or being ordered to stop certain conduct.

Criminal law deals with public safety and well-being. When criminal laws are violated, fines and prison sentences are the most likely negative sanctions, although in some countries the death penalty is handed down for certain major offences.

Exercise

1.
 - a) What do we mean by culture?
 - b) What is a society?
 - c) Identify the relationship between culture and society.
2.
 - a) Examine the four components of a culture.
 - b) Why is a culture important?
3. Discuss the core values of the American society.
4. Try to identify the core values in your community. How do they help to promote or prevent conflict?
5. Describe what are norms and explain the different types of norms that you know.

CHAPTER FOUR

CONFLICT

What is conflict?

Conflict is all about life, pointing straight to contradictions as life-creative and life-destructive. If conflict is essential for life, then life may also be essential for conflict. It is a universal concept, which usually occurs between individuals, groups and nations and throughout the entire world. It is a word that always brings to mind pictures of war, fighting, misunderstanding, anarchy, aggression, crisis, stress and many others.

Put rather simply, conflict refers to the relationship between two or more parties either individuals or groups who have, or think they have incompatible goals. It is also a case of two people claiming the same thing, for instance Mr. Kalokoh and Mr. Conteh claiming the same house as belonging to either of them.

In previous times when people are asked about conflict they come up with such words as war, chaos, oppression, destruction, argument, and misunderstanding. In this case conflict is assumed to be negative and therefore, it is something we should always try to avoid.

In some other areas the word conflict means opportunity for change. It therefore, implies that conflict on its own is neither negative nor positive. What really determines the way a conflict goes is our own attitude and our background information about the conflict.

People with a negative connotation of conflict manage it in a destructive way and the effect is all negative words stated earlier, on the other hand, people with a positive connotation or conception of conflict, manage it in a constructive way and the consequent effect is a change in communication using the following terms; progress, understanding, friendship, interaction, peace and love and many others.

Conflict can also be defined as a disagreement, misunderstanding, struggle or fight between two or more persons or parties. It can also be a physical or psychological struggle to gain advantage over another person or group of persons.

How do we start to form Conflicts?

Elementary conflict formations: This means "something standing in the way of something else". For instance, "I want something badly, but so does somebody else. I want something badly, but I also want something else. These classical situations are referred to as the elementary conflict formations or conflict atoms.

This can be formulated through these ways.

- i) Dispute: Two persons or actors pursuing the same scarce goal.
- ii) Dilemma: One person or actor, pursuing two incompatible goals.

Dispute leads to efforts to harm or hurt one whose pursuit is standing in the way, in other words destruction. The dilemma may lead to efforts to deny something in oneself, in other words self-destruction.

Note: Your teacher will discuss other ways by which conflicts are formed with the whole class.

Types of Conflicts

The various types of conflicts include the following:

1. Intrapersonal Conflict

This is the type that occurs within a person. For instance, conflict over the use of time, choice of a partner, moral questions, conflict over meeting goals and aspirations in one's life time.

2. Interpersonal Conflicts

These are conflicts between and among individuals. For instance, father would want a son to use leisure time to study, while the son would prefer watching movies. There is now and interpersonal conflict between father and son over the use of the son's leisure time.

3. Intra Group Conflicts

These are conflicts between individuals within a group, for example class members.

4. Inter Group Conflicts

They are conflicts between groups such as clubs, class versus class, school versus school, family versus family. In such conflicts, it is often difficult to identify the underlying needs and values of the different groups.

5. Intra-National Conflicts

They are conflicts within nations, involving different groups within the country. The conflict could be inter-ethnic, inter-religious.

6. International Conflicts

These are conflicts between nations. The conflict could be for political

competition, ideological, territorial claims and other issues around the world.

Causes of Conflict

Conflict is inevitable and keeps occurring everyday. People almost always are confronted by one or two conflicts in their daily lives. These conflicts also occur everyday either at home, school, work place or within social gatherings as well as even in our bedrooms. The causes of conflict are:

1. Conflict over Resources

This conflict occurs when two or more people want or require and desire the same thing, and there is not enough for all of them to get.

In such cases you will see the parties or people affected as a result of the shortage attacking the suspected resource areas.

2. Conflict over Psychological Needs

This type of conflict cannot be seen with the naked eyes, but it affects the psychological domain of the individual. For instance, youths have many needs such as belongingness, desire for love, and other social activities under friendship. A student whose seat is taken might not necessarily want another seat elsewhere because he/she might want to sit close to a friend for protection. Even if another seat is provided for him/her in another place, the conflict might reoccur being expressed over something else.

3. Conflict involving Values

This is the most difficult type of conflict to be resolved and understand. Values are our beliefs. In fact, people are not always prepared to compromise their values. Different values include beliefs like equality, honesty, transparency, freedom, accountability, etc.

Therefore, when people involve in conflict over values they strongly defend their positions. Such conflict can only be resolved when the parties involved have respect for each other's values.

Stages of Conflicts

Remember that conflicts change over time, passing through different stages of activity, intensity, tension and violence. It is helpful to recognize these stages and use them together with other tools to describe the dynamics and events that relate to each stage of the conflict.

There are five different stages in which conflicts generally occur and develop. These stages are:

1. Pre-Conflict Stage

This is the period when there is an incompatibility of goals between two or more parties that could lead to open conflict. The conflict is hidden from general view, although one or more of the parties are likely to be aware of the potential for confrontation. There may be tension in their relationships and/or a desire to avoid contact with each other at this stage.

2. Confrontation

Now the conflict has become more open. Let us assume that if only one side feels there is a problem, they may engage in demonstrations or other confrontational behaviour. Occasional fighting or other low levels of violence break out between the sides. Each side may be gathering their resources and perhaps finding allies with the expectation of increasing confrontation and violence. Relationships between the sides will become very strained leading to polarization between supporters of each side.

3. Crisis

This is the zenith or peak of the conflict, when the tension and or violence is most intense. In a large-scale conflict, this is the period of war, when people on all sides are being killed. Normal communication between the sides has probably ceased. Public statements tend to be in the form of accusations made against the other side.

4. Outcome

One way or another, the crisis will lead to an outcome. One side might defeat the other side, or perhaps they will call a cease-fire (if it is a war). One party might surrender or give in to the demands of the other party. They parties may agree to negotiations, either with or without the help of a mediator.

An authority or other more powerful third party might impose an end to the fighting. In any case, at this stage the levels of tensions, confrontation and violence decrease somewhat with the possibility of a settlement.

5. Post-Conflict

This is the stage in which the situation is finally resolved in a way that leads to an ending of any violent confrontation, to a decrease in tensions and to more normal relationships between the parties.

However, if the issues and problems arising from their incompatible goals have not been adequately addressed, this stage could eventually lead back into another pre-conflict situation. It can also be called the transformation stage.

Stages of Conflict (A Diagram)

Below is an example of the stages of conflict in Sierra Leone from the period 1986 - 2006.

This example illustrates that the conflict was more intense and perceived as such in Sierra Leone during 1991 - 2001.

Ways to Deal with Conflict Situations

There are various ways by which a society or community can reduce conflict situations around us, these can be discussed below:

1. Conflict Management Work

This is designed to develop and offer a range of alternative approaches for handling disputes non-violently and effectively. The methods may very likely include African traditional methods, joint problem solving, negotiation, mediation, arbitration, etc.

2. Peace Education and Training

This is designed to educate people about concepts and skills for dealing with conflict and for promoting peace.

This work includes courses and workshops offered in schools and other educational institutions, as well as workshops and practical courses which might be offered in a variety of other locations such as community associations, religious organizations, workplaces, professional associations and political institutions.

3. Anti-Intimidation Work

It is formulated to decrease various types of threats, harassment and verbal abuse that are directed against members of particular ethnic, religious or political group. Intimidation occurs when people of a particular group are forced to leave their homes or their jobs because of fear of harm from another group.

Anti-intimidation work is aimed at helping people to feel safe and secure where they live and work.

Escalation
↑
This escalation occurs during

4. Mutual Understanding Work

This is established to decrease ignorance, suspicion, prejudice and stereotyping between individuals and groups who are in conflict with each other.

The emphasis is on improving communication and understanding through various programmes that bring people in contact to listen to each other and discuss their differences.

5. Cultural Traditional Work

This is designed to affirm and develop cultural confidence and acceptance of cultural diversity within a society. This work is based upon a belief that feelings of alienation can result from the exclusion or denial of a particular culture.

It also suggests that the development of cultural confidence can contribute to the capacity of a community to enter into negotiations with other communities without feeling too insecure about their own culture.

6. Justice and Rights Work

It is formulated to develop collectively agreed principles of justice and rights in society. There is an emphasis on enabling conflicting groups to see issues of justice and rights as common concerns which they share and which can be of benefit to all, rather than seeing "our rights" as more important than their rights.

7. Inter-Religious Work

This is an effort created to develop a better understanding, respect and co-operation between members of different religious groups. Moreover, it also seeks to take some joint action on social and economic problems that they share as a way of increasing co-operation.

8. Political Options Work

This is another framework created to facilitate political discussion within and between conflicting groups. This type of work makes people to listen to those who prefer political options.

Exercise

1. What do you understand by conflict?
2. How do conflicts start to grow?
3. Describe the theories of conflict.
4. Discuss the following basic conflict concepts within your group in class:
 - a) violence
 - b) conflict prevention
 - c) conflict settlement
 - d) conflict management
 - e) conflict transformation
5. State and explain the kinds of conflict you know.

CHAPTER FIVE

HUMAN RIGHTS

Human rights safeguards

Constitutional Safeguard: One way is to formally entrench the rights and liberties in a written constitution, making their amendment subject to a special procedure such as a referendum. The constitutional guarantee of the rights has several advantages. It creates certainty about the rights, it delimits the power of the executive and the legislature, it helps to preserve minority rights, and it helps to regulate the behaviour of individuals.

The Existence of Effective Legislation: There should be a representative in parliament to enact an effective legislation along the lines of Habeas Corpus Act of Britain to give legal backing to the rights and liberties of the individual.

Respect for the Rule of Law: The principle of the rule of law should be observed and respected. The rule of law implies legality, justice, impartiality and supremacy of the law. International norms such as Habeas Corpus, certiorari and mandamus should be adopted in the state. Moreover, individuals should be considered equal before the laws of the state.

Existence of Ombudsman: The state must put in place the institution of Ombudsman, parliamentary Commissioner or Commission of Human Rights and Administrative Justice to investigate abuses of human rights and liberties to enable it to offer redress.

Independent Judiciary: There should be properly constituted and independent courts of law to settle all criminal and civil disputes impartially and without fear or favour. All cases must be thoroughly investigated and the trial of cases must be fair. The judiciary should have the power to review executive acts and legislative enactments to ensure that they do not violate the rights of the individuals.

Enforcement of the Law: There should be an effective police system to ensure effective enforcement of the law and to maintain order to enhance the enjoyment of rights and liberties.

Provision of Socio-Economic Facilities: At least some socio-economic facilities like hospitals, schools, pipe-borne water, employment opportunities, etc., should be provided to enhance the enjoyment of rights in the state. Legal aid should be given to the needy and indigent whenever this becomes necessary.

Respect for International Convention and Opinion: The various international conventions like the United Nations Charter on Human Rights and on care for internally displaced persons and refugees should be observed and enforced. International public opinion and the views of pressure groups like Amnesty International should be respected.

Education of the People: The people should be educated about their rights and liberties and must be encouraged to maintain vigilance over their rights for, as the saying goes; the price of liberty is the eternal vigilance of the people. Experience has shown that the rights and liberties of a people can be trampled upon only when they are apathetic and docile for, as Edward Murrow said, "no one can terrorize a whole nation unless we are all his accomplices".

Existence of Free Press: There must also be a vibrant free press to serve as a watchdog over the rights and liberties of the individual and to expose any abuses.

The Essence of Constitutional Guarantee of Rights

The practice of enshrining or entrenching human rights and freedoms in a written constitution offers various advantages which include the following:

- i) Constitutional guarantee of rights prevents unnecessary encroachment on the rights, especially by political leaders, thus limiting the excessive and arbitrary use of power by politicians.
- ii) It makes for certainty about human rights as it makes it possible for individuals to read and know about their rights so as to stand up for them.
- iii) Where the rights are entrenched in a constitution, they become difficult to amend or tamper with in view of the cumbersome nature of the amendment procedure, which may entail a referendum, among others.
- iv) It makes it easier for individuals to seek redress in the courts of law in the event of infringement of their rights since constitutional guarantee makes the rights justiciable (that is, enforceable at the court of law).

Disadvantages/Problems

In any case, constitutional guarantee of rights is also problematic with the following:

- i) Where the rights are entrenched, it is not easy to interpret them in the absence of constitutional experts in view of technicalities which may arise in the working of the constitution. Besides, the interpretation of constitutional provisions relating to human rights can lead to conflicts between the judiciary and the other organs of government.
- ii) Dictatorial and power hungry politicians may attempt to violate the rights by resorting to their party influence in the legislature to amend the constitutional provisions relating to human rights to further their selfish in-

terest or for political expediency.

- iii) A country's constitution could be abrogated following a coup d'etat, as has happened on various occasions in Sierra Leone's history, thus making it impossible for individuals to invoke the constitution in defense of their rights in the face of infringement.

Limitations to Rights and Liberties

The rights and liberties of the individual may be limited under certain circumstances.

- a) **Breach of the law:** If a person is arraigned before a court of law breaking the law or committing an offence, the exercise of his rights and liberties may be limited, especially if the offender is remanded in custody. The confinement will restrict the offender's right of movement, among others, and he may also suffer some agony.
- b) **Security of the State:** The individual's rights may also be limited when the security of the state is threatened. In such circumstances, the government may declare a state of emergency or impose an overnight curfew. The curfew will affect the individual's freedom of movement and he may suffer some other inconvenience. Individuals may also be debarred from entering places of vital installations.
- c) **Breach of the Peace:** The need to preserve peace and order necessitates the enactment of laws whose application may limit the enjoyment of the rights of the individual. For example, if the government is convinced that the holding of a political meeting or activity by a group of persons is likely to lead to a breach of the law, the government may prevent the activity from taking place by withholding the issuance of a permit. This will interfere with the individual's political rights.
- d) **Threat to the health of the Society:** if the health of an individual threatens the general health of the society, he may be confined to a hospital to minimize the threat. For example, people suffering from communicable diseases like tuberculosis may be quarantined. The confinement will restrict their right of free movement.
- e) **Emergency Situations:** The outbreak of certain emergency situation which may threaten life and property may lead to the adoption of certain measures which may restrict the right of the individual. Such situations may include the outbreak of war, natural disasters or political upheavals like a coup d'etat.

- f) **The Disposition of certain Individuals:** Sometimes persons with certain disabilities like lunatics may be confined for their own good and the good of the society. Such confinement will restrict their freedom of movement.

- g) **The Laws of Libel, Slander and Sedition:** The laws of libel, slander and sedition also limit the individual's freedom of speech and action. Such laws do not permit the individual to publish anything, say anything or do anything designed to injure the reputation of another person or to incite public disorder or rebellion against the government.

Duties and Obligations of Citizens

It is good for one to realize that citizenship does not only involve the recognition of rights, to maintain a peaceful atmosphere in a country, the citizen is also subjected to certain obligations and duties. Remember it is not always good to keep on asking what has the country done for you, but what have you also done for the country. Therefore, some duties and obligations of a citizen are:

- a) **Owes Allegiance to the State:** One of the obligations of a citizen is that of allegiance to the state. Allegiance implies respect for political leaders, and national symbols such as the National Anthem and the National Flag. It also implies loyalty to the government and devotion to the ideals of the state.

- b) **Pays Taxes:** Every citizen is required to declare his/her income correctly and pay the appropriate taxes to the state without fail. Some countries require every citizen to file his/her income tax returns every year with the Internal Revenue Service.
In the USA, for example, failure to file one's income tax every year can lead to prosecution and conviction to a term of imprisonment. Taxes are a vital source of revenue for development.

- c) **Obeys the Laws of the State:** Every citizen is expected to obey the laws of the state because laws make for orderliness and convenience. Laws also ensure harmony and peaceful co-existence in a state.

- d) **Respects the Rights of Others:** In the enjoyment of their rights and liberties, every individual is expected to respect the rights and liberties of others in order not to breach the peace of the society.

- e) **Defends the States:** Another duty of the citizen is to defend the state in times of war. It is for this reason that most countries require the youths to accept enlistment into the army and the police.

- f) **Serves the States:** A citizen is expected to serve his country in any capacity to be determined by the state. The National Service Scheme operated in Ghana, for example, provides an opportunity for the youth to serve their country in various capacities. Service to the state also includes serving on juries in the law courts and public committees and boards.
- g) **Helps to prevent crime:** Every citizen is required to help prevent crime and promptly reporting those who commit crime to the law enforcement agencies.
- h) **Helps to formulate good Policies:** Every citizen is expected to help formulate good policies for the administration of the state. This can be done by expressing an opinion on issues of public concern.
- i) **Protects Public Property:** Every citizen is required to protect public property. This means that public property must be handled responsibly and with great care.

Why Individuals Obey the Laws of the State

To maintain peace and avoid violence, people in a country are obliged to obey the laws of the country, the reasons for this are:

- a) **Fear of Sanctions:** Individuals obey the laws of a country for fear of being punished if they disobey the laws. The individual is aware of the fact that the state possesses coercive power which is exercised by the police and the army and that he could be compelled to obey the laws in the event of disobedience and be punished in addition.
- b) **Public Interest:** Laws are obeyed because of the assumption that laws are made to serve the interest of the public. Laws are designed to regulate the behaviour of individuals in the society as well as to delimit the powers of the government.
- c) **Laws to ensure Orderliness:** Laws are obeyed because they ensure convenience and orderliness in the society. For instance, the law that requires drivers to drive on the right side of the road is intended to ensure orderliness on the roads. Individuals are aware of the fact that their compliance with laws ensures the protection of society generally.
- d) **Reflection of African Traditional Practices:** Respect for laws is a reflection of African traditional practices and political culture whereby the orders or bye-laws made by traditional rulers are obeyed without question.

- e) **Effect on Public Opinion:** Laws are obeyed because of the effect of disobedience of the laws on public opinion. There will be anarchy and disorder in society if individuals who break the laws of the state are not punished. This will encourage others to disobey the laws.
 - f) **Moral Consideration:** Individuals have a moral obligation to obey the laws of the state in return for the protection and the facilities which the state provides them.
 - g) **Traditional Respect for Law and Authority:** Some individuals obey the laws of the state because they come from families which are naturally law-abiding and have respect for law and authority.
- Why People disobey the Laws of a Country

Why Individuals Disobey The Laws of the State

- i) **Conflict with Individual Conscience:** Some individuals disobey the laws of the state because particular laws may conflict with the individual's conscience on religious, moral or ideological grounds. Such people are known as conscientious objector. These people are invariably prepared to accept the consequences of their disobedience of the law.
- ii) **The Nature of the Law:** An individual may disobey the laws of the state if he is convinced that the laws are arbitrary, oppressive, discriminatory and violations of his rights and liberties. For example, under the apartheid system, South African blacks often refused to obey the laws they sought to discriminate against black Africans on account of their colour while at the same time favouring the white minority.
- iii) **Breakdown of Law and Order:** If there is a general breakdown of law and order as a result of the incompetence and inefficiency of the government, to the extent that individuals are allowed to flout the law with impunity, the laws of the state may not be obeyed.
- iv) **Absence of Legitimacy:** if a government loses its authority or legitimacy but insists on remaining in power, its laws may not be obeyed.
- v) **Conflict with Natural Justice:** If a law is in conflict with natural justice, it may not be obeyed. For example, if a law seeks to deprive individuals of their lawfully acquired property, that law will not be obeyed. This was the scenario which culminated in the formation of the Aborigines' Rights Protection Society in

Gold Coast in 1897 under the British colonial rule.

Why some People are not equal to others within a Country

It does not mean that when people are born equal, therefore, they are always equal in all aspects of human existence. We are all only equal before the law or in other political matters. There are factors that limit the equality of people in everyday life, they include the following factors:

- a) **Economic Constraints:** In the modern state, wealth is not evenly distributed since some individuals possess more wealth than others due to economic advantages.
- b) **Religious Constraints:** There is also religious limitation to equality. In some Muslim countries, there are Alkali and Sharia courts where punishments handed down to offenders are stiffer compared to those meted out by the ordinary courts for similar offences.
- c) **Franchise Law:** The franchise law also imposes a limitation. This is because individuals who do not satisfy the basic legal requirements are not permitted to register and vote.
For example, under the 1991 Constitution of Sierra Leone, an individual is legally not permitted to register and vote unless he/she has attained the minimum age of 18 years.
- d) **Education:** Individuals are unequal on account of varying levels of educational attainment.
- e) **Diplomats:** Diplomats generally enjoy immunity from prosecution when they break the laws of the countries they are accredited to. This practice places diplomats somewhat above the laws of their countries of accreditation. The practice is observed universally and is in line with the principle of extraterritoriality, which requires diplomats to be exempted from the application of local laws.
- f) **The Status of Minors:** Minors are not punished under the law when they commit certain offences on account of the presumption that minors do not have criminal minds.
- g) **Conviction by the Law Courts:** A person may suffer certain disabilities in society if he is convicted by the courts for example, he may not qualify to contest parliamentary elections.

