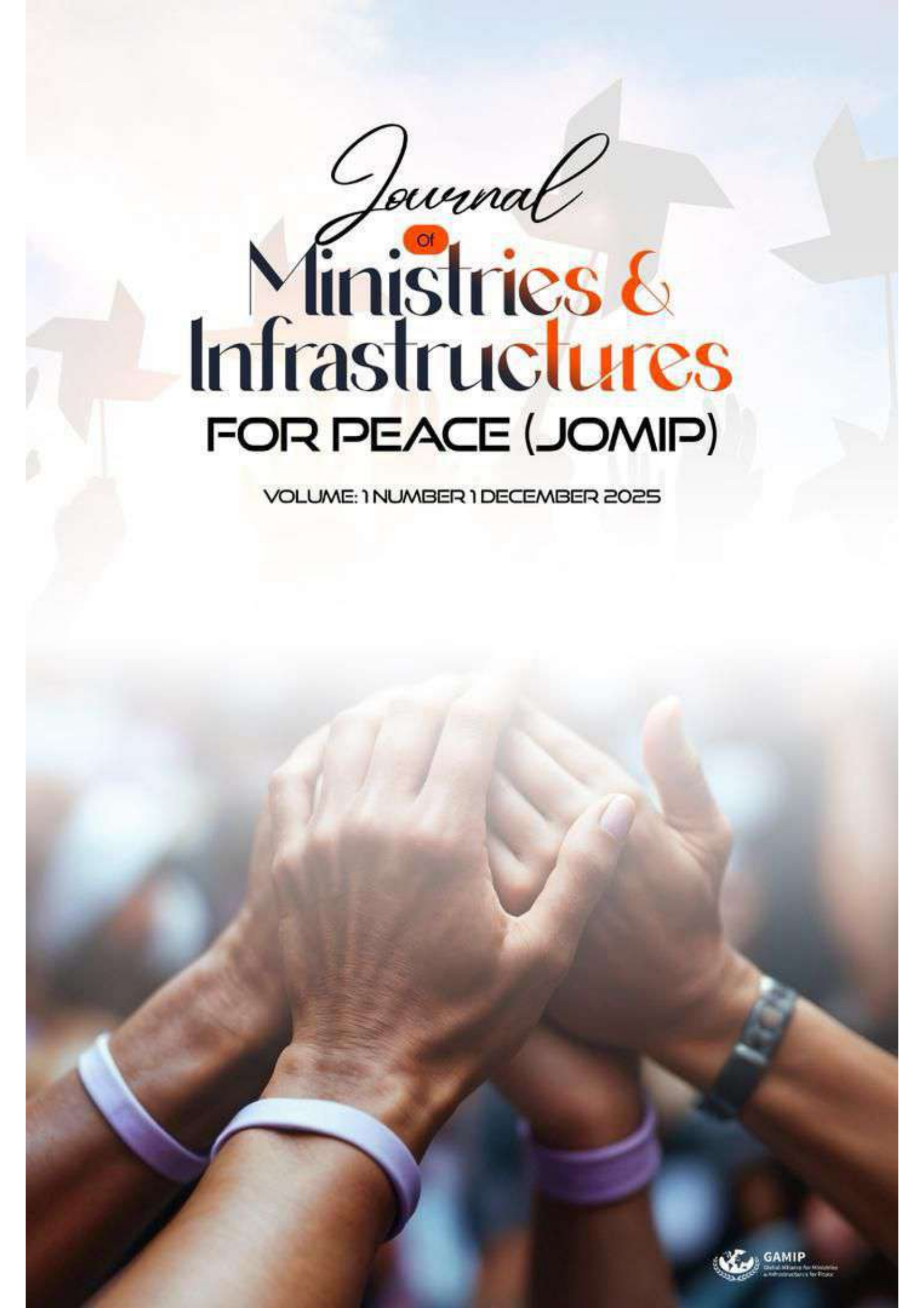




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The GAMIP Journal of Ministries & Infrastructures for Peace (**JoMIP**) is an open access peer review referral biannual journal that publishes scholarly works within the scope of ministries of peace, infrastructures for peace, and varieties of peace architecture or peace structures such as peace clubs and peer mediation infrastructures that are essential to building and sustaining peace in schools, local and international communities. JoMIP considers original articles and briefings from around the world that are theoretically and methodologically solid including critical commentaries focus on topical issues and policies that are within the scope of the journal.

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Editorial Team

All enquiries should be sent to the:

Managing Editor (JoMIP)

Dr. Oseremen Irene

Contact: osermen@gamip.org, osereme1@gmail.com

Co-Managing Editor

Dr. Christopher Ogunko

Deputy Editor

Dr Bishnu Mohapantra

Office:

Phone: +1 204 891 7970

Email: info@gamip.org, jomip@gamip.org

83 Smith Street,

Winnipeg, Manitoba R3C 1J4 Canada

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Archives

Infrastructures for Peace and the United Nations Connection

Anne Creter

Abstract

The increasing rate of violence in the human society is worrisome, and to reverse the trend, infrastructures for peace is required. The promotion of infrastructures for peace all a sundry including the UN and the multilateral organization is necessary at this time. This study explores the connection between infrastructures for peace and the United Nations. It utilizes secondary data drawn from literature materials such as books, journals, monographs, and infrastructures for peace oriented websites. The study findings reveals that infrastructures for peace is clearly recognized and enjoying the support and attention of the United Nations, and by so doing having the connection between the United Nations and infrastructures for peace strengthening.

Keywords: Infrastructures, Peace, United Nations, Connection

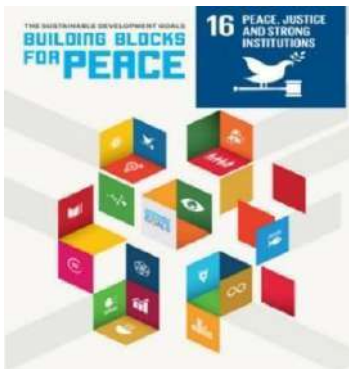
Introduction

Infrastructures for Peace (I4P) and the Culture of Peace (CoP) are known United Nations (UN) peacebuilding principles. I4P (i.e. ministries, departments, commissions, councils etc.) and CoP are complimentary, new- paradigm constructs. Working together, they can provide a viable path to make peace possible by their evidence-based focus on violence prevention and reduction. This chapter highlights their synergistic connection with milestones on how their inter-relationship evolved. Which demonstrates a model for integrating them jointly into foundational peacebuilding policies and practices. I4P and cop should be included in the upcoming UN PACT for the Future as a viable solution to our planet's unprecedented,ever-escalating "polycrisis" culture of violence. As that UN reform could provide global direction and coordination to hasten a consciousness shift to a more peaceful world.

Method

Secondary data was used for the study and was collected for relevant books, journals, websites of the Global Alliance for Ministries and Infrastructures for Peace, United Nations and other infrastructures for peace oriented sources. The study which was largely descriptive and explored the link between infrastructures for peace and the United Nations, also utilized data from observation sources from some programs were discourse on infrastructures for peace was the focus.

CONTEXT



This proposed I4P-CoP connection powerfully addresses UN Sustainable Development Goal #16 on Peace, Justice and Strong Institutions to “promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.” Because I4P are the missing link that enables the CoP to manifest by providing the needed building blocks designed intentionally to support nonviolent responses to conflict at all levels from local to global. The UN defines I4P as “a network of interdependent systems, resources, values and skills held by government, civil society and community institutions that promote dialogue and consultation; prevent conflict and enable peaceful mediation when violence occurs in a society.” (UNDP, 2017). And CoP as “a set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations.” (UN General Assembly, 1999).

Aligned with the science of nonviolence, I4P are established at all levels to maximize nonviolent resolution of conflict to actualize the Culture of Peace per the landmark 1999 UN Declaration and Programme of Action on a CoP Resolution A/Res/53-243. (UN General Assembly, 1999). Likewise, CoP is a comprehensive principle, and also aligned with peace science which holistically prescribed specific ‘peace actions’ in eight action areas that must occur locally, nationally and globally For the COP to happen.

The eight action areas are:

education, sustainable economic and social development, human rights, women’s equality, democratic participation, understanding, tolerance and solidarity, participatory communication and free flow of information and international peace and security.

When the UN was founded in 1945, the academic discipline of Peace and Conflict Studies had not evolved yet, nor had these two innovative peacebuilding principles.

I4P and CoP are state-of-the-art propositions that together offer the UN an evidence-based, enlightened means to fulfill its 75+ year pledge to end ‘the scourge of war.’ The CoP resolution declares its UN ‘peace action’ mandate as normative on earth and formulates the blueprint or roadmap of actions needed at all levels to effectuate it. I4P are the roadways or platforms of peace architecture that facilitate basic ‘peace actions’ such as conflict resolution through dialogue and diplomacy to happen. Together, this combined formula gives shape, form and substance to peace by operationalizing and institutionalizing peacebuilding. Both concepts emerged within separate UN bureaucracies around the year 2000 at the start of the new millennium. And in the past two+ decades they have significantly advanced in understanding yet still with limited in-house UN application. Integrated within the UN PACT for the Future at the upcoming Summit of the Future, their synergistic impact would facilitate much needed UN reform and transformation.

The 21st century began with great hope that “peace is in our hands” to use a UNESCO phrase. Secretary-General Kofi Annan rang the UN Peace Bell for the third millennium. 2000 was declared the International Year for the Culture of Peace and 2001-2010 the International Decade for a Culture of Peace and Nonviolence for the Children of the World (UN General Assembly, 2002). Jubilleum was a coalition of global peace initiatives (including at the UN) whose goal was to spread the Culture of Peace and Nonviolence message throughout the world. It was dedicated to ushering in the next thousand years in the spirit of creating a new epoch of peace, friendship, understanding, and tolerance among nations, religions and peoples.

To begin the Culture of Peace Year and Decade, Jubilleum promoted the Manifesto 2000 written by the Nobel Peace Prize Laureates of that time. It stated: Respect all Life – Reject Violence – Share with Others – Listen to Understand – Preserve the Planet – Rediscover Solidarity.

Yet now almost 25 years into the 21st century, the UN’s 75+ years-long quest “to end the scourge of war” has paradoxically devolved into an ever escalating worldwide culture of violence at this most dangerous inflection point in history.

Tragically, humanity’s war methods have only become more sophisticated and uncivilized with more devastating humanitarian and earth consequences that still fail to bring peace. This is frustrating because we know now what actions must be taken to bring peace but such preventive actions are rarely taken. It makes us wonder whether peace is ever really possible? The old-paradigm, life-destroying untenable ‘peace through strength’ mindset persists, not the newly proven life-affirming one of ‘strength through peace.’ Which theoretically would make peace possible if only the political will existed to implement it. The civil society masses have long proven through global protests against wars that we want peace. But due to world politics, this new paradigm mindset has not yet reached its tipping point in critical mass conscious enough to shift the prevailing worldview, despite the significant progress made since the professional field of peace studies began 50 years ago.

Dr. Joni Carley, Convenor of the UN NGO Major Unitive Cluster says of these times: “While the need for concrete solutions is clear, the current requirement for deep, systemic and lasting transformation is unlikely to be met without factoring intangible elements, including mindset and the inherent oneness of humanity, into planning for the future. The impulse to ignore intangible factors promotes superficial, disparate responses incapable of supporting the unified, systemic changes required at this critical inflection point because focus on concrete factors alone cannot accommodate the deeper drivers of change. Mindset predetermines motivations, plans and actions as recognized by UNESCO’s mission to “create peace in the minds of men and women.”

Emergent science is congruent with all the major religions and with indigenous wisdom in its demonstration of the fundamental unity of all beings with one another and with the earth itself. Yet, separation-based ideology is so endemic in our global mindset that it forms the basis for policies that preclude both living in accordance with the reality of our oneness and the establishment of new norms that are suited to the purpose of underpinning a peaceful world” (Carley, 2023).

We are fortunate there are five visionary UN related dignitaries who are experts on the UN I4P-COP connection. They are: 1) Paul Van Tongeren, 2) Ambassador Anwarul K. Chowdhury 3) David Adams 4) Robert Muller and 5) Vijay Mehta.

Paul Van Tongeren: Secretary-General of the Global Partnership for the Prevention of Armed Conflict (GPPAC), GAMIP member Paul van Tongeren stated: “The ‘Ministry of Peace’ concept started to be developed in 2003, mainly in the global North, with the aim of creating a practical model to advance a culture of peace” (van Tongeren, 2005). During the same period, several countries in the South experienced protracted conflicts, particularly in Africa, where such conflicts were likely to arise during elections. These events gave rise to the beginnings of ‘infrastructures for peace’ which showed successful results of violence reduction through the establishment of peace architecture. He has documented these successes in many articles about I4P structures in Ghana, Kenya, South Africa, Philippines, Costa Rica, Ethiopia and many more in Southern countries. He wrote the I4P Background Papers for the Costa Rica and Geneva GAMIP Summits. Plus, I4P publications like his 2011 Peacebuilding Journal piece on “Potential Cornerstones of I4P: How local people committees can make a difference”, and a Journal of Conflictology 2011 titled “Increasing Interest in I4P “.

Ambassador Anwarul Chowdhury: An I4P-UN connection began in 1999 when the landmark Declaration and Programme of Action on a Culture of Peace Resolution 53/243 passed by the skillful efforts of former UN Under-Secretary-General, High Representative of the UN and Founder of the Global Movement for the Culture of Peace, Bangladesh Ambassador Chowdhury. This permanent standard-setting document provided pretext and impetus for Member States to establish I4P (particularly within national governments). Ambassador Chowdhury stated: “As the world was coming out of the Cold War and possibilities of global tension, conflict and war were diminishing, we felt that a new mindset, a new approach, was needed to ensure a sustainable peace. I was inspired by the work done by UNESCO under the leadership of my dear friend Federico Mayor in this regard” (Chowdhury & Ikeda, 2020).

Here are Ambassador Anwarul K. Chowdhury’s notes on the collaborative relationship between the culture of peace and infrastructure for peace, prepared on 31 January 2022.

Nearly 20 years ago in 2001 a formal proposal was submitted to the US House of Representatives by Congressman Dennis Kucinich for a US Department of Peacebuilding. This legislation (now HR-1111) has been submitted in all Congressional sessions since 2001.

Summary of the Department of Peacebuilding Act of 2021 (US Department of Peacebuilding Bill HR 1111, 2023):

This bill establishes a Department of Peacebuilding in the executive branch, dedicated to peacebuilding, peacemaking, and the study and promotion of conditions conducive to both domestic and international peace and a culture of peace.

The mission of the department includes the cultivation of peace and peacebuilding as a strategic national policy

objective and development of policies that promote national and international conflict prevention, nonviolent intervention, mediation, peaceful conflict resolution, and structured conflict mediation.

The department shall collaborate with others to promote personal and community security and peace by supporting policies to address personal and family violence, including suicide; reduce drug and alcohol abuse; and create, through local community initiatives, peace projects that facilitate conflict resolution and healing of societal wounds.

The Department of Defense and the Department of State must consult with the department concerning nonviolent means of conflict resolution when a conflict between the United States and any other government or entity is foreseeable, imminent, or occurring. (These are just a few of bill's many peacebuilding points ...)

A proposed paragraph in the annual UN resolution on the culture of peace would recognize that establishing "Infrastructures for Peace" in member states is an important peacebuilding step to accelerate implementation of A/RES/53/243.

Ambassador Chowdhury addressed the Peace Alliance conference in Washington DC on 17 October 2015. He also endorsed Peace Alliance advocacy for Infrastructure for Peace (I4P) on 25 July 2018. His Remarks on 20 September 2020 at the Peace Alliance meeting follow:

"Civil society has done the most to advance the cause of peace in which the Global Movement for The Culture of Peace (GMCoP) has taken a lead in developing a coalition of civil society organizations and work with various actors promoting the culture of peace. I am proud to say the Global Alliance for Ministries and Infrastructures for Peace (GAMIP) is one of the partner organizations. I believe the culture of peace should be the most appropriate vehicle to prepare ourselves, our world in effectively addressing the complex challenges of the 21st century.

□ Quoting US President John F. Kennedy, who said very profoundly, "Peace is a daily, a weekly, a monthly process, gradually changing opinions, slowly eroding old barriers, quietly building new structures. And, however undramatic the pursuit of peace is, that pursuit must go on."

Inter-connectedness of the Culture of Peace and GAMIP, and in a broader context the Peace Alliance - are all networking together for the same objective - sustainable peace.

The transformative concept of creating governmental I4P worldwide is a rapidly growing trend. Five countries currently have functioning national peace ministries: Costa Rica, Solomon Islands, Papua New Guinea, Ethiopia and Afghanistan. A few (like Nepal and the Philippines) have had I4P in place at various times. Canada has a newly created Ministry of Women, Peace and Security. Kenya, Ghana, Kyrgyzstan have effective peace councils and commissions. Some countries like the US have pending bills in their governments to establish I4P.

The Global Alliance for Ministries and Infrastructures for Peace (GAMIP) was founded in 2005 to facilitate this movement. With members from countries all over the world, GAMIP's objective is the establishment of concrete peace structures, large and small, in governments, at all levels (particularly national) and in civil society organizations that can help construct the Culture of Peace [US House of Representative HR 1111 text below section on the culture of peace on page 7].

The United Nations recognizes that promotion of peace is vital for the full enjoyment of all human rights and the United Nations Declaration on the Right of Peoples to Peace mandates that preservation of the right to peace is a fundamental obligation of each country. In 1999, the United Nations adopted a Programme of Action on a Culture of Peace, stating that a culture of peace is an integral approach to preventing violence and violent conflicts, an alternative to the culture of war and violence, and is based

on education for peace, the promotion of sustainable economic and social development, respect for human rights, equality between women and men, democratic participation, tolerance, the free flow of information, and disarmament. The United Nations declared the years 2001 through 2010 an International Decade for a Culture of Peace and Non-Violence for the Children of the World, and the United Nations supports a culture of peace. In 2015, the United Nations adopted 17 sustainable development goals, including promotion of peaceful and inclusive societies which recognize the link between justice, human rights, and government based on the rule of law and peace.

Peacebuilding is defined by the United Nations as 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 to lay the foundations for sustainable peace and development. Peacebuilding is built upon research into the root causes of violence in the United States and the world, through promotion and promulgation of effective policies and programs that ameliorate those root causes of violence, and through providing all citizens, organizations, and governmental bodies with opportunities to learn about and practice the essential tools of nonviolent conflict resolution and peacebuilding.”

David Adams: UNESCO was charged with writing the “Declaration and Programme of Action” led by GAMIP member David Adams, former Director, UNESCO unit for International Year for Culture of Peace. Adams (2009) posits that it is not by accident that:

The term originated at UNESCO (United Nations Educational, Scientific and Cultural Organization) 1989 meeting in Africa. For culture appears in the very name of UNESCO which was established as the UN’s cultural organization. Culture here is defined in the broad anthropological sense, not in the narrow popular one restricted to music, dance and other arts. UNESCO was not concerned with culture for its own sake, but culture for the sake of peace. It made a distinction between the old concept of peace and between sovereign states and a new concept of peace between people.

UNESCO’s constitution preamble declared: "That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind." In 1989 this concept was given the name "culture of peace" in the final declaration of the International Congress on Peace in the Minds of Men, sponsored by UNESCO in Côte d'Ivoire. It called for the construction of "a new vision of peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men."

The UNESCO (1992) Action Programme for a Culture of Peace declared that; to construct peace in the minds of men, is the mandate of UNESCO. It has become clear that military force cannot solve the global problems of violence and injustice. Military force can only continue the vicious cycle. We need peace culture, not war culture.....” Each of these areas of actions have been priorities of the UN since its foundation. What is new is their linkage through the culture of peace and non-violence into a single coherent concept. This is the first time all these areas are interlinked so the sum of their complementarities and synergies can be developed.

