Towards a Common Strategy for a Culture of Peace in Africa

Association of Senates, Shoora and Equivalent councils in Africa and the Arab World.

October 2013

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Table of Contents

Acronyms

APSA   African Peace and Security Architecture

AU   Africa Union

AUC   Africa Union Commission

CPNN   Culture of Peace News Network

IGAD   Inter Governmental Authority on Development

PCRD   Post-Conflict Reconstruction and Development

RECs   Regional Economic Communities

UNESCO   United Nations Economic Social and Cultural Organizations

UNECA   United Nations Economic Commission for Africa

I. Introduction

This study seeks to develop clear understanding of the different dimensions of contemporary challenges of culture of peace towards a common strategy to culture of peace in Africa. Africa's key Peace and security challenges reflect a deep structural instability. These typically include conflicts over the control of natural resources, violent ethno-nationalism, weak democratic structures, youth vulnerability and exclusion and challenges of rebuilding and reform, in situations of State fragility or following State collapse, difficulty in managing diversity. Over the last decades, African states have become increasingly active in seeking African-owned solutions to the continental challenges, and taking measures towards development of their peace and security mechanisms (UNECA/IGAD, 2012).

The most important initiatives in this respect, of Africa's continental and regional stakeholders, have been put forward by the continental organization, AU and the Regional Economic Communities (RECs). Thus, a key institutional element of this was establishment of an approach in which the duty to protect and the right to intervene are enshrined in the Constitutive Act of the Union. This means in effect that the members of the Union as a body have both the right and the duty to intervene in the affairs of a member State where necessary to ensure the common peace and security threats (UNECA/IGAD, 2012).

The most comprehensive of these initiatives is the APSA (African Peace and Security Architecture). APSA is initiated by AU but its structure and capacities are such that it will need to rely on RECs for some aspects of its implementation. The importance of APSA goes beyond the source of its mandate and the comprehensive nature of its contents, to the ways in which it envisages working with the different stakeholders, to address Africa's continental security needs. It is to be recalled that "Make Peace happen" campaign also launched by the African union in 2010 (UNECA/IGAD, 2012).

To resolve the root causes of conflict and to build sustainable peace building it is very significant to foster culture of peace, peace education: by giving knowledge and skills to foster dialogue culture, to encourage constructive skills to conflict resolution, nonviolent conflict resolution techniques, by educating citizens their

rights and to respect the rights of others, by so doing Culture of Peace will help to shift the norms and paradigms of conflict, since it is very difficult to achieve Culture of Peace and sustainable peace building without the fundamental change of structural violence and the root causes of the problem in Africa.

Since 1995, there has been a strong movement towards Culture of Peace by UNESCO. The aims were to develop Cultures of Peace by changing the behaviors and values of violent culture, accepting and appreciating diversity, respecting the rights of all human beings and developing peaceful conflict resolution processes. And hence, the year 2000 was declared by the United Nations General Assembly the International Decade for a Culture of Peace and Non-violence for the children of the World.

The purpose of this essay is to explore and examine a common strategy for a Culture of Peace in Africa. To investigate the challenges and the problems of lack of structural inability to foster Culture Peace in Africa such as introducing peace culture through peace education to schools or different institutes , how does integrating or re(introducing) Peace education in Africa different institutions from top level, middle level, and grass root level and even in schools help to transform the war culture to culture of peace. The article will try to explore or examine the following questions: What does it take to transform violent culture to Culture of Peace? Why does violence culture exist within society? Trying to understand the root causes or the bases of the problem will help Africa to transform from culture of war or culture of violence to Culture of Peace ideals. How can we bring a paradigm shift in the way kids/ youth understand violence and peace in Africa, what has to be changed? The change may be at the top level but not really at the grass roots level that is why its very important to talk about the unique and rich norms of culture of peace that exist in Africa for generations .

The culture of violence is extremely complex it deals with militarism, oppression, exploitation and the marginalization of the poor are among its expressions. Furthermore, the misuse and manipulation of ideology, nationalism, ethnicity, religion, gender, media and the global economic system are among its causes. A serious analysis is required in each area in order to develop strategies to overcome

violence and conflict to promote culture of peace in Africa. And hence, promoting culture of peace in Africa is very important to contribute to the creation of societies with a non violent character. Moreover, fostering culture of peace is very essential to prepare societies to be active and efficient agents of positive change and citizen will be responsible and accountable of their actions, in the achievement of general and complete disarmament and other institutional changes necessary to the abolition of war and to the achievement of just peace (UNESCO, 1995).

The article looks Culture of Peace concept and ideas, UNESCO's frame of action for a culture of peace in Africa, Africa Unions strategic plan to build Culture of Peace in Africa, Africa's Contribution to a Culture of Peace, the Arab spring towards Culture of Peace in Africa, the paper tries to suggest on what can be done for policy recommendations in the different African countries and then finally conclusion.

II.   What is Culture of Peace?

According to the definition adopted by the United Nations General Assembly, a Culture of Peace consists "of values, attitudes and behaviors that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavor to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society"(UNESCO, 1995).