- h) **Mental Disorder and Incapacitation:** Mental patients and those who are otherwise incapacitated may suffer certain disabilities in the society. Such people may not be able to enjoy certain rights like voting.
- i) **Sex:** Women may be discriminated against in society on account of their sex. For example, women in Northern Nigeria were excluded from the franchise until 1979. Similarly, it was only in 1918 that the suffragists won the franchise for British women over the age of 29.
- j) **Influential Parents:** Some individuals may enjoy certain privileges in the society on account of the influence of their parents. For example, a student may secure admission to a prestigious school on account of the influence of his parents.
- k) **Tribal sentiments:** An individual may suffer discrimination or victimization on account of his tribal background.

Exercise

1. Define rights/liberties.
2. Distinguish between positive and negative rights.
3. What are the mechanisms for safeguarding the rights of individuals?
4. Discuss the types of rights you know.
5. What are the limitations to the rights and liberties of individuals?
6. Describe the duties and obligations of a citizen in your country.
7. Why do you need to obey the laws of your country?
8. Why do people disobey the laws of a country?
9. Why do you think the Constitution of a country should guarantee the rights of citizens?
10. Why are people not always seen to be equal in a community?

CHAPTER SIX

CULTURE FOR PEACE EDUCATION

Types of Culture

In the study of our cultural tool box we are able to identify two major parts namely: material and non-material culture:

- i) **Material Culture:** This consists of the physical or tangible creations that members of a society make, use and share. At first, items of material culture begin as raw materials or resources such as iron ore, trees and crude oil. Through technology, these raw materials are transformed into usable items ranging from books and computers to guns and tanks.
- ii) **Non-Material Culture:** it consists of the intangible or the unseen human creations of society that influence the behaviour of people. Language, values, beliefs, rules of behaviour, family patterns, and political systems are types of non-material culture.

A central component of non-material culture is beliefs - that is the mental acceptance or conviction that certain things are true or real. Beliefs may be based on tradition, faith, experience, scientific research and some combination of these. Faith in a Supreme Being and trust in another person is examples of beliefs.

Cultural Universals

It is a fact that all human beings face the same basic needs such as food, clothing and shelter, and that human beings engage in similar activities that contribute to their survival. This results to what is called cultural universals which are the customs and practices that occur across all societies. These categories of practices include sports, dancing, law, joking, social institutions like family, law and religion, customarily practices like cooking, gift giving, hospitality, etc.

While these general customs and practices may be present in all cultures, their specific forms vary from one group to another and from one time to another within the same group; for instance, while telling jokes may be an insult to another it may not be so to another.

Culture universals are important because they ensure the smooth and continual operation of society. A society must meet basic human needs by providing food, shelter and some degree of safety for its members so that they will survive.

Children and other new members such as immigrants must be taught the ways of the group. A society also settles disputes and deals with people's emotions.

All the while, the self-interest of individuals must be balanced with the needs of

society as a whole. Cultural universals help to fulfill these important functions of society.

On the other hand, cultural universals were imposed by members of one society on members of another. Therefore, similar customs and practices do not necessarily constitute cultural universal. They may be an indication that a conquering nation used its power to enforce certain types of behaviour on those who were defeated.

Although, religion is a cultural universal, traditional religious practices of indigenous peoples, those who first lived in an area often have been repressed and even stamped out by subsequent settlers or conquerors that hold political and economic power over them.

Cultural Change

Cultures do not generally remain static. There are many forces working towards change and diversity. Some societies and individuals adapt to this change, while others suffer culture shock.

Societies continually experience cultural change, at both material and non-material levels. Moreover, a change in one area frequently triggers a change in other areas. For instance, the personal computer has changed how we work and how we think about work, today many people work at home away from immediate supervision of a boss.

Cultural Diversity

This refers to the wide range of cultural differences found between and within nations. Cultural diversity between countries may be the result of natural circumstances such as climate and geography or social circumstances such as level of technology and composition of population.

Some national in the world are referred to as homogenous societies meaning that they include people who share a common culture and are typically from similar social, religious, political and economic backgrounds. By contrasts other nations are heterogeneous societies meaning that they include people who are similar in regard to social characteristics such as religion, income, race or ethnicity. Immigration contributes to cultural diversity in a society. Immigration can cause feelings of frustration and hostility, especially in people who feel threatened by the change that large numbers of immigrants may produce.

Often, people are intolerant of those who are different from themselves. When societal tensions rise, people may look for others on whom they can place blame, or single out persons because they are the "other", the "outsider" the one who does not "belong". This is not good for any society.

Subcultures

This is a group of people who share a different set of cultural beliefs and behaviours that differ in some significant way from that of the larger society.

Although members of subcultures participate in the mainstream society, they tend to associate with one another more frequently and more personally than with members of other groups. For example members of the Sierra Leone Bar Association, the "Ojeh and Hunting" societies, etc.

Subcultures provide opportunities for expression of different lifestyles, as well as helping people adapt to abrupt cultural change.

Counter Cultures

Some subcultures actively oppose the larger society. A counter culture is a group that strongly rejects dominant values of a society and its norms and then seeks different lifestyles.

Young people are most likely to join counter cultural groups in their schools and colleges. In Sierra Leone, some secrete societies are counter cultures who engage in political activities. They are sometimes dangerous for the society.

Ethnocentrism

A greater number of us tend to make judgments about the cultures of others in terms of our own culture. Ethnocentrism is the assumption that one's own culture and way of life are superior to all others. This can sometimes serve as a positive function in societies by promoting group solidarity and loyalty, and by encouraging people to conform to the norms and values of the society. Some people have in many years regarded outsiders from their cultural settings as primitive and backward.

Ethnocentrism can lead to social isolation, prejudice, discrimination, and oppression of one group by another. People who have recently arrived in a country where their customs, dress, eating habits, or religious beliefs are very different from those of the countries of residence often find themselves the object of ridicule.

Xenocentrism

It is the belief that the products, styles or ideas of another society are better than those of one's own culture. In Sierra Leone many people look down on the goods and services produce in their country. There is always the tendency for Sierra Leoneans to neglect the skills and techniques of fellow citizens. Instead, they admire the technology from other countries. This has over the periods retarded effective industrial development.

Xenophobia

This is the strong dislike or distrust of foreigners. In some countries strangers and foreigners are subjected under odious or hateful form of suppression, ridicule and degradation. There is acute discrimination of the so called aliens against employment and other opportunities. The strangers are also sometimes subject to torture through hate crimes committed against them. This situation has escalated terrorism abroad and in other occasions, it has intensified ethnic cleansing in some countries.

Culture Shock

It is the disorientation or the new exposition that people feel when they encounter cultures that are very different from their own. It is a situation in which when people travel to another society, they may not know how to respond to that different cultural setting.

A Sierra Leonean parent who visits a Western country would experience a culture shock, when a child tells the parent to "keep quiet" or when a small child calls the first name of an elder member of the family without the right title of Mr., Mrs., etc.

Cultural Relativism

The belief that the behaviours and customs of a society, must be seen within the context of its own culture. This shows that there are different cultures and cultures and cultures are in most cases different from one society to another. Cultural relativism may be used to excuse customs and behaviour such as female circumcision and the caning of offenders, such customs and behaviours violate basic human rights but they hide beneath the acceptance of cultural relativism. The view that not all cultures are usually the same.

Exercise

1. Explain the following:
 - a) Cultural universals
 - b) Cultural change
 - c) Cultural diversity
 - d) Subcultures
 - e) Counter cultures
3. Explain the meaning of:
 - a) Ethnocentrism
 - b) Xenocentrism
 - c) Xuynophobia
 - d) Culture shock
 - e) Cultural relativism
4. How do the above concepts help to increase and prevent conflict in a cultural setting?

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Book 2

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CHAPTER ONE

Peace Education

Unit 1: Basic Conflict Concepts

1. Violence

It consists of actions, words, attitudes, structures or systems that cause physical, psychological, social or environmental damage and or prevent people from reaching their full human potential. It also includes somebody acting with or characterized by strong physical force or destructive action, caused by or exhibiting intense emotion or excitement, passionate, impetuous, and resulting from unusual force, injuries or circumstances.

2. Conflict Prevention

It is the method to keep away conflict or the out break of violence. In other words to keep away violence from happening or developing, the means to hinder or obstruct conflict from taking place.

3. Conflict Settlement

The orderly arrangement to bring to an end any violent behaviour through a peaceful agreement; to adjust a violent situation to a peaceful coexistence; to change from a muddy condition of mind by an individual to a clearness of mind.

4. Conflict Management

To limit and avoid future violence by promoting positive behavioural changed among the groups involved in the crisis. It is the process of guiding, directing or controlling the affairs to ensure good behaviour within a society.

5. Conflict Transformation

It seeks to address the wider social and political sources of conflict and makes an attempt to turn the negative energy of war into positive social and political change.

Unit 2: Types of Conflicts

The various types of conflicts include the following:

1. Intrapersonal Conflict

This is the type that occurs within a person. For instance, conflict over the use of time, choice of a partner, moral questions, conflict over meeting goals and aspirations in ones life time.

2. Interpersonal Conflicts

These are conflicts between and among individuals. For instance, father would want a son to use leisure time to study, while the son would prefer watching movies. There is now an interpersonal conflict between father and son over the use of the son's leisure time.

3. Intra Group Conflicts

These are conflicts between individuals within a group, for example class members.

4. Inter Group Conflicts

They are conflicts between groups such as clubs, class versus class, school versus school, family versus family. In such conflicts, it is often difficult to identify the underlying needs and values of the different groups.

5. Intra-National Conflicts

They are conflicts between nations, involving different groups within the country. The conflict could be inter-ethnic, inter-religious.

6. International Conflicts

These are conflicts between nations. The conflict could be for political competition, ideological, territorial claims and other issues around the world.

Unit 3: Stages of Conflicts

Remember that conflicts change over time, passing through different stages of activity, intensity, tension and violence. It is helpful to recognize these stages and use them together with other tools to describe the dynamics and events that relate to each stage of the conflict.

There are five different stages in which conflicts generally occur and develop. These stages are:

1. Pre-Conflict Stage

This is the period when there is an incompatibility of goals between two or more parties that could lead to open conflict. The conflict is hidden from general view, although one or more of the parties are likely to be aware of the potential for confrontation. There may be tension in their relationships and/or a desire to avoid contact with each other at this stage.

2. Confrontation

Now the conflict has become more open. Let us assume that if only one side feels there is a problem, they may engage in demonstrations or other confrontational behaviour. Occasional fighting or other low levels of violence break out between

the sides. Each side may be gathering their resources and perhaps finding allies with the expectation of increasing confrontation and violence. Relationships between the sides become very strained leading to polarization between supporters of each side.

3. Crisis

This is the zenith or peak of the conflict, when the tension and or violence is most intense. In a large-scale conflict, this is the period of war, when people on all sides are being killed. Normal communication between the sides has probably ceased. Public statements tend to be in the form of accusations made against the other side.

4. Outcome

One way or another, the crisis will lead to an outcome. One side might defeat the other side, or perhaps they will call a cease-fire (if it is a war). One party might surrender or give in to the demands of the other party. They parties may agree to negotiations, either with or without the help of a mediator.

An authority or other more powerful third party might impose an end to the fighting. In any case, at this stage the levels of tensions, confrontation and violence decrease somewhat with the possibility of a settlement.

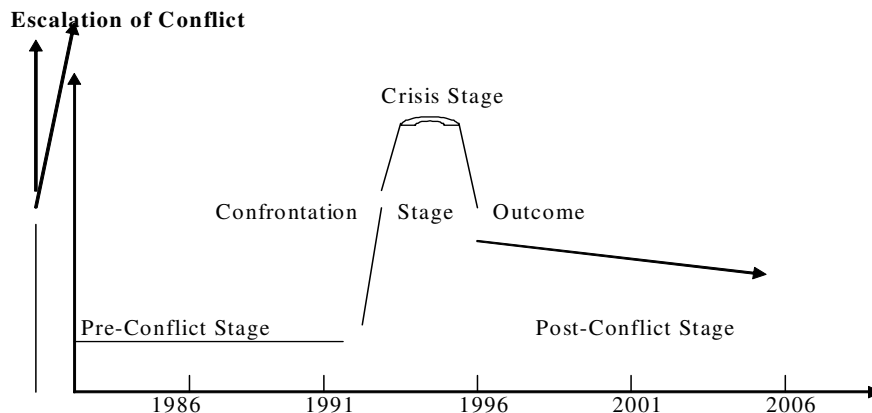
5. Post-Conflict

This is the stage in which the situation is finally resolved in a way that leads to an ending of any violent confrontation, to a decrease in tensions and to more normal relationships between the parties.

However, if the issues and problems arising from their incompatible goals have not been adequately addressed, this stage could eventually lead back into another pre-conflict situation. It can also be called the transformation stage.

Unit 4: Stages of Conflict (A Diagram)

Below is an example of the stages of conflict in Sierra Leone from the period 1986 - 2006.



This example illustrates that the conflict was more intense and perceived as such in Sierra Leone during 1991 – 2001.

Causes of Conflict

Conflict is inevitable and keeps occurring everyday. People almost always are confronted by one or two conflicts in their daily lives. These conflicts also occur everyday either at home, school, work place or within social gatherings as well as even in our bedrooms. The causes of conflict are:

1. Conflict over Resources

This conflict occurs when two or more people want or require and desire the same thing, and there is not enough for all of them to get.

In such cases you will see the parties or people affected as a result of the shortage attacking the suspected resource areas.

2. Conflict over Psychological Needs

This type of conflict cannot be seen with the naked eyes, but it affects the psychological domain of the individual. For instance, youths have many needs such as belongingness, desire for love, and other social activities under friendship. A student whose seat is taken might not necessarily want another seat elsewhere because he/she might want to sit close to a friend for protection. Even if another seat is provided for him/her in another place, the conflict might reoccur being expressed over something else.

3. Conflict involving Values

This is the most difficult type of conflict to be resolved and understand. Values are our beliefs. In fact, people are not always prepared to compromise their values. Different values include beliefs like equality, honesty, transparency, freedom, accountability, etc.

Therefore, when people involve in conflict over values they strongly defend their positions. Such conflict can only be resolved when the parties involved have respect for each other's values.

1. Conflict Management Work

This is designed to develop and offer a range of alternative approaches for handling disputes in a non-violent and effective way. Such method can include the African traditional system of settling disputes, joint problem solving among individuals, negotiation, mediation, arbitration, etc.

2. Peace Education and Training

It is established to educate people about the concepts, skills and techniques for dealing with conflict and for promoting peace. This work includes courses and workshops offered in schools and other educational institutions.

It also involves workshops and practical courses which are offered in a variety of other locations such as community associations, religious organizations, work places, professional associations and political institutions.

3. Mutual Understanding Work

This is formulated to decrease ignorance, suspicion and prejudice between individuals and groups who are in conflict with each other. The stress is on improving the level of communication and understanding through various programmes that bring people in contact to listen to each other and to discuss their differences.

Unit 5: Advantages and Disadvantages of Conflict

Advantages of Conflict

To many people, conflict is a harmful phenomenon, hence no good aspect about it. But in recent years, there is much literature, which focuses on the significant effects of conflict as well. These include the following:

- i) conflict makes people aware of problems;
- ii) it leads to the resolution of issues affecting the environment;
- iii) conflict promotes necessary change;
- iv) it increases group cohesion or solidarity;
- v) conflict improves on how to provide solutions to the various problems emanating from the society;
- v) it fosters personal development;
- vi) conflict increases self-awareness among individuals within the society.

Disadvantages of Conflicts

- i) conflict increases interpersonal and inter-group tension;
- ii) it leads to the loss of lives and destruction of property;
- iii) it increases discord or disagreement between and among people;
- iv) conflict distorts normal channels of communication;
- v) finally, conflict leads to unachieved goals as it diverts people's attention from set aims and objectives.

Ways to Deal with Conflict Situation

Cultural Traditional Work

It is established to affirm and develop cultural confidence and the acceptance of cultural diversity within a society. This work is based upon a belief that feelings of alienation can result from the exclusion or denial of a particular culture. It also suggests that the development of cultural confidence can contribute to the capacity of a community to enter into negotiations with other communities without

feeling too insecure about their culture.

Justice and Rights Work

This is formulated to develop collectively agreed principles of justice and right in society. There is an effective stress on enabling conflicting groups to see issues of justice and rights as common concerns which they share and which can be of benefit to all, rather than seeing "our rights" as more important than "their rights".

Inter-Religious Work

This is an effort created to develop a better understanding, respect and co-operation between members of different religious groups. Moreover, it also seeks to take some joint action on social and economic problems that they share as a way of increasing co-operation.

Political Options Work

This is another framework created to facilitate political discussion within and between conflicting groups. This type of work makes people listen to those who prefer political options.

Unit 6: Patterns to handle Conflict

When in conflict situation, people have certain responses or behaviour which may vary depending on the other person or sometimes the situation. Conflict handling styles sometimes include the following:

a) Avoidance or Denial Style

This is a common way of dealing with conflict, one may decide to avoid the other person or pretend that the conflict does not exist, even though the person is angry when hurt. This method of approach to handle conflict often lives us with frustrated feelings, deep annoyance, resentment and anger. At the end of the day, the conflict situation is suppressed or it will be like sweeping the dirt under the carpet, there will come a time when the carpet will no longer be able to manage the dirt. This style of handling conflict leads to a win or lose situation where one person gains and the other gets nothing. This conflict handling style may be useful when the relationship is short term.

b) Confrontational or Fighting Style

Some people may decide to fight while in conflict, such people believe that in conflict one person is right and the other is wrong.

In this case they normally threaten, hit, push their opponents and hold on to their points of view and disagree with other people's point of view. This approach always lead to violence and create a lost-lose option. Confrontation may also lead to a win-lose option when the stronger party with bigger power wins and it is

not always the best method.

c) The Problem Solving Method

This is an approach whereby the parties to a conflict listen with the intent to understand the underlying element in the conflict and attack the issue. The parties using this style normally show respect for differences and look for ways of solving the problem. Again, people who use this style are less concerned about who is right or wrong.

They view conflict as a natural way of life and are more concerned towards the resolution of the conflict in order to restore the broken relationship. The approach creates room for a win-win option, that is a situation where both parties come out of a conflict situation well satisfied with the solution, because their needs and other desires have been met and their relationship as well as co-operation restored.

Unit 7: The Escalation and Non-Escalation of Conflict

When conflict is managed in a well constructive way rather than living it to deteriorate into violence it brings about a positive change in the society. Conflict normally escalates when it is not carefully handled and properly managed. However, when properly managed in a less destructive method but rather in a constructive method then conflict does not escalate.

Factors leading to Escalation of Conflict

- i) Conflict escalates when other people join into the conflict by taking sides.
- ii) When both parties to conflict feel threatened.
- iii) When there is no interest in maintaining the relationship.
- iv) When there is an increase in the showing of anger, fear, destruction, threat, etc.
- v) Again when people refuse to accept and acknowledge the needs of the other party.
- vi) When there is lack of skills needed for peace making.
- vii) Lack of awareness of the skills the parties to the conflict have or possess to avert the risk of a conflict situation.

Factors that reduce Escalation of Conflict

- i) When those in the conflict focus on the problem rather than the people.

- ii) When emotions of anger, frustration and fear are expressed in a more direct way rather than in a direct way.
- iii) When threats are reduced or eliminated.
- iv) When needs and desires are expressed and discussed more openly.
- v) When other people's needs are acknowledged by the other party to the conflict.
- vi) When people involved in the conflict realized and use their peace making skills to avert misunderstanding.

Unit 8: Violence as a Reaction to Conflict

Violence is any action or a word intended to cause emotional or physical depression to a person. It is intended to hurt the temper of a person, groups of people, or to oneself.

Violence is often directed at a person or people because of their race, gender, sexual orientation, religious beliefs or opinions they hold and political power.

Violence is using power to control another person in a subtle way.

It should be noted that school culture can both promote and support violence or it can evolve a culture and socialization process that promotes and sustains healthy violence - free relationships.

Unit 9: Some Violent Reactions to Conflict

Below are some of the activities people or groups of people resort to when in a conflict situation:

- " Insulting
- " Rage
- " Cursing
- " Fist fighting
- " Kicking
- " Sniffing
- " Hair pulling
- " Swearing
- " Tussling

- " Frightening
- " Gun running
- " Use of weapons

Unit 10: Different Forms of Violence at different levels

1. Gender-Based Violence

This is a direct attack to hurt a person based on his/her sex. This in most cases is directed against girls and women based on their feminity because the masculine (male) sex sees them as inferior and vulnerable. It is often carried out through rape, sexual harassment, flogging, torture, deprivation from needs and other forms of punishment that constitute a gross violation of their rights and civil liberties.

In Sierra Leone the traditional views about feminity are negative as they disempower and oppress the rights of girls and women in the decision-making process of the family. This is wrong as girls and women have great potentialities to make contributions to the development of the family, community, country and the world at large.

Therefore, they should not be treated as sex slaves and instruments to be used and rejected. They are partners in the development process as they constitute the highest number of the country's population. Violence against them is a punishable crime before the law (ref: one of the three gender acts: violence against women).

2. Social Violence

This is a direct confrontational attack on a person or groups of people especially during social activities like soccer, athletics meets, disco, etc.

