Understanding the Participation of Peace and Adequate Education as the Pillar of Transforming the African Continent Learning Process

Entender la participación de la paz y la educación adecuada como el pilar de la transformación del proceso de aprendizaje del continente africano

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ABSTRACT

It is through education that people may change. Education has the capacity to strengthen a sense of serenity in its recipient because it is a true source of integration and nation-building. Unorganized educational norms, along with the pervasive issues of corruption, bad governance, conflicts, and wars, have over time hindered African institutions’ ability to empower individuals for peace. Therefore, embracing peace and education in all facets of strong institutions’ activities in Africa will be necessary to empower citizens for peaceful living. Institutions can be changed by peace education, and it can also help them respond effectively to efforts to instill a culture of peace in society. Its values, which are founded on discipline, order, solidarity, equality, forgiveness, reconciliation, respect for diversity, challenging work, and organized society, will help in the building of the proper networks in the institutions. By gaining these values, individuals will change their actions and conduct to fit expected societal values, empowering African citizens to adopt peaceful behaviors. The purpose of this study is to demonstrate how peace and education can be used to accomplish these goals.

Keywords: Peace; Education; Transformation; Learning Process; Africa.

RESUMEN

Es a través de la educación como las personas pueden cambiar. La educación tiene la capacidad de fortalecer un sentimiento de serenidad en su destinatario porque es una verdadera fuente de integración y construcción nacional. Las normas educativas desorganizadas, junto con los omnipresen-
tes problemas de corrupción, mala gobernanza, conflictos y guerras, han obstaculizado a lo largo del tiempo la capacidad de las instituciones africanas para capacitar a los individuos para la paz. Por lo tanto, será necesario adoptar la paz y la educación en todas las facetas de las actividades de las instituciones fuertes en África para capacitar a los ciudadanos para una vida pacífica. La educación para la paz puede cambiar las instituciones así como ayudarlas a responder eficazmente a los esfuerzos por inculcar una cultura de paz en la sociedad. Sus valores, basados en la disciplina, el orden, la solidaridad, la igualdad, el perdón, la reconciliación, el respeto a la diversidad, el trabajo duro y la sociedad organizada, ayudarán a crear las redes adecuadas en las instituciones. Al adquirir estos valores, los individuos cambiarán sus acciones y su conducta para ajustarse a los valores sociales esperados, lo que capacitará a los ciudadanos africanos para adoptar comportamientos pacíficos. El propósito de este estudio es demostrar cómo pueden utilizarse la paz y la educación para lograr estos objetivos.

Palabras clave: Paz; educación; transformación; proceso de aprendizaje; África.

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Introduction

Education is regarded as a life-changing activity that equips its recipients to make constructive contributions to the expansion and development of a society. Education has the power to change individuals. Because it is a genuine tool for integrating people and fostering a feeling of nationalism, education has the power to increase calmness in its recipient. Inadequate educational standards, together with the ubiquitous problems of indiscipline, leadership deficiency, and conflicts have over time made it more difficult for African institutions to enable people to work toward peace. Therefore, it will be vital to integrate peace education into all facets of strong institutions’ work in Africa to enable residents to live in peace. Peace education has the power to transform institutions and can also assist them in effectively responding to initiatives to promote a culture of peace in society. Its principles, which are based on organization, conformity, equality, forgiveness, reconciliation, respect for variety, and hard effort are the bases of a harmonious society in diversity. According to Alimba et al. (2013),

one of the ways to propagate and sustain a culture of peace in a society is to teach students about peacebuilding, peace-affirming, and peace-loving world inside the classroom as well as outside in the world. These assertions attest to the fact that schools can empower youths appropriately for peace as designed by the society (p. 339).

I. Conceptual Framework of Peace and Education

1. Peace

1.1. Definition of Peace

The term “peace” initiates most freshly, 11th century from the Anglo-French pes, and the Old French paris, meaning “peace, reconciliation, silence, agreement” (Herath, 2016). But that pes itself comes from the Latin pax, meaning “peace, compact, agreement, treaty of peace, tranquility, absence of hostility, harmony.” (Herath, 2016). The Merriam-Webster Dictionary (n.d.) defines peace as “a state of tranquility or quiet,” while the Oxford Dictionary (n.d.) defines it as “the state of being calm or quiet.”

