# Re-Conceptualizing the Notion and Condition Of Peace and Peace Studies

## NANKAP ELIAS LAMLE (PhD: Leuven, *Cum Laude*)[i]
*Centre for Conflict Management and Peace Studies*
*University of Jos, Nigeria*

## ADZUAYI JESSICA AHGU
*Centre for Conflict Management and Peace Studies*
*University of Jos, Nigeria*

**ABSTRACT**
This paper attempts to discuss the evolution the concept of peace, by examining the concept of peace and definitions of peace-by-peace scholars. It illustrates that the concept of peace engaged in peace studies has been amplified both in peace value and peace sphere to include various peace value and peace sphere. The paper will also try to explore the notion of peace processes, strategies of peace processes and further discuss the conditions necessary for peace.
**KEY WORDS:** - Peace Studies, Conflict, War

## I.    INTRODUCTION

Discourse of war and peace dominates every international and domestic space and has its roots probably for as long as there has been speech. Literature about war and peace, have particularly overwhelmed scholars by the lack of sophisticated images of what a peaceful world could be like. What then is "peace"? The term peace is used in a wide sphere. It appears that peace has a variety of meanings that are different in accordance with the context of usage. According to the American military history, the word peace fundamentally means the absence of war. Therefore, by military standards, peace is seen as an ultimate or ideal goal rather than a means to an end. Historically and politically going by this point of view, it is understood as to why peace is mostly defined as an absence of war. It is this concept of peace such as "peace is the absence of war" or "not conflict" that we fault as failure.

Despite the Intermediate-Range Nuclear Forces (INF) Treaty, world powers continue the quest towards catastrophe unprecedented arms races including nuclear ones. As those nuclear arms become more technologically sophisticated, the margins of equipment and human error become dangerously minimal. Yet the prospect of annihilation has not made the world more peaceful or war free. On the contrary, the world seems to have as much armed conflict now than ever. This is due in part to the failing of the commonly used concepts of peace to direct the pursuit of peace. Reardon (1988), Hall (1984) and, Darnton (1973) suggest a relationship between peace definitions and peace action. Peace definitions or concepts are the basis on which we decide how to make peace. For example, if we define peace as not war, then we would attempt to make peace by attempting to eliminate war or at least mitigate its severity. On the other hand, if we defined peace as inner harmony, we would meditate as much as possible in order to make peace. Thus, the basis for peacemaking is hinged on the concept or definition of peace. What one does to achieve peace depends on how one images, defines, or conceptualizes peace. If our present peace efforts are in danger of catastrophic failure then our concepts may need modification. Perhaps it is also our inability to make those concepts clear that has led to their failure. Undeniably "peace" has proven challenging to define. Possibly because it has rhetorical uses for political leaders who benefit from the ambiguity of the term (Cuzzort, 1989). Also, there are socially constructed cultural

---

[i] Elias Nankap Lamle (PhD: Leuven: Cum Laude) is a Senior Lecturer at the Centre for Conflict Managements and Peace Studies, University of Jos, Nigeria. Dr. Lamle is also a member of the International Advisory Board of the Peace Fellows / Center for African Peace and Conflict Resolution / California State University, Sacramento, USA

differences in peace concepts. Citing Ishida's (1969) work, a variety of authors have discussed these differences. The need here is obvious. If we as a world of diverse yet increasingly inter-dependent people are to survive the drift towards unparalleled catastrophe that Einstein (1980) forewarned, we must then maintain some type of peace. To achieve this, we must reach some level of arrangement on what that peace might be in practice. Therefore, we must know our options and cautiously understand each other.

## THE CONCEPT OF PEACE

Plainly, the word peace is derived from the original Latin word 'pax' which means a pact, a control or an agreement to end war or any dispute and conflict between two people; two nations; or two antagonistic groups of people. As simple as the word "peace" may appear, providing a clear-cut definition in the study of peace studies seems more challenging as historic events, ideologies and peculiar regional circumstances have shaped the meaning of peace (Richmond, 2008). Peace is often defined as 'a political condition that endures justice and social stability through formal and informal institutions, practices and norms'. Miller and King (2003). It is dangerously misleading to think that the absence of war means the presence of peace. It is also important to know that simply avoiding conflicts, does not mean peace, but acting in accordance to some of the conditions that must be met to guarantee peace in any society.

Galtung (1967: 12) describes peace as an "umbrella concept". To him, it is a state of mind felt as a consequence of the actualization of certain stated human desires. That is, it is a feeling of internal serenity as a result of external stability. Galtung (1967) also describes peace as touching the concept of law and order. That is, an anticipated social order achievable through the instrumentality of force and the threat of it. This concept, however, does not ignore violence; rather it erects regulations and outlines punishments to produce and maintain a state of tranquility. Also, there is the idea of peace as absence of any mutually agreed hostility, otherwise known as "negative peace". It is important to note that this only rule out the existence of deliberate violence between groups or states, but considers the need for occasional revolts, protests, demonstrations, et cetera. On the other hand, a condition of order conjured by respect for human socio-cultural diversity is called "positive peace". It is a social condition where multi-culture is respected; multi-ethnic is loved; multi-idea is welcomed; multi-religion in embraced; minorities are protected; equality of rights, equity, justice, guided liberty and freedom are guaranteed.