For instance, school-going pupils always or sometimes resort to violent crimes during or after schools' football competitions, inter-secondary schools athletics meet and other serious competitions. In this case most pupils lack game spirits and cannot squarely face the challenges of losing a game. However, games and sports are usually organized to promote unity among people. Pupils of secondary schools must realize the friendliness inherent in soccer and athletic activities not only in ones own country but throughout the world.

To promote world unity and co-operation, FIFA usually organize competitive soccer matches among countries of the world, likewise the IOC organize Olympic Games to promote the spirit of togetherness among the people on planet earth.

3. Youth Violence

This is a recent form of activity prominent among youth especially school-going pupils and students of tertiary institutions as well as the polytechnics and universities. In recent times students form social clubs and other groups to promote a particular idea, either to gain power or dominate the social activities of the institution. These clubs or groups are highly characterized by intense rivalry to gain access to particular desires. The rivalry most times degenerate to strong out burst of violent attack against each other. For instance, in most of the higher institutions of learning in Sierra Leone there is the notion of the "Black" and "White" syndromes to control the students' political activities in these institutions.

At Fourah Bay College there are political clubs like the "Liberals", "Auradicals" and "Status Quo" who form the core of these "Black" and "White" ideologies. Members of the various groups are required to undergo a form of political orientation to make them tenaciously committed to the political dynamics of the group. Consequently, to achieve this objective, the youth normally use violent methods to attract other neutralists for sympathy to their course.

As would be expected, most students' activities in the various institutions have been reduced to camp rivalry comprising these groups. There is always the feeling of superiority among the groups and underneath the celebrities of the clubs or groups is the problem of conflict over who is superior to control the affairs of the institution for a particular year. Therefore, new entrants are usually invited for initiations into these groups; the initiations are performed in secrecy where the new initiates are required to make a pledge of commitment to the cause or ideology of the group in whatever circumstances. Today, Students Union politics is no longer peaceful.

Unit 11: Signs to show that Students/Pupils are Violent Laden

The following factors indicate that pupils or students in your institutions are heavily affected with violent problems:

- i) Pupils or students lack interest in school affairs.
- ii) There is involvement of pupils in bad gangs.
- iii) Pupils are affected with misplaced or unwarranted jealousy.
- iv) There is absence on age-appropriate anger control skills among the pupils.

- v) Pupils see themselves as always the victims.
- vi) Persistent refusal or disregard to follow rules.
- vii) Artwork or writing that is bleak or violent or that shows isolation or anger.
- viii) Cruelty to pets or other animals.
- ix) Talking constantly about weapons or violence.
- x) Depression or mood swings.
- xi) Self-isolation from family or friends.
- xii) Talking about bringing or imitating the use of weapons within the school compound.

When these signs become visible, there is the likelihood that the pupils need help. The faster they get help the problem can easily be resolved.

Unit 12: Role of Teachers and Pupils to halt Gender-Based Violence

- i) Teachers are required to teach effective communication skills, the management of conflict and help pupils to understand gender issues associated assertiveness and the use of social skills. Pupils should be taught non-violent behaviours.
- ii) There should be the provision of a safe and an equitable learning and teaching environment.
- iii) Both teachers and pupils are expected to get an understanding about sex-based harassment and issues on violence.
- iv) Issues about gender equity and empowerment should be discussed to raise the pupils' level of awareness on these issues.
- v) Ensure equitable sharing of resources like playground space, and other recreational facilities and explain the relevance of this action to all the pupils.

Unit 13: Ensuring a Non-Violent Reaction to Conflict

This is the refusal to use force, physical or fierce action to hurt or anger another person or groups of people. It is the use of a peaceful approach to confront conflict problem. A non-violent situation is calm, approachable, not difficult, mild and soft to solve problems of conflict. The qualities in a non-violent reaction to conflict include the following:

- i) Discussion with others
- ii) Listening to the views of other people
- iii) Reconciling with your opponents

- iv) Negotiation after a quarrel
- v) Mediation between parties to conflict
- vi) Avoiding loud and aggressive people
- vii) Talking it over after a misunderstanding
- viii) Silence to listen to the other side of the story
- ix) Explaining the situation from the other point of view

CHAPTER TWO

HUMAN RIGHTS AND PEACE BUILDING

In the previous Chapter, we discussed the basic rights of an individual that exist in a country, then the need for citizens' obligation and the reason why an individual should always obey the laws of a country to keep a peaceful environment. Now we are going to look at the rights and liberties in a wider scale.

Unit 1: What are Human Rights?

These are claims of freedom and liberty recognized by law or nature. These are claims without which there can be no human dignity and prestige. Human rights are the foundations of freedom, peace and justice. They enhance personal and community development.

They are the basic standards of human behaviour without which people can not live in dignity as human beings. They are by law persons allowed to do something or to abstain from doing the other; these include governments of all countries.

The protection against interference is sometimes called the freedoms. Human rights have moral and religious background. They are universal legal guarantees protecting individuals and groups against actions by governments not to interfere with the fundamental freedoms and dignity of people.

The key to human rights is the idea that the rights are for all people, no matter their circumstances, their religion, their gender and their status.

Unit 2: Origins of Human Rights Instruments

Immediately after the First World War (1914-1918) some major countries of the world came together and proposed that that was the war to end all wars.

To help that promise the League of Nations was formed. The problems of equality and dignity were established internationally through "The Rights of Man". With the collapse of the League of Nations and the our break of the Second World War (1939-1945), the level of destruction and human suffering just one generation after the war that promised to end all wars raised the issue again for an international set of rules and ideals. In 1948, Mrs. Eleanor Roosevelt chaired the group that developed guidelines - ultimately called the Universal Declaration of Human Rights (UDHR).

Almost every country in the world has signed and ratified the UNDHR. As a result of the declaration other instruments have been developed to protect the rights of men, women and children of all nations.

The UNDHR is considered the core declaration although other declarations, protocols and conventions have been developed since 1948, to support and explain

the overriding principles contained in the UNDHR. For instance, although the UNDHR has equality as a significant principle, many countries and societies still treated women and children differently as if they do not have the same rights. As a result other instruments were developed such as the Convention on the Rights of the Child(CRC) and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW).

Unit 3: The Main provisions of the Universal Declaration of Human Rights (1948)

The equality of human beings

Civil and Political rights

Economic, social and cultural rights

Right to liberty and security of persons

Protection from torture and other forms of cruel treatment

Freedom of conscience and religion

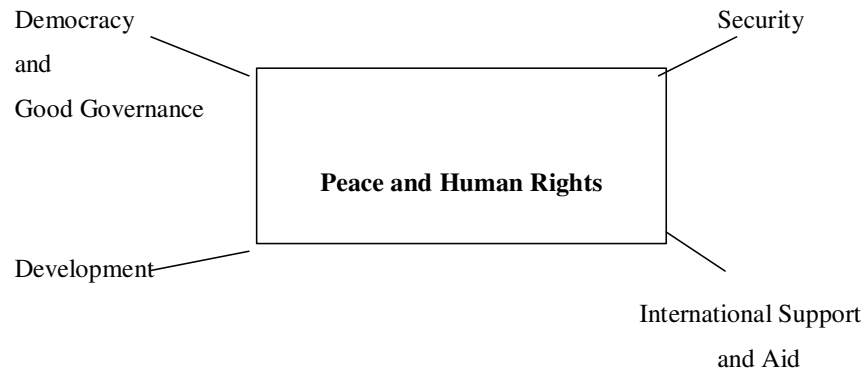
Protection from arbitrary arrest and detention

These are the things we need to get as human beings. International laws ensure and protect these rights for all individuals throughout the world. Although many rights are not adhered to by governments and societies around the world, yet all governments must make effort to enshrine these rights in their national constitutions. These rights are inherent, meaning all persons have them automatically, they do not come from position or wealth; they are inalienable meaning that they cannot be taken away - although they can be violated or denied; they are indivisible meaning that various rights depend on one another for instance, you have the right to life and to health. If medical help is denied, one right has been denied, and as a result you die then a different right is violated, that is the right to life. Lastly, rights are universal meaning that they apply to everyone equally, they cannot be bought, sold or exchanged, they protect not only individuals but also groups, associations, unions, etc., they are interdependent, that is, complementing one another. These are all characteristics or attributes of human rights that are generally concerned with advocacy, legislative, monitoring, research, reporting and documentation.

Unit 4: The Sources of Human Rights

Human rights lay great stress on civil rights, the environment, empowerment, civil society movements as well as the society itself. This is as much as to say, the human being is more important than the state.

Also, human rights are the central focus in the international politics that unify the world into global - village especially in the areas of Good Governance, Peace, Security, democracy, Humanitarian assistance and development. The international community especially the United Nations can fully support countries that



The various sources from which human rights are acquired include the following:
International Sources: The Universal Declaration of Human Rights (UNDHR), the Convention on the Rights of the Child (CRC) 1981, Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) 1981.

Regional Sources (African): The Banjul Charter on Human and People's Rights / African Charter on the Human and People's Rights, the African Charter on the Rights and Welfare of the Child, the African Union (AU) Convention, covering specific aspects of the refugee problems in Africa.

National/Domestic Sources: For instance, in the Sierra Leone Constitution of 1991, provisions are made for the Rights of the Child, Women's Rights and other customary laws that were formally neglected.

Unit 5: Human Rights Instruments

There are also other sources of human rights which are official documents accredited for the promotion and protection of human rights around the world such as declarations, Treaties, Resolutions, Covenants and Conventions; the following are some of the human rights instruments:

- i) The Convention on the Prevention and Punishment of the Crime of Genocide (1948).
- ii) The International Convention on Social and Economic rights (1966).
- iii) Convention against Torture and other Cruel Inhuman or Degrading treatment or punishment (1989).
- iv) Regional instruments like, the European Convention on Human Rights (1950).
- v) The American Convention on Human Rights (1969).
- vi) The African Charter on Human and People's Rights (1981).

The International Human Rights instruments contain clauses that allow states confronted with a serious public threat to suspend the rights enshrined within the constitution for the security of the country and its people. An exception is made for certain fundamental rights laid down for certain treaties which must be respected in all circumstances and may never be neglected regardless of the treaty.

In particular these include the right to life, the prohibition of torture, inhuman punishment or treatment, slavery or servitude, etc. These are fundamental rights that states are bound to respect in all circumstances even in the event of a conflict or disturbances or unrest and are known as the hard-core human rights of persons. Since Humanitarian Laws apply precisely to the exceptional situations which constitute armed conflicts, the contents of human rights laws that states must respect in all circumstances are the hard-core human rights to meet with the fundamental guarantees provided by the Humanitarian Laws like the prohibition of torture and summary execution of persons suspected of committing certain crimes against the state.

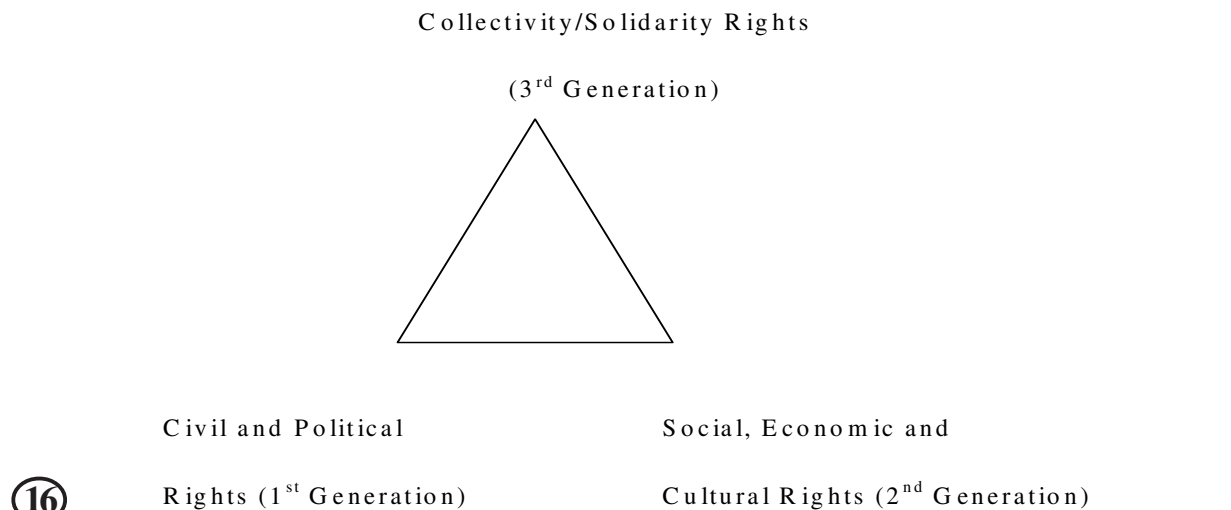
Unit 6: The Three Human Rights Generations

This division of human rights into three generations was initially proposed in 1979 by the French Jurist, Karel Vasak at the International Institute of Human Rights in Strasbourg.

The first generation is the Civil and Political rights mentioned earlier in this book. They include right to life, freedom of speech, freedom of opinion, religion, etc. The second generation includes the right to education, employment, making of a family, right to recreation, etc.

The third generation includes group and collective rights, the right to a healthy environment, the right to natural resources, the right to self-determination, the right to community development, the right to peace and stability, the right to communicate, etc.

To reach peace, it is good to remember that what humanity share together for the benefit of all is greater than any differences we have together. Therefore, human rights and peace are the same as they meet together to ensure the dignity, prestige and integrity of mankind as a whole. Today development, security, human rights and peace go together in our strides to develop. No one of them can advance afar without the other, therefore, peace and human rights meet in development for mankind. Below is a simple diagram on the human rights generations.



There will always be peace in all communities where these rights are guaranteed. There is the need for children and women to recognize their rights as this would help peace and development to prevail in our society.

Unit 7: Human Rights Violation

Human rights violations include governmental transgression or rejection of the rights guaranteed by national, regional and the international community.

Violations occur where laws, policies or practices deliberately ignore obligations held by the state concerned over its citizens and other persons. It is also as a result of the failure of the state to achieve a required standard of conduct in treating the people according to the law.

Additional violations occur when the government of a country withdraws or removes existing human rights protection over its citizens. All human rights including civil and political rights, social, economic and cultural rights as well as collective rights imposed on governments to respect, protect and fulfill them at all times. The failure of government in its obligations to perform any of these obligations constitutes a violation of human rights.

Any discrimination or separation of a person for sex, race, colour, language, religion, birth, property ownership and status as well as nollifying the equal enjoyment or exercise of any human rights constitute a violation of the fundamental human rights of individuals.

Individuals or groups of persons may also commit a violation of human rights to the community. For instance, sexual violations caused through rape and sexual harassment, child torture like burning of the fingers of a child for stealing, starvation of a child for not performing a house duty, causing bodily harm through unwarranted flogging of a child, child trafficking as a result of poverty, Female Genital Mutilation (FGM) of a child below the age of eighteen years, forceful early marriages of a girl child, deprivation of a child to education, etc. Think for a while about this saying of a former UN Secretary General, Kofi Annan when he said:

"Human Rights are foreign to no country and native to all nations...without human rights no peace or prosperity will ever last". (Kofi Annan)

It is good to remember that the Universal Declaration of Human Rights (UNDHR) is now considered as Customary International Law alongside other declarations, protocols and conventions and all have the major principles of equality of all people. However, many countries and societies still have failed to adhere to this

important principle and continue to treat women and children differently as if they do not have the same rights. Therefore, it is good to note that instruments were developed such as the Convention on the Rights of the Child and the Convention on the Elimination of All Forms of Discrimination against Women to solve the problems of unnecessary violations.

Unit 8: Key Points on Police Conduct and Behaviour

- Article 1: Always fulfill the duty imposed on you by law, by serving the community and protecting all persons against illegal acts.
- Article 2: Respect and protect human dignity and maintain and uphold the human rights of all.
- Article 3: Only use force when strictly necessary and to the extent required.
- Article 4: Keep matters of confidential nature confidential, unless the performance of duty or the needs of justice strictly require otherwise.
- Article 5: Never torture or inflict cruel, inhuman or degrading treatment.
- Article 6: Ensure full protection of the health of all persons in your custody.
- Article 7: Do not commit any acts of corruption.
- Article 8: Respect the law and the present code of conduct and prevent and oppose any violations thereof.

Police Responsibilities

These are some of the responsibilities of the police in your country towards you:

- a) **Enforce National Laws:** The police have a duty to protect life and property, provide an environment of security, restore and maintain peace and order, respect the human rights of all persons.
- b) **Prevent and Detect Crime:** The police is part of the community, the police must promote co-operation between the police and the community. The police must behave in a way that encourages and promotes mutual trust and respect between the police and the community.
- c) **Maintain and Restore Peace and Public Order:** People have the right to hold opinions, to express themselves to associate and assemble peacefully. The police have a duty to maintain and restore peace and public order within the law.
- d) **Assist the Community in times of Emergency:** The police must provide aid and assistance in times of need especially during fire disaster, motor accident, etc.

The Powers of the Police in your Country

You have to recall that as a peaceful citizen in a country, no one is subjected to arbitrary arrest or detention. Any how, these are some of the responsibilities of the police in your community.

- a) Arrest: The police have the power to arrest, but during this process the police must treat persons arrested with dignity and humanity. Inform the persons arrested of their rights when arrested. The police must presume their innocence at the time of arrest and prevent disappearances and extra-judicial killings.
- b) Detention: Detainees have the right to see a lawyer and challenge the lawfulness of their detention. Again, detainees should be made to appear before a judicial body to respond to the charges against them. The detained persons should have a fair trial within a reasonable period of time.
- c) Search and Seize: The persons being searched must be treated with dignity and their property respected. Searches must be conducted legally.
- d) Use of Force and Fire Arms: Any force required to achieve your legal objective must be increased or decreased proportionately. Deadly force is an extreme measure to be used only when strictly unavoidable when there is an imminent threat to death or serious injury to yourself or others, and to prevent crimes involving grave threat to life, and as a last resort.

Unit 9: More on Fundamental Rights of Persons that can never be taken away

- a) Right to Life: No one shall be arbitrarily deprived of his/her life
- b) Prohibition of Torture: Torture, cruel, inhuman or degrading treatment or punishment is never permitted under any circumstances
- c) Prohibition of Retroactive Criminal Laws: No one can be held guilty of a criminal offence under national or international law if it was not an offence at the time when it was committed.

Unit 10: Rights of Vulnerable Groups

The vulnerable groups in your community include the following:

- a) Women: It should be recognized that women are more vulnerable to gender crimes. Therefore, body searches on them should only be conducted by female officers. Against, women must be detained separately from men. In cases where this is not possible, they should be isolated from men.
- b) Juveniles: These are the children below the age of eighteen years, they require additional protection because of their youth and vulnerability. They should be treated very sensitively as most are not hardened criminals. They

should be detained separately from adults.

- c) **Victims of Crime:** Treat them as you would wish yourself and members of your family to be treated. You are always legally accountable for your actions. Inappropriate behaviour and actions on your part could result in compensation for those who were victims of your behaviour and actions.
- d) **Refugees and Internally Displaced Persons:** You should realize that they are more vulnerable and should enjoy the same fundamental human rights as all persons.

Human right is something that everybody claims but few are willing to truly live them in relation to others. We claim culture and religion, habit and tradition but often we are happy to have the rights for ourselves which means that it is not culture or religion but self-interest.

Exercise

1. Describe human rights.
2. Describe the origins of human rights instruments.
3. Explain the background to human rights.
4. What are the main provisions of UNDHR?
5. Identify the three generations of human rights you know.
6. The key principles of human rights are equality, dignity and respect:
 - a) What does this mean to you?
 - b) What does it mean for the poorest woman in the community?
 - c) What does it mean for the child who was once a combatant?
 - d) What does it mean for the richest man in the community?
 - e) What do all these people have in common?
7. What are human rights violations?
8. Identify the rights that are inherent.

CHAPTER THREE

SOCIO-CULTURAL PRACTICES IN SIERRA LEONE

The word "socio" means the social relationships we all have together while culture is the rule that helps to define a particular group in a society. Therefore, the socio-cultural practices portray our societies and our cultural identity, although the most important ones are common to all groups. Some socio-cultural practices common in Sierra Leone include the following:

Unit 1: Naming Ceremonies

One of the rights of a child born to a family is the right to be given a decent name. This will depict a sense of belonging on the part of a child. This ceremony is climaxed in most of the ethnic groups in Sierra Leone by the offering of a sacrifice in the form of a cow or sheep as a token of appreciation to God for the gift of a child. Food is then prepared and served to guests who are usually community members. This occasion strengthens the bond of relationship among members of the community.

1.1 Secret Societies

They are a vital part of our culture in Sierra Leone. There are secret societies in every tribal and religious group and in most cases the identification of the societies comes from the tribal groups. The major exceptions are the "bondo" and "poro" societies which are common to many groups.

Historically, these societies served as institutions of learning for the ethnic groups in pre-colonial Sierra Leone. Even now societies are a way of ensuring that culture survives through rapid change and helps in the socialization process of young people. Because secret societies act as part of the socialization process they have a major impact on the perception of gender identities.

Children are generally admitted into the societies at puberty although in some groups they are admitted much earlier. The initiation may last for weeks or months and then the boy or girl graduates with a new status as a young adult.

1.2 Major Functions of the Men's Secret Societies

1. In these societies boys or men learn the traditional skills of hunting, farming and the knowledge of herbal medicines.
2. They are trained to become future leaders. Therefore, the skills of politics

and governance are transferred to them. This is because most of the laws governing the communities are formulated in the society bush.