There are six points that define peace as the absence of war or negative peace by Linda Groff and Paul Smoker in 1996:

1.Peace as absence of war 2.Peace as the balance of forces in the international system 3.Peace as negative peace(no war) and positive peace (no structural violence) 4. Feminist peace: macro and micro levels of peace 5. Holistic Gaia-peace: peace with the environment and 6.Holistic inner and outer peace.

On the other hand, the culture of violence is extremely complex, it deals with militarism, oppression, exploitation and the marginalization of the poor are among its expressions. In addition the misuse and manipulation of ideology, nationalism,

ethnicity, religion, gender, media and the global economic system are among its causes. A serious analysis is required in each area in order to develop strategies to overcome violence and conflict to promote culture of peace in Africa. And hence, promoting culture of peace in Africa is very important to contribute to the creation of societies with a non violent character. Moreover, fostering culture of peace is very essential to prepare societies to be active and efficient agents of positive change and citizen will be responsible and accountable of their actions, in the achievement of general and complete disarmament and other institutional changes necessary to the abolition of war and to the achievement of just peace (UNESCO, 1995).

In Africa, the concept of a culture of peace delineates the integration of values, belief systems and forms of spirituality, endogenous knowledge and technologies, traditions and forms of cultural and artistic expression that contribute to the respect of human rights, cultural diversity, solidarity and the rejection of violence with a view to the construction of democratic societies (UNESCO/AU,2013).

Since Pan-Africanism drew its inspiration from the struggle for human rights and against the slave trade, colonization and apartheid, the promotion of a Culture of Peace requires the embracement of shared values and an African citizenship committed with reconciliation and peaceful resolution of conflicts since, most of the African countries got their independence in the 1960s.

Rooted in the history of African and Diaspora thought, the search for a Culture of Peace is endogenous to Africa. African intellectuals have not adopted a posture of withdrawal or confrontation with the world, but rather called for a sense of identity and openness to other peoples and cultures. Africa and Africans, as Leopold Sédar Senghor, pointed out, have forged the concept of "refounding of universal civilization" as being the result of a dialogue between cultures and civilizations.

In the Africa countries what does it take to transform violent culture to culture of peace? Why does violence culture exist within society? Trying to understand the root causes or the bases of the problem will help Africa to transform from culture of war or culture of violence to culture of peace ideals .How can we bring a paradigm shift in the way kids/ youth understand violence and peace in Africa, what has to be

changed? The change may be at the top level but not really at the grass roots level that is why it's very important to talk about the unique and rich norms of culture of peace that exist in Africa for generations .

III. UNESCO's Frame work of action for a Culture of Peace in Africa

The Culture of Peace concept was first elaborated at global level by UNESCO during the International Congress on « Peace in the Minds of Men», held in Yamoussoukro, Côte d'Ivoire in 1989.As a follow-up to this Congress, numerous resolutions, made by the Executive Board and the General Conference of UNESCO as well as by the United Nations General Assembly, enabled the establishment of a framework for action and many experiences of setting up programs for a Culture of peace at the national and international levels, throughout the 1990s. UNESCO's work led to the adoption by the United Nations General Assembly of the «Declaration and Program of Action for a Culture of Peace» (A/53/243) in 1999 and in celebrating the «International Year for the Culture of Peace» in 2000. This International Year was followed by the «International Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010) ».

Through its Resolution 52/13 of 1998, the United Nations General Assembly considers that a culture of peace consists «of values, attitudes and behaviors that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavor to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society».

The Programme of Action on a Culture of Peace subsequently adopted by the United Nations General Assembly in its Resolution 53/243 of 1999 focuses on eight action areas:

1. Fostering a culture of peace through education
2. Promoting sustainable economic and social development
3. Promoting respect for all human rights
4. Ensuring equality between women and men

5. Fostering democratic participation

6. Advancing understanding, tolerance and solidarity

7. Supporting participatory communication and the free flow of information and knowledge and

8. Promoting international peace and security

In the framework of UNESCO Programme and Budget for the biennium 2012-2013, approved by the 36th Session of its General Conference, held in November 2011, UNESCO committed to implement an «Intersect oral and Interdisciplinary Programme of Action for a Culture of Peace and Non-violence». As part of the Global Priority Africa of the Organization, UNESCO's work is focused in the areas: education for peace, reconciliation, dialogue and regional integration and post-conflict situations.

To implement this Programme of action and in order to respond to the needs of African States, especially those made vulnerable by crisis and conflicts, Africa Department at UNESCO, has held a Reflection Forum with a sub-regional focus: « A Culture of Peace in West Africa: essential for economic development and social cohesion». It took place in Abidjan, Côte d'Ivoire, on 4 and 5 June 2012 and was organized by UNESCO and the Center for Prospective and Strategic Studies (CEPS) in collaboration with the Government of Côte d'Ivoire. Preparatory Forums such as lunda that was held in March 2013 in Angola will lay the foundations for the PanAfrican Forum for the Culture of Peace in Africa and also advance the struggle for culture of Peace in Africa.

