

Advances in African Economic,
Social and Political Development

Egon Spiegel
George Mutalemwa
Cheng Liu
Lester R. Kurtz *Editors*

Peace Studies for Sustainable Development in Africa

Conflicts and Peace Oriented Conflict
Resolution



Springer

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With the assistance of Lacina Yéo

 Springer

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Foreword

Making African Peace Studies Sustainable

The hubris of empire empowers, among other things, the centeredness of various phenomena to be skewed in sometimes unrecognizable ways. Thus, debates within the inter-disciplinary field of African/Africana Studies take place most fervently at conferences in the USA and Europe, while Africa-based academic interactions remain less frequent, less funded. Among the interesting but potentially frivolous discussions in the field over the past decade raises the question “Which way forward?” And while some earnest Pan-African scholar-activists have sought to answer that question in nuanced and sensitive ways, even they would agree that no answer stemming from outside of the continent itself can logically take the lead. In Yusuf Nuruddin’s fine critique of both “mechanical Marxism” and “atavistic Afrocentrism,” for example, he recognizes that the nature of the academy especially in the Global North is to dichotomize where dialogue would bear sweeter fruit. Gone are the days when we have time to attend to dogmatic and rigid interpretations of the world; now is the time—in African Studies and beyond—for “harmonious healing dialogue”¹ between the ideologies and approaches which best dissemble the ravages of white supremacy, patriarchy, and capitalism.

Is there, through these dialogues, a third way: beyond the ancient and Indigenous wisdoms of Ubuntu in the east and south of the continent or the Akan’s Sankofa and Obinkabi in the west, beyond the twentieth century class and national liberationist methodologies which dominated both study and struggle? The essays and stories, research and reports in this preliminary volume of what promises to be ongoing work

¹Yusuf Nuruddin (2011) *Africana Studies: Which Way Forward—Marxism or Afrocentricity? Neither Mechanical Marxism nor Atavistic Afrocentrism, Socialism and Democracy*, 25:1, 93-125, <https://doi.org/10.1080/08854300.2011.576516>, accessed 17 December 2021.

help answer in the affirmative. A burgeoning field, one borne of another interdisciplinary pursuit, takes a great leap forward in this volume, helping to pave the way towards answers to questions not yet asked. African Peace Studies, including careful reviews of both effective and unsuccessful conflict resolution and mediation, relying on strong interaction between “the gown and the town,” emerges as a distinctive field. African Peace Studies, to which this book adds great substance and strength, becomes the twenty-first century force destined to guide both African Studies and Peace Studies towards what George Mutalemwa correctly terms “a responsible coexistence of all humankind.”

From the view at the global center of the International Peace Research Association (IPRA), the leading consortium of peace and conflict studies worldwide, we are well aware of another form of hubris, one I have come to term “the Scramble for African Peace Studies.” In this context, well-intentioned professors almost exclusively from Europe or North America stumble upon a fine scholar from the continent boasting the cradle of civilization, and—in supporting that scholar, too lazy to look at what has come before—proclaim the birth of the new field! In fact, organized African Peace Studies has been developing in consistent published and organizational form for at least the last quarter century, recognized directly by such internationally prominent peace studies icons as Elise Boulding and Gene Sharp and enjoying the active participation of indisputable African leaders such as Mwalimu Julius Nyerere, Archbishop Desmond Tutu, and Dr. Kenneth David Kaunda.² To term any singular work of the last decade as the “first” or the “only” (as some volumes from major research houses continue to do) is akin to saying that Christopher Columbus discovered a “new world” essentially uninhabited except for some uncivilized “Indians” (since India was his destination). Despite the sadness of attempted scrambles, reminding us of the 1884 Berlin Conference which resulted in the partition so central to Africa’s ongoing violence and plunder, *Peace Studies for Sustainable Development in Africa* helps us recover, rescuing the field by centering African peace scholars in a framework where cross-border dialogue (even with those from Europe, North America, Asia, and beyond) can be done on equal and mutually respectful footings.