Again, in most cases some disputes are settled in the society bush, where some of the defaulters are also punished. That is why in some areas of Sierra Leone a political leader is required to be a member of a secret society including the Paramount Chief.

3. Adolescents are given difficult tasks that teach them how to bear hardship without complaint; they are also trained to become brave and efficient to make them join the stage of manhood where they are expected to command respect in "public".

4. They are taught the skills of performing religious ceremonies, especially the pouring of libation to appease the ancestral spirits of a particular village or town. They learn the techniques of dancing and the composition of music to promote social activities. Again, they are taught how to look after and take care of the shrines of the ancestors.

5. Some secret societies like the gbangbani among the Koranko and Limba are given training in the detection of witchcraft and other evil spirits.

The societies traditionally acted as a check and balance to the powers of the Paramount Chief or sub-chiefs. The members of the secret society were part of the decision-making processes especially with regard to the declaration of war against neighbouring groups. That is the reason why the societies trained war boys to defend their environment when it is under threat from outsiders.

1.3 Functions of the Bondo - Women Secret Society

1. In the "bondo" bush adolescent girls are taught relationship skills and how to interact with other people in the community.

2. Girls or women are taught the use of herbs to cure sicknesses

3. Another important function is the training of girls on child-care, the training of girls on child-care, the girls are exposed to the skills of taking proper care of their children. Moreover, home-craft to care of their future matrimonial homes are also taught. The girls are trained on how to take care of their husbands and other family members. They are taught the skills of home management, including cooking and hygiene.

4. The young girls are taught social and recreational skills such as singing, drumming and dancing. The teachings in "bondo" societies have major implications in all parts of a girl's life including health, psychological well-being, social skills and attributes as well as in economic activities, they are exposed to the skills of interacting and respect for elders.

1.4 Marriages in Sierra Leone

Marriage is the legal union between a man and a woman. Marriage rites vary from culture to culture. In Sierra Leone there are three forms of marriages namely:

- i) Customary/Traditional
- ii) Civil and
- iii) Religious

A certificate issued after all these marriages is a legal right.

1. Christian Marriage

This normally takes place in a Church and the ceremony is performed by the Priest or Pastor. There is exchange of marriage vows and rings as a symbol of love for one another. A Christian couple is expected to be faithful to one another and to have no other for all of their lives. A breach of this promise sometimes ferments deep seated conflict in the matrimonial home which is not good for the children and the entire family.

2. Muslim Marriage

This is done in a Mosque or in most cases in the house of the bride (the woman). The union is blessed by the Imam who reads some Quranic recitations. The ring and vows are exchanged between the bride (woman) and bridegroom (man) as a token of love for one another. Muslim men are permitted to marry up to four wives as long as they can treat the wives equally.

3. Civil Marriage

This is done in the office of the Registrar General. It is sometimes called registry marriage. The Registrar General reads the marriage laws to the couple and pronounce them husband and wife in the presence of witnesses. The rings and vows are usually exchanged between the husband and wife. They are also expected to be partners for life and to avoid any means that brings conflict in the marital status. Couples are not expected to think about divorce because of property inheritance, the union of the couples must be sincere and respected.

4. Customary/Traditional Marriage

This type of marriage takes place in the house of the bride with her family and representatives for the marriage negotiations. The bridegroom and his family request for the marriage and the bride's family ask the consent of the bride. Once there is an agreement the bride price is paid over the bride. Blessings are released upon the bride by her parents before handing her over to the relatives of the bridegroom for her hand into marriage.

In Sierra Leone girls who preserve their virginity till marriage are highly honoured by their husbands and the community at large. Males who are not sexually active until marriage are considered anti-social and are sometimes ridiculed or discriminated against by their colleagues.

This is not a good practice, as it will undermine the level of interaction among members of a community. However, there is an obvious double standard here. There is what is referred to as "woman damage" (payment of fines for adulterous men). This normally occurs in the rural areas of Sierra Leone. Men are asked according to customary law to pay fines in kind or cash for having an affair with another man's wife. This has resulted in young men fleeing to urban areas to escape further punishment from the cruel elders of the community.

1.5 Burial Ceremonies in Sierra Leone

Among the Christians in Sierra Leone a person who has died is committed to the care of God. People are buried with coffins as a Christian tradition. The family members of the deceased usually organize a vigil or a wake keeping in honour of the dead before burial. Some family members celebrate the fortieth day ceremony and from time to time, would celebrate the remembrance day of the dead person when they are capable to finance the occasion.

In Islam the person must be buried within one day of the death. The dead person's corpse is later committed to the care of God. In some cases, the funeral rites of the third, seventh and fortieth days are celebrated by the family members to give the final respect of the dead.

In traditional religion the secret society takes the deceased away and buries the corpse according to the secret rituals.

In many ethnic groups, a new widow is expected to be isolated in mourning dress for sometime. This is to be sure that she was not left pregnant by her late husband. This isolation and constant monitoring from community members can be

psychologically damaging, at a time when support is needed by the widow she is punished through isolation.

Exercise: In the matrix below, state some Advantages and Disadvantages of Socio-Cultural Practices in Sierra Leone.

Socio-Cultural Practices	Advantages	Disadvantages
Naming ceremony		
Secret Societies (Initiation)		
Marriage		
Burials		

Unit 2: Gender-Based Negative Cultural Practices

There are various cultural practices in many societies that are negative. They are a gross violation of a person's fundamental human right. Let us read the story below:

Few years ago there was a very strong cultural practice of foot binding in China. Without bound feet, a girl could not find a good husband as she would not be desirable. Aunts, mothers and grandparents insisted on this practice "for the good of the girls" and to be able to be proud of the family because of good marriages that would be made. This is how it was done: girls were taken as young as three years old.

All the bones of the feet were broken and the toes pushed over so that the toe nails dug into the sole of the foot. The feet were bandaged tightly to hold them in place. The bones had to be broken over and over again and tightly bandaged each time. The toe nails would keep growing and cut the soles of the feet which would then become infected. Women could not walk, they could only hobble (take tiny steps) and this was considered useless and good only for having babies. It took many years of advocacy and many laws to outlaw the practice of "foot binding".

Such cultural practices undermine peaceful co-existence as a great deal of people were not in favour of such practices. The need to preserve culture unwillingly

allows the victims to become part of such practices. It is not good to use force in the name of cultural practices. There are various cultural practices that abuse the rights of an individual.

3.1 Genital-Cutting as Cultural Practice

In most parts of the world where traditional practices still maintained a wide influence in the society. Prominent among these traditional practices is genital cutting. Genital cutting is circumcision of both males and females (cutting of part of the sexual organs). While male circumcision has some historical and religious context and because the cutting is of the foreskin it is relatively safe (if hygienically practiced). Female circumcision however has no religious background or justification. Moreover, it has multiple adverse effects for the girls concerned. The following are some of the adverse effects of this system of practice.

1. **Health:** Depending on the severity of the cutting, girls suffer severe side effects both negative effects during and after child birth. Sierra Leone has one of the highest rates of childbirth mortality in the world.
2. **Psychological Effects:** Girls are isolated; they suffer extreme physical pain and often become withdrawn. This compounded by being physically isolated from others just before and during initiation ceremonies.
3. **Social factors:** Because the girls are isolated for long periods of time they lose contact with the normal social structure of the school and other friends. This isolation and the subsequent separation because they are considered adults after initiation means that they become withdrawn and feel that they cannot return to school because they are ready to be married. The "jump" in development from child to adult is not psychologically healthy and may have long term behavioural effects.
4. **Economic Effects:** The initiation rites and subsequent marriages are costly. As Female Genital Mutilation (FGM) is predominantly practised among the rural poor, these costs are draining on the whole family. The subsequently extreme poverty leads to hunger, malnutrition, sickness and the further spiral downwards in poverty.

3.2 Early/Child Marriage Practices

This is another negative practice among societies that ensure under development for the community. In most communities, girls below the age of eighteen years are forced into early marriage to men who are even above forty years. This activity is

a potential source for conflict among family members within communities.

Early/Child Marriage has the following characteristics:

1. Age is not the primary determinant in marrying, even though, there is a policy that says girls should not be married before eighteen years. However, culturally, a girl can be promised in marriage before or immediately after birth. In most cases, the girl is supported financially by the fiancée until she is initiated into the 'bondo' secret society. The marriage is consummated after the bride price is paid to the parents of the bride. The girls are generally aged between twelve and fifteen.
2. In most cases, girls are withdrawn from schools and married to men that they do not choose, that they may not know and that they are not in a position to love.
3. These factors adversely affect the girls physically, socially and psychologically.
4. The bride price is a token given to parents of the bride by the bridegroom or the parents of the bridegroom during the marriage ceremony. As a result, girls are treated as possessions;; as assets by their parents and as property by the husbands and their families.

Many of the elements of culture are designed to give power to some members of the society and take it from other members of the society. Where this happens, this contradicts human rights and often are the very structures that prevent development in the country.

Socio-cultural practices support and structure our lives but if they are destructive then we need to modify them.

Exercise

1. Identify some positive socio-cultural practices in our communities.
2. Outline the advantages and disadvantages of socio-cultural practices.
3. Highlight the specific gender-based cultural practices in your community.
4. Examine the effects of socio-cultural practices on the lives of people in your area.

5. Think about how religions are used to limit the rights that women have. As all the religions are used in this way it does not matter which religion you explain about.
6. Think of at least three proverbs used within your community. Try to turn the proverb so that it promotes a positive image. For example, "a hen can not crow". This is interpreted as meaning that "women should not take leading roles in a family and community situations and should be quiet". What if the proverb was: "a cock can not lay eggs?"
7. Working in small groups: list the common features of marriages in Sierra Leone and state how this shows the similarities between cultures.
8. In your groups, try to also examine the links between the negative aspects of culture and the lack of development in your society - look at loss of education, economic loss and social problems that often lead to conflict.

CHAPTER FOUR

RELIGIONS, CULTS AND MORALITY

Unit 1: Religions, Cults and Morality in Peace Education

i) Meaning of Religion

Simply put religion is man's conception on how to reach God. It is the belief in and worship of a supernatural being that has power and control over everything on earth.

It is to be noted that the modern period of our time is the period of new religions and cult groups. Eastern mysticism and occultic practices are gaining momentum and more people especially teenagers and young adults are getting attracted to these movement.

We are now living in a diversified society where various religions have emerged to challenge orthodox beliefs. The major reason for this is the lack of morality towards the acquisition material things that benefit us on earth only.

Materialism and empty humanism do not satisfy the spiritual needs that are part of every human being. Instead many people today are trying to find true meaning of life through mystical experience offered by many religious and cult movements.

Many people have turned to certain religious and cultic movements because of loneliness, lack of personal identify and the attempt to withdraw from society through alienation. By submitting to the teachings and requirements of these cults they hope to find love, acceptance and fellowship.

In the same way, others are attracted by the charisma of authority figure in some of the religions and cults who promise them power over unfortunate circumstances and destiny.

While it is unfortunate that some people may have turned to these cultic systems for the fulfillment of their spiritual needs, it should not surprise us that a lot of people have lost their spiritual vitality.

They have exchanged a better life of relationship with the true God for an external religiosity. This has created a crisis of conflict among the competitors of the secular world and the real spiritual people of God.

ii) **The Map of Religions**

a) **The Far-East:** The earlier information on the origins of religion from this area is not clear. However, it is very likely the Chinese started a form of religious movement under the Shang dynasty (1500 - 1000 B.C.).

There we can trace the Shang - god, this god was associated with is identified or associated with the sky. There were indications of a mother goddess, there are many other divinities (spiritual beings) associated with various aspects of nature or presiding over various activities' of man on earth.

b) **The Indian Sub-Continent:** The ancient traditions of India are contained in the literature dating back from 1500 - 800 B.C. This is called the Veda meaning knowledge and this is often called the Vedic literature. It comprises of collection of hymns and religious mantras as well as Brahmanas (Hindu Priestly Caste) that are concerned with holy sacrifices.

c) **The Near-East:** The near-east including Iran has been the origins of four great world religions. The first being in Iran with Zoroastrianism, fostered by Prophet Zoroaster; it is a religion of light in which light battles with darkness and light overcomes darkness. Therefore, the duty of man is to work with the forces of light.

The second is Judaism: this was the religion of the Hebrews who originally migrated from Mesopotamia to the region of Palestine. During a period of economic disaster, they migrated further to Egypt, there they suffered oppression.

The Hebrews struggled for liberation from the Egyptian bondage under the human leadership of Moses. It was during this period that the religion of Judaism began to take shape. Judaism is simply the religion of the Jews or the Hebrews. Anyhow, the Jews experienced exile from Palestine and were scattered throughout the world, for this pockets of Judaism are found in many lands.

These religions were later followed by Christianity. The religion rose out of the framework of Judaism, but soon spread wide and far and became a missionary religion. The expansion within Europe and North Africa proved more successful than expansion eastward.

The conversion of Constantine the Emperor of Rome was the first step in making the Roman Empire nominally Christian. Christianity has since then been associated in the eyes of much of the world with the great powers.

Following this was the emergence of Islam, this was founded by Prophet Mohammad (PBUH) around the 7th Century A.D. in Saudi Arabia. Islam rapidly spreads as the Arab armies move Eastward through Persia into Africa up into Spain.

Animism/African - Traditional Religion: This is part of the African heritage. This implies that religion is part of the African legacy which goes back thousands of years ago. It is the productive thinking and experiences of the ancestors of Africa. The ancestors of Africa formulated various ideas, beliefs to safeguard the life of the individual the community at large. The religion has no preachers, reformers or Missionaries to change or improve it.

iv) **What is a Cult?**

A cult is a group of people that object and deviate themselves from the fundamental beliefs of a true religion. It is sometimes a group that claims to be religious, but underneath it is not so.

In most cases they operate under the banner of religious beliefs, but in actual fact distort the truth. The little truth which they do use is often used with error and it is therefore dangerous. Cultic groups can be political and socio-economic in nature to promote the interest of members through dangerous maneuvers. Such cultic groups have the following common structural characteristics:

- i) They operate under an authoritative leadership
- ii) Highly structured and strictly disciplined
- iii) They claim that the group is the sole possession or the truth
- iv) Members resort to unethical deals to raise funds for the good of the cause they sought to promote
- v) They resort to prophesying great and dramatic events like those of the Apocalypse (last book of the New Testament)

v) **Attributes of Cults**

There are certain attributes identified with all cultic groups, they include among other things the following:

- i) Many cultic leaders promote the false idea that God has revealed something to them. They claim to have received the deep truth from God that has never been given or revealed before.
- ii) There is a strong stress on the end times of the world and this often appear in their teachings. This is frequently attached to warnings that point to contemporary signs of the end of the world. Prophecy is also a major part of

their formation, they make bold predictions and pronouncement of future events; unfortunately most of their predictions are not fulfilled.

iii) A form of double truth runs through the entire thought patterns of a cult. Each cult has its own unique vocabulary. Members are familiar with saying one thing in public but privately believe something different.

iv) A cultic leader assigns to himself an authoritative power, a basic belief system that cannot be challenged by any member. They have a basic set of principle underlining their positions. They make their members totally dependent on the cult for beliefs, behaviours and life style.

In most communities cultic movements undermine the stability of the environment. They involve in underground activities to commit crimes and destabilize a well ordered system. Most of them are dangerous and resort to hate crimes.

Unit 2: Conditions required for Moral Growth

The major conditions required for the growth and development in the individual and the community at large are as follows:

1. **A right education for the Young:** Under education we include the early training of the child in the home as well as other years of school life. The influence of the home is vital to the child. It is the home where the child is taught obedience, truthfulness and self-restraint. It is also in the family that the child first recognizes human relationship, meets and learns to live, work, play, love, respect and forgives.

The first experience of the child can influence his whole life for better or for worse. The child learns to respect, honour and obey God, alongside love, respect and obedience to the parents.

The affection the child gets in the home makes it easy for him to observe the conduct imposed on him. If this affection is lacking in the home, good family life disappears and the foundations of a nation's morality is lost.

2. **A healthy Public Opinion:** For a proper moral atmosphere to exist in a society there must be an effective public opinion. Many people have neither the opportunity nor time to determine a standard or morals for themselves; they tend to accept that which prevails around them.

There seem to be a relationship between the common good and sound public opinion. The common good is the sum total of social conditions which allow people either as a group or as individuals to reach their fulfillment more fully and

more easily. The common good is concern for a proper life for all.

Three essential elements of the common good are:

- " It advocates respect for the person by everyone. Public authorities are bound to respect the fundamental and inalienable rights of a person.
- " It also requires the social well-being and development of a person and the group as a whole. Leaders must ensure that everyone enjoys a truly human life such as food, clothing, shelter, health, education, employment, culture, access to information, the right to a family, etc.
- " It also requires a peaceful, stable and secure environment.

Before members of a state or government fulfill their obligation to the common good, a sound public opinion must exist. Public opinion is the feelings and ideas about what the people require or wants the government to do. A healthy public opinion exists where there is:

- " Respect for persons
- " Development in the state, care for the environment and the people
- " Maintenance of peace and security

The absence of these factors will lead to a collapse in the morals of the citizens.

3. A Sound Legislation: This is an important condition to ensure morality within a country. The laws of the country must be respected and obeyed. At the same time the laws of a country must be good and adequate to maintain law and order.

A great part of a country's laws affects its morality in several ways. This is clearly seen in the case of all laws connected with marriages.

Marriage laws regarding bigamy, divorce are sometimes inadequate to ensure a healthy marriage life, therefore, we are affected with matrimonial corruption.

Also laws dealing with public morals like drinking alcohol when driving, smoking of cigarettes and marijuana everywhere, misuse of public property, drug, smuggling and many others can affect the moral standards of a country if they are not effective.

The misuse of the environment like throwing filth everywhere around the city, improper drainage system, lack of respect for each other, the availability of bad literature and movies with pornography indecent postal, T-Shirt captions and others will affect the moral development of a society.

As a matter of concern, four common factors have adversely affected the morals of our society, they include:

- a) The misuse of drugs
- b) Greedy competition for more wealth
- c) Increase rate in criminal activities
- d) High level prostitution and disrespect for all

To ensure the common good for all through a sound legislation, we should strive to achieve the following factors:

- a) Safeguard and respect the dignity of a person
- b) Strive to develop our society and the people
- c) Genuine effort to maintain peace and security, this must be supported by good laws and an independent judiciary

Unit 4: Morality and Relationship

The term relationship means the social dealings or interactions in human society. It also refers to the proper dealings and feelings among people. In this sense human relationship is not a matter of simply liking people, but to do something constructive about working relationships within our society. There are various types of relationships:

- a) Husband and wife (marriage)
- b) Parents and children
- c) Government and citizens
- d) Employer and employee, etc.

Unit 5: The five Stages in the Development of Healthy Relationship

1. **Attraction:** Being interested in someone or have pleasure for somebody. If your attraction is strong, you will try to meet people and make good friendship with them. Therefore, positive attraction within us promotes peace.

2. **Acquaintance:** To know someone and allow others to know you. When acquaintances continue among people, that attraction grows a great deal and friendship thrives in the process.

3. **Friendship:** Mutual affection and love with one who is not a relative. It comes when we begin to see others as always perfect, honest and good to interact with. It is good for every society to avert conflicts.

4. **Affection:** To love and like others. True affection is based on the recognition

and acceptance of other's faults. You try to realize no two people are the same. It is the need to care for other people.

5. Love: A great liking for others, to enjoy a relationship with one another. It is concerned with the whole person, the heart, the mind and feelings, not just mere appearances.

When we positively adopt these five qualities or relationship, we hope to keep a peaceful co-existence within a society.

Unit 6: Importance of Core Values in Sierra Leone

Firstly, Sierra Leoneans believe in the existence of a supreme God who possesses extraordinary powers to control man's activities on earth. At the same time, through religion the people believe that there is salvation.

For this reasons there are three methods of worship among the people of Sierra Leone. There are three main religions in Sierra Leone: Islam (40%), Christianity (35%), and Traditional religion (25%).

Islam was introduced in Sierra Leone through the Mandingo traders and the Futa Jalloh Jihad for political and economic motives. Muslims believe in the existence of one God and the Mohammad is his Prophet and Messenger to all mankind.

The principles of Islam include the five daily prayers, fasting during the holy month of Ramadan, giving alms to the poor, making the Hadj (Pilgrimage to Mecca), accepting that there is only God and the Prophet Mohammad (PBUH) is his only Messenger. This religion dictates the way of life of its followers. It includes dress codes and the position of women and men in society.

On the other hand, Christianity was introduced to Sierra Leone through the freed slaves and the British who had Sierra Leone as a Protectorate. Christians believe that there is only one God and that Jesus Christ came in human form and died to pay for the sins of mankind on earth.

Christians are required to worship only one God and to love others as they love themselves, that is to treat others as they would like to be treated - doing good deeds to others. This religion mandates the way of life of its followers. These include dress codes and the position of women and men in society.

Traditional religion, this includes the appeasing of ancestral deities/gods who are believed to be in rivers, shrines and other natural features on earth. There is also the worship of ancestors that is those who have died. A Priest/Priestess who is approved by the community serves intermediary between the deities and the people.

The Priest/Priestess or Diviner throws a piece of kola nut on the ground to determine whether a particular request is honoured by the deities.