IV. Africa Union's strategic plan to build Culture of Peace in Africa.

The vision of the African Union is that to have "an integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in global arena". In order to fully translate into concrete actions this vision, the Africa Union Commission which is the institution with the mandate to "drive the African integration and development process in close collaboration with member States, the regional economic communities and African citizens" has identified four strategic pillars:1 Peace and Security2. Integration, Development and Cooperation 3. Shared

Values and 4. Institution and Capacity Building

These pillars are the strategic focus around which the Commission implements programmes and actions which correspond to the major and current challenges facing the African Continent.

The African Peace and Security Architecture (APSA) and the Post-Conflict Reconstruction and Development (PCRD) framework are concrete tools for responding to the current and future security challenges and threats in the continent. And how do we reconcile the APSA and PSRD to culture of peace concepts mentioned above and culture of Peace practice in Africa. How do we nurture the shared values (solidarity, harmony, reconciliation and communalism) are also central to the AUC efforts directed at securing peace in Africa. The shared values framework encompasses areas such as governance, democracy, human rights, civil society participation, gender and culture and the celebration of the International Year of shared values (2012) including its Plan of action adopted by the AUC's and its partners are meant to strengthen Africa's contribution to global peace and democracy. But first of all what are the shared values in Africa? What does it unite Africa as shared value? What are the shared values that are common and describes Africa unity? What are the shared values that are common to each member of the AU? The shared values that unite Africa should be clear and examined carefully. If we have to (re)define shared values to Africa and to each member countries of the African Union (AU).

The lack of a commonly agreed definition of Shared values in Africa reinforces the need for an AU-specific, and Pan-African approach to framing and defining shared values in Africa – at least to provide a representative voice of Africans amongst member countries, AU-PSD and in the global Culture of Peace agendas.

This piece of writing brings out the inherent value of Culture of Peace in Africa, Suggests in defining and developing conceptual and strategic framework on Shared values of Africa, with further emphasises on the need for the AU, RECs, RMs and governments to actively participate in the international dialogue and operational representations towards a common strategy to Culture of Peace in Africa.

What are the (re)sources of Culture of Peace in Africa? To (re)discover the originality

of Africa, to examine the roots and to understand its cultural essence and the key factors of resilience, implies a return to the (re)source, to the origins. It also means to contemplate Africa's resources, evaluate their wealth and identify the levels for action. Looking through this lens, we can consider the entire continent as both a source and a resource for a culture of peace, and at the same time, the culture of peace in turn as a source and a resource for Africa.

If we examine African sources for a culture of peace, do we not find that the cradle of humanity holds the viable and sustainable solutions for living together? Do we not find that the cultural, natural, and human sources and resources are original and potentially conducive to cultivating peace? Do we not discover that Africa is an asset for the peace of all mankind? However, African sources and resources do stand in isolation but are affected by a global culture, which is becoming more and more individualistic and materialistic. African values are under constant threat of being marginalized while African resources are often the source of war and conflict.

AUC programmes are linked to the building of high quality human capital in particular through the support of educational systems that are all inclusive and provide the necessary skills for building peaceful and stable societies. At the continental level, the African Union has also launched a series of political initiatives and programmes aiming at achieving peace and sustainable development, for instance:

- International Campaign "Make Peace Happen" including the celebration of the International Day of Peace (21 September) and Peace building education initiative in Fragile States(AU,2010)
- African Charter for Youth and Plan of Action for Youth Decade (2009-2018)
- Year of Shared Values Plan of action (2012)
- African Charter on Democracy, Elections and Governance
- Africa Women's Decade (2010-2020)
- Pan -African University (with reference to education for peace and democracy)
- Conflict Prevention Policy Framework
- African Solidarity Initiative(UNESCO/AU,2013)

However, launching serious of political initiatives and programs aiming at achieving

peace and sustainable development is very vital and it is very great nevertheless, how do convert the above initiatives in to action and sound implementation beyond rhetoric.

On the other hand the promotion of the concept of a Culture of Peace relies heavily on the intrinsic bond between people and their environment. In the case of Africa, this connection is very strong and profoundly imbued with cultural meaning. The relationship between individuals and the rich biodiversity or shared management of natural resources in the African continent are also some of the essential pillars in the struggle for the eradication of poverty and the promotion of a culture of peace, because there is a tendency of conflict for generations over resources such as land and water (African Union Commission Strategic Plan 2009-2012).

And Africans have their own way of traditional mechanisms for conflict resolution Some known ones are the Gacaca in Rwanda, Gurti in Council of Elders in Somalia, Ubuntu concept in South Africa, Council of higher and lower chiefs in Ghana, Mato-Oput in northern Uganda, in Ethiopia erq in Amahhric and araara in Oromifia and Sidama and a many more.

As Elise Boulding states in her book entitled cultures of peace, a hidden side of History "a culture that promotes peaceable diversity" a culture that includes life ways, patterns of belief, values, behavior, and accompanying institutional arrangements that promote mutual caring and well-being as well as an equality that includes appreciation of difference, stewardship and equitable sharing of natural resources among its members and all living beings. There is no need for violence. Particularly discussing communal peace practices , just as each household develops each own problem solving behavior, so each social group has developed its own strategies of conflict resolution overtime uniquely rooted in local culture s and passed on from generation to generation(Boulding Elise, 2000).