David Adams produced the 2005 Civil Society Mid-Decade CoP Report and in 2010 the final Civil Society Report on the Decade for a Culture of Peace and Nonviolence for the Children of the World. (see milestones below) Plus, since the beginning of the CoP Decade he has produced the informative monthly virtual Culture of Peace News Network highlighting current international actions in each CoP action area. His work at UNESCO was made possible by the full support of the courageous Director- General Federico Mayor. More recently he

has been involved with the “Mayor’s Security Council” Declaration for the Transition to a Culture of Peace in the 21st Century (Adams, 2009).

Robert Muller: The wise, beloved former UN Assistant Secretary-General Visionary, Dr. Robert Muller (known as the 20th century prophet of the UN) was the original UN advocate for both I4P and COP when they were first conceived at the turn of the 21st century.

In his famous book “7100 Ideas and Dreams for a Better World” Dr. Muller asserts, along with his dream for the CoP, the idea of Ministries for Peace referenced six times. (Muller, 2000) His most powerful was Idea # 3039: “As long as there will be Ministries of War or Defense in 174 nations there will be no peace on Earth. I suggest that the President of the United States in his speech to the heads of states meeting of the UN General Assembly 2000 announce that the Pentagon be suppressed and replaced by a United States Ministry of Peace as President Eisenhower did after World War II. Its Secretary was Harold Stassen, the last living signer of the United Nations Charter. Now that the cold war is over the US can reestablish that ministry followed, I am sure by many other countries on Earth.”

Uncovering this long forgotten fact that the US actually briefly had a so-called ‘Secretary for Peace’ in its cabinet after World War II was I4P validating. Harold Stassen wrote a book in 1990 “Eisenhower: Turning the World toward Peace” whose Secretary for Peace Chapter 19 confirmed that special role he briefly held (Stassen & Houts, 1990).

VIJAY MEHTA: If Robert Muller was the 20th century prophet of the UN on the I4P-CoP connection, then GAMIP Board of Director member Vijay Mehta of the United Kingdom is the 21st century prophet for his masterpiece book titled “How Not to Go to War: Establishing Departments for Peace and Peace Centers Worldwide.” (Mehta 2019) In it he says “the ultimate purpose of the Department of Peace is cultural change.” He calls for a Culture of Peace unit within Peace Departments “that pursue the Programme of Action outlined in A/RES/53/243.” Adding they will “address divisions in society in a more direct way, promoting a culture of peace – a multi-cultural environment in which conflict can be resolved in a respectful and peaceful way”. He talks of how peace must become institutionalized via I4P in the same way war has become institutionalized. Calling for a “peace- industrial complex” sustained by the same combination of public and private enterprise that keeps the military-industrial complex going generation after generation.” Pointing out the world’s military power no longer observes UN resolutions and weapons have not made the world less violent.

Some Chronological I4P-COP Milestones (only a few of the many I4P studies are mentioned here)

In 1997, John Paul Lederach officially introduced the I4P terms in his seminal book “Building Peace: Sustainable Reconciliation in Divided Societies”. It was about the need to move beyond traditional diplomacy, which emphasizes top-level leaders and short-term objectives, towards a holistic approach that stresses the multiplicity of peacemakers, long-term perspectives, and the need to create an infrastructure that empowers resources within a society (Lederach, 1997).

In 1998, world renowned visionary futurist Barbara Marx Hubbard advanced her idea of a global UN Peace Room that would track the myriad peace initiatives in every field to connect and communicate what is working to co-create a more humane world. In 2016, she conducted speaking engagements at the UN to promote this idea and supported the US Department of Peace bill (Marx Hubbard, 1998).

In 1999, the UN Declaration and Programme of Action on a culture of peace Resolution A/RES/53/243 was passed by full consensus in the General Assembly after nine months of debates. It often takes several decades from the time a UN Resolution is passed before it is understood and implemented at the UN. Ten years went by

before the first High Level Forum on the Culture of Peace was conducted in 2010 at the time when the term “Culture” of Peace was rarely used at the UN (UN General Assembly, 1999).

2000 was declared the International Year for the Culture of Peace and 2001-2010 the International Decade for a Culture of Peace and Nonviolence for the Children of the World on the advice of Ambassador Chowdhury (UN General Assembly, 2002).

In early 2000’s, the United Nations Development Program (UNDP) began an I4P unit within their “Crisis Prevention and Recovery” Department which produced amazing studies documenting how I4P reduced violence in certain countries. UNDP does important work on the ground to help countries meet global challenges like poverty and violence. Their I4P program was discontinued when the Sustainable Development Goals became the UN focus. After it ended, our UN Committee connected with various prior I4P UNDP staffers about their pioneering efforts. All had positive feedback about I4P work.

In 2003 / 2004, a newly formed group of NGO’s at UN headquarters began laying the groundwork for cultivating this unfamiliar, unwieldy I4P term. I4P-CoP advocates founded the Culture of Peace Working Group within the UN NGO Committee on Spirituality, Values and Global Concerns (CSVGC-NY) a Committee of the Conferences of NGOs in Consultative Relationship with the UN. “Governmental departments and ministries of peace in all countries” was on its first meeting agenda. Group focus became the long-term development of a UN I4P Resolution coordinated back and forth between New York and GAMIP Summits for cross global collaboration. The New Zealand UN NGO Peace through Unity (whose Head is a GAMIP member) coincidentally on the other side of the world had been calling for a similar I4P Resolution so our NGO efforts merged on this project.

In 2005, the first major High level UN conference ‘with an I4P workshop’ took place within the UN “Global Partnership for the Prevention of Armed Conflict” (GPPAC). “From Reaction to Prevention: Civil Society Forging Partnerships to Prevent Violent Conflict and Build Peace”. It was titled Building National Infrastructures and Capacities for Peace and held at UN Headquarters with UNDP and the Department of Political Affairs. The 900-person global conference was led by GAMIP member Paul van Tongeren whose goal was to begin building I4P worldwide (van Tongeren, 2005).

In 2005, GAMIP was founded in London by three organizations (US Peace Alliance, Canadian Federal Working Group for a Department of Peace and UK Ministry for Peace) who convened the first Peoples Summit for Departments of Peace. It was hosted by UK John McDonnell MP, 40 people from 12 countries met at the UK Parliament to discuss their country I4P campaigns.

Also in 2005, David Adams conducted the “Civil Society Mid-Decade World Report on the Culture of Peace.” It provided the first comprehensive view of the progress made by the global movement for a culture of peace. Based on accounts of 700 organizations from all regions of the world, it concluded that the culture of peace was slowly advancing. (Adams, 2005).

In 2006, inspired by the power of the 2nd GAMIP Summit in Canada, the vision for passage of a General Assembly “UN I4P Resolution” enthusiastically arose with US GAMIP member Maggi Koren et al at a workshop exercise to imagine the highest expression of our individual peace work we could achieve. A small but mighty UN NGO group there began to develop that idea, Then brought it back to the UN for further refinement, which became the GAMIP UN Committee.

In 2007, at the 3rd GAMIP Summit in Japan, the first UN Committee meeting took place for those countries interested in joining the UN I4P Resolution Initiative born at the prior Summit. A passionate group from five

countries (picture) came together there to discuss it (Japan, India, U.S., Canada, and Pakistan) with a few other countries affirming interest in such a project.

In 2007, the first NGO I4P Workshop was held at the 60th Annual Department of Public Information / NGO Conference at the UN convened by Anne Creter, titled “Solution to the Challenge of Climate Change: Global Alliance for Ministries and Departments of Peace” on Climate Change: How It Impacts Us All. (UN DPI, 2007).

In 2008, US GAMIP co-leaders Dot Maver and Michael Abkin wrote a chapter titled “From a Culture of Violence to a Culture of Peace: The Case for Ministries and Departments of Peace” in the book “Earthrise: The Dawning of a New Civilization in the 21st Century” by Patrick U. Peti.

In 2009, the 4th GAMIP Summit celebrated Costa Rica’s newly- formed Ministry for Justice and Peace created by Then President Oscar Orios who hosted the GAMIP summit. Pat Mice and Anne Creter shared the UN spotlight (Pictures). A slide show was shown of the I4P Resolution work done at the UN between summits with peace through Unity Gita’s Brooke, Kate Smith, Iris Spellings et al and Ambassador Chowdhury generous consultation through the CSVGC-NY “Culture of Peace Working Group”.

In 2009, an article by GAMIP member Simonetta Costanzo Pittaluga from Spain was published in Conflictology, entitled “Civilian Movement for Ministries or Departments of Peace in the World.” She referenced a Ministries for Peace article Federico Mayor had published in a mainstream Spanish newspaper where he said: “With the new millennium the force of reason is expanding in a way that seems unstoppable in these next years.

It is this new citizenship that is capable of moving, with firmness but without violence, towards culture of peace...” (Costanzo-P., 2009). In 2010, a Disarmament Through “Governmental Infrastructures for a Culture of Peace” workshop took place at the International “Disarm Now” Conference at Riverside Church, New York (part of UN Disarmament Day) co-facilitated by Canada & US GAMIP members.

Rob Acheson and Anne Creter assisted Georgina Galanis featuring US Department of Peace Board member Marianne Perez and UN Office for Disarmament Affairs on “Weapon of Mass Destruction Branch Political Affairs” Officer Michael Spies.

In 2010, David Adams produced the “final civil society report on the decade for a Culture of Peace and Nonviolence for the Children of the World.” Including a Forward written by Ambassador Chowdhury who acknowledged the Culture of Peace Working Group as sponsors of the report in the name of all civil society organizations worldwide. Most organizations from around the world reported that the Culture of Peace was advancing (Adams, 2010).

In 2012, a major milestone was the Journal of Peacebuilding & Development “Special Issue on Infrastructures for Peace” publication, which included articles by many of the major academic stakeholders in this exciting new peacebuilding field (Mc Candless, 2012).

In 2013, publication of the first UNDP “Issue Brief on Infrastructure for Peace” written by its Bureau for Crisis Prevention and Recovery took place. It cited promising results from various countries where I4P were shown to be effective in preventing and reducing violence. The countries were Ghana, Uganda, Zimbabwe, Kyrgyzstan, and Tunisia (UN Development Program, 2013).

In 2013, at the Geneva GAMIP Summit the UN I4P Resolution Initiative was finally conceived. What started out from previous summits as a fantastic project with just a handful of participants, had turned into an

acknowledged summit outcome.

First signature I4P UN resolution petition signed by Tara Stuart Costa Rica Dulce Alvarado & Anne Creter presenting UN I4P Resolution. Also in 2013, GAMIP partnered with Peace Now.com to enhance awareness of I4P via virtual promotion of their jointly proposed UN Resolution called “The Muscles of Peace Global Resolution in Support of Infrastructures for Peace in Governments Worldwide” (Peace Now, 2013). It calls for creation of ministries and departments of peace within all governments; peace education for schools, peace economies, building a sustainable Culture of Peace, security, and well-being by preventing and resolving conflict through peaceful means, including trauma healing and peace professionalism. It is supported by a “One Billion Signatures for Peace” online petition at PeaceNow.com. Promoted also by the award-winning peace film, “Admissions” translated into multiple languages and broadcast to 80 million homes worldwide. Including an email campaign called “The Muscles of Peace 60 Second Workout” featuring 104 weekly installments of peace teachings, with free subscription by signing the online petition.

In 2016, the scholarly Berghof Foundation / UNDP in-depth publication by Hans J. Giessmann entitled “Embedded Peace: Infrastructures for Peace: Approaches and Lessons Learned” contained I4P case studies showing violence reduction in the following countries: South Africa, Ghana, Nepal and Thailand (Giessmann, 2016).

In 2017, a Joint “UNDP-Department of Political Affairs Annual Report” 2017 was published on “Building National Capacities for Conflict Prevention.” An online “Infrastructures for Peace Portal” was to be launched in 2018 to “support local, regional and national initiatives to establish and sustain peace infrastructures ...” (UN Development Program, 2017).

In 2018, UN NGO GAMIP members met with two former UNDP I4P staffers at the UN about their prior I4P Initiative which they fondly recalled as having had much potential.

In 2020, GAMIP UN Committee collaborated briefly with For Peace who had been working with Costa Rica UN Ambassador Rodrigo A. Carazo on I4P UN Draft Resolution

In 2021, the 12th Culture of Peace High Level Forum was on zoom due to the pandemic. This afforded UN NGO GAMIP members the opportunity to represent civil society posing brief I4P questions to the speakers. (I4P seed planting starts with the smallest of seeds).

In 2022, the Colombia GAMIP Summit hosted by the Latin America and Caribbean Chapter set a precedent working with the Colombian government to establish a Ministry of Peace to coordinate culture of peace actions in collaboration with its other Ministries. An informative document was produced called the Feasibility Proposal for the Creation of a Ministry of Peace for Colombia (Global Campaign for Peace Education, 2023).

In 2023, the UN “Our Common Agenda” Policy Brief 9, A New Agenda for Peace Action 3 recommendation mentions I4P! It says to “develop national prevention strategies to address the different drivers and enablers of violence and conflict in societies and strengthen national infrastructures for peace.” Plus, “Member States seeking to establish or strengthen national infrastructures for peace should be able to access a tailor-made package of support and expertise”. It is not known yet how this will be implemented (UN Political & Peacebuilding Affairs, 2023).

In 2024, the highly anticipated September UN Summit of the Future is fast approaching. The PACT for the Future: zero draft acknowledges CoP on page eight # 50: “... we recognize the importance of fostering a culture of peace, upholding the rule of law and promoting human security.”

The GAMIP UN Committee recommends that I4P be cited here too -- adding the phrase “by establishing infrastructures for peace” ... to read: “... we recognize the importance of fostering a culture of peace by establishing infrastructures for peace, upholding the rule of law and promoting human security” (UN Political & Peacebuilding Affairs, 2024).

Conclusion

Now that the UN acknowledges I4P in the New Agenda for Peace and CoP in the PACT for the Future, the GAMIP UN Committee is reevaluating its focus. Which up until now has been on passage of a General Assembly I4P Resolution and the addition of an I4P statement to the annual Culture of Peace Resolution. These are still worthwhile pursuits as mandating I4P would raise the global imperative higher to establish I4P everywhere. However, adding this vital I4P-CoP connection onto the PACT for the Future would be the most efficient way now to emphasize the urgent need to establish I4P worldwide to build the CoP.

Past UNDP I4P trailblazing evidence-based studies in various countries substantiate the fact that taking prescribed, systematic peace actions at all levels from local to global can reduce violence and strengthen the Culture of Peace. Thus, peace would become more possible if I4P are established worldwide. Milestones in the long evolving “seasoning” of these two UN principles suggest their uniting in UN policy and practice for synergy would reduce the culture of violence. Examples of possible UN re- organization could be creation of a “Culture of Peace Council” on par with the Security Council. And Member State development of “National Culture of Peace Action Plans” (with UN support and expertise) that are aligned with the eight action areas declared in the CoP Resolution. War will be inevitable until a better system is solidly in place that enables humanity to prevent and resolve conflicts by habitually applying principles of nonviolence to tem conscious evolution is about a new way of thinking ”beyond” war. We now have a UN formulated “Action Plan” blueprint and architecture to forge pathways to peace. This new UN prescription gives hope that a better world is possible. Now is our moment of choice. We can know a world beyond war is humanity (especially in our politics) chooses this way.

2025 is supposed to be the Year of Hope. Swedish environmental activist Greta Thunbergsays “Everybody goes looking for hope. Don’t look for hope. Look for action and hope will come.” I4P and the CoP are all about peace action! Thus, our recommended action going forward is for the evolutionary terms “Infrastructures for Peace” and “Culture of Peace” to be included in the 2024 Pact for the Future together. We have faith in humanity that 2025 (with the UN’s help) will be the year of massive transformation that ushers the world into the Culture of Peace through creation of Infrastructures for Peace in all Member States. As mainstreaming peace actions will enable better conflict prevention and resolution.

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Abstract

In the tapestry of human existence, institutions stand as enduring threads, weaving through the annals of time. The axiom, “Institutions endure. They can outlast the people that create them,” (Mehta, 2019, p.6) reflects the inherent longevity of established structures, whether governmental, societal, or commercial. Such endurance, however, is not divorced from the individuals who breathe life into these institutions. While institutions outlast people, without people there are no institutions. People and institutions share an intricate, symbiotic relationship. Together, they shape the trajectory of societies in general and sustainable institutions in particular. How people and institutions interact is key. In the case of Ministries and Infrastructures for peace, this chapter will argue that constructive and inclusive parameters for professionalism can harness existing capacities to generate best practices for building a culture of peace to achieve sustainable development, social development, and the pursuit of human rights. More specifically, peace professionalism would significantly strengthen the contribution by staff to sustain nonviolent solutions, especially in the current context of unprecedented change and adversity.

Key Words: Peace Professional, Core Peace Values, Culture of Peace, Key Peace Competencies.

1. Introducing Peace Professionalism

Everyone can be a Citizen of Peace (Maillet, 2022). Some will practice peace informally. The focus here is on those who choose peace as their vocation, referred to throughout the chapter as peace professionals. At issue, as in other professions, is to equip them, in a substantive manner, to build on existing strengths for effective contributions in the field. Other fields certify such readiness to practice and support their members by promoting competency, quality assurance and ethics for those entrusted with people’s well-being or *well-becoming* (Brady, 2024). Why not the peace field? And like other professions, why not formally accredit those who are performing effectively as peace professionals at all levels of society in the peace field

- regardless of whether their competence was earned through education, instinct, tradition, or experience?

Understanding the effectiveness of peace professionalism extends beyond technical skills, encompassing values, competencies, and a broader perspective on peacebuilding. This paradigm shift is imperative, recognizing the pitfalls associated with a narrow focus on peace programming and technical skills, as highlighted by scholars such as Fitzduff (2005), Galtung (2015) and Miller (2020). Similarly, for best results in education, Paulo Freire stresses *emotional* and *cognitive* learning (1970). For effective, participatory research, sociologist Fals Borda promotes *sentipensante* (sensing/thinking) (Rendon, 2009). Cubans, renowned for their medical practices, highlight not only technical expertise but also the crucial human interaction between doctors and patients (Franco et al, 2018). When healing conflict, the patient in peacebuilding, it is equally important to apply both values and competencies or, as pioneered by Galtung, to recognize a peace professional as someone who works both from the mind and the heart.

Peace Professionals may contribute to Ministries of Peace; advise governments and international institutions; mediate, monitor, or set up elections; manage difficult projects/situations to prevent violence from erupting; and/or reinforce societies, grass roots communities and families in their ongoing efforts toward non-violent structures and governance. They may specialize in many ways – as grass roots community builders, general practitioners, activists, advocates, mediators, facilitators, and educators - with peace professionalism ensuring a sturdy foundation.

2. Benefits of Peace Professionalism

Peace professionalism benefits us in many ways. Citizens already traumatized by conflict need and deserve competent peacebuilding and best practices. This is what professionalism aims to support. It does so in a way that builds consensus across contexts, is aware of patterns that should not be repeated, and sets specific standards that respect inclusion and decolonization.

Recognition for the peace professionalism of women supports the intent of UN Security Council Resolution 1325 (Security Council, 2000) to promote the active participation of women in the resolution of conflict. This is important given the conditions that women continue to face, compounded by the social/cultural norms inherent in their culture, whether at home or internationally. Not to mention, according to a report recently drafted by UN women for the UN Secretary General, that the number of women and girls living in conflict-affected areas in 2022 was up a staggering 50 percent since 2017, to more than 600 million. (UNSC, Guterres, 2023)

Young people start thinking about ‘what they want to be’ at a very early age based on what they see around them. Peace educators focus on building thinking skills, communication skills, and personal skills related to non-violence and human rights, as well as ethical goals such as freedom, respect, and social justice. These values are an essential base for a culture of peace ... but they are insufficient. Peace professionalism goes further. It also calls for self-reflection on how we ourselves are applying core values such as empathy, humility, integrity to building peace in our work and life. This self-awareness is important in the peace field, especially given the impact of servant leadership with its emphasis on service (Greenleaf 1977/91). Students of Peace and Conflict care about making a meaningful contribution after graduation. For this, they need practical experience as well as theoretical knowledge and a mechanism for evidence-based assessment of their peacebuilding proficiency toward accreditation for professionalism.