In the early years of peace studies, it was assumed that peace is the opposite of war. Peace was defined as *the absence of war*, partially because the early peace studies was strongly motivated by the reflection on the tragedies of the Second World War and by a sense of crisis of human survival caused by the danger of a total nuclear war between the two superpowers (Matsuo 2005: 19). From our perspective, it can be said that the peace concept at the time consisted of only one peace value, that is, the absence of war. In retrospect and generally speaking, peace studies at the time had two implied assumptions about the concept of war which further narrowed down the slim scope of the single peace value, that is, the absence of war. First, "war" was implicitly assumed to be fought by major powers or at least only by states. This assumption left two important research areas almost completely out of consideration: developing countries and local/internal conflicts (Matsuo 2005: 45-47). For instance, internal conflicts were left completely out of consideration by the famous Correlates of War Project, launched at the University of Michigan (Small and Singer 1985: 8). One recent summary of the academic achievements of the project still maintains this narrow definition of war (Geller and Singer 1998: 12).

One consequence of this was the fact that systematic studies on local and internal wars were virtually neglected until the seminal works of Istvan Kende (1971, 1978) appeared in the 1970s. Secondly, war was assumed to be symmetric, that is, fought by states or alliances of states with roughly equal power. According to this assumption, the Vietnam War and other guerilla warfare were obvious anomalies, in addition to the fact that these involved non-state warring parties. For these reasons, the narrow definition of war became less and less employed. In the conceptualization of peace as the absence of war, if there is a war, there is no peace, and if there is no war, there is peace, however war may be defined. Peace and war are, as it were, in the "zero-sum" relationship. This formulation of the relationship between peace and war soon came to be perceived as too narrow and inflexible, because it did not allow of the possibility of a "grey zone." Accordingly, attempts were made by such researchers as Kenneth Boulding (Boulding 1978: 43) and Geoffrey Darnton (Darnton 1973: 113) to extend the relationship a little, making it a little closer to reality. Instead of the dichotomy, both Darnton and Boulding admitted of the "gray zone" between peace and war. But, in spite of these attempts at modification, the essence of the definition of peace as the absence of war remained the same, because, even in these modified formulations, the degree of peace always depended on the degree of war, in what way it may be determined. A real change in the peace concept occurred around 1970.

The concept of peace embraced by peace studies underwent a radical change at that time. From 1945 to the 1960s, there were no major wars contrary to the fear of researchers, though there were many local wars. But, on the other hand, the so-called "North-South problem" emerged, or more precisely, came to be perceived, as an urgent issue facing the whole world. The recognition of the North-South problem awakened peace studies to tragic and miserable situations in developing countries manifested in famines, poverty, underdevelopment, and

gross human rights violations. It is against this background that many peace researchers began to ask whether the absence of war really meant peace. The question can, from our perspective, be rephrased into the question whether peace consists of only one value or whether the absence of war is the only peace value.

It was Sugata Dasgupta who first went far beyond the absence of war and proposed a new concept of peace. He proposed the notion of *"peacelessness,"* which refers to the situations, especially in developing countries, where, in spite of the absence of war, human beings are suffering just as much from poverty, malnutrition, disease, illiteracy, discrimination, oppression and so on, as from war (Dasgupta 1968). It is obvious that, in Dasgupta's conceptualization of peace, new peace values such as economic prosperity (or rather its absence or lack) and physical health are incorporated into the proposed concept of peace as necessary components or conditions of peace. It was a clear break from the previous concept of peace with the only one component, the absence of war. Accordingly, once this definition of peace was accepted, the absence of interstate war would not be the only one sufficient condition of peace.

Note here that Dasgupta's new definition of peace involves the issue of peace sphere as well. If it is assumed that the only sphere of peace that matters is the international or interstate system, or, more precisely, the system of which the only relevant unit is the sovereign independent state, peace can be defined as the absence of war between or among states or alliances of states. Under this assumption, the traditional definition of peace would be quite appropriate because peace could be predicated only on the relationship between states or groups of states. As we saw above, however, Dasgupta's definition of peace contains such peace values as (the absence of) poverty or underdevelopment, (the absence of) famine, (the absence of) insufficient education (opportunities) and so on. It is clear that poverty and underdevelopment cannot be a relation of sovereign independent state, much less famine and insufficient education. Generally speaking, these peace values can only be realized at the level of a domestic society or group within a state.

## CONFIGURATION OF PEACE AGAINST STRUCTURAL VIOLENCE

The term "structural violence" has now become firmly established beyond any historical or academic correction. Galtung forwarded a broader theoretical framework which could deal not only with the issue of war, but also issues of poverty, disease and human rights violations. The key to his proposal of a new definition of peace was a new concept of violence. Galtung defined peace as the absence of violence, and not as the absence of war (Galtung 1969: 167). Of course, the usefulness and validity of the definition depends solely upon the definition of violence.

What, then, is violence? According to Galtung, violence is everything which prevents the full realization of innate somatic and mental human potentials. To put it in a little different way, violence is anything which produces a gap between the physical and mental potentials of human beings and their actual conditions (Galtung 1969: 168). From this perspective of violence, poverty, underdevelopment, oppression and other social ills afflicting billions of people largely in developing countries can be seen as manifestations of violence, and, from our perspective, their elimination should be viewed as important peace values or necessary conditions of peace. From the aforesaid, the components of peace have increased in number.

Galtung was successful, through his definition of violence, in establishing a comprehensive (or, some may say, all-inclusive) concept of peace. To be sure, Galtung's proposal involved the incorporation of new peace spheres as in the case of Dasgupta. After Galtung's proposal, one could no longer argue that a peace concept consisted of only one component. Any peace concept is theoretically composed of two or more elements which we call peace values. There remains, however, one interesting issue unresolved. How are peace values related to each other? What is the overall mutual relationship of peace values? Till-date, few studies have pursued this line of investigation. Matsuo (1983) may be one among the few. Adopting the method of association experiment, he reported 13 peace values (Matsuo 1983: 16-20).