We must similarly be sensitive to geographic and linguistic hubris, lest a sector of the burgeoning African Peace Studies field sees sharply a piece of the puzzle without understanding the glorious whole. It is like the story of those who focus on the trunk and proclaim the elephant one sort of creature, arguing without merit with the ear specialists or those centering their work on the feet, each only seeing their piece. Stepping back to see the whole means understanding that until we join North African Arabic and Tashelhit speaking with the sub-Saharan majority, unless we include the Horn of Africa and Amharic or Somali speakers, if we are not deeply interconnected

²Bill Sutherland and Matt Meyer, *Guns and Gandhi in Africa: Pan African Insights on Nonviolence, Armed Struggle and Liberation*. Trenton: Africa World Press, 2000.

with the Francophone, Anglophone, and Lusophone sisters and brothers, then we cannot claim to represent the entire field. Egyptian born and Senegal based political economist Samir Amin noted, in his preface to *A History of Africa*, that until we do better at uniting our forces and resources, at coming together as workers and peasants, academics and activists, adherents of a world working for lasting peace based on principles of justice, then “Africa will remain as it is: the underbelly of the system.”³ As anyone who has cared to reflect on the extraordinary mineral, material, and human resource wealth based in and on the continent is well aware, the fact that Africa is not the richest and most prosperous, healthy, well-educated, and empowered continent on the planet is a lasting and gross product of colonial, neocolonial, and ongoing genocidal oppression.

But in the pages of this book and the work of its practitioner-professors, there is cause for great hope. A reading of the pages that follow begin to uncover an essential truth which we have been noting throughout the conversations taking place in African Peace Studies. Beginning with a location of African-centered methodologies, walking us safely through the centers of contemporary conflicts and the efforts to deal with kidnappings, violence against women, the so-called Boko Haram and others, we move happily to peace education from early childhood to university, from its relevance and “action fields” to its philosophical underpinnings. A special contribution of this collected work is its emphasis on peace activism in its own right, looking at youth and the growing significance of civil society. This proud contribution does not shy away from examining the international complexities of work with and among African peoples, and that African resources and cultures close out the book is an indication that the thoughtful editors are returning us to solid ground as we look forward to next volume and books to come.

There is a logic to the confusion surrounding how best to center this new discipline of African Peace Studies. The steady increase of books and articles of related topics can be dizzying at times. Thus, the examination of community-based transitions found in *Building Peace from Within*⁴ takes stage alongside of reflections of the history of *Building a Social Movement*⁵ and solidarity. The notable increase in resistance chronicled in *Africa Rising: Popular Protest and Political Change*⁶ “competes” with the *New Pan-Afrikanism*⁷ toolkit of “beautiful trouble,” while

³Samir Amin, Preface, in Hosea Jaffe, *A History of Africa*. London: Zed Press, 2017.

⁴Sylvester Bongani Maphosa, Laura DeLuca and Alphonse Keasley, eds. *Building Peace from Within: An Examination of Community-based Peacebuilding and Transitions in Africa*. Braamfontein: Africa Institute of South Africa, 2014.

⁵John S. Saul, *On Building a Social Movement: The North American Campaign for Southern African Liberation Revisited*. Trenton: Africa World Press, 2017.

⁶Adam Branch and Zachariah Mampilly, *Africa Rising: Popular Protest and Political Change*. London: Zed Book, 2015.

⁷Juman Abujbara, Sungu Oyoo, Phil Wilmot, and Andrew Boyd, eds. *New Pan-Afrikanism: A Toolkit for Making Beautiful Trouble*. Beautiful Trouble, 2020, <https://www.beautifultrouble.org/store/new-pan-afrikanism-toolkit>, accessed 17 December 2021.

*Ripples of Hope*⁸ spreads the stories of how ordinary Africans from Sierra Leone, Liberia, and Kenya resisted repression and war without the use of violence. New studies on *Reconciliation in Northern Nigeria*⁹ and on *Peace Education for Violence Prevention*¹⁰ show how African leadership and ingenuity regarding peace methods can stand up against the planned *Tomorrow's Battlefield*¹¹ of US proxy wars and secret operations designed by recolonizing institutions like the US African Command (AFRICOM).

There is hope in the future foundation-building of the African Peace Research and Education Association (AFPREA), IPRA's own regional association which is honored to be associated with this work and its related projects. We are proud but not surprised that AFPREA's founders have also been at the cutting edge of other efforts building towards the future of Peace Studies. AFPREA's early executive member Matt Mogeckwu, for example, has long been a leader in the development of Peace Journalism, noting that in Africa and beyond "the mass media have the greatest potential to deal with the human mind to bring about change."¹² AFPREA's Bernedette Muthien continues to lead work in both Indigenous Peace Studies and the vital feminist/womanist peace perspectives, calling on us to rethink our concepts of Africa herself,¹³ and—like Ghana's Sankofa bird—reinterpret the past to see clearly our work for the future.¹⁴

As African Peace Studies is emboldened by this book and project to bring ever-more African-based students, scholars, and our communities in contact with one another and with those non-African supporters willing to listen and support, we come ever-so closer to the sustainable peace which the entire world so needs and deserves. Heed well the words contained herein. . . and join us!