Although these religions are sometimes used to limit the rights of women, they have been the sources through which people built hope for success in life and the world

hereafter. Therefore, this has ensured the limitation of conflicts in the country.

Another core value in Sierra Leone is inclusion and co-operation. While the history of Sierra Leone has many examples of divisiveness based on our ethnic orientation, the people generally believe that we all belong to this country. Then there is an effective co-operation in the line of the extended family system. Members of a family are ready to help each other when problems affect one of their members. This has been a source of unity to also limit a large scale conflict.

Kinship that is being related to others is a shared value among the people. The term "brother" and "sister" are used for people who may not be closely related in that they do not have the same parents, but the feeling of "family hood: is also extended to all. This spirit of solidarity helps to reduce stress and other forms of frustrations as everyone in the community feels belong and not usually isolated.

Traditionally, hospitality is a shared value which is related to the principles of inclusion and kinship.

Therefore, wherever someone goes in Sierra Leone, the person can be sure of having shelter and food because people will always share among themselves even when the other person is unknown. Any how, the war destroyed much of the traditional hospitality, but now that there is peace, this has to be revived.

Exercise

1. Describe the conditions required for moral growth in your society.
2. Identify the core values of your country and explain how they have limited conflicts within the community.

CHAPTER FIVE

PERCEPTIONS AND CONFLICT

Unit 1: Perception, Sources of Tension and Conflict

We have gone a long way to discuss about conflict, however, continue to remember that conflict is always around us as human beings affecting us both internally and externally.

In any case conflict can be managed and resolved when we use the proper methods. In this Chapter, we shall look at the meaning of perception of conflict, the sources of tension in conflict situations and the factors that affect them.

In the first place perception refers to how we see, understand or interpret the situations around us. Therefore, perception can generate conflict within us either individually or as a group.

The following factors influence our perception about issues:

- a) Heredity: What we inherited from the family circle and society.
- b) Environment: Deals with our surrounding.
- c) Education: Training of our minds for the better.
- d) Religion: Our beliefs about good and bad behaviour.
- e) World View: Our interrelationship with other people outside our environment
- f) Culture: Our way of life.
- g) Gender: Classification of our sex.
- h) Generation: Our different periods of existence.
- i) Information: Facts told or heard or discovered.

A combination of these factors will determine how individuals and groups respond to conflict situations. This means that all of us cannot respond to conflict situations the same way. Things work better when we assume that everybody has the right to his/her own ways of looking or seeing things. In order to ensure peace, we must all be prepared to harmonize our perceptions of a given problem and come to a common ground over what it is. This requires tolerance, that is to accept each other's opinion always and at all times.

Unit 2: Sources of Tension and Conflict

Tension refers to the deep emotions of hatred, oppressed feelings or the effects of our feelings produced when a situation of force is applied against us. This is usually a situation that deepens conflict, especially when we feel highly threatened in a particular situation. The major sources of tension among individuals or groups are discussed below:

i) **Security Factors:**

- It occurs when security forces have limited capacity and are weakly controlled.
- When the human rights levels of a military organization is relatively low.
- There is the presence of non state military actors in a country to create havoc through criminal activities like armed robbery, kidnapping, etc.
- There is a situation of poorly controlled or contested borders among people, for instance chieftom boundary disputes, boundary disputes between countries, etc.
- Unstable political activities within a country or among neighbouring countries.
- Legacy of past conflict drawn into the future to provoke a fresh violence.
- There is proliferation of light weapons within a country or along the porous borders of some countries like Sierra Leone.

ii) **Political Factors:**

- When a country is affected by an unrepresentative political system, poor governance, political exclusion and marginalization.
- Lack of an independent media and civil society to ensure freedom of speech and the participation of the citizens in the decision-making process of the country.
- High level corruption in a country.
- The existence of weak political parties.
- Lack of popular participation, gender imbalance in the political and governance process of a country.
- The presence of flawed electoral processes.
- There is political exploitation and marginalization of ethnic/regional and religious differences.
- The systems for managing conflict remaining too weak or weakly developed.
- Weak international co-operation among the countries of the world.
- The destabilizing role of citizens staying outside a country and influencing conflict within the country outside.

iii) **Economic factors:**

- There is an economic decline in a country, high level poverty, high rate of unemployment, high inflationary trends, lack of food security and absence of access to social welfare.
- Wide economic disparities between the poor and the rich people in a country, the unequal distribution of resources at regional level within a country.
- The world economic problems affecting countries locally.
- The heavy debt burden affecting the so called developing countries.
- The increasing competition among individuals or people over the allocation of scarce resources.
- Low level of industrialization.

iv) **Social Factors:**

- The exclusion of a large population to enjoy social facilities like electricity, good water supply, quality education, etc. in a country.
- Absence of cross cutting social and civil society organizations. The attempt to discriminate against each other.
- Tensions arising from differences in language, religion and ethnicity/tribe.
- There is a decrease on the legitimacy of customary authorities and the absence of efficient dispute resolution mechanisms.

v) **Cultural Factors:**

- There is evidence of intensifying patterns of discrimination among groups within a society.
- The availability of ethnic bashing or consciousness among citizens of a country. The inability to co-exist in harmony.
- Problematic group histories, the history of past conflicts among ethnic groups may very likely provoke fresh conflict if the situation is not properly managed.

vi) **Structural Factors:**

- The existence of weak stage institutions, poor democratic principles, weak political leadership, gross violation of citizens rights, citizens apathy to political matters, widespread indiscipline both in private and public actions, poor infrastructural development, etc.
- Lack of security concern to maintain the citizens' confidence for their leaders.
- The changing population patterns.

All of these factors are very much likely to promote tensions that escalate disputes in most countries. As a matter of fact, there should be every conspiring effort by members of a country to solve these problems so that peace may prevail on earth.

Unit 3: Principles that Promote Conflict

To understand the ways of addressing or managing conflict, the following have been accepted as the general principles that cause conflict among groups of a given society.

i) Community Related Principles

This general principle or truth assumes that conflict is caused by the on-going polarization or division, mistrust and hostility between groups within a community. The goals of work based on improving community relations will include the following:

- To improve communication and understanding between conflicting groups.
- To promote greater tolerance and acceptance of differences in opinion among members of a community.

ii) The Human Needs Principles

It refers to the deep seated conflict caused by the inadequate availability of human needs such as food, clothing, shelter, education and other social amenities. When people become too frustrated as a result of the lack of these basic needs, the tendency is there to nurture grudges. The awareness among people that they are insecure, lack of recognition, constantly marginalized and neglected in the decision-making that affect their welfare will surely drive them to anger which is sometimes expressed in conflict outburst. The goals of work base to prevent a deep crisis emerging from this problem, the following measures are adopted:

- There is an attempt to assist conflicting parties to identify and share with fairness the scarce resources of the community.
- There is the attempt to make all parties within a community to reach an agreement on how to allocate the scarce resources among its members without fear or favour.

iii) Identity Principle

In this case, it is assumed that conflict occurs as a result of holding feelings that threaten the identity of individuals. The goals of work based on identify principles are;

- This should be accomplished through facilitated workshops and genuine dialogue, for conflicting parties or groups to be able to identify threats and fears they feel are affecting them and to build empathy and reconciliation between them.
- To jointly reach effective agreements that recognize the core identify needs of all the parties.

iv) **Reasonable Negotiation**

It is a situation in which the conflict is caused by the inability of the parties or groups in the conflict to take opposite positions to a given problem. In other words the parties have different views about a particular problem affecting them. The goals of work based on this principle include:

- To assist the conflicting parties or groups to separate their respected personalities or pride from the problem and issues of the conflict, and to be able to negotiate on the basis of their interests rather than on their fixed positions.

v) **Conflict Transformation Principle**

It states that conflict is caused by actual problems of inequality and injustice expressed by competing social, cultural and economic frameworks. The goals of work on this principle are:

- To change structures that cause inequality and injustice develop proper mechanisms for a fair economic distribution of resources.
- To promote long-term relationships and positive attitudes among the conflicting groups or parties.
- To develop process and systems that promote empowerment, peace, justice, sympathy, forgiveness, recognition and reconciliation.

vi) **International Miscommunication Principles**

This argues that conflict arises as a result of the refusal for different cultural communities to appreciate each other. That is the refusal of people to accept the relativity of culture. There are cases in which some people view the culture of others as backward and inferior. The work based goals are:

- To increase the conflicting parties' knowledge of each others culture and to appreciate each other.
- To weaken the negative feelings different cultures carry against each other.
- To ultimately enhance effective intercultural communication world wide.

Unit 4: Classes of Work Relating to Conflict

Below are the various categories of work people involve in to prevent deep outburst of conflict around us, they include:

i) **Peace Education and Training**

People involve in this activity to educate others about the ideas and skills for dealing with conflict and promoting peace. It includes different courses about peace offered in schools and other higher institutions of learning.

There are also practical activities organized in many areas such as community

associations, religious associations, work places, professional associations and political institutions to promote the cause of peace.

ii) **Conflict Management Work**

This type of work aims to develop and offer a range of alternative approaches to handle disputes in a non-violent and effective manner. These methods might involve customary or traditional methods joint problem-solving negotiation, mediation and arbitration.

iii) **Support for Marginalized Groups**

The aim of this work is to increase the confidence, capacities for positive action and empower marginalized or neglected groups in a society. This can be done, by designing special assistance, programmes or establishing partnerships with less fortunate or vulnerable groups, e.g., disabled people, religious and racial minorities, victims of war, etc.

iv) **Cultural Traditions Work**

This seeks to affirm and develop cultural confidence and the acceptance of cultural diversity within a society.

This type of work is based on the belief that feelings of alienation or unfriendliness can result from the exclusion or denial of a particular culture. It also stressed that development of cultural confidence can contribute to the capacity to enter into negotiation with other communities without feeling too inferior or insecure about its own culture.

v) **Mutual Understanding Work**

It is an attempt to decrease ignorance, suspicion, prejudice or hate between individuals and groups who are in conflict with each other.

The stress is on improving communication among people who are in contact to listen to each other and to discuss their differences and misunderstandings.

vi) **Anti-Intimidation Work**

This is a matter of concern, it tries to limit the various types of threats, harassment and verbal abuse that are directed against members of a particular ethnic, religious or political groups. Intimidation occurs when people of a particular group are forced to harm or hurt another group. Anti-intimidation work is aimed at helping people to feel safe and secure where they live and work.

vii) **Political Options Work**

It is an attempt to facilitate political discussions within and between conflicting groups. It enables people to listen to those whose preferred political options are different from their own. It aims to develop alternatives that can satisfy the valid political aspirations of the majority of people from all these differing groups.

viii) **Justice and Rights Work**

In this case, there is an effort to develop collectively agreed principles of justice and rights in society. There is concern on the enabling conflicting groups to see issues of justice and rights as common concerns which they share and which can be of use to all, rather than looking our rights as more important than their rights.

Unit 5: Signals to show Development of Conflict in a Country

Below are important factors to indicate the emergence of conflict in a country:

i) **Social Signals**

- Mounting pressures emerging from the high growth of population as compared to the amount of food and other social welfare factors to maintain the increasing pressure of expectations provokes conflict.
- Pressures deriving from group settlement patterns that affect the freedom to participate in common forms of productivity, travel, social interaction, religious worship, etc.
- Pressures deriving from group settlement patterns and physical settings of the environment, including disputes, ownership or occupancy of land, access to transportation outlets, control of religious or historical sites, and proximity to environmental hazards.
- Pressures from different population distributions such as an increase in the youth and a drop in the aged or problems encountered from divergent rates of population growth among competing communal groups.

ii) **Massive Movement of Refugees or Internally Displaced Persons Creating Complex Humanitarian Emergencies**

- Forceful evacuation of large communities as a result of random or targeted violence and repression of people, leading to food shortages, diseases, lack of clean water, land competition, and turmoil that can spiral into larger humanitarian and security problems, both within and among countries is a recipe for disaster.

iii) **Legacy of Vengeance-Seeking Groups**

- History of aggrieved communal groups based on past injustices against them would likely emerge in the near future to seek revenge over the other.
- Patterns of atrocities committed with impunity against communal groups.
- Specific groups singled out by state authorities, or by dominant groups, for persecution or other forms of repression.
- institutionalized political exclusion and total marginalization.
- The public scapegoating of groups believed to have acquired wealth, status or power as evidenced in the emergence of hate and witch hunting.

iv) **Chronic and Sustained Human Flight**

- Brain drain of professionals, intellectuals and political dissidents fearing

persecution or repression.

- Voluntary emigration of the middle class particularly productive segments of the population such as businessmen, entrepreneurs, artisans and other skilled personnel due to economic deterioration.
- Growth of exiled communities.

v) **Economic Indicators**

- Group based inequality in education, employment, and other forms of improved-economic status.
- Group based impoverishment as measured by poverty levels, infant mortality rates, educational priorities and many others.
- Rise of communal nationalism against years of oppression and neglect.

vi) **Severe Economic Decline**

- A pattern of sustained economic decline of the society as a whole as measured by per capita income, Gross Domestic Product (GDP), foreign debt, burden, child mortality rate, poverty levels, business failures and other economic problems.
- Sudden drop in commodity prices, trade revenue, foreign investment and debt payments.
- Collapse or devaluation of national currency.
- Extreme social hardship imposed by economic austerity programmes.
- Growth of hidden economies, including drug trade, smuggling and capital flight.
- Increase in levels of corruption and illegal transactions among the general populace.
- Failure of the state to pay salaries of government employees including the security forces or failure to meet the financial obligations of the citizens such as payment of pensions and gratuity for past services rendered to the country.

vii) **Political Indicators**

- Endemic corruption by the ruling class of a country.
- Resistance of political leaders to transparency, accountability and political tolerance.
- Widespread loss of popular confidence in state institutions, mass public
- Demonstrations against government officials, advent of civil disobedience, inability of the state to collect taxes, the rise of armed insurgencies, gross violation of citizens rights, etc.
- Growth of crime syndicates linked to the ruling class.

viii) **Progressive Deterioration of Public Services**

- The ineffectiveness of basic state functions that serve the people, including failure to protect citizens from terrorism and violence and to provide essential services, such as health, education, sanitation, public transportation, etc.
- State functionaries only limited to those agencies that serve the ruling class,

such as the security forces, diplomatic service, customs and other collection agencies, etc.

ix) **Suspension or Arbitrary Application of the Rule of Law and Widespread Violation of Human Rights**

- The emergence of authoritarian, dictatorial or military rule in which constitutional and other democratic institutions and processes are suspended or manipulated.
- Outbreak of politically inspired (as opposed to criminal) violence against innocent civilians or opposition groups.
- The rising number of political prisoners or dissidents who are denied due process of the laws that are consistent with international norms and practices.
- Widespread abuse of legal, political, economic and social rights including those of individuals, groups or cultural institutions, e.g., harassment of the judiciary, the use of military personnel against dissenting opinions, public repression or other political opponents, religious or cultural persecution.

x) **Rise of Fractionalized Elites**

- Fragmentation of ruling elites and state institutions along group lines.
- The attempt to involve in ethnic cleansing and the promotion of nationalistic political rhetoric to identify a single ethnic group as under oppression within a country.

xi) **Intervention of Other States or External Political Actors**

- Military or Para-Military engagement in the internal affairs of the state at risk by outside armies, states, identity groups or entities that affect internal balance of power or resolution of conflict.

xii) **Security Apparatus Operating as "State within a State"**

- Emergence of state sponsored or state supported private militias that terrorize political opponents, suspected enemies, or civilians seen to be sympathetic to the opposition.
- Emergence of an army within an army that serves the interests of the dominant political clique.

Exercise

1. What is perception?
2. Highlight the sources of tension that normally provoke conflict..
3. Identify the principles that promote conflict in your environment.
4. Discuss the work related to solving conflict in your society.
5. Discuss the various signals to show that conflict is eminent in your society.

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Book Three

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CHAPTER ONE

Unit 1: Why is Peace Studies important?

Some people say peace is the behaviour that encourages harmony in the way people talk, listen and interact with one another, which discourages the actions that hurt, harm or destroy one another. In some cases, peace is a situation where people living in an environment show love, care for each other, promote honesty, politeness, sharing and working together for the general good. It is about the relationship and co-operation among people in all aspects of life. In Sierra Leone, we need effective co-operation among us to avert the outbreak of another senseless war. Peace studies is important because it helps us to understand others better. For instance, why people get angry and how they get into conflict. Understanding the issues of peace can help us build peace among people in conflict.

When the environment is peaceful, it means there is no fighting, no malice, no misbehaviour, no use of bad or abusive words; we always see an environment where people work closely with togetherness for the progress of the society. Since all these characteristics or attributes are found in peace, then it is always important to study about peace.

Peace Studies can also help us build careers in peacebuilding. There are many areas in peace studies to specialize in as a career. Some examples are: negotiations, conflict resolution, research, international relations and even teaching of peace and conflict.

1.1 Why Pupils need to study Peace and Conflict

As peace is the absence of violence in any form, or peace is a state of happiness, this shows that peace cuts across the lines of all human activities within the society generally.

Peace describes a situation of harmony, concern for fellow human beings, the society and the environment. To live in this way will mean that there is justice, the rule of law and a secured environment for all.

Pupils need to study about peace because they are required to learn what peace means in various situations. For instance, pupils should know about peace from the following background:

- i) **Interpersonal or between themselves:** This indicates how the pupils should behave, the choice of words and statements they make to others must be acceptable, as this will help them develop more peaceful relationships with other people.

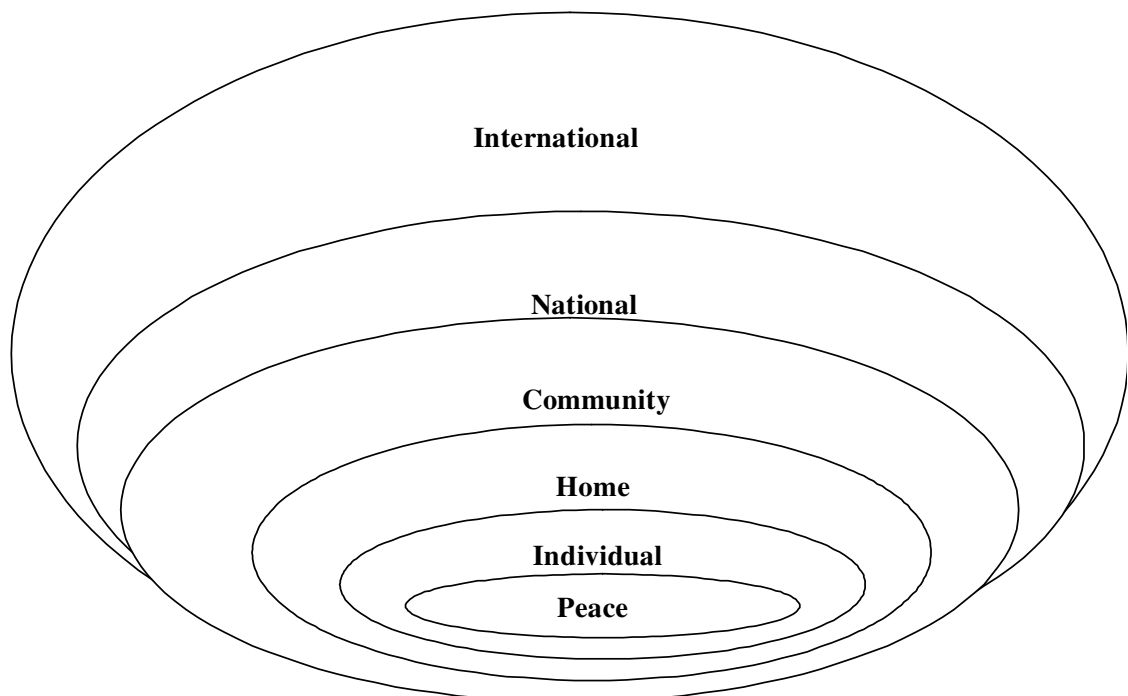
ii) **Domestic/Home:** There is always the presence of peace where the father, mother, and children show love and affection for each other, every family member makes positive contribution to the growth of the family, and parents provide the needs of the children. Also children and other neighbours show respect for each other within the community.

iii) **Within the Community or Environment:** There should be an effort by the people to promote their common interest through honesty, respect, love, confidence and collective work for the benefit of all. The people must also practice to discuss their differences on their own and settle them through honest and respectful means.

iv) **Within the Nation/Country:** Pupils will be able to understand through Peace Education that a country can get legal leaders through voting during a free and fair election period. The study will also help them to realize that tolerance among citizens and respect for human rights will promote a peaceful atmosphere. Peace Education will also help pupils to understand that when the country is not under threat of war the people will work hard to raise the quality of life in the country.

v) **In the International Community:** Through the study of Peace Education, pupils will come to appreciate the idea that when there are cordial relationships among countries in the world, there is co-operation, collaboration and interdependence in all human activities of development.

vi) **Career:** The study of peace can lead to building careers. There are many fields of specialty to develop careers both at national and international levels.



Unit 2: A Further Understanding of Conflict

Conflict is a wide area of study which requires both theory and practical activities. Many who are engaged in practical work on conflict often confront serious challenges.

To be involved in the practical work about conflict will lead us to what is called conflict resolution, in other words our practical attempt to solve the problems of conflict. There are two major methods in which we use our ideas and skills to solve conflict situations, namely conflict resolution and conflict management. Let us attempt to study them carefully to increase our understanding about conflict.