## PEACE SPHERE

Peace concept is, as this paper explains, multivariate, or made up of more than one component or peace value. But, peace concept can and should be studied from a different perspective as well. Peace concept involves another dimension, that is, the dimension of peace sphere. This problem of the multidimensionality of the peace image was first suggested by Glenn D. Hook (Hook 1978-79). Though he did not use the term nor raise the issue quite explicitly, he stressed the importance of dimension other than peace value, arguing that, in dealing with children's peace "images," it is very important to examine who they think makes peace. This dimension can be referred to as the *agent* dimension (Hook 1978-79: 85). But it was Johan Galtung who was the first to clearly point out the importance of sphere of peace. He classified various spheres of peace the world into three types; that is, universalist, in-group/out-group oriented, and inward-oriented spheres of peace as is shown in (Galtung 1981).

The "universalist" concept sees the whole world as one, and thinks that only the peace of the whole world is meaningful. The Roman concept of "pax" is the representative of this concept. The "in-group-oriented" peace sphere first divides the world into two parts: that is, its own group and other groups (out-group) or more

generally "self" and "others." The criterion of distinction can be political, economic, geographical, cultural or religious, or any combination of these. The concept is interested only in the peace of the in-group or the peace within the group, and pays little attention to outside groups. The third, "inward oriented concept of peace" emphasizes the tranquility of the mind of individuals. It emphasizes the importance of the peace of the mind.

## GALTUNG'S NEGATIVE AND POSITIVE PEACE DICHOTOMY

John Galtung explained that there are different conceptions of peace, first "peace as a synonym for stability or equilibrium. This conception of peace also refers to internal states of a human being, the person who is at peace with himself" (Galtung, 1967: 12), and there is the second idea of peace as "the absence of organized collective violence between major human groups; particularly nations, but also between classes, racial and ethnic groups. [He] refer to this type of peace as negative peace". There is also the third concept of peace - "peace as a synonym for all other good things in the world community, particularly cooperation and integration between human groups, with less emphasis on the absence of violence. [He] refer to it as positive peace" (Galtung, 1967:14).

Galtung also simulated peace studies with health studies and used medical concepts of diagnosis-prognosis-therapy. Hence, diagnosis involves analysis of violence and their conditions, followed by prognosis that involves checking the system's ability for self-restoration or needs intervention followed by therapy. In a system that a state is so ill to restore itself we need curative therapy-negative peace and in a symptom with a capacity to self-restoration we need preventive therapy-positive peace (Galtung, 1996:1). Grewel (2003), summarizing Galtung's classification of peace, states that, negative peace: is pessimistic, curative, peace not always by peaceful means. Positive peace is structural integration, optimistic, preventive, peace by peaceful means (p.4). Grewel further argues that, what Galtung in most of his work has sought to project was and still is positive peace as a higher ideal.

## PEACE PROCESSES

Peace processes are amongst the most extensive, most high profile and arguably most vital phenomena in contemporary world politics. While there is no universal definition of peace processes, several scholars have attempted to define peace processes in many different ways. Harold Saunders, who was a diplomat and a peacemaker, defined peace process as, "A political process in which conflicts are resolved by peaceful means, they are mixture of politics, diplomacy, changing relationships, negotiations, mediation and dialogue in both official and unofficial arenas." According to Saunders there are four arenas, the official arena includes the official diplomats, the Tract I diplomats whose focus is on the establishment of relationships with the opponent party, negotiate interim and final agreement. The Quasi-official arena, which includes the track I as well as track II diplomats' qualities; Susan Allen Nan called them track one and a half, they are not official but yet they have close ties with the government. The public peace process, includes the non-officials whose entire focus is on the "human" cause of conflict, perception, stereotypes, distrust and sense of hopelessness. The civil society, whose focus is on the civilian life and their work. So according to Saunders if these four arenas are engaged then the peace process is completed.

Timothy D. Sisk, who is a renowned author on civil wars, political violence as well as on conflict prevention, management and peacebuilding, beautifully defined peace process in his book Turbulent peace as, "Step by step reciprocal moves to build confidence, resolve gnarly issues such as disarmament, and carefully define the future through the design of new political institutions. Nicole Belle divided the peace process into two categories, which are further sub divided into two categories. According to her a peace process is completed in two steps; cessation of violent conflict and peacebuilding. Cessation of violent conflict includes, negotiations and cessation of hostilities, which in one way or another are dependent on each other. If negotiations are successful, there is fall in hostilities and when the negotiations are failing the hostilities will automatically increase. The second step is peacebuilding, whose components as defined by Belle are, transition and consolidation. Transition includes that component of peacebuilding which is based on construction of society as well as government, whereas consolidation phase includes reconciliation of society as well as economic and social recovery efforts. The first stage is short termed and results are visible whereas the second phase is considered long termed; it may take more than a decade, and results are not visible on the spot.

