



University for Peace



# Peace Research for Africa: Critical Essays on Methodology

Erin McCandless and Abdul Karim Bangura

Mary E. King and Ebrima Sall, Editors

Nea Onnim No Sua A, Ohu







University for Peace



The mission of the University for Peace is to provide humanity with an international institution of higher education for peace with the aim of promoting among all human beings a spirit of understanding, tolerance, and peaceful coexistence, to stimulate cooperation among peoples, and to help lessen obstacles and threats to world peace and progress in keeping with the noble aspirations proclaimed in the Charter of the United Nations.

Charter of the University for Peace,  
Article 2, approved by the UN General Assembly  
in Resolution A/RES/35/55

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Cover image: African symbols known as *adinkra*, named after a legendary king, are widespread in Ghana and are used on fabrics, walls, pottery, ceramics, and logos. The adinkra symbol for knowledge, life-long education, and continued quest for knowledge is *nea onnim no sua a, ohu*, meaning ‘one who does not know can know from learning’. From the Akan maxim *Nea onnim sua a, ohu; nea odwen se onim dodo no, se ogyae sua a, ketewa no koraa a onim no firi ne nsa*, the literal translation is ‘one who does not know can become knowledgeable from learning; one who thinks one knows and ceases to continue to learn will stagnate’. The Akan people believe that if one ceases to quest for knowledge, one stagnates and then dies.

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# INTRODUCTION

Research and Education  
Fundamental to Peace and Security

*Mary E. King and Ebrima Sall*

**Introduction Contents**

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**I**NTERNATIONAL consensus is slowly shifting towards recognition of peace as a human right. As an example, the African Charter for Human and People's Rights, in the process of ratification by the African Union, makes explicit reference to a right to peace in Article 10 of the Protocol on the Rights of Women.<sup>1</sup> Peace is increasingly perceived as a precondition for human development, as well as a deep human yearning and universal aspiration. Broad economic development and prosperity are possible only in the presence of positive peace, as opposed to the absence of war. Acute conflicts compromise economic stability, halt progress, and retard infrastructural improvements. Chronic disputes trivialise human life and render persons expendable. Persistent discord feeds upon itself. Flames of unrest consume irreplaceable natural and environmental resources. Dislocations caused by crime, unemployment, and fatal communicable diseases go unaddressed, crippling the human spirit. Futures disappear, and strife and insurgencies destroy cultures, the organisation of societies, and the course of civilisation. Achieving world peace is thus one of the key challenges of the twenty-first century. If nothing else can be agreed upon in this fractured world, growing international accord demands that the underlying factors giving rise to violent unrest and carmine conflict—including poverty, injustice, inequality, bigotry, ignorance, and intolerance—be more effectively addressed than in the past.

Research and education on peace form essential components of any strategy for promoting peace and security. Because the challenges for peace and security continuously change, the knowledge required for comprehension and response to the persistence of violent conflict demands clear-sighted research. Wars have changed, as the old, Clausewitzian hostilities between nation-states using regular armies and conventional weapons have virtually disappeared. The 'new wars', to use Mary Kaldor's term, are messy, involve a broad range of actors, destroy economies and the environment, and take a terrible and disproportionate toll on civilians, most particularly on women and children. Traditional mechanisms for preventing or resolving conflicts are often rendered ineffective when acute conflict engulfs entire societies. In addition to wars and other forms

<sup>1</sup> Some 21 countries had signed the protocol as this publication went to press. For a list of these and for future reference, see the website of the African Union at [www.africa-union.org/root/au/Documents/Treaties/List/Protocol on the rights of women.pdf](http://www.africa-union.org/root/au/Documents/Treaties/List/Protocol%20on%20the%20rights%20of%20women.pdf).

of armed strife, threats to human security have materialised in the scourge of HIV/AIDS and desertification. The entanglement of conflict with health problems, poverty, and environmental degradation requires that peace be understood in new ways and that peace research be reinvented altogether.

Although social research on the structural conditions that contribute to the outbreak of armed conflicts and acute strife is substantial and ongoing, much of the basic research needed to inform the achieving and building of peace in the contemporary period is yet to be done. War colleges, national defence universities, military research, and strategic studies have been richly funded while little has been allocated for the study of the history, politics, sociology, and economics of building peace. Academic research carried out in traditional disciplinary departments often does not find its way to policy makers or political leaders. Some of the fruits of such research can be found in master's degree theses and doctoral dissertations, and other forms of grey (unpublished) literature. Such studies often lie relatively unused, collecting dust on the shelves of university department libraries, known only within small circles of academicians who specialise in the same field. Journal articles and books based on such studies may circulate more widely, but they remain as inaccessible for policy makers' and parliamentarians' purposes as the grey literature. A huge need exists for sifting and repackaging to make the most important aspects of academic knowledge better known and more readily useable by policy makers and civil society actors involved in promoting peace.

Research is often weakest where it is most needed. Deadly conflict destroys or weakens universities and other research institutions and communities. Structural adjustment programmes have led to severely under-resourced universities. Governments often give priority to primary education, resulting in the starvation of higher learning. Long-term planning and stability are necessary for longitudinal study. Local research centres must be strengthened to be able to implement effectively their own, local, and regional research agendas; to express their own voices; to articulate distinctive perspectives; and to enter into dialogues on policy issues at the neighbourhood level as well as globally. The rate of publication, price inflation, and cost of producing publications directly or indirectly related to conflict

and peace make it almost impossible for policy makers to keep abreast of new developments in the field. Judicial rulings and opinions were until recently not published in Africa, thus a crucial body of knowledge on justice and human rights, including rulings on gendered injustice, is unknown or not studied by historians or social scientists. For these reasons, inter-regional and international collaboration in peace research is becoming a necessity as is the need to develop frameworks for ‘translating’ the results of research into policy briefs and action agendas.

At the policy level, research and education for peace have become a priority in the development assistance policies of a number of members of the Organisation for Economic Co-operation and Development (OECD). The Millennium Development Goals—produced by the largest-ever gathering of heads of state, at the UN Millennium Summit in September 2000—represented a new partnership between rich and poor countries to work towards meeting a set of development targets in poor countries by 2015. The goals established numerical targets in combating poverty and hunger, illiteracy, infant and maternal mortality, and environmental degradation. They also work in favour of peace, security, and disarmament.

Such goals cannot be achieved, however, without taking into consideration the complex nature and interconnexion of multiple factors. A telling example would be the target initially set of primary and secondary school enrolment for girls worldwide catching up with that for boys by 2005; this has not been reached. This goal sits at the juncture of adamant cultural, historical, religious, and attitudinal resistance and opposition. For the past thirty years, professionals in development circles have recognised that no single measure could be more effective than the education of girls in uplifting communities, fostering sustainable development, raising family income, and improving the health status of entire communities. Since impoverishment and inequity lie at the heart of many of today’s acute conflicts, addressing the education of girls also begins to tackle some of the fundamental issues associated with the prevention of conflict and consequently the pursuit of peace. In this case, research is not necessary to justify the goal, which is broadly accepted, but would serve to shed light on such issues as sequencing, strategies for integration, and impediments. Anecdotal evidence suggests the lack of privacy, sanitation, and hygiene

in restrooms may keep more girls out of school than does opposition by traditional figures of power. Thus it is not so much the ‘what’ that often needs research as the functional processes and strategies of ‘how’.

Research can contribute greatly in promoting better understanding of the complexities and connexions of the substance of issues and implementation of options essential for social and political change. In Africa and other regions of the world, initiatives such as the New Partnership for Africa’s Development (NEPAD) have set priorities for themselves similar to the Millennium Development Goals. For example, leaders in the African Union have focused on the need for research and education for peace in order for their targets to be achieved.

Peace research is for the moment fragmented, with many of the most keenly involved researchers working in isolation. A number of university departments and other institutions engaged in peace and conflict studies have, however, acquired some fame, including the Department of Peace and Conflict Research of Uppsala University, the Department of Peace and Development Research (PADRIGU) in Gothenburg, the International Peace Research Institute, Oslo (PRIO), the University of Bradford in Yorkshire and the Institute of Development Studies in Sussex, Transcend in Norway, and the University of Maryland. All of these are located in industrialised countries and have achieved excellence in research and training in specific areas, such as the Conflict Data Project at Uppsala University. Sometimes such projects are identified with particular methodologies to the virtual exclusion of other approaches.

Much of the literature in the field, however, whether by practitioners or scholars, flows from a perspective that presumes the applicability of certain tools, devices, and methodologies in all cultural settings. A critical need exists for a comprehensive research perspective that arises from and speaks to the particularities, needs, aspirations, and insights of persons working in Africa, bypassing the military-industrial power centres of North American and European universities and think tanks. Furthermore, peace research today must address fundamental trends and forces that give rise to violent upheaval and discord. The list is long: globalization, high-velocity social and cultural change, rising imbalances of economic inequities, growing social disparities, mounting injustices, consequences of

demographic growth, widespread youth dislocation and unemployment, erosion of state and popular sovereignty, and the effects of environmental pressures and their consequences for social stability, and migration explosions. Such dimensions may best be limned by research conducted in Africa, by Africans, than perhaps those working elsewhere. African and other viewpoints both stand to benefit from more discourse and colloquy of African debates and research.

To be illuminating and reliable, peace research must reflect the realities of Africa, yet it must also address a number of limitations in theory and practice. These include power relationships and their effects on the dynamics and resolution of conflict. This is especially so in instances of immense disparities between the parties in a situation of strife, such as asymmetries from colonial demarcations of natural resources. Moreover, established theories of universal human rights, basic human needs, and available problem-solving technologies have not sufficiently brought cultural differences between conflicting parties into theory and practice. Improved understanding is urgently needed into what is entailed in

- nonviolent transformation of conflicts;
- peace-building;
- mechanics of effective peacekeeping;
- relationships between development models and peace;
- peacekeeping links between gender and peace-building and the roles of regional and international organisations in building peace;
- effective intervention of humanitarian agencies;
- contributions from culture, including religion, towards peace-building; and
- endogenous methods and traditional knowledge of facilitation and conflict resolution.

Endogenous methods of building peace should neither be idealised nor romanticised, but more important, they should not be neglected or omitted. Significant gaps in knowledge must be filled. For example, what really accounts for the successes or failures of certain policy options aimed at

long-term peace-building? Why has the global normative order persisted in tolerating sexual violence against women and girls? Such deficits of knowledge present a profound challenge to intellectual and policy communities. As a consensus forms across Africa around the need to nourish cultures of peace, the continent's 800 universities are critical to grounding this trend through their curricula and research. Although peace and conflict studies is a relatively new field in Africa, more than two dozen peace research institutes already exist. They hold the possibility of constituting the core of a continental movement for the invigoration and institutionalisation of peace research.

### **Foundations for Peace-building Research and Development**

In October 2005 in Dakar, Senegal, African academicians and civil society leaders gathered for 'The Peace Research Capacity-Building Workshop,' an intensive three-day meeting to share and examine peace research methodologies. Residents from the nearby Gorée Island founded Dakar, a peninsular city, around a French fort in 1857. It flourished as a port on the Atlantic Ocean with a railway to Saint-Louis, the former capital of French West Africa. Its trains are now used for special excursions. The city later became a naval base. In the twentieth century on Gorée Island, the Senegalese government restored and transformed Fort D'Estrées into a museum. In previous centuries at the fort, slaves had been held, auctioned, and packed as human cargo onto ships bound for foreign lands. Dakar, where for centuries a succession of empires once ruled, is today an internationally acclaimed centre for documentary cinema-photography, filmmaking, and contemporary music. The city on Cap-Vert peninsula plays host to significant institutions, including Cheikh Anta Diop University, also known as the University of Dakar, established in 1957 and named after the historian and anthropologist. The Council for the Development of Social Science Research in Africa, CODESRIA, has for more than three decades pioneered the growth of the social sciences in Africa and laid the groundwork for the development of peace and conflict studies on the continent. Femmes Africa Solidarité (FAS) is an organisation at the vortex of networks led by women in pursuit of African development and peace; in



2005 it broke ground for the Pan-African Centre for Gender, Peace, and Development. The choice of Senegal to host the peace research workshop was symbolic in ways apart from its being the site of Africa's largest social science research council, West Africa's greatest universities, and Gorée Island: it has been a key player in peacekeeping missions within and outside Africa; has experienced a civil war in its southern province of Casamance for more than twenty years while enjoying one of the most vibrant democracies in postindependence Africa; and, along with Cape Verde, has never experienced military rule, making them distinct among West African nations.

Elsewhere on the African continent, universities are struggling in war-torn regions to recover from armed hostilities and acute conflict. There, priority has justly been placed on re-establishing the core subjects and not necessarily on peace studies. University lecturers often cannot afford to live on their wages and must seek additional employment, a situation that inhibits their ability to research, publish, and give full attention to their profession. During the past two decades, structural adjustment programmes have weakened African universities by siphoning off badly needed resources from the education, health, and other basic service sectors. Despite such obstacles, creative teaching and valuable research activities remain in evidence across the continent, although often operating in isolation and suffering from inadequate support, sometimes staffed with unqualified instructors, lacking flows of information, and attempting to educate despite inadequate pedagogical materials.

Almost everywhere, a sense of urgency accompanies the need to strengthen and support teaching and research, yet few universities have the financial means to train faculties and provide opportunities for enhancing skills in research and publishing. African institutions of higher learning continue to be hampered in their ability to attend to the linkages between educational methods and curricular choices for practical developmental needs, especially where postwar conditions demand the opening of rudimentary higher education to those previously excluded. Painful historical gaps in the development of academic faculties means that educational institutions are not always able to invigorate and embolden peace and policy-oriented research. Although this is a serious problem in many

parts of the world, it is nowhere more important to strengthen the capacity for peace and policy-oriented research than in Africa. The imperative arises in part because highly innovative work is going undocumented and because of the number of acute conflicts, development crises, and abuses of human rights found on the continent.

Reflecting the circumstances of a post-cold war (but troubled) world, in March 1999 UN secretary-general Kofi Annan decided that the University for Peace should be rapidly strengthened and revitalised, with its activities extended to focus on a worldwide mobilisation of education for peace, much as envisaged by the General Assembly when it launched the university in 1980. The University for Peace (UPEACE) has the distinctive mission to

provide humanity with an international institution of higher education for peace with the aim of promoting among all human beings a spirit of understanding, tolerance and peaceful coexistence, to stimulate cooperation among peoples, and to help lessen obstacles and threats to world peace and progress in keeping with the noble aspirations proclaimed in the Charter of the United Nations. To this end, the University shall contribute to the great universal task of educating for peace by engaging in teaching, research, post-graduate training and dissemination of knowledge, fundamental to the full development of the human person and societies, through interdisciplinary study of all matters relating to peace.

—Article 2, Charter of the University for Peace, approved by the  
UN General Assembly in Resolution A/RES/35/55

In January 2002, the G-8 Task Force on Education, meeting at the main UPEACE campus in Costa Rica, acknowledged the importance of education and research as a means of reducing violent strife and preventing deadly conflict.

In Africa during 2002 and 2003, consultative missions of faculty and staff travelled to thirteen countries to meet with lecturers, professors, deans, and vice chancellors of some fifty universities and more than 500 non-governmental organisations (NGOs). The Africa Programme was formally launched in October 2002 in Maputo, Mozambique, by then UPEACE chancellor Graça Machel at a meeting attended by sixty academicians from fifteen countries whose work had been encountered dur-

ing the missions. Representatives of CODESRIA and Ebrima Sall were among the most active advisers in shaping and guiding the direction of the Africa Programme.<sup>2</sup> Since 2002, the Africa Programme—then coordinated by Ameena Payne, executive director of the Geneva office, and R. Martin Lees, then-rector of UPEACE—has sponsored nearly three dozen activities in concert with partner African institutions. Such joint efforts reflect a profound commitment to the strengthening of pre-existing universities, academic institutions of higher learning, and civil society organisations in Africa. They have included curriculum development workshops, faculty and staff development seminars, short courses, youth training initiatives, and the ‘Peace Research Capacity-Building Workshop’ from which this publication arises. Each activity is professionally assessed by a team of pedagogical evaluators trained by Professor Amr Abdalla, vice rector for academic affairs for UPEACE in Costa Rica. In 2005, Dr. Jean-Bosco Butera became director of the Africa Programme, headquartered in Addis Ababa, and he has guided activities since the opening of the office in August of that year.

<sup>2</sup> The development team for the UPEACE Africa Programme included the following: Ambassador Mohamed Sahnoun (Algeria), vice-president of the governing council of UPEACE and special adviser to the secretary-general of the United Nations for the Horn of Africa; then-coordinator Ameena Payne (United Kingdom), executive director of the UPEACE Geneva office; Erling Dessau (Denmark), former United Nations Development Programme resident representative in Somalia; Negousse Desta (Ethiopia), African Union, Geneva and Burundi; Dr. David J. Francis (Sierra Leone), director, Africa Centre for Peace and Conflict Studies, Department of Peace Studies, Bradford University, United Kingdom; Athanase Karayenga (Burundi), international media and communication consultant, visiting lecturer to schools of journalism and communication in the African Great Lakes region, director general of Kirimba; Dr. Mary E. King (United States), professor of peace and conflict studies, UPEACE; R. Martin Lees (United Kingdom), rector emeritus, UPEACE; Patrick Orr (United Kingdom), chief executive, Raitt Orr and Associates Ltd., with offices in London, Nairobi, and Johannesburg; Dr. Bakri Saeed (Sudan), professor of clinical biochemistry and metabolic medicine, St. George’s University School of Medicine, Grenada, West Indies, and honorary senior clinical lecturer, University of London; Dr. Ebrima Sall (Gambia), first as coordinator of the Post Conflict Transition Programme of the Nordic Africa Institute (2001–2004) and later as head of the Research and Documentation Department for CODESRIA.

**The Peace Research Capacity-Building Workshop,  
23–26 October 2005**

The organisers of the capacity-building workshop asked the academic leaderships of institutions of higher learning, research institutes, and civil society organisations to nominate a representative to submit an application to attend. They selected thirty participants from among the more than one hundred nominations received. Criteria for participation took into consideration geographical, academic, research, NGO, policy, and institutional mix; gender, age, and background diversity; experience and seriousness of interest in addressing peace research issues in teaching and scholarship; and relevance of the workshop topic to teaching and research responsibilities.

Because participants had to be nominated by their institutions, each individual who attended had behind him or her a dean, department chair, director of an academic research centre, or head of an NGO. It was obligatory that any participating African academician, instructor, researcher, or scholar be currently teaching subjects with a research component or be about to begin teaching peace-related subject matter with a research dimension. Instructors in quantitative and qualitative analysis with an interest in incorporating peace research into their ongoing work were particularly encouraged to apply. A premium was placed on academicians already conducting policy discussions related to peace with parliamentarians and policy makers. Practitioners working in areas closely related to peace research were also sought, as were members of NGOs and peace research institutes generating knowledge and conducting research.

***Organisers, partners, and sponsors***

The workshop received funding from the Canadian International Development Agency, the Canadian International Development Research Centre, the government of the Netherlands, the Swedish International Development Cooperation Agency, and the Swiss Agency for Development and Cooperation. The following partners organised and sponsored the workshop:

- *CODESRIA, Council for the Development of Social Science Research in Africa*

CODESRIA has for thirty-two years been at the cutting edge of development of the social sciences in Africa. Its specialists are renowned in a diversity of fields, and its publications have prepared the way for the emergence of peace and conflict studies in Africa. As the coordinating host institution, CODESRIA took primary responsibility for the short-list selection of participants and expediting arrangements and logistics.

- *Africa Programme, University for Peace (UPEACE), an affiliate of the United Nations*

Two points of the Africa Programme's ten-point action plan for education for peace for its first five years emphasise research: the building of research capacity for purposes of stimulating research for teaching purposes throughout Africa and the linkage of policy and research as a priority. The Africa Programme seeks to create chain reactions to build a knowledge network. It operates on several levels: it focuses activities on the needs of universities, organisations, and countries; it undertakes regional and subregional activities that build collaboration to achieve a critical mass of expertise and resources; it assists in the formation of Africa-wide networks for research and teaching; and it initiates cooperative programmes between Africa and the rest of the world.

Strengthening African research is a central purpose of the Africa Programme. Without sound and up-to-date research, policies will be inadequate and teaching stale. Underpinning each aspect of the Africa Programme is the development of carefully calibrated research to shape academic excellence and refresh teaching, so that African institutions of higher learning may reach their full stature and enable new generations of leaders to guide analysis of present and future issues. Collaborative research can positively influence policy and improve the international understanding of Africa.

- *Journal of Peacebuilding and Development*, a project of the South-North Centre for Peacebuilding and Development (SNCPD), Harare, and the American University Center for Global Peace, Washington, D.C.

The *Journal of Peacebuilding and Development* is a biannual forum for critical thinking and constructive action on issues at the intersections of conflict, development, and peace. Through original, peer-reviewed research, the journal strives to promote and contribute to the growth of a new interdisciplinary field of peacebuilding and development and to provide space for the gathering and documenting of institutional memory, a critical building block of any new field.

The South-North Centre for Peacebuilding and Development seeks to contribute to the evolution of the study, practice, and policy debate and formulation of peace-building and development. Based on the premise that both fields are deeply intertwined in their practical and theoretical inception, dynamics, outputs, and impacts, SNCPD seeks to undertake activities in the areas of research, publishing, training, and curriculum development, thus laying foundations for integrated thinking and practice.

In keeping with the American University's mandate for global education, the Center for Global Peace was established in 1996 to provide a framework for programmes and initiatives to advance the study and understanding of world peace within a sustainable world order. By seeking to improve the understanding of local, national, and global linkages among social, political, cultural, economic, and civic structures whose deterioration can lead to violence and social upheaval, the centre provides a forum for the analysis of a wide range of multidisciplinary and cross-cultural approaches to peace and conflict resolution and sustainable development.

### ***Faculty***

Adebayo Olukoshi, executive secretary of CODESRIA, opened the workshop. Faculty participants were as follows:

Abdul Karim Bangura, School of International Service, International Peace and Conflict Resolution Division, American University, Washington, D.C.