Conflict Resolution

Most conflicts start within a person and become more complex. The starting point is the internal part of conflict and when it becomes uncontrollable it is brought out or externalized if they are not dealt with. In this case internal conflicts are those that are dealt with through conflict resolution and external conflicts are solved through conflict management. True resolution of conflict can only come when we deal with those elements of conflict that are internal or we deal with them while they are still internal.

Therefore, conflict resolution simply put, refers to results calculated to increase co-operation among parties to a conflict and deepen their relationship by addressing the conditions that led to the dispute. It seeks to foster a return to normal position, attitude and allaying mistrust through reconciliation initiatives. It ensures the building and strengthening the institutions and processes through which the parties or groups to a conflict interact.

Conflict resolution can be used to reduce the chances of violence or to consolidate the cessation of violent conflicts or to prevent further escalation.

Conflict Management

This is also sometimes referred to as mitigation. It is the effort to contain and reduce the amount of violence used by the parties or groups to the conflict. It is the engagement in the process to settle disputes and terminate violence. It is also known as dispute settlement so that an agreement can be reached between the disputants. It is also the attempt to control the adverse consequences of a way a conflict is waged.

The diagram below shows the methods adopted to ease conflict. As teachers and learners of peace studies, the challenge is to break the link between internal and external conflict and to build a bridge between management and resolution.

External

The diagram above provokes our thinking ability to remind us that as learners of peace studies, we become agents of change - therefore we need to look at our own internal conflicts and how we externalize them. We need to realize that as learners of peace education we should be role models to show out our experiences in the promotion of peace within our environments.

As a learner of peace studies your duty and obligation today is to use the knowledge and skills acquired from this effort to promote the cause for peace. Below is a short poem inscribed on a twentieth century tomb. Recite the poem and think about it, discuss with your friends and teacher about the importance of this poem to you as a peace maker.

"When I was a child I thought I could change the world.

When I was a youth I thought I could change my country.

When I married I thought I could change my family.

Now I am dying and I realize that I can only change myself.

And perhaps by changing myself I could change my family.

And then my country and finally the whole world".

Manag

Unit 3: Why is it Important to Understand Conflict Study?

Extern

" To understand the background and history of the conflict situation as well as current events.

" To identify all the relevant groups involved in a particular conflict situation not just the main or obvious ones.

" To understand the relative positions of the parties and groups involved in the conflict and to know more about how they relate to each other.

" To identify the factors and trends underneath a particular conflict. That is the level of power, attitudes, behaviours, systems and structures, the level of involvement of the groups, the root causes of the conflict, needs, interests and desires of the parties or groups in the conflict.

" To learn from failures and successes of the environment that provokes the conflict.

Understanding conflict is not a short time exercise. It must be an on-going process, as the situation is developing, so that one can adapt actions taken to changing factors, dynamics and circumstances.

Unit 4: Further Basic Concepts in Conflict

- i) Conflict Prevention: This aims to avert, stop, and keep the out break of violence from happening or developing.
- ii) Conflict settlement: This seeks to end, resolve, or adjust a violent behaviour by reaching a peaceful agreement.
- iii) Conflict Transformation: It attempts to solve the problems of the wider, social and political sources of a conflict and attempts to transform the negative energy of war into positive, social and political change.

Unit 5: Problem-Solving Skills used in Conflict Situations

Below are some of the problem-solving skills used in conflict situations:

Communication

Communication is the most effective of all the approaches. In conflict situations often the misinterpretation of an opponents' point of view is part of combative communication in which exchange of verbal outbursts are prominent or there is the adoption of propaganda to be used to influence third parties. In addition, communication can be used partly verbal, and partly body language. Further, the situational context of communication can also be important. The degree of attention, that is active listening, given to a speaker is also important. It helps to make exchange of views in a constructive manner.

It is to be noted that some conflict prevention experts interpret it as a situation of "misunderstanding". They point out several sources of misinterpretation when we communicate. Therefore, below are some suggestions in which we misinterpret our various means of communication:

- i) The message sent need not be the one that is received.
- ii) The message received may entirely miss the significance of the message sent.
- iii) The message sent would not be convincing to the recipient and could doubt the importance of the message received.
- iv) The message sent would not make a complete sense to the recipients.

Listening skills

A major goal of listening skill is to a supportive environment that will help relax parties and focus them on the issues. Researchers have indicated that 80% of communication is body language, i.e. what we do with our bodies, faces, eyes, and tone of voice as we are speaking.

An effective way of listening can be achieved by the following ways:

- " Be attentive
- " Be alert and non-distracted
- " Be interested in the needs of the other person, and let them know you care about what is said
- " Be non-judgmental, non-criticising
- " Use affirming non-verbal behaviour such as
- " Appropriate eye contact
- " Nodding the head appropriately
- " Positive tone of voice
- " Body orientation toward the speaker

Paraphrasing skill

This is an effective way of eliminating bad language (unpleasant words) from a speaker's explanation. It is restating in your own words what the speaker said. Paraphrasing must focus on the speaker and it often restate facts, reflect feelings and intentions. Paraphrasing in conflict situations must have no judgement or any form of evaluation, but must describe what the speaker said simply in your own words. Paraphrase should mirror the meaning of the speaker.

I message skill

An I message is non-violent way of expressing oneself. I message enable us to express our needs, feelings and intention to the other party. It focuses on us and enable us to communicate assertively while not treating the other party as opponent.

I message are structured in a very special way. It comprises the following components:

- i) The response, e.g. I feel.....
- ii) The action, e.g. when.....
- iii) The effect or reason, e.g. because.....
- iv) The preferred outcome, e.g. what would make it better/and what I would like...

to attempt to initiate the negotiation. At the end of the process, parties however leave half satisfied due to the give-and-take involved.

The Response

People don't always know how to respond unless we tell them. Our responses can prompt others to reconsider their behaviour in positive ways as long as we haven't attacked them in the process. A simple response could be "I feel frustrated".

The Action

This calls for an objective description of the action or situation causing the problem. Describing the specific behaviour objectively can often be difficult making this part of the message free of emotive words. We must be careful accusations. For example, we should say "when I am accused not when you accuse me" or "when people raise their voice at me not when you scream at me".

The Effect

The reason gives further information about the effect the problem is having on the person. It helps the listener to understand why a particular emotion is felt. It connects the feelings to the action. E.g. I feel.... when....because.....
For instance "...because this portrays me as careless/untidy".

The Preferred Outcome

Preferred outcome must be free of expectations. It should be a clean, clear statement of our side of things and how we would like them to be. Preferred outcome should state what we prefer to see done by the person in the event he/she is dealing with you next time.

Let us now examine a good I message:

The response: I feel guilty

The action: When I am blamed for other's poor performance

Reason: Because I am supervisor of my group

Preferred outcome: what I would like is for everyone to perform well in their tasks.

Unit 6: The methods of Conflict Management

In some parts of this book we attempted to provide a meaning for both conflict management and conflict resolution.

We noted that conflict management is the externalized dispute of an individual or groups of people in a society. With this meaning in our minds, we should now make the attempt to provide plausible approaches or methods to manage this type

of conflict that confronts man, society, community and the whole world at large.

The various ways we use to manage conflict include the following:

- i) **Force:** This is usually referred to as violence. The use of force to manage a conflict means that the views of one party in a conflict are forced upon the other party and so accepted by them. This has the lowest level of mutual participation as one party is forcing its views on the other party. The situation does not permit the two parties to negotiate on equal terms to prevent the escalation of the conflict.
- ii) **Adjudication:** It is the legal system that operates in society. In other words it is the use of the due process of the law to manage a conflict situation. That is the involvement of a third party to the conflict would have legal or judicial backing and support to force both parties in the conflict to comply. This requires all three parts of the legal system - that is someone to catch the wrong doer (usually the police), then someone to judge the wrong doer through the penal system. This method requires a stable society so that all three components exist and can work effectively without any form of corruption.
- iii) **Arbitration:** This has more mutual participation, as the two can choose the arbitrator and they choose to abide by the decision reached.

The only backing or support the arbitrator has is through the pressures of society to make the two parties conform to the decision made by them and the arbitrator. Traditional law as the whole society helps to enforce the punishment.

- iv) **Negotiation:** This sometimes occurs without a third party, the two parties in a conflict attempt to work out their differences themselves, but the resolution of the conflict often depends on the power or perceived power of one of the parties and leaves either party able to withdraw from the negotiations.

However, it is necessary to state here that the above mentioned conflict-handling approaches are primarily conflict management procedures which do not usually occur until after there is a conflict. Again, they do not attempt to resolve the underlying causes of the conflict.

In any case there are other conflict-handling approaches which can be conflict prevention, conflict minimization, as well as conflict management. These approaches usually occur before a conflict emerges. This is why they are effective or robust.

Also, these approaches usually work to resolve the underlying causes of the conflict so that there is a sustainable solution to the problem fuelling the conflict. These approaches include among others the following conflict-handling methods:

i) **Mediation:** This is also referred to as facilitated negotiation. It is located to the right of negotiation because both parties in the conflict have agreed to the idea of resolving the conflict rather than managing it. The mediator does not make the judgment, instead, the mediator facilitates the resolution.

ii) **Resolution:** This is a mutual attempt to resolve the problem in such a way that relationships are constructively changed through the resolution of the problem. This does not mean that all the emotions have been resolved but the problem itself is resolved.

iii) **Reconciliation:** This is when there is a durable solution. It is the situation in which true peace begins to grow and develop. It means that there are no signs of resentment and there is a win-win solution to the problem, so that both parties feel positive about the constructive outcome of the solution to the problem after the crisis.

iv) **Transformation:** It is the highest level of mutual participation. In this case, there is a conscious decision by both parties to build new and better relationships. It has effects on the affective domain as much as on the cognitive domain. It is the practical manifestation of the changed attitudes and behaviour where there is no chance of the conflict to occur again in the near future.

Note that conflict resolution, conflict prevention and transformation are the most effective forms of conflict management and the most difficult. This is the reason for the renewed interest all around the world in these effective approaches. To realize how far these concepts have been grasped and for a deeper process of understanding you are required to read the story below and try to identify which forms of conflict management are used at the various points in the story.

Two women were fetching water from a well. A fight developed over who was first. A security guard intervened by separating the women and seizing their buckets. (.....) The two women returned home full of anger. One woman decided to take the other to court. One woman was found guilty and fined.

Although she paid the fine, the two women were still full of anger for one another. (.....) As they left the court, an elder saw that they were unhappy. The two women agreed to talk to this elder and she listened to both sides of the story and solved the problem traditionally. (.....) However, both women had resentment in their hearts and one realized that this would sour relationships in the village. So she decided to try to talk to the other woman. When they talked each defended their actions, but they began to listen to each other as well, and they resolved to put the matter behind them. (.....)

One woman still felt resentful (as she had to pay the fine) and she went to the wise woman in the community who agreed to help. Both women told their story to the wise woman and she helped them to see that they had both been wrong and that they had resentment from a previous disagreement. (.....) After guiding them through the discussions and helping them to see their faults, the two women apologized to each other and forgave each other for wrong doing. (.....) To prove that there had been forgiveness they decided to create a garden together and grow vegetables to sell in the market. (.....) They made a lot of money for their families and both women could send their children to school. (.....)

Activity Work for Pupils in Class

Exercise

1. Differentiate between conflict resolution and conflict management.
2. Why do you think it is important to understand more about conflict study?
3. Tell your friends in class a story about a conflict that happened in your area long ago.
4. How was this conflict resolved?
5. What has been the outcome of that conflict?
6. What role do you hope to play to prevent any conflict in your class?
7. What steps would you take to prevent this conflict?
8. Can you tell the class the problem-solving skills in a conflict situation?
9. Which ones do you prefer most?
10. Discuss with your friends the methods or approaches used in conflict management.

CHAPTER TWO

WAR, VIOLENCE AND PEACE

Unit 1: What is War and Violence?

In our previous study about peace education, we discussed about the various forms of conflicts and the reasons for violence among us? In this Chapter we are going to study about a deep form of conflict and violence that affect large areas and a large number of people. There are no issues that present greater challenges to human beings than war, violence and peace.

War is a situation of fighting between groups within a country or a fighting period between countries. It is also an open hostility or conflict between groups of people or countries. That is an unfriendly confrontation between so called enemies who seek to harm themselves during fighting.

Violence is the use of excessive force through physical means to harm another person.

War and violence present the threat of immediate elimination of life. These two conditions are nothing new to the human experience and conditions. In fact, different religious holy books have told stories about war and violence through the use of bare hands and now involving nuclear weapons of mass destruction. In any case today, we can say that war is the absence of peace and peace is the absence of war.

Unit 2: Causes of War and International Conflict

This question is as old as recorded history. Theologians, philosophers, politicians and academicians have argued over this question without a proper answer.

As the question persists, to provide an answer for this, certain actions should be taken or policies adopted to reduce or eliminate the possibility of war and violence. Many answers have been provided as to what causes war and violence grouped under the following categories:

- i) The nature of man
- ii) The limitations of man's understanding
- iii) Poverty and high differences in wealth
- iv) The internal structures of states
- v) The nature of the international community itself

The Nature of Man: Many great thinkers have held different views about man's character. That the source of international conflict springs from within man him-

self. Our ancient religious thinkers argued that wars were a manifestation of original sin. That because perfectly good men do not exist then war is bound to break out amongst us.

Again, man does not reason properly: Because if people are generally afraid of death but they constantly wage war against themselves means that man does not reason properly. If man is to reason properly there is no need for war. Any how, because man is selfish, and has the "love of vain and hurtful things" these lead him to conflict.

Further, because man is a slave to his desires and self centeredness: these lead him into conflict with others. The desire to gather more wealth and resources than others leads man into constant conflict for more material possession. The greed and selfishness for his good only makes man not to reason for the betterment of others. The mistakes of man to always exploit others, conquer and control others, intimidate and oppress others, create class differences between the haves and have not, and the immoral display of character have always led to conflict between man and man. Because there is deceit and cunning in man, war will always arise.

The fatal flaw in the character of man breeds war: Because man is driven to act sinfully and to conduct war by greedy desires and anger, his wisdom is clouded by the desire to acquire more wealth and prestige. With all these negative actions man has still not found satisfaction.

Limitations of Man's Understanding: The inability of man to clearly understand the things of nature leads to the misunderstanding of certain things that lead to unnecessary war. Because man has insufficient information about others leads him to always suspect the other. For instance, different cultures have different outlooks; therefore, what is good in one culture can be bad in another.

The lack of understanding to accept this diversity makes man very limited in looking at things very deeply. Man is a victim of limited understanding about the feelings and way of life of others, therefore, war and violence result.

Poverty and High Differences in Wealth: There is a view that industrialized countries with relatively high standards of living are generally less likely to initiate war than poorer countries. Most of the wars in the world involve developing countries.

It is now clear that poverty on a large scale induces violence: Poverty-stricken countries, frustrated in their efforts to keep up with the advanced countries of the international community may tend to attack their neighbours to promote their prestige.

Again, poor countries may tend to induce political instability initiated by their citizens to attack their neighbours as having supported insurgents in their countries. This is an attempt to avert the attention of their citizens who constantly blame their government for being poor. This is seeking to quell domestic hostilities brought about by poverty, to defuse resentment directed at the government itself. This is why many poor countries have been arguing for a more equitable distribution of global wealth.

The Internal Structure of States: One major explanation for the existence of war and violence in the world is caused by the internal governmental, social, cultural and economic structure of the state. The inability of a country to introduce democratic rule stimulates conflict. Many people are excluded from the decision-making policy of their country. There is an absence of the rule of law in place of an authoritarian regime.

Again, the lack of adequate social amenities may distress the population who are always angry with the system. When the basic amenities are denied to a people they become angry. The inadequate availability of health facilities, housing, water supply, etc. may lead people to revolt.

Some cultures may tend to promote immoral values and when man acts in a non-moral way war is inevitable. What a country must strive to do is a situation where nobody is able to injure another by violence.

The lack of economic development in a country also promotes violence. The absence of political democracy always brings backwardness to a country. The willingness of a government to give its own citizens the right to choose their political leaders for development through reducing the probability of the outbreaks of war.

The Nature of the International Community Itself: Because there are no proper and effective international laws to control the action of countries in the world is a cause for wars. Countries and their leaders are not under strict control over their conduct other than that which they establish for themselves and then choose to follow.

Despite international law no established pattern of international behaviour exists that can both be universally applicable and enforceable. Therefore, countries tend to promote only their interests by whatever means necessary, this will promote war.

Unit 3: Types of International Conflicts

Although there is little agreement as to the causes of war and violence or conflict; despite this disagreement over the factors that cause international conflict, certain types of wars and international conflicts can be identified as below:

- i) International crisis
- ii) Low-intensity conflict
- iii) Terrorism
- iv) Civil war and revolution
- v) International war

International Crisis: This is a type of negotiation or communication between groups in conflict that arises when neither of the groups desires war or violence, but considers its own goals and objectives as important enough to risk war or violence. This method of negotiation or communication carries with it deep danger of sliding into war and increasing the risk of violence. Although over the years man has made effort to manage crisis, crisis management has become an effective tool to build the assumption that war and violence are not in the end reasonable enough to solve their differences. Therefore, techniques of bargaining have been developed to prevent people taking the last step into war and violence.

Low-Intensity Conflict: Relations between countries and other insurgent groups are often affected by small skirmishes along borders or at sea by individual or small-group violence. We have witnessed a situation where one country has crossed its borders into another to attack insurgents who destabilize their countries. This has sometimes involved exchanges of gunfire along the borders of the countries concerned. Low-intensity conflict may be limited either in frequency or in level of violence. Low-intensity conflict presents the danger of escalation to a more destructive level of violence. As a result of the spread of modern weapon capabilities it has the potential to become extremely destructive. Cross border raids and rebel activities are examples of low-intensity conflict.

Terrorism: The purpose of terrorism is to inspire terror. It is the attempt to create extreme fear within a society. Moreover, it is the use of violence and intimidation to achieve a specific goal and objective. A troublesome person who coerced by terrorism is a terrorist. A terrorist sometimes indulges in suicide bombing, that hanging bombs over the body and deteriorate them to a specific target to create

havoc. In some cases, terrorists hijack passenger flights and divert them to a required destination of their choice, they use underground methods to assassinate important people, terrorists adopt different secret movements to destabilize a place.

As a form of international violence, terrorism sometimes causes relatively few casualties. Even so, in recent years casualties from terrorism have been increasing in number. However, terrorists see themselves as freedom fighters to promote a particular cause.

The increase frequency of terrorism around the world as the easy access to arms and ammunition, the connected nature of countries, the lack of agreement among countries or the world to unite as one body, and the improved information technology. Some countries have been dubbed as prominent supporters of state-sponsored terrorism.

Civil War and Revolution: Civil wars are conflicts within a state between two or more groups fighting because of disagreement over the future of the state. Civil wars may be massive upheavals including thousands of men and women as were those in Sierra Leone and Liberia. Civil wars sometimes include the adoption of guerrilla warfare tactics especially when the intention is to overthrow a government.

Because of their level of high violence, civil wars have been condemned as needless and senseless destroyers of life and property although, they have been defended as the last action to be taken against a corrupt, dictatorial and oppressive government.

International War: This is a conflict between or among countries carried out by their armed forces. It has a high intensity of violence, e.g., the First World War or 1939 - 1945. This type of war involves the use of destructive modern military and civilian personnel and targets. No matter the reasons for countries to go into war with each other, it is not unjustifiable to declare war against each other.

National Liberation War: it is an armed struggle of an oppressed country to gain national independence from the dominance of a colonial power. Many liberation wars were fought in Africa for the emancipation of these countries out of the yoke of colonialism. For instance, the liberation wars in South Africa, Zimbabwe, Angola, Mozambique, etc. Even though these wars were necessary, they nevertheless destroyed a great deal of life and property in the countries where they were fought.

Unit 4: International Organizations and their Role in Preventing and Resolving Conflicts.

The major responsibility for responding to present day conflicts lies with the affected countries. However, the international community, through its various structures is often responsible to mediate and end conflicts. Any how, three main types of agents are now fully committed towards conflict resolution, these are: the United Nations (UN), regional Organizational like the OAU, Sub Regional Organizations (ECOWAS) and other Non-Governmental Organizations (NGOs). In any case, the UN and its agencies remain central to the international community's response to conflict. Despite its weakness, the UN is still making commitments to resolve conflicts throughout the world.

Before, the UN came into effect prominent leaders in the world's most advanced countries attempted to bring all the countries of the world to a wide forum that would prevent conflict immediately after the distinctive first world war (1914 - 1918), this was the League of Nations.

The League of Nations

As a result of the horrible aftermath of the First World War (1914 - 1918), a peace conference was held in Paris in 1918, where an agreement was reached by the victorious countries of the war to set up an international body to avert future conflicts, this was the League of Nations. It was on the 10th January 1920, that the League of Nations was formally established and had its headquarters in Geneva, Switzerland. The League had as its task, "to prevent the out break of war by settling international conflicts and solving disputes between countries".

Sanctions of the League of Nations

The League under its covenant could take the following actions known as sanctions if any dispute occurs. It could call on the states in dispute to sit down and discuss the problem in an orderly and peaceful manner. This would be done in the League's Assembly which was essentially the League's parliament which would listen to disputes and come to a decision on how to proceed. If one nation was seen to be the offender, the League could introduce verbal sanctions, which includes warning and aggressor nation that she would need to leave another nation's territory or face the consequences.