Generally speaking it is worth mentioning the knowledge of peace culture that are woven in to the religious teachings, music, and poetry and it's very important to point out their strength and their weaknesses. Regarding Traditional conflict mechanisms strength they are legitimate and accepted by the society at large, it is cost effective, it emphasizes on reconciliation, it is accessible and proximate, familiarity,

impartiality and wide participation of where decisions are reached through arguments, negotiation and discussions by all concerned(Tarkegn A. and Hannah T.2008).

On the other hand the major weakness of Traditional Conflict resolutions includes bias against women and being dominated by male though there are some exceptions in few African countries, bias against younger people, tendency to be corrupted, weakness in human rights consciousness, entertaining inequality intermesh of social status and gender, being ad-hoc and largely depending on oral tradition (Tarkegn A. and Hannah T.2008).

Nonetheless, African reconciliations and reintegration concepts may add value to the discourse and contextual promotion and alignment of strategy and framework towards Culture of Peace. Such kind of concepts helps the present and the future challenges and problems of conflict with better opportunities to understand more on African concepts locally, regionally and globally for better traditional conflict resolution mechanisms.

However even in the nontraditional conflict resolution mechanisms in the majority of African Countries is the challenge to establish responsive democratic processes and institutions that would benefit all, establish the rule of law and independent judiciary systems, just and honest governments, and observe fundamental human rights including equal rights and opportunities for all African citizens, regardless of geographical fault lines, race, color, or political and religious beliefs. The African Charter on Democracy, Elections and Governance, adopted in 2007, refers explicitly to the causal links between unconstitutional changes of government and "insecurity, instability and violent conflict in Africa.

These are common declarations that also guided AU and the United Nations chatter on African peace and security measures. working with the declarations to finding African solutions for peace and security is only too universal for AU to go in partnerships with RECs for peace, since AU still expects the "Group of Eight (G8) states and other Western countries to fund its programs and activities. The Addis Ababa meeting in May 2002 lead to the signing of the PSC Protocol in a summit in Durban in May 2002. The formation and inclusive roles of RECs was an attempt to

acknowledge the contribution of RMs in maintenance of peace, security and stability, and the need to develop formal coordination and co-operation between RMs and AU in the promotion and maintenance of peace, security and stability in Africa (article 7(i) of the PSC Protocol).

The AU-PSC and its partners, the IPSS view solutions for peace and security in Africa as an exercise of African-led initiatives driven by African concepts to exercise military, economic, political and administrative authority at all state, RECs, AU and at Global levels. Solutions for peace and security in Africa enables African the representative voice of African its value in the global and public to promote the principles of accountability, transparency, predictability, capacity, legitimacy, ownership, participation and effectiveness throughout Africa and the process that regulate African interests. (African Solution Workshop Report, December 2010 Institute for Peace and Security Studies, Addis Ababa University).

More importantly the traditional conflict resolutions should improve their Legitimacy Normatively, the AU/IPSS require to have broad based African concepts defined in consideration to the social, economic and/or political arrangements and adjustments are proper and just. The legitimacy of African institutions has to be relying on trust-building and confidence among various African concepts, institutions and states. Three forms of legitimacy are required

(1) Process Legitimacy - the way in which decisions are made,

(2) Performance Legitimacy – relates to actions and the delivery of public services and goods, and

(3) International Legitimacy – relating mainly to the discharge of values and responsibilities that international community views are key responsibilities of the AU/RMs and respective governments (African Solution Workshop Report (December 2010) Institute for Peace and Security Studies, Addis Ababa University)

V. Africa's Contribution to a Culture of Peace

One of the leading expert on Culture of Peace David Admes in his very recent blog on Culture of Peace News Network (CPNN) explains Africa's contribution to culture of peace is very significant " it is not by accident that there is so much news from Africa on culture of peace. It reflects their cultural history. Like people on other continents, the Africans always had culture of war at a tribal level, but with the exception of the Nile River Valley, they did not use war to create empires until the arrival of the Arabs and the Europeans. And even then the division of Africa into warring nation-states was imposed by the Europeans. Instead of the authority of empires, pre-colonial Africa was ordered by effective peace-making traditions of dialogue and mediation at the community level, often called the "palabre" (word). They were based on respect for the elders (both men and women) and compromise among the many animist spiritual forces, unlike the supreme authority of monotheism imported by the Arabs and Europeans (David Adams, 2013).

These traditions re-emerged during the freedom struggle in South Africa, both in the Peace Process involving local peace committees and the Truth and Reconciliation Commission which was presided over by Desmond M.Tutu. And the monthly blog of Culture of Peace News Network (CPNN) tries to see re-emerging in the peace process in Somalia and the Gacaca commission in Rwanda, not to mention the work of the Elders, an initiative that was launched several years ago by Nelson Mandela in the African peace-making tradition. The recent CPNN articles also sees on a culture of peace featuring African women, artists, especially musicians, educators and journalists. Wouldn't it be great if the commercial media of the North could imitate the media in Africa that are dedicated to news for a culture of peace!

David Adams explains that the traditions are "re-emerging" because they were largely suppressed by the Europeans when the conquered Africa. David further states that he came face to face with this when he was working at UNESCO and he started working on a National Culture of Peace Program for Burundi. In pre-colonial times, there was a tradition of the Bashingantahe, elders who did mediation and peace-making. But they were systematically assassinated by the colonial power.