Peace in Hebrew

Shalom, which is the Hebrew word for peace, is defined as completeness, soundness, and welfare in Strong’s Concordance. Audrey (2019) noted “the word peace appears 237 times in the Old Testament with its first appearance in Genesis 15:15 ‘as for you, you shall go to your fathers in peace; you shall be buried in a good old age’.”
Peace in Greek
The term peace in the New Testament denotes unity, tranquility, and rest. Audrey (2019) opted that “the word peace in the New Testament is from the Greek word εἰρήνη (i-ray’-nay). According to Strong’s Concordance, εἰρήνη means one, peace, quietness, and rest. It originates from the root word εἰρέω, which means to join, or tie together into a whole” (Audrey, 2019).

The production and growth of a family, organization, society, and nation depend on peace, which is both a virtue and a condition. It is a term that has a point of tangency with ideas like freedom, equity, justice, development, and so on. And because of its ambiguous characteristics, it has taken on several interpretations. Alimba et al. (2013) argues that “the early definition of peace originated from the ancient Romans. It was called ‘pax’ and was defined as ‘absentia belli’. Juxtaposing the Latin words will interpret ‘peace’ as the ‘absence of war’” (p. 342).

1.2. Typologies of Peace
Positive and Negative Peace
Positive Peace
Peace that is built on fairness for all peoples is one that is real, durable, and sustainable. The major focuses of attempts to bring about constructive peace are as follows: establishing international law; adhering to multilateral agreements; using international courts to settle disputes peacefully; participating in international organizations, trade, and communication; achieving social equality and justice, economic equity, ecological balance; and protecting citizens from attack to create world order and promote peace. Herath (2016) remarks:

Positive peace is a true, lasting, and sustainable peace built on justice for all peoples. Efforts to achieve positive peace emphasize: establishing peace through world order by supporting international law; compliance with multilateral treaties; use of international courts and nonviolent resolution of disputes; participation in international organizations, trade, and communication; establishing social equality and justice, economic equity, ecological balance; protecting citizens from attack and meeting basic human needs; establishing a civil peace that provides the constitutional and legal means necessary to settle differences nonviolently; eliminating indirect violence that shortens the life span of people, sustains unequal life chances, or reduces quality of life for any citizen; practicing conflict resolution as a foundation for building peaceful interpersonal relationships. (p. 106)

To achieve good peace, it is necessary to eliminate the underlying causes of conflict, violence, and injustice and make a concentrated effort to build a society that upholds these objectives. The notion that all life is interconnected is the foundation for positive peace. Herath (2016) viewed that “the concept of positive peace involves the elimination of the root causes of war, violence, and injustice and the conscious attempt to build a society that reflects these commitments. Positive peace assumes an interconnectedness of all life” (p. 106).

Negative Peace
The absence of or concern for violence is considered negative peace. According to Galtung’s theory of this concept, direct violence, war, fear, and conflict must not exist at the individual, national, regional, or international levels.

To avert war, strategic deterrence and armaments control are used, as well as managing interpersonal and organizational conflict to control, contain, and diminish real and prospective violence. Herath (2016) argues:

Efforts to achieve negative peace emphasize managing interpersonal and organizational conflict to control, contain, and reduce actual and potential violence, reducing the incidence of war by eliminating the dangers of the war system and limiting war through international crisis management, preventing war through strategic deter-
rence and arms control. The concept of negative peace addresses immediate symptoms, the conditions of war, and the use and effects of force and weapons. Words and images that reveal the horror of war and its aftermath are often used by writers, artists, and citizen groups in their efforts to stop it. (pp. 106-107)

Galtung (1990) defined positive peace as the absence of indirect violence that prevents people from integrating socially, and negative peace as the absence of direct violence.