## STRATEGIES FOR PEACE PROCESSES

First described by peace researcher, Johan Galtung, in 1982, these major strategies for peace are not meant to function separately or in a particular order. Strategies can be applied proactively, to prevent violence occurring or reactively to reduce the likelihood of violence reoccurring. Each strategy on its own cannot really be effective in creating peace without the application of the other strategies. However, it must be kept under consideration that the peace process varies from conflict to conflict and country to country. The peace process is highly influenced by the culture and society involved in the process. There are four notable strategies of peace process available, which are helpful for the peacemakers in achieving a successful peace process. They are:

a.    Peacekeeping
b.    Peacemaking
c.    Peacebuilding
d.    Reconciliation

## PEACEKEEPING: DEFINITION:

The International academy for peace defines peacekeeping as, "the prevention, containment, moderation, and termination of hostilities between or within states, through the medium of a peaceful third-party intervention, organized and directed internationally, using multinational forces of soldiers, police, and civilians to restore and maintain peace." Paul Diehl defines peacekeeping as, "The imposition of neutral and lightly armed interposition forces following a cessation of armed hostilities, and the permission of the state on whose territory these forces are deployed, in order to discourage a renewal in military conflict and promote an environment under which the underlying dispute can be resolved."

Peacekeeping is often the most crucial and immediate of all peace strategies as the primary aim is to intervene in actual violence and prevent further violence occurring. Peacekeeping strategies deal directly with the actors involved with violence. Peacekeeping approaches are often 'dissociative' – aimed at keeping opponents apart from each other by the use of direct interposition, 'buffer zones', or 'peace zones' but can also include monitoring and observation and protective accompaniment of threatened activists. Establishing a level of physical safety is the primary goal. Often peacekeeping will aim to create the pre-conditions necessary to allow peacemaking or peacebuilding work to occur or continue.

## HISTORICAL BACKGROUND:

Just like peace processes there is no universal definition of peacekeeping as well. But in order to understand peacekeeping it is important to understand the development of UN (United Nations). The term UN was coined by the then President of US (United States) President Franklin D. Roosevelt in 1942, during the Second World War. Then on June 26th, 1945 in San Francisco UN charter was formed, with 50 signatories. The basic purpose of formation of UN as defined by the UN charter was to save succeeding generations from the scourge of war and also to maintain the international peace and security.  In order to achieve this objective, peacekeeping was opted as a mean to an end. That end product is the objective of UN. Peacekeeping troops are sent to countries of conflict to resolve conflict. The peacekeeping force consists of the mixture of troops from all the countries that are signatories to the UN charter. But peacekeeping operations and their objectives have evolved with time.

## GENERATIONS OF PEACEKEEPING OPERATIONS

There has been prolong arguments among academicians over the number of generations of peacekeeping operations. Some have argued that there are six generations while other believe that only five generation have existed to present-day.  Generations are divided on the basis of three main factors: the level of force used by the operations' military pillar; the type and depth of tasks conducted by its civilian pillar; and in the case of the latest generation, increased UN load-sharing with regional organizations. Broadly put, as they have progressed through the generations, UN peace operation have moved from a reactive stance that seeks to freeze or palliate conflict to one that is proactive and seeks to influence its outcome.

The first generation of peacekeeping operation is also known as traditional peacekeeping operations. This is from the period after Second World War I (1945-1988) through a rough estimate, it usually involved troops who were sent to deal with the interstate conflicts, and were sent by UN in order to create space between the conflicting parties for negotiation and political dialogue. They were given three basic instructions:
1.    Consent of parties,
2.    Impartiality while on ground and
3.    Minimum use of force.

The second generations of peacekeeping operations span during the period after 1988. This period was marked by a sudden rise in peacekeeping operations, which recorded 65 peacekeeping operations as against the 13 peacekeeping operations between 1945-1988. UNTAG (United Nations transition assistance group) gave birth to the second generation of peacekeeping. UNTAG was sent to Namibia, with the orders to the peacekeeping forces to give support in the implementation of settlement that had already been agreed on by the parties. This operation was different as well as complex as compared to the traditional peacekeeping operations. It included following additional things,
1.    Election monitoring,
2.    Demobilization of former combatants,
3.    Human rights monitoring and
4.    Civil administration.

The third generation of peacekeeping operations is different from the previous generations because it involves the permission of more use of force. After the experiment from Namibia, the sent the peacekeeping forces to Yugoslavia and Somalia which were allowed to use force more often. In 1994, the United Kingdom scholars started calling this generation of peacekeeping *wider peacekeeping*. At this time the nature of conflict also started to change from interstate to intrastate conflict, likewise the nature of peacekeeping operation also changed, and it was difficult for the scholars to identify that either the operation is peacekeeping or peace enforcement. But one thing that remained constant was that the consent of conflicting parties was still required. During this generation, the principles followed by the peacekeeping troops were

1.      Protection of humanitarian aid and
2.      Relief sources.

The time period of the fourth generation of peacekeeping operation was during the 1990's. The third generation differs from the fourth generation of peacekeeping operation because during the fourth generation the consent of parties involved in conflict was also eliminated, giving full authority to the United Nations organization. It included the following instruments

1.      Forceful establishment of institutional structures,
2.      Establishment of ceasefire,
3.      Demobilizing troops,
4.      Economic rehabilitation of the country and
5.      Humanitarian assistance.

The fifth or sometimes called as sixth generation of peacekeeping is known as the hybrid version of peacekeeping operations, which focuses on the notion of human security, responsibility to protect (R2P) which came in 2005 and the nature of operation is global, for example, peacekeeping operation against terrorism.