After all, peace-making is a kind of power since it unites people, and it is difficult to conquer a people that is united. So what they did was to seek out a few Bashingantahe who were still functioning and help them to train a new generation.

He further states that he was at UNESCO during the years when the freedom movement of South Africa succeeded in creating a non-racist government, and we wanted to find financing to keep the Peace Process going, since it needed to be independent of the government. Unfortunately, it was not possible to find money and the institutions lapsed. However, the lessons gained at that time are still bearing fruit throughout Africa, and hopefully we will learn from them throughout the world.

In a nut shell, it should be recognize that the African people, with their unique peace-making traditions, can make a major contribution to the continent itself and to the world historical transition to a culture of peace. It remains to be seen how this may take place in the coming tumultuous years. He further adds one thing seems certain is that it will not take place at the level of state power. We have seen recently that the African elder, Kofi Annan, was unable to apply African peace-making methods to the situation in Syria. He resigned because his advice was not heeded by the Europeans and Americans who preferred a military "solution." A similar incident have seen before for example 20 years ago Mohamed Sahnoun, the Algerian diplomat worked as the UN representative for the reconstruction of Somalia by involving elders, teachers and religious leaders in a true African peace-making approach. His work was ruined by the American decision to "send in the marines." Like Kofi Annan, he resigned with a public denunciation of the military "solution." Another example could be try to see example of Libya how military intervention is not sustainable solution to the problem (David Adames, 2013).

Africa's key Peace and conflict and Culture of Peace challenges reflect a deep structural instability. These typically include conflicts over the control of natural resources, violent ethno-nationalism, weak democratic structures, youth vulnerability and exclusion and challenges of rebuilding and reform, in situations of State fragility or following State collapse, difficulty in managing diversity. Over the last decades, African states have become increasingly active in seeking African-owned solutions to

the continental challenges, and taking measures towards development of their peace and security mechanisms, seeking the transition of Culture of Peace involves to establish new democratic structures   not military solutions. (UNECA/IGAD, 2012).

VI. The Arab spring towards Culture of Peace

As it was written by David Adams- expert in Culture of Peace, the Arab Spring brought hope, but instead of economic stability and prosperity, it has brought instability and massive unemployment. Of course, Egypt is not alone in suffering from economic instability and unemployment, despite the ongoing violence in many countries such as Libya, Syria and Yemen, the Arab spring has provided a rich education for peace and non-violence. This is the first quality of the Arab spring mentioned by Ismail Serageldin in his analysis, and recent CPNN articles tell about initiatives for non-violence in Yemen and Palestin two of the countries that are suffering the most from violence. Nevertheless, for the purpose of this essay let us consider only the case of Egypt as a kind of laboratory of the future (David Adames, 2013).

In Egypt on top of thea political crises there is economic crisis. The government headed by President Morsi was not been able to obtain the confidence of the masses of the people. Let's us Forget, for the moment that it was radical Islamist, and for the sake of a global view, simply admit that it did not have the confidence of the people.

In this regard, we could speak of Turkey or Brazil, or even the United States. But again, let us stay with Egypt as an example. David Adams conceptual work has summarized the military has intervened. True enough, the military brings a certain "stability" instead of the preceding chaos. But consider the cost. Whenever the military takes control, it brings the culture of war: authoritarian governance, threat and/or utilization of violence, intolerance and identification of "internal enemies", control of information, and violation of human rights, male supremacy and development by exploitation. This has been the way politics have been conducted by every empire and every state stressed by crisis during the five thousand years since the unification of Egypt by the Pharaoh Narmer through military force. Confirming this analysis, one of the first acts of the new military administration was to shut down

four television stations. And UN human rights chief Navi Pillay has expressed concern over reports of the detention of leading members of Egypt's Muslim Brotherhood. If the military maintains control and its culture of war becomes established, it will occur because the masses of the people have allowed it to happen. It will be because the people have no alternative and unified vision such as consciousness of a culture of peace. And it will be because alternative institutions that provide the framework for a culture of peace have not yet been developed (David Adames, 2013).

As for culture of peace consciousness, no doubt there has been some advance since the beginning of the Arab Spring, as described in the analyses published in CPNN by Joseph Mayton and Ismail Serageldin, but it remains to be seen if it has advanced enough to be a determining factor in the days and months to come. And as for institutional frameworks, they have yet to be constructed. For example, when a new Egyptian constitution was under discussion, David Adames urged his friends in Egypt to push for democracy at the local level in Egypt, so that local mayors and city councils could be elected rather than appointed by the central government. Unfortunately, he says there has not yet been any progress in this direction.

In general, David Adames urged that all of us consider ourselves to be Egyptian in this moment of historic crisis. Not that we can solve the problems of Egypt, which only the Egyptians can solve, but that we can learn from their example how to deal with the coming global crises and more specifically African crises that are economic and political, and which will bring us the choice between culture of war or culture of peace. As he mentioned it in his most recent blog to meet this challenge we need to advance the continental movement in Africa and the globe for a culture of peace by developing culture of peace consciousness and institutions based on this consciousness.