Mary E. King, professor of peace and conflict studies and an academic adviser to the Africa Programme, University for Peace

Erin McCandless, executive editor, *Journal of Peacebuilding and Development* and civil affairs officer, United Nations Mission in Liberia (UNMIL), Liberia

Francis Nyamnjoh, head of the Publications and Dissemination Department, CODESRIA

Jean-Bernard Ouedraogo, deputy executive secretary and head of the Department of Training, Grants, and Fellowships, CODESRIA

Ebrima Sall, head of the Research and Documentation Department, CODESRIA, and academic adviser to the Africa Programme, University for Peace

Moussa Samb, International Development Research Centre

Since organisers considered the problem-solving dimension a central feature, they invited participating instructors, researchers, and scholars to bring to Dakar examples of research quandaries or predicaments as well as practical examples and stories of how they attempted or managed to resolve them. The workshop focused on identifying research methodology challenges and sharing lessons and recommendations for overcoming them. Highly interactive and participative, it emphasised building human and institutional collaborative research facilities among an incipient knowledge network in Africa. Participants openly confronted such topical research issues and questions as developments in conducting research on root causes of acute conflict, how gender stands at the crux of building peace, environmental degradation as a cause of strife, and nonviolent transformation of conflict.

### ***Highlights***

In their introductory speeches, the representatives of the institutions that jointly organised the workshop emphasised the need for enhanced

research skills and for innovation in peace research in Africa. Erin McCandless focused on the importance of linking peace and development and reminded participants that there can be no peace without development, and no development without peace. Dominant economic and development paradigms have historically too often produced violence, while peace processes have ignored the economic and developmental roots of conflict. The shift needed is therefore paradigmatic: development must be peaceful, and processes of peace must be oriented towards achieving human development, otherwise neither can be just nor sustainable. Njeriri Karuri explained that the International Development Research Centre's support for the conference fell in line with the agency's interest in promoting scholarship as well as peace in Africa.

Jean-Bosco Butera of UPEACE pointed out that the organising of the workshop illustrates well the networking and partnership in the promotion of peace that the Africa Programme encourages. Research is needed to inform policy, and that requires a critical mass of peace researchers. The UPEACE Africa Programme provides a platform for Africa to share its experiences and wisdom with the rest of the world, while offering the best of what the world has in terms of peace research to Africa.

Adebayo Olukoshi, in his keynote address, reminded participants that Africa's entry into the contemporary world system was not entirely peaceful. Africa was considered in the colonial period to be a continent whose tribes needed to be 'pacified'. The arbitrary partition of the continent followed this pacification. The multiplicity of ethnic groups was interpreted to mean that countries such as Nigeria were nothing more than geographical concepts, recipes for unrest and civil strife. Yet between 1960 and 1985, not many conflicts erupted. The so-called peace dividends promised in the post-cold war period failed to materialise for Africans, he argued. The civil wars and military coups that followed could be explained by a multiplicity of things, among which the most important are problems of governance and external factors. Dominant explanations of the conflicts in Africa during the last fifteen to twenty years have, however, tended to be unsatisfactory. One school of thought sees 'greed and grievance' as *the* problems, with a battle for mineral resources, such as diamonds, or for the private appropriation of public resources wherever there is conflict.



Yet African scholars have shown how, for example in Sierra Leone, youth marginalisation and protest offer more plausible explanations of the civil war that ravaged that country for ten years. Olukoshi therefore urged participants to avoid blindly accepting the conventional explanations of conflict. Instead, they should critically analyse possible solutions. He cited as an example the establishment of truth and reconciliation commissions, which, after some success, notably in South Africa, are being mechanically recommended for transfer to other countries despite the lack of evidence that such a commission would be more appropriate than customary systems, such as in the case of Rwanda, where the *gacaca* system has been reinvented. He invited participants to ask hard and uncomfortable questions, as is usually done at CODESRIA.

During the workshop, participants held robust discussions on methodologies for developing research skills and conceptual capacity for building peace and sustainable development. They gained insight into new, cutting-edge developments in policy-relevant and action-oriented peace research and learned how to tackle methodological challenges. They received exposure to different epistemological orientations and were challenged to understand the role of values and judgements from different perspectives and how such angles apply to different methodologies. They also examined the importance of linking research with policy and practice and were encouraged to consider how they might structure and sustain collaborative research facilities. The art of preparing articles for publication in academic journals and how to handle the news media to communicate findings with policy implications were another focal point of discussion. Emphasis was placed on strengthening capacity in peace-oriented research, as it is linked to sustainable development. Ethical issues—for example, confidentiality and the need for professional research that strives for objectivity while promoting open debate of different perspectives—were weighed.

The closing news conference, led by Ebrima Sall, offered a practicum of how to conduct a press conference. Some workshop participants answered questions from reporters. Journalists from three wire services covered the event, and a large number of subscribing newspapers ran their reportage. One television station sent a camera crew. (See Appendix II for English and French news releases.)

*Topical entrepôt*

Kicking off the programme and making introductions at the same time, each participant gave a three-to-five minute summary of a lesson, success, or predicament that they had faced in developing research skills and conceptual capacity for peace-building and development. Under the broad umbrella of policy-relevant and action-oriented peace research in Africa, participants were invited to raise issues, such as the following questions:

What are the key concepts and skills needed for building peace and development? Why are the linkages and intersections important?

Why do African universities, so often struggling against hardships, need peace research?

What makes peace research different from other academic research and useful?

What are the key concepts in peace-building and development?

How does one remain aware of epistemology—ways of knowing and the relationship between the researcher and the researched—and the role of values in peace research?

How does one build interdisciplinary theory, policy, and practice?

What is action research, and why is it important?

How can I improve my interviewing technique so that my approach is sensitive to the danger of personal judgement?

Why is the field of gender, with its insights into socialisation of males and females, considered integral in peace and conflict studies?

What innovations would help civil society organisations to cooperate on research with academicians? What difference could such collaboration make?

Why is it important to discuss research findings with parliamentarians and policy makers?

What techniques for presenting research conclusions are most effective?

How does one get articles published in an academic journal? The news media search out warlords and armed militia leaders yet rarely if ever approach an instructor of peace and conflict studies.

How does one organise and conduct a news conference, write a news release, and get the results of research across to the public through the news media?

The brief summaries offered by each participant, often with an accompanying paper, created a rich *mélange* of presentations—in addition to the formal expressions and formulations of the faculty—which, together, covered a remarkable range of relevant considerations, as reflected here.

## *A Note to Readers*

Boundaries in the field of peace and conflict studies are often contested and *polysemiques*, that is, having different meanings for different peoples and under different circumstances. Therefore no single, unified lexicon of peace and conflict studies can be identified; indeed, several exist. In order to discuss research in peace and conflict studies, it is necessary to delve into the nature of knowledge, what is known, or the grounds of knowledge—called epistemology, from Greek and meaning ‘knowledge discoursing’. Methodologies offer different approaches for probing knowledge, or epistemologies. After discussing epistemological and methodological questions of concern in peace and conflict studies, with an eye towards the stimulation of critical thinking in an expanding field, the opening chapter explores connexions to peace-building and development.

Swedish professor of peace studies Peter Wallensteen argues in *Understanding Conflict Resolution: War, Peace and the Global System* that ‘the projects that exist within the peace research community all aim at understanding why conflicts occur or how they can be terminated’ (Wallensteen 2002:17). The motivation of those involved in peace and conflict studies is seldom a mere desire to produce and disseminate knowledge for its own sake. The aim for most is to bring about or consolidate peace. Understanding why acute conflicts or wars begin, or what perpetuates them, may yield ideas for improving the situation. The field is open to a spectrum of conceptualisations, hypotheses, and theories.

CHAPTER 1  
THE STATE OF PEACE  
AND CONFLICT  
STUDIES AND  
PEACE-BUILDING  
AND DEVELOPMENT

*Abdul Karim Bangura and Erin McCandless*

## **Chapter 1 Contents**

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**R**ESearch in the field of peace and conflict studies needs to improve the quality and relevance of knowledge by and for Africa. This requires a healthy debate over appropriate methodologies and epistemological approaches, the linkage between theory and application as policy, and the ways in which peace and conflict studies research can be usefully compared to that in other fields. This is important for bridging the gap between the study of peace and conflict resolution issues and on-the-ground peace-building activities in Africa, relating the theory and empirical research to the practical needs of practitioners and decision makers. Such research should offer both a conceptual foundation of applicable and operational theory and case study examples that address ways in which political, economic, and social factors influence conflicts in Africa.

Pessimism in the field based on a narrow view of the nature and knowledge creation, or epistemology, of particular research methodologies is premature and to some extent inaccurate. Fred Leavitt, for example, asserts that the field of peace studies has been stigmatised as ‘unscientific’, because it is ‘certainly difficult to study [and poses] definitional, ethical, and other problems’ (2001:7). To the contrary, however, a range of epistemological approaches, including positivist approaches, can be found in the field of peace studies as in other social sciences. In addition, sound methodological tools exist for gathering and analysing quantitative and qualitative data on issues related to peace and conflict studies. Serious scholars do not have the option of abandoning the study of that which presents one of the most profound challenges to humankind simply because it is difficult.

Starting with an essay that reflects upon scientific study of peace and conflict, the worth of an approach grounded in empiricism is highlighted, where the search for knowledge is led by observation and experiment. The origins, debates, and current status of peace and conflict studies are then discussed, stressing the evolution of different epistemological approaches to peace studies, alongside a strong normative tendency; people generally pursue this area of study because they want to contribute practically. The subfield of peace-building and development is then examined, including its evolution and current status. This area of study has great relevance

for Africa, where the twin challenges of peace-building and development must be effectively and sustainably addressed in an integrated manner.

### **The Study of Peace and Conflict Studies: Reflections on a Scientific Approach**

Many disciplines address peace and conflict resolution, the emerging field of peace and conflict studies among them. Peace and conflict resolution is an integral aspect of politics, law, communications, sociology, psychology, and international relations, to name a few. As a result, references to ‘peace and conflict studies’ naturally raise the question of whether what it entails is not already covered by other disciplines. These fields address some issues of peace and conflict resolution, but they differ from ‘peace and conflict studies’ in their *how* and *why* and overall focus. The study of ‘peace and conflict’, rather than certain aspects of this subject, deserves its own label to stress its particular focus. The peace and conflict studies specialist must take into consideration political science, communications, sociology, psychology, and other areas of examination, but at the same time look beyond them to the specifics of peace and conflict resolution.

#### ***Objectivity versus subjectivity***

Many take the term *subjective* to be pejorative when contrasting it with *objective*, the quality required for research methodology. Yet subjectivity and objectivity are equally indispensable for learning anything, particularly about peace and conflict resolution. Recall, for instance, that every person’s speech can be aptly considered ‘subjective’ in one of the term’s several senses. Yet, that people from different countries routinely communicate in certain languages effectively presupposes something ‘objective’ about their language, something that the speakers of those languages share as a common factor. In another example, one’s identity as an individual is not diminished by one also functioning as a member of a group when speaking and being understood. Could individuals insist that society form around them by acquiring their private or subjective language? Infants obviously could not, and speakers at any age would have to have already acquired the language



of a society to make this demand intelligible.

Sorting out in what sense peace and conflict studies can be viewed objectively, and not just as an ingenious fancy, has its own appeal. In the process, one hopes to gain insight into such questions as why a particular aspect is a piece of 'peace and conflict studies', how these individual issues compare, how they change, and whether such information can help determine whether the change that peace and conflict issues undergo is a good or a bad thing. With these considerations in mind, associating subjectivity with evaluative words such as 'correctness' or 'good' and 'bad' is meant to stress rather than to deny the importance of this eminently human duty of attempting to understand peace and conflict. Misunderstanding should not arise if objectivity is claimed for work driven by sound methodological approaches and subjectivity assigned to work that is not, since such a claim can initially be no more than a subjective evaluation by research methodologists. Guardians of traditional values associated with refinements in simple case studies should find nothing strange in basing their prescriptions on expert, subjective, individual judgements rather than some normalised, objective generalisation.

An opposition like 'subjective' versus 'objective' is considered inevitably relative rather than an absolute in private affairs, and the idea of turning an opposition into an either-or versus a more-or-less by agreeing on some public norm does not persuade everyone. What is heavy for a child is likely light for an adult, while 'heavy' for an adult might be 'light' for a weightlifter: the evaluation is relative to who does the lifting, a subjective affair. By shifting from the private and subjective 'heavy' to the public and objective '100 pounds', one can deal with the either-or instead of the more-or-less for each unit of measure, with steps more precise than 'more or less' for ranges. Why one would want to do this is another matter, but it should introduce some proportion into assessments defining many previous studies and approaches as 'purely subjective' while holding that research methodology attempts to be 'wholly objective'.

### ***Technical terms and peace and conflict studies as science***

Every discipline, in the interest of its own kind of objectivity, substitutes the technical use of language for ordinary usage to communicate in a pre-

cise manner. 'Heavy' and 'pound' do not seem to exemplify the contrast particularly well in the foregoing example, but the chemist's use of 'heavy water' would be clumsily expressed in 'pounds'. In peace and conflict studies, *negative peace* and *positive peace* are common terms. 'Negative peace' describes the mere absence of war or violent conflict, while 'positive peace' denotes a more inclusive comprehension of a variety of factors related to the creation and institutionalisation of justice and freedom. Because the 'objective' approach to peace and conflict studies is being contrasted here with the 'subjective', one can expect that these expressions can differ in peace and conflict studies just as 'heavy water' does in chemistry and ordinary language.

Technical terms coined and used only within a field present a different learning problem from those adapted from common use. Peace and conflict studies scholars have coined a number of terms. In a developing field, usage evolves much as it does in the broader community, where one must understand the context in which words and phrases are used. For example, the ancients used the term *atom*, believing that the universe and matter are composed of 'atoms', indivisible particles assembled by chance and in a purely mechanical way. This term's modern counterpart, however, differs. Early philosophers had two ideas about the consistency of matter. One school of thought postulated the existence of atoms and explained differences between substances through variations in the arrangement of the atoms. Democritus was this school's most prominent proponent. The majority of Greek philosopher scientists adhered, however, to the alternative view that all matter consisted of some basic substance or a combination of a limited set of such substances. The 'standard set' of these substances in Greek philosophy consisted of earth, air, fire, and water. Some philosophers offered up preferred substances: Anaximenes declared that all matter was made from air; Heraclitus thought fire to be the basic component; Thales preferred water; Empedocles asserted that all four substances contribute to the structure of matter. Aristotle concurred with Empedocles, and his view eventually prevailed, becoming the foundation of Arabic and European chemistry. The atom has since been revealed to consist of a nucleus surrounded by shells and its constituent parts identified as protons, neutrons, and electrons.

When ordinary words are adopted or adapted with technical restrictions, the situation is a bit different from coining technical terms specific to a field. *Sport* in biology is ‘a mutant animal, plant, or a part deviating from the normal type’ (and the latter sense is adapted in statistics), while archaic English equates it with ‘amorous dalliance’. People speak of the *flow* of electric *current*, its *impedance* and *resistance* in terms appropriate to liquids, without electricity having trouble going uphill. Technical restriction alters ordinary associations, but does not override them entirely: ‘ordinary’ language locates a problem; ‘technical’ restriction tries to refine the problem’s discussion. The distinction concerning terms and conditions under which they are used with precision involve different ways of discussing ‘objectivity’ and ‘subjectivity’.

Terms that always have the same sense and reference are ‘unilocal’: for instance,  $H_2O$  always has the same sense—two molecules of hydrogen, one of oxygen—and refers uniquely to the object that meets this specification. *Water* may often refer to the same thing, but it rarely does outside laboratory conditions. Like ‘peace’, ‘ $H_2O$ ’ does not occur ‘in the concrete’; but unlike ‘peace’, ‘ $H_2O$ ’ is a physical object.

Terms are equivocal when they coincide with one another in pronunciation but differ in sense and reference. They are also called homonyms. The difference is clearer when spellings like *raze* and *raise* suggest different origins, than in unwritten examples, where spellings are not evident. For example, *That is a fascinating sport* has at least the three interpretations mentioned above (there are others), while in the case of ‘You could *raze* / *raise* any building in a matter of seconds’ the written form conceals a problem the spoken version can occasion.

‘Ambiguous’ terms are those whose sense or reference varies with context. For example, *track* is interpreted differently in relation to *ground*, *rails*, *path*, *pursue*, *trace*, *traverse*, *explore*, etc. The number of definitions for a word in a dictionary indicates how ambiguous the isolated expression can be. Ordinary language, which uses many such terms together—for example, track one, track two or track one and a half, used in diplomacy—can multiply the ambiguities.

Some important aspects of objectivity and subjectivity flow from these simplistic distinctions. One is that ‘peace’ and ‘conflict resolution’ can be

viewed as subjective tools for dealing with objective nature by humans, who are equally part of that nature, and ‘learning’ viewed as involving appreciation of the difference. Another is that much scientific writing involves a mix of ordinary and technical language, which requires sorting through their overlapping. A third follows from these two aspects: technical advances make different kinds of objectivity possible and comparable—for example, looking ordinarily at things, then observing through magnifying glasses, and finally viewing through an optical and electron microscope—yet human intelligence, a defining part of subjectivity, does not seem to change as rapidly as the supply of new information. To confuse information and intelligence will not assist our investigation.

### *The objectivity of technical terms*

All peace and conflict studies scholars believe that they know a great deal about their field. To view this knowledge as subjective, particularly as embodied in the traditional disciplines that deal with peace issues, is not to demean it, just to characterise it differently. Another manner of contrasting this assertion with the sort of objective knowledge peace and conflict studies seeks about peace and conflict resolution is to distinguish it as implicit versus explicit. Socrates once elicited correct answers about geometry from an untutored boy by the way in which he questioned the youth. There are many things that one ‘knows’ that can be made explicit by an analogous approach.

One function of written language is to serve as markings that represent the visible sign of an invisible thought. It is not unusual for facile readers to ‘look through’ rather than to ‘look at’ what is written. What a sign is can be subjectively unimportant compared to what it is objectively; in peace and conflict studies, it is often the case that what a sign is objectively is even less important than what it is not. This suggests part of the *how* that distinguishes traditional fields that study peace from peace and conflict studies. No examination can begin without a clear idea of what is to be studied. To this end, a first step in peace and conflict studies is to determine its object (compared to that of other disciplines) and what that object does. In this case, the object is to separate peace from the peace function. Tech-

nical terms in peace and conflict studies must, therefore, aim at exactitude by being grounded in empirical evidence, which in turn constitutes their objectivity, or availability to average observers. Some sort of training may be needed by those in the field to become adept at expressing exactitude. When the terms can be checked against what one can hear, see, and feel, they are to a certain extent ‘objective’. Statements involving such terms can be verified or falsified by hearing, sight, and touch.

Another type of subjectivity common in discussions about peace and conflict resolution concerns what expressions mean. Even more complicated is agreement about the meaning an individual speaker or writer intends to convey. One could argue that no amount of objective data of the kind described so far could resolve such a disagreement. To the extent that this represents a fair criticism, it points to a limitation of the method. Disputes about proximate objective evidence, however, are more easily settled than are disagreements about the diffuse reasons for feeling more at home with varying interpretations of it. Compare Ambrose Bierce’s 1911 satirical definition of *dictionary* to that in any standard dictionary: ‘*Dictionary, n.* A malevolent literary device for cramping the growth of a language and making it hard and inelastic. This dictionary, however, is a most useful work’.<sup>3</sup>

It is not suggested that only peace and conflict studies is ‘objective’ in its terminology or its method or that describing traditional studies of peace as subjective somehow puts them beyond some pale of serious consideration. There is no non-subjective way of even deciding why one would search for an objective norm of what is ‘serious’. We consult Bierce for pleasure as well as enlightenment—and the *Oxford English Dictionary* for more sober pursuits—but a decision to define peace as a univocal rather than an analogical term is not a scientific matter. By the same token, the kind of questions and what constitute valid answers in peace and conflict studies and traditional approaches can be taken as complementary rather than mutually exclusive. Each has a different purpose.

<sup>3</sup> *The Devil’s Dictionary* (New York, Dover, 1958).

*Peace and conflict studies as science*

The claim that peace and conflict studies might merit the definition of ‘the scientific study of international peace and conflict resolution’ has been made often enough for it to be debated in books and scholarly articles (see, for example, Diamond and McDonald 1996). Critics of the field as well as some practitioners have become less certain, particularly as the scope of what is called peace and conflict studies continues to expand.

Because academic degrees are awarded in peace and conflict studies, its standing as a discipline is a matter of some interest for those already in the field or who intend to enter it. The field may also be of interest to members of the public who might be confusing a persuasive but temporary subjective stance with the solidity ordinarily attached to findings of pursuits no one disputes as ‘scientific’. Recommendations by peace and conflict studies specialists have important consequences in education and other areas of public concern. On the whole, such professionals tend to see themselves as agents of change and practitioners who seek to alter a condition in addition to studying a subject. They are called upon to train teachers in peace and conflict resolution skills, judge courses and texts on the subject, make recommendations to government and non-government agencies, advise other professionals, act as envoys, practice conciliation skills, and influence decisions of international organisations. Why should responsible people pay attention to what they have to say?

Other issues are intertwined with this question: What is science? What does scientism involve? Is there a science or are there several sciences? Is science identifiable with a particular method, or does the object of study determine whether a scientific study can be made of it? Is the distinction between ‘natural’ and ‘social’ science legitimate, illusory, or a matter of degree? Some of the allusions to the complex continuum of subjectivity are involved here. Answers to questions like these are often presupposed rather than made explicit when discussing peace and conflict studies as a science, so some of the presuppositions of the present text should be outlined here. The following is assumed:

- (1) Science may be about causes and effects; the kinds of causes and effects discussed in physics, chemistry, biology, and so on are not identical to some of those operative in peace and conflict studies.
- (2) In addition to natural or objective causes, peculiarly human or subjective causes are also involved in peace and conflict studies.
- (3) A science 'explains' a definable range of phenomena by showing how it coheres with other areas defined the same way, allows one to predict them, and may lead either to comprehension, control, or both.
- (4) One can comprehend some things (such as laws of planetary attraction) without being able to control them, control some things (for example, electricity) without understanding them fully, and predict some things without comprehension or control (such as the ancient prediction of eclipses within Dogon astronomy).
- (5) There are objects impervious to scientific study and methods incapable of achieving the kind of scientific results outlined above. In the era before microscopes, microbes were abstract or theoretical objects, but they can be observed instrumentally.
- (6) If an object of investigation is random, it is not susceptible to scientific analysis; a random method is incapable of scientific results, regardless of its object. Assumed randomness, however, may result from deficient conceptualisation, methods, or instruments.
- (7) The objects of science are abstract in the sense that they differ from what one experiences in the concrete.
- (8) Science is concerned with the universal rather than the individual, although sciences are constructed principally from and should apply to individual instances.
- (9) Sciences can differ according to their purposes, and these purposes are not immanent in data, but determined by scientists; studies of the same material for different purposes therefore deserve different labels (such as those proposed for peace and conflict studies).
- (10) Sciences should construct precise technical terms and conventions appropriate to their particular objects, methods, and purposes first, with transference to other sciences a secondary priority.