**THE BRAHIMI REPORT**
The famous 2002 Brahimi Report is the conception of the Panel on United Nations Peace Operation chaired by Lakhdar Brahimi. The Panel was tasked with carrying out a detailed review of United Nations peace and security activities with the aim of making recommendations for improvements. The report contained all the causes that led to the failure of United Nations peacekeeping missions or operations. The report acknowledged that one of the major cause of failure was lack of commitment from the member states. The then UN Secretary-General, Kofi Annan called the Panel's recommendations "essential to make the United Nations truly credible as a force for peace." In order to avoid such situation in future, Brahimi report recommended some points:

• Renewed political commitment on the part of member states,
• Institutional changes,
• Increased financial support,
• Enhancing rapid deployment of peacekeeping operations,
• Strengthening relationship with member states,
• Reforming management culture of peacekeeping,
• Reforming peacekeeping operations with field missions and
• Strengthening relation with UN bodies.

So peacekeeping operations are that part of peace processes which involve the placement of peacekeeping troops to protect civilians, disarmament of both parties, demobilization, establishment of electoral process and to promote and protect human rights by sharing burden and legitimacy, providing security and political as well as economical help. It involves both the military troops and the civilians. The military troop help in the war ground where as the civilians are helpful in the demobilization, assistance in disarmament and reintegration of conflict.

**PEACEMAKING: DEFINITION**
UN defines peacemaking as "Action to bring hostile parties to an agreement." Any effort that is made in order to "make" peace between two parties is call peacemaking with the help of peacemaking tools that are defined by United Nations. It is a step towards making any violent conflict less violent and bringing the parties to the negotiation table with the help of 3rd party, which may be UN or any other state.

**METHODS OF PEACEMAKING**
Peacemaking is primarily concerned with the search for a negotiated settlement between the parties. Peacemaking activities include bringing the parties together in dialogue about a possible resolution to the conflict. The methods of peacemaking as mentioned in the UN charter, Article 33, clause 1 are negotiation, enquiry, arbitration, mediation, conciliation and judicial settlement. It is stated in clause 2 of similar article that it is the compulsion on the UNSC (United Nations Security Council) to call upon the parties to settle down their disputes by such means as mentioned in clause 1. In the event that conflicting parties are not agreeing on settlement, there should be means of achieving peace forcefully clearly stated in Article 41 and 42 to pressurize

them with the help of sanctions, blockading and violent intervention to restore peace. The strategies of peacemaking are as follows:

- Cessation of hostility or ceasefire,
- Pre-negotiation agreements,
- Preliminary agreements or interim agreement,
- Framework agreements,
- Comprehensive agreements and
- Implementation agreements.

## PEACEBUILDING: DEFINITION

The definition by Johan Galtung states peacebuilding "as the process of creating self-supporting structures that remove causes of wars and offer alternatives to war in situations where wars might occur."

John Paul Lederach defines peacebuilding as, "[Peacebuilding] is understood as a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships. The term thus involves a wide range of activities that both precede and follow formal peace accords. Metaphorically, peace is seen not merely as a stage in time or a condition. It is a dynamic social construct."

United Nations Development Project, covers almost every aspect of peacebuilding and defines it as, "Peacebuilding involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and laying the foundations for sustainable peace and development. Peacebuilding strategies must be coherent and tailored to the specific needs of the country concerned, based on national ownership, and should comprise a carefully prioritized, sequenced, and therefore relatively narrow set of activities aimed at achieving the above objectives. This office works specifically with peacebuilding in the context of conflict prevention."

Peacebuilding is that part of peace process which facilitate the establishment of durable peace by addressing the root cause of conflict through institution building and human rights promotion. Timing is a very important component of peacebuilding. Peacebuilding may start before the conflict gets violent but it usually happens after the conflict with the consent of conflicting parties. In order to make peacebuilding and the whole peace process successful, it is important to note the capacity of the nation along with the capacity or resident staff or NGO's. This capacity measurement will help the UN forced to respond more effectively to the problem and may be helpful in bringing the conflicting parties to the negotiation table. At this point highly effective policies and recommendations are needed, that is where most of the negotiations fail which ultimately lead to the failure of the whole peace process. The window of opportunity opens for a very little time, and only a good peacemaker can take advantage of that opportunity and make the peace process successful.

## PRINCIPLES OF PEACEBUILDING

The principles of peacebuilding as defined by Joan B. Kroc institute for Peace and Justice are:

- Peacebuilding requires values, goals, commitment to human rights and needs,
- Peacebuilding is founded on an ethic of interdependence, partnership, and limiting violence,
- Peacebuilding analysis is complex; underlying cultures, histories, root causes, and immediate stressors are essential,
- Peacebuilding creates spaces where people interact in new ways, expanding experience and honing new means of communication,
- Peacebuilding heals trauma, promotes justice and transforms relationships and
- Peacebuilding requires capacity and relationship building at multiple levels.

## DIMENSIONS OF PEACEBUILDING

Barnett et al (2007) in the article "Peacebuilding: What is in a Name" divided post conflict peacebuilding into three dimensions: stabilizing the post-conflict zone, restoring state institutions, and dealing with social and economic issues.

The activities within the first dimension reinforce state stability post-conflict and discourage former combatants from returning to war. It includes disarmament, demobilization and reintegration, or DDR. The second-dimension activities build state capacity to provide basic public goods and increase state legitimacy. While programs in the third dimension includes building a post-conflict society's ability to manage conflicts peacefully and promote socioeconomic development.