It is very vital to understand the difference between culture of peace and culture of war. How important is this difference? As David Adames points out "If you cannot talk about the culture of war, you cannot understand the dynamics of a culture of peace." The culture of peace is ultimately a non-violent revolutionary program to replace the dominant culture of war with a new culture. If you cannot mention

culture of war, how can you understand its revolutionary dynamics? Of course, as peace educators we live in a real world where the power and the resources are firmly in the hands of the culture of war, although they deny it vigorously. If we are going to promote peace education, we have to live with this contradiction.

So one can ask can the Arab Spring inspire democratic movements around Africa? Let us consider this in some detail, looking at the eight program areas of the culture of peace:

1. Democratic Participation: This is at the center of the Arab revolutions, as emphasized in the analyses by the President of Tunisia Moncef Marzouki and the Director of the Bibliotheca Alexandrina Ismail Serageldin with participation by all the people and elections that involve ballots not bullets. As pointed out in the book review by Janet Hudgins, the struggle for democracy in the Arab states is part of an even more global movement in recent decades.

2. Human rights: In the long run this is crucial, as stated in the annual report of Human Rights Watch: "The willingness of new governments to respect rights will determine whether those uprisings give birth to genuine democracy or simply spawn authoritarianism in new forms." So far there is progress, but, as they point out, "creation of a rights-respecting state can be painstaking work that requires building effective institutions of governance, establishing independent courts, creating professional police, and resisting the temptation of majorities to disregard human rights and the rule of law." In his analysis, Serageldsen indicates that progress is being made through respect of the rule of law and the recognition that one must negotiate and arrive at compromise solutions.

3. Education for peace and non-violence: Despite the ongoing violence in many countries such as Libya, Syria and Yemen, the Arab spring has provided a rich education for peace and non-violence. This is the first quality of the Arab spring mentioned by Ismail Serageldin in his analysis, and recent CPNN articles tell about initiatives for non-violence in Yemen and Palestine, two of the countries that are suffering the most from violence.

4. Tolerance and solidarity: There is a struggle with the intolerance of radical Islam, just as there are struggles with Zionism and Christian fundamentalism elsewhere

in the world and Africa, but they are countered by many initiatives for religious tolerance and solidarity such as those mentioned recently in CPNN from Tunisia, Morocco, Algeria and the countries of the Sahel including Mali, Niger, Burkina Faso, Muritania and Algeria. And slowly, despite the emphasis on violence by the commercial media, the world is learning that there are currents within Islam that promote a culture of peace, as described by Mustafa Cherif for the practice of Ramadan.

5. Equality between women and men: The analyses in CPNN such as those by Serageldin, El Tahawy and Munn and Cleminshaw indicate that women have played a crucial role in the leadership of the Arab spring. Although there is a long way yet to go before women gain full equality, it is said that their activism has planted a "seed that will grow into greater demand." It is significant that Tunisia is the host for the first World Social Forum in the Arab world and that the rights of women is the highest priority on the agenda.

6. Free flow of information: The fact that the authoritarian regimes in the Arab states have tried desperately to limit access to the Internet and cell phones bears witness to the fact that the free flow of information has been essential to the Arab spring. As Wikileaks founder Julian Assange and others have explained in CPNN, the young generation is motivated to learn and share the truth and they cannot be stopped from communicating it. As described by Serageldin the revolution in Egypt was accomplished by youth armed only with cell phones and IPADs.

7. Disarmament and security: The Arab Spring has revealed the impotence of armed force. Mubarak in Egypt, Ghadafi in Libya, and now Assad in Syria have been unable to maintain power through their military force. And, at the same time, the United States and their European allies have also been unable to impose their will through military intervention, first in Libya, and now (at least so far) in Syria. Although it is ignored by the media and traditional political power, it is nonviolent resistance that is becoming the true power of the people. As Ziad Medoukh says from Palestine, it is nonviolence that "not only develops human dignity, but ensures the independence and capacity of its supporters to endure retaliation and to fight against all forms of injustice."

8. Sustainable development: Although in many respects around the world the engagement of civil society for sustainable development is the most advanced component of the movement for a culture of peace, in the case of the Arab spring, it is not at the forefront of the struggle. At the same time, however, it is my impression that the leadership of the movement of the Arab spring, both the youth and older leaders such as Marzouki and Serageldin have been shaped in part and are keenly aware of the need for sustainable development.

In nut shell one can conclude that the Arab spring and the ongoing democratic revolutions in the Arab countries are providing an important new momentum towards a culture of peace and democratic struggle.

Given that "the implementation of the concept of the Culture of Peace in Africa requires an endogenous approach, which is holistic and interdisciplinary, involving intergovernmental, governmental, community, private sector and civil society actors" Academic and research institutes like IPSS having interest in Peace and security in Africa should try toseek to link the past, present and future, including identifying specific proposals for action to meet the current opportunities and challenges. "African humanism (Ubuntu) the very essence of being human- ways of being generous, hospitable, friendly, caring, compassionate and social harmony are invaluable treasures they are the greatest good and most precious gift that Africa can to offer the globe(Tarkegin A and Hannha T, 2008).