Typologies of Peace according to Biblical Perceptions

We can categorize peace into four categories namely: peace with God, peace with the universe, peace with ourselves and peace with others according to Taheri et al., (2014, p. 57). Among which, making peace with God is the easiest, and making peace with the others is the hardest stage.

Peace with God

Jesus is our peace with God (Romans 5:1). Due to our sins, we were enemies of God and were separated from Him (Ephesians 2:13), but Jesus restored our relationship when He took on our sins and died our death on the cross (Ephesians 2:14). He provided a path for reconciliation with God, and now we are joined to God (Romans 5:10) and can fellowship with Him (1 John 1:3) (Audrey, 2019).

Peace with the universe (world of existence)

It is through perceiving the laws governing the universe that peace with the universe is fulfilled. If we consider the literal meaning of the word “universe” (existence), it is a set of entities including the sacred nature of God (Taheri, 2011b) and all His divine manifestations. However, when we use this word idiomatically, universe means the divine manifestations only. In this book, the word “universe” is applied in this idiomatic sense, referring to the set of the divine manifestations.

Peace with the universe requires two transformations. First, the importance of each constituent of the universe is revealed, and the individual astounded by the deep relationship between these constituents becomes (indirectly) attracted to the universe’s current of Love (that has organized this grand set). Second, the person perceives that they should not impose their personal desire on any constituent, such as time or heaven. What brings the individual to such peace is “cosmic symphasis,” “symphasis with heaven,” and “time symphasis” (Taheri et al., 2014, p. 58).

Peace with one’s self or ourselves

Jesus is our peace within. In Him, we are a new creation (2 Corinthians 5:17), and He is making us whole and complete like Him (Philippians 1:6, 1 Thessalonians 5:23-24). When trials come to tear us apart, He is our peace that keeps us together (John 16:33) (Audrey, 2019).

Peace with others

Jesus is our peace with others. In Him, we have reconciliation with others, live at peace with them (Colossians 1:19-20), have fellowship with one another (1 John 1:9), and can live with others in unity and one accord through the bonds of peace (Ephesians 4:3). He empowers us by His Spirit to be peacemakers with our neighbors, friends, and foes (Audrey, 2019).

2. Education

Definition of education

The word “education” is derived from the Latin words educare, educere, educo, and educatum. Educare means “to bring up” or “to nourish.” Educere means “to draw out” or “to manifest.” Educo means “to lead out of.” Educatum means “act of teaching or instruction.” Educere means “to draws out or to manifest” (Patra, n.d.).

Plato regards education to achieve both individual and social justice. According to Plato, personal justice can be obtained when an individual develops his or her ability to the fullest. In this sense, justice means excellence. For the Greeks and Plato, excellence is virtue. According to Socrates, virtue is knowledge. Thus, knowledge is required to be just.
From this, Plato concludes that virtue can be obtained through three stages of the development of knowledge: knowledge of one’s own job, self-knowledge, and knowledge of the Idea of the Good. According to Plato, social justice can be achieved when all social classes in a society, workers, warriors, and rulers are in a harmonious relationship (Lee, 1994).

The concepts of education as given by prominent Western philosophers as follows:

- Socrates: “Education means the bringing out of the ideas of universal validity which are latent in the mind of every man.”
- Aristotle: “Education is the creation of a sound mind in a sound body. It develops man’s faculty, especially his mind, so that he may be able to enjoy the contemplation of supreme truth, goodness, and beauty of which perfect happiness essentially consists of.”
- Rousseau: “Education of man commences at his birth, before he can speak, before he can understand he is already instructed. Experience is the forerunner of the perfect” (EduHutch, 2021).