The professionalization of peace practitioners recognizes the contributions of citizens who are already building peace to strengthen their social structures, including in traditional communities. It also facilitates the management of knowledge and practices for reviewing and generating public policies to put a Global Culture of Peace into action, as called for by UN Resolution A/53/243 and the related Programme of Action (General Assembly, 1999).

Peacebuilders, whether involved locally or globally, understand the complexity and professionalism involved in transforming conflict. Yet those not in the peace field still tend to regard them as well-intentioned amateurs or not being realistic.

Accreditation as a peace professional can pre-qualify peace practitioners for work applications. It can raise their profile. Registration in personnel rosters, can link them more readily with potential employers whether in the private, government or voluntary sector who are often seeking services at short notice in times of crisis.

Although accreditation as a peace professional does not guarantee effective performance, it does show employers that the candidate applying for work has met professional benchmarks. National, regional, community and global leaders would also have the advantage of accessing rosters of accredited (read pre-qualified) peace professionals for timely peacebuilding advice in situations of crisis.

3. Peace Professionalism in Action

One does not need to be a doctor to practice first aid. The same is true in peacebuilding. Everyone can be a citizen of peace. Some will choose to practice peace informally; others will choose to make peacebuilding their vocation. This section introduces a range of people who, each in their own way, have individually demonstrated peace professionalism in action. Drawing inspiration from their various journeys, they apply the values and competencies of peace professionalism to drive change and promote peace in diverse sectors of society even in the face of overwhelming challenges. Their access to decision makers and impact would be greater if they were to be recognized and credentialled as members of a supportive peace profession.

At the grass roots level : There are countless examples of heroines and heroes bearing the daily brunt of armed conflict, often unacknowledged, yet finding the strength to be the voice of reason when violent conflict threatens. They must be recognized and included in any framework for peace professionalism.

o neighbours in a small community in Sri Lanka are increasingly at odds. One neighbour insists on dumping her kitchen waste in the other neighbour's yard. Finally, the offended neighbour decides to stop complaining. Instead, she plants a banana tree on the refuse pile. It thrives. So, she divides her first crop of bananas in two, brings half to her embarrassed neighbour and says, "Thank you. Without your garbage, I could not have grown these beautiful bananas" (Cader, 2017, pp.8-9). The offending neighbour bursts into tears. Now, they are both peace leaders - in their township, and beyond.

Luminaries in the field: At the other end of the scale there are the luminaries like Mahatma Gandhi, Nelson Mandela, Desmond Tutu, Martin Luther King, and the Dalai Lama. Their core values, such as empathy, humility, and integrity, immediately come to mind. Additionally, they are recognized for their remarkable abilities in peacebuilding, negotiation, and mediation - aligning with Galtung's definition of working from the head and the heart. (Galtung, 2007).

Political: Jonathan Powell calls himself an unlikely peacenik, having come from a military family and been involved in all of Tony Blair's wars. Most significantly, a regret he carries for life is that when he first met Martin McGuinness, a politician and leader in the IRA, he refused to shake his hand. All he saw in front of him was a terrorist, rather than a human being. Ultimately, they became friends. Powell has since dedicated the rest of his life to help end armed conflicts because in his words: "If you want to fight starvation, the spread of disease, and mass rape – or to help suffering children, whether child soldiers or the victims of war – then the most important thing you can do, is to help end armed conflicts" (Powell, 2014). Others would add: prevent and transform violence.

Historical: There are historical figures that have since faded from most minds. To prevent another war after the carnage of WWI, US Secretary of State, Frank B. Kellogg, and French Minister of Foreign Affairs, Aristide Briand, signed the 1928 Pact of Paris. Sixty countries followed suit - most of the countries existing at the time. Even though they ultimately failed in preventing war, one can only imagine the unintended positive outcomes that must have flowed from the diplomatic exchanges, focused not on war, but rather on peace as they negotiated at the international level and, to sign on at the domestic level, within each signatory country. After WWII, in 1956, President Eisenhower appointed Harold Stassen as his *Secretary of Peace*. Stassen served in the Cabinet on Disarmament which focused on mitigating the effects of dropping the bomb. (Tal, 2006; Muller, 2000)

International: Another interesting example of what can work at the national level is the *Ecuador Peru Peace Park* in the stunningly beautiful *Cordillera del Condor* region. For more than a century, the two countries periodically went to war in a vain attempt to decide exactly where the border ran. Now, rather than spilling blood, they have established a protected, demilitarized area on each side of the disputed border, with social development and the environment in mind.

Community Level Committees: As Dr. Giessman, author of a UNDP report on *Infrastructures for Peace* in Colombia, DRC, Kenya, and Nepal, points out, "There is no peace without local ownership." (Giessman, 2016). While security in transitions from war to peace is often applied from the top down, peacebuilding depends on fostering constructive relationships among relevant stakeholders at all levels of a transitional society" (Giessman, 2022).

Non-Governmental Organizations: There are of course, also countless peace NGOs working at all levels. GAMIP, for example, is currently involved in efforts towards a Ministry of Peace in Colombia, and related work with the government in The Gambia. GAMIP also focuses, at the individual level, on peace citizenship, informal community practice and peace professionalism.

Private Sector: The annual Oslo Business for Peace Award is the highest distinction given to a business leader for creating value, both for business and society. (Business for Peace Foundation, ongoing). Dr. Scilla Elworthy, three-time Nobel Peace Prize nominee and the founder of *Business Plan for Peace*, shows how businesses can be proactive in preventing armed conflicts. During the Ukraine war, for example, she is working with companies to consider what they can do to support peace efforts if they have business or branches in unstable areas. Microsoft has provided advanced communication equipment to Ukraine. H&M stores in Germany routinely help Ukrainian refugees (Elworthy, 2023). In Kenya, post-election riots in 2007 left more than 1000 people dead, masses displaced, and economic turmoil. Yet, five companies decided to actively curb violence. Teaming up with local peace experts and community leaders, they developed grassroots strategies that bore fruit. By 2017, the election was determined by the European Union to have had less destruction, displacement, and expense (Elworthy, 2022, p.7). PeaceNow promotes the innovative concept of “peacepreneurship” so as to “beat our swords into ploughshares and spears into pruning hooks”. (PeaceNow.com & GAMIP, 2024).

Media: In 1994, the media picked up the *Peace Dividend Paper* written by the *Northern Ireland Confederation of Business Industry*. It’s economic rationale for peace resonated with the public and influenced peace talks. (International Alert, 2006)

CPSC Accredited Peace Professionals: Dr. Poorna Adhikary was actively involved in negotiations which ultimately, in 2007, led to the erstwhile Ministry of Peace in Nepal. Dr. Poorna’s advice for what works: “Above all”, he says, “we need to avoid oversimplifying. Peacebuilding is complex. It needs time and resources; inclusion, early warning, and intervention; transparency, and competent facilitation” (Adhikary, 2022).

Among many achievements, from the highest level (including negotiating the first Sudan peace agreement, monitoring elections, and advising governments) to the community and individual level, Dr. Ben Hoffman negotiated the release of 100 abducted children in Uganda in 1998. There, self-proclaimed General Kony, a warlord, was terrorizing the rural population. He violently kidnapped little boys to turn them into child soldiers, and young girls to turn them into wives for the soldiers. The Ugandan army had previously tried to go after Kony, guns blazing. But the bush was too dense and too many children died. Hoffman entered the jungle unarmed. Not a shot was fired, and all the girls were released (Hoffman, 2016, p.129-154).

Strengthening the Peace Field

At issue is how better to equip people in the peace field in a meaningful way to take advantage of their current strengths. The current context stratifies urban/rural, academic/non-academic, formal/non formal peacebuilding in an ad hoc manner, often to the detriment of those in peril from violent conflict. Instead, the intent is to achieve evidence-based inclusion of anyone who demonstrates their proficiency for peace building and furthering human rights. As mentioned above, professionalism is benefitting other fields - why not the peace field? Accreditation as a peace professional can boost the status of self-taught but effective peacebuilders, including at the grass roots level. This in turn can raise the profile of peacebuilding within communities and nourish valuable insights to benefit the peace field at large.

It is about giving citizens at risk the best protection against conflict and violence, broadly defined. It is about ensuring that the peacebuilder is prepared ethically, knowledgeably, emotionally, physically to provide the needed

service in a competent manner. It is about evidence-based accreditation that would, as in other fields, form the bridge between theoretically learning about peacebuilding (whether traditionally, informally, or formally) and demonstrating proficient application in practice. It is about recognizing peace builders as the professionals that they are, based on pre-qualification for their demonstrated capabilities – not just technical, but also in terms of values. It is about raising the credibility of peace workers for participation at any level of society. It is about building upon the current credentialing of such elements as mediation, facilitation, and negotiation to form a cohesive whole. It is about providing youth with a career path within their chosen field of contribution to society. It is about making it easier for employers to access the necessary experience. It is about facilitating access by peace professionals to decision-making tables in the service of alternatives to violent solutions.

Establishing a set of generally accepted principles and standards for reinforcing rather than regulating peacebuilding would also lead to increased respect and credibility for the field and for the individuals who practice under its banner. Well-prepared and qualified peacebuilders in conflict areas could, for example, reverse common and costly problems of ill-prepared peacekeepers (Karim & Beardsley, 2016; Westendorf, 2020). Setting standards is not an exercise in dominance or segregation but a tool for continuous improvement. Again, it is an accepted practice in all other professions, why not in the peace field, ensuring of course that they are inclusive, decolonial and respectful of traditional practice.

Making the professional contribution of peacebuilders visible would render them more likely to be called to decision-making tables for critical non-violent solutions. Their elevated credibility would, in turn, strengthen Ministries and Infrastructures for Peace.

Equipping people to communicate more clearly would better harness and widely promote existing capacities to fellow peacebuilders in the field and, significantly, also beyond the peace field to acquire access to critical decision-making tables. While core peacebuilding values are core human values, and therefore universal, how they are communicated and applied varies by culture and context. Any framework for assessing peace professionalism would, as detailed below, need to ensure that those chosen as assessors fully understand the context-specific applications of peacebuilding values and competencies - and, ideally, also be from the culture and context of the candidate they are assessing.

1. Two Initiatives Paving the Way for a Recognized Peace Profession

Having described the importance, scope, benefits and challenges of peace professionalism, the following section outlines two key initiatives which are paving the way for a recognized peace profession: The **Peace Professionalism Project** and the **Civilian Peace Service Canada**.

(1) The Peace Professionalism Project, funded by a Social Science and Humanities Research Council (SSHRC) Partnership Development Grant

The Peace Professionalism Project has three goals: To establish a network; Undertake research; and Mobilize knowledge about peace professionalism.

Beginning with core representation from 12 organizations, it aims to create a global network of cross-sector and multi-disciplinary peace scholars, practitioners, and policy makers. Recognizing the limitations of the current emphasis on peacebuilding skills and programming (Autesserre, 2014; Brusset et al, 2016; Galtung, 2015; Millar 2020; Fridman, 2020; Mac Ginty, 2014;

Neufeldt, 2016; Fontan, 2012; Isaqzadeh et al., 2020; Weerawardhana, 2018), a key question being asked in the research is how peace professionals know if they have the skills, competencies and, significantly, the values for effective peace work.

The project will perform practical and evaluative research on peace professionalism with the aim of enhancing

response capabilities and strengthening curricula related to peace, conflict and security studies. Central to project objectives is how best to navigate inclusion in establishing a framework that both provides a basis for quality promotion, ethics and standards, and also ensures decolonial diversity and representation.

Finally, there is an ongoing focus on knowledge building and sharing within and beyond teaching organizations. The envisioned forum for knowledge exchange would be set up to bridge the research-practice-policy gap in peacebuilding and to strengthen the teaching-practice bridge in training (The Peace Professionalism Project web site, 2024; Lederach et al., 2016).

(2) Civilian Peace Service Canada (CPSC) - Assessing and Accrediting Peace Professionals

The Civilian Peace Service Canada (CPSC) has piloted a proforma, evidence-based methodology for assessing and accrediting peace professionals. By researching the key attributes of an effective peacebuilder put forward by peace literature, experienced researchers, and practitioners, two data sets emerged: (1) Core Values/heart related: These underlie and motivate effective peacebuilding performance, i.e., Empathy, Sincerity, Humility, Sound Judgment, Integrity, Desire for Social Justice and Peace for All, Personal Maturity, and Willingness to Learn; and (2) Key Competencies/mind related: The skills/tools that enable effective peacebuilding performance, i.e., Communications, Conflict Analysis, Conflict Transformation, Mediation, Negotiation, Facilitation, Personal Security, Strategic Thinking & Operational Planning, Teamwork and Peacebuilding. The resulting assessment process, while rigorous, is also a learning opportunity for candidates and assessors.

Central to CPSC's approach are three guiding principles, outlined in manuals for Assessors, and guidelines for candidates.

Principle (1): Core Values are human values and therefore universal. However, how they are understood, expressed, and applied varies from context to context and we need to do everything to make sure that candidates are assessed accordingly. We envisage Assessment Boards, whose members are primarily from the candidate's own cultural background.

Principle (2): The Assessment Framework must be flexible to changing conditions and emerging knowledge and understanding.

Principle (3) Assessors are not coaching for a predetermined set of right or wrong values. Instead, CPSC's assessment encourages the candidates to align with their own values and to operationalize their own value systems. What Assessors do evaluate is how aware the candidate is of their own values and biases - and how they apply them in their life and their work. This approach allows clarification about the candidate's best contribution to the field.

The methodology includes self-assessments, reference checks, interviews, and a case study. To respect cross-cultural variances, Assessment Boards are envisioned to be composed of assessors from around the world, heavily weighted in favour of individuals from the same culture as the candidate being assessed (Civilian Peace Service Canada, 2022).

3. Peace Professionalism and Ministries of Peace

Institutions today encompass not just National Ministries and Peace Councils but also Local/District Peace Committees and community peace tables. Their significance is profound. A harmonious nation requires synchronized efforts from governmental, non- governmental, and civil society entities (Mehta, 2019; Giessman, 2022; UNSC, July 23, 2023, p.19). The modern shift that Mehta describes towards establishing Ministries of Peace marks an evolution in global peace governance (Mehta, 2019).

Ministries of Peace, as detailed in other chapters, would typically establish the foundational concept of peace to cultivate values, attitudes, and actions aimed at tackling the underlying reasons for violence. Their focus lies in resolving conflicts through dialogue and negotiation among individuals, groups, and nations to transform international relations. Shifting from defense to conflict prevention, they would prioritize global betterment over traditional foreign policy. Partnering with peace-oriented organizations, these Ministries would mediate global issues/concerns (as well as conflicts), thereby enhancing soft power and international reputations. They would redistribute resources from military to conflict prevention, bridging domestic issues with government strategies for improved quality of life.

While Ministries of Peace hold promise, their outreach might not always be immediate or comprehensive. Giessman emphasizes that peace is unattainable without local ownership (Giessman 2022). This ownership is imperative, especially when addressing localized issues or reacting to spontaneous conflicts. Local peace entities, with their capacity for immediate intervention and dialogue, are linchpins in this evolving framework. However, their journey is not without impediments. There are no silver bullets. They cannot impose peace or address deep-seated structural issues single-handedly. Yet, their role in fostering dialogue, understanding, and tolerance remains unparalleled - how much more so, if they were staffed by people with the core values and key competencies of peace professionalism. Indeed, the Ministry of Peace in Ethiopia was criticized early on because many senior staff were political appointees rather than people knowledgeable in peace and conflict resolution (Reuters, 2018).

Conclusion

In a world marked by conflict, the concept of peace professionalism stands as a transformative force, urging individuals to become the architects of resolving conflict without violence and Ministries of Peace to engage effective peacebuilders. As we navigate this relatively uncharted territory, envision a future where peacebuilding is not just a vocation but a recognized profession – a world where the courage to pursue peace is met with recognition for values, skills, and competencies - a world where peace citizens, iconic figures, and dedicated professionals weave together a narrative of hope.

The Peace Professionalism Project and the initiatives of the Civilian Peace Service Canada shed light on a path toward this vision, emphasizing inclusion, decolonization, diversity, competency, and ethical practice. Each signature, each voice, and each action, whether traditional or formal, contributes to a collective effort for a global Culture of Peace.

Many intuitively embody peace in their daily lives, and their journey toward peacebuilding commences on an individual level. Consider the poignant story of Pacifique Zikomangane, a young man in the Democratic Republic of the Congo, wrongly accused and facing a mob that was threatening to kill him. His salvation came from an unexpected source—a single voice in the crowd vouched for his innocence. To this day, Zikomangane remains unaware of the identity of his savior, but the experience galvanized his commitment to peacebuilding, encapsulated in his mantra: "Never doubt that your voice can make a difference! That YOU can make a difference" (Zikomangane 2022).

An innovative road map for making a difference is offered by the *Global Muscles of Peace Resolution* (PeaceNow.com, 2024). Accordingly, you might, amongst others:

- **“... Add** your name to the one billion signature petition at PeaceNow.com and become an official global citizen signatory to The Muscles of Peace Global Resolution.
- **Start** a Ministry or Department of Peace campaign of your own, from the local up to the national level. Join the Global Alliance for Ministries & Infrastructures for Peace and get involved with current campaigns across our

world...

- **Use** your creativity and leadership, on the national and international levels, to raise support for this shift in human consciousness toward positive peace.
- **Share** the *Muscles of Peace Overview* with global citizens and enjoy planting seeds for a better tomorrow” (PeaceNow.com, 2024, p.3).

In addition, should you wish to make peacebuilding your vocation, peace professionalism is a commitment to be the positive change desired in the world.

Citizens at risk are better protected when peace workers are qualified, expert, and caring - whether through formal or traditional learning and training. Society at large would thrive. Many seemingly intractable conflicts could be prevented or solved if those with the right values, skills and competencies are called in. And those with the right values, skills, and competencies are more likely to be called in if they have a reputation for caring and professionalism.

Ministries/Departments/Infrastructures for Peace, for their part, have a key role to play in being served by, and in turn, fostering peace professionalism. While the evolution of each peace ministry or department may differ across countries, they would ideally collectively fulfill common objectives. These include catalyzing peacebuilding; incorporating citizen inclusivity and participation; implementing UN resolutions; facilitating conflict prevention and resolution; leveraging existing services and national prioritization for sustainable and Positive Peace (Galtung, 1964, p.2). This is about adding value. The combined efforts of marching in the streets and convening in meeting rooms could indeed pave the way for profound societal change.

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Nepal's Ministry of Peace and Reconstruction
Poorna Kanta Adhikary & Oseremen Felix Irene

Abstract

The alarming rate of conflict and violence in Nepal led to creation of the Ministry of Peace and Reconstruction in the country. This study explores the Ministry of Peace and Reconstruction in Nepal with respect to the Nepalese context leading to its creation and its contributions towards the implementation of peace agreements and the overall peacebuilding efforts and the promotion of peace in Nepal. The study utilises secondary data and data following from personal observation to understand the role of the top-bottom infrastructures for peace which the said ministry of peace represents. It sourced data from peer reviewed journals, relevant books, the website of the said ministry including other relevant website. The findings of the study reveals a robust role played by the ministry in implementation of the comprehensive peace agreement (CPA) in the Nepal, and significant contribution to peacebuilding efforts and the promotion of peace in the country.

Keywords: Nepal, Ministry, Peace, Reconstruction

Introduction

Nepal, one of the oldest countries of Asia, is situated in the middle Himalaya Range between China and India. Several kinds of people dominate Nepal's population constituting Aryans migrating from Caucasian mountains via Iran, Afghanistan, Kashmir, Western Tibet; people of Mongol and Tibetan origin, who migrated from across the Himalayan passes; the descendants of the original Dravidians; people who fled to Nepal hills and Terai from India to escape Mugals' atrocities in India; and those who were brought in to till the land in Terai from across the border. With them also came their priests, warriors, businessmen, workers and nobilities constituting multiple casts, class and ethnicities constituting Nepal's diversity of population of 30 million, of 142 caste/ethnic groups with 125 languages/dialects spoken (Nepal Census Data, 2021). The

geographical diversity is demonstrated from the low lands of subtropical Terai of 70 meters to more than 8000 meters of altitudes with eight of the nine tallest peaks of the world, all within 125 kms of aerial distance. The middle hills and river valleys in between them have the most diverse micro climatic conditions with equally diverse flora and fauna.