These considerations suggest why and how technical terms in any discipline should be made exact and why empirical methods lend themselves to objectivity. There are, however, degrees of empiricism, ranging, for example, from the directness of unaided vision to the indirectness of magnifying instruments and from human touch and hearing to increasingly sensitive mechanical and electronic interactions that detect what we cannot hear or feel or see. Some methods produce empirical data extremely remote from the original inputs. Empirical methods ultimately lend themselves to objectivity in that human observers must agree on what they observe and on the relevance of those observations.

—Abdul Karim Bangura

### **Peace and Conflict Studies: Origins, Defining Issues, Current Status**

Peace studies comprises a field of inquiry with roots in philosophical idealism, which has been developing for more than a century and seeks to help societies learn to become more peaceable. Conflict studies—based initially on inquiries into industrial disputes—has emerged more recently as a sub-discipline of peace studies. For the sake of simplicity, these two areas are often conflated as peace and conflict studies. In Africa, peace and conflict studies constitutes a new area of institutionalised study, although some elements of the field have been developing for decades in the social sciences. Because of its relatively young status, there remains work to be done in shedding characterisations of ‘wooliness’ that often accompanies new disciplines. Debates on whether peace and conflict studies constitutes a field, a discipline, or merely an approach have been for the most part inconclusive. Nevertheless, considerable consensus exists concerning certain of its attributes. For example, it is interdisciplinary, policy oriented, and maintains a normative commitment to certain values.

There is certainly room for and merit in making the case that peace and conflict studies constitutes a ‘discipline’. It has literatures, theories, and academic journals. Galtung (1996:9) has argued that peace studies—which for him involves the study of peace and conflict—is an applied social science because it focuses on human beings in a social setting and has an explicit value orientation. He articulates three epistemological



branches of peace studies that illustrate the richness and diverse nature of the discipline:

- empirical peace studies: based on empiricism and referred to as mainstream, or traditional, social science, which is the systematic comparison of theories with empirical reality;
- critical peace studies: based on criticism, taking explicit stands with respect to data and values with reference to the future particularly in terms of policy; and
- constructive peace studies: based on constructivism, the systematic comparison of theories with values.

Traditionalists maintain that an empirical or mainstream scientific approach is the only 'real' or truly legitimate form of research, but Galtung argues that empirical peace studies, although indispensable, is not the final product. Rather, it is 'only the beginning of a complex process, much more difficult than empirical studies alone' (1996:9–11).

Some have pointed to limitations in the professionalisation of peace and conflict studies, because, for example, it has yet to be fully accepted by the public; there are few advanced university degrees and low pay surrounding its services. This is, however, debatable. With increasing numbers of university programmes, research institutes, as well as non-governmental and intergovernmental programmes focusing on its issues come increasing opportunities, expanded practices, and societal acceptance.

### *Origins*

Scandinavian universities introduced peace studies in the nineteenth century. The field of conflict resolution moved onto maps in the 1960s, as scholars in the United States cohered around the study of conflict, in particular offering a critique of simplistic power politics in international relations. Industrial organisational theory and practice formed its conceptual roots, and it incorporated human relations theories from social psychology. Great hope was placed in science to identify conflict causes. Peace studies reached its stride in the 1970s in Scandinavia, led by the International Peace Research Institute, Oslo, or PRIO. Research focused alternatively on issues of social

justice, equitable development, the threat of nuclear war, and the arms race (Ryan 2003:76; McCandless and Schwoebel 2002).

The 1970s and early 1980s saw an expansion in the field internationally, with a strong focus on problem-solving workshops; an emphasis on practice also developed. Conflict came to be perceived as a natural, productive force for change, requiring skills to ensure win-win solutions. Coherent use of nonviolent struggle as a strategy and the emergence of feminism reflected areas of knowledge anchored in the U.S. civil rights movement. Kriesberg (2001) considers the period since 1985 as one of institutionalisation, with the growth of university programmes, journals, and UN interventions reflecting engagement with the field. Peace and conflict studies also became involved in examining challenges rooted in questions of how knowledge is created and for and by whom.

In general, the 1990s saw a growing optimism about the possibilities for conflict resolution, fuelled by a succession of nonviolent revolutions in Central and Eastern Europe and the spread of democracy, as well as the end of apartheid in South Africa. The UN's 1992 *Agenda for Peace* and seeming movement on various internal and international conflicts stimulated interest in the range of approaches for addressing conflict, from resolution to transformation and prevention and with a strong focus on the role of third parties. This period also brought a vast expansion in professional bodies related to conflict and peace, including the establishment of some 300 research institutes, the launch of journals, and the proliferation of university programmes and courses worldwide (Ryan 2003:77).

The study of peace and conflict studies got a late start in Africa, with its development stifled by intolerance towards it as a field of study. Governments tended to view peace and conflict research as a neocolonial project to keep Africa weak and divided (Osaghae 2001:13). By the latter half of the 1980s and 1990s, however, Africa experienced the wider global trend of expansion of interest in and attention to issues of peace and conflict. Governmental and non-governmental institutions arose along with study groups and research networks in many parts of the continent. South Africa accounted for perhaps 60 or 70 per cent of such activity. Of note, CODESRIA arose in the 1990s as the first major centre for the study of conflict, in particular ethnic conflict, on the continent.

### *Core field definition and distinction issues*

Core issues have dominated the focus of researchers' study in Africa and the rest of the world. All students of peace and conflict studies should familiarise themselves with research and practice related to core issues for peace and conflict studies. The most basic of these are what peace is, the causes of conflict, and the means for resolving conflict. Part of the uniqueness of peace and conflict studies is that its core questions have been considered and reflected upon by philosophers, practitioners, policy makers, and society at large—outside the formal halls of academia—all of whom have helped to enrich the debates and make them more real.

What is peace? This is a question that far predates the field, occupying the minds' of many of the world's great philosophers and social leaders, including Kant, Hobbes, Locke, Gandhi, Thich Nhat Hanh, and the Dali Lama. Hansen (1988) has argued that while state systems of most countries in the world claim the desirability of peace, there is little agreement about its meaning and how to realise it. The perspective that a group brings to the peace issue, he argues, depends on its history and material conditions as well as the position of the group within the power structure of the national or international system. An African perspective on peace, which is from Hansen's reading the consensus of a majority of African scholars, is one that 'makes it possible for the majority of people on this planet to enjoy physical security, a modicum of material prosperity, the satisfaction of the basic needs of human existence, emotional well-being, political efficacy and psychic harmony' (1988:1).

Hansen, like many African scholars, takes the issue of what is peace to the level of international politics in an effort to make it an empirical reality. He points to the unashamed support of Western governments for authoritarian leaders so long as they offer protection and security for capital. If democracy, as Western leaders argue, is inimical to peace, then it is expected that they support democratic structures and processes so that the mass of people have meaningful control over the processes that guide their lives.

Cause of conflict theories generally fall within two broad categories: a combination of social and psychological matters or issues related to struc-

tural and political economy. Because Africa has experienced more than its share of violent conflict, the topic has great relevance for improving social conditions there. African scholars have written prolifically on this issue, emphasising ethnic and other identity-related causes of conflict as well as those involving political economies. Although there may be some truth to Osaghae's (2001:14) argument that radical economists who dominated thinking on the continent from the 1960s to 1980s contributed to a disabling environment for the study of conflict—in particular ethnic conflict, given what they saw as its anthropological and thus colonial roots—it can also be proffered that their thinking brought balance to the debate. Where there seemed to be a preoccupation with ethnic conflict—particularly when talking of Africa—as Hansen (1988) argues, 'it has often turned out that a conflict apparently caused by ethnic or racial divisions has been nothing more than a conflict between competing élites for the control of state power and consequent access to certain material resources' (p.13). Radical economic scholars in Africa today have accepted ethnicity as a factor, interpreting it as a weapon of struggle from below rather than as a mask for class privilege or false consciousness. Osaghae (2001:27) warns of the challenges of maintaining objectivity in research, as scholars are often attracted to study their own ethnic group, raising the possibility of exacerbating the problem they strive to resolve.

Articulation and practice of the third core issue—means of addressing conflict and bringing about peace—is expansive in terms of conflict (from management to resolution and transformation) and peace (peacekeeping, peacemaking and peace-building). Considerable literatures also exist on other strategies for addressing conflict, including dialogue, the use of non-violent direct action and grassroots movements for social change, problem-solving workshops, international law, reconciliation and justice, the role of gender, youth, business communities, and religion in peace-building, and the prevention of (violent) conflict. Scholars have theorised on how to manage, resolve, transform, and prevent conflict and build peace. Discussions continue on these matters as violent conflict persists as a social phenomenon. The interplay between theory and practice ensures that the field maintain an ongoing dialogue on the critical issues facing practitioners, activists, policy makers, and parties to and victims of conflict.

As the study of peace and conflict develops on the African continent, it is clear that the same field definitional and distinction issues lie at its driving core as in other areas. As Hansen (1988) notes, they only manifest differently because of Africa's particular social, economic, and political contexts. Concerns for peace are intimately tied to development, unlike the initial preoccupation in the northern hemisphere with removing the threat of nuclear war. African visions of peace usually involve reference to societal relationships in harmony. Causes of conflict reflect the continent's driving concerns: land and natural resources, the role of the military in fomenting political instability, and the issues of identity and ethnicity. They continue to relate particularly to the colonial division of borders and manipulation of ethnic identity to serve colonial interests. Means of addressing conflict and achieving peace can draw upon traditional African values and beliefs or on the need for security sector reform or transformation. African concerns in this area usually prioritise reconciliation to address broken relationships and the need for human development to address the challenge of vastly uneven development.

***Relevancy for policy, practice, and improving Africa's social condition***

Peace and conflict studies have clear areas of research distinction. Unlike international relations, the field is not mandate-constrained to avoid study of internal (rather than interstate) conflicts, which constitute the majority of conflicts today. Being multidisciplinary, it has been able to bring to bear the strengths of many disciplines in identifying causes of conflict as well as means for resolution. This makes sense, given the complex nature of contemporary internal conflicts, which inevitably have economic, political, psychological, historical, cultural, environmental, religious, ethnic, and racial dimensions.

Given the strong normative element in peace studies—people usually study peace and conflict because they want to contribute to making a more peaceful world—the discipline is also not constrained by a limited purpose that defines more traditional fields and approaches, that is, research for the sake of research, rather than research for action. Peace and conflict studies is highly practice oriented and policy focused and has experienced considerable 'success' if the criteria includes seeing its concepts, theo-

ries, and proposed methods and practices put into action. For example, an examination of the work of the United Nations reveals clear changes in discourse backed by changes in the nature of collective intervention over the years. Of interest, these have occurred more at the subnational and international levels than at the governmental or interstate levels, probably because of the dominance of international relations within this sphere.

In Africa more work is needed to ensure that peace and conflict research becomes more relevant to policy. For starters, the policy process in developing countries generally is hampered by unrealistic goals, reactive and emergency rather than proactive and comprehensive objectives, a dearth of relevant data, reliance on foreign expertise, and poor implementation and feedback and evaluation strategies (Osaghae 2001:25). A key contributor to these problems is the disconnect between research output and policy-making structures. When a connexion does exist, it more often than not stems from the research of influential donors rather than from independent studies. In addition, the lack of prestige of institutes researching conflict can affect policy in many African countries. Ghana, Nigeria, and South Africa, however, are exceptions to this norm, as one finds a plethora of institutes and think tanks on conflict- and peace-related issues that influence not only national policy, but regional and subregional policy as well.

The United Nations has engaged in the search for causes of conflict and means for peace, ensuring a strong theory-practice-policy linkage. In numerous reports, briefings, and statements, Secretary-General Kofi Annan served developing countries well by linking the need for peace with development. Although analysis stemming from the United Nations commonly recognises the place of political economy in conflict, responses have been fragmented and disconnected rather than integrated. This reflects the United Nations' mandate concerning intervention in conflict areas in which those bringing peace are still predominantly military (peacekeepers) and political (peacemakers) rather than in the business of peace-building. At the same time, few would argue that the most sustainable solutions to Africa's conflicts and search for peace must be African owned and globally supported. Research has a profound contribution to make in this effort.

## **The Emergence of Peace-building and Development: Scholarship and Practice**

As secretary-general of the United Nations, Boutros Boutros-Ghali famously stated, 'There can be no peace without economic and social development, just as development is not possible in the absence of peace'. Peace-building and development—a new subfield of peace and conflict studies—is taking shape based on such thinking. It has strong roots in Africa and implications for the production of policy- and practice-relevant research.

Development studies emerged from colonial studies, but the field of peace-building has more diverse parentage. In the 1970s, the peace philosopher Johan Galtung (1976), distinguished 'peace-building' from 'peacekeeping' and 'peacemaking'. Peace-building was put into operation by the United Nations in Namibia in 1978. Although conceptual debates continue to surround its meaning, 'peace-building' is generally acknowledged as the building of positive peace, that is, the institutionalising of justice and freedom, addressing the root causes of conflict to stave off a return to war (Miller 2005; Supplement to *An Agenda for Peace* 1997). Scholarship, practice, policy-making, and programming in the area of peace-building and development have arisen in response to the compelling recognition that conflict and development are deeply intertwined, and consequently, so are the building of sustainable peace and human development. Ethnicity and identity conflicts were the hallmark of much of the conflict and peace scholarship of the 1990s, but today a great deal of attention focuses on the role of economic interests in conflict (see Collier and Hoeffler 2001; Berdal and Malone 2000). Some researchers are examining such economic factors as the role of greed on the part of certain individuals and groups who may take a country to war or keep it at war for personal gain. Societal or group grievances, many of which involve economic and political disenfranchisement and uneven access or benefit, are also factors worthy of study. In recent decades, it has been increasingly apparent that peace agreements often fail when rooted in traditional settlement approaches in which élites broker agreements. The approaches advocated in peace-building seek to address the root causes of conflict.

They are more likely to focus on the attitudes and socioeconomic circumstances of the people who are affected by war and who will build the peace. These are more suited for addressing contemporary conflicts and thus more likely to assist in sustaining peace (McCandless and Schwoebel 2002; Curle 1990). Although such realisations have been influential at policy levels, scholars have led in the articulation of peace-building as a concept and have extensively examined it in theory and practice (Galtung 1976; Lederach 1997; Reychler and Paffenholtz 2001), in tandem with the United Nations and other institutional centres (see the documents on peace-building, pp. 227–29).

From the development perspective, scholarship intertwined with and rooted in policy and programme analysis and evaluation of impact illustrates similarly the essential interconnexions of development with conflict and peace. Development practitioners have over the last decade increasingly recognised that they simply cannot ‘do’ development or that development will not substantively occur unless there is peace. Indeed, the United Nations Development Programme’s (2005) estimation that twenty-two of the twenty-four countries furthest from achieving the Millennium Development Goals are affected by current or recent conflicts is testimony to this insight. In a reflective trend perhaps more characteristic of the past decade, many development practitioners have looked at their own role in perpetuating conflict and asked themselves how they can ‘do no harm’ or ‘do’ development with a sensitivity to conflict (Anderson 1996; Gaigals and Leonhardt 2000).

The African continent has contributed greatly to debates on the role of economic policy in undermining human development and generally creating conditions for unrest. Following a decade or two of structural adjustment policies in many African countries, strong critiques began to emerge of this approach. The observation was advanced that although Western-style democracy stood as a goal of the political and public domain, the growth models relying on private ownership and pursuit of macroeconomic variables operated in a highly undemocratic manner, privileging the interests of those engaged in export and international trade. Such priorities often came at the expense of civil and political liberties and self-government, while fuelling intense social and economic inequality and



violent conflict (Olukoshi 1993; Onimode 1989; Adedeji 1997; Adjibolosoo 1995; Cheru 1999, 2000; Sachikonye 1995; Adekanya 1995).

Throughout the 1990s, scholars were at the forefront of elaborating concepts of human development or human sustainable development, often parallel to or in collaboration with UN agencies (Ul Haq 1995; UNDP and the Poverty Reduction Forum 1998; Adjibolosoo 1995; Cheru 1999). Ul Haq (1995) describes human sustainable development as a process in which economic, fiscal, trade, energy, agricultural, industrial and all other policies are consciously designed to bring about economically, socially, and ecologically sustainable development. Human development is now defined by the UNDP as 'a complex concept of development, based on the priority of human well-being, and aimed at ensuring and enlarging human choices which lead to equality of opportunities for all people in society and empowerment of people so that they participate in—and benefit from—the development process'.<sup>4</sup> Civic groups in Zimbabwe have sought to use this concept as a way of addressing and re-prioritising economic and political power relations at national and international levels (UNDP and the Poverty Reduction Forum 1998).

More than twenty programmes can be easily found on the Internet that link peace-building and development and were founded in the last decade. They respond to the need to analyse rigorously and routinely the issues of human development in an integrated manner, and with an eye towards developing joint conceptual and practical programmes and strategies. Most of the new academic programmes examining these linkages are at the master's level, indicating the professionalisation of the subfield of peace-building and development and its orientation towards practitioners and policy makers. These programmes are concentrated in continental Europe, the United Kingdom, and the United States. In addition, there are hundreds of peace and conflict resolution programmes globally, and many more hundreds, if not thousands, of social and political science programmes that offer courses in these subjects. In Africa alone, some twenty-five centres of peace and conflict studies now exist. New academic journals, such as the *Journal of Peacebuilding and Development* and *Conflict, Security and Development*, link the fields of peace and conflict stud-

<sup>4</sup> See [www.undp.org/rbec/nhdr/1996/georgia/glossary.htm](http://www.undp.org/rbec/nhdr/1996/georgia/glossary.htm).

ies or security with development. Of some two hundred academic journals in Africa, perhaps half fall broadly within the social sciences, as opposed to the hard sciences, and regularly touch on issues of peace and conflict studies. A fair and arguably increasing amount of attention is being paid to development-oriented issues in peace journals and to peace-oriented issues in development journals.

Policy and programme interest in the peace-building and development subfield, which descends from development studies and peace and conflict studies, is evident at institutions that have historically addressed peace and is reflected in those that have traditionally addressed development. The United Nations, through its myriad agencies, commissions, and programmes, has moved over the last decade to differentiate peace-building as a concept distinct from peacemaking and peacekeeping, illustrating its acceptance of peace-building as a process necessary to sustain peace. Sealing its commitment to a discrete area of endeavour worthy of human and material resources is the new UN Peacebuilding Commission, with the mandate to ‘marshal resources at the disposal of the international community to advise and propose integrated strategies for post-conflict recovery, focusing attention on reconstruction, institution-building and sustainable development, in countries emerging from conflict’.<sup>5</sup> While peace-building embraces sensitivity for and commitment to ingredients of human development within its scope in multiple ways, the differences and thus necessary critical linkages to development are also recognised. United Nations peacekeeping missions, for example, work hand in hand with the United Nations country team—the diverse UN agencies that focus on a range of humanitarian and developmental issues in a given country—to bring it from war to sustained peace.

On the development side, during the last decade much work has been done by development agencies and NGOs to integrate peace-building and conflict programming into their work. Examples include the World Bank’s Post-Conflict Unit and similar programmes within the United States Agency for International Development (USAID), the European Union, the New Partnership for Africa’s Development (NEPAD), the United Kingdom’s Department for International Development (DFID), and such

<sup>5</sup> See [www.un.org/peace/peacebuilding](http://www.un.org/peace/peacebuilding).

international NGOs as CARE, Oxfam, Mercy Corps, and countless NGOs in Africa. Scholars and practitioners are working with development agencies to advance the thinking and practice of conducting peace and conflict impact assessments and developing analytical and practical strategies for embarking on conflict-sensitive development. 'Conflict sensitivity' is defined by peace-building and humanitarian organisations (Forum on Early Warning and Early Response et al. 2004) as 'the capacity of an organisation to understand the [conflict] context in which it operates; understand the interaction between its operations and the [conflict] context; and to act on the understanding of this interaction to avoid negative impacts and maximise positive impacts on the [conflict] context and the intervention'. The UNDP is now making the link with development even more specific as it develops conceptual frameworks around conflict development analysis (CDA) and peace and conflict-related development analysis (PCDA). As a guide for the UNDP, other UN agencies, and their local counterparts, CDA builds upon understanding causes of conflict and its dynamics with a focus on examining the effects of development policies and activities with the goal of strengthening conflict analysis and conflict-sensitive programming. The UNDP's Bureau for Crisis Prevention and Recovery further links issues of peace-building, conflict prevention, security, and development through a variety of programmes, such as those examining trading arms for the development of communities in Liberia or removing land mines to facilitate development in Angola.

Growth in the study of natural resources in conflict illustrates the increasing interest in scholarship that links policy and practice. Angola, the Democratic Republic of Congo, Liberia, and Sierra Leone have suffered from devastating wars spanning decades and borders in part because of the abundance of badly managed and violently sought after natural resources. The role of natural resources in causing or perpetuating conflict—part of the broader inquiry of scholarship into economic interests in conflict and within the 'war economies' literature—has spawned intense scholarly debate, eliciting active participation from research and policy institutes, NGOs, and the World Bank (Herbst 2000; Ballentine and Nitzchke 2003; Cilliers and Dietrich 2000; Renner 2002). This issue has led to the development of international mechanisms to respond to the role of natu-

ral resources in conflict. International third-party sanctions on timber and diamonds, for example, have been a key element of the United Nations' peacekeeping strategy in Liberia. At the global level, the Kimberley process, launched in 2002, requires governments and the diamond industry to verify the origin of diamonds to prevent 'conflict diamonds'—those mined in war zones and sold clandestinely to finance an insurgent or invading army's war efforts<sup>6</sup>—from reaching markets. As in the case of the Kimberley process, scholars have provided case study analyses, statistics, and contributed to elaborating strategies and frameworks that have been adopted at policy and programme levels (though critics complain of ineffectiveness and loopholes that remain to be closed) (Global Witness and Partnership Africa Canada 2004a, 2004b).