The social and human capital of Africa is particularly significant when one considers that approximately 65% of Africa's population is under 35 and more than 35% of the population is between the ages 15 and 35, the definition of youth according to the African Union. The youth is the main human resource of Africa and also its greatest challenge in terms of employment, with about 10 million young women and men who enter each year into the labor market. It is also the youth who must be encouraged and supported to make the choice to transition from a culture of violence and war to a culture of peace. The Charter of the African Youth recognizes the central role of the youth in promoting peace and non-violence.

To resolve the root causes of conflict and to build sustainable peacebuilding it is very significant to foster culture of peace through peace education: by Educating African

youth knowledge and skills to foster dialogue culture constructive skills to conflict resolution, nonviolent conflict resolution techniques, by educating citizens their rights and to respect the rights of others, by so doing peace educators will help to shift the norms and paradigms of conflict, since it is very difficult to achieve sustainable peace process without the fundamental change of structural violence and the root causes of the problem.

Since 1995, there has been a strong movement towards culture of peace and peace education by UNESCO. The aims were to develop cultures of peace by changing the behaviors and values of violent culture, accepting and appreciating diversity, respecting the rights of all human beings and developing peaceful conflict resolution processes. And hence, the year 2000 was declared by the United Nations General Assembly the International Decade for a Culture of Peace and Non-violence for the children of the World.

Scientific research is very crucial to explore the problem of lack of sufficient practices of culture of peace in Africa, how does (re)introducing culture of peace in Africa help to transform the war culture to culture of peace. And hence, it is very essential try to explore the following questions: What does it take to transform violent culture to culture of peace? Why does violence culture exist within society at large? I think trying to understand the root causes or the bases of the problem is very vital. For instance how can we bring a paradigm shift the way youth understand violence and peace, what has to be changed? The change may be at the top level but not really at the grass roots level that is why it is very important to study the from grass root level up to top level and this kind of study will help to explore to what extent culture peace will be (re)introduced integrated and incorporated.

The culture of violence is extremely complex. Militarism, oppression, exploitation and the marginalization of the poor are among its expressions of culture of violence. The misuse and manipulation of ideology, nationalism, ethnicity, religion, gender, media and the global economic system are among its causes. A serious analysis is required in each area in order to develop strategies to overcome violence and promote culture of peace through forgiveness and traditional reconciliation mechanisms.

And hence, Culture of Peace is very important to contribute to the creation of societies with a non violent character. Moreover, Culture of Peace through peace education is very essential to prepare societies to be active and efficient agents of positive change and citizen will be responsible and accountable of their actions, in the achievement of general and complete disarmament and other institutional changes necessary to the abolition of war and to the achievement of just peace (UNESCO, 1995).

Generally the notion of peacebuilding which is very much linked with Culture of Peace ideals and concepts, the notion of peacebuilding in the twentieth century was influenced by the nonviolence peace movements. While the roots of these movements date back to the European enlightenment and the religious inspired moral reform movement in Great British and the United States, the peace movement took momentum before and during the two World Wars and was later reshaped in the form of different anti-war movements (Barash and Webel, 2002).

In recent times, Johan Galtung has been acknowledged for his immense contribution to the theories of structural violence and peace studies. The teaching of Mahatma Gandhi in the 1940s and Martin Luther King Jr. in the 1960s emphasized Passive resistance and non-cooperation. Recognizing the connection between the means employed in conflict situations and the resulting ends- and the contribution of this insight to culture of peace and peace building by addressing the root causes of the conflict. Thus we can link this non violence struggle and peace. Peace is an attitude and state of mind where people are satisfied and confidence and hope exist. It is human value reflecting conditions where respect for human rights, equity and justice are realized and where diversity exists and conflicts are resolved in nonviolent and democratic ways. And have sustainable peacebuilding (David P. Barash and Charles P. Wabel, 2009).

Culture of peace is very wide concept it could be before, during or after a violent conflict is occurred and it touches peace keeping through military intervention, humanitarian assistance, ceasefire agreements and peacemaking. On the other hand Culture of Peace includes early warning and violent prevention and awareness work on attitudes, perceptions and misperceptions that could be woven in to Poetry, music

religious teachings and formal and informal teachings and activates.

VII. What can be done for policy recommendations?

With regard to policy and significance of the research (re)introducing or integrating culture of peace from top level, middle level and grass root level all over Africa is very essential for sustainable democracy and sustainable Peacebuilding process. More importantly at the grass root level by producing knowledge for the youth at all forums. Africa has lots of culture of peace values, the question is how do we promote, nurture, encourage and use them? How do we cherish or attach its importance in to our youth in Africa - the future generation- is there coaching for the youth by elders? To transfer the ancestors wisdom, knowledge and great culture? How do we educate our youth in each respective African countries, each country in Africa has sometimes unique, sometimes similar, indivisible and united Culture of Peace?

This short essay will contribute modestly to spotlight on policy in integrating or (re)introducing culture of Peace course or training in Africa schools. Furthermore, it helps policy makers as an input for integrating or (re)introducing culture of peace. Since, the article indicates or contributes sound and commendable knowledge that have existed for generations in Africa which are very practical and it could be bases for Policy design and advocacy, lobbying and then policy changes in each Africa countries although, in depth empirical research and study is very imperative.