Until 2008, Nepal had a monarchy of Shah dynasty that traces their historical ancestry to 1479, when there were several principalities governing the area. Prithvi Narayan Shah (1723—1775), King of Gorkha who conquered other kingdoms of the Himalayan region and established unified Kingdom of Nepal in 1768 moving his capital from Gorkha to Kathmandu. His sons and their successors continued fighting and defeating other kingdoms and enlarged the kingdom of Nepal from River Tista in the East to River Sutlej in the West that included much of today's Himachal Pradesh, Uttarakhand and Sikkim, and part of the low Gangatic plains to River Ganga, which is now part of Bihar and Uttar Pradesh of India. In fact, Davis (2019) asserts that for about 237 years, "Prithvi Narayan Shah and his descendants were the reigning monarchs of a relatively united Nepal, settling, conquering, or continuing to battle independent principalities and expanding their borders beyond what is Nepal today".

However, during the 1814-1816 Anglo-Nepal War, Nepal lost one-third of its territory to British India. As argued by Gurung (2018), "after the war, Nepal was forced to sign The Sugauli Treaty of 1815 in which it had not only lost one-third of its territory, but also had to accept the British Resident in Kathmandu and some humiliating terms". Following the Anglo-Nepal Treaty of 1816 demarcating border between Nepal and British India, the British Gurkha Regiment, as a special force of the British Army, was established with some Nepali nationals under the bilateral agreement between British and Nepali governments. This was transformed into a trilateral agreement when India became independent in 1947. Then Gurkha Battalion was divided into British Gurkha Army and Indian Gorkha Army, which have continued since then under their respective governments. This made possible for Nepali nationals to serve themselves in the armies of Nepal, India and the United Kingdom.

It was understandable that a great deal of national wealth had to be spent on Nepal's unification drive and financing the Anglo-Nepal war then that deprived development of the people. After Anglo-Nepali treaty of 1816, the Shah Kings continued to rule as absolute monarchs until 1846. Their bad governance over the years led to the seizure of power by force by Jung Bahadur Kunwar, a courtier in 1846. He established his hereditary family rule by adopting Rana as his family name. The political order changed from absolute monarchy to constitutional one. The King was made a figure head and restricted very much within the four walls of the Royal Palace, while the people were treated as serfs. Nobody could question the authorities of the Ranas then, who invested country's wealth upon themselves and not on people and the country. They had to be tolerated even for their murderous activities.

Political Movements and Transitions

After their century old hereditary Rana family regime, a loose alliance between King Tribhuvan and the people was formed against their rule. As a peaceful approach did not work, on behalf of the people, an armed revolution was launched by Nepali Congress, demanding democracy in 1950. While the Rana regime was about to fall, Indian interference led to a compromise solution, ending it in February 1951, with the Rana-Nepali Congress coalition government giving the power back to the King and democracy to people (Kuwasima 2021).

However, the coalition did not last beyond eight months due to several sabotages from within and the government ended without having holding an election of a Constituent Assembly as promised by King

Tribhuvan. While the transition was going on, he died in March 1953, opening his thrown to his son Mahendra. Only after a non-violent movement demanding election by Nepali Congress compelled the King to hold election for the Parliament in 1959, but not in the spirit of his father's promise. However, Nepali Congress came victorious in the election with more than 2/3rd majority and formed a democratically elected government under Bishweshwor Prasad Koirala commonly known as BP Koirala or BP, who had also led the 1950-1951 revolution.

While BP Koirala was marching ahead with a great deal of social transformation and nonaligned policy for international relations, Robertson (2020) noted that, King Mahendra seized power by staging a coup d'état with support from the army in December 1960. It broke the 17 months old legally elected democratic government, arresting not only the political leaders but also all democratic rights of the people. The King established a nonparty royal dictatorship called Panchayat that went for three decades putting the political leaders initially for 8 years in jail that also marked two unsuccessful armed insurrections by Nepali Congress. While King Mahendra died in January 1972, his son, King Birendra danced in the platform of the royal dictatorship, which he inherited from his father.

The repression of a nonviolent student protest in April 1979 against hanging of deposed Pakistan Prime Minister Zulfiqar Ali Bhutto in front of Pakistan Embassy in Kathmandu acted as a trigger spreading the protest in Nepal like a forest fire. King Birendra announced a national referendum in April 1979 for people to choose between a multiparty system and reformed Panchayat, the Monarchial dictatorship that took place in May 1980.

The King's Panchayat rule was announced victorious at the referendum marked by a great deal of foul plays. While announcing the results, the King promised for a new constitutional reform, for an honorable treatment to nearly half of the population who clearly rejected his Panchayat rule, although supposed to be reformed, and chose the multiparty democracy. Since this did not materialize, the King's dictatorship continued division of his own people, those who supported him were labeled as nationalists and those opposed to his rule as antinational elements.

The communists were divided in a few dozen groups from anarchists to royalists, those who supported him were labelled as progressive nationalists. The King always treated Nepali Congress as his foe, although they believed in social democracy with constitutional monarchy in a liberal democratic set up. The King promoted communists to balance the democratic force. After the death of BP Koirala in 1982, Nepali Congress went for a non-violent movement in 1985 that had to be called off due to violent sabotage.

After the Fall of the Berlin Wall in November 1989, the world started seeing the communist movement around the world shattering with eventual breakdown of the Soviet Empire in 1990-1991. Corroborating this, the World Economic Forum (2019) noted that, "the *fall* of the *Berlin Wall* on the night of *November 8, 1989* dramatically and suddenly accelerated the *collapse of communism* in Europe". A people's movement led by Nepali Congress in February 1990, was joined by a big chunk of the communists this time, under their platform called United Left Front (ULF) supporting multiparty democracy, restored democracy forcing King Birendra surrendering the power to the people in April 1990.

An interim government led by Krishna Prasad Bhattarai, President of Nepali Congress with participation of both ULF and representatives of the Royal Palace brought a new constitution for Multiparty Democracy with Constitutional Monarchy. It was promulgated in November 1990 holding the national election in May 1991.

Although Nepali Congress came victorious, its leader and Prime Minister Bhattarai was defeated in the election.

The Nepali Congress Government led by Girija Prasad Koirala, younger brother of BP Koirala, also called GP Koirala, dissolved the parliament in mid May 1994 “due to dissension within the *Nepali Congress Party*” (US Department of State 2017). He was facing obstruction from the opposing communists and having tension within the party, wished for 2/3rd majority in the parliament announcing a new election in November 1994. Due to rift within Nepali Congress, the ULF turned into Communist Party of Nepal (UML; United Marxist Leninist) emerged as the largest party reducing Nepali Congress to 1/3rd in the hung parliament inviting political instability in the country. However, the Communist Party of Nepal (Maoist) launched an armed revolution in 1996 calling for a Chinese Maoist style of political system that lasted until 2006.

Royal Massacre and Tri-Polar Conflict

In the meantime, on June 1, 2001, a Massacre took place in the Royal Palace that eliminated the whole family of King Birendra including his youngest brother Dharendra that brought the late King’s middle brother Gyanendra to act as the Regent. Rose (2024) asserts that, “with Dipendra’s suicide the following day, Gyanendra was unexpectedly called to ascend the throne, which he did on June 4”. A superficial investigation carried out under the leadership of Tara Nath Rana Bhat, Speaker of the Parliament blamed the prince of having committed the whole crime solo including attempt of his own suicide in the pretext that he was under the influence of drug and alcohol.

The Cable News Network (CNN, 2001) reported that he wanted to marry a lady he was in love with, but was not approved by his mother Queen Aishwairya, and father King Birendra. The elimination of King Birendra’s family has remained an unresolved riddle. The Maoist Supremo, Pushpa Kamal Dahal alias “Prachanda” openly expressed that he had an undeclared alliance with King Birendra, which could be nothing but doing away with the 1990 Constitution. What common factor could there be, if any, except this, between the two opposites?

While the Maoists were trying to capture the state by gun, the political party workers and elite population were pushed out of the countryside making the country ungovernable. In October 2001, King Gyanendra took control of the government labeling the Prime Minister Sher Bahadur Deuba of Nepali Congress incompetent (CNN 2001) to hold the scheduled election amid the armed violence.

This created a condition of a Tri-Polar Conflict in the country marked by violence by two armies: one from the state and the other from the rebellion. The three forces namely the Royal Palace, the Pro-parliamentary political parties and the Maoists were locked in the tri-polar conflict with mutually exclusive political ideologies, all pulling the people in their side that created incredible difficulties for ordinary citizens.

This author, realizing the need for professionals to contribute in transformation of the national political conflict and peacebuilding established Institute for Conflict Management Peace and Development (ICPD), a voluntary non-governmental organization. ICPD was managed by voluntary contribution of its members from their own earnings through their consultancies and training for national and international partner organizations and government and non-government agencies.

The argument put forward by ICPD then was that only dialogue among the parties in conflict can resolve it, not the guns. It also developed a tool called Participatory Peace-Conflict Assessment (PPCA) to enable development workers perform in an armed conflict affected conditions. The tool was successfully applied in

the conditions of the Far West and Mid-West of Nepal where the development workers were entrapped between the two fighting armies. Members and staff of near fifty national and international organizations, including academics, administrators, trade union leaders, civil society members, political activists, development experts, participated in the application of this tool. It was also applied in auditing the development programs from peace-conflict lens (ENCODICE, 2007).

While rejecting guns, this lead author put up an idea for the need of a facilitated dialogue among the key stakeholders to resolve the tri-polar conflict. He suggested a home-grown method of dialogue to resolve the conflict would be better than a foreign imposed one. He went on taking this message from local communities to national and internal level, from civil societies to academic and professional organizations, and from government to non-government level.

While having a one-to-one close discussion in November 2002 with Mr. Narendra Vikram Shah, Foreign Minister of King Gyanendra's cabinet, this author was told that since the political parties were out and finished, the Royal Palace should negotiate with the Maoists with some give and take to end the violence in the country. He was then asked to provide an expert advice on what would be the give and take with the Maoists. On which he replied "you seem to take this conflict so easy, which in my mind is very complex. The political parties are down no doubt, but not out. As it is a complex tri-polar conflict, it needs to be resolved with a great deal of creativity in managing the dialogue process among its stakeholders."

As the Minister asked this author to provide something in writing that he could share with relevant personalities inside the Royal Palace, he wrote an article titled "Conditions of Dialogue" in both English and Nepali languages and handed them to him (Adhikary, 2002). A week later the Minister called him and told him "After reading your article, I am convinced about the tri-polar conflict. Let me tell you that those who needed to read it inside the Royal Palace have done it. What they will do with it, is beyond my capacity to say."

However, the situation exacerbated further when King Gyanendra suspended the 1990 Constitution by dissolving the parliament, taking control of the state in February 2005 in the style of his father's coup of December 1960. As argued by the Crisis Group (2005), the royal coup of 1 February 2005 dealt the constitution a near fatal blow. While this escalated unprecedented violence in the country, political parties were agitating peacefully in Kathmandu to restore the dissolved parliament, as the only way to bring peace in Nepal. The Maoists have been launching the armed movement in Nepal, most of their leaders securely stationed in India for more than a decade openly advocating doing away with Monarchy in Nepal. Although King Gyanendra conducted a local level election in the meantime that was pending since 1999, it ended superficially as all political parties boycotted it, and very few individuals participated in it. This transformed the tri-polar conflict into bipolar one, the King versus the people.

The Comprehensive Peace Accord

The seven pro-parliamentary political parties formed an alliance (SPA), led by GP Koirala of Nepali Congress and the Communist Party of Nepal (Maoist) led by Pushpa Kamal Dahal "Prachanda" came with a 12 points agenda for a peace accord in November 2005, seemingly facilitated by India (CPA, 2006). The second people's movement led by Nepali Congress President GP Koirala and joined by the Maoists brought an unprecedented number of people in the streets of Kathmandu in April 2006 that forced King Gyanendra to restore the dissolved parliament. This also brought a large number of the Maoists nominated to enter the parliament, which provided an interim constitution granting it to strip the power of the King one by one, and ending the decade old Maoist armed violence.

In July-September 2006, this lead author had a series of dialogue with top Maoist leaders and were convinced of holding the dialogue among the parties of Conflict, this time among the political party leaders of Nepali Congress, Communist Party of Nepal (United Marxist-Leninist; UML) and the Maoists. Although the latter two had already agreed for it, he was trying to reach the Prime Minister GP Koirala, President of Nepali Congress, which was not coming due to his busy schedule. Mr. Koirala had told Adhikary, P.K., in a long discussion in one morning of April 2006 during the Second People’s Movement on how he got to meet the Maoist leaders in India, who had then agreed to keep a Ceremonial Monarchy in Nepal.

While a meeting with Mr. Koirala was pending, Adhikary, P.K. had to travel to Canada on a preplanned program during September-October 2006 to give a series of talks at the Canadian universities, governmental and non-governmental organizations in Montreal and Ottawa, Canada. While returning back in the first week of November, 2006 he found in New Delhi, India that Republic Nepal was already brewing up in New Delhi, before it made any smell in Kathmandu and the main dialogue process among the key political party leaders was already being managed from outside of Nepal.

The new government led by Mr. Koirala under a transitional constitution held the Constituent Assembly election in May 2008. According to the Inter-parliamentary Union (2013), the Constituent Assembly was established on 27 May 2008 with the task of adopting the country's new Constitution within two years. The election ended the five hundred years old Nepal’s Monarchy in August 2008, without shedding a drop of blood. As King Gyanendra, wanted to live inside the country peacefully as an ordinary citizen, the government provided all necessary support to the former King to live with all his liberty and dignity. Adhikary, P.K, this book chapter lead author, still believes that if he was allowed to lead the home-grown dialogue process as suggested by his 2002 article, the Constitutional Monarchy of European styled one, could have been retained in Nepal, which could have saved also the country from the mockery demonstrated by some of the presidents, as the heads of state, since then.

Ministry of Peace and Reconstruction

In order to secure peace and security, the Ministry of Peace and Reconstruction (MOPR) was established in April 2007 with a mandate to implement the Comprehensive Peace Accord (CPA, 2006). The core functions of MOPR were: Conflict Management, Relief and Rehabilitation, Reconstruction of destroyed public infrastructures, and Cantonment Management. Additionally, it was to support the Government of Nepal in the formulation and execution of policies and strategies required for the sustenance of peace processes in Nepa (Irene 2014). Furthermore, the Ministry was mandated to accomplish all the functions assigned to the Peace Secretariat and other additional functions relating to reconstruction of physical infrastructure damaged during the conflict, relief and rehabilitation of the conflict victims, Truth and Reconciliation Commission, High Level Monitoring Committee and Management of the Maoist combatant’s cantonments (Irene 2014).

According to Mehta (2019), the creation of MOPR in 2007 by the Himalayan country of Nepal, marked the end of a decade-long civil war between the royalist army and the Maoist insurgents. In fact, by the time the decade long Maoist armed conflict ended in 2006, the country had experienced, in addition to the destruction of a number of public buildings and infrastructures, the underlisted destruction at the personal level (MOPR, 2007):

<u>Categories</u>	<u>Number</u>
Deceased (families affected)	About 16,700
Disabled	About 5,800

Orphan	Around 25,000
Internally Displaced	71200 persons/18700 families
Widows	Around 9,000
Disappeared	Around 1,200
Personal Property loss	About 11,000

Other sources described that more than 17,000 people (including both civilians and armed forces) were killed during the conflict, including over 4,000 citizens killed by the Maoists from 1996 to 2005, and over 8,200 ones killed by government forces during the same time. In addition, an estimated 100,000 to 150,000 people were internally displaced as a result of the conflict. Furthermore, this conflict disrupted most rural development activities, although it resulted in political, social and cultural change in Nepal. Indeed, as opined by Vijay (2019), the creation of the ministry was in response to this internal conflict.

In addition to several national and international individuals and non-governmental organizations forming a broad civil society, and a number of international partners including United Nations Mission in Nepal (UNMIN)/United Nations Development Program (UNDP), 12 bilateral and multilateral agencies as peace partners came to assist Nepal and worked through MOPR. However, after November 2017, only European Union (EU), UNDP and USAID have stayed behind on the task.

In 10 years, between 2007 and 2017, MOPR achieved the following (MOPR, 2017):

- Nearly 150Billion NPR (USD1.5B) was spent on peacebuilding and reconstruction of damaged public infrastructures
- USD1.2B and 7 years were spent on making the Constitution by CA (601 inclusive members)
- 70% of peacebuilding works have been claimed completed
- Completion of reconstruction of damaged public infrastructures
- Rehabilitation and Integration of Maoist Army Combatants (MAC)
- Support to internally displaced persons (IDPs) and conflict affected persons
- Establishment of Local Peace Committees (LPCs)
- Integration of Maoist solders in Nepal Army
- Paying those opting for voluntary retirement
- Supporting those opting for rehabilitation
- Rehabilitation and psycho-social support to disqualified Maoist child solders

The MOPR was closed in 2017 when Federalism was enacted as if it was established only to respond to the needs of negative peace caused by the Maoist armed conflict. The requirements of the positive peace were not considered in the fast-changing Nepali society. As the new Constitution was enacted, further achievements were reported as:

- Proportional Representation at Political Level
- Federal Forms of Government bringing governance closer to people
- Property Rights to Women
- Institutionalization of Multi-Party System of Governance
- Formation of specialized commissions to deal with social exclusion/non-inclusion
- Social and Economic Reforms (Special programs to the upliftment of disadvantaged groups including women, dalits, janajatis, muslims, Madhesis, marginalized people, ...). It has also been observed that the opportunities were hijacked by the elites within them repeatedly by same persons. It was also used as a tool to sideline certain individuals who could challenge the leaders to be replaced by their docile followers.

In 2014, Nepal government had created Commission on Investigation of Disappeared Persons (CIEDP), and

Truth and Reconciliation Commission (TRC) with an Act mandating them within two years to:

Investigate the facts about those involved in gross violations of human rights and crimes against humanity during the course of the armed conflict, and to create an environment of reconciliation in the society.

Even a decade later after a series of renewal of their terms, neither commission has completed investigations into the tens of thousands of complaints filed by victims of human rights violations committed during the country's decade-long armed conflict (1996-2006). Although each renewal after successive two years has taken place in response to pressure from the international community and victims groups to keep moving the transitional justice process forward, the achievement of meaningful justice for the victims of conflict-related human rights violations faces both persistent challenges and renewed uncertainties. An even more significant challenge is the persistent culture of impunity in Nepal as powerful perpetrators of human rights violations are guaranteed immunity from prosecution as both parties have been in control of the state apparatus since 2006 (Jeffery, 2019).

As the commissions have been widely viewed as political instruments, vulnerable to manipulation, a new political appointment process is unlikely to restore faith in their independence. An even more significant challenge is the persistent culture of impunity in Nepal as if the TRC and CIEDP have been explicitly designed to ensure that powerful perpetrators of human rights violations are guaranteed immunity from prosecution. When this author was suggested to advise the transition process in 2014, he suggested that a sub-professional work with hidden political agenda may eventually take the country into international blacklisting, then he was excluded from further participation in the peace process itself.

However, there have been many challenges as:

- Although TRC and CIEDP were proposed by the CPA in November 2005 and formed in 2014 as mentioned above, not much work has progressed resulting in persistence of culture of impunity
- Many IDPs not accounted for and not properly rehabilitated
- Most of the Disqualified Armed Combatants (Maoist Child Soldiers) are not properly rehabilitated. Those who chose voluntary retirement face difficulties as well.
- Inadequate understanding and agreement on the role and functions of Ministry of Peace and Reconstruction (MOPR).
- Women's property rights still facing difficulty in enactment as it is not in line with traditional socio-cultural values and practice
- Continued violence against women and Dalits
- Continuing deprivation of poorer section of the population
- Failed public education and health service system with proliferation of private system creating a dual systems—private for the 'haves,' and public for the 'not-haves.'
- Increasing gaps between haves and have-nots
- Inadequate and often biased enforcement of law and order
- India's Micro-management of Nepal's Affairs
- External Factors perpetuating instability and conflict (Nepal's strategic location in changing global economic and political context)
- Too much time taken by Government and political parties in managing transition (1-7 decades), as if Nepal is continuously in a state of transition
- Complexity in state restructuring and management of federalism: the most contentious and artificially brought in issue.
- Increased rural-urban and international migration due to security risk in the countryside during the decade of armed conflict

- Due to lack of appropriate employment, and losing hope in the country international migration of youth abroad in search of employment and better education.