The strength of this emerging, integrated subfield of peace-building and development is its foundation in scholarship and practice driven by the need to understand, reflect upon, and develop coherent responses to real issues as they arise. Some have asserted that peace studies do not constitute a coherent field or discipline in terms of theory and methods, yet there is no body of theory and analytical technique shown to be the correct way of solving problems. Fuller (1992:100) notes that this is stating the obvious: an interdisciplinary endeavour cannot constitute a coherent field in the same way that a more traditional discipline can. As a subfield of peace studies, peace-building and development faces a further challenge in bringing together two interdisciplinary fields with a view toward integrated analysis and application. Scholarly scepticism and rigidity should not deter scholars who wish to apply themselves to fields that critically embrace more than one discipline if their aim is to address complex, multifaceted problems that are, frankly, the norm in international politics and development. Those who choose this field have natural partners in policy and practice who demand that scholarship support their endeavours to respond to integrated peace-building and development challenges with suitably sophisticated and thoughtful analyses.

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<sup>6</sup> See United Nations, 'Conflict Diamonds: Sanctions and War', [www.un.org/peace/africa/Diamond.html](http://www.un.org/peace/africa/Diamond.html).

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# CHAPTER 2 AFRICAN EXPERIENCES AND CHALLENGES

*Erin McCandless and Abdul Karim Bangura*

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**H**ISTORICAL experiences and numerous other challenges underlie the contemporary institutional and human and material resource capacities in Africa. Current strategies aim to transform the poor state of human development and revitalise African educational infrastructure. These educational systems and processes, as well as research methodologies and broader practices, must be action-oriented, participatory, and relevant to policy if they are to contribute constructively to peaceful change.

Theorising causality in protracted conflict—that is, determining the cause of conflict—and developing research skills and conceptual capacity for peace-building and development are two challenges addressed here. Although the first issue is a global one, in Africa the challenges are compounded when the concepts and tools used to theorise are detached from African realities. A number of problems in developing research skills and conceptual capacity for peace-building and development point to institutional, political, resource, relationship, and practical factors, such as obstacles in the presentation of research to audiences and other hindrances to dissemination and coordination. Nonetheless, new institutions and academic programmes continue to blossom. While the challenges at times appear to be overwhelming, they also provide valuable insight into where efforts should be focused.

## **Human Development and Educational Infrastructure**

Research-methods capacity rests on the ability of educational systems and other institutional bodies to provide opportunities for staff to research, cultivate, and teach research methods and on students' and practitioners' ability to gain access to and absorb approaches to research. Such access and opportunity derive from human development, a process of placing people at the centre of development, broadening their choices through opportunities for education and employment and access to health and other resources (Zimbabwe Human Development Report 2001). Across the African continent, countries bear witness to what is considered to be 'low human development'. The crisis in education is but one debilitating effect of this situation. Unlike those parts of the world that experienced

sustained economic growth during the 1990s, much of Africa experienced reversals in human development. Moreover, of the thirty-two low human development countries worldwide, twenty-nine are in sub-Saharan Africa, and some African countries, including Liberia, have not even made it into the ‘low human development’ category (UNDP 2005:221–22). Not surprisingly, low human development often correlates with low social spending, a phenomenon that began for post-independent Africa in the 1980s and continued through the 1990s. The UNDP’s 2002 Human Development Report revealed the following in regard to the fifty African countries analysed:

- At least 29 spent more on debt service than on health.
- At least 9 spent more on debt service than on health and education combined.
- At least 13 spent more on the military than on health.

Other grim statistics include the following:

- Less than 60 per cent of sub-Saharan Africa’s adult population is literate, and in seven countries, less than 40 per cent—the threshold for rapid economic growth to take place—is literate. Although the literacy rate has increased by 10 per cent since 1990, reaching the Education for All millennium development goal target of reducing current levels of illiteracy by 50 per cent by 2015 remains unreach-able for many (Education for All 2006).
- Among out-of-school children, 96 per cent live in developing coun-tries, and three-quarters of these are in sub-Saharan Africa, South Asia, and West Asia. In Africa, some countries record net enrolment ratios for primary education below 50 per cent. There are still 103.5 million out-of-school children, of which 57 per cent are girls (Edu-cation for All 2005).
- In 2006 in one out of four African countries, half the children en-rolled at the end of the primary school year did not continue on to the secondary level the following year. By comparison, 85 per cent of primary school pupils made the transition in most countries in

Asia, Europe, North America, and South America (UNESCO Institute for Statistics 2006).

- Sub-Saharan Africa accounts for a rising share of child deaths: 20 per cent of births worldwide and 44 per cent of child deaths; in 1980 child death rates were 13 times higher than in rich countries, and today they are 29 times higher (UNDP 2005:4, 28).
- Chances of survival in sub-Saharan Africa are not much better than in 1840s England. Today a person in sub-Saharan Africa can expect to live 33 years fewer than a person born in a rich country (UNDP 2005:26).
- Sub-Saharan Africa had almost 100 million more people living on less than US\$1 per day in 2001 than in 1990. Average incomes are lower today than in 1990, and it will take until 2012 just to restore average incomes in the region to their 1980 levels at the 1.2 per cent per capita annual growth experienced since 2000 (UNDP 2005:34).

According to *Education for All: A Framework for Action in Sub-Saharan Africa* (1999), although remarkable efforts were made in the attempt to ensure that every child receive access to quality basic education, only approximately ten countries have achieved universal primary education. Moreover, although enrolment increased considerably in many countries, rapid population growth and rural-to-urban migration overwhelmed their systems' efforts at accommodation. Perhaps most problematically, *Education for All* (1999:2) cites other contextual challenges in Africa: The number of students dropping out of school has increased alarmingly in recent years, mainly because of increased costs or armed conflicts. Participation remains particularly low among children in remote and rural areas, those with disabilities, refugees and internally displaced persons, working children, ethnic minorities, and those affected by HIV/AIDS, conflict, and other situations and emergencies spawning an increasing number of orphans. The report also states that in addition to access to education being limited, 'its quality [is] poor and the curricula often irrelevant to the needs of the learners and of social, cultural and economic development' (*Ibid.*).

Olukoshi and Nyamnjoh (2005:2) point to a variety of factors affecting the standards and quality of education and knowledge production in Af-

rica. These include inadequate infrastructure for learning, an acute dearth of funding, massive brain drain, and a structure of incentives unfavourable to advancing research and training. These factors moreover are often found within the context of authoritarian governance, rampant clientage, prolonged closures of universities because of political strife and student and staff disaffection, and questionable educational standards and quality. Cheru (2002) emphasises that ‘the dynamic growth in quantity since independence has been achieved at the expense of quality and relevance. Education systems are not keeping pace with changes in the economy and technology that have enormous impacts on the type of skills and the critical thinking required in the emerging world economy. Today’s low quality education has serious implications for tomorrow’s development’ (p. 65). How did such a situation arise, and what is the way forward?

### *Historical and contemporary explanations*

Searching for sustainable solutions to complex problems requires understanding something about their source. Identifying causes of social phenomena is an inherently value-laden task. Take for example the findings of various African critical thinkers who have identified the causes of Africa’s development failures as they relate to external factors (i.e., primarily economic policies) as well as internal factors (e.g., the judgement of African leaders).

Colonialism had the effect of disempowering African peoples and legitimised exclusionary and discriminatory practices by instilling a sense of low self-worth and a lack of intellectual capacity among them. The effects of centuries of such practices on the soul and psyche of generations of people can never be measured, thus prompting some scholars to begin their analysis at independence. Following independence, policies largely derived from theories of ‘accelerated development’, which depended on expanding the supply of educated manpower and broadening access to formal education. This followed the Western Europe model funded by the post–World War II Marshall Plan and supported by international organisations and donors. Although educational opportunities expanded with the aim of fostering a sense of national unity and the skills and knowledge

required for national development, fundamental changes lagged in structure, curriculum, and examination. Of most importance, the 'style and approach of the educational system was never transformed to make it consistent with the post-independence reality' (Cheru 2002: 71).

Graduate unemployment and high drop-out rates plagued the 1970s. Cheru (2002:74) argues that reform measures stemmed from the belief that inherited educational systems fostered a 'white-collar mentality', which caused youth to set their sights on a limited number of civil service jobs at the expense of agricultural and manual work. Educational reforms thus focused on promoting vocational and 'practical' training. These reforms in effect served to relegate African students to a still lower status, thereby maintaining elements of the colonial educational and economic structures that promoted academic education for the rich and vocational education for the poor (Cheru 1987).

Across much of Africa in the 1980s, nations adopted structural adjustment policies (SAPs) designed to encourage economic 'efficiency'. While improved efficiency of resource allocation within the education sector was long overdue, implementation of SAPs brought, among other things, crises in public finances, which in turn translated into crises in higher education systems. This altered the structure of incentives in the economy and society in a direction that undermined most institutions of learning. Reductions in state expenditures on public goods and services and the introduction of user fees translated into new forms of de facto exclusion. An explosion of private universities fuelled greater competitiveness, but it also elevated commercial concerns that trivialised and constricted the value of education. The contexts of poverty and inequality exacerbate such situations; market-driven approaches to higher education serve to undermine the social and civic responsibilities of the academy to the ordinary African (Olukoshi and Nyamnjoh 2005:1). Shivji (2005:3) argues that universities are being transformed from 'sites of knowledge production to sites of hotel construction; from building lecture halls to pre-fabricating shopping malls. From the culture of collegiality, which was the hallmark of a university, we are now in the thick of corporate vultures'. Africa's 'brain drain' is a cause and an effect of these varied trends, intertwined with the erosion of African academic and policy institutions and the link-

ages between them. African universities rank very low in the international hierarchy of knowledge generation and dissemination, and their domestic status suffers (Olukoshi and Nyamnjoh 2005:2).

Of course other factors can also be blamed for the crisis in African education systems that continues to this today. According to the Education for All framework,

Built often on a weak physical and institutional base, education systems in many African countries are vulnerable to natural and human-made disasters that have hindered progress and, in some cases, even rolled back the achievements already won. Many countries have experienced austere economic adjustment programmes, an increased debt burden, a skewed global economic system, poor governance, inadequate and sometimes poorly used resources, as well as drought and floods. (Education for All 1999)

Other debilitating realities on the continent, such as HIV/AIDS and armed conflict, have over the years undermined many governments' capacity to develop their educational systems and their citizens' ability to actively participate in it. In African countries that have endured war for years or sometimes decades, generations of people have lost educational opportunities, and postwar development challenges have undermined their ability to take advantage of new opportunities. Moreover, as a task force consisting of UN organisations and NGOs pointed out in examining education in situations of emergency and crisis, neglect of education in conflict-racked states can lead to a cycle of violence and poverty in which young people grow up only learning skills of conflict and attitudes of revenge (Bensalah, Sinclair, and Nacer 2001). Here the pressing need is for new approaches that address the very grievances that cause war, the developmental needs to create new opportunities and alternatives, and the building blocks for cultures of peace.

*The way forward*

The success of Africa's educational future lies in its relevancy in terms of its ability to address the continent's developmental needs and in facilitating continent-wide cultures of peace. Among those thinking about and working on education in Africa, a convergence can be discerned that educational curricula should cater to Africa's developmental needs. This involves content, skills, and general orientation—meaning, analytical and vocational—at all levels. The Education for All framework adopts human development values, emphasising that educational systems be open to all in order to provide life-long learning opportunities, enabling individuals to realise their full potential. In advocating the transformation of education systems, the framework includes four major areas of focus: access and equity, quality and relevance, capacity building, and partnerships (Education for All 1999:5). Within these areas, the framework identifies strategic objectives with wide-ranging relevance for addressing Africa's developmental needs:

- Transforming education for national and regional development goals with specific reference to social, cultural, economic, and technological development.
- Transforming curriculum content and improving relevance, quality, and teaching methodologies with the needs of the learners foremost in focus.
- Transforming the role of the state and education system structures and functions for facilitating active participation of stakeholders in lifelong learning processes.
- Building capacity in educational leadership, management, research, and information systems.
- Strengthening partnerships with NGOs, civil society, and development partners at community, national, regional, and international levels (Education for All 1999:8).

Each of these strategic objectives can contribute to the building of cultures of peace in addition to targeting Africa's developmental needs, as the importance and need for a strong focus on peace-building, conflict resolution, and

development remains. Although Africa has experienced a disproportionate amount of war and civil strife that has destroyed educational infrastructure and set back the continent on this front, opportunities for rebuilding educational systems can still rise in ways highly promotive of peace. According to UNESCO,

In situations of reconstruction after conflict or natural disaster, there is an opportunity to rebuild the education system to avoid the weaknesses and faults of the past, and to promote social harmony, individual fulfilment and sustainable national development. Situations of reconstruction may provide the opportunity to reconceptualise curriculum and methodology over the longer term, through curriculum development work drawing on national professionals and through strengthening systems of in-service and pre-service teacher-training. The period of reconstruction should also permit reorientation of textbooks to remove messages leading to ethnic or religious division, hatred and intolerance, and to provide positive models of peaceful conflict resolution behaviour.<sup>7</sup>

To be relevant and to be a powerful force for constructive peaceful change on the continent, educational processes and research methodologies must be action oriented, participatory, and relevant to policy. Such demands open doors for greater discussion, experimentation, and use of peace and conflict research, methods, and practice. While the field, like any other, draws upon and employs many standard methods and epistemologies, it tends to value some more than others. In method and in content, peace research has critical relevance for addressing Africa's contemporary challenges.

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<sup>7</sup> See [http://portal.unesco.org/education/en/ev.php-URL\\_ID=48712&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/education/en/ev.php-URL_ID=48712&URL_DO=DO_TOPIC&URL_SECTION=201.html).



## **African Experiences and Challenges Relating to Peace Research, Policy, and Practice**

Drawing on the works of Isaac (n.d.) and Bakwesegha (n.d.), African experiences and challenges relating to peace research, policy, and practice can be grouped into two broad categories: (1) theorising causality in protracted conflict, and (2) development of research skills and conceptual capacity for peace-building and development.

### ***Theorising causality in protracted conflict***

The notion of a correlation between the social dynamics of development and conflict resolution has led to a belief that nation-states and collectivities once free of conflicts are thus moving along the path to development. One might question whether any human society is truly free of strife and acknowledge that because of interstate power differentials and other factors, most southern states, particularly those in Africa, even if considered free of conflicts, are either stagnant or developing at a snail's pace.

Some observers claim that the development field has been 'colonised' and dominated by Western economists. This is only partially true, as the colonisation and domination of development theory by Western economists has been seriously challenged by dependency theory, a major paradigm shift that arose around the UN Economic Commission for Latin America. Its leading scholars include Andre Gunder Frank, Celso Furtado, and Fernando Henrique Cardoso, along with Samir Amin of Egypt and other scholars from Africa, Asia, and Latin America. During the 1980s and 1990s, African and other southern scholars, among them Thandika Mkandawire of Malawi and Jomo Kwame Sundaram of Malaysia, also proposed alternative ways of thinking about development. Arturo Escobar, a Colombian scholar, is one of the key contributors to the post-structural criticism of development. Together with the UN Economic Commission for Africa (UNECA), in the 1980s African scholars developed an alternative framework to challenge structural adjustment, which had dominated discussions

and led to the implementation of structural adjustment programmes.<sup>8</sup> The dependency school offered the explanation of development in the industrialised nations as being a direct outcome of the exploitation of developing societies. Its proponents noted that developing countries that had adopted Western approaches to modernisation had achieved economic growth but not necessarily economic development: Although gross national product (GNP) grew, poverty also continued to increase.

Even the macroeconomic indexes, such as GNP, have been grossly inadequate tools for determining the so-called physical quality of life index (PQLI). This was one reason that the United Nations Development Programme advocated the Human Development Index, a progressive departure from assessing the welfare and status of peoples purely by income measurements. Instead, it also takes into consideration infant mortality, literacy, and gender empowerment. Another difficulty of indexes detached from African realities is that development appears to be ‘over-verticalised’. In other words, the ideas and policies for promoting development have been from the top down. One answer to the lack of sustainability of African development can be traced to structures and processes infused in colonialism and now diffusing under globalisation and its accompanied asymmetries, all facts of social relativism considered. Thus, any meaningful societal progress must flow from collectivised lateral thought, that is, including every segment of society in thinking about and formulating policies. This path necessitates a democratisation of research participants and approaches, as all stakeholders need to be brought aboard.

Another major challenge of the modern-day social scientist of African extraction is to situate and account for observable phenomena, to document in concrete terms mal-development as it correlates to the intensification and multiplicity of intrastate flashpoints. They must also, however, develop new techniques or refine existing ones to take measure of the types of attributes that make humans laugh and share burdens—those inherent values that do not lend themselves readily to quantification. The essence of civil society in Africa may have been under-theorised, placing only minimal emphasis on developing theories to explain civil society, which had been seen as accidental and not worth seriously examining.

<sup>8</sup> *Framework to Structural Adjustment Programs for Socio-Economic Recovery and Transformation* (Addis Ababa, UNECA, 1989).

***Development of research skills and conceptual capacity for peace-building and development***

In Africa, a number of problems prevent full utilisation of research findings in the area of peace-building and development. Five in particular are notable. The first quandary is that of perception on the ground and the different approaches that can be employed to address the problem. Perception usually hinges on one's level of education, feelings towards the problem, expectations and aspirations, and historical experience. Most African researchers are found at the level of higher education. During colonial rule, African universities established by the colonising powers essentially focused on teaching and research in preparing skilled administrators to staff imperial civil structures in many respects for the benefit of the people in the colonising metropolises rather than members of African societies. The university systems trained the next crop of intellectuals, rather than technocrats, to run the everyday functions of government. The curricula were bookish, rather than geared towards solving problems and guiding social change. The structures of the colonial universities, which were few in number, were maintained and replicated in the many institutions of higher learning established in the immediate post-independence period. Rapid transformation took place, and staffing changed, as Africans replaced expatriate professors. Africans gradually transformed the curricula. New schools of thought, such as the Ibadan and Dakar schools of history, emerged, bringing major changes to the teaching of history.

A gulf emerged between the intellectuals and the masses living in misery elsewhere in society and the coterie of mid-level civil servants gradually replacing the departing colonialists. The above-it-all attitude of university intellectuals developed during the colonial era carried over into the independence era and was joined by the anti-research mentality of the first generation of leaders and planning secretaries within their offices who did no research or work in tandem with institutions of higher learning to improve the welfare of their own people through research.

The second problem is that policy makers have difficulty making use of the abundant research findings of academicians. Research outputs often lack relevance to African realities, as most researchers in Africa lack

the funds needed to conduct solid research. Although some policy makers claim that they have no time to read, governments can be reluctant to sponsor research projects, especially if they fall outside the political interests and priorities of governments or involve sensitive subjects, such as conflict. Indeed, ethnic conflict was for a long time considered off-limits for social science research, especially if conducted by known government critics or researchers belonging to opposition parties who might unearth the shortcomings of the governments of the day. In Dakar, Senegal, and Butare, Rwanda, the government eliminated social science faculties. In other instances, they were relocated to distant cities. For example, Mobutu transferred the University of Kinshasa's social sciences departments (with the exception of economics) to Lumubashi, thousands of kilometres from the seat of power.

Without research funding from government to undertake peace research, some researchers (including journalists) in Africa are forced to turn to outside sponsors. Because he who pays the piper calls the tune, these researchers are obligated to conduct research promoted by their foreign backers, which might not necessarily be in the government's interest or respond to the realities and needs of African communities. It is not surprising that peace research has not been a priority among donors. Some research output appears to have been based on a 'careerist' approach aimed at earning the authors advanced degrees without taking into consideration African cultural sensitivities. This is one reason that some revolutionary countries, such as Ethiopia and Eritrea, have sometimes expelled such researchers.

The third problem has to do with personalised rather than institutionalised research. Some African countries lack institutional arrangements for coordinating research conducted at the governmental level with that carried out at other levels. Thus research may be carried out on an ad hoc and personalised basis, allowing investigators to entrench themselves in power by aligning their interests with those of the government. For example, the head of state might be interested in a particular topic, for which directives are therefore issued; individuals or groups are then mobilised and assigned projects in that area. Once the head of state loses power, steps down, or retires, these research projects are abandoned. Such 'per-

sonalised' research differs from 'institutionalised' research, which is conducted on a regular, sustained, and coordinated basis that would, in theory, continue regardless of the head of state.

The fourth problem relates to a communication gap between researchers in the form of civil society organisations (CSO) or non-governmental organisations and policy makers in the public sector. In many African countries, a 'cold war' rages between researchers from NGOs, especially foreign ones, and policy makers from government circles. The two camps have traded accusations, usually based on suspicions or competition over financial resources accruing from donors. NGOs are accused of being confrontational, critical, and provocative towards host governments, especially concerning conflicts, and charged with aligning with opposition groups. They are also disparaged by assertions of remaining accountable only to their external donors, while regarding themselves as 'governments unto themselves', and acting in a know-it-all manner. In the meantime, NGOs have accused African governments of denial of or undue delay in NGO registrations that would enable them to pursue their duties and goals; they also assert that some governments exercise absolute sovereignty at the expense of those caught up in conflicts. They charge some governments with infiltrating their organisations for purposes of vetting their agenda and look with suspicion on government insistence on knowing the source of NGOs' funding. The organisations criticise governments' lack of accountability and transparency, accent the absence of consultation with the governed, contest the marginalisation of some segments of society, and shine light on delays in responding to simmering crises in the face of early warning signals provided by NGOs, CSOs, and others. Such strains between NGOs and policy makers impede the implementation of research findings and derail development initiatives in certain parts of Africa. Notwithstanding such charges and counter-charges, many NGOs have managed to work productively with academicians and use their research findings. Students, lecturers, and researchers played prominent roles in struggles for democracy and human rights in the late 1980s and 1990s.