## CHALLENGES OF PEACEBUILDING

There are three major challenges faced by peacebuilding, which are often reasons for the failure of peacebuilding efforts. These are:

- Financial constraint is the most significant challenge faced in the process of peacebuilding. The duration of peacebuilding could take decades before completion. The State often times discontinue the funding of the process because of change in priorities or due to political/security reasons;
- Coordinated response amongst the national and international actor is another challenge for peacebuilding. In order to achieve successful peacebuilding, it is important to emphasize on national ownership and participation. These key factors will boost coordination among national actors for a robust and successful peacebuilding. However, it is evident that ensuring national ownership is usually more difficult than it looks because it is very difficult to make all the actors and state agree on a common strategy;
- Communication has remained one of the biggest challenges of peacebuilding. Communication and coordination work hand in hand and the failure of one means the failure of the other.

## RECONCILIATION: DEFINITION & CONCEPT

Reconciliation is a process that attempts to transform intense or lingering malevolence among parties previously engaged in a conflict or dispute into feelings of acceptance and even forgiveness of past animosities or detrimental acts. Reconciliation is often considered essential to creating conditions for durable resolutions and stability, especially since the trauma of extensive violence is often passed on to future generations, contributing to perpetual cycles of retributory violence. Its role is defined by the UN as, "It consolidates peace, breaks the cycle of violence and strengthens newly established or reintroduced democratic institutions."

Reconciliation is actually an addition to peacebuilding; reconciliation enhances the process of peacebuilding. Reconciliation too is time taking and long term just like peacebuilding. Reconciliation also need to done at the right time otherwise reconciliation is the waste of time. It actually shifts the negative attitude of conflicting parties to the positive. The goal of reconciliation is to create understanding between the conflicting parties.

## COMPONENTS OF RECONCILIATION

There are five interlinked strands of reconciliation, which once adopted purposefully during a peace process, may result in the success of the process. These are:
2. Developing a shared vision of an interdependent and fair society,
3. Acknowledging and dealing with past,
4. Building positive relationships,
5. Significant cultural and attitudinal changes and,
6. Substantial social, economic and political changes.

## CONDITIONS OF PEACE

### Well-functioning Government
This is hinged on several factors, ranging from how governments are elected and the political culture they engender, to the quality of the public services they deliver as well as political stability. Strong relationships across a number of these indicators and sub-indicators demonstrate the interdependent nature of the various governance indicators. These measures are consistently linked to peace.

### Sound business environment
The strength of economic conditions as well as the formal institutions that support the operation of the private sector determine the soundness of the business environment. Business competitiveness and economic freedom are both associated with the most peaceful countries, as is the presence of regulatory systems that are conducive to business operation.

### Equitable Distribution of resources
This refers to income distribution but more importantly to whether there is equity and access to resources such as education, social amenities and health. The UN's Inequality-adjusted Human Development Index (IHDI) correlates with the GPI and even more strongly with the GPI's internal peace measure.

### Acceptance of the rights of others
This category is designed to include both the formal laws that guarantee basic human rights and freedoms as well as the informal social and cultural norms that relate to behaviours of citizens. These factors can be seen as proxies for tolerance between different ethnic, linguistic, religious, and socio-economic groups within a country. A commitment to human rights and freedom are key characteristics of peaceful countries, a claim supported by very strong correlations with several indexes measuring human rights. Also important are societal attitudes towards fellow citizens, minorities, ethnic groups, genders and foreigners.

### Good relations with neighbours
This refers to the relations between individuals and communities as well as to cross- border relations. Countries with positive external relations are more peaceful and tend to be more politically stable, have better functioning governments, are regionally integrated and have low levels of organised internal conflict.

### Free flow of information

This captures the extent to which citizens can gain access to information, whether the media is free and independent, as well as how well-informed citizens are and the extent of their engagement in the political process. Peaceful countries tend to have free and independent media which disseminates information in a way that leads to greater openness and helps individuals and civil society work together. This leads to better decision-making and rational responses in times of crisis.

### High levels of human capital

A broad human capital base increases the pool of human capital which in turn improves economic productivity, enables political participation,and increases social capital. Education in many ways is a fundamental building block through which societies can build resilience and develop mechanisms to learn and adapt. Mean years of schooling is closely associated with the most peaceful countries, however tertiary levels of education and the percentage of government spending dedicated to education is not statistically as important.

### Low levels of corruption

In societies with high corruption resources are inefficiently allocated, often leading to a lack of funding for essential services. The resulting inequality can lead to civil unrest and in extreme situations can be the catalyst for more violence. Low corruption, by contrast, can enhance confidence and trust in institutions, which in turn helps to create informal institutions that enhance peace.

## II.     CONCLUSION

These structures, attitudes and institutions can also help to promote resilience in society, enabling nations to overcome adversity and resolve internal economic, cultural, and political conflict through peaceful methods. They can be seen as interconnected and interacting in varied and complex ways, forming either virtuous circles of peace creation or vicious circles of destruction, with causality running in either direction depending on individual circumstances. Overall, the complex and multidimensional nature of peace can be observed, underlining the need for pluralist and multidisciplinary approaches to understand the interrelationships between economic, political, and cultural factors that affect peace.