In the meantime, although Nepali people demonstrated their incredible power of resilience in overcoming the added pain by 2015 earthquakes and Indian border blockade, most of the structural inequalities as causes of conflict are still too far from being eliminated. However, some of the followings are very much part of the structural conditions of Nepal around which Nepalis have to learn to work through

- Diversity in religion, ethnicity, language, and geography marked by dwellers of mountains, hills, and terai
- Historical inequalities in terms of gender, ethnicity, caste, geographical, ... on socio-economic, educational, cultural/religious aspects among people

While discussing with the Prime Minister GP Koirala, the Maoist leader Prachanda was quoted first to have said that only around 3000 armed fighters needed to be managed by the state. However, the figure was inflated overnight to 32,250 who were brought to register for the verification by the UNMIN. 19,602 combatants of the original group (15,756 men and 3,846 women) were declared ‘verified’ by UNMIN, meaning they qualified for entitlements of Maoist ex-combatants. Over 4,000 candidates were considered ‘disqualified’ as they were underage while enlisted in the Maoist army, and 8,640 ex-combatants did not return for the second-round verification interviews so were automatically discharged (Luna, 2019)

The money provided by the state to pay for many of their voluntary retirement was siphoned by the party leadership. There was also a rumour that a lot of the wealth looted by the Maoist soldiers during the decade of the war from the government coffers and individual houses ended up in the hands of their leaders. As the Maoist child soldiers were labelled as disqualified due to age bar to enter into regular army, and their rehabilitation program was not adequately carried out, there has been strong dissatisfaction among them creating condition of insecurity of the Maoist leaders themselves.

However, the experience made by Lamjung Skill Development Foundation (LSDF) Campus, Gairi, Lamjung, established by this author as a part of ICPD’s economic peacebuilding program then was extraordinarily rewarding as some Maoist Ex-Army Combatant (MAC) youth got market-oriented skills for their gainful employment. While kept in a local community during their residential training, it proved as a successful model for building up reconciliation between the former combatants and the people at large.

When this author mentioned publicly once on turning of Maoist people’s war to the war for wealth for some, a former Maoist soldier came to shake his hand saying “this is exactly what has happened.” The top Maoist leaders have been suspected to have taken the money to offshore investment facilities with a great deal of money laundering. They are also found engaged in some high-level corruption together with the leaders of other political parties in cases like gold smuggling, trafficking Nepali citizens for resettlement in third countries with false identification of Bhutanese refugees, selling of public land property as private through false documentation, selling away business opportunities, and political and diplomatic positions.

The legal system catches only the small fish protecting the bigger ones as political parties are intervening in putting their loyal persons in key positions in bureaucracy, constitutional bodies, police, judiciary, and academic institutions. These are areas where MOPR had no role to play, although some of its political and bureaucratic leaderships were suspected taking part in siphoning the money from the Ministry in the name of peacebuilding works through some of their loyal people labelled as professionals. My own effort to apply the core values and key competencies in peacebuilding within MOPR officials did not get a chance to get implemented due to frequent change in political and bureaucratic leaderships. The need for positive peace was simply not felt at all.

The Present State of Affairs

Due to failed leadership in almost all political parties, lacking integrity, and high level of corruption at all level, Nepal is facing the following conditions:

- Unemployment at home and extreme exploitation in foreign employment (mostly at 3D; dirty, difficult and dangerous jobs) due to inadequate skill training and labor relation at home
- Unplanned rural-urban migration and immigration of educated youth abroad in mass causing acute shortage of labor turning the once food surplus country into a net food deficit one with much of arable land remaining fallow.
- Flight of capital, muscle and brain including some industries due to insecurity at home causing acute shortage of labor, students, and youth at home.
- Collusion of the corrupt politicians, bureaucrats and business people moving the country towards a failed state, scaring youth to stay at home and opt for flight abroad.
- Increased involvement of human traffickers alluring the youth for better employment abroad through illegal entry into industrialized countries including illegal enlistment in Russia-Ukraine war as mercenary soldiers.
- Ever increasing gap between import and export, balancing the foreign currency reserve from the remittances from the 3D jobs abroad making the country perpetually dependent on such a human trade.
- The national economy is faltering with quadruple increase of national and international debt over the last eight years now amounting to 44% of the GRP Increasing trend of internal and external debts, with 18% of the 2023 annual budget.
- Country's income being bare minimum to pay for meeting the cost of the politicians and bureaucrats causing shortage of capitals for the economic development.
- Decreased capacity of the government to spend the allocated development budget
- Development projects not completed in time causing both inflation of their construction cost as well as lost opportunity from their benefits for the people.
- Decreasing faith of international investors to invest in Nepal
- Break down of law and order.
- Inefficiency in decision making at both political and bureaucratic level.
- High Inflation, bringing big burden to poorer section of the population.

Decreasing faith in political leaders is creating a climate of mass unrest with reactionary force attempting to reemerge in the country. Break down of traditional social security system and state security not sufficiently available to all, create insecurity among the vulnerable groups. Due to marginalization of rural areas with high rural-urban migration, and unplanned urbanization lacking basic services making the urban life equally difficult. Near collapse of public health and education has created a dual system private one with better standards for the haves and public one with low standards for not-haves.

Unprecedented brain drains have taken place due to marginalization of qualified persons as they do not see future at home. In the year 2022-2023 alone, more than 771,000 Nepali youths went overseas to find work. Nepalis who are enlisted in Russian military say the number is closer to 1,500, most of them transiting through the Middle-East (Anupam, 2023). It is also reported that together with the Nepalis, there are youths from India, Pakistan and China and many other countries, who are being lured to join the Russian army. As there are Nepalis joining French and US armies as private citizen, suspicion is also there that some have joined the Ukrainian army as well that creates condition of brothers fighting face to face with arms in a foreign war.

There is an increasing trend of high school graduates going abroad to study with an intention not returning back. Of the 95, 268 outbound students from Nepal in 2022 alone, 40,752 (42.77%) students studied in Australia, 18,436 (19.35%) in Japan, 13,574 (14.24%) in India, and 12,660 (13.28%) in the USA. There are still quite many in UK, Europe, South Korea and UAE. The trend is increasing as over 100,000 left Nepal to

study abroad in FY 2023/24 alone (Onlinekhabar, 2023). This increasing trend of migration and immigration abroad is creating security risk with decreasing population trend, and many schools and colleges are finding empty class rooms.

Need of Working for Positive Peace

The above indicates that Nepal's MOPR was mandated to work through only the negative peace. A question arises now "What might have been, had MOPR a broader mandate than working for Comprehensive Peace Accord (CPA) only?" Such a mandate should have covered the aspects of positive peace needed for a developing society with young democracy in Nepal to flourish. One of the problems of MOPR, I had observed then was a frequent turnover of political and bureaucratic leadership, who were brought in there from a political party that happened to lead the government or get a mandate for MOPR in a coalition government, and general transfer system from within the bureaucracy. This did not necessarily look into the interest and attitude of the persons brought into MOPR to work for peace, which requires a different set of values and competencies.

One of the arguments put forward by a group of international peace workers while conceptualizing Civilian Peace Service Canada (CPSC), in Ottawa, Canada was: as security services, international diplomacy, financial managers, lawyers, doctors, engineers, ... need special knowledge, skills and attitudes to function properly, so do the peace professionals to possess a set of core values and key competencies. The way related civil or security services around the world provide special recruitment and training of their personnel, working for peace would also require certain capacity development training to their professionals. Therefore, through a broad interaction among the peace workers around the world, CPSC was incorporated as not-for-profit organization registered in October 2013 under the Canada Not-for-profit Corporations Act. It is wholly funded through contributions and supported by volunteer services (CPSC, 2013).

While professionalizing peace work, CPSC asserts that Peace Cannot Be Left to Wishful Thinking. Accredited Peace Professionals are professionals with a new kind of courage – the courage to wage peace, provide proof of their professional competence before practicing. They should be held to a set of standards, which CPSC provides that service by emphasizing:

- Peace work is a discipline.
- It is a professional field.
- It requires extensive knowledge, expertise, and experience.
- It draws on decades of lessons learned through experience

The governments, and school and university educators alike, could then integrate such values and competencies in the curriculum in orienting and preparing their cadets and students to work in peace. This could be used in assessment through an accreditation process of the persons during while recruitment and when developing them further to work for peace. While visiting Ottawa in July-August 2010 in giving a talk at the Centre for Conflict Resolution at University of Ottawa, Adhikary, P.K. was introduced to such a concept of a peace professionalism that CPSC was preparing for an accreditation process and Adhikary, P.K. volunteered to go through their pilot assessment process, which took place for me in 2011.

Although I was enthused to institutionalize it in MOPR then in collaboration with CPSC, due to the inherent nature of turnover of political leaders and administrators in MOPR then, it was not possible to do so. Had MOPR had a broader mandate covering the positive peace beyond CPA, Adhikary, P.K. would assume that such a work could have been possible to institutionalize such an assessment process in it.

A great deal of anomalies that are being experienced in Nepal since then, as described above, could have been minimized. This also indicates that future and present Ministries of Peace and infrastructures including universities elsewhere around the world should take this matter in consideration. A possibility for this may emerge in the proposed University of Nepal (UoN) that is looking for innovative programs to launch in Nepal. Then one could hope that the person sitting on a chair in a government bureaucracy or any other institution working on peace could speak with competence of peace professionalism rather than a robot-like person occupying a chair, which is often the case.

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The Costa Rica Ministry of Peace

Rita Marie Johnson & Oseremen Felix Irene

Abstract

Like many countries, Costa Rica also had history of violence, but in contemporary times, it appears to be more stable in recent years in terms of armed conflict. This study explores the Ministry of Justice and Peace in Costa Rica with attention on the peace segment of the ministry. Data utilised for the study was sourced via relevant websites especially that of the said ministry of peace, local Alliance for Ministries and Infrastructures for Peace, the United Nations among others, peer reviewed journals, relevant books, newspapers publications, and personal and stakeholders’ observations. The study’s findings shows significant contribution of the ministry of peace in establishing civic centers, and in areas that promote peaceful and harmonious co-existence, friendliness and the promotion of a culture of peace in the country.

Keywords: Cost Rica, Ministry, Peace, Justice

Introduction

Costa Rica, a small Central American nation, has long been renowned for its lush rainforests, exotic wildlife, and breathtaking natural beauty. However, beyond its stunning landscapes and eco-tourism attractions, Costa Rica has made a significant impact on the global stage as a champion of peace, nonviolence, and conflict resolution. This remarkable achievement by a tiny nation, with a population of just over 5 million, has earned it a reputation as one of the most peaceful countries in the world.

At the heart of Costa Rica's peace efforts lies the Ministry of Peace, a pioneering initiative established in 2009. This innovative ministry has been instrumental in shaping Costa Rica's peace-focused policies and programs, both domestically and internationally. Through its work, the Ministry of Peace has contributed to Costa Rica's impressive peace record and inspired other nations to adopt similar approaches to peacebuilding.

In this chapter, the authors explore Costa Rica's remarkable peace journey and advocacy for a ministry of peace (MOP), then they highlight the groundbreaking programs and impact of the MOP on the country and the world. By delving into the challenges and successes of Costa Rica's peace story, they hope to inspire others to embrace peace and nonviolence as a viable alternative to conflict and violence.

Method

The study analysed secondary data sourced from peer review journals, books, websites, newspapers, government official documents alongside data from personal observation, stakeholders and the grassroots observations including that of non-profit organisations such as the global alliance for ministries and infrastructures for peace to asserts a position that truly reflects the peace structure contribution to the promotion of peace and a culture of peace in Costa Rica.

Context

Costa Rica has an exceptional history of decisions that led to establishing a culture of peace. Its democratic regime was established in 1869, and the death penalty was abolished in 1871. In 1948, after a 44-day civil war, José Figueres became the provisional president and was instrumental in writing a new constitution that abolished the army (Johnson, 2022).

The new constitution established free elections, guaranteed public education, gave women the right to vote, and granted full citizenship to the Afro-Caribbean population. It provided a progressive labor code, a social security system, and social guarantees. This strong constitution provided a just foundation for society and established Costa Rica as a beacon of peace, stability, and democracy throughout the region (Costa Rica Constitution, 1949).

Costa Rica “emerged from a bloody civil war to become one of the only nations in the world to disband its military and redirect national resources toward education, health, and the environment” (Coleman & Donahue 2018). Costa Rica remains the first and only country in the world with no military and no arrangement for defense with a larger country. *The New Indian Express* (2024) asserted that this achievement “reflects their unwavering determination to foster a political environment grounded in civility and peace”. Additionally, Anderson (1998) argued that Costa Rica has demonstrated the viability of demilitarized sovereignty.

Costa Rica’s Central American neighbors have been the victims of numerous civil wars and coups. Since

1948, they have had some of the worst military regimes of the 20th century. Nearly every other Central American nation experienced civil war in the second half of the 20th century, with hundreds of thousands of deaths in Nicaragua, Guatemala, El Salvador, Honduras, and Panama. Costa Rica averted this fate by promoting domestic peace and abolishing the military. Also, as argued by Douma (2003), Costa Rica prioritized social spending as a portion of overall public spending, which was key to its success in avoiding violent conflict.

It is generally acknowledged that Costa Rica's relative stability has been facilitated by the combination of two complementary strategies: First, in the 1950s, Costa Rica implemented a strategy to diversify the economy, which improved worker quality; and second, the country utilized state-funded 'cushions' to ensure social harmony (Ordóñez, 2007).

Costa Rica has also been a leader in establishing international human rights instruments, such as the American Convention of Human Rights in 1978. In addition, San Jose, Costa Rica serves as the seat of the Inter-American Court on Human Rights. Costa Rican judge, Nancy Hernández López, was elected in 2023 as President of the Court for the 2024-2025 term (Inter-American Court of Human Rights, 2024).

In the 1980s, when Nicaragua was engaged in civil war, the United States pressured Costa Rica to let Americans build military bases for the Contras, a guerilla group trained and armed by the CIA. To escape this pressure, President Luis Alberto Monge declared it was Costa Rica's policy to remain neutral in international conflicts. This policy was formally adopted as Article 7 of the constitution in November 1983.

Oscar Arias became President of Costa Rica at a time marked by intense conflict and civil war in Central America. Under his leadership, the five Central American presidents signed the Esquipulas II Peace Agreement in 1987. This agreement provided for national reconciliation, democratization, free elections, resettlements of refugees and negotiations on arms control in all Central American countries. Arias won the Nobel Peace Prize for this achievement, which reinforced Costa Rica's reputation as a culture of peace.

Costa Rica also pioneered living in peace with nature. About a quarter of the land is designated for parks and reserves. More than 98 per cent of its energy is renewable, and after reversing decades of deforestation, the forest cover is more than 53 per cent.

In 1997, the Alternative Resolution of Conflicts and Promotion of Social Peace Law 7727 was passed. It established a legal basis for arbitration and mediation and requires peace education in every school.

In the same year, Rita Marie Johnson, an American living in Costa Rica, founded the Rasur Foundation, a nonprofit for peace education. The name of her foundation came from an epic poem written in 1946 by Costa Rican, Roberto Brenes Mesén, who had served as Ambassador to the United States. It tells the story of a mysterious teacher, Rasur, who came to the Costa Rican village of Quizur. As he taught the children inside a nearby mountain, their reality began to change. By the end of a "week of splendor", all the people of Quizur were newly expressing their creativity and living in harmony, a true culture of peace.

Rita Marie wanted to bring this idyllic vision down to earth; the new law requiring peace education was the perfect backdrop for this work. She founded a small elementary school, the School of Rasur, as a first step. Then in 2022, Rita Marie developed BePeace, a science-based skill for transforming confusion into clarity

and conflict into connection. Its easy process unites empathy and insight to meet challenges in life with peaceful confidence.

Soon Alexandra Kissling, a prominent Costa Rican, became Vice President of the Rasur Foundation and was successful in securing funding for BePeace through the Association of Businesses for Development (AED). In 2004, a pilot program was launched at the Elias Jiménez Castro School in Desamparados.

The Rasur Foundation created the Academy for Peace of Costa Rica to implement BePeace in more schools. In the following years, over 1500 teachers attended a week-long BePeace Foundations Course so they could pass this skill on to the students they served. Now this skill is called the Connection Practice and has been taught globally to over 100,000 adults and children through Rasur Foundation International (The Connection Practice, 2024).

In 2001, Costa Rica and the United Kingdom proposed a United Nations resolution that September 21 be celebrated annually as an *International Day of Peace*; it passed unanimously. This built on an initial proposal for that special day by Costa Rican President, Rodrigo Carazo, which had passed in 1981.

In 2006, the Rasur Foundation collaborated with the Costa Rican government to produce the first public *International Day of Peace* celebration. After that, the government continued to celebrate *Peace Day* each year. In 2013, they added a national, inter-agency songwriting contest for teens called *Song of Peace*, which has been continued each year. The winner is announced at the *Peace Day* celebration. Part of their prize is the production and recording of their song with a symphony orchestra (Ministry of Education, 2023).

President Laura Chinchilla and Rita Marie at the first *International Day of Peace* in Costa Rica.

The National Directorate for the Prevention of Violence and Crime was established in 1998, followed by the development of the National Commission of Prevention of Violence and Promotion of Social Peace (Shutts 2009). Creating interagency policies that address violence along the lines of sexual orientation, gender and age was a step in the right direction. The movement to rebrand the Office of Prevention of Violence and Crime as the Office of Peace Promotion began in the latter part of the 2000s, paving the way to introduce the concept of a MOP.

Advocacy for a Ministry of Peace in Costa Rica

In 2005, Rita Marie attended a conference in the United States. While there, she conversed with Marianne Williamson and Dot Maver, who were advocating for a Department of Peace in the United States. They shared about a growing global movement for peace infrastructure, which eventually became known as the Global Alliance for Ministries and Infrastructure for Peace (GAMIP).

Dot Maver advocating for a US Dept. for Peace. When Rita Marie returned to Costa Rica, she began advocating for a MOP in Costa Rica. She met with Rasur Foundation board members and asked them to develop a MOP proposal. Alexandra Kissling and Maribel Muñoz, Director of the Academy for Peace, agreed to work on this proposal with Rita Marie. At this time, the Rasur Foundation became a member of GAMIP. On May 29, 2006, Alexandra and Rita Marie presented their proposal to Rodrigo Arias, Minister of the Presidency. Their initiative would change the formal title of the Ministry of Justice and Grace, which is commonly referred to as the Ministry of Justice, to the “Ministry of Justice and Peace.” The MOP would be a vice ministry within the overall ministry. This would empower peace promotion and prevention of violence in Costa Rica. Minister Arias and President Oscar Arias embraced it and delegated the writing of the bill to the Minister of Justice, Laura Chinchilla.

Rita Marie and Alexandra's teamwork for a MOP moved the bill forward. Max Loria at the Ministry of Justice sent the bill to Rita Marie for review. She and Maribel requested that the MOP be mandated to collaborate with nonprofit organizations working for peace. They also designed a diagram of the Ministry's infrastructure. Max included their mandate (#5 below) and approved their diagram. The bill evolved into a National System for the Promotion of Peace:

1. The General Directorate of Peace Promotion
2. The National Directorate for Alternative Conflict Resolution
3. The Directorate of Public Entertainment
4. The National Commission for the Prevention of Violence and the Promotion of Social Peace

It also assigned new legal functions to the Ministry:

1. Promote and coordinate targeted plans and programs for the promotion of peace at the national level
2. Support the prevention of firearms violence in the country
3. Promote alternative conflict resolution as a way to develop a culture of peace
4. Promote the best inter-institutional cooperation to fulfill the mandates of the Public Entertainment Law 7440
5. Promote the participation of civil society through non-governmental organizations and any other type of dedicated organization to promote peace and non-violence

The bill was presented by Deputy Ana Helena Chacón and was signed by 19 of the 57 legislators on November 2, 2006. According to Chile (2009), "the former Costa Rican Minister of Justice and erstwhile presidential candidate, Laura Chinchilla, and Congresswoman Ana Helena Chacón have been proponents of the bill, which creates the first Ministry of Peace in Latin America".