The fifth problem involves the work of the Conflict Management Centre at the African Union headquarters in Addis Ababa, Ethiopia. The origi-

nal purpose of the centre was to act as a research facility for collecting information from the member states, analysing and summarising the information, and forwarding it to the chair of the union for further action. The approach was supposed to aid in monitoring and preventing crisis situations in Africa. It, however, generated uneasiness and condemnation among some policy makers who perceived it as a surveillance mechanism or tool of the African Union Secretariat that threatened state sovereignty rather than as a tool for the promotion of peace in Africa. Its opponents portrayed it as an effort to solicit information not only from government, but also from enemies of the state, opposition parties, and foreign agents, for purposes of undermining development in Africa.

Despite such challenges, many have found ways to conduct peace research on the continent. There remains an urgent need to improve the knowledge and capacity of policy makers and legislators on the complex issues of peace, security, and development in Africa. The results of research must be coupled with training courses and programmes to strengthen the linkages between research and policy and may benefit from preliminary consultations with policy makers. Thus, a major UPEACE priority is to develop a critical mass of researchers whose objective is to nourish the formation of policy (University for Peace 2004a:10). A significant number of institutions in Africa engage in peace research, as illustrated by the listing of research efforts in the UPEACE (2004b) Africa Programme's *Directory of Peace Studies in Africa*, compiled in partnership with the African Centre for the Constructive Resolution of Disputes (ACCORD), a Durban-based NGO started in 1992 that has evolved into an internationally recognised institute for mediators and practitioners of conflict resolution.

—Abdul Karim Bangura

CHAPTER 3  
GUIDELINES FOR  
POLICY AND  
PRACTICE-RELEVANT  
RESEARCH

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**P**ARTICIPANTS at the Dakar ‘Peace Research Capacity-Building Workshop’ generated suggestions for policy and practice-relevant research in Africa, making each of them a co-author of this section. (See the list of participants in Appendix III.) The participants were divided into three groups to address three issue areas: (1) epistemology—the study or theory of the origins, nature, methods, grounds, and limits of knowledge; (2) methodology—the application of the principles of reasoning to scientific and philosophical inquiry, systematic classification, and study of the suitability of the techniques involved; and (3) policy-practice relevant research—study that can inform and guide the formulation of policy and practices. For each issue area, the assigned groups addressed two topics: existing trends and what is needed in that area.

## **Epistemology**

### *Existing trends*

1. Many authors writing on Africa, in particular on peace and conflict in Africa, are not Africans.
2. Peace research by Africans often is not conducted in a participatory manner, that is, with an eagerness to involve colleagues.
3. Much intellectual work has focused on the perils of state repression and the tyranny of ‘market forces’ flowing from global policy dictates.
4. A small but increasingly prevalent community of critical intellectuals has consistently pursued alternative approaches to building knowledge within and beyond the academic establishment.
5. The complexities of the post-colonial era have led to the development of new African intellectual identities contradictory in their interests. For instance, many, if not most, African intellectuals are based in metropolitan areas, where universities tended to be situated

during the colonial era, and they thus engage in work that may have little or nothing to do with rural areas and concerns, where the majority of the citizenry still resides.

6. The broader developmental situation has constrained the African higher education establishment.
7. The complexity of the position and status of some languages in African societies, which are multilingual, provides a challenge for peace researchers concerned with attitudes expressed in language and their socio-behavioural correlates.
8. Despite an increase in the number of tertiary academic institutions in Africa, the continent still has the weakest education systems in the world.
9. Infrastructural obstacles, such as the lack of Internet connectivity, are common.
10. The unfulfilled promise of African intellectual development is a key factor in Africa's underdevelopment.

### ***What is needed***

1. African researchers must contribute to the development of knowledge from and for Africa.
2. Intellectual development should be a major element in African cultural, economic, and political development.
3. African intellectual work must be reclaimed and strengthened for the pursuit of African interests and contemporary developmental needs.
4. African intellectuals should not be neutral in political matters, with abstract academic identities determined solely by the dictates of for-

mal academic training; the critical need for them to contribute to peace requires that their research be oriented towards this goal.

5. Sound historical analysis should guide the study of and theories on the origins, nature, methods, and limits of African knowledge systems.
6. Critical African thinkers are needed to develop endogenous and alternative theories, methodologies, and analyses forged in the crucible of the epistemological, social-political, cultural, and economic conditions of African realities.
7. African higher education systems must play an essential role in African development and democratisation. The systems should be reformed and remoulded to play substantive roles in globalisation, the global economy, and the global village.
8. Adequate funding must be provided to the several independent regional scholarly organisations and networks that now exist to reassert and sustain regional intellectual agenda.
9. African languages must be significantly employed as media of communication in the work of peace researchers if they are to comprehend the language attitudes that can lead to or reinforce conflictual social behaviour.

## **Methodology**

### *Existing trends*

1. Hybrid theories (two or three) are frequently used to address problems.
2. Little funding has been made available for the development of endogenous research methodologies.

3. Few women are involved in the development of research methodologies.
4. In certain areas, such as foreign aid and development assistance, discrepancies exist between the data of the donor states and the receiving states.
5. Researchers tend to rely on one methodology although African issues tend to be complex and multifaceted.

***What is needed***

1. The development of alternative theories is in general to be encouraged.
2. A need exists for capacity building to enable and strengthen the development of socially relevant methodologies pertinent to the African context.
3. More women should be included in developing relevant research methodologies. This inclusion also affects epistemology.
4. Researchers must employ a variety of sources to ensure the accuracy of the data with which they conduct analysis.
5. Researchers should attempt to employ triangulation in their work by mixing quantitative and qualitative methodologies when studying complex and multifaceted issues.

## **Policy-Practice Relevant Research**

### *Existing trends*

1. A wide gap exists between the (scant) funding for peace research and policy implementation.
2. Governments have generally not developed policies for the promotion of peace. Kenya and Uganda are exceptions, and they are now in the process of developing peace policy guidelines.
3. Although there are some written and unwritten policies on conflicts and strife, most guiding principles appear to have a militaristic bias and approach to the resolution of conflict.
4. Some government institutions involved in peace and conflict studies exist, but institutions dealing with development outnumber them.
5. Publication of research findings is relatively costly; that is, expensive materials and lack of accessibility contribute to a dearth of African publishing on seminal areas of concern in peace research.
6. Non-governmental organisations are often successful at organising, mobilising, and intervening, but may not know how to document, publish, and disseminate information related to their experiences and findings. Disseminating research findings towards policy and practice impact is inhibited in some countries where government controls the news media, community radio is banned, and some mass media organisations have their own agenda, including a preference perhaps to report on the negative, especially in conflict situations.
7. When governments charge excessive duties for importing such items as computer networks and equipment, even for educational purposes, it has the effect of an additional tax that impedes policy-practice research.

***What is needed***

1. More institutions are needed to specialise in peace and conflict studies and to be able to influence state policies in this area.
2. Civil society organisations should attempt to penetrate government machinery, acting as lubricants to persuade policy makers of the validity and significance of academic research findings.
3. The necessity exists to lobby government for peace policies and to develop constituencies to advocate for peace policies.
4. A bottom-up approach should be pursued in the formulation of peace policy processes, which would help constituencies grow and gain strength.
5. Academicians engaged in peace research need to be more proactive than they currently are in gaining the support of funding agencies and policy makers.
6. Networking between NGOs and universities can be used to bridge important gaps in documentation, analysis, and historiography.
7. The development of peer-review networks and collaborative research facilities, through which researchers can offer one another feedback and other relevant support, is to be encouraged.
8. Funding for peace research should have a component for publication as well as for advocacy.
9. Media education programmes are needed to advocate peace.
10. Democratic space must be provided for the news media. Laws governing the news media should be relaxed to permit journalists and researchers to report research findings, even if critical of govern-

ment, so long as the research is based on ethical research guidelines.

11. The use of music, drama, dance, and other cultural forms of expression represent powerful engines for the promotion of peace education through the news media.
12. Development of World Wide Web sites on peace education and related initiatives should be accelerated.
13. Publications need to be developed to encourage African writing, publishing, and exchange of views on peace-related topics.
14. More outlets and conduits are needed for African researchers to present their findings and to influence the international literature, policy, and practice.<sup>9</sup>
15. Donors should provide and recipients should accept only those appropriate technological adapters, converters, and surge protectors that are compatible with existing systems of receiving institutions to increase the returns from donated equipment.
16. To expedite the importation of hardware and software, donors could provide resources for the proper shipping, handling, and set-up of equipment.

<sup>9</sup> The announcement in 2007 by the UPEACE Africa Programme of the launch of *Africa Peace and Conflict Journal* was in response to the ideas expressed at the Dakar workshop. Its review section allows re-publication of salient articles and chapters crucial to the development of peace and conflict studies and important work already published elsewhere by African scholars. At the same time, it will carry peer-reviewed original research.

## Observations and Suggestions for Ethical Conduct of Peace Research

It remains difficult to prescribe an all-embracing code of ethics for researchers in peace and conflict studies, as it is not a monolithic discipline. In fact, most disciplines that study peace and conflict resolution already have their own professional codes. The following suggestions can, however, serve as useful guidelines for peace researchers in their efforts to acquire knowledge, reminding them in the process to respect the norms, values, rights, and dignity of subjects and society. They are similar to those found in Bangura (1994:216–18).

1. The peace researcher should be responsible for all decisions relating to ethical issues and procedures in his or her project. This holds regardless of whether the decision is actually made by the researcher.
2. All steps and activities involved in research should be in accordance with the ethical standards of the home institution of the researcher and the host community.
3. The peace researcher should consult associates—such as appropriate committees, professional associations, and collegial societies—when faced with an ethical dilemma or issue in the conduct of research.
4. The peace researcher must maintain the integrity of the research institution. He or she should not create a situation that jeopardises future research in the field.
5. When research involves humans, the peace researcher should evaluate the costs and benefits with respect to the participants and their society. In other words, any risk to the participant(s) and society should be minimal or non-existent.
6. The peace researcher must prevent the intrusion of personal prejudices or biases into any investigation. It is important to aspire to the highest standards of scrupulous inquiry, always discerning between objectivity and subjectivity.<sup>10</sup>

<sup>10</sup> Peace research originally arose within the school of philosophical idealism, which ventured to ask whether it is possible to build a better world. Today's peace researchers continue to question whether it is possible to construct an improved order by building peace. Within this pursuit is an acknowledgment that normative values have a place in peace research, and no effort is made to deny that the concept of peace is itself enriched by values. Still, the researcher must strive to differentiate the intrusion of personal judgements and bias and aim for objectivity.



7. The purposes, procedures, risks, potential danger, and consequences of research should be thoroughly explained to participants so that they have complete understanding of the project.
8. Participants must be allowed to exercise voluntary consent, retaining the option of refusing to take part in a project or terminating involvement at any time.
9. The use of force or coercion is to be avoided in selecting individuals to participate in a research project.
10. Participants' dignity, privacy, and interests must be respected and safeguarded.
11. Confidentiality and anonymity should be maintained except when a researcher is authorised (by the involved individual or by law) to disclose confidential information or identity.
12. The peace researcher should become acquainted with and respect the cultural and traditional practices of his or her hosts.
13. The peace researcher should conduct research that has relevance for the whole society in question.
14. Research findings should be made public.
15. The published sources consulted in the writing of a report should be acknowledged through bibliographic citations that point the reader towards additional information.
16. Peace researchers should use their best judgement at all times.
17. If the publication of research findings stands to damage or endanger the population or cause permanent damage to a subject or community, it is best that its publication be postponed or in some cases the research abandoned.

—Abdul Karim Banjura



# CHAPTER 4 SYNOPSIS OF MAJOR CONCEPTS

*Erin McCandless*

## **Chapter 4 Contents**

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**C**ONCEPTS are categories through which people construct meaning and communicate. As such, they are essential tools for conducting research and communicating findings. According to conflict scholar James Laue (1990), 'there cannot be communication between different approaches, or with policy makers and the public generally, until there is a precisely defined language and appropriate concepts that enable a clear differentiation of the various approaches, and an adequate and agreed theory of human behaviours at all social levels' (p. 257). The real power of concepts, however, lies in the values and intentions embedded in them. Sharoni (2000) states that 'these terms and the distinctions between them [are] grounded in explicit or implicit assumptions about the role of power, culture, and other modalities of identity in conflict resolution' (p. 3). Hence, battles over concepts and the frameworks in which they are situated can never be simply 'academic'; they have profound political, policy, and practice implications.

Studying and working for peace entails some engagement with its conceptual opposite: conflict. Conflict concepts inevitably allude to assumptions about their causes. Although peace and conflict researchers' historical debates, most emanating from the North, have focused on root causes as deriving from conflicting positions, interests, and needs, it is usually the case that explanations of conflict fall into one of two broad categories: a combination of social and psychological or structural and political economy. In explaining conflicts in the South, the former grew from organisational behavioural theories of conflict and more recently has gravitated towards theories of ethnic and identity conflicts.

In the 1970s, some scholars, including Johan Galtung, espoused structural explanations of conflict and drew on Marxist thinking. Such thinking was re-popularised in the 1990s through international political economy (IPE) analyses of conflict and war. In the identity and political economy scholarship, derogatory strains of thinking have emerged that negatively characterise Africa and, more generally, the South. Defining conflicts solely as 'ethnic' or 'identity' has led to assumptions of innate irrationality and primordial instincts of Africans as the cause of violent behaviour and intractable conflict. IPE theories were driven by 'greed versus grievance' debates, in which greed proponents painted rebelling southern actors as

rational but greedy, rather than actors having legitimate grievances rooted in unmet needs. Structural arguments, while critically pointing attention towards the role of the international economic system in generating violent structures that induce conflict, have tended to be deterministic, omitting the relational and transactional elements so important in catalysing transformation. In Africa, the prevalence of violent conflict and its severe implications for destroying foundations of human development have created an urgent need for concepts that can effectively capture and speak to the complex, prevailing challenges. Edward Azar's protracted social conflict theory and the Forum on Early Warning and Early Response (FEWER) network's notion of complex humanitarian emergencies aim to do just this.

In addition to giving a preference to concepts of conflict that comprehensively embrace social and psychological as well as political economy notions of conflict and complementary notions of peace, this volume gives more weight to complementary notions of how to create, generate, and foster the emergence and sustenance of peace—rather than those aimed at simply 'managing' conflict. Concepts such as peace-building and conflict transformation stand more in line with Africa's interests and needs, a preference widely postulated and confirmed in the Dakar workshop.

Efforts to conceptualize peace have for decades centred around enriching or elaborating upon Galtung's negative peace (the absence of direct violence, especially violent conflict or war) and positive peace (the absence of structural violence and the presence of social justice). Although the majority of non-specialists understand peace in the 'negative' sense, peace specialists endeavour to describe and work towards positive peace. Hansen (1988:4) has emphasized the utility of the latter for Africa: 'For us in Africa the minimalist condition of peace, conceptualized as merely the removal, resolution or as it is sometimes less defensibly called, management of conflict, which leaves the social and material conditions which cause tension and lead to conflict intact, is unacceptable. . . . From this point of view it should be obvious why we in Africa perceive programmes of food security as more relevant to our immediate problematic than the star wars programme of [former U.S.] President Reagan'.

The movement towards defining and realising positive peace became

deeply intertwined with growing protest from developing countries against colonialism and other forms of injustice. Galtung captured this sentiment with the formulation of positive peace, along with the concept of structural violence, which cogently speaks to a depressing reality. Structural violence describes the situation in which massive death and injury result from structured inequalities in social systems, from human inaction as well as from intended acts of bloodshed and violence. Thus the peace agenda began to shift from one dominated by Western male thinkers concerned with superpower planning and interests of the industrialised world to one centred on the interests of the peoples of the developing world, including women and marginalised minorities. This moved the focus to realising a peace embedded in development and justice (Fuller 1992; Galtung 1969).

Conceptions of positive peace and structural violence may, however, raise more questions than they answer. Positive peace is achieved when structural violence ceases to exist, or according to Galtung, when the gap between human potential and what human beings actually realise is bridged, the size of the gap being a measure of the level of 'violence'. This is a complicated notion for a variety of reasons, among them the fact that human beings have a potential for violence. Although the concept of structural violence certainly has political utility in raising consciousness about realities in developing countries, it creates conceptual confusion by describing all acts of social injustice, which may include trivial incidents, as acts of violence (Fuller 1992:93). While such controversies do not, and should not, legitimize dismissing or downgrading the study of positive peace, they certainly pose challenges.

The movement towards more conservative politics, or neoconservative politics, and a preoccupation with the 'war on terror' and other foreign policy interests of the so-called advanced industrialized countries present other questions. Much scholarship and related research funding now focus on these issues, disassociating further from the interests of the southern hemisphere as well as those of social movements seeking justice at a time when engagement is needed most.

Two parallel discourses and related practices addressing conflict and peace have emerged that share value orientation and aim. Both emerged to

some degree in reaction to international relations theories and related state practices of *realpolitik*, which prioritised the pursuit of national interests and the exercise of economic and military power; security was pursued through deterrence, the threat of force, and the balancing of power. Although such thinking and related practice still prevail among many theorists and leaders internationally, the 1970s also brought forth new ideas about the interdependence of states, and with it, increased international intervention in civil wars, particularly when involving large-scale human rights and humanitarian issues. Proponents of such new thinking pointed to interests more negotiable than zero-sum bargaining positions, in which one side's gain necessitates another side's loss in a competitive process with finite ends (McCandless and Schwoebel 2002:455).

The corresponding fields of peace studies and conflict resolution grew and gave birth to counterpart concepts, from conflict 'settlement' to 'management' to 'resolution' to 'transformation' on the one hand and 'peace-keeping' to 'peacemaking' and 'peace-building' on the other. Both areas of study have adopted the language of prevention and reflect a range of concepts intertwined with conservative and realist values and expectations at one end while moving towards comprehensive, relational, and societally embedded notions of transformation or peace on the other. In general, skilled practitioners of conflict conciliation and mediation methods often identify with one definition or school of thought. The United Nations, however, has applied the language of peace to a set of tools or approaches with related projects, all of which are recognised as important and complementary components of bringing a country from war to peace.

Within both fields, however, a growing appreciation for conflict transformation on the one hand and peace-building on the other is noticeable over the last decade. This has translated into new thinking, policies, and practices, while arguably harking back to sensible studies by 1970s peace researchers and activists, particularly from the southern hemisphere, who appreciated and fully comprehended that peace had to be more than an absence of direct violence. Unless and until 'settlements' are translated into meaningful, practical changes that address the root causes of war or violent conflict, it is unlikely that the 'peace' will be sustained. This fact



has increasingly been realized with the trail of broken peace agreements and return to warfare across the African continent and beyond, leading to a recognition of the need for new processes to take into consideration broad new issues.

The need also existed for novel tools to address the contemporary face of war, which usually involves civilian targets and casualties, attacks on humanitarian personnel, child soldiers and victims, vast numbers of internally displaced people and refugees, hands-on violence, less adherence to rules of engagement, and rampant use of land mines. Peace-building, much like its counterpart, conflict transformation, focuses on the context of a conflict, that is, the attitudes, relationships, transactions, and socio-economic circumstances of the people affected by war and those who will build the peace. This contrasts starkly with approaches that simply focus on the military, the warlords, and the parties that divide them. Such approaches consider the multitude of processes and actors required to transform conflict and build and sustain an agreement (McCandless and Schwoebel 2002:457).

Although conflict transformation has faced challenges in producing agreement around its meaning, considerable consensus exists concerning the building blocks that define it. A review of the literature on transformation of conflict reveals the following common characteristics:

- it is a relational and transactional process and course of action;
- it embraces the idea of transcendence, going beyond the contradictions that cause a dispute by making the conflict more manageable;
- it seeks to transform structures and bring about systemic change;
- it favours the ‘underdog’;
- it develops within particular cultures and draws upon cultural resources;
- it requires ownership of the process at all levels by the participants and stakeholders;
- it emphasizes the role of economics and development issues;
- it stresses the role of identity issues;
- it seeks to address directly past and present injustices, grievances, and traumas;

- it requires the participation of communities and sectors at all levels in the design of peaceful social, economic, and political processes and institutions; and
- it emphasises the development of nonviolent conflict transformation and prevention mechanisms. (McCandless n.d.)

Aids for understanding selected concepts from the peace and conflict literature follow, covering concepts of conflict, structural violence, and a range of efforts for resolving conflicts and building peace. 'Primary Post-colonial Development Models' encapsulates development approaches, or paradigms. 'Typology of Paradigms: Development and Conflict' readily discloses intersections of conflict with development. The first is offered because peace-building, conflict transformation, and the related notion of conflict prevention are intricately linked with human development. The parallel crises of conflict and development on the African continent, the interconnectedness of these concepts, and thus the need to address peace-building and human development as inextricably intertwined help to build conceptual and comparative awareness, an imperative for scholars, practitioners, and policy makers in Africa to be effective. Although northern researchers are responsible for the bulk of published scholarship on peace and conflict resolution, much of the salient scholarship within the broadly defined area of human development has originated among Africans (see Adedeji 1997; Adjibolosoo 1995; Cheru 1999, 2000; Sachikonye 1995), thus providing a critical link to and perhaps a starting point for new African peace research and practice.

**CONCEPTS FROM THE PEACE AND  
CONFLICT LITERATURE**

## PEACE-RELATED CONCEPTS

The following are commonly used concepts and understandings of peace, followed by a selection of definitions from the African context.

### *Commonly Used Peace Concepts*

**Negative peace:** The absence of war and physical violence. The concept is held generally at the political level.

**Positive peace:** The presence of peaceful, just structures and relations, with reduced levels of or ideally an absence of physical and structural violence. This state is defined positively as the presence of social justice and is connected to the analysis and practice of social and economic development. More recent interpretations of this concept include aspects of the ‘good society’: universal rights, economic well-being, ecological balance, and other core values (Galtung 1969; elaborated by Fisher et al. 2000). Sometimes referred to as **sustainable peace** (Reychler and Paffenholz 2001).