⁸Robert M. Press, *Ripples of Hope: How Ordinary People Resist Repression Without Violence*. Amsterdam: Amsterdam University Press, 2015.

⁹Olufemi Oluniyi, *Reconciliation in Northern Nigeria: the Space for Public Apology*. Lagos: Frontier Press, 2016.

¹⁰Sylvester B. Maphosa and Alphonse Keasley, eds., *Peace Education for Violence Prevention in Fragile African Societies*. Pretoria: Africa Institute of South Africa, 2016.

¹¹Nick Turse, *Tomorrow/s Battlefield: US Proxy Wars and Secret Ops in Africa*. Chicago: Haymarket Books, 2015.

¹²Matt Mogeckwu, *Mass Media and the Establishment of Peace as Path to Sustainable Development in Africa*, in Richard M'Bayo, Chuka Onwumechili, and Bala Musa, eds. *Communication in an Era of Global Conflicts: Principles and Strategies for 21st Century Africa*, Lanham: University Press of America, 2020.

¹³Bernadette Muthien and Jane Bam, *Rethinking Africa: Indigenous Women Re-interpret Southern Africa's Pasts*, Auckland Park: Fanele/Jacana Media, 2021.

¹⁴See also: Ron Singler, *Uhuru Revisited: Interviews with African Pro-Democracy Leaders*. Trenton, Africa World Press, 2015.

Matt Meyer is a Secretary General of the International Peace Research Association and a Senior Research Scholar at the University of Massachusetts Amherst's Resistance Studies Initiative. Author/editor of over a dozen books and countless essays, Meyer's work—in the words of South African Nobel Peace Laureate Archbishop Desmond Tutu—has “looked beyond the short-term strategies and tactics which too often divide progressive peoples. . . [and has] begun to develop a language which looks at the roots of our humanness.”

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Matt Meyer

Preface

The following volume documents the attempt to take a snapshot of a challenge: various views of different areas of conflict in Africa and the diverse—theoretical and practical—searches for conflict resolutions on the horizon of peace, however this may be defined.

A call for papers issued in autumn 2020 aimed at describing the trouble spots in Africa, suggesting the possibility of reflecting on them from a peace perspective with regard to opportunities for action.

If our request for cooperation could only reach a fraction of those who might spontaneously declare themselves ready to consider on conflicts in Africa under the claim of peace action and to present special perspectives ranging from essayistic to scientifically demanding contributions, we found interested parties immediately. Such a considerable number responded that we felt compelled to publish their contributions in a book of about 1000 pages.

As the persons responsible for the “Peace Studies for Sustainable Development in Africa” project and editors of the volume, we have deliberately avoided common peer review procedures, because our main concern is to provide the undisguised perceptions of scholars across the continent found in situations and constellations in the field of tension between peace and strife.

Consequently, the authors are solely responsible for their own chapters both in terms of content and form. We have differentiated among those who are more likely to be assigned to the related fields of peace research, peace education, and peace work.

Just as the overflight over a wide area allows only a limited view, determined to a large extent by the flight route, so too this view of African conflict landscapes is determined by occasion, not always exemplary; but its description is nevertheless authentic. And just as the terrain flown over and its profile is determined by different heights and depths, the views presented in this volume are also characterized by several divergences, which do not prevent the particular attraction of the respective reading.

This action—perhaps sometimes deficient in terms of scientific theory and practice—could not have been carried out in Germany except for the background of its short-term application, approval, and funding by the government of the State of Lower Saxony. The other key context is the promotion of sustainability-related activities in Tanzania and Africa-wide peace processes explored through a peace project at St. Augustine University of Tanzania in Mwanza, Tanzania, under the direction of Dr. George Mutalemwa.

In the case of the cooperation, partners involved in the project—especially their joint expertise—there was nothing more natural than to consider concrete possibilities for sustainable conflict and peace action. The project partners not only share an interest in a systematic, scientifically founded search for opportunities to resolve conflicts at all levels of coexistence, but also corresponding experience as peace scientists anchored in universities and integrated into global networks of their scientific communities.