From 2006 to 2009, Alexandra, Rita Marie and Maribel made repeated efforts to ensure the bill would get passed. Maribel tracked the bill's progress and had several meetings with legislators to explore their view of its concept. By the end of November, the bill had been referred to the Human Rights Commission for study (Johnson, 2009).

On June 17, 2009, the Ministry of Justice and the Rasur Foundation held a meeting attended by 58 representatives of non-governmental organizations (NGOs) working for peace. The meeting was held at Quizur, Rasur Foundation headquarters, and was led by Vice Minister Milena Sanabria from the Ministry of Justice. She talked about the need to improve coordination between public institutions and NGOs working for peace, as they are society's primary resource in teaching nonviolent conflict resolution (Johnson, 2022).

This gathering succeeded in uniting the NGOs with the government so they could collaborate effectively. The alliance was called RED de Paz (Network of Peace) and was coordinated later by the new MOP. On August 19th, 2009, there was a debate on the MOP bill. Deputy Ana Helena Chacón spoke passionately in favor of the bill (Legislative Assembly Act 10, 2009):

The construction of social peace begins with the fight against inequalities. We must pride ourselves on the culture we bring. Ours is a country that, when populated by indigenous peoples, did not have pyramids because there was no pyramidal relationship in the exercise of power. Here, the indigenous people left us with beautiful spheres, which signify the totality in which we must all live together, in peace and justice, and that is in our blood. That day, the MOP bill passed without opposition and became Law 8771.

Celebration of Costa Rica Ministry of Peace at GAMIP Summit

In 2007, Laura Chinchilla had become Vice President of Costa Rica and appointed Rita Marie to represent Costa Rica at the GAMIP Summit in Japan that year. At this Summit, GAMIP wrote a letter to Vice President

Chinchilla, requesting that Costa Rica serve as the host of their 2009 Summit. Her answer was “yes”.

The Costa Rican government and the Rasur Foundation coordinated the Summit, which was held from September 17-21, 2009, and was attended by over 200 participants from 41 countries (Ruttenberg, 2009).

Prior to the Summit, 38 people from 10 countries arrived to participate in a 40-hour *BePeace Foundations Course*. Participants quickly became empowered with the skills of “feeling peace” and “speaking peace”. The course was offered by Rasur Foundation International, a US nonprofit that had grown out of the Costa Rican foundation.

At the Summit’s opening ceremony, President Arias gave the keynote speech, which celebrated the MOP law and emphasized the essential role of peace infrastructure in creating a better world. He explained:

The task is only just beginning; the creation of a Ministry of Peace... is not the final achievement, merely the making of a road to achieve sustainable order that would allow resolution of human conflicts without violence (Ruttenberg, 2009)

The next morning was the beginning of four days of plenary sessions. Months earlier, Diane Brandenburg, a Rasur Foundation supporter, had notified the Dalai Lama of the Summit and the passing of the MOP bill. She read aloud a letter he had written to encourage all those working for peace infrastructure around the world.

The conclusion of the Fourth Summit of the Global Alliance for Ministries and Departments of Peace took place at San José’s National Theatre and brought together 800 local and international members of civil society and government to celebrate GAMIP’s work and the creation of Costa Rica’s MOP.

The Ministry of Peace Law 8771 was published in La Gaceta No. 197, on October 9, and came into force in April 2010. With the creation of Costa Rica’s MOP, the Peace Alliance (2020) noted that “the world can celebrate **four Ministries of Peace at this time**: Costa Rica, Nepal, Solomon Islands, and Papua New Guinea”. Additionally, they explained, “the Global Alliance for Ministries and Departments of Peace (GAMIP), in partnership with [I4P \(Infrastructures for Peace\) International Network](#), has played a role with members as they helped to found National Peace Academies and Peace Institutes in Canada, Costa Rica, Romania, Spain, the USA and more”.

The Costa Rica Ministry of Peace Bill

Below is the MOP bill that can inspire other countries to pass their own versions.

LEGISLATIVE ASSEMBLY OF THE REPUBLIC OF COSTA RICA

BILL

**REFORM TO THE ORGANIC LAW OF THE MINISTRY OF JUSTICE (N° 6739) SO THAT
HEREINAFTER IT WILL BE NAMED MINISTRY OF JUSTICE AND PEACE; AND THE
CREATION OF THE NATIONAL SYSTEM FOR THE PROMOTION OF PEACE AND PEACEFUL
CITIZEN CO-EXISTENCE**

File N°16438

LEGISLATIVE ASSEMBLY:

The present Organic Law appointed, since 1982, the Ministry of Justice as the entity in charge of, among other functions, crime prevention, research on criminal behavior, administration of the Penitentiary Systems, administration of the system for registration and inscription of property and corporations.

However, this law created only the following dependencies: General Directorate of Social Adaptation and General Directorate of the National Registry. The function of crime prevention is not part of the organizational structure established by the law.

The Executive Decree N° 27228-J, of 1998 attempted to modify this situation by creating the National Directorate for the Prevention of Crime (DINAPREVI) as a dependency of the Ministry of Justice, to be in charge of promoting national policies for the prevention of violence and crime.

1- Ministry of Justice and Peace.

Recently, through Executive Decree, the name of DINAPREVI was modified to: Directorate for the Promotion of Peace and Peaceful Citizen Co-existence.

Based on the same spirit, this bill aims mainly to modify the name of the Ministry of Justice so that it may be called from now on Ministry of Justice and Peace. With this change in name, the concept of Prevention of Violence has been surpassed with *Promotion of Peace*, not only to give it a positive turn but also to benefit from international experiences which demonstrate that a Culture of Peace has positive effects in the reduction of violence and crime.

Indeed, the manifestations of insecurity, violence and crime must be tackled in their everyday expressions, but also their deepest roots must be dealt with. These roots are, among others, the way people face their problems or conflicts, people's behaviors and attitudes in given situations, the levels of stress we endure; tradition and historical background.

While we talk about prevention of violence, we are experiencing its effects every day. Changing the language and speaking about "promotion of peace" lead us to the roots of the problem.

It is important to recognize that the idea of changing the name of the institution was an initiative of the RASUR Foundation, a non-governmental organization with headquarters in Costa Rica, which has no links with political parties, and whose mission is to inspire, facilitate and educate towards a culture of peace in Costa Rica. The bill also has the support of the Ministry of Justice, as an expression of its responsibility in matters of prevention of crime and promotion of social peace.

2- Creation of the National System for the Promotion of Peace.

This bill aims at providing a rank of law to the dependencies of the Ministry of Justice which are in charge of the creation or execution of policies that promote peace; these dependencies already exist and count with the human and materials resources necessary for their operation, requiring thus, no additional expenditures from the State.

A rank of law is proposed, under the form of a National System for the Promotion of Peace, to permit a coordinated and articulated work, based on the guidelines of the corresponding heads of the ministries. Granting the Directorate for the Promotion of Peace and the Peaceful Citizen Co-existence with the rank of a law, not only shows the political priority assigned to it, but also the willingness to make it a sustainable and

integral part of State Policies.

In addition to this Directorate for the Promotion of Peace and Citizen's Co-existence, the Ministry of Justice has two Directorates related to peace promotion.

- a) The National Directorate of Alternative Conflict Resolution, created through the Law of Alternative Conflict Resolution and Executive Decree No. 31253 MJ of the year 2004, which is the entity in charge of enforcing the Law of Conflict Resolution and Promotion of Social Peace, in what relates to the Ministry of Justice.
- b) The Directorate of Public Performance created through Executive Decree No. 26937-J of 1998, as an office attached to the Commission for the Control and Classification of Public Performance, which has been created by Law 7440, General Law on Public Performance, Audiovisuals and Printed Materials, of October 1994, which regulates in its Article I, the actions the State shall take to protect society, particularly minors and families, in what relates to public performance, and audiovisual and printed materials. It also regulates the dissemination and commercialization of such materials.

Finally, the National Commission for the Prevention of Violence and the Promotion of Social Peace, is established as advisory organ of this System. This Commission is an inter-institutional coordinating entity, created through Bill 33149-J of 2006, with the purpose of investigating, planning, coordinating and evaluating policies and actions related to the prevention of the main manifestations of violence and crime in the country.

Based on the above, I submit for the consideration of the Legislative Assembly the following bill:

THE LEGISLATIVE ASSEMBLY OF THE REPUBLIC OF COSTA RICA

DECLARES

REFORM TO THE ORGANIC LAW OF THE MINISTRY OF JUSTICE (N° 6739) SO THAT FROM NOW ON, IT WILL BE NAMED MINISTRY OF JUSTICE AND PEACE; AND THE CREATION OF THE NATIONAL SYSTEM FOR THE PROMOTION OF PEACE AND CITIZEN CO-EXISTENCE

ARTICLE 1.- Reforming Law N° 6739 of April 28, 1982, in its denomination, so that it may be known hereinafter as «Organic Law of the Ministry of Justice and Peace » and so that references to «Ministry of Justice» or «Justice and Grace» be substituted with «Ministry of Justice and Peace» throughout all the articles that compose it.

ARTICLE 2.- Addition of new item c) to article 3 of the Law N° 6739 of April 28 1982, displacing the following item, and which shall be read as follows:

Article 3.- The Ministry of Justice and Peace will function through the following dependencies:

a) [...].

b) [...].

c) The National System for the Promotion of Social Peace attached to the Minister's Office which will be composed by the General Directorate for the Promotion of Peace and Citizen's co-existence, the National Directorate of Alternative Conflict Resolution, the Directorate of Public Performance and the

National Commission for the Prevention of Violence and the Promotion of Social Peace.

d) Any other which may be necessary to create in the future.

ARTICLE 3.- A new item i) is added to article 7 of Law 6739, changing the enumeration, and which will read as follows:

Article 7.- The Ministry of Justice and Peace will have the following functions:

.....

- i) To promote and coordinate plans and programs aimed to the promotion of national peace.
- j) To support the Ministry of Public Safety in matters related to fire arms in the country, from the perspective of prevention of violence, as a means to promote a Culture of Peace and non-violence.
- k) To promote Alternative Conflict Resolution as a means to develop a Culture of Peace, without detriment to other functions established in the Law of Alternative Conflict Resolution, Law N° 7727.
- l) To encourage the best inter-institutional articulation to comply with the Law of Public Performance, Law N° 7440.
- m) To promote the participation of the civil society through Non-Governmental Organizations and any other organizations devoted to the promotion of peace and non-violence.
- n) Any other as may be assigned to it by law or decree.

ARTICLE 4.- Replace the denomination «Justice and Grace» of sub-item ch) of item 1 of article 23 of the General Law of Public Administration, with the denomination «Justice and Peace».

ARTICLE 5.- In general, any norm referring to the «Ministry of Justice» or «Justice and Grace», shall be substituted with «Ministry of Justice and Peace». In force as of its publication

Major Achievement of Costa Rica Ministry of Peace: Civic Centers for Peace

Since the creation of the MOP, governments led by various presidents and political parties have implemented its programs. The most significant achievement to date was initiated during President Arias' second term, implemented when Laura Chinchilla served as President, and it has continued through subsequent administrations. This achievement was the Civic Centers for Peace program (CCP).

The MOP and President Chinchilla's administration collaborated on the establishment of peace centers in Costa Rica (Lopez, 2013). They were created with a special focus on children and adolescents, between the ages of 0 and 18, in each of the seven provinces of the nation. Peace centers provide opportunities for law-abiding entertainment and socialization for adolescents, particularly those from low-income backgrounds. By breaking down social barriers, they address divisions among youths and provide safe spaces for nonviolent interactions that lead to connection and friendship.

The Inter-American Development Bank financed the CCP program, in collaboration with the MOP. Together, they built facilities to bring education, culture, art, recreation, sports, and technology opportunities to the Costa Rican people. The CCP are places created by and for the community. These physical spaces are an inter-institutional intervention strategy for violence prevention and the promotion of social inclusion and peaceful coexistence.

The current Vice Minister of Peace, Erika Madriz, met with Alexandra and Rita Marie in April 2024 to provide an update on the MOP. She enthusiastically described their administration's progress with the CCPs, where

citizens in disadvantaged areas receive free services that enrich their lives.

In addition to children and youth programs, alternative conflict resolution centers (RAC) that already exist in many communities are moved into the CCP once they are constructed. These centers use arbitration, mediation, and restorative justice, which focuses on the rehabilitation of offenders through reconciliation with victims and the community at large.

Currently, seven CCPs are operational, and eight more are under construction. Moser-Puangsuwan (2015) emphasized that they are designed to promote peace among vulnerable youth and in communities threatened with violence. Lopez (2013) spelled out an example of this at the CCP in Jaco Beach. It was designed to house the following: School of the Arts, School of Music, School of Dance, Public Library with peace education books, Justice Center and Court for domestic violence, child support, and neighborly dispute cases, green areas, kindergarten, community childcare center, skateboard park, basketball half-court, and space for art exhibits.

According to Lopez (2013), the premise of the CCP is that a community involved in cultural activities, sports and even perfecting how to transition from a 50/50 ollie to a nose grind on a skateboard, will be more attuned to living in peace that day. Then they are more likely to continue doing the same thing the next day. By including a family court division that resolves minor conflicts, plaintiffs and defendants will see children playing in the forest and learning about the arts. Hopefully, this will inspire them to settle their disputes reasonably through mediation.

The CCPs help reduce crime and violence and build the skills the target audience needs to strengthen the country's social fabric. Their safe environment prevents the horrendous rates of street violence and murder that plague other Central American countries such as Honduras, El Salvador, and Guatemala (Mehta 2019). People who engage in prostitution, theft, and drug trafficking are prevented from entering a CCP so it can be free from these detrimental and destabilizing influences.

The CCP offers an environment that is more fun than anything available on the street. This helps prevent young men from embarking on a devastating series of life choices and encourages them to make conscious choices instead. Corroborating this, the Oronos Foundation (2021) argued that the CCPs in Costa Rica are appropriate for seekers and creative individuals who want to discover their inner selves.

Peace centers complement the school system (Irene 2022). They can also partner with a variety of institutions and local government to foster civic participation (e.g., discussion, negotiation, organization, conflict mediation). Ultimately, a peace center is a training ground to develop happy, productive citizens, interlinked with family and community in harmony with nature.

A peace center can even connect peers from different nations. Telecommunications links and social media can be easily used to create virtual peace centers. Mehta (2019) explained that peace centers can connect young people via video to their peers in almost any country in the world. These connections can dispel numerous preconceptions, locally and globally.

According to the Centre for Peace and Conflict Studies (2024), "Peace infrastructure embodies many diverse structures across numerous contexts, including peace committees, peace museums, peace secretariats..." Peace centers are an exemplary example of peace infrastructure that builds a strong foundation for national peace.

Given the positive impact of a CPP, Mehta (2019) stated that peace centers must be woven into the thread of everyday life. In this way, no government can simply scrap them without encountering huge public opposition. For this reason, peace center curriculums teach adolescents non-academic skills. Dance workshops,

auditoriums, sports fields, and meeting rooms make up the peace centers in Costa Rica, as do activities like peace symposiums that can connect individuals across social divides. This peace infrastructure has expanded and endured, as the program has transcended four governmental administrations.

Challenges and Suggestions

In 2023, the Global Peace Index reported that the world became less peaceful for the 13th time in the last 15 years, with the average level of country peacefulness deteriorating by 0.42 percent over the past year. Where 1 is the safest country and 163 is the least safe, Costa Rica ranked 39 while Canada ranked 11, England 37 and the United States 131 (Global Peace Index 2023).

In 2024, according to the Index of Economic Freedom, Costa Rica's score is 67.7, making its economy the 37th freest in the world. Its rating has increased by 1.2 points from last year, and Costa Rica is ranked 6th out of 32 countries in the Americas region.

These statistics show that Costa Rica continues to rise above the ordinary while struggling with the issues of our time. The MOP is facing increasing crime rates, particularly related to drug trafficking and gang violence, high rates of gender-based violence, and social and economic inequalities. This structural violence can lead to social unrest and conflict.

In addition, government ministries like the Costa Rica MOP typically have funding limitations that can hinder peacebuilding initiatives. The Costa Rica MOP has found some creative ways to overcome that challenge in the past and will need to find new ways in the future.

These challenges demonstrate the complexity of the national situation. To address the root causes of troubling issues and improve outcomes, a multifaceted approach is needed. Increased funding, evidence-based practices, and strengthening partnerships with community and nonprofit organizations are essential in this approach.

Additionally, the Costa Rican government could develop a blueprint for ensuring that appointments to the MOP are based on peace expertise rather than political influence. This would help escalate the growth of peace consciousness in government.

Conclusion

In 2009, Costa Rica took a groundbreaking step by establishing the Ministry of Peace, a pioneering initiative aimed at promoting a culture of peace, nonviolence, and conflict resolution. This innovative approach has yielded remarkable results, positioning Costa Rica as a global leader in peacebuilding and conflict transformation.

Through the Civic Centers for Peace, Costa Rica is empowering future generations with the knowledge and skills needed for living in peace. The community-based CCPs foster dialogue and understanding, the foundation of peaceful co-existence.

The Ministry's impact extends beyond Costa Rica's borders; it serves as a ray of hope for a world plagued by conflict and violence. The 2023 teen winner of the Song of Peace contest, Marisol Rojas Madrigal, named her song, *The Shine of Peace*, and that is what Costa Rica's model offers; a shining example of how prioritizing peace makes it possible to live in peace.

Costa Ricans want to sustain their track record of being “a model in terms of the development of a culture of peace” (Peters 2017). In a recent speech about Costa Rica, Rita Marie Johnson said:

I moved to Costa Rica in 1993 and have lived here, off and on, since then. I have had hundreds of conversations with Costa Ricans in which I have asked the question, “What matters most to you about your country?” Every one of them wanted their country to continue to stand for peace. Let us actively support Costa Rica’s model of peace and continue to celebrate the beautiful soul of this amazing country.

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Implication of Protracted Farmers-Herders Conflicts on Food Security in Sub-Sahara Africa: The Nigerian Experience

Busayo Ayodeji Taiwo and Oseremen Felix Irene

Abstract

The protracted conflict between herdsmen and farmers has been a major challenge to food security in Nigeria. Today, the conflict has spread over wide geographical areas on the continent of Africa. In the same manner, the weapons used in the conflict have moved from small and light arms to use of heavy and complex weapons and ammunition such as rifles and AK47 among others. Many communities in sub-Sahara Africa, have been greatly affected by conflict between crop farmers and cattle herders. It is against this background that this study investigates the implications of the protracted farmers-herdsmen conflict on food production in Nigeria. The data for this study was drawn from both primary and secondary sources. Primary data was generated from field survey carried out in the study area. Key Informants Interview (KII) was also employed to enrich the findings of the study. The qualitative study adopted purposive sampling technique to select samples for the study. The findings of the study reveals conflicts result in low productivity and food insecurity with attendant low financial income/earnings from Agricultural sector, and increase in price of food items further pushing the country farther below poverty line, and many households struggling to survive.

Keywords: Farmer, Herders, Conflict, Implication, Food Security, Nigeria, Africa

Introduction

Since the return to democracy in 1999, Nigeria has been grappling with diverse security challenges, chief among them are insurgency, electoral violence, kidnapping and most recently, the herders-farmers conflicts among others. Conflict is an inevitable feature of every human society and conflict over resources is not unnatural in societies where natural resources determine the means of livelihood and survival. The evolution of the human society itself attests to the fact that every individual and group in the society has experienced one form of conflict or the other, especially over resources which serves as the hub of their survival and social relations. The human society is not devoid of conflicts which usually lead to changes in social relations, adjustment and adaptation (Gefu and Kolawole, 2012). These conflicts are not only induced by scarcity of environmental resources, but are escalated by the feelings of neglect, marginalization and outright deprivation of the utilization of these resources.