### *Typologies of Peace*

Concept	Definition	Problems
<b>Harmony</b>	Conflict banished; utopia; fashionable in the 1960s	Conflict inevitable and necessary; view generates avoidance of and misunderstandings about value of conflict
<b>Order</b>	Stability; life made more predictable and safe by political order; common throughout time and in the West, particularly at the political level	Does not question status quo or pursue justice
<b>Justice</b>	There must be justice to have peace; common view for marginalised peoples	‘Justice’ means many things to many people
<b>Conflict management</b>	A network of relationships full of energy; conflict kept under social control; a process	Does not address structural elements; assumes process (alone) can bring peace

Source: M. Banks, ‘Four conceptions of peace’, *Conflict Management and Problem Solving: Interpersonal to International Applications*, ed. Dennis J. D. Sandole and Ingrid Sandole-Staroste (New York, New York University Press, 1987).

## *African Conceptions of Peace*

Peace is measured by the well-being of the individual and his or her community. This is gauged by physical, material, and spiritual considerations. Conceptions of peace vary from people to people. A few examples follow:

- *Ubuntu*: ‘An endogenous philosophical perspective of South African peoples that connotes a collective responsibility among human beings to distribute naturally and spiritually the life force for common benefit. The term stems from *ntu*, “the life force that causes things to happen”, in the Bantu family of languages. Literally translated, *ubuntu* means “collective personhood”. Its meaning is captured by the Nguni proverb “umuntu ngu-muntu ngabantu” (I am because we are). In other words, human nature can only be realised through relationships with others. The ubuntu spirit is also based on a union of opposites that while maintaining their inherent contradictions are not exclusive, creating a unified and interconnected conception of human existence. A sense of collective solidarity characterizes ubuntu’. (Miller 2005:77)
- A concept of peace that Africans can ‘defend and justify makes it possible for the majority of people on this planet to enjoy physical security, a modicum of material prosperity, the satisfaction of basic needs of human existence, emotional well-being, political efficacy and psychic harmony’. (Hansen 1988:1)
- ‘The African perspective sees peace and development as intimately related: it sees peace not only as the resolution of conflict but as the transformation of extant social systems at both national and international levels. It is a concept which relates peace to the physical, social and existential needs of people’. (Hansen 1988:7)
- ‘The question of peace cannot be separated from the question of the struggle for social and democratic rights and for human dignity. In other words the peace problematic is not unrelated to the issue of extant social and political conditions and the distribution of power’. (Hansen 1988:3)
- ‘In Zimbabwean languages there are many words for peace. The Zimbabwean concept of peace includes calm, harmonious relationships, and mutual understanding and compassion’. (Africa Community Publishing and Development 2002:9)

## CONFLICT-RELATED CONCEPTS

Below are a range of conflict definitions used by international scholars and practitioners, including Africans.

- ‘Conflict is a multi-dimensional social phenomenon which is an integral feature of human existence, essential to the ongoing processes of history, to social change, and transformation. . . . Conflicts arise because of a perceived incompatibility over material or symbolic resources’. (International Alert 1996:3–4)
- ‘A struggle, between individuals or collectivities, over value or claims to status, power and scarce resources in which the aims of the opponents are to neutralize, injure or eliminate their rivals’. Social conflict is not only ‘negative’ in the sense of tearing apart; social conflict ‘may contribute to the maintenance of group boundaries and prevent the withdrawal of members from a group’. (Cosser 1956:8)
- Conflict also has a positive dimension as ‘normal forms of social interaction which may contribute to the maintenance, development, change and overall stability of social entities. . . . [thus] it is only a problem when society cannot represent, manage, or resolve its different interests in a productive manner, thus initiating a degenerative or destructive cycle of physical violence’ (Kapila n.d.). Therefore, in the case of actors seeking to reduce human suffering or improve the human condition ‘their aim is not to prevent conflict (infeasible and often undesirable), but to reduce the likelihood of specific conflicts becoming, or continuing to be, physically violent’. (Goodhand and Hulme 1999:14)
- ‘Conflicts arise from human relations in two principle ways: first, individuals or groups of individuals have different values, needs and interests; and, second, most resources are not available in unlimited quantities and so access to them must be controlled and fought for’. (Toure 1999:23)
- ‘Conflict means a struggle (physical or verbal, or emotional). It is a clash between diametrically opposing forces. It is, also, a state of non-agreement between persons that could end up in violence. In general, conflict is a negation to harmonious co-existence of a people. . . . The management of such cases is always community based, rather than being referred to some constitutionally, or ideologically, or philosophically power based groups’. (Koka and Gumbi n.d.:2)

## **THEORETICAL PERSPECTIVES FOR DEFINING AND UNDERSTANDING CONFLICT**

Cause-of-conflict theories often fall within two broad categories: a combination of social and psychological matters or issues related to structural and political economy. There are many theorists and numerous schools of thought that contribute to these two broad categories, some of which are highlighted here.

### *Agency: Social and Psychological*

Theories that fall into this diverse category locate conflict causes at the level of individual or collective agency, based on human behaviour (International Alert 1996: part 2:5). They highlight perceptions and misperceptions as causes of conflict. Different perspectives variously argue the following:

- Aggressive behaviour is innate and biologically programmed in the human species (e.g., Lorenz 1974).
- The differentiation between ‘self’ and ‘other’ manifests in the psychological need for enemies, representing a psychoanalytic perspective (e.g., Volkan 1988).
- Processes of group formation and differentiation—particularly the role that images, (mis)perceptions, stereotyping, and dehumanisation play in decision-making—lead to violent conflict, representing a psycho-social perspective (e.g., Bloom 1990).

In the 1990s ‘ethnic conflict’ and ‘identity conflict’ became commonly used concepts to describe many conflicts in Africa, drawing on several of these theories. African scholars have been at the forefront of rejecting reducing conflicts in this way (i.e., Adedeji 1997, Hansen 1988).

### *Structural and Political Economy*

This category involves explanations that assume that the organisation of society itself creates the causes of and conditions for conflict. Such approaches focus on the general forces and dynamics at play. Galtung’s structural violence illustrates an early example of this orientation, where unequal social structures produce unequal access to resources for different social groups. Structural theories have experienced a resurgence in the 1990s in the international political economy (IPE) and war economy literatures. IPE challenges neo-

liberal economic theory, maintaining that global political and economic processes contribute to systemic conflict (Duffield 1998; Keen 1997; de Waal 1996). IPE elaborates the functions of conflict for different actors and considers who benefits from war, as well as the internal socioeconomic and political processes underpinning complex humanitarian emergencies and the ways in which societies are re-ordered in the process (Goodhand and Hulme 1999).

### ***Conflict-Related Concepts Balancing the Two General Perspectives***

Protracted social conflict (PSC), a concept advanced by Edward Azar, focuses on religious, cultural, or ethnic communal identity. PSCs are dependent upon the satisfaction of basic (developmental) needs, such as security, communal recognition, and ‘distributive justice’. Long-term unmet psycho-political and socioeconomic needs lead to dysfunctional cognitive and behavioural patterns that are not easily remedied by ordinary methods of diplomacy or the use of force. Causes of PSCs include the following:

- *communal content*, that is, a generic reference to politicized groups, whose members share an ethnic, religious, linguistic, or other cultural ‘identity’ characteristic;
- *deprivation of human needs*, that is, the lack of physical security, access to political and social institutions, and acceptance of communal identity, which is largely a result of social, political, and economic interactions;
- *the state and governance*, that is, the role of these in ‘engendering or preventing protracted social conflict by depriving or satisfying basic needs’;
- *international linkages*, that is, such linkages as economic dependency within the international economic system along with political and military client relationships with strong states, whereby the patron provides protection in return for the client’s loyalty.

PSCs are usually in developing countries, where the situation is worsened by extreme poverty, which creates demoralized and under-resourced populations. This often incapacitates individuals from being able to solve problems effectively. Rapid growth-oriented economic development strategies exacerbate the problems, increasing poverty, inequality, and duality between modern and traditional sectors, and marginalisation. This convergence contributes to patterns of communal discrimination and has the effect of protracting social conflict (Azar 1990).



Complex political emergencies (CPE) are a descriptive category developed by Jonathan Goodhand and David Hulme that provides shorthand expression for many, often dissimilar conflicts that combine the following features:

- They are conflicts within and across state boundaries, making them a hybrid form of conflict that is ‘neither purely inter-state conflict, nor confined within the normal institutionalized rules and procedures of domestic conflict management’.
- They have political origins, and causality; the competition for power and scarce resources is the central dynamic.
- They are protracted in duration, with enduring features mediating against a quick return to ‘normal’ levels of societal physical violence.
- They are characterised by social cleavages encompassing, political, economic, social, and cultural dimensions of society, and the lives of the people who are a part of them characterise the conflict;
- They involve predatory social formations, often ethno-nationalist in nature, characterized by strong feelings of loyalty for one group and antipathy towards other social groups within the same state. These groups are often mobilized and manipulated by conflict entrepreneurs and political opportunists. (Goodhand and Hulme 1999:16–17)

## STRUCTURAL VIOLENCE

To create or build positive peace, violent structures must be eliminated within society.

### *Types of Violence*

Violence, in its simplest form, has to do with injuring, hurting, or harming people. Variants on the violence theme include direct, structural, and cultural forms of violence.

- **Direct violence:** Where a sender, actor, or warrior intends for violence to occur, for example, killing, maiming, sieges, and violent sanctions. Direct violence is an event.
- **Structural violence:** When there is no actor or warrior that commits the violence, which instead comes from the girders of the social structure itself—forces at work between humans or societies or sets of societies. Structural violence involves processes. It is also referred to as indirect violence or institutionalised violence. Two major forms of structural, or indirect, violence are well known from politics and economics: repression and exploitation. It manifests as unequal power and resources, and consequently, unequal decision-making power and unequal life chances.
- **Cultural violence:** Those aspects of culture that serve to legitimise structural violence and direct violence—for example, through religion and ideology (nationalism, sexism), and language, art, and even empirical science.

Source: Johan Galtung, *Peace by Peaceful Means: Peace and Conflict, Development and Civilization* (Oslo, Norway, and Thousand Oaks, California, International Peace Research Institute and Sage Publications, 1996), and idem, 'Violence, peace and peace research', *Journal of Peace Research*, 16:3 (1969):167–91.

### *Eliminating Structural Violence*

To eliminate structural violence, its *forms* must be addressed—that is, political repression and economic exploitation as well as the structural arrangements that protect them. These structural arrangements include *penetration* (conditioning of the mind from above) and *segmentation* (ensuring that those below get a limited vision of reality) in the case of consciousness formation, or conscientisation. Structural arrangements that prevent

mobilisation or organisation of those from below are *fragmentation* (splitting those below away from each other) and *marginalisation* (setting those below apart from the rest). Steps for overcoming structural violence are as follows:

- **Confrontation:** Selecting an issue that encapsulates the general conflict, stating the issue clearly, and stating the desired outcome.
- **Struggle:** Overcoming repression and exploitation by means of nonviolent action.
- **Decoupling:** Cutting the structural tie to the repressor and/or exploiter; empowerment, building autonomy, finding ways to disengage from that which is exploiting, while maintaining a tie for purposes of negotiation.
- **Recoupling:** With the longer-term aim of horizontal (rather than vertical structure), recoupling follows from decoupling—the building of more autonomous, healthy, more encompassing, and less violent structures. (Galtung 1996: 93–94)

Others have added to Galtung's work. Fisher et al. (2000) emphasise that actions aimed at reducing violent behaviour need to be complemented with actions directed at context and attitudes if positive peace is to be achieved. Such broader understanding of violence is helpful for a number of reasons:

- It shows that violent behaviour and war are, in most cases, only a small part of what makes a conflict.
- It shows interconnectedness of all dimensions'; intervention in one area has a ripple effect in all the others.
- It prompts one to identify the agents that organise and profit from violence and whose interests are served by the continuation of violence; it points to vital entry points for conflict transformation in the context and attitudes of the situation. (Fisher et al. 2000)

## PEACE-BUILDING AND CONFLICT RESOLUTION

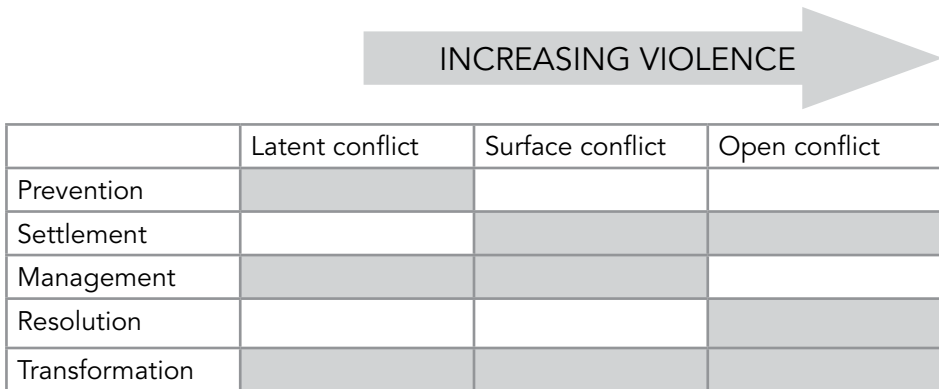
The following are widely used throughout the growing fields of peace-building and conflict resolution. The two typologies have many parallels in value orientation, actors involved, and scope.

### *Commonly Used Definitions*

- **Conflict prevention:** aims to prevent outbreaks of violence (minimalist) and to root out structural injustices that may cause conflict (maximalist)
- **Conflict settlement:** aims to end violent conflict through peace agreement (or mediation agreement)
- **Conflict management:** aims to limit escalation or avoid future violence by promoting positive behavioural changes among the parties
- **Conflict resolution:** aims to address causes of conflict and seeks to build new and lasting relationships between hostile groups
- **Conflict transformation:** focuses on the relationships and transactions between the parties in the midst of or previously engaged in a given conflict; addresses wider social, economic, and political sources of a conflict; and seeks to transform negative energy and war into positive social change

Source: Adapted from Simon Fisher, Dekha Ibrahim Abdi, Jawed Ludin, Richard Smith, Steve Williams, and Sue Williams, *Working with Conflict: Skills and Strategies for Action* (London and Birmingham, Zed Books and Responding to Conflict, 2000).

## Responses to Conflicts



	Latent conflict	Surface conflict	Open conflict
Prevention			
Settlement			
Management			
Resolution			
Transformation			

Source: Simon Fisher, Dekha Ibrahim Abdi, Jawed Ludin, Richard Smith, Steve Williams, and Sue Williams, *Working with Conflict: Skills and Strategies for Action* (London and Birmingham, Zed Books, and Responding to Conflict, 2000).

## UN Terminology and Language

The following are peace-related terms adopted by the United Nations that have gained widespread usage.

- **Preventive diplomacy (or conflict prevention):** political and diplomatic activity to reduce the likelihood of a conflict escalating into physical violence
- **Peace-building:** a strategic process involving a synergetic series of actions targeted at addressing the sources of conflict and supporting the structures and capacities for peace; usually includes a variety of institutional and socioeconomic measures, at the local or national level aimed at institutionalising justice, building positive peace
- **Peace-keeping:** provision of monitors or peace-keeping military forces, with consent, to stop violence and monitor a cease-fire, generally to provide a buffer between conflicting parties. Can prevent looting of humanitarian assistance, help implement peace agreements by overseeing or observing demobilisation and disarmament, and employ other techniques to monitor compliance with agreements and foster mutual confidence
- **Peace-making:** political, diplomatic, and sometimes military interventions directed at bringing warring parties to agreement

Source: Adapted from various UN documents.

## **CONDITIONS FOR SUSTAINED PEACE: KEY PRINCIPLES FOR RESOLVING AND PREVENTING CONFLICT IN AFRICA**

- **Seeking political solutions:** The pursuit of solutions by non-military means, involving all stakeholders in political dialogue.
- **Empowering civil society:** The full participation of popular organisations and grass-roots movements at all levels; the international community should prioritise empowering civil society even during periods in which donors do not support the government in power.
- **Redressing gender disparities:** A focus on women and girls, especially because of their prominent roles in rebuilding war-torn societies. They will likely need land, particularly if they have been rendered homeless, with no claim to land in the absence of husbands or fathers.
- **Rehabilitating the economy:** Must accompany political solutions. The economic development plan must be humane and ecologically oriented, offer employment alternatives for ex-combatants, and improve standards of education, health, housing, and food security to prevent zero-sum mentalities of wartime from prevailing.
- **Improving the quality of governance:** Linked to civil and political liberties, reduction of corruption, and more effective public spending and delivery of government services. Local governance should be a focus of the international community, which is unusually preoccupied with elections.
- **Civilian control of the military:** A necessary element of post-conflict peace-building. The military might also need, however, to provide temporary support to the police in maintaining law and order. Security is a necessary but not sufficient condition for peace-building to take place.
- **Building local knowledge and capacity for conflict prevention and resolution:** Form and content of the process to be shaped by local leaders. Development of early warning mechanisms and involvement of government and civil society should start with the identification of structural risk factors. Understanding root causes will establish better conditions for early actions and measures to address them.

### *Preconditions for a Sustainable Peace*

- **Effective communication, consultation, and negotiation at different levels:** Between all major stakeholders, the process, outcome, and implementation must be viewed as mutually satisfactory and the agreement viewed as self-sustaining.
- **Peace-enhancing structures:** Essential structures include establishing a consolidated democracy, consisting of internal and external support systems; creating a restorative justice system; building a social, free market system; developing education, information and communication systems; and ensuring structures to address refugee issues.
- **Integrative moral-political climate:** A political-psychological environment characterized by a ‘we-ness’ feeling for the existence of multiple loyalties, expectations of mutual benefits as a consequence of cooperation, reconciliation of the past and the future, a dismantling of sentimental walls, a reconciliation of values to guide the future, and a commitment to cooperate and solve conflicts constructively.
- **Objective and subjective security:** Gained through cease-fires, arms control and disarmament, confidence- and security-building measures, the creation of regional security arrangements. Requires leadership that is visionary and service oriented, with the courage to participate in transformation, to assume responsibility to challenge, and to leave.

Source: Luc Reychler and Thania Paffenholz, *Peacebuilding: A Field Guide* (Boulder, Colorado, and London, Lynne Rienner Publishers, 2001), 13–15.

## PRIMARY POST-COLONIAL DEVELOPMENT MODELS

<b>Development Paradigm and Primary Eras</b>	<b>Primary Development Problem</b>	<b>Source of Problem</b>	<b>Solution</b>
<b>Modernization, 1950s–1960s</b>	Traditionalism impedes generation of investment of capital and growth	Value system and practices of developing country	Modernization of attitudes, values, and practices; external aid for cultural, economic inputs
<b>Growth with equity, 1970s</b>	Structured marginality of large segment of population	Value system and structures of developing country	Growth with equity, via modernization, and sharing of benefits (decentralisation, appropriate technology, popular participation)
<b>Marxism, ca. 1917 onwards and 1960s–1970s</b>	Capitalist contradictions and exploitative class relations	Owners of production exploiting wage surplus of proletariat	Class struggle and socialist harmony
<b>Liberation from dependency, 1980s (theory, from 1960)</b>	Underdevelopment of developing countries; poverty	International economic and political structures, and national élites	Liberation from exploitative structures; development of critical consciousness at all levels and creation of new international economic order
<b>Structural adjustment policies, 1980s–present</b>	Lack of growth; debt	Closed economies	Open, liberal, export-based economies
<b>Global interdependence, 1990s</b>	Debt and environmental deterioration	Failure of closed markets	International level, with peaceful resolution of differences and efforts towards common welfare
<b>Human development, 1990s–present</b>	Poverty and inequality	Failure of neoliberal economic policies to distribute fairly	International and national levels, setting standards for quality of life (e.g., Human Development Index)
<b>Poverty reduction strategies, 2000–present</b>	Poverty; failure of globalisation to reach the poor	Poor and non-participatory governance	Participatory processes aimed at developing national development strategy



Source of Solution	Economic Approach	Outcomes and Impacts
Transferred from industrialized countries	Capitalism	Some economic growth, but little distribution of benefits
Industrialized countries that emphasize equitable distribution provide models; transfer of organisational technology	Capitalism with more direction; primarily 'trickle-down' assumptions and debt-led growth	Not significant; failed to address political obstacles to equitable development
Proletarian struggle	Capitalism to achieve industrialisation and development then socialism	Mixed and conflictual; arguably not implemented according to theory
In developing countries, as people organize to restructure society; new international structures needed and greater solidarity with the North	Varied, neo-Marxist; some promote delinking, endogenous methods of growth, such as import substitution industrialisation	Not implemented successfully because of too many obstacles by international community, growing debt entrapment, and conditionality
Structural adjustment programmes: stabilization (financial and economic) and structural adjustment (restructure productive capacity)	Capitalism/ neoliberalism	Not higher growth, generally; significant increase in poverty and inequality
Developing countries addressing ecologic destructive models	Capitalism	Greater international cooperation on some issues, more recognition of rights and responsibilities
Pro-poor growth, with greater integration of social and economic policy	Pro-poor growth, meaning capitalism with a human face	Not yet implemented, but much promise
Nationally owned development strategies	Unclear: they will supposedly be nationally designed; little room for macroeconomic policy change	Not in place long enough; mixed feelings among governments and civil societies about potential

Source: Adapted by Erin McCandless from Charles P. De Santo, Zondra Lindblade, and Margaret Poloma, *Paradigms of Development* (Indianapolis, Indiana, Wesley Press, 1990).