There are three kinds of definitions of education according to B. Chazan (2022):

- The first type is called the descriptive. It is a statement that proposes to denote or explain the nature of the meaning of the word called “education” by using a variety of words to explain either what the phenomenon is or how the term is to be understood. This definition claims to describe precisely how the word “education” is most prominently used.
- The second, is the programmatic, is the programmatic, which comes to advocate for or prescribe a belief of what education should be or should do. A programmatic definition is less preoccupied with what the phenomenon or language of education is and more concerned with promulgating a specific practice of education that is regarded as desirable. Sometimes prescriptive definitions are expressed in short, clipped sentences such as Pink Floyd’s “We don’t need no education” or the title of Jonathan Kozol’s description of education as Death at an Early Age (Kozol, 1985). Programmatic definitions are short slogans or deeply felt preaching about the way education should be.
- The third type of definition is the stipulative, and its purpose is technical and utilitarian. It is a linguistic agreement or pact that enables a discussion to proceed smoothly without forcing a person to each time state, “this is what I mean by the term ‘education’” (Chazan, pp. 13-14).

3. Peace Education

Definition of Peace Education

Peace education is a multidimensional educational program with a variety of methodologies that can alter people’s behavioral patterns by instilling the knowledge, attitudes, and skills necessary to effectively contribute to the cultural, social, economic, and political growth of their nations.

As per Alimba (2013):

It was noted that peace education is a multifaceted educational programme that encompasses different approaches capable of transforming the behavioural patterns of people through the inculcation of desired knowledge, attitudes, and skills necessary to effectively contribute to the cultural, social, economic, and political development of their countries.

[Peace education is seen as activities that foster the information, skills, and attitudes necessary to investigate conceptions of peace and impediments to peace]. Hicks (1985) described: peace education as activities that develop the knowledge, skills, and attitudes needed to explore concepts of peace, enquiry into the obstacles to peace (both in individuals and societies), to resolve conflicts in a just and non-violent way.
Typologies of Peace Education


International education

International education is a diverse field. Some researchers within this field look toward the creation of a federal world state with laws and courts that can adjudicate conflicts between nations, so that they don’t go to war to settle their disagreements. Others look to alternative ways to structure the global economy, so that debt does not further impoverished developing nations struggling with difficult conditions of structural violence. Educators involved in global peace education efforts teach about how international institutions can provide collective security. This approach to peace has received considerable support “from the United Nations system that has provided mandates and supported peace education efforts throughout the world” (Harris, 2004, p. 10).

Human rights education

Interest in human rights comes from attempts during the twentieth century to establish international organizations, like the International Criminal Court, that would address civil, domestic, cultural, and ethnic forms of violence, trying to heal some of the wounds of citizens who have been raised in violent cultures. This aspect of peace education has a literal and broad interpretation. Peace educators falling within this tradition are guided by the Universal Declaration of Human Rights (December 1948) and the Peace Education Theory, which provides a statement of values to be pursued to achieve economic, social, and political justice (Harris, 2004, pp. 10-11).

Development education

Development educators are concerned about the rush to modernity and its impact upon human communities. Rather than promoting top-down development strategies imposed by corporate elites who see ordinary people as ignorant, peace educators promote poor people’s involvement in planning, implementing, and controlling development schemes. They would like to see resources controlled equitably rather than monopolized by elites (Harris, 2004, p. 12).

Environmental education

The goals of environmental peace education include teaching environmental understanding so that a peace-literate person can become aware of the planet’s plight and its social and ecological problems and has the commitment to do something about them.

Environmental Literacy is more than the ability to read about the environment. It also involves developing a sense of the spirit of protecting nature... This feeling of place distinguishes each site and makes a place special and memorable. Hence, students in environmental education develop feelings of care and concern for the well-being of the natural world. Peace educators concerned about environmental destruction teach about conservation, appropriate technology, and environmental literacy. (Harris, 2004, p. 13)

Conflict resolution education

Conflict resolution education can help individuals understand conflict dynamics and empower them to use communication skills to manage peaceful relationships (Harris, 2004, p. 15).