Furthermore, it is a known fact that natural or environmental resources are the bulk of renewable and non-renewable stocks of material resources that exist in the natural environment that are both scarce and economically useful in production and consumption, either in their raw state or after a minimal amount of processing (World Trade Report, 2010). These renewable resources serve as the main input in production process for both herdsmen and farmers in every clime and regions of the world. While farmers depend on land and usable water for the cultivation of arable and cash crops, and rearing of domestic animals for

subsistence (personal consumption) or for commercial purposes, herdsmen heavily rely on water, safer climate and arable lands for the survival and productivity of their herds of cattle. In essence, land and water are prime renewable resources that play pivotal roles in the production process of both herdsmen and farmers. Therefore, conflict between these two groups of resource users is always centered on the scarcity, deprivation and uneven allocation of these resources.

The last few years witnessed violent clashes between pastoralists and crop farmers in various parts of Nigeria particular over grazing resources which has led to the loss of numerous lives and properties, food shortages arising from abandonment of farm lands, destruction of crops, environmental degradation and conflicts of ethno-religious coloration among the various sections that make up the Nigerian State (Chukwuemeka, Aduma & Eneh, 2018) and this indicates a very great danger and a serious security threat to peace, unity, and socio-economic development of the country and Ekiti State. Pages of newspapers and empirical studies are filled with stories of massive killings arising from the conflicts between herders/farmers across various States in Nigeria particularly Ekiti State. Areas affected by the conflict in the South West States include Ondo, Ogun, Oyo, and Osun, State, which have left heavy casualty figures. Other parts of the country affected by the crisis include Enugu State, Abia, Anambra, Delta, Benue, Kogi, Benue, Kwara, Nasarawa, Niger, Plateau and Edo states respectively. Virtually all States in Nigeria have had (or are still experiencing) the herdsmen-farmers conflict (Abraham, 2017).

Food crop farmers and pastoral herders have coexisted side-by-side for centuries with many herding and farming communities developing interdependent relationships through reciprocity and support. At the same time, conflicts between herders and farmers have existed for centuries which adversely affected the security of lives and properties (Chabal, Engel and Gentili 2009). Conflicts between pastoralists and farmers have been ages – long in Nigeria; this is caused by increases in the herd sizes, due to improved conditions of the cattle, compelled the pastoralists to seek for more pastures beyond their geographical limit, unavoidable drought in the northern area and more pressures on the land resources (Bello, 2013).

Many writers, commentators and researchers have expressed different opinions and dimensions to the causes of these conflicts. Some people see it from the cultural/historical perspective of nomadic pastoralism and climate change. Yet, others see it from socio-economic perspective and the struggle for resource control (Adogi, 2013). Other groups also view the conflicts from ethno-religious angle, while another school of thought views the crisis from the land use planning occasioned by land tenure system in Nigeria. Those who support the land resource control posited their arguments on the presumption that farmers belief that they are the traditional owners of the land and are strongly in support of the old order which gives them inheritance of land as ancestry hereditary, patrimonial and transmissible and opposed to any unauthorized occupation or intrusion on their lands by herdsmen for forceful grazing. The herdsmen on the other hand, want free access to any grazing land for their cattle and reject or oppose to the old order of land as hereditary and transmissible. In pursuance of these conflicting interests by the two parties, clashes ensued.

According to Onwunyi and Mbah (2019), the Fulani herdsmen accuse the crop farmers of encroaching into

their grazing routes and fields, thus preventing them from feeding their cattle, Crop farmers, on the other hand, cry and argue that the fear of gun wielding cattle herders not only prevent them from going to the farm but also that cultivated farm lands and crop yields are destroyed by cattle, resulting to poverty and unemployment in the land. The main consequences of the entire problems are loss of human lives, animals, crops and ethnic tensions, particularly due to the reactive behavior of the Nigerian-state in tackling these perilous problem.

The Herdsmen and Farmers Clashes in Ikole, Ekiti State for instance, has negatively affected food production due to the prevalent fear of the crop farmers who are usually uncertain of their future and whose lives are always in danger. The armed nomadic herders have continued to pose a colossal threat to the lives and properties of the local communities in Ikole and Ekiti state at large. For instance, the incessant attacks being perpetrated and recorded in the state are quite alarming, and the attitude of both the state and federal government has remained weak and nonchalant. It is a fact that farming system in Ekiti state has been distorted. The spate at which this crises threaten the peace and productivity of the State therefore calls for attention. In spite of the amount of resources budgeted to maintain internal security in the state by the government, the herders-farmers crises in Ekiti State has remained intractable leading to food insecurity in the state (Okoli & Addo, 2018).

In several places, herders have clashed with farmers and their host communities over cows' destruction of crops; farmers' encroachment on grazing reserves and indiscriminate bush burning by nomads that unremarkably results in loss of crops (Adeoye, 2017). The apparent boldness of the perpetrators has continued to draw in mixed perceptions. Whereas some understand it as mere farming, pastureland and water dispute; others see it as reprisals in defense of live stocks from banditry in farming communities (Eyekpimi & Mikailu, 2016). The crisis has become a recurring decimal, especially in Ekiti State and indeed a time bomb, which appears not to have been given the desired national attention by government at all levels. Threats to food security have socio- economic implications which could impinge on development if not tackled timely. Reports in newspapers and empirical studies have indicated that tension exists in every parts of country including Ekiti State as a result of protracted conflicts between herders and farmers and If the problem is not tackled beforehand, it could lead to crisis and may be more catastrophic because of its spread, which may degenerate into a threat to food security, peace, development and National security.

As the world sets a new global agenda for sustainable development, security and development research becomes very crucial to development. Thus, the fact that there cannot be sustainable development without peace and security, and that without development and poverty eradication, there will be no sustainable peace. It is for the foregoing reasons that this study is carried out to identify the immediate and remote causes of herdsmen and food crop farmers' conflicts in Nigeria (using Ekiti State as specific study area) with a view to finding lasting solutions to the problem so as to pave way for peace, harmony and development.

Food Security in Nigeria

Food security can be described as the condition in which a person have access to good, quality and

sufficient food to consume in order to live healthy and productive life. According to the United States Agency for International Development (USAID) Bureau for Africa, defined food security as a situation “When all people, at all times have physical, social and economic access to sufficient food to meet their dietary needs for a productive and healthy life”. Eme (2014) add that food security is dependent on agricultural production, food imports and donations, employment opportunities and income earnings, intra-household decision-making and resource allocation, health care utilization and caring practices.

Food security has been defined in different ways by different scholars. The World Bank defines food security as a condition where everyone has access to sufficient food to eat and live a healthy and productive life (World Bank, 1986). This means that there should be the absence of other factors like crisis, drought or war that can make food unavailable for the teeming population to eat. Food sufficiency with no hunger or fear of starvation is what could be regarded as food security and it comprise availability, accessibility, adequacy of utilization and stability of supply at all times. According to Henry (2017), when these conditions are non-existent or inadequate, people are food-insecure. Food insecurity, therefore, results when not everyone has access to sufficient food to live a healthy and productive life or when they cannot meet target consumption levels yearly. The emphasis here is on access to sufficient food for a healthy and productive life that is free from hunger and the fear of starvation. People without physical, social and economic access to sufficient food to meet their dietary needs to enable them to produce and stay healthy suffer from food scarcity and insecurity. When people have food, but not enough in quantity and quality, they are still food-insecure. The mere availability of food does not guarantee food security except when it is of adequate quantity and quality. When the food supply is unstable and unreliable for one reason or another, food insecurity is said to exist.

Shehu (2018) opined that 'food insecurity exists when people lack sustainable physical or economic access to enough safe, nutritious, and socially acceptable food for a healthy and productive life.' This may also result in severe social, psychological, and behavioral consequences. On the other hand, insecurity of food may manifest feelings of alienation, powerlessness, anxiety, stress, and reduced productivity, reduced work, social performance, and reduced income earnings, and this has direct effects on the economic development of the individuals.

As Tolu, Adedokun, and Akindiyi (2018) put it, ‘Herdsman - Farmers crisis affects different facets of the economy. There is social and political instability and also food insecurity, particularly in the affected areas. Most farmland and food produce have been destroyed as a result of this crisis and this is posing threat to food security. Farmers could no longer go to the farm and harvest their farm produce for fear of attack, which invariably translates to a loss of income, resources and major source of livelihood. There is a social, economic and political tension as a result of the violence. Emotional exhaustion, trauma and social – psychological effects are evidence of instability.

Destruction of crops manifests in loss of crop yields and consequently negatively affects the quantity of supply of food to the market. Every part of Nigeria has one form of security problem or another because of the failure of the government through its security agencies to protect lives and property. The Southern parts (South-South, South-East, and South-West) are plagued by cult killings, kidnappings, armed robbery, farmers – herders’ clashes and other vices that successfully impeded sufficient food production because the people live in fear of their lives. The North (North- west. North-Central and North-East) are engulfed by the terrorism, armed banditry and herdsmen killing spree. There is palpable fear in all facets of national life, including the polity. This also implies that there is food insecurity in the country. As Abur (2014) sums it; despite successive government's efforts over the years to achieve food security in the country, through the setting up of several agricultural development institutions, and special programs, still, very large proportions of Nigerians are in hunger and poverty. This is because, the recent events such as the crisis between farmers and Fulani herdsmen, the inter-communal crisis has been threatening the efforts of the government at attaining food security for the country.

Farmers / Herders Crisis: Experience from Ikole, Ekiti State

Fulani herdsmen and farmers clashes in Ekiti state are dated back to 2009. Before then, there has been peaceful relationship among farmers and herdsmen in the states, except few cases of minor misunderstandings that did not claim life (Doyin, 2017). The feud was caused by controversy around issues such as farming, grazing land and water. The farmers accused the herdsmen of damaging their crops by failing to control their animals while the herdsmen equally claimed that the farming communities steal their cattle (Adeleke, 2018).

Agriculture is the major sector upon which the majority of the state population depends on for their livelihood. Agriculture was able to grow at a sufficient rate to provide enough food and employment for the increasing population and it contributed significantly to the foreign earnings of the State and employment generations of the teeming population. The role of Agriculture in accelerating economic growth and the development process of the country is now being taken for granted even though agriculture is the bedrock upon which countries depend on for their economic growth and restructuring. The seeming neglect of agriculture as a national income generator has equally affected the growth of the economy directly. This has brought about the term food security as part of the country's vocabulary (Udemezue and Anedo, 2015).

Rural food crop farmers and livestock breeders are the major sources of food in Ekiti state. However, the increase in the herd size due to the improved conditions of the cattle made the cattle herders look for more pasture beyond their limited ranch, on the other hand, increase in population have imposed so much greater pressure on farming land and this be the reasons the farmers and nomads have been at incessant violent conflicts over the limited land for grazing (Alhassan, 2013). According to Bolarinwa, Oluwakemi, and Foloruso (2012), Ekiti state has recorded several violent conflicts in many rural communities from 2009 till date, hundreds of death have been recorded and this have distort farmer's livelihood since they live and earn their living from farming.

The combination of a growing cattle population, the effects of climate change on the availability of water and forage crops, as well as the lack of access to North Eastern foraging grounds due to the Boko Haram crisis are the proximate causes of the increasing tensions between farming communities and cattle herdsman. Consequently, the herders now seek means of economic survival to the detriment of the farmers who put up stiff resistance in the way and manner the herders encroach into their farms with their cattle to eat up the crops and grasses alike.

Udemezue and Kanu (2019) argue that the activities of the nomad in Nigeria since the 1960s have fundamentally undermined the stability and development of the state and economy. The social, economic, and political tension created as a result of numeral escalations of violent conflict has raised fundamental national questions for the survival of the Nigerian state. However, once conflict launches into the agricultural system as a result of the activities of cattle herdsman, other issues set in, farmers can lose focus on the result they supposed to achieve. Owing to this, it leads to total conflicts between farmers and cattle-herdsman, which in return cause low productivity among farmers. Conflicts distort the economy and worsen the income inequality of rural farmers. This has greatly affected agricultural production.

Today, what seemed like pockets of violence in some parts of the country, especially the southern region of Nigeria, has degenerated into a major national security crisis in the country, defying several solutions (Mbaeze and Nnaji, 2018).

Method

Research methodology is the systematic, theoretical analysis of the procedures applied to a field of study (Kothari, 2004). Methodology involves procedures of describing, explaining and predicting phenomena so as to solve a problem; it refers to the process, or techniques of conducting research.

The area of study is Ikole-Ekiti local government in Ekiti state. The study will cover four communities in the local government. The data for this study would be collected from both primary and secondary sources. The primary data Would be obtained from the subjects (respondents) selected for this study, while the secondary data would be derived from information obtained from documented sources such as textbooks, journal, articles, published research reports, internet and other print media.

The sampling technique used for this study is probability sampling, because the population of this study will be chosen randomly from the whole population. The sample size of the study was determine using simple random sampling technique. 40 respondents were selected from four (4) communities with an average of 10 respondents per community will be randomly picked in the area of the study.

The major instruments which was used to obtain primary data/information from the respondents is in-depth interview. Data for the study was collected by the use of interview schedule with the respondents. Where necessary, local languages were used to enable researcher get detailed information from the respondents. The data collected in this study was presented and analyzed with qualitative methods.

The data collected in this study were presented and analyzed with qualitative methods. The researcher made use of statistical package for social science (SPSS) to analyze the socio-economic data of the respondent and Atlas TI analysis software was use to analyze data. In order to ensure the validity of the instrument, the researcher presented the interview questions to his project supervisor and experts in Education who scrutinized it. Only items found relevant for the study were utilized while items found to be irrelevant were discarded.

For ethical consideration, the collection of data for this study did not tamper with the fundamental right of the respondents. While putting into consideration their emotional and intellectual capacity. The identities of the respondents were divulged and the information provided was used strictly for the purpose of this research.

Result

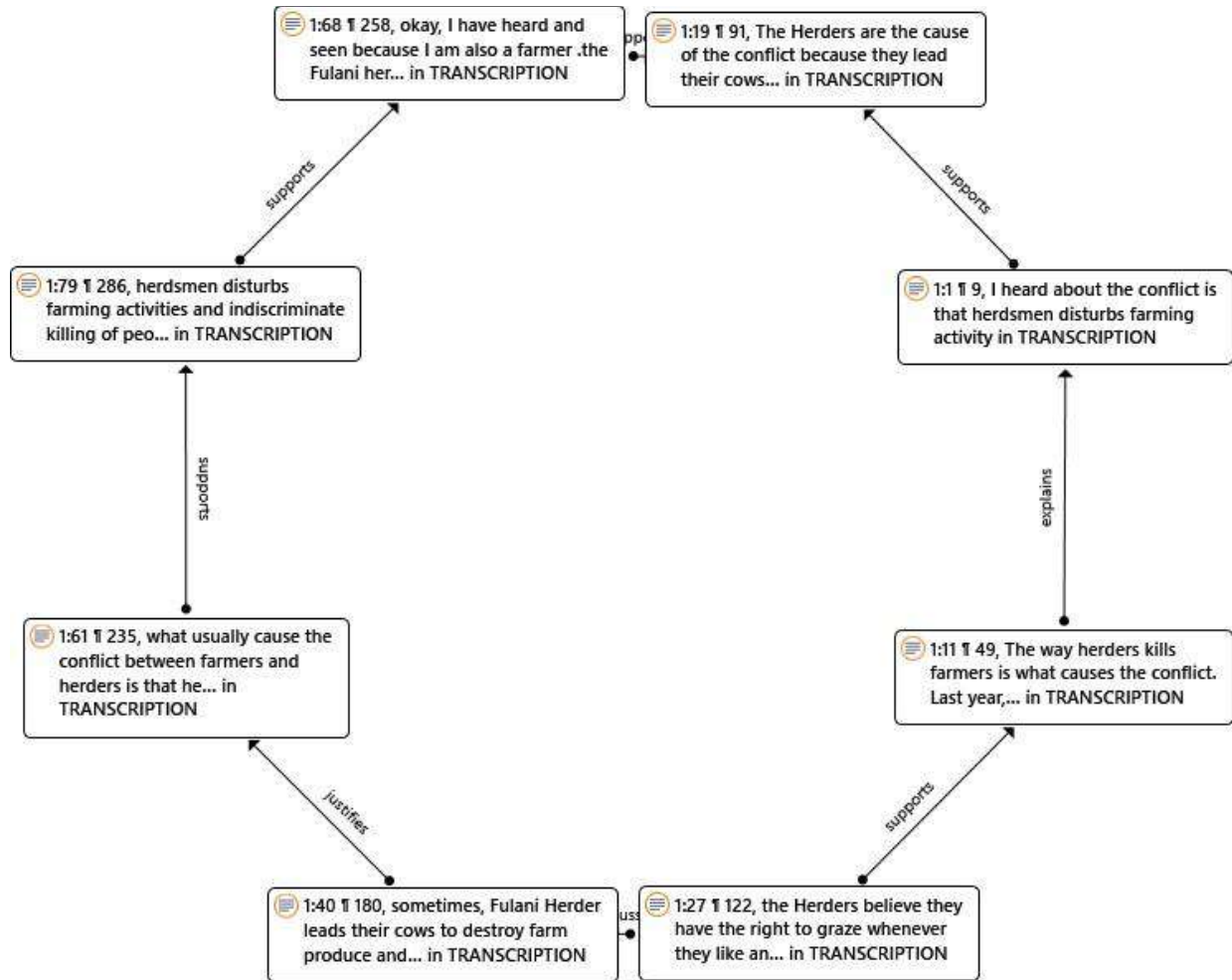
Socio-Demographic Characteristics of the Respondents

Table 1: Showing the socio-demographic characteristics of the respondents.

Variables	Frequency	Percentage
Gender		
Male	30	75%
Female	10	25%
Age of Respondent		
25-35	10	25%
36-46	16	40%
47-57	14	35%
Religion		
Christianity	28	70%
Islam	12	30%
Marital Status		
Single	8	20%
Married	32	80%
Occupation		
Civil servant	10	25%
Farmer	16	40%
Trader	6	15%
Security Agencies	2	5%
Cattle Dealer	2	5%
Traditional leader	4	10%
Education		
No formal Education	4	10%
Secondary school	8	20%
OND	12	30%
BSc/Hnd	16	40%

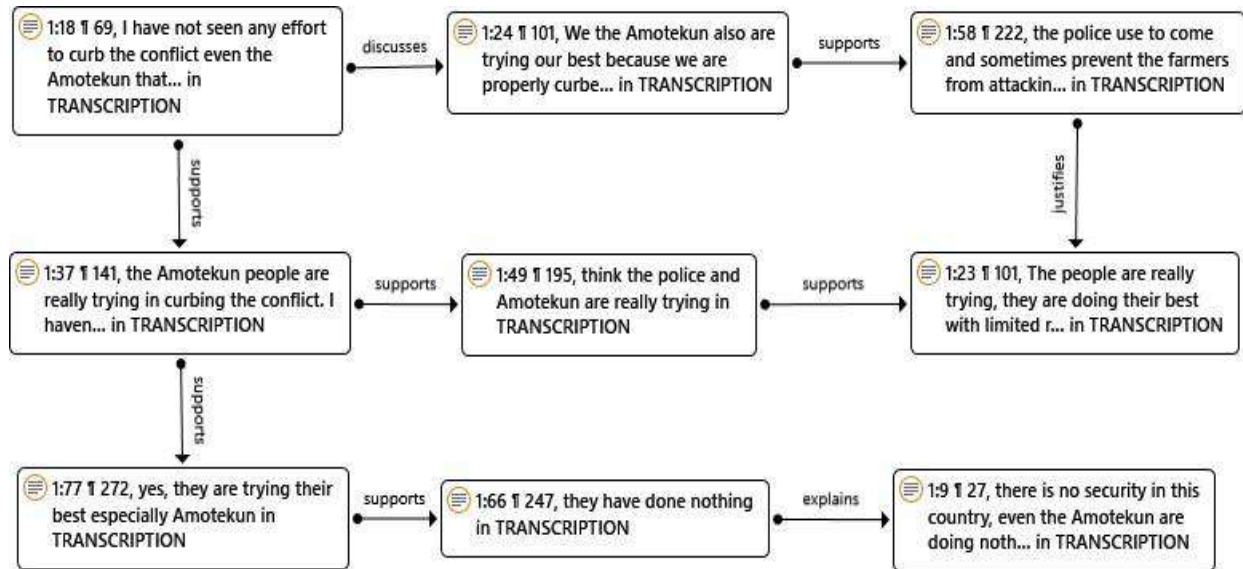
Research question one: What is the perception of the informants about the causes of protracted conflicts between the farmers and the herdsmen in Ikole Ekiti?