## TYPOLOGY OF PARADIGMS: DEVELOPMENT AND PEACE-BUILDING

Paradigm	Assumptions	Promoter/Used Where
<p><b>‘Rhetorical repackaging’</b></p> <p>Policies and practices that rest on the notion that development will lead to peace</p>	<p>Neoliberal economics promote peace (causal relationship)</p> <p>Development is free of conflict</p>	<p>Governments, international financial institutions; UN secretaries-general</p> <p>Roots: Kantian, Fukuyama</p>
<p><b>Donor conditionality</b></p> <p>Old: Withdrawal of aid to stop war-supporting countries</p> <p>New: Security sector reform</p>	<p>Outside (donor) pressure brings change and compliance</p> <p>‘Positive’ conditionality is a better approach (the ‘carrot’)</p>	<p>Donors; governments (particularly northern governments); international financial institutions (for example, IMF on Zimbabwe for role in Democratic Republic of Congo war)</p> <p>British/Europeans</p>
<p><b>Post-conflict assistance</b></p> <p>Codification or implementation of agenda to promote post-conflict peace</p>	<p>Temporary, exceptional, with development work resorting to normal, once post-conflict challenge is dealt with</p>	<p>‘International community’</p> <p>Cambodia, Uganda, El Salvador</p> <p>Mid-1990s fully fledged field with institutions and documents</p>
<p><b>Do no harm</b></p> <p>Ensuring that aid does not worsen conflict situations</p>	<p>Sets of institutions, systems, and processes in all societies link and divide people across subgroup divisions</p> <p>Aid agencies affect both, particularly in conflict situations</p>	<p>Aid agencies and practitioners</p>
<p><b>Conflict prevention</b></p>	<p>The costliest peace is the cheapest war</p> <p>Conflict can and should be prevented; as soon as conflict potential is recognised, efforts to prevent it should be set in motion</p>	<p>International community</p> <p>Early 1990s in NGOs, later in policy circles</p> <p>Used in southern hemisphere, with those who fall into the ‘conflict preventable’ category</p>
<p><b>Human security</b></p>	<p>Survival conceived from unmet physical needs</p> <p>Economics driven approaches to development are not sufficient</p>	<p>In vogue in 1990s, participation of development community: narrow (CIDA)—small arms, child soldiers; broad (Japan)—human development oriented</p>
<p><b>Global system reform</b></p>	<p>Neoliberal economics, exploitation, can create structural violence and conflict; corporations can change</p>	<p>Social movements globally: campaigns for divestment in Burma, Kimberley process, debt campaigns</p>

Strategies/Outcomes	Strengths	Critiques/Problems
<p>Development aid; promotion of neoliberal economic policies</p> <p>Often more poverty, more conflict (though research findings are divided)</p>	<p>Conditional: if done in a humane way, development can contribute to peace</p>	<p>Premised on ideology rather than reality</p>
<p>Withdrawal of support or financial loans</p> <p>Security sector reform is a better way: international support for democratic policing, security sector governance, civil society overview, human rights training</p>	<p>Perhaps in total crisis situations or if done with consent of civil society (e.g., international third-party sanctions against South Africa to end apartheid)</p> <p>Movement towards positive conditionality</p>	<p>Applied inconsistently</p> <p>Security sector work is very sensitive</p>
<p>Three phases: rehabilitation and restoration, reconstruction, development and transformation</p>	<p>Links peace-building and development</p> <p>Takes comprehensive approach</p>	<p>Gap between humanitarian aid and development assistance (financing, modalities, functioning, coordination)</p> <p>Lack of information</p> <p>Clashing goals and strategies of actors (e.g., coordination, local control)</p>
<p>Find connectors—shared values, experiences, symbols and needs—and promote or enhance them</p>	<p>Launched reflective movement among aid workers</p>	<p>Limited in scope</p> <p>Does not pose challenge to aid community, as it has historically defined its mandate</p> <p>Does not address root causes of conflict</p>
<p>Depends upon for whom, more conservative</p> <p>Similar to post-conflict peace-building, but done earlier within a stronger diplomatic framework</p>	<p>Potentially radical; can mean rethinking of entire development enterprise</p> <p>Saves lives?</p>	<p>Often practiced as prevention of violence; often does not address roots of conflict</p> <p>Addressing legitimate reasons of why war</p> <p>Lack of political will rather than knowledge</p>
<p>Integrate development into security thinking and policy</p>	<p>Advancement from state security concept; moves poverty and empowerment to high politics</p>	<p>Tries (somewhat unsuccessfully) to bring different disciplines together</p> <p>Difficult to quantify</p>
<p>Moralise international relations (e.g., on arms trade, natural resources, financial flows, etc.)</p>	<p>Marries ‘justice’ and ‘positive peace’</p>	<p>Lack of (political) power</p> <p>Aims far from being realized</p>

Source: Adapted by Erin McCandless from Peter Uvin, ‘The development/peacebuilding nexus: a typology and history of changing paradigms’, *Journal of Peacebuilding and Development*, 1:1 (2002), 5–24.

## **QUESTIONS FOR STIMULATION, CONSIDERATION, AND DISCUSSION**

The following questions accompany the preceding conceptual handouts on peace and conflict as well as the development paradigm and development/peace-building nexus paradigm charts. They can be used to stimulate small group or plenary class discussion.

### ***Peace and Conflict Concepts***

1. What is your understanding of the causes of conflict in your relationships and in society? When is conflict necessary and constructive? Is it important that everyone understand conflict the same way?
2. What does peace mean to you? To the social group you most closely identify with? To your government? In what ways do you see differences in the way peace is understood, spoken about, and promoted?
3. What is the most important step Africa collectively can and should take towards peace?

### ***Development Paradigms***

1. What models have been tried in your area, and what is your impression of the integrity of the operations?
2. Who participated? Which actors and interests supported or protested these actions?
3. How did the approaches fit within local culture(s)?
4. What was the overall effect? Did this approach contribute to peace (and if so, what kind of peace)? How did it contribute to development (and if so, what kind of development)?

### ***Typology of Paradigms of the Development and Peace-building Nexus***

1. Consider the underlying assumptions of each paradigm.
  - a. Are the assumptions true? Are there lessons from your own experiences?
  - b. Which assumptions are related to which development paradigms or approaches?
2. In your experience, which paradigms might have worked better in certain contexts, and why?

***Further Reading***

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CHAPTER 5  
SELECTED  
RESEARCH  
PERSPECTIVES AND  
PARADIGMS

*Erin McCandless*

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**T**HE search for knowledge is inherent in human beings. This curiosity to discover the self and that beyond the self is shaped by a set of beliefs, lenses, or ‘worldviews’ also called paradigms (Nas-seem n.d.:5). All research, whether acknowledged or not, similarly has as its basis a particular viewpoint, position, or community of interpretation, combining beliefs about ontology (the nature of reality), epistemology (the relationship among the inquirer, what is known, and the grounds for knowledge), and methodology (how we come to know the world or gain knowledge of it) (Denzin and Lincoln 1994:12). Within the academic literature on methodology, scholars debate the existence, categorisation, and utility of constructed worldviews, models, or paradigms that inform thinking, interpretations, and action. According to Guba and Lincoln (1994), ‘Paradigm issues are crucial; no inquirer, we maintain, ought to go about the business of inquiry without being clear about just what paradigm informs and guides his or her approach’ (p. 116). They offer four lenses, or paradigms:

- **Positivism:** Only that which can be observed really exists. This perspective is imported from the natural sciences. ‘Positive science’ concerns itself with facts rather than values. Laws of the human world mirror what happens in the natural world; once one establishes regularity, one can explain and predict phenomena.
- **Post-positivism:** Only partially objective accounts of the world are possible, because all methods of examination are flawed. This approach proposes bringing the subject back into the study rather than making it external to it, making the subject central. It denies theory, or rather, seeks to produce grounded theory.
- **Constructivism:** Social structures, not just behaviour, shape the identities and interests of actors. Fundamental structures of international politics are social, rather than material, or might be considered capabilities, as neo-realists would argue.

- **Critical theory:** This view calls into question institutions and social and power relations; study and research should be oriented to emancipatory politics. The purpose of theory—emancipation—is at the root of its distinction. Explanations and criticism are used in order to transform, and alternative arrangements capable of improving circumstances of subordinate and marginal groups are promoted. (Burchill 1995:19)

African scholars have sought to elucidate an African epistemological paradigm. This emergent framework stands in stark contrast to traditionally dominant trends within Western academic institutions; its ‘principles of understanding and of aesthetic continuum differ completely from the Western ideas of what constitutes the trustworthy knowledge and reality’ (Anyanwu 1984:81). Nasseem (n.d.:5) argues that the starting point for African epistemology lies in the ontological premise, ‘We are, therefore I am’, reflecting an African philosophy of a collective mind in which ‘I’ is contingent upon ‘we’. Consistent with metaphysics, a traditional African epistemology is that knowledge is the understanding of the nature of forces and their cosmic interaction (Temple 1969:73). Classical African philosophy articulates human beings and nature as two entities that cannot be bifurcated, thus appreciating a sacred unity between them. Like ethics in most traditional societies, epistemology is inseparable from religious cosmology. Developed further, African cosmology postulates a ‘unitary as opposed to analytical world’ (Anyanwu 1984:84), and the three traits of thought—rational, empirical, and mystical—constitute a single mode of knowing (Nasseem n.d.:5). This has in recent years been articulated through the concept of *ubuntu*, ‘an endogenous perspective of South African peoples that connotes a collective responsibility among human beings to distribute naturally and spiritually the life force for common benefit’ (Miller 2005:77). This has obvious implications for peace research, notably, that it assumes a union of opposites creating a unified and interconnected conception of human existence.

## Peace Research and Research Perspectives

Although the study of peace and conflict has been undertaken from all perspectives and through diverse lenses, one can fairly ask whether some models, or paradigms, are more suited to peace research than are others. Traditional scholars would argue that any attempt to ‘choose’ a particular methodology or paradigm before posing the research question being studied is putting the cart before the horse. This, however, misses the point: peace researchers are generally inclined to ask questions different from the probing of other students of the social sciences, history, or philosophy. More often than not, they are interested in more than research for the sake of research. Rather, they are interested in research for the sake of action that can induce or propel social change.

In ‘Towards an emancipatory agenda for peace research’, Fuller (1992) traces debates about the purpose of peace research and strongly supports the notion that it overtly aims to be goal oriented, rather than value free, much like medical research. She also acknowledges, however, that some peace researchers remain faithful to a traditional concept of scholarship, in which the purpose is to explain the world and not to try to change it. Traditional, or positivist, views towards research have been soundly critiqued within all disciplines, a phenomenon that has catalysed a variety of new approaches and fundamentally questions the basis from which many believe knowledge to be created. Guba and Lincoln (1994:107) have mapped such approaches according to internal ‘intra-paradigm’ critiques and external ‘extra-paradigm’ critiques. Internal critiques—exploring the metaphysical assumptions that define the nature of positivist inquiry—include the following:

- context stripping, or macro studies, assessing a limited number of variables across cases and without attention to context (leading to increased rigour but decreased relevance);<sup>11</sup>
- exclusion of meaning and purpose as given by human actor;
- disjunction of grand theories from local contexts;

<sup>11</sup> Guba and Lincoln (1980:62) ask, ‘What can a generalization be except an assertion that is context free? *It is virtually impossible to imagine any human behavior that is not heavily mediated by the context in which it occurs*’ (emphasis in original).

- inapplicability of general data to individual cases;
- exclusion of the discovery dimension in inquiry: conventional emphasis on the verification of *a priori* hypotheses—those made before examination—glossing over the sources of hypotheses.

External critiques—a challenge by critics proposing alternative paradigms that involve not only qualification of approaches but fundamental adjustments in the basic assumptions that guide inquiry altogether—include the following:

- the theory ladenness of facts: facts are facts only within some theoretical frameworks; hypotheses and observations are not independent;
- the under-determination of theory: it is not possible to prove anything with 100 per cent substantiation. This perspective is reminiscent of the view of Karl Popper, the philosopher of science who maintained that at any given time there will be a number of conflicting theories or conjectures, some of which explain more than do others; yet, because all knowledge is provisional, conjectural, and hypothetical, one can never absolutely prove scientific theories; one can only provisionally confirm or refute them. Thus, one can at best eliminate demonstrably false theories, meaning that one must try to falsify rather than to verify;
- the value ladenness of facts;
- the interactive nature of the inquirer and the inquired: this makes them a pair, or an inquirer-inquired dyad.

The internal critiques illustrate why positivist-oriented research is contrary to the aims of contextually sensitive field research, which is often critical in understanding conflict and peace, where the purpose is to understand why and how people do things and what meaning it has for them.

Much like the progression of concepts and approaches in peace studies and practice, conflict studies has experienced a shift in its bias from management to resolution and transformation approaches that has had theoretical, methodological, practical, and political implications (Sharoni

2000:10). In the field's early days, scholars busied themselves trying to establish conflict studies scientifically, as a field, prompting a focus on the identification of causes, dimensions, and processes of conflict that would appear to be universally valid. Over time, however, a movement took root grounded in new approaches with different assumptions and aims. Sharoni notes four key dimensions that characterise the departure from conventional to new approaches in the study and practice of conflict resolution:

### *Approaches in the Study and Practice of Conflict Resolution*

<b>Dimensions</b>	<b>Conventional approaches</b>	<b>New approaches</b>
<b>Theory</b>	Universal	Context specific
<b>Practice</b>	Top-down, prescriptive	Bottom-up, elicitive
<b>Research</b>	Scientific / positivism	Post-positivism / constructivism
<b>Political project</b>	Status quo	Social change

Source: Simona Sharoni, 'From conflict resolution to conflict transformation: historical overview, contemporary trends and future directions'. <http://academic.evergreen.edu/curricular/conres2000/CRarticle.htm>.

In articulating the implications for practice, Sharoni asserts that a focus on context-specific theorising ensures that intervention models result from a critical dialogue between scholars and practitioners and the people directly involved in the conflict instead of from ivory towers. These will 'take more seriously the lived realities and struggles of people, rather than focus solely on governments and on official representatives' (2000:11).

In Africa, this context-driven approach helps address the historical lack of good empirical data. Accepting the starting point that the study of conflict resolution and peace must be premised on knowledge of causes of conflict, Osaghae (2001:12) argues that this requires knowledge of the diverse groups and the nature of diversity, including the intricate linkages between ethnic and other cleavages, such as religious, racial, regional, class, and gender identity. It also requires knowledge of a conflict's historical, political, economic, and sociological frameworks. These areas are unfortunately under-researched; not much advancement has been made since the colonial context-driven work by historians and anthropologists in the 1970s. Hence there exists a void of substantive empirical work on

ethnographic profiles and analyses of intergroup relations and conflicts in the context of social change and a propensity for unproductive and diversionary theoretical debates and controversies (Osaghae 2001:22).

For those who believe that the purpose of peace and conflict-resolution research includes understanding with a view to action, in addition to explaining, it would appear that critical theory, constructivist, and ubuntu paradigms are more naturally suited to peace and conflict-resolution research. Peace-building is fundamentally a constructivist endeavour: how we build peace assumes that we can (and have the agency or faculty to do so) and even that we should construct our own reality. Towards this end, many peace researchers might argue that analytical perspectives and tools are needed that allow the researcher to deconstruct and critique the dominant status quo; implicit in this view is the idea that something new cannot be constructed without delegitimising dominant paradigms and practices. It also requires tools that allow reconceptualising and reconstruction; building a just peace requires a strong engagement with history and the full incorporation of and prioritisation of the perspectives of marginalised groups. According to Fuller (1992), an emancipatory peace agenda can be realised through the content of what is studied (concerns of subordinate groups) and through the methods (action research and other forms of participatory research). An ubuntu-driven paradigm will also seek to understand while pointedly focusing on the building of relationships and ultimately restoring unity where it is broken or divided between humans and between humans and nature. Lazarus (2000) states, 'This philosophy creates a mindfulness of the other that is so necessary, relevant and significant to any conflict resolution process and joint generation of long term solutions. It challenges us to find resolution that meets the needs of the other and nature' (p. 2).

Thus, the relationship of what is examined, the research paradigm assumed and utilised, and the methods employed have implications for the type of peace research and action being pursued. A case has been made here in favour of a movement to develop and utilise approaches to research that can effectively describe the nature of conflicts and challenges facing Africa, as well as the South more broadly, and thus predict and prescribe practices, policies, and action for fostering transformative peace. Never-

theless, the dialogue and dialectic of opposing views remain important in maintaining the diversity needed to respond effectively to the complex challenges of the contemporary world.

### **Creation of Knowledge for Peace Research in Africa**

Capacity for research, and thus the creation of knowledge, depends to a considerable degree upon the ability of educational systems and other institutional bodies to provide such opportunities. In the decades following the independence struggles in Africa, governments tended to be intolerant of research on conflict and peace; indeed, many considered it a subversive activity. This environment inhibited the development of local research and expertise, and foreign researchers were ‘castigated for giving intellectual muscle to a supposedly neo-colonial project to keep the fragile African states weak and divided’ (Osaghae 2001:13). That state of affairs resulted in the underdevelopment of conflict and peace research, but by the latter half of the 1980s and 1990s, the situation began to change as part of a broader trend of scholars searching for new openings, paradigms, and directions for studying development in Africa. An explosion in governmental and NGO interest was buttressed by curricula development in higher institutions of learning on the subject. Osaghae (2001:15) notes, however, the uneven distribution of ‘knowledge production’ institutions in this area in southern Africa: roughly 60 per cent in South Africa alone and 70 per cent in southern Africa as a whole. With the exception of Senegal and Burundi, Francophone Africa is comparatively underdeveloped in this regard.

Despite the increase in scholarly activity focused on the continent, more work is needed towards the development of research paradigms or frameworks that speak to Africa’s concerns and interests. This gap is often attributed to the dominance of ‘Western’, or unilinear, paradigms encapsulated in neo-modernisation frameworks (see for example Apter and Rosberg 1994). Although this assertion may contain some truth, attempts have been made to reflect upon, strengthen, and develop thinking around African traditional epistemologies on the one hand and methods of endogenous conflict resolution on the other. Attribution of unilinear thinking of

this nature to 'the West' fails to acknowledge the strong and radical movements for alternative paradigms for understanding and the undertaking of knowledge creation that have emerged from the same 'West', many of which share strong elements of the emerging ubuntu, or African, research paradigm. African scholars can learn from the experiences of such movements and interweave theoretical and practical exercises towards the development of new paradigms for research that will serve Africa's human development and build the foundations for sustaining peace.



## PARADIGMS AND PERSPECTIVES: REVIEW OF KEY CONCEPTS

**Paradigms:** Sets of beliefs, worldviews, or ‘lenses’ that inform thinking, interpretation, and action. Paradigms are constructed; advocates of any view must rely on pervasiveness and utility rather than proof. Research paradigms combine beliefs about the following:

- **Ontology:** The nature of reality. Does it objectively exist, or are there many realities? What is reality?
- **Epistemology:** How knowledge is generated. How does one know the world? What is the nature of this knowledge? Who and what does it serve? Epistemology refers to the social and political purposes of knowledge, specifically the relationship between knowledge and power.
- **Methodology:** How to find knowledge, the tools to acquire data. It is dependent upon ontology and epistemology.

### *Research Paradigms*

- **Positivism:** Only that which can be observed really exists. ‘Positive science’ concerns itself with facts rather than values.
- **Post-positivism:** All methods are flawed. It seeks to produce grounded theory.
- **Critical theory:** Study and research should be oriented to emancipatory politics. Sub-paradigms include feminism, Marxism, cultural studies, and post-structuralism. For some, including Guba and Lincoln, post-modernism is incorporated into critical theory as well.
- **Interpretive / Constructivism:** Social structures and behaviour shape actors’ identities and interests. Structures of international politics are social, rather than material (Marxist), or might be considered capabilities (neo-realists).
- **Ubuntu:** An endogenous perspective articulated among South African Bantu peoples that underlies traditional African thinking generally, premised upon a collective sense of being and responsibility. Human nature can only be realised through relationships with others, a union of opposites and an inclusivist approach to contradictions.
- **Post-modernism:** No single authority, method, or paradigm is dominant; multiple realities exist and none can be privileged; looking for differences rather than truths. Preoccupied with the indeterminacy of meaning and with ‘how’, historically, meaning is imposed, questioned, reinterpreted, or ‘fixed’.

Source: Adapted by Erin McCandess largely from Egon G. Guba and Yvonna S. Lincoln, ‘Competing paradigms in qualitative research’, *Handbook of Qualitative Research*, ed. Norman K. Denzin and Yvonna S. Lincoln (Thousand Oaks, California, Sage Publications, 1994).

## SELECTED RESEARCH TRADITION PARADIGMS

	<b>Positivism</b>	<b>Critical Theory</b>
<b>Ontology</b>	Reality 'out there'; can be captured and analysed	Reality shaped by social, political, cultural, economic, ethnic, and gender values over time
<b>Epistemology</b>	Objectivist, dualist: independent relationship between the investigator and the investigated or 'object'	Transactional and subjectivist: investigator and investigated interactively linked; value-mediated research and findings
<b>Methodology</b>	Experimental, manipulative: requires verification of hypotheses, usually quantitative	Dialogic and dialectical: transactional nature of inquiry requires dialogue between investigator and investigated
<b>Role of values / Types of theory</b>	Values excluded and their influence denied; theory empirical: what is (role of investigator's interpretation denied)	Values included; theory normative. Investigator calls into question what is (power relations) in order to transform, promoting what ought to be, alternative arrangements to improve circumstances for the subordinate or marginalised
<b>Type of knowledge created</b>	Verified hypotheses established as facts or laws; identifying patterns of similarity between conflicts and shared essential features of conflict across sociopolitical and cultural contexts	Structural and historical insights
<b>Utility / Examples within peace and conflict research</b>	<p>Important in establishing conflict resolution as a field; focuses on causes, dimensions, and processes of conflict that appear universally valid</p> <p>Examples: Scientific reports; large quantitative studies on conflict, such as the work of the Interdisciplinary Research Programme on Root Causes of Human Rights Violations (PIOOM) and work by Wallenstein and Axell (1994) and Wallenstein and Sollenberg (1997)</p> <p>Game theories using experimental tasks in which conflicting interests are manipulated (Axelrod 1970; Deutsch 1971)</p>	<p>Historical, cultural, economic, analyses involving emancipation / action-oriented research</p> <p>Examples: Galtung's focus on analysis of structures, power, forms of exploitation, and emancipation are central. The 'conflict transformation' concept, generally, is consistent with a critical theory approach.</p> <p>Freire's (1993) concept of conscientisation, built upon by Lederach (1994) and Curle (1990), who highlight this as an emancipatory project aimed at involving subordinate groups in an interactive learning process whereby they become the 'subjects' of knowledge creation and develop an awareness of the forces of violence and their causal connections</p>
<b>Weaknesses / Critiques</b>	Lack of attention to or respect for specificities of different conflicts, cultures, and socio-political contexts; stripping context decreases relevance; excludes meaning and purpose as given by human actors and 'discovery dimension' in inquiry; general data does not apply to individual cases; assumptions and claims to objectivity are false	Who should decide or deserves to decide what emancipation looks like?