In addition, paradigm shift is needed in Africa based on Culture of Peace designed to change the culture of violence or war to Culture of Peace and transform the culture by the different components of Culture of Peace such as peace education, state as a legitimate institution and civic responsibility of the citizens through appropriate policy changes. Therefore Parliamentarians, policy makers or policy legislators, Ministry of Education can take action for policy changes in both top level, middle level, and grass root level of public and private sector of Africa for integrating or (re)introducing of Culture of Peace for sustainable Peacebuilding and development process in Africa.

Furthermore, this research is a modest contribution in the knowledge and practical gap of Culture of Peace and these research contributes in knowledge production.

Since, Culture of Peace is an integral approach to prevent violence and violent conflicts, and an alternative to the culture of war and violence based on education for peace, the promotion of sustainable economic and social development, respect for human rights, equality between women and men, democratic participation, tolerance, the free flow of information and disarmament has to be advanced with new democratic culture.

There is no unanimously accepted definition per se on Peace or Culture of Peace and Peace Education for instance peace education is defined in a lot of ways. Among them, i will discuss some of them Peace education is: "The process of promoting the knowledge, skills, attitudes and values needed to bring about behavioral changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level" (Susan Fountain, 1999). Africa has lots of culture of peace values, the question is how do we promote, nurture, encourage and use them? How do we pass it on to our youth- the future generation- is there coaching for the youth by elders? To transfer the ancestors wisdom, knowledge and great culture? How do we educate our youth in each respective African countries? So there must be a way to address these and similar issues in policy recommendations and changes.

However, the key principles of Culture of Peace include: A learning environment. Where both teacher and students teach and learn from one another through equitable dialogue, combining academic study with practical application towards societal transformation, Analyzing issues in a holistic way that accounts for the past, present, and future, and includes the personal, local and global levels, Promoting values such as compassion, equality, interdependence, diversity, sustainability and nonviolence. Traditionally peace is defined as negative peace which is the absence of war and positive peace the presence of something or no structural violence (Hakan Wiberg, 2005).

If children and youth of Africa can acquire Culture of Peace from the early stage they will become productive participates in these complex society, which they will face, and therefore, children and youth must learn about conflict, how to analyze conflict,

how to deal with conflict and how to solve conflict peacefuly (Juliette P.B., 1973).

Is there any institute in each Africa countries that promotes or works on Culture of peace, the idea is to set up an institute that work on Culture of Peace and managing diversity or ensuring that an existing institution can take this as a curse/discourse. The best way of dealing with Culture of Peace ideals and concepts is constructive and positive management of diversity, taking in to account ingredients such as identity, equality, justice, democracy, freedom of speech, inclusiveness and managing diversity for sustainable development and good governance.

Allocating money and resources for researchers and academicians that are researching and will research on Culture of Peace is very vital in promoting positive African values for a common Strategy towards Culture of Peace in Africa.

VIII. Conclusion

To conclude Culture of Peace needs more than the absence of war or military intervention. It requires a profound cultural transformation at the society level that is holistic, and Trans disciplinary. Cultural transformations in values, altitudes, traditions and modes of behavior. Hence, Peace Education has to be the key element in building culture of peace by taking in to consideration the African peculiarity and context. Culture of peace must be implanted trough formal and informal education including the media, music, artistic works, religious institutes and religious teachings and etc.

I also strongly believe in the power of Culture of Peace through for instance peace education for the youth empowerment and for a lasting social change and sustainable peace this could be achieved by re (introducing) or integrating Culture of Peace, by revising curriculums in schools, or create extracurricular activities to teach them about Culture of Peace. I wished to see for the future generation of Africa advanced democracy, respect for human rights , more love, respect for gender equality and sustainable peace and I believe we Africans must actively promote it through Culture of Peace teachings either formally, informally or nonformally to form active citizens by directly or indirectly addressing the conflicts that Africa is facing or the unrest that Africa is facing can be communicated and transformed by discussing our

hopes, our fears, our opinions, our feelings, I truly believe Culture of Peace will help break down walls and make true lasting bonds within the youth of Africa. Africa could certainly use Culture of Peace for a more democratic participation where there is transparent and honest communication and more inclusiveness in appreciating diversity, cooperation and understanding with each other. It is our understanding with love and compassion for humanity that keeps us going. Furthermore, in the future academic and research Institutes such as Institute for Peace and Security Studies(IPSS) need to engage in more studies in the area of Culture of Peace in Africa , Concerned bodies such as UNESCO, AU, RECs and etc need to document the unique values that existed in all over Africa, by so doing it helps researchers and also it supports policy legislators for policy references in so many aspects for the progression of Culture of Peace.

Once again if children and youth acquire Culture of Peace ideals and concepts in practice and theory from the early stage they will become productive participates in these complex society, which they will face, and therefore, children and youth must learn about conflict, how to analyze conflict, how to deal with conflict, traditional conflict resolution techniques and how to solve conflict peacefully to achieve and be successful towards the common strategy of Culture of Peace in Africa.

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