Figure 1: showing the network analysis on causes of protracted conflicts between the farmers and the herdsmen in Ikole Ekiti.



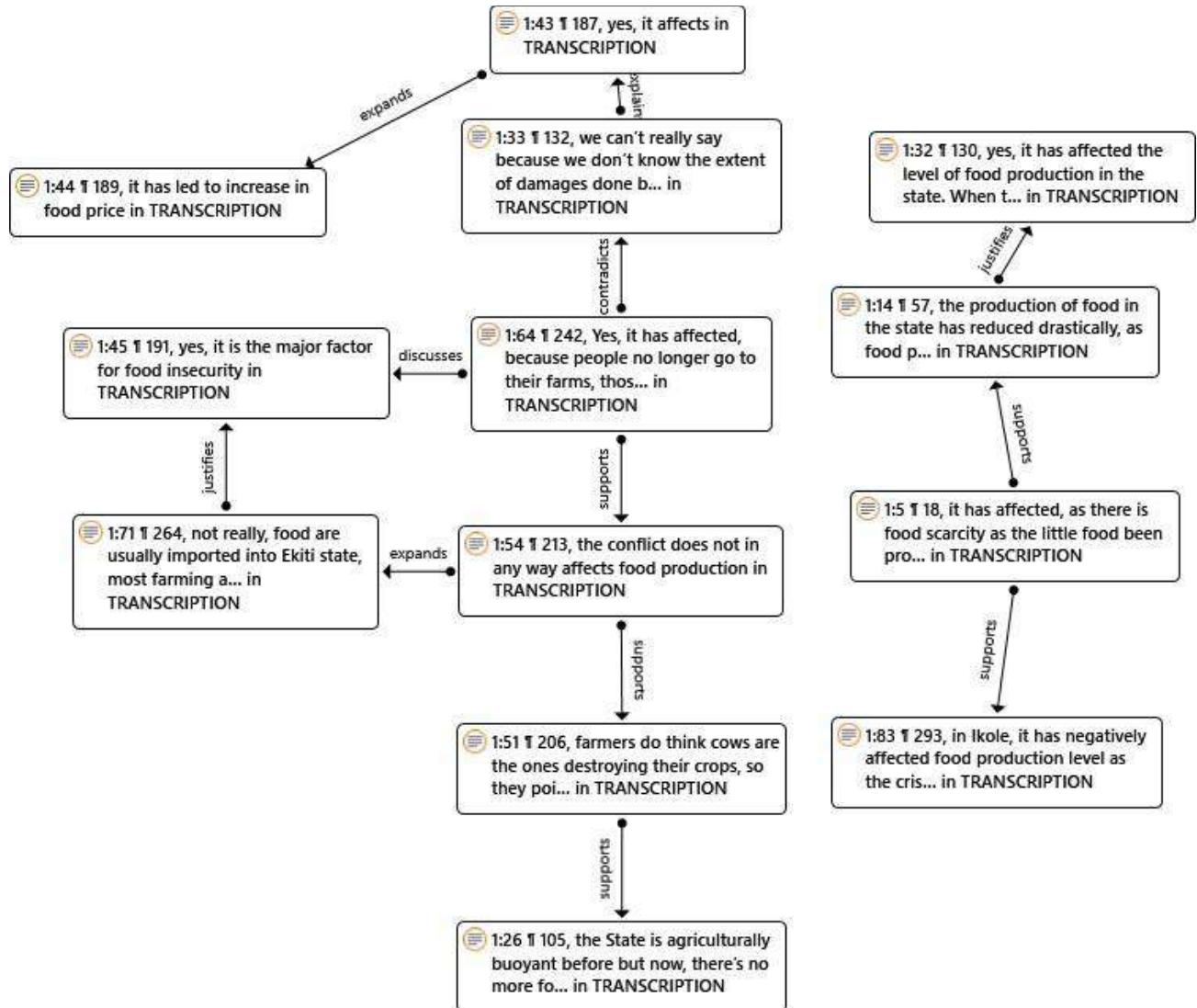
Research question two: What is the perception of the informants about involvement of the government in settling or resolving the conflict between the farmers and the herdsmen in Ikole Ekiti?

Figure 2: shows the network analysis on Involvement of the government in settling or resolving the conflict between the farmers and the herdsmen in Ikole Ekiti.



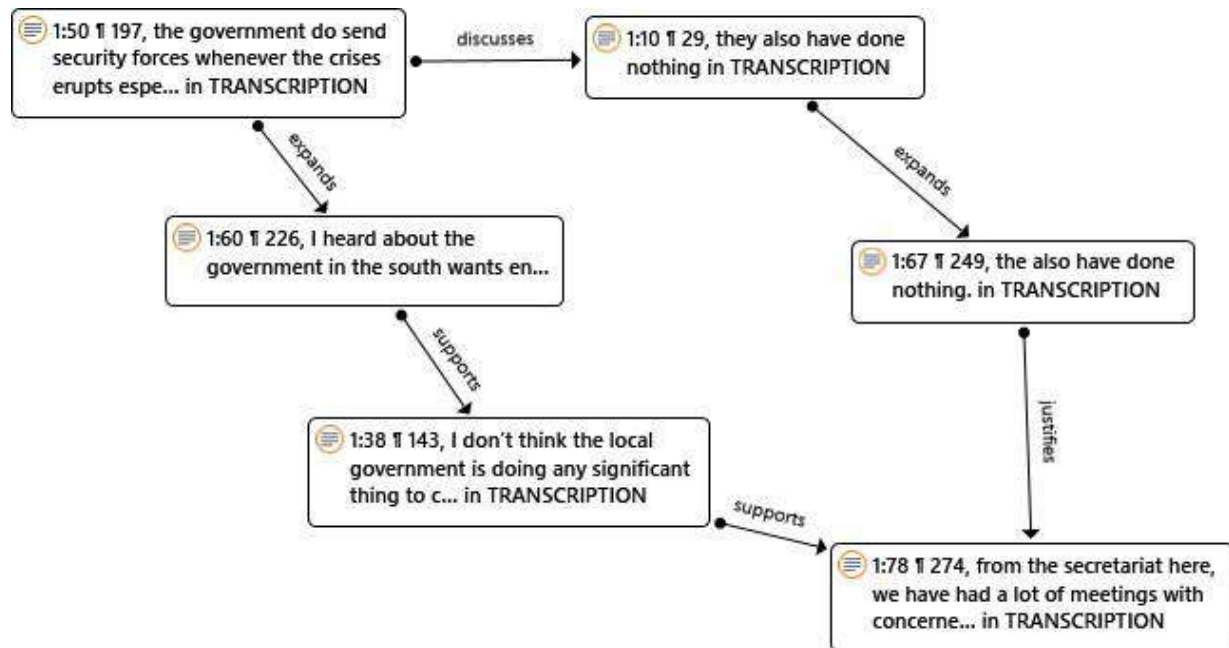
Research question three: What is the perception of the informants about Impact of herdsmen and farmers crisis on the level of food security in Ikole Ekiti state?

Figure 3: shows the network analysis of Perception of the informants about Impact of herdsmen and farmers crisis on the level of food security in Ikole Ekiti state



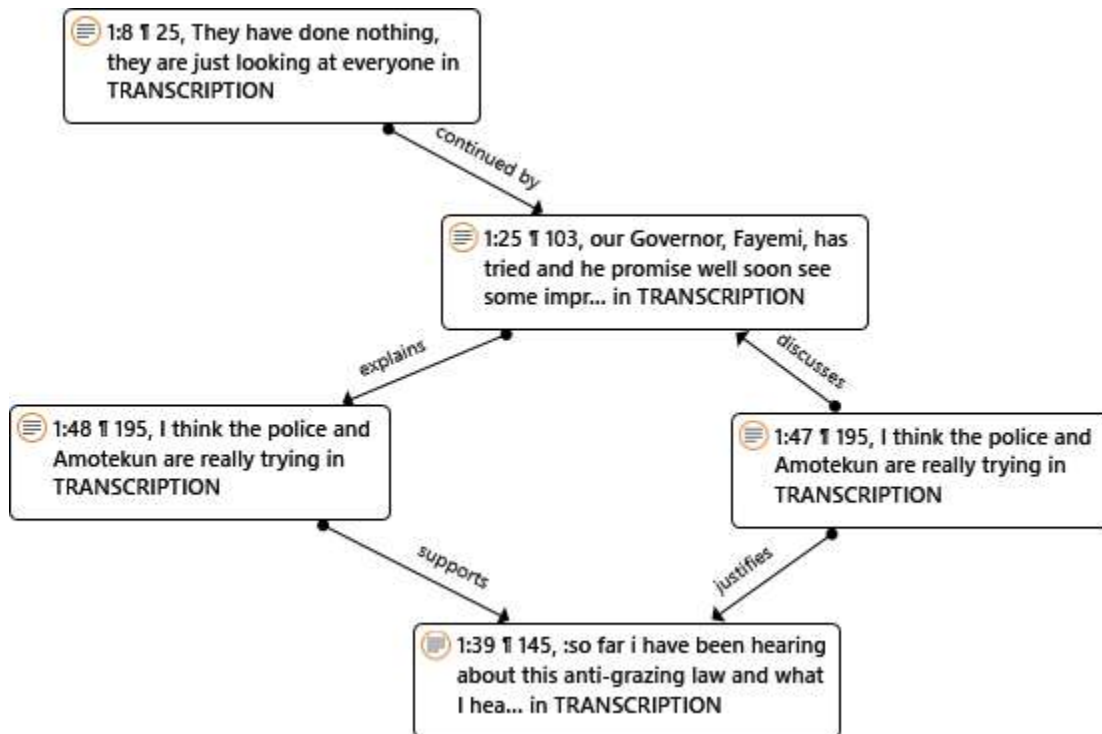
Research question four: What policy measures put in place by the state and local government to resolve the herders/farmers conflict in Ikole, Ekiti State?

Figure 4: Shows the network analysis on Policy measures put in place by the state and local government to resolve the herders/farmers conflict in Ikole, Ekiti State.

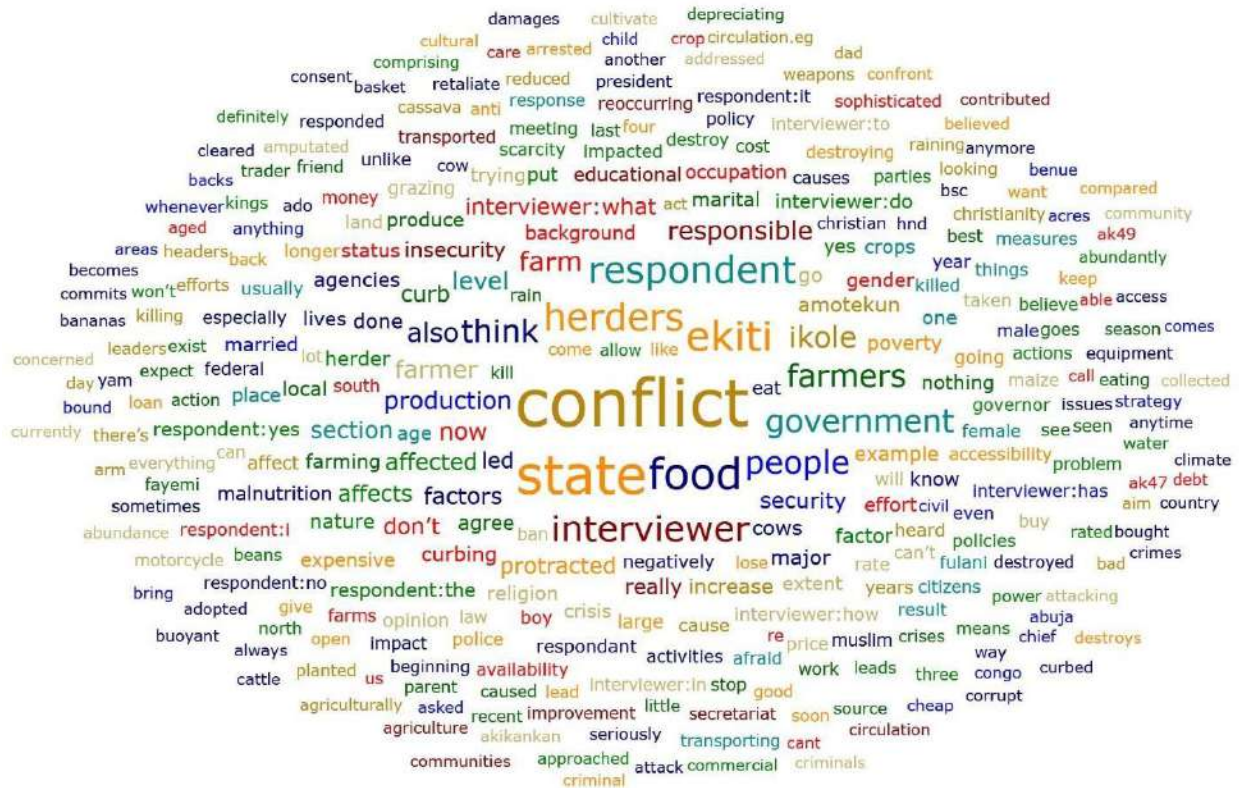


Research question five: What is the Perception of the informants about Effort of the security apparatus in resolving the herders/farmers conflict in Ikole, Ekiti State?

Figure 5.0 shows the network analysis of informants about Effort of the security apparatus in resolving the herders/farmers conflict in Ikole, Ekiti State



Word Cloud On Protracted Farmers / Herders' Conflict And Its Implication On Food Security In Ikole, Ekiti State.



Discussion

The table 1 above shows that 30(75%) informants that participated in this survey are male and the remaining 10(25%) are female. The table also shows that the 10 (25%) informants that participated in survey belong to 25-35, 16(40%) respondents are 36-46 and the remaining 14(35%) informants belong to the age bracket 47 and above. Lastly, 16(40%) informants are farmers and civil servants are 10(25%), 2(5%) informant are Security Agents, 2 (5%) informant are Cattle dealers, 6 (15%) informants are traders and the remaining 4(10%) are traditional leaders. The finding shows that the cause of the conflict between herders and farmers is that herdsmen disturbs farming activities and indiscriminate killing of people for instance one of the informants said:

“The way herders kill farmers is what causes the conflict. Last year, a lot of farmers were killed by these criminal herders. People are afraid especially the youth to go to the farm and the Fulani eats up the farm produce of the farmers. The herders sometimes uproot farm crops and give to their cows to eat”. Another informant said “ what I heard about the conflict is that herdsmen disturbs farming activities and indiscriminate killing of people, for example, a young after the day hard work wanted to drink water, after finding the water source, he was approached by four herders who questioned him (the boy) that they were looking for their cows, and the boy responded, saying he does not know the where about of the cows, they asked the boy to leave and as he turned his back, he was shot by the headers. The boy is now at teaching hospital at Ile-Ife, he is currently amputated. With this incident, people are afraid of going to farm”

The analysis also shows that the security apparatus in the state is trying to put an end to the killings and rude grazing of the farmer produce by the Fulani herdsmen. The people stated that Western Nigeria Security Network codenamed Operation Amoketun have tried even more than the conflict in Ikole, Ekiti state. For instance, one of the informants said:

“The security agents are really trying, they are doing their best with limited resource and equipment. The equipment or weapons used by the police is relatively low compared to what the herders have. We the Amoketun also are trying our best because we are properly protected. When we go to the field, the (Herders) arm themselves with sophisticated weapons such as AK47 and AK49 but we arm ourselves with the power God has given us and we do come out victorious, I believed the police and other security agencies including the Amoketun are given better weapons, we would do a good job”.

The finding of the research has also shown that the conflict has a very negative impact on the lives of the people as both young and old in the community cannot walk freely in the farm because of the fear of been killed by the supposed strangers who have turned themselves into the legit landowners and this act has invariably made the prices of food to increase inordinately. All

the respondent agreed that this conflict has caused a reduction and the standard of living of the people however, the state before time is one of poorest state but the conflict has heightened the condition of things. One of the informants said:

“There is hunger in the land as a result of this conflict. There is nothing in our farm again. To eat 3 square meals is now a problem. A farmer that only has one source of livelihoods which is farming, when farm land is being cleared by the herders what do you expect them to eat”.

Another respondent said:

“It affects, because people do not eat what they feel like eating and they buy food at an expensive rate. For example, people that planted cassava, their cassava has been taken over by weed because they no longer go to farm to nurture their crops. Another example is the issue of stealing and robbing, if a farmer parks his motorcycle to work in the farm, before he or she comes back, the motorcycle would have been stolen by the headers, which means difficulty in transporting farm produce by such farmers. In the past, farmers do bring plantains, bananas, and other things home anytime they go farming. But now they buy these petty things at an expensive rate.”

Another informant highlighted that:

“It has led to loss of lives and properties; it has also led to food scarcity in the state. The conflict has led to food insecurity and also increase the poverty level of the State. For example, I have a friend, who collected a loan from the bank to enhance his farming activities, the sum of this money is huge, after planting and taking care of the crops, when it was time for harvesting, the herders destroyed all his produce putting him into debt the guy has not been able to repay his loan and also the large acres of lands that has been destroyed by these criminals has contributed to food insecurity. The conflict has also led to unemployment as people no longer go to farm anymore”

Further on how the conflict as affected the lives of the people, the question of its effect on food production was asked and one of the informants said:

“the State is agriculturally buoyant before but now, there’s no more food in the state for example; this is maize season, we’re supposed to be eating maize abundantly now but there’s no maize in abundance anymore.

The finding also shows the contribution of the government towards resolving the conflict between herders and the farmers and it shows that the government has not been active in resolving the issue hence, the incessant killing continue by the marauders called herdsmen. This point is well captured in one of the informants’

statements where he said:

“The conflict is reoccurring because of Neglect by the government. The government are doing nothing about it. I don’t see anything done by the government but to support them (the herders)”.

Conclusion

Farmer–herder conflict has been ongoing in Ekiti for more than half a decade. This menace, we must note, has succeeded in slowing, retarding and even stopping some major economic activities in Ikole and Ekiti at large. The loss of lives and properties, reduction in agricultural produce, unemployment, loss of revenue etc. has unleashed fear animosity and hatred among the people, retarded the economic development of the state, has increased the rural-urban migration, and also led to an increase in the poverty and malnutrition level of the state. Therefore, it requires our collective efforts to find a lasting solution to this problem. Nigeria is fast losing its agrarian prowess both as a meat producer and in terms of arable crops. The farmers/herdsmen clashes are beginning to erode the people's passion for agriculturally productive activities.

The nature of the conflict in the study area can be attributed to the fight over scarce arable lands and water. The scarcity increases every dry season due to the migration of herders and other farmers to the area. Competition over land and water becomes inevitable and eventually spark the conflict. Nevertheless, other causes of the conflict from the findings include; destruction of crops and killing of cattle.

Food is an important aspect of man’s life because it helps to support the growth and well- being of man. The farmers-herdsmen conflict remains a major food security threat especially in Nigeria with her large population. The findings of this study have shown that farmers-herdsmen conflicts account for decline in food production. It’s better to curb it now than later when the implications of the conflict could lead to severe food insecurity.

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