4. Challenges Undermining Peace and Adequate Education in Building African Suitable Learning Process

Indiscipline

The cohesiveness of peaceful coexistence is threatened by the malady of alleged indiscipline that affects the learning process. The late Aliu Mahama, a former Vice President of Ghana, during his 2002
independence address to students and the nation as a whole said: “indiscipline was a growing canker, which threatens the cohesiveness of peaceful co-existence of Ghanaians. As he lamented, today, intolerance, impatience and violence which are fruits of indiscipline, have eaten deep into all facets of the lives of Ghanaians including students” (Assafuah-Drokow, 2021). Indiscipline causes pupils to fall asleep in class, lose focus in the classroom, and not finish the syllabus in time for their final exams. Assafuah-Drokow (2021) disclosed that teachers could not give their all during lessons because they feared for their lives. Indiscipline leads to fear of teachers’ lives, lack of concentration in class, and incompleteness of syllabus before students write their final examinations. He revealed that for fear of their lives, teachers could not give out their best when teaching. He concluded that indiscipline breeds poor academic performance among students in schools (Assafuah-Drokow, 2021).

Poor governance and accountability

Governance is the government’s ability to make and enforce rules and to deliver services, regardless of whether that government is democratic or not. It is about the performance of agents in conducting the wishes of principals, and not about the goals that principals set (Mwije, 2013; Fukuyama, 2013). It is the system of values, policies, and institutions by which a society manages its economic, political, and social affairs through interactions within and among the state, civil society, and private sector (Mwije, 2013; UNDP, Human Development Report, 2004; Manssouri & Sparacino, 2009). Poor and autocratic leadership has been a terrible disaster. Political oppression and monopolizing of decision-making by dictators have deepened with the deteriorating economic and social conditions (Mwije, 2013; Kinoti & Kimunyu, 1997).

The African continent is rich in natural and human resources, as well as investment-worthy attractions, but it is poorly managed by unreliable leaders who plunder for their own benefit instead of managing for the development of the society by investing in educational facilities like providing adequate classrooms with laboratories and computers as well as offering training courses to teachers to improve their work. Chukwuemeka (2021) adds that Africa is blessed with 54 independent states filled with natural and human resources, as well as investment worthy attractions. However, even with all the distinctive and admirable qualities of this continent, there is an evident challenge of bad governance. A country’s incapacity to manage its resources causes the country as a whole to suffer, to put things into perspective. The government is the institution that upholds law and order in all aspects of human life. Hence, a lack of good governance is simply complete mismanagement marked by arbitrary leadership, disregard for the law, institutional flaws, and other characteristics. Africa has been plagued by leaders who are no longer concerned with establishing a government and promoting good governance in sure of its areas. Examples from Cameroon, Benin, the Democratic Republic of Congo, Gabon, and Senegal not only demonstrate these differences but also illuminates the deficiencies or uneven development in accountable and well-governed systems, which result in suffering in Africa (Alemazung, 2012).

Accountability on the part of individuals who were chosen by the electorate to serve the country in any form underpins the connection between the government and the people it governs. There is a breakdown in the friendly relationship when the leaders no longer value the opinions of the people while making decisions. Due to this, arbitrary decisions and dubious acts are frequently taken that are against the interests of the public. Most African leaders, particularly those in the political sphere, have followed this general trend. According to Chukwuemeka (2021):

The relationship between the government and the governed persons rests on accountability on the part of those who were elected by the people to serve the nation in any capacity. When the leaders no longer care about the opinions of the people in respect of decision making, there

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is a breakdown of that cordial relationship. This results into making of arbitrary decisions, taking questionable actions, which are more often than not, contrary to the interests of the populace. This has been the common trend of most African Leaders especially in the political realm.

**Corruption**

Throughout the last few decades, “corruption” has proliferated into a global development concern that affects practically every nation. It has had an impact on every aspect of growth processes to the point where people now perceive it as a natural and necessary behavior. A major effort is required to eradicate the perception that corruption in daily life is unavoidable. Since corruption is so pervasive, many people have long believed that it cannot be stopped. It has stunted social progress and claimed many lives. According to Mwije (2013):

> over the past decades, “corruption” has become an everyday development issue, and it is present in almost all countries in the world. It has had its effects in all corners of development processes to the extent that people now take as a normal and inevitable act.