If the states in dispute failed to listen to the Assembly's decision, the League could introduce economic sanctions. This would be arranged by the League's Council. The purpose of this sanction was to financially hit the aggressor nation so that she would have to do as the League required. The League could order League Mem-

bers not to do any trade within aggressor nation in an effort to bring that aggressor nation to heel.

It this failed, the League could introduce physical sanctions. This meant that military force would be used to put into place the League's decision. However, the League did not have a military force at its disposal and no member of the League had to provide one under the terms of joining - unlike the current UNITED NATIONS. Therefore, it could not carry out any threats and any country defying its authority would have been very aware of this weakness. The only two countries in the League that could have provided any military might were Britain and France and both were severely depleted in strength in the world war one and hence could not provide the League with the backing it needed.

Successes of the League of Nation

During the first ten years of its existence, the League of Nations had several achievements to its credit. It settled several international disputes between states and nations and thus prevented the out break of war between them. Among them was the border dispute between Greece and Bulgaria in 1925, the tussle over the Islands - the Islands by Finland and Sweden in 1921 and the splitting of Silesia between Germany and Poland.

Weaknesses of the League

In spite of these successes, the League of Nations had weaknesses. The American President, Woodrow Wilson, pushed the idea for the United States to join the League - However, America, refused to join it. As America was the world's most powerful nation, this was a serious blow to the prestige of the League. Also, Germany started the war, according to the Versailles Treaty one of her punishments was that she was not considered to be a member of the international community and so, she was not invited to join. This action also undermined the League.

Russia was also not allowed to join in 1917 as she had a communist government that generated fear in Western Europe.

In essence, two of the world's most powerful members were Britain and France - both suffered financially and militarily during the First World war. It weakened the financial position of the League. Therefore, the League of Nations had a fine ideal to end the war for good. However, if an aggressor nation was determined to ignore the League's warnings, all the League could do was to enforce economic sanctions and hope that these sanctions worked, as it had no chance of enforcing its decisions using military might. Therefore, many nations took chances to work against the principles of the League.

The United Nations

The United Nations, in many respects, is a transformation of the League of Nations. Like the League, the primary function of the United Nations is the maintaining of international peace and security. Article 16 of the League called upon all League members to take collective military action against a potential aggressor. In this direction, there is marked similarity between the League and the UN in terms of provisions to conflict intervention.

As a result of the League's failure of enforcement action originally contemplated by the allied powers after the Second World War, the United Nations has as its main function, peace keeping operations.

The United Nations which officially came into existence on 24th October 1945, has its headquarters in New York, USA. The main aims of the United Nations were to remove the causes of war and maintain international peace, to promote international co-operation and to encourage respect for human rights irrespective of sex, race, language or religion. The UN has Peace Keeping Troops in most parts of the world including Sierra Leone (UNAMSIL).

Organs of the United Nations

1. The general Assembly
2. Security Council
3. Secretariat (Secretary-General)
4. Trusteeship Council
5. International Court of Justice
6. Economic and Social Council

The UN General Assembly consists of all the member states of the UN. It has a representation of each member state and it presided over by a President. The Security Council is another important organ of the United Nations that is made up of five permanent and ten non-permanent members. The five permanent members have the veto, which means that if any one of them votes against any decision of the Council it cannot be implemented. The Secretary-General of the UN is appointed for a five-year term of office. As the Chief Administrator and head of the Secretariat, he supervises the work of the Secretariat. The International Court of Justice has its headquarters at The Hague in Netherlands. As the main judicial organ of the United Nations, it hears disputes between states.

Unit 4: The Organization of African Unity (OAU)

Background

The Organization of African Unity was formed in Addis Ababa in May 1963 as an association of independent African States.

Aims and Objectives of the OAU

The OAU had several aims and objectives.

1. It aimed at promoting unity and solidarity among African peoples and states.
2. Secondly, it aimed at eradicating all forms of Colonialism, Imperialism and Racism in Africa and the maintenance of peace.
3. Thirdly, it aimed at the co-ordination and intensification of co-operation and efforts of African States to achieve a better life for all African peoples through the provision of economic development and social amenities.
4. Fourthly, it aimed at defending the Sovereignty territorial integrity and independence of African States.
5. Finally, the organization aimed at promoting international co-operation among African States and at presenting one voice at international for a or international organizations such as United Nations, etc.

Achievements/Benefits of the OAU

The OAU could boast of several achievements which were of immense benefit to the member states.

1. United Front at International Fora
2. Creation of Awareness
3. Settlement of Disputes
4. Decolonization
5. Promotion of African Culture
6. Economic Assistance
7. Maintenance of Peace
8. Other Achievements

Problems of the OAU

The OAU was plagued with many problems.

1. Problem relating to form of union
2. Failure to achieve political and economic unity
3. The refugee situation
4. Inability to solve differences
5. Financial problem
6. Reluctance to surrender Sovereignty
7. Colonial heritage
8. Reliance on external assistance

9. Abuse of human rights
10. Border disputes

Unit 5: Background to the Formation of the African Union

At the extraordinary summit of the Organization of African Unity held at Stile (Libya) in 1999, a decision was taken to transform the OAU into an African Union. The Union came into effect on 26th May 2001, following the ratification of the Constitutive Act of the Union by majority of African States. The Union was consummated at the 37th ordinary summit of the OAU held in Lusaka in July 2001. The Union has its headquarters at Addis Ababa (Ethiopia).

Aims and Objects

The following are the objectives of the Union

- a) To achieve greater unity and solidarity between African countries and the peoples of Africa.
- b) To defend the Sovereignty, territorial integrity and independence of member states of the Union.
- c) To accelerate the political and socio-economic integration of the Continent.
- d) To promote and defend African common positions on issues of interest to the Continent and its people.
- e) To encourage international co-operation, taking due account of the Charter of the United Nations and the Universal declaration of Human Rights.
- f) To promote peace, security and stability on the African Continent.
- g) To promote democratic principles and institutions, popular participation and good governance.
- h) To promote and protect human and people's rights in accordance with the African Charter on Human and people's Rights and other relevant human rights instruments. There are others you need to discuss with your teacher in class.

Organs of the African Union

When the African Union becomes fully operational, it is programmed to have about seventeen organs, some of them are:

- i) The Assembly of Heads of States and Governments
- ii) The Executive Council
- iii) The permanent representatives' Committee
- iv) The Commission of the Union
- v) The Pan-African Parliament
- vi) The Peace and security Council

Problems of the African Union

The African Union is faced with a number of problems which hamper the effective realization of its objectives

- i) The Union's Budget
- ii) Border disputes
- iii) Difference in language
- iv) Colonial heritage
- v) Internal conflicts in member states
- vi) The incidence of political instability
- vii) Lack of consensus on international issues
- viii) Inability to form military high command
- ix) Divided loyalty among member states
- x) Reliance on external aid
- xi) Poor transportation and communications infrastructure
- xii) Lack of genuine political commitment
- xiii) Inadequate institutional mechanism

Exercise

1. Describe what is war and violence.
2. What are the causes of war and international conflicts?
3. Discuss the types of international conflicts
4. How did the League of Nations attempt to prevent another out break of a World War?
5. Why did the League of Nations fail?
6. Discuss the successes of the League of Nations.
7. How does the United Nations work to prevent conflict around the world?
8. Describe the role of the Organization of African Unity (OAU) to prevent conflict in Africa
9. Discuss the achievements and failures of the OAU to prevent conflicts.
10. What reasons led to the formation of the African Union (AU), what problems continue to affect its effectiveness since it was established?

CHAPTER THREE

CULTURE FOR PEACE EDUCATION

Unit 1: Types of Culture

In the study of our cultural tool box we are able to identify two major parts namely: material and non-material culture:

i) **Material Culture:** This consists of the physical or tangible creations that members of a society make, use and share. At first, items of material culture begin as raw materials or resources such as iron ore, trees and crude oil.

Through technology, these raw materials are transformed into usable items ranging from books and computers to guns and tanks.

ii) **Non-Material Culture:** it consists of the intangible or the unseen human creations of society that influence the behaviour of people. Language, values, beliefs, rules of behaviour, family patterns and political systems are types of non-material culture. A central component of non-material culture is beliefs - that is the mental acceptance or conviction that certain things are true or real.

Beliefs may be based on tradition, faith, experience, scientific research and some combination of these. Faith in a Supreme Being or trust in another person are examples of beliefs.

Exercise

1. Distinguish between material and non-material cultures.

Unit 2: Socio-Cultural Practices In Sierra Leone

The word "socio" means the social relationships we all have together. While culture is the rule that helps to define a particular group in a society, therefore, the socio-cultural practices, portray of our societies, portray our cultural identity, although the most important ones are common to all groups. Some socio-cultural practices common in Sierra Leone include the following:

1.0 Naming Ceremonies

One of the rights of a child born to a family is the right to be given a decent name. This will depict a sense of belonging on the part of a child. This ceremony is climaxed in most of the ethnic groups in Sierra Leone by the offering of a sacrifice in the form of a cow or sheep as a token of appreciation to God for the gift of a child. Food is then prepared and served to guests who are usually community members. This occasion strengthen the bond of relationship among members of

the community.

1.1 Secret Societies

They are a vital part of our culture in Sierra Leone. There are secret societies in every tribal and religious group and in most cases the identification of the societies comes from the tribal groups. The major exceptions are the "bondo" and "poro" societies which are common to every group.

Historically, these societies served as institutions of learning for the ethnic groups in pre-colonial Sierra Leone. Even now societies are a way of ensuring that culture survives through rapid change and helps in the socialization process of young people. Because secret societies act as part of the socialization process they have a major impact on the perception of gender identities.

Children are generally admitted into the societies at puberty although in some groups they are admitted much earlier. The initiation may last for weeks or months and then the boy or girl graduates with a new status as a young adult.

1.2 Major Functions of the Men's Secret Societies

1. In these societies boys or men learn the traditional skills of hunting, farming and the knowledge of herbal medicines.
2. They are trained to become future leaders. Therefore, the skills of politics and governance are transferred to them. This is because most of the laws governing the environment are formulated in the society bush. Again, in most cases some disputes are settled in the society bush, where some of the defaulters were also punished. That is why in some areas of Sierra Leone a political leader is required to be a member of the secret society including the paramount chief.
3. Adolescents are given difficult tasks that teach them how to bear hardship without complaint, they are also trained to become brave and efficient to make them join the stage of manhood where they are expected to command respect in "public".
4. They are taught the skills of performing religious ceremonies, especially on the pouring of libation to appease the ancestral spirits of a particular village or town. They learn the techniques of dancing and the composition of music to promote social activities. Again, they are taught how to look after and take care of the shrines of the ancestors.
5. Some secret societies like the gbangbani among the Koranko and Limba are given training in the detection of witchcraft and other evil spirits.

The societies traditionally acted as a check and balance to the powers of the paramount chief or sub-chiefs. The members of the secret society were part of the decision-making processes especially with regard to the declaration of war against neighbouring groups. That is the reason why the societies trained war boys to defend their environment when it is under threat from outsiders.

1.3 Functions of the Bondo - Women Secret Society

1. In the "bondo" bush adolescent girls are taught relationship skills and how to interact with other people in the environment.
2. Girls or women are taught the use of herbs to cure sickness.
3. Another important function is the training of girls on child-care, the training of girls on child-care, the girls are exposed to the skills of taking proper care of their children. Moreover, home-craft to care of their future matrimonial homes were also taught. The girls were trained on how to take care of their husbands and other family members. They were taught the skills of home management, including cooking and hygiene.
4. The young girls are taught social and recreational skills such as singing, drumming and dancing. The teachings in "bondo" societies have major implications in all parts of a girl's life including health, psychological well-being, social skills and attributes as well as in economic activities, they are exposed to the skills of interacting and respect for elders.

1.4 Marriages in Sierra Leone

Marriage is the legal union between a man and a woman. Marriage rites vary from culture to culture. In Sierra Leone there are three forms of marriages namely:

- i) Customary/Traditional
- ii) Civil and
- iii) Religious

A certificate issued after all these marriages is a legal right.

1. Christian Marriage

This normally takes place in Churches and the ceremony is performed by the Priest or Pastor. There is exchange of marriage vows and rings as a symbol of love for one another. A Christian couple is expected to be faithful to one another and to have no others for all of their lives. A breach of this promise sometimes ferments deep seated conflict in the matrimonial home which is nor good for the children and the entire family.

2. Muslim Marriage

This is done in a Mosque or in most cases in the house of the bride (the woman). The union is blessed by the Imam who reads some Quranic recitations. The ring and vows are exchanged between the bride (woman) and bridegroom (man) as a token of love for one another. Muslim men are permitted to marry more than one wife as long as they can treat the wives equally.

3. Civil Marriage

This is in the office of the Registrar. It is sometimes called registry marriage. The Registrar General reads the marriage laws to the couple and pronounces them husband and wife in the presence of witnesses. The rings and vows are usually exchanged between the husband and wife. They are also expected to be partners for life and to avoid any means that brings conflict in the marital status. Couples are not expected to think about divorce because of property inheritance, the union of the couples must be sincere and respected.

4. Customary/Traditional Marriage

This type of marriage takes place in the house of the bride with her family and representatives for the marriage negotiations. The bridegroom and his family request for the marriage and the bride's family ask the consent of the bride. Once there is an agreement the bride price is paid over the bride. Blessings are released upon the bride by her parents before handing her over to the relatives of the bridegroom for her hand into marriage.

In Sierra Leone girls who preserve their virginity till marriage are highly honoured by their husbands and the community at large. Males who are not sexually active until marriage are considered anti-social and are sometimes ridiculed or discriminated against by their colleagues. This is not a good practice, as it will undermine the level of interaction among members of a community. However, there is an obvious double standard here. There is what is referred to as "women damage" (payment of fines for adulterous men). This normally occurs in the rural areas of Sierra Leone. Men are asked according to customary law to pay fines in kind or cash for having an affair with another man's wife. This has resulted to young men fleeing to urban areas to escape further punishment from the cruel elders of the community.

1.5 Burial Ceremonies in Sierra Leone

Among the Christians of Sierra Leone a person who has died is committed to the care of God. People are buried with coffins as a Christian tradition. The family members of the deceased usually organize a vigil or a wake keeping in honour of

the dead before burial. Some family members celebrate the fortieth day ceremony and from time to time, would celebrate the remembrance day of the dead person when they are capable to finance the occasion.

In Islam the person must be buried within one day of the death. The dead person's corpse is later committed to the care of God. In some cases, the funeral rites of the third, seventh and fortieth days are celebrated by the family members to give the final respect of the dead.

In traditional religion the secret society takes the deceased away and buries the corpse according to the secret rituals.

In many ethnic groups, a new widow is expected to be isolated in mourning dress for sometime. This is to be sure that she was not left pregnant by her late husband. This isolation and constant monitoring from community members can be psychologically damaging, at a time when support is needed by the widow she is punished through isolation.

Exercise

State some Advantages and Disadvantages of Socio-Cultural Practices in Sierra Leone

Socio-Cultural Practices	Advantages	Disadvantages
Naming ceremony		
Secret Societies (Initiation)		
Marriage		
Burials		

Unit 3: Gender-Based Negative Cultural Practices

There are various cultural practices in many societies that are negative. They are a gross violation of a person's fundamental human right. Let us read the story below:

Few years ago there was a very strong cultural practice of foot binding in China. Without bound feet, a girl could not find a good husband as she would not be desirable. Aunts, mothers and grandparents insisted on this practice "for the good of the girls" and to be able to be proud of the family because of good marriages that would be made. This is how it was done: girls were taken as young as three years old.

All the bones of the feet were broken and the toes pushed over so that the toe nails dug into the sole of the foot. The feet were bandaged tightly to hold them in place. The bones had to be broken over and over again and tightly bandaged each time. The toe nails would keep growing and cut the soles of the feet which would then become infected. Women could not walk; they could only hobble (take tiny steps) and this was considered useless and good only for having babies. It took many years of advocacy and many laws to outlaw the practice of "foot binding".

Such cultural practices undermine peaceful co-existence as a great deal of people were not in favour of such practices. The need to preserve culture unwillingly allows the victims to become part of such practices. It is not good to use force in the name of cultural practices. There are various cultural practices that abuse the rights of an individual.

3.1 Genital-Cutting as Cultural Practice

In most parts of the world where traditional practices still maintained a wide influence in the society. Prominent among these traditional practices is genital cutting. Genital cutting is circumcision of both males and females (cutting of part of the sexual organs).

While male circumcision has some historical and religious context the cutting is of the foreskin it is relatively safe (if hygienically practiced). Female circumcision however has no religious background or justification. Moreover, it has multiple adverse effects for the girls concerned. The following are some of the adverse effects of this system of practice.

1. **Health:** Depending on the severity of the cutting, girls suffer severe side effects both negative effects during and after child birth. Sierra Leone has one of

the highest rates of childbirth mortality in the world.

2. **Psychological Effects:** Girls are isolated; they suffer extreme physical pain and often become withdrawn. This compounded by being physically isolated from others just before and during initiation ceremonies.

3. **Social factors:** Because the girls are isolated for long periods of time they lose contact with the normal social structure of the school and other friends. This isolation and the subsequent separation because they are considered adults after initiation means that they become withdrawn and feel that they cannot return to school because they are ready to be married. The "jump" in development from child to adult is not psychologically healthy and may have long term behavioural effects.

4. **Economic Effects:** The initiation rites and subsequent marriages are costly. As Female Genital Mutilation (FGM) is predominantly practised among the rural poor, these costs are draining on the whole family. The subsequently extreme poverty leads to hunger, malnutrition, sickness and the further spiral downwards in poverty.

3.2 Early/Child Marriage Practices

This is another negative practice among societies that ensures under development for the community. In most communities, girls below the age of eighteen years are forced into early marriage to men who are even above forty years. This activity is a potential source for conflict among family members within communities.

Early/Child Marriage has the following characteristics:

1. Age is not the primary determinant in marrying, even though, there is a policy that says girls should not be married before eighteen years. However, culturally, a girl can be promised in marriage before or immediately after birth.

In most cases, the girl is supported financially by the fiancée until she is initiated into the 'bondo' secret society. The marriage is consummated after the bride price is paid to the parents of the bride. The girls are generally aged between twelve and fifteen.

2. In most cases, girls are withdrawn from schools and married to men that they do not choose, that they may not know and that they are not in a position to love.

3. These factors adversely affect the girls physically, socially and psychologically.

4. The bride price is a token given to parents of the bride by the bridegroom or

the parents of the bridegroom doing the marriage ceremony. As a result, girls are treated as possessions and assets by their parents and as property by the husbands and their families.

Many of the elements of culture are designed to give power to some members of the society and take it from other members of the society. Where this happens, this contradicts human rights and often are the very structures that prevent development in the country. Socio-cultural practices support and structure our lives but if they are destructive then we need to modify them.

Exercise

1. Identify some positive socio-cultural practices in our communities.
2. Outline the advantages and disadvantages of socio-cultural practices.
3. Highlight the specific gender-based cultural practices in your community.
4. Examine the effects of socio-cultural practices on the lives of people in your area.
5. Think about how religions are used to limit the rights that women have. As all the religions are used in this way it does not matter which religion you explain about.
6. Think of at least three proverbs used within your community. Try to turn the proverb so that it promotes a positive image. For example, "a hen can not crow". This is interpreted as meaning that "women should not take leading roles in a family and community situations and should be quiet". What if the proverb was: "a cock can not lay eggs?"
7. Working in small groups - list the common features of marriages in Sierra Leone and state how this shows the similarities between cultures.
8. In your groups, try to also examine the links between the negative aspects of culture and the lack of development in your society - look at loss of education, economic loss and social problems that often lead to conflict.

CHAPTER FOUR

Unit 1: Religions, Cults and Morality in Peace Education

i) Meaning of Religion

Simply put religion is man's conception to reach God. It is the belief in and worship of a supernatural being that has power and control over everything on earth.

It is to be noted that the modern period of our time is the period of new religions and cult groups. Eastern mysticism and occultic practices are gaining momentum and more people especially teenagers and young adults are getting attracted to these movement.

We are now living in a diversified society where various religions have emerged to challenge orthodox beliefs. The major reason for this is the lack of morality towards the acquisition material things that benefit us on earth only.

Materialism and empty humanism do not satisfy the spiritual needs that are part of every human being. Instead many people today are trying to find true meaning of life through mystical experience offered by many religious and cult movements.

Many people have turned to certain religious and cultic movements because of loneliness, lack of personal identify and the attempt to withdraw from society through alienation. By submitting to the teachings and requirements of these cults they hope to find love, acceptance and fellowship.

In the same way, others are attracted by the charisma of authority figure in some of the religions and cults who promise them power over unfortunate circumstances and destiny.

While it is unfortunate that some people may have turned to these cultic systems for the fulfillment of their spiritual needs, this should not surprise us that a lot of people have lost their spiritual vitality.

They have exchanged a better life of relationship with the true God for an external religiosity. This has created a crisis of conflict among the competitors of the secular world and the real spiritual people of God.

ii) The Map of Religions

a) **The Far-East:** The earlier information on the origins of religion from this area is not clear. However, it is very likely the Chinese started a form of religious

movement under the Shang dynasty (1500 - 1000 B.C.).