A special charm of the project lies in the fact that it is transnational, even transcontinental, in that, in addition to the Tanzanian (African) and German (European) cooperation partners, a Chinese (Asian) and a US (North American) cooperation partners are involved in it. The colleagues, Prof. Dr. Cheng Liu (Nanjing University, Nanjing, China) and Prof. Dr. Lester R. Kurtz (George Mason University, Fairfax, USA), appreciate the project not only through their special approaches, but also through their special international reputations.

To participate in the project and its concrete implementation, we had none other than Prof. Dr. Lacina Yéo from the Université de Cocody-Abidjan in Ivory Coast. We owe him the excellent editorial work done in an extremely short time. Ms. Gerda Büssing, very professionally and in a very short time, created the sophisticated layout of the volume. Many thanks go, therefore, not only to her but also to the University of Vechta and there, last but not least, Dr. Natalia Petrillo, head of the International Office, who enhanced the project and accompanied it through all stages of development with great personal commitment. The fact that it was able to be realized is thanks to the invitation to tender, approval and funding from the Lower Saxony Government.

Our project, which is reflected in this publication, can also be seen in the context of a special promotion of sub-Saharan young academics by the German travel-entrepreneur Hans Höffmann. As an alumni-patron of the University of Vechta, he made it possible for young African researchers to do a 1-year lectureship for intercultural competence at the University of Vechta. One of these lecturers sponsored by Hans Höffmann and previously selected by a jury, Lacina Yeo not only contributed to the editing of this anthology but also enriched it with his own contribution. Another, George Mutalemwa, as a Tanzanian cooperation partner, even edits this anthology and has also contributed to it as a co-author with his own, pioneering contribution. Höffmann's initiative aims to create transculturality on the basis of an intercultural dialogue at eye level. He is primarily concerned with creating conditions that enable African scientists to authentically bring their cultural experiences and perspectives into the academic discourse, in the interests of sustainable decolonization in university coordinates in the northern, "white" hemisphere. In

this sense, the present volume and the project in which it is embedded are understood as an actualization and concretization of the Höffmann initiative. As an expression of solidarity and gratitude, the volume should, therefore, be dedicated to him.

A very special and huge thank you goes out to Dr. Jan Treibel from Springer Nature who offered a publication of the contributions originated in the framework of the project in the book series “*Advances in African Economic, Social and Political Development*” edited by professors Dr. Diery Seck, Dr. Juliet U. Elu, and Dr. Yaw Nyarko. We believe that this is a wonderful and perfect framework of the results of our project. Sincere thanks go to the colleagues who were ready to integrate our volume in their prestigious series. A publication in their Springer series is a milestone on the way to their publications, not only for the young scientists who participate in our project through their contributions, but also for established colleagues. The reading presented here gives readers access to extensive analyses and perspectives from ambitious scientists.

This project is the first step in a three-part process. After an indispensably exemplary confrontation with various real conflict contexts on the African continent and attempts to come to terms with them critically as a first step, a second step will ask what experiences exist so far with regard to peace studies in Africa, and a third step will consider, what specific demands on university-based peace studies should be conceptually considered as courses. Forty Catholic universities in Africa alone have already expressed explicit interest in integrating peace studies into their curricula. We offer these chapters in hopes that they will enhance not only the scholarship of peace but also its realization on the continent.

The next steps also include special seminars for colleagues who want to prepare for the implementation of peace studies courses at their universities or educational institutions (schools) in terms of content and didactic as well as seminars and webinars for a wider audience.

Vechta, Germany
February 2021

Egon Spiegel

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Part I

Introduction

When we speak of violence as a basic evil of our existence, then we are actually and centrally talking about pain. It is pain that violence—in whatever form—makes so appalling for us: the physical pain associated with it and the psychological pain. Violence hurts and thereby affects us in a way and with an intensity that cannot be surpassed by anything. That is why we stand up against them so vehemently—sometimes with all (counter-)violence.

Against the background of our existential concern by what inflicts violence on us—pain—and the longing to escape it as already inflicted or threatening, it is the central endeavor to reflect violence both in terms of its conditions and causes, as well as its mechanisms and consequences systematically and on the drawing on all scientific disciplines, and to develop and point out perspectives on how to overcome them in practice.

Withal, the peace science advocated by us is not willing to be fixed on phenomena of violence. By the decisive view to nonviolence, peace studies tries to describe nonviolence not only as an alternative to violence, but as the anthropological essential and to minimize it as far as possible on the periphery of our coexistence or even eliminate it.

Even though peace studies is focused on nonviolence in praxis and theory, it cannot avoid looking at the dark reality of violent conflict resolution processes and working off of it. This dark side of life and the overwhelming effect of that are the reasons for its engagement.