Khan (1996) defines corruption as: “an act which deviates from the formal rules of conduct governing the actions of someone in a position of public authority because of private-regarding motive such as wealth, power, or status” (Lawal, 2007). Transparency International defines corruption as “the abuse of entrusted power for private gain” and can be classified as grand, petty, and political [other term it as “looting”], depending on the amounts of money lost and the sector where it occurs (Transparency International, 2009:14).

Corruption is the perversion of integrity or state of affairs through bribery, favour or moral depravity. It takes place when at least two parties have interacted to change the structure or processes of society or the behaviour of functionaries in order to produce dishonest, unfaithful or defiled situations (Omite, 2000; Lawal, 2007).

In other words, – corruption is a systematic vice in an individual, society or a nation which reflects favouritism, nepotism, tribalism, sectionalism, undue enrichment, amassing of wealth, abuse of office, power, position and derivation of undue gains and benefits. Corruption also includes bribery, smuggling, fraud, illegal payments, money laundering, drug trafficking, falsification of documents and records, window dressing, false declaration, evasion, underpayment, deceit, forgery, concealment, aiding and abetting of any kind to the detriment of another person, community, society, or nation (Ojaide, 2000).

Africa presents a typical case of the countries in the world whose development has been undermined and retarded by the menace of corrupt practices. A series of reforms have been conducted in all the African countries so as to make the system (African states) efficient and result oriented. However, the anticipated gains of such efforts or reforms have not been visible due to series of factors which include that of corruption. Without doubt, corruption has
permeated the African society and anyone who can say that corruption in Africa has not yet become alarming is either a fool, a crook or else does not live in this continent (Lawal, 2007; Achebe, 1988). With the infiltration of corruption to every aspect of society, from education to the economy corrupted civil servants make it difficult, if not impossible, for the already impoverished African population to escape their undesirable situations (Mwije, 2013; Uneke, 2010). The effects of corruption are felt in the political and social, as well as in the economic spheres. Although the direct costs of corruption may be high in terms of lost revenue or funds diverted from their intended use, the indirect costs in terms of the economic distortions, inefficiencies, and waste resulting from corrupt practices are more problematic over the longterm, and thus, make it more difficult to address. “Corruption increases the costs of doing business, wastes resources, hence radically reduce revenues accruing to the state” (Lawal, 2007).

**Guidelines for the classroom**

**Setting up school clubs**

It is the government’s responsibility, the school administrators’, or the teachers’ role to establish school clubs that might change student mentality. Clubs like education club, environmental club, dialogue club, peace clubs, mentorship club, music club, dance club, and theater club in institutions, can be tools for change. If young people’s attitudes are not altered, we risk keeping the conflict’s essence like aggressiveness, indiscipline, and fighting in the school milieu.

**Effective national dialogue in schools**

The educational sector of the government should hold an effective national discourse with a wide range of stakeholders for a fruitful deliberative process. In this regard, it is essential to ensure inclusivity by inviting various interest groups, including women, young people, religious authorities, traditional authorities or indigenous groups leaders, administrative authorities, and others. Public participation at all levels is necessary for a genuine debate. A wide view of ideas should be shared to benefit the participants.

**Involving prominent actors**

In identifying the core causes of conflict and potential solutions among the communities, key actors like corporate bodies, eminent personalities, scholars, practitioners, think tanks, and non-governmental groups will be helpful. It is important for all parties involved to share research papers on peace and war through conferences or seminars in schools to sensitize the students.

**Discipline**

The Oxford Advanced Learners’ Dictionary (Ndofirepi et al., 2012) defines discipline as training or control, often using a system of punishment or chastisement, aimed at producing obedience to rules or the improvement of physical powers and self-control; the controlled, ordered behaviour resulting from training; the state of improved behaviour resulting from such training.