## REFERENCE:

[1].    Barnett, M., Kim, H., O'Donnell, M., & Sitea, L. (2007). Peacebuilding: What Is in a Name? *Global Governance*, *13*(1), 35–58. http://www.jstor.org/stable/27800641

[2].    Burgess, Heidi. "Peace Processes." *Beyond Intractability*. Eds. Guy Burgess and Heidi Burgess. Conflict Information Consortium, University of Colorado, Boulder. Posted: May 2004 (Available on http://www.beyondintractability.org/essay/peace-processes)

[3].    Burgess, Heidi. "Peace Processes." *Beyond Intractability*. Eds. Guy Burgess and Heidi Burgess. Conflict Information Consortium, University of Colorado, Boulder. Posted: May 2004 (Available on http://www.beyondintractability.org/essay/peace-processes)

[4].    Darnton, Geoffrey (1973), "The Concept <Peace>," Proceedings of the International Peace Research Association Fourth General Conference, 105-116

[5].    Dasgupta, Sugata (1968), "Peacelesness and Maldevelopment: A New Theme for Peace Research in Developing Nations," Proceedings of the International Peace Research Association Second Conference, Assen, The Netherlands: Koninklijke Van Gorcum & Comp, vol.2, 19-42

[6].    Galtung, Johan (1969), "Violence, Peace, and Peace Research," Journal of Peace Research, 6(3),167-191

[7].    Galtung, Johan (1981), "Social Cosmology and the Concept of Peace," Journal of Peace Research, 18(2), 183-199

[8].    Geller, Daniel S. and J. David Singer (1998), Nations at War: A Scientific Study of International Conflict, Cambridge: Cambridge University Press

[9].    Hall, Robin (1993), "How Children Think and Feel about War and Peace: An Australian Study," Journal of Peace Research, 30(2), 181-196

[10].   Hook, Glenn D. (1978-79), "Orientations to Peace among Canadian and Indian Children," Peace Research in Japan, 1978-79, 85-102

[11].   Ishida, Takeshi (1969), "Beyond the Traditional Concepts of Peace in Different Cultures," Journal of Peace Research, 6(2), 2, 133-145

[12].   John Hopkins, *"peacekeeping",* John Hopkins School of Advanced International Studies. (Available on, https://www.sais-jhu.edu/content/peacekeeping)

[13].   Jullian Oullet, *"peace making",* Beyond intractability, September 2003. (Available on http://www.beyondintractability.org/essay/peacemaking)

[14].   Kende, Istvan (1978), "Wars of Ten Years (1967-1976)," Journal of Peace Research, 14(3), 227- 241

[15]. Lamle, Elias N. & Aigbovbioisa Felix O. (2020). "Human rights abuses, justice and peace within developing democracies: An introspective reflection". *International Journal of Research and Innovation in Social Science.* 4(6) 499 – 506 https://scholar.goggle.com/scholar?hl=en&as=LAMLE+international+journal+of+research+and+innovation+in+social+science+%28ijriss%29&btcG=#d=gs-qabs&u=%23o%3DjZorKehI6pQJ accessed 26th Friday 2021

[16]. Lamle, E. N. & Damla Kevin Mabas. (2019). "Eco-survivalism, militancy and gender violence in the Benue Trough (2000-2019)". *Kaduna Journal of Political Science*. 6(2) 1-24.

[17]. Lamle, E. N. & Lord-Mallam, N. Chariotte. (2019) "Maummar Gaddafi's rule of Libya: implication on Mali and Niger's stability". *Jigawa Journal of Politics* Vol. 2, No. 2,. 234-249

[18]. Lamle E. N. & Aigbovbioisa Felix O. (2019). "Symbolic representation and conflict management in Africa". *International Journal of Research and Innovation in Social Science (IJRISS),* Volume III, Issue XII, pp 194-20. https://scholar.goggle.com/scholar?hl=en&as=LAMLE+international+journal+of+research+and+innovation+in+social+science+%28ijriss%29&btcG=#d=gs-qabs&u=%23o%3DEaFR1A9jTYJ accessed 26th Friday 2021

[19]. Lamle, E. N. & Iliya Ayuba D. (2019). "Tarok, Wolof, Mandika joking relationships, humour and peace building in Africa". *Journal of Good Governance and Sustainable Development in Africa (JGGSDA)*, Vol. 5, No 1, 86-95 www.rcmss.com/index.php/jggsda; www.academix.ng. 2354-158X (E) accessed 15th February 2021

[20]. Lamle, E. N. & Tukura Dorothy Z. (2019). "Culture as basis for conflict creation and conflict resolution in Africa". International *Journal of Peace and Conflict Studies* (IJPCS). Vol. 6, No 1,. 79-90. http://www.rcmss.com. Also available online at www.academix.ng accessed 15th February 2021

[21]. Lamle, E. N. & Iorwuese Shalom J. (2019). "Re-conceptualizing the convergences and divergences between the pacifist and realist theory of peace." *International Journal of Peace and Conflict Studies (IJPCS)*. Vol. 6, No 1, 28-37

[22]. Lamle, E. N (2019). "Climate change, grazing land and herdsman ship in Africa: a conceptual framework.: *Kaduna Journal of Political Science*. Volume 6 No 6, No 1 95-112.

[23]. Lamle, E. N. (2019). "The nature and role of community in the reconciliation of conflict within traditional societies in Africa." *Polac International Journal of Humanities and Security Studies.* Vol. 4 no. 4.80-90

[24]. Lamle, E. N. (2019). "Cattle colonies, gazing reserves and conflict escalation in Nigeria." *Polac International Journal of Humanities and Security Studies.* Vol. 4 no. 4.91-99

[25]. Lamle, E. N. & Longpoe H. (2018) "Population trends and demographic shift within the Benue Trough". *Jos journal of Conflict Management and Peace Studies*", Volume 3, 31-54

[26]. Lamle, E. N. (2012) "Here and there: the conflict of gender mapping in a globalised space." *Journal of Developmental Studies, Kwararafa University Wukari*, Vol. 1 No. 1, 27-45

[27]. Lamle, E. N. (2011). "Re-conceptualising the clan structure and migration pattern of the Tarok people." *International Migration: Journal of International Organization for Migration, Blackwell Publishing Ltd, Oxford, England.* Volume 10. No 11., 1-38

[28]. Lamle, E. N. (2011) "Conflict and Laughter: Reconceptualising Alternative Realities in Conflict Resolution in Africa." *Maiduguri Journal of Peace, Diplomatic and Development Studies.* Volume 3, No. 2 July, 1-22

[29]. Lamle, E. N. (2011). "Pentecostalism and the conflict of modernity within Nigerian cities: a voice in the wilderness?". *Maiduguri Journal of Peace, Diplomatic and Development Studies*. Volume 3, No. 2 July, 23-53.