The present collection of texts in this volume is an eloquent example. While the focus is on the description of conflict situations on the African continent, all conflict analyses are accompanied by attempts to work out and point out conflict solutions in the sense of our longing for peace and adequate perspectives from the science of peace.

By and large, the practice and principles of nonviolence in the tradition of Gandhi and Martin L. King still do not play the role that they should play according to a system-transcendent understanding of peace studies. Quite a few of the following considerations are still tied to conventional conflict resolution strategies and move within the framework of system-immanent peace research and education.

Nevertheless, in the search for conflict resolution strategies that meet the requirements of real, sustainable solutions, they mark important milestones in the search for and struggle for ways to coexist without violence.

On the basis of the contributions collected here, experiences with regard to perspectives in peace studies, not least those previously taught at African universities, will be queried and further developed in the sense of a system-transcendent peace science. In doing so, nonviolent action—from the micro (local) to the macro (global) level of our coexistence—will explicitly take center stage against the background of practice and theory of nonviolence.

In line with this focus on nonviolence, the two steps (previous experience and future design of both peace studies in general and Peace Studies in the university curriculum in particular) will be supplemented by appropriate courses.

With the following four statements, we want to define the direction of further action that we are considering to focus on nonviolence. They are each strongly shaped by our respective special careers in peace science and perspectives.

Culture of Peace and Nonviolence



Egon Spiegel

Abstract The “Peace Studies for Sustainable Development in Africa” project funded by the Lower Saxony state government (Germany) is not intended to serve (new) cultural imperialism. It sees itself as a transnational, transcontinental partnership project under the direction of the German project manager together with a Tanzanian, Chinese and US cooperation partner and a project coordinator from the Ivory Coast. It thus benefits from a network of proven peace researchers on the horizon of a global academic world. The contributions of almost all African contributors, compiled in the first phase of the project, focus on a large number of areas of conflict, but usually address peace as a central challenge without explicitly associating it with nonviolence. In terms of the United Nations Millennium Decade 2001–2010 “Culture of Peace and Non-violence for the Children of the World”, this will therefore be the task of a follow-up project.

Keywords Peace · Conflict · Nonviolence · Culture of peace · UN decade “Culture of peace and non-violence for the children of the world” · Peace studies

When I was given the opportunity to apply to the Lower Saxony government (Germany) for funding for a project aimed at sustainable development in Tanzania, I immediately saw opportunities, but also hesitated.

At the beginning of the 1970s, we students knew what was good for Africa and took part in protests against the construction of a dam in Angola, criticized Portuguese colonialism in Guinea-Bissau and Mozambique, and advocated a general economic decoupling of Africa from Europe and the USA—all in the interest of Africa and to the best of our knowledge and belief. A good friend was even prosecuted because of a nonviolent action at a shareholders’ meeting of Siemens AG, which was involved in the construction of a dam at the time, and we accompanied him to the trial in Munich.

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As the time passed, I asked more and more whether we were indulging in our solidarity actions with intellectual imperialism that hardly differed from the economically motivated political imperialism of those we criticized.

As a child, my parents instructed me to take some of my small pocket money and make it available to the Africa mission through our parish. For 20 German marks, according to the campaign, an African child could be baptized. It was then given the name of the donor. The three or four Africans, who are around their mid-fifties and have the first name Egon, could possibly be the baptismal objects of my donation as a child. Personally, my gifts gave me pleasant feelings back then. For a long time, when I was about 10 years old, I even wanted to be a missionary in Africa. In my case, the view of Africa, the interest in Africa has a long biographical history.

Now, we also know that even the best-intentioned forms of solidarity—on closer inspection—can be quite ambivalent. In this way, connections on site, but also overarching ones, are not perceived in and acted on in a sufficiently differentiated manner. From a distance, wrong things are being done and the wrong people are being supported—paternalism is not always avoided.

Experiences like those, along with critical reflection, can slow you down; they make you cautious and make you think, now with regard to a cooperation with the best intentions, one with a Tanzanian colleague. An approach that I published together with my Chinese colleague Cheng Liu in our volume “Peacebuilding in a Globalized World” could describe the justification for a declaration of solidarity that transcends not only nations but also continents. We emphasized there that the often-invoked cultural differences and their abuse in attempts to promote national or religious divisions and to turn people against each other, contradict the fact that we share lifeworld’s embedded networks spanning the globe because of the common features that shape and hold them together. According to our perception, we are closer to each other in our worlds than we think: “we” are academics and farmers, factory workers, nurses, prisoners, golfers, youngsters, beaten women, politicians, harvest workers, managers, bricklayers, bottle collectors, poets, and people who come from the countryside and those who grew up in the city. The potential of common lifeworlds not only justifies solidarity-based affection, but it is also downright urgent.