The American Heritage Dictionary confers the following four definitions upon the concept of the term discipline as the most universal of the different meanings: “(1) the development of mental faculties (i.e., mental discipline) by instruction and exercise; (2) training to act in accordance with established rules; (3) indoctrination to rule; and (4) training through suffering” (Ndofirepi et al., 2012). At least three different senses of the word “discipline” are in common usage, all of which match the above-listed alternative dictionary definitions but are not sufficiently distinct. Ndofirepi et al. (2012) stated: Discipline is used in at least three senses; all matching the alternate dictionary definitions as shown above, but which are not sufficiently distinguished in everyday use. One view that discipline as an orderly or prescribed conduct, refers to the individual’s ability to aim all of one’s vigour, attention, and capacity to-
ward achieving ones’ personal desired goals. Discipline, in the second sense and in the context of education, is designed to maintain a form of order that will promote learning objectives and, providing a teacher with a classroom atmosphere conducive to teaching and learning. The third perspective views discipline as treatment that corrects or punishes, that is “the means of rectifying errors and meting out appropriate punishment for wrongdoers” (p. 84).

Discipline can also be applied by teaching the students virtues and vices. Some virtues like obedience, arduous work, respect, humility, forgiveness, responsibility, and dedication should be transmitted to students during lessons; meanwhile, vices like disrespect, laziness, disobedience, arrogance, and so forth should be discouraged amid students during lessons. Discipline can also be applied through prohibitions like using telephones or distracting devices in class or eating in class.

Good governance

Good governance can be defined in diverse ways. The World Bank’s definition encompasses the form of political regime, the process by which authority is exercised in the management of a country’s economic and social resources for development, as well as the capacity of governments to design, formulate, and implement policies and discharge functions (Santiso, 2001; Alemazung, 2012). According to the United Nations Economic and Social Commission for Asia and the Pacific there are eight characteristics of good governance: 1) participation, 2) rule of law, 3) transparency, 4) responsiveness, 5) consensus orientation, 6) equity and inclusiveness, 7) effectiveness and efficiency, and 8) accountability (Alemazung, 2012).

Good governance should be promoted in the following ways:

1. The Government should be more accountable to the people. Accountability is one aspect of governance that if lost, can cause a breakdown of law and order. The leaders, whether appointed or elected, should represent the interests of the entire nation in all their functions and not only when it benefits their religion, tribe, and so on.

2. There should be increased transparency among the Government and its institutions. When the administrative heads and Governmental leaders are more transparent in their actions, that will automatically be a proactive step to stop corrupt practices in their dealings. On this note, the Government should put in stringent measures to prescribe corruption from anyone put in the position of leadership.

3. Institutions for building competent leaders should be established and if already established, should be increasingly financed. As everyone knows, bad leadership equals bad governance. This is not to say that there have been no or there are no good leaders in Africa (Chukwuemeka, 2021).

Legal framework to fight corruption

The legislative framework is the starting point in the fight against corruption. This framework is important because it provides the basis for identifying the constituent elements of corruption to be proven in a court of law and can be implemented in the following ways:

a) The enactment and enforcement of criminal laws, which effectively deal with corruption.

b) The adoption of legislative mechanisms and procedures for the public to submit complaints related to corruption, including the protection of witnesses and whistle blowers. (Kututwa, 2005).

Conclusion

The growth of individuals and their environment depends on the virtue of peace. A society that incorporates elements of security into its social systems would inevitably experience peace. Peace is something that is anticipated and planned for. It cannot be given to a nation as aid. The guiding philosophy should be: “Those who want peace, invest for it” (Galtung, 1990).
To empower African citizens for peace, authorities like administrative authorities and religious authorities must reform the educational system to transform citizens while also taking into account the continent’s available resources, as well as how the education system is currently configured (Chukwuemeka, 2021). Education on peace becomes crucial if education needs to adapt to change its citizens.

A deliberate strategy should be implemented in institutions to enable citizens to confront violent behaviors in their fields, so empowering citizens for peace.

This purposeful effort should also include parent-targeted campaigns, academic initiatives, teacher training on peace and peace-related topics, and the distribution of resources on African peace and related sectors.

References


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