[30]. Lamle, E. N. (2005). Corporeality and dwelling spaces of the Tarok people". *Nggapak: Journal of the Society for Tarok Studies*, Volume 1, No. 1,. 40-69

[31]. Lamle, E. N. (2018). *Developing trends within democracy, human rights and conflict*. Germany: Lap Lambert Academic Publishers. Translated and published in German, Dutch, French, Polish, Portuguese & Italian languages.

[32]. Lamle, E. N. (2018). *African approaches to African conflict and peace studies: principles for engaging African conflict and peace philosophy in ubuntu, gacaca and others*. Germany: Lap Lambert Academic Publishing.

[33]. Lamle, E. N. (2015). *Gender participation, radicalisation and peace building in Nigeria: Arms trade treaty, land disputes, the autochthonous and settlers within the Benue trough in Nigeria*. Germany: Lap Lambert Academic Publishing.

[34]. Lamle, E N. (2016). *Religions and cultures in conflict: marketing the catechism of hate*. Jos: Jos University Press.

[35]. Lamle, E. N. (2016). *Conflict and continuity: traditional education, conflict and peace building in Africa, Tarokland in context*. Jos: Jos University Press.

[36]. Lamle, E. N. (2015). *Identity politics, ethno-religious nationalism and conflict: an ethno-biographical exposition*. Abuja: Visart Publishing Ltd.

[37]. Lamle, E. N. (2015). *Here and there: an introduction: issues in conflict and peace Studies*. Jos: Jos University Press.

[38]. Lamle, E. N. (2011). *Laughter and conflicts in Africa: peace studies and conflict resolution in Africa: A case study of the Middle Belt of Nigeria*. Germany: VDM Verlag Dr. Müller 2011

[39]. Lamle, E. N. (2000). "The Role of the Tarok Woman in Home Management". In A. L. Lannap (Ed.) *The Tarok woman*. (pp. 69-93). Jos: Jos University Press.,

[40]. Lamle, E. N. (2013). "Segregated Religious Settlement Pattern Symmetrical Schismogenisis and Peace Architecture in Jos city". Nigeria. In A. N. Gambo (Ed.) *Architecture of peace in Jos,* (pp. 106-121). Ibadan: John Archers Publishers

[41]. Lamle, E. N. (2014). Strategies for Non-Violent Resolution of Conflict in Plateau State". In A. N. Gambo, etal (Eds.) *Issues in Ethnicity, Religion and Conflict in Nigeria*. (pp. 67-113). Abuja: Visart Publishing 2014

[42]. Matsuo, Masatsugu (2005), Peace and Conflict Studies: A Theoretical Introduction, Hiroshima: Keisuisha

[43]. Matsuo, Masatsugu (1983), A Semantic Analysis of "Heiwa (Peace)" through an Association Experiment (Renso Chosa niyoru "Heiwa" no Imi Bunseki), IPSHU Research Report No.8 (Institute for Peace Science, Hiroshima University), (in Japanese)

[44]. Paul F. Diehl, "*Peacekeeping Operations and Quest for Peace*," Political Science Quarterly, Vol. 103, No. 3, 1998. Pg. 487. (Available on,: http://www.jstor.org/stable/2150760)

[45]. Plamena Solakova, "*Generations of UN peacekeeping operations*," Paris School of International Affairs, SciencesPo, 2014. (Available on, http://www.academia.edu/11587824/Generations_of_UN_peacekeeping_operations)

[46]. Plamena Solakova, "*Generations of UN peacekeeping operations*," Paris School of International Affairs, SciencesPo, 2014. (Available on, http://www.academia.edu/11587824/Generations_of_UN_peacekeeping_operations)

[47]. Pt'chang, "Nonviolent Community Safety and Peacebuilding Handbook", 2003, page 12-13.

[48]. Small, Melvin and John David Singer (1985), "Patterns in International Warfare, 1816-1980," Melvin Small and John David Singer (eds.), International War: An Anthology and StudyGuide, Homewood, IL: Dorsey Press, 7-19

[49]. United Nations organization, "*Charter of United Nations*", Chapter 6, Article 33, and clause 1 & 2. (Available on http://www.un.org/en/sections/un-charter/chapter-vi/)

[50]. United Nations, "*Report of the Panel on united nations peace operations*," United Nations General Assembly Security Council, August 21st, 2000. (Available on http://www.un.org/en/ga/search/view_doc.asp?symbol=A/55/305)

[51]. United Nations, "*what is Peacekeeping?*" United Nations Organization. (Available on, http://www.un.org/en/peacekeeping/operations/peacekeeping.shtml)

[52]. United Nations Development Programme (UNDP) (1994), Human Development 1994: New Dimensions of Human Security, New York: Oxford University Press