The cooperative project to which this volume is due, is therefore not the result of a new imperialist attack, but of an attempt based on a common (primarily university) lifeworld, an anthropological universal, which given our nature and coexistence includes the well-founded phenomenon of conflict. It is to be worked on together and to bring together, gathering expertise from a peace science perspective that is scattered across the continent.

The fascinating thing about this experiment is the willingness of those involved in the two volumes at hand to provide a plethora of contributions within a very short time in response to a “Call for Papers.” They reflect conflict in general and conflicts, in particular, in peace studies as well as presenting a multitude of possible solutions. We deliberately leave the articles unchanged from the form in which they were submitted, for which the respective authors are in all cases responsible. In this way, we are frankly raising a reality that will be a serious challenge for the next steps—

namely, when it comes to designing peace studies curricularly (i.e., for educational institutions in Africa, especially universities). As the volumes reflect, conflicts in Africa are perceived and reflected on in an exemplary manner. Taking this into account with regard to future, especially university courses, will be a central task for the Tanzanian cooperation partner George Mutalemwa in transcontinental connection with his partners in China (Liu), the USA (Kurtz), and Europe (Spiegel).

Another book project will be devoted to the elaboration of peace studies offerings—building on the present and taking into account worldwide experience with peace studies programs as well as conceptualizations that Cheng Liu and I have made in our introductory volume. It is accompanied by courses offered by the Tanzanian cooperation partner and which, in didactic terms, are essentially linked to the experiences laid down in “Peacebuilding in a Globalized World.”¹ The third edition of the conflict theory and peace science standard work “Violence, Peace, and Conflict,”² which is about to go to press, published by colleague Lester Kurtz, will define the scientific framework. No questions are left out here that affect the field of activity that concerns us all.

The keywords in the following chapters mark the range of issues that exist in the area of conflict and peace. But they also show this: nonviolence and thus peace, expressly connected with and thought of as nonviolence, is not explicitly at the center of the contributions. In doing so, I may encourage the reproach of intellectual imperialism and fall behind the criticism articulated above, but I risk this in the hope that my closing argument is grounded in the world of common life: the next steps toward the declared goal of developing pioneering, sustainable peace studies programs, should place an emphasis on nonviolence (in the principle sense). Acting in peace is only meaningful to think about and practice if it is non-violent. This, too, is universal, and as such may be recalled by whoever and wherever, not least against the backdrop of the United Nations Millennium Decade 2001–2010 “Culture of Peace and Non-violence for the Children of the World.”

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¹Liu and Spiegel (2015).

²Kurtz (Ed.) (2008).

Peace Studies: A Mission and a Project



George Mutalemwa

Abstract The initiative to mainstream peace studies in Catholic higher education institutions in Africa has a relatively long history. Building on the Bujumbura (2010) and Johannesburg (2014) recommendations, the Association of Catholic Universities and Higher Institutes of Africa and Madagascar (ACUHIAM) passed a resolution in 2017 to establish departments of peace studies across member institutions. Whereas this mission is ongoing and with steps been made, ACUHIAM has a long way to go. This chapter introduces the mission, project, opportunities and challenges to mainstream peace studies in Africa. In the chapter by Mutalemwa and Trochemowitz in this volume and in the next publication we attempt to provide a detailed analysis based on empirical research. We begin by showing the relevance of peace studies as pointed out by students at St. Augustine University of Tanzania and we propose training in peace studies across various levels of learning, from nursery school to university and to the general public. A number of well-established institutions are willing to collaborate in making this mission a reality. They include: the Symposium of Member Episcopal Conferences of Africa and Madagascar (SECAM), the International Federation of Catholic Universities (IFCU) and the Catholic Peacebuilding Network.

Keywords ACUHIAM · Peace studies · Higher education · Africa

The chapters in this book best serve to highlight the vast interest in understanding the need for, as well as the nature, opportunities, and challenges of peacebuilding in the world, particularly in Africa, from local, global, and transdisciplinary perspectives. Building on the resolution of the Association of Catholic Universities and Higher Institutes of Africa and Madagascar (ACUHIAM) to institutionalize peace studies

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