There we can trace the Shang - god, this god was associated with is identified or associated with the sky. There were indications of a mother goddess, there are many other divinities (spiritual beings) associated with various aspects of nature or presiding over various activities' of man on earth.

b) **The Indian Sub-Continent:** The ancient traditions of India are contained in the literature dating back from 1500 - 800 B.C. This is called the Veda meaning knowledge and this is often called the Vedic literature. It comprises of collection of hymns and religious mantras as well as Brahmanas (Hindu Priestly Caste) that are concerned with holy sacrifices.

c) **The Near-East:** The near-east including Iran has been the origins of four great world religions. The first being in Iran with Zoroastrianism, fostered by Prophet Zoroaster; it is a religion of light in which light battles with darkness and light overcomes darkness. Therefore, the duty of man is to work with the forces of light.

The second is Judaism; this was the religion of the Hebrews who originally migrated from Mesopotamia to the region of Palestine. During a period of economic disaster, they migrated further to Egypt, there they suffered oppression.

The Hebrews struggled for liberation from the Egyptian bondage under the human leadership of Moses. It was during this period that the religion of Judaism began to take shape. Judaism is simply the religion of the Jews or the Hebrews. Anyhow, the Jews experienced exile from Palestine and were scattered throughout the world, for this pockets of Judaism are found in many lands.

These religions were later followed by Christianity. The religion rose out of the framework of Judaism, but soon spread wide and far and became a missionary religion. The expansion within Europe and North Africa proved more successful than expansion eastward.

The conversion of Constantine the Emperor of Rome was the first step in making the Roman Empire nominally Christian. Christianity has since then been associated in the eyes of much of the world with the great powers.

Following this was the emergence of Islam, this was founded by Prophet Mohammad (PBUH) around the 7th Century A.D. in Saudi Arabia. Islam rapidly spreads as the Arab armies move Eastward through Persia into Africa up into Spain.

Animism/African - Traditional Religion: This is part of the African heritage. This implies that religion is part of the African legacy which goes back thousands of years ago. It is the productive thinking and experiences of the ancestors of Africa. The ancestors of Africa formulated various ideas, beliefs to safeguard the life of the individual the community at large. The religion has no preachers, reformers or Missionaries to change or improve it.

iv) **What is a Cult?**

A cult is a group of people that object and deviate themselves from the fundamental beliefs of a true religion. It is sometimes a group that claims to be religious, but underneath it is not so.

In most cases they operate under the banner of religious beliefs, but in actual fact distort the truth. The little truth which they do use is often used with error and it is therefore dangerous. Cultic groups can be political and socio-economic in nature to promote the interest of members through dangerous manoeuvres. Such cultic groups have the following common structural characteristics:

- i) They operate under an authoritative leadership
- ii) Highly structured and strictly disciplined
- iii) They claim that the group is the sole possession or the truth
- iv) Members resort to unethical deals to raise funds for the good of the cause they sought to promote
- v) They resort to prophesying great and dramatic events like those of the Apocalypse (last book of the New Testament)

v) **Attributes of Cults**

There are certain attributes identified with all cultic groups, they include among other things the following:

- i) Many cultic leaders promote the false idea that God has revealed something to them. They claim to have received the deep truth from God that has never been given or revealed before.
- ii) There is a strong stress on the end times of the world and this often appear in their teachings. This is frequently attached to warnings that point to contemporary signs of the end of the world. Prophecy is also a major part of their formation, they make bold predictions and pronouncement of future events, unfortunately most of their predictions are not fulfilled.
- iii) A form of double truth runs through the entire thought patterns of a cult. Each cult has its own unique vocabulary. Members are familiar with saying one thing in public but privately believe something different.
- iv) A cultic leader assigns to himself an authoritative power, a basic belief system that cannot be challenged by any member. They have a basic set of principle underlining their positions. They make their members totally dependent on the cult for beliefs, behaviours and life style.

In most communities cultic movements undermine the stability of the environment. They involve in underground activities to commit crimes and destabilize a well ordered system. Most of them are dangerous and resort to hate crimes.

What is Morality?

Morality is concerned with right and wrong behaviour or conduct in one's life.

Exercise

1. What do we mean by religion?
2. How has religion helped to abuse the rights of women in Sierra Leone?
3. Describe the various religions in your country.
4. Why do you think religion has helped to promote peace in Sierra Leone?
5. What is a cult?
6. Why are cults dangerous in a community?
7. Highlight the characteristics of a cult.
8. What is morality?

CHAPTER FIVE

HUMAN RIGHTS AND PEACE BUILDING

Unit 1: Duties and Obligations of Citizens

It is good for one to realize that citizenship does not only involve the recognition of rights, to maintain a peaceful atmosphere in a country, the citizen is also subjected to certain obligations and duties. Remember it is not always good to keep on asking what have has the country done for you, but what have you also done for the country. Therefore, some duties and obligations of a citizen are:

- a) **Owes Allegiance to the State:** One of the obligations of a citizen is that of allegiance to the state. Allegiance implies respect for political leaders, and national symbols such as the National Anthem and the National Flag. It also implies loyalty to the government and devotion to the ideals of the state.

- b) **Pays Taxes:** Every citizen is required to declare his/her income correctly and pay the appropriate taxes to the state without fail. Some countries require every citizen to file his/her income tax returns every year with the Internal Revenue Service. In the USA, for example, failure to file one's income tax every year can lead to prosecution and conviction to a term of imprisonment. Taxes are a vital source of revenue for development.

- c) **Obeys the Laws of the State:** Every citizen is expected to obey the laws of the state because laws make for orderliness and convenience. Laws also ensure harmony and peaceful co-existence in a state.

- d) **Respects the Rights of Others:** In the enjoyment of their rights and liberties, every individual is expected to respect the rights and liberties of others in order not to breach the peace of the society.

- e) **Defends the States:** Another duty of the citizen is to defend the state in times of war. It is for this reason that most countries require the youths to accept enlistment into the army and the police.

- f) **Serves the States:** A citizen is expected to serve his country in any capacity to be determined by the state. The National Service Scheme operated in Ghana, for example, provides an opportunity for the youth to serve their country in various capacities. Service to the state also includes serving on juries in the law courts and public committees and boards.

- g) Helps to prevent crime: Every citizen is required to help prevent crime and promptly reporting those who commit crime to the law enforcement agencies.
- h) Helps to formulate good Policies: Every citizen is expected to help formulate good policies for the administration of the state. This can be done by expressing an opinion on issues of public concern.
- i) Protects Public Property: Every citizen is required to protect public property. This means that public property must be handled responsibly and with great care.

Unit 2: The Monitoring of Human Rights

Monitoring is the close observation of a situation or an individual case done over a period of time and with prescribed guidelines in relation to prescribed principles. It is suppose to provide the basis and purposes for further action against a violation of human right of an individual.

Human rights monitoring is done in two folds, firstly, to try to discover whether government and agencies have complied or are complying with the human rights obligations.

Secondly, it can be done nationally or internationally to indentify cases of violation and abuses of human rights by political leaders and other government institutions.

Unit 3: Qualifications of Human Rights Monitor

- i) A Human rights observer must be an objective listener
- ii) Must be a good observer
- iii) A non-partisan individual
- iv) A patient investigator
- v) A courageous decision maker
- vi) Must be able to understand the purpose of monitoring human rights and to keep track and provide records of human rights violation and abuses
- vii) Must be able to inform the public on human right issues and abuses
- viii) To assemble information relating to specific events
- ix) Must be able to condemn and make public campaigns inorder to bring pressure on government about violations
- x) Must be able to provide evidence for use in a court of law
- xi) Mist be able to illustrate nature of abuse to the violations of human rights
- xii) Must be able apply international standards in helping the national government

Unit 4: Basic Principles of Human Rights Monitoring

- i) The human rights monitor must be protective, that is protecting the victims and the vulnerable groups.
- ii) A good monitoring officer of human rights must always seek consultation
- iii) The monitor must be security conscious
- iv) The monitor must perform work confidentially
- v) Must be able to understand the community under monitor
- vi) Accuracy and precision
- vii) There must be objectivity, sensitivity and integrity

Exercise

1. Describe the qualities of a human rights monitor.
2. Discuss the basic principles of human rights monitoring.

CHAPTER SIX

GENDER IN PEACE EDUCATION

Unit 1: Meaning of Gender

Gender is a term that is used constantly now-a-days but the term is often not properly understood. However, gender simply put refers to one's sex, that is, either of the two main groups (male and female) into which living things are classified according to their reproductive functions.

In this study we define gender as those roles, duties, obligations and responsibilities given to men and women by the society. Gender is defined by culture and tradition. This meaning separates it from when we talk in terms of a person's sex. Sex refers to the biological differences between male and female, it has nothing to do with the behaviours associated with being either male or female.

Our study of gender in this case focuses on the behaviours and roles of both men and women instead of their biological differences. This is an attempt to remove some of the myths carried by men on the nature of women as the weaker sex.

Let us look at a typical example about bravery. It was an old idea that the word brave was only linked with men because they can endure pain, hardship and suffering. What about women and children - are women brave in this situation? Yes, because they endure pain, suffering and still confront these difficulties.

Therefore, gender is a word used to describe power relation between a man and a woman. It includes the specialized roles of men and women in the family and the community.

To ensure development, peace and stability, it is important to recognize the roles played by both men and women in our societies. Both are essential in the need to advance our welfare in all communities.

Differences between Gender and Sex Roles

Gender roles are the various parts both men and women carryout to promote our well-being. They are the behaviours associated with both sexes that are common to development. For instance, in the process of governance, that is the proper control of our society, both men and women have played important roles in various ways to promote peace, stability, law and order.

Sex roles are the biological duties performed by both men and women in different

ways. They are biological differences between males and females. They are quite different with the behaviours (gender roles) attached to being a male or a female.

The role of child birth is for women to perform and sometimes the role of men is to look after the family. Below is a table to show their differences.

Gender Roles	Sex Roles
Socially determined: This has to do with social requirements and attitudes about appropriate behaviour.	Biologically determined: It has to do with how we are created male and female.
Gender roles can change over time.	Sex roles are natural and cannot change.
Gender roles are determined by the cultures of the communities. This means that gender roles differ and vary from one culture to another.	Sex roles are universal that is they are the same all over the world.

We can see from the table that our customs and traditions sometimes determine the gender roles of the society. Some customs tend to discriminate against women to perform certain tasks because they are weak.

They claim that women are emotional that is being easily angered, aggressive, sad and sometimes full of happiness. However, men and women may express emotions differently (this may be in part biological) but both sexes are emotional.

In any case our socialization, that is the way we look at certain things, makes us feel that women are the weaker sex. For instance by telling a small boy to "be a man and not cry" or to tell a girl that it is not ladylike to run and climb". This situation prevents people to play their gender roles effectively and it retards growth and development for the society.

Therefore, tradition, culture and religious teachings all have their part to play in reforming the gender opinions we have and that we often consider to be truths.

Concepts Associated with Gender

1. **Gender Parity:** This simply means equal numbers. For instance, if there are equal number of boys and girls in a class, then the class has a gender parity.
2. **Gender Equality:** it refers to the equal distribution of opportunities, benefits and available resources between men and women (50/50). This does

- not mean that men and women are the same and it does not usually take into account that biologically there may be different needs between men and women.
3. **Gender Equity:** This means fairness in the distribution of available resources taking into account the specific biological needs.
 4. **Gender Awareness:** This implies the ability to identify issues and problems arising from gender inequalities and discriminations. For instance, women are generally considered to be incapable of decision-making on the basis of their sex.
 5. **Gender Discrimination:** To give or deny certain opportunities and rights to individuals on the basis of their sex.
 6. **Gender Stereotypes:** This refers to the behaviours that reflect what the society sees as being masculine (male) or feminine (female) and then applied to every man or woman, boy or girl as "appropriate behaviour".
 7. **Gender Disparity:** It is the measure of gender inequality on such areas like education, health, employment, etc. It does not arise from biological differences but from gender roles and social environment of men and women. For example in Sierra Leone, there are more educated men than women, more male doctors, lawyers, commercial drivers than women. Many people will claim that this is because men are more capable than women, but if only men are allowed to get an education and women are not, then women can not compete equally with men for employment.

Gender and Discrimination

Our discussion on gender roles and sex roles in this Chapter clearly shows that gender roles are the assumptions we have for the differences between male and female in performing work. Then sex roles are biological and some of the biological differences between men and women have supported the beliefs we have for these differences, as a result they have encouraged gender discrimination in our societies. Discrimination is treating others unfairly by differentiating them.

For instance in Sierra Leone, boys are more favoured than girls by most family members. Gender discrimination occurs mainly when people deeply believe that education is not for girls and that it is a mere waste of resources, because girls are not as intelligent as boys, again they will marry and go to another family, there they will have babies and always be in the kitchen and so not be in the work force. Below is a table to identify the level of discrimination in gender relations based on our beliefs and the biological basis of our behavior.

Sex	Gender Stereotypes (Assumptions)	Biological Basis for these Behaviours
Men	Strong	Some biological basis because of muscular differences in adults (not children)
	Decision makers	No biological basis (but previous advantages including going to school)
	Intelligent (more than women)	No biological basis
	Natural leader	No biological basis (only tradition and previous assumptions)
Women	Weak	No biological basis
	Emotional	No biological basis (only tradition and previous assumptions)
	Not intelligent	No biological basis (but severely disadvantages by not going to school)

Gender Mainstreaming

Gender mainstreaming is the accepted international approach advancing equality between men and women. This refers to the integration of gender planning into the centre of all government activities.

In Sierra Leone the 50/50 Group Plan of Action on Gender and development is working hard to identify gender mainstreaming as a key strategy to realize the vision of a world in which men and women have equal rights and opportunities. To see a world where women are respected and valued as equal and abled partners in nation building.

The 50/50 Group in Sierra Leone has set a target of at least 30% of women in decision-making positions in the political, public and private sectors. The Group has further made effort to promote gender issues and women's rights which include the following:

- i) Female Genital Mutilation
- ii) Divorce and inter-family interference
- iii) Early marriage or pregnancy
- iv) Domestic or sexual violence against women
- v) Discrimination at work place
- vi) Sexual abuse and harassment
- vii) Reproduction issues
- viii) Political, social, economic and other traditional discriminations
- ix) Rights of property inheritance

Achieving Gender Issues

Gender issues are achievable through the following:

- i) Self-reflection (I belong, my personality is unique)

- ii) Education of the girl-child
- iii) Advocacy and sensitization at community level
- iv) Law reforms on gender issues

There is an urgent need to include women into a male dominated management structure in Sierra Leone. Women comprise the largest group of population and we cannot afford to exclude the majority from the development process. Therefore, more leadership roles in the family, schools, colleges, places of worship, political parties and in other community activities have to be given to women. Their contribution towards development is necessary in modern times.

The promotion of women must not be a controversial issue in any development project. Women decisions should transcend the domestic environment to build sustainable peaceful society in Sierra Leone.

The Role of Gender and Poverty

Poverty is defined in terms of one's power to earn. That is someone living on less than one dollar per day, and falls below the poverty line. In general, poverty means the lack of basic needs and denial of opportunities. It is the right of every person to have at least three meals per day, enjoy health facilities, access to education and other basic necessities of life. Those that could not fulfill these conditions are generally regarded as poor.

Factors that increase Poverty in a Society

After carefully understanding the meaning of poverty, we should now turn our attention to identify some factors that cause poverty in our society.

- i) Discriminatory laws and practices
- ii) Corruption
- iii) Lack of education
- iv) Destruction of the environment
- v) Cultural practices that restrict participation
- vi) Poor medical support structures
- vii) Poor health and hygiene practices

What is Feminization of Poverty?

Having identified some factors that promote poverty in our society especially among the vulnerable people, we should realize that poor women are affected more adversely than poor men. As a matter of fact, many aspects of life in Sierra Leone adversely affect women than men and so poverty becomes more extreme in respect to them. Therefore, feminization of poverty refers to the gap between women and men in the cycle of poverty. This cycle of poverty has continued to widen in our country for many years. Women earn and average, slightly more

than half of what men earn, at least in part because much of women's labour is unpaid for.

Why Women suffer more Poverty than Men in Sierra Leone?

Although men and women are subject to the same general factors or causes of poverty, in Sierra Leone women suffer more specific discriminatory practices affecting women's poverty include:

- i) Denial of access to resources, e.g., credit facilities, land and property inheritance, although some of these laws are now changing, some areas of Sierra Leone have still not changed their attitude against women.
- ii) Labour: women's work, including their reproductive and caring roles are unpaid, and most often unrecognized. If you work ten hours a day in unpaid labour there is not much time left for paid labour, the type that is recognized.
- iii) Health care: women's specific health needs are not given priority, because the loss of their labour has not monetary significance.
- iv) Because of the belief that men work harder, they are given more food and women's nutritional needs are often not recognized and unfulfilled.
- v) Harmful traditional practices such as Female Genital Mutilation (FGM) create massive health problems that reduce women's mobility and general health.

It is no accident that Sierra Leone has the highest rate of women dying in child birth and the highest rates of fistula in the world. Both of these are a direct result of the FGM performed during initiation ceremonies.

- vi) Education: because women are not considered to have value to the family, education is not a priority for them, without education women cannot compete equally in the economic market place, they lack access to support services and are often too intimidated to seek out the support that they need.
- vii) Decision-making: women in Sierra Leone have limited participation in decisions are made that may adversely affect women, but the women themselves have not voice,

If these conditions are allowed to persist in Sierra Leone, the future will be an increase in conflict among family members, confrontation between government and civil society, etc. This will not be good for a country that has just emerged from the ashes of war. Therefore, community leaders and other decision makers need to adopt policies that will allow women to be proactive and contribute to the development process of the country.

Some Solutions to Women's Poverty

1. **Women and Development:** There is a belief that all development strategies accumulated need to provide a fairer stake in the society for women, as this will help to reduce poverty.

This was further explained in the words of a former United Nation's Secretary General, Dr. Kofi Annan, when he said, "there is no tool for development more effective than the education of girls". In this situation, equal access to resources such as health care, land ownership, credit facilities and technology should also play part to help the advancement of women and stimulate them for development. This will help to reduce poverty, generate economic activities and improves the quality of health and productivity of the family unit. Therefore, women are partners in development.

2. **Women's Rights:** It took campaigners for women's rights a great deal of time to convince the great world powers to address the problems of gender injustice. Some of these problems are still prevalent in Sierra Leone where traditional societies still do not want to accept the rights of women.

The commitment to women's rights came through the Convention to Eliminate All Forms of Discrimination Against Women (CEDAW) which was adopted by the United Nations general Assembly in 1979. CEDAW has been described as a bill of rights for women.

The Convention indicated the areas in which women experience discrimination and appealed to all countries to amend their laws, to construct national gender policies and create institutions to deliver them.

However, the most solid commitment to this Convention came at the Fourth World Conference on Women held in Beijing - China in September 1995, where various governments committed themselves to the Beijing Platform Action for the total eradication of discrimination against women and poverty reduction for sustainable peace.

3. **Women's Equality:** There has been and may be still the belief among other societies that girls should only work in the homes especially in the kitchen rather than go to school. There is also the assumption that a woman has not right to inherit property especially after marriage. This idea is not good for development purposes. Women should be given equality in all spheres of man's development efforts.

4. **Women's Livelihood:** The burden of unpaid domestic work for women is particularly acute in Sierra Leone and other developing countries.

Poverty in this case compounds the demands of simple households tasks that would otherwise be minimal.

It is estimated that about more than half of the women in Sierra Leone find themselves in vulnerable piece work such as farming or in unpaid household tasks. However, women still demonstrate a better track record of performance in most activities. Therefore, they should be given employment opportunities and equal wages as their counterparts in the place of work.

5. **Reproductive Health:** This is the effort made by different countries to improve the maternal health of women through the practices of safe reproductive methods. This stands to ensure that women have the number and spacing of their children. Then, women should also be made to have access to the information, education and means to empower them exercise their rights.

6. **Violence Against Women:** This poses to be the most brutal consequences of the economic, social, political and cultural inequalities that exist between the sexes. In launching his 2008 campaign, "Unite to End Violence Against Women", the United Nations Secretary-General, Ban Ki-Moon observed that "out of every three women, one is likely to be beaten, coerced in sex or otherwise abused in her life time. In Sierra Leone, laws are gradually being formulated to protect the rights or liberties of women, such as inheritance of property, leadership roles, etc.

7. **Women's Voices:** The principles of equality and empowerment lie behind the encouragement of greater representation of women in all levels of government operations. Women are more interested in advocacy for peaceful resolution of conflict and fair play in governance. In Sierra Leone there are women's forum like the 50/50 Group, Women's partnership for Peace and Justice, grassroots, Women Empowerment, etc. These groups seek to promote women issue for sustainable peace and development.

Exercise

1. What do you understand by the term Gender?
2. Distinguish between gender and sex roles.
3. Discuss the following gender concepts:
 - i) Gender parity
 - ii) Gender equality
 - iii) Gender equity
 - iv) Gender awareness
 - v) Gender discrimination
 - vi) Gender stereotypes
 - vii) Gender disparity
4. Identify the various discriminations against women in your country
5. What is a gender mainstreaming?

6. How are women's rights abused in your society?
 7. What do you understand by feminization of poverty?
 8. Highlight the solutions to women's poverty.
 9. Why do you think women suffer from poverty more than men?
 10. How is this likely to promote conflict in your community?
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