<b>Constructivism</b>	<b>Ubuntu</b>
Multiple realities exist / relativism: constructions not more or less ‘true’ but more or less informed and can be altered	‘We are, therefore I am’: without relationships the individual does not exist; relationships structure reality
Transactional and subjectivist: findings literally created as investigation proceeds	Knowledge is the understanding of the nature of forces and their cosmic interaction; rational, mystical, and empirical knowledge cannot be separated
Hermeneutical, or concerned with interpretation, and dialectical	Participatory methods: experiential methods, including interactive and small-group work, reflection and meditation, team building, storytelling, and art-based methodologies; uses culturally based practices, including ritual and other means, to encourage accessing knowledge and healing; all stories carry part of the ‘truth’
Values included; theory normative. Focuses on reconstruction of concepts / theory; investigator is ‘passionate participant’ facilitating multi-voiced reconstruction	Unity of being and purpose; values the needs of others and nature
Reconstructions coalescing around consensus	Consensus based; contextually rich
<p>Interpretive case studies; ethnographies.</p> <p>Example: Lederach’s work is premised on the assumption that conflict is socially constructed: Social conflict emerges and develops on the basis of the meaning and interpretation people attach to action and events. Conflict is connected to meaning, meaning to knowledge, and knowledge is rooted in culture.</p>	<p>Still new in application to research; utilised as a tool for forgiveness and social change in southern Africa following the end of apartheid</p> <p>Examples: Much reconciliation literature in post-apartheid South Africa, some making its way into juridical rulings; see Lazarus (2000), Collin Marks (2000)</p>
Does not identify or acknowledge the role of structures	Can be considered not rigorous in its metaphysical leanings; can surrender easily to the divine

Source: Adapted by Erin McCandess largely from Egon G. Guba and Yvonna S. Lincoln, ‘Competing paradigms in qualitative research’, *Handbook of Qualitative Research*, ed. Norman K. Denzin and Yvonna S. Lincoln (Thousand Oaks, California, Sage Publications, 1994).

### ***Questions for Study and Discussion***

- With which epistemological approach do you identify?
- With what kinds of studies or reports have you worked? Which are related to the different approaches identified here?
- Which lenses are more or less effective or important for the research that you do or want to do?
- Which approaches are more or less effective or important for peace-building and development research in your country? In Africa?

### ***Further Reading***

Lederach, John Paul. 2003. *The Little Book of Conflict Transformation*. Intercourse, Pennsylvania: Good Books.

# CHAPTER 6 SYNOPSIS OF PEACE AND CONFLICT STUDIES RESEARCH METHODOLOGIES

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**P**ARTICIPANTS at a subsequent Peace Research Capacity-Building Workshop, held in Addis Ababa in conjunction with the Organization for Social Science Research in Eastern and Southern Africa (OSSREA), a partner with UPEACE, reviewed and tested this chapter in small groups as part of their workshop on 27 April 2007. (See the list of participants in Appendix III.). The authors who contributed to this chapter are grateful for their critiques and comments.

One of the challenges of social science research is designing effective research inquiries to better understand social phenomena. The majority of peace and conflict studies research takes place in real-world settings that can often involve issues of potential or extreme violence. To help researchers develop a greater understanding of peace and conflict capacities in Africa, this chapter provides a broad overview of research design, discusses quantitative and qualitative methods, and reviews potential challenges related to conducting research. Many excellent books and texts on social science research methods already exist, so this chapter only highlights key themes and provides short descriptions of relevant methods. Readers are encouraged to consult the additional resources referenced throughout the chapter and in Further Reading.

## **Methods and Methodologies**

For a peace and conflict researcher, it is essential to distinguish between method, which is a specific approach to data collection, and the larger question of methodology, which refers to the overarching theoretical approach to research. Researchers have at their disposal numerous methods for collecting information about the social world. The method chosen depends on its appropriateness, as each offers its own respective benefits and challenges. There are two main approaches to methodology: one that seeks to understand the world, and one that seeks to explain it. Holis (1994) defines understanding as follows: ‘Its central proposition is that the social world must be understood from within, rather than explained without. Instead of seeking the causes of behavior, we are to seek the meaning of action’ (p. 17). In contrast, he defines an explanatory approach as one that seeks to reveal the causes of behaviour, an approach

based on observable social phenomena. An explanatory approach places more emphasis on researcher objectivity and rational approaches, while understanding approach relies more on an interpretive approach to research (Kuhn 1970).

In general, explanatory methodologies rely on a quantitative, or positivist, approach to data and analysis. A quantitative approach seeks to 'establish general laws or principles' (Burns 2000:3). An understanding relies more on qualitative methods and 'emphasizes the importance of the subjective experience of individuals' (*Ibid.*). Although these categories are useful as a framework, it is important not to overemphasise the division, as today a number of researchers incorporate both qualitative and quantitative methods into their research process (see Robson 1993).

### **The Purpose of Research**

Much of *Peace Research for Africa* focuses on the nature and goals of research. According to Burns (2000), 'Research is systematic investigation to find answers to a problem' (p. 3). There are many different possible goals in peace and conflict research, including the following:

*exploratory*: to find out what is happening, acquire new insights, or ask new questions;

*descriptive*: to develop an accurate profile of persons, events or situations;

*explanatory*: to find an explanation of a situation or problem, usually in the form of casual relationships (Robson 1993:42).

For example, an exploratory research project might seek to examine what types of environmental factors contribute to escalated conflict in the Democratic Republic of Congo. A descriptive research project on the same theme would require identifying the key environmental factors or actors. An explanatory research project would seek to determine the relationship between specific factors and levels of conflict.



Other frameworks for examining the purpose of research include approaches based on theory, policy, or evaluation. For example, research could centre on contributing to or building new theory about the sources of conflict around the issue of the reintegration of former combatants in Liberia. Another possibility is an evaluative approach to examining the effectiveness of various efforts in disarmament, demobilisation, rehabilitation, and reintegration (DDR) in Liberia. This approach could help contribute to improved policies or practices (see Marshall and Rossman 2006; Patton 1997). There are, however, many other possible goals to research. The concepts provided here represent a starting point that researchers may find useful.

### **Steps in Research**

A researcher should consider numerous steps in undertaking a research inquiry. These generally include the following:

*Identify a research problem*—Decide what aspect of peace and conflict studies is to be pursued.

*Consult the relevant literature*—Review the relevant literature and practice in the field. This is important for several reasons: to better frame the research interest; to build upon and contribute to ongoing research in the field; to avoid duplication but situate research within the current debates in the field.

*Develop research questions*—Build on identifying the general area of interest by developing research questions. This usually requires brainstorming, revision, and careful reflection. If appropriate, it may also be useful to develop preliminary hypotheses at this stage.

*Develop a research plan*—Select the appropriate location, methods, and approaches to data analysis after clarifying one's focus and developing questions. It is essential that the methods selected fit

the type of methodology being used and goals of the research. For example, if a researcher wants to conduct exploratory research on the role of African Union forces in Darfur, then it is unrealistic to conduct quantitative experiments.

*Develop a full research proposal*—Devise a full research proposal after finalising a research plan (see Robson 1993; Patton 1997). This should include the rationale for the research, goals, audience, methods, timeline, budget, staff qualifications, and plans for dissemination.

*Search for funding*—Begin thinking about how to obtain funding for the research. Ideally this should be addressed at the beginning of the research process. One's university, NGO, or institution or philanthropic foundation may be possible sources.

Once the proposal is ready and any necessary funding has been obtained, it is time to begin the research. Before proceeding, however, one should explore the importance of triangulation, do no harm, and data analysis.

### ***Triangulation***

Trying to ensure the reliability and validity of the information collected is one of the challenging factors in conducting peace and conflict resolution research. Among the many challenges are researcher bias, poor methods, and unreliable data. As Burns (2000) explains, 'Exclusive reliance on one method may bias or distort the researcher's picture of the particular slice of reality being investigated' (p. 419). For example, if a research project explores the role of women peace-builders in Burundi, relying only on interview data may not provide an accurate picture of the situation. The potential challenges concerning interview-based data include interviewees self-selecting what they report and poor interviewer skills. Triangulating methods is one way to ensure more accurate data. As Burns (2000) explains, 'triangular techniques in the social sciences attempt to map out, or explain more fully, the richness and complexity of human behaviour,

by studying it from more than one standpoint and/or using a variety of methods, even combining qualitative and quantitative in some cases' (p. 419). In the case of women building peace, triangulating methods might also include participant observations, interviews with other community members, and review of documents.

### *Do no harm*

Mary Anderson (1999) articulates well the principle of do no harm, which refers to how interventions in conflict regions can often unintentionally produce negative results while trying to do good. For researchers seeking to work in conflict-affected regions, it is essential that efforts be taken to avoid doing harm in one's work. For example, if a research project seeks to work with trauma-affected populations in a conflict region, conducting interviews that force people to talk about past experiences could potentially do further damage to individuals. This does not mean that researchers should not investigate these areas, but that they should attempt to ensure that all necessary precautions are taken and that individuals are not forced to participate (Smyth 2001).

Researchers can do potential harm in other areas. Often research can become an exploitative process designed for the benefit of the researcher. Thus, steps should be taken to make the research participatory and to ensure that it benefits the community, if appropriate, or to ensure that the findings are disseminated to the community. As Smyth (2001) comments, 'While research for knowledge's sake is necessary, it is ethically difficult to justify the acquisition of knowledge for knowledge's sake in situations where lives are being lost' (pp. 3–4).

Most universities have peer-review committees that help to ensure that research does not violate ethical principles. If your university has such a committee, submit your research proposals for review. If not, asking for feedback from respected colleagues and peers is especially important.

Another danger in conducting research in conflict-affected regions is that the researcher might be exposed to traumatic incidents and experience secondary trauma. The risk also exists that he or she could be placed in unsafe physical situations (Smyth 2001). While it is not possible to

control for all factors, any researcher conducting work in conflict areas should ensure that he or she is aware of and adequately prepared for such issues.

### *Data analysis*

Data analysis can be a time-consuming, challenging, but ultimately rewarding process. In a manner similar to how methods need to be connected to the appropriate methodology and goals of the research, data analysis tools also need to be appropriate for research inquiry. It is important to invest the time and energy into selecting data analysis tools that fit the data. This might involve running statistical tests to look for relationships between variables or using a qualitative software programme for coding and analysis of trends. Researchers are encouraged to consult relevant texts and their colleagues for assistance in this process.

—Craig Zelizer

## METHODOLOGIES

### OVERARCHING METHODOLOGIES

#### **Gender-Sensitive Research**

The concept of gender analysis and gender-sensitive research is not new in social science research. As a strategy that ensures an engendered research agenda, however, gender sensitivity has always been weak or nonexistent in most social science research initiatives. This situation, while changing, needs research from Africa to accelerate the process. African academicians and civil society leaders are often on the cusp of the generation of new knowledge in this sphere.

#### *Conceptualising gender-sensitive research*

Gender-sensitive research is based on the assumption that taking into account gender—in particular, women's issues—will result in more

informed, participatory and relevant results. Thus, gender-sensitive research starts from the premise that women just as much as men are essential contributors to peace and conflict-resolution processes and any efforts towards meaningful 'development' and sustainable 'peace' initiatives (Nyamu-Musembi and Cornwall 2004; El-Bushra 2003; Callamard 1999).

For peace and conflict researchers, the relevance of gender-sensitive research is that it helps one to understand that conflict affects and is effected by women and men in different ways. As Miller and Razavi (1998) point out, such research places the complex experiences of women and men at the centre of analysis and requires the re-conceptualisation and re-examination of peace and conflict issues as gendered. By taking such sentiments into account, the idea of gender-sensitive research leads to more effective and sustainable policies and peace-building initiatives. Thus, for peace and conflict researchers, understanding the dynamics that underpin gender-sensitive research helps in analysing and addressing the following research questions in more informative ways:

- How does conflict affect women, men, and children?
- How do gender roles and relations change as a result of conflict?
- How might conflict be fuelled by aspects of gender identity?
- How does conflict affect women's decision-making power and political participation?
- Why and how do ideological bases that underpin gender relations and gender power structures appear unchanged or even reinforced?
- How can peace and conflict research influence policymakers and planners in encouraging changes in gender relations in situations emerging from conflict?

It is through the exploration of these questions that peace and conflict research gives weight to in-depth understanding about the cyclical nature of violence and armed conflict and the complex chain of impacts and outcomes. Exploring such questions also provides for strategies that look beyond the consequences of violence and towards commitment to generating long-term and sustainable interventions.

### *Methodologies of gender-sensitive research*

Gender-sensitive research uses multiple research methodologies drawn from the various disciplines in the social sciences. These methodologies make reference to the theories and methods used to conduct research that take into account the differing needs and interests of women and men. Gender-sensitive methodologies also acknowledge the unequal representation of women in different spheres of life through research design, sampling techniques, data-collection approaches, and analysis and interpretation of data.

Three common gender-sensitive research methodologies include gender-analysis approaches, participatory approaches, and rights-based approaches. Gender-analysis approaches are used to gather and examine information on gender differences in order to identify, understand, and redress inequalities based on gender. As Moser (1993) and Miller (1995) argue, gender analysis includes several approaches that consider gender and reflexivity at all stages of the peace and conflict research process; recognises the dynamics and power relations between women and men; makes use of sex-disaggregated data and analysis; and uses mostly qualitative data to complement quantitative data.

Participatory research methodologies emerged as a critical response to the 'top-down' research approaches of the 1950s and 1960s, leading to the development of the 'bottom-up' approaches informed by Paulo Freire's principles of participation and empowerment. The commonly used participatory approaches include rapid rural appraisal (RRA), participatory rural appraisal (PRA), participatory poverty assessments (PPAs), participatory action research (PAR), and participant observation (PO) (Moser 1993; Byrne 1996:34). The major assumption of these approaches is that facilitated dialogue research can support capacity-building initiatives of marginalised groups as a way of improving their lives and privileging their experiences and existing knowledge. Facilitated dialogue is also aimed at transforming certain traditional ways of understanding the complexity of socially constructed gender roles. The major challenges of participatory approaches, however, include the tendency to equate gender with 'women' and focus on women as a homogeneous group. Participatory

research approaches are also often criticised for being gender neutral, a situation that does not adequately address gender inequalities unless the researcher makes a rigorous effort to include gender considerations (Byrne 1996:37).

Rights-based approaches are guided by a conceptual framework that integrates the norms, standards, and principles of the international human rights system into processes of gender-sensitive research policies, plans, implementation, and dissemination processes (Cornwall 2004:26). In peace and conflict research, rights-based approaches emphasise participation and culturally sensitive research methods that empower people and respond to gender inequalities. Thus, because human rights include economic, social, political, and cultural rights, research data should be collected using a variety of sources utilizing quantitative and qualitative methodologies that

### **From the Field: Finding Village Solutions**

Surrounded by conflict, in our NGO we use research to assess the vulnerabilities of villages. Although the Gambia is not experiencing armed conflict, its neighbour Senegal is. The Gambia on all three sides is surrounded by Senegal and on the West by the Atlantic Ocean. When conflict occurs in the Cassamance area, the Senegalese people flee into the Gambia, as we are ‘the same people’. Our borders are porous. We use participatory vulnerability analysis (PVA) to help our communities map out their sense of vulnerabilities and rank them in order of priority.

A forum is facilitated for the community to meet with local and national government authorities in their area, for purposes of discussing problems and mapping out solutions pertaining to water, electricity, schools, erosion, and other needs. PVA is helpful for this process. For villagers to speak to their problems, especially women, they need to use conversation. When utilities and environmental resources are overly used by high demand, however, problems occur.

I also use this technique not solely for information, but because the words themselves are revealing, for example, in discussion of rape.

—Khadijatov Jallow Baldeh, Gender Action Team, African Centre for Democracy and Human Rights, Gambia

provide comprehensive analyses of the investigated gender issues. Since the rights-based approaches stress action-oriented participation, analytic and empowerment frameworks, qualitative methods are often the most useful in terms of fostering a strong sense of involvement and ownership within different gender groups. As Cornwall (2004:28) points out, however, the main critique of this approach is the historically problematic nature of power interactions and women's relationships with the male-dominated nation-state, and the law, which makes the application of a rights-based approach to gender research difficult. In certain instances, the state may ignore or work against women's needs, rights, and interests, thereby becoming the main perpetrator of gender-based oppression and discrimination.

—Pamela Machakanja

### **Pluri-Disciplinary Research**

This approach makes use of the open and resource-based techniques available in whatever the situation. It therefore draws upon the endogenous knowledge materials of the locality and makes maximum use of them. Indigenous languages stand at the centre of the effective use of

### **From the Field: Child Soldiers**

Pluri-disciplinary research methods could be helpful in working with child soldiers. It can be used in needs assessment for the formerly abducted children and the LRA [Lord's Resistance Army] combatants who have voluntarily returned, been captured, or have surrendered. Associated with the situation of child soldiers, the levels of community resilience and coping mechanisms are amazing in conditions of intractable conflict. They cry out for study. The girls in camps cope. The boys drink. Many new concepts have evolved, such as *awaro* [an economic survival mechanism involving petty trade by women], 'night commuters' for children, child-headed families, child mothers, child fathers. These have tended to change the originally sociological, anthropological, and even legal understanding of a 'child'. But we don't know as much as we need to in order to affect policy.

—Fabius Oukumu-Alya, Director, Centre for Conflict Management and Peace Studies, Gulu University, Northern Uganda



this methodology. What this suggests is that the researcher must revisit endogenous techniques that take into consideration epistemological, cosmological, and methodological challenges. Hence, the researcher needs to be culture specific and knowledge-source specific in his or her orientation. Towards this end, the following questions should guide pluri-disciplinary research:

- How can the research increase indigenous, endogenous, or local knowledge in the general body of global human development?
- How can the research create linkages between the sources of indigenous knowledge and the centres of learning on the continent and the diaspora?
- How can centres of research in communities ensure that those communities become ‘research societies’? Put differently, how can research centres ensure that the societies in which they are based see them as working in their interest?
- How can the research be linked to the production needs of the communities?
- How can the research help to ensure that science and technology are generated in relevant ways to address problems of rural communities, where the majority of the people live, and that this is done in indigenous languages?
- How can the research help to reduce the gap between the elite and the communities from which they come by ensuring that the research results are available to everyone and that such knowledge is drawn from the communities?

Thus, the process of redefining the boundaries between the different disciplines in the thought process is the same as that of reclaiming, reordering, and in some cases, reconnecting those ways of knowing that

were submerged, subverted, hidden, or driven underground by colonialism and slavery. The research should, therefore, reflect the daily dealings of society and the challenges in the everyday lives of the people.

—Abdul Karim Bangura

### **From the Field: Pluri-Disciplinary Research and Ethiopia**

The pluri-disciplinary approach would be very useful for peace and conflict studies in Africa, because it can make use of existing language, the needs of the community, the nature of the conflict, and how the conflict was instigated. It would allow us to understand not only the local knowledge of conflict resolution, but as importantly how to manage conflict. In eastern Ethiopia, women can be effective as symbols of peace. If a man takes a woman as a shield, the fighting stops. I think this topic would benefit from pluri-disciplinary research.

—Workshop participant, Addis Ababa, 27 April 2007

### **NUMBERS: QUANTITATIVE RESEARCH IN PEACE AND CONFLICT STUDIES**

Quantitative research can be defined as the systematic scientific investigation of phenomena and their relationships. Quantitative research tends to be theory driven, uses fixed research designs (Robson 2002), and involves the collection of numerical and statistical data. From this perspective, quantitative research in peace and conflict research involves inquiry into social or human problems based on the testing or application of theory that is operationalised into variables and analysed with appropriate statistical or social scientific analytic procedures (Creswell 1994). The modern idea of quantitative inquiry has its roots in Auguste Comte's 'positivist' paradigm and is perceived as the scientific approach to research using a number of research designs, the most common being experimental, quasi-experimental, and non-experimental. Quantitative

research is generally approached using scientific methods and processes that include the following:

- the generation of models, theories, and hypotheses
- the development of instruments and methods for measurement
- the experimental control and manipulation of variables
- the collection of empirical data
- the modelling and analysing of data
- the evaluation of results

Thus, the objective of quantitative research is to develop and employ mathematical or representational models designed to indicate systematic patterns of relations, time sequences or causal connexions in data, and theories and testing of hypotheses pertaining to natural phenomenon (Blaikie 2004:173–75). The process of measurement is central to quantitative research because it provides fundamental connexions between empirical observation and the mathematical expression of quantitative relationships.

### **Quantitative Methods**

Collecting and analysing data are regarded as core activities in social science research. The most commonly used quantitative data collection methods are structured observations, structured interviews, self-administered questionnaires, content analysis of documents, and laboratory experiments. The research design needs to specify the method or methods to be used to collect data. As Blaikie (2004:30) points out, in quantitative research it is important to decide how the data are to be collected before the research design. For example, if data are to be collected using an existing measuring instrument, their source should be stated. If a measuring instrument, such as an attitude scale or questionnaire, is to be developed, the instrument has to be outlined and justified, including any pre-testing and piloting of the instruments. Harvey (Blaikie 2004) argues that the use of standardised methods in quantitative research allows for greater objectivity and accuracy of results. Quantitative methods are generally

designed to provide summaries of data that support generalisations about the phenomenon under study.

Using standardised data-gathering procedures means that the research can be replicated and then analysed and compared with similar studies. Kruger (2003) notes that quantitative methods allow one to summarise vast sources of information and facilitate comparisons across categories and over time. One criticism levelled against quantitative methods is that the research is often carried out in an unnatural, artificial environment, so a level of control needs to be applied to the data collection process. The level of control might not normally be realistic in the participants' daily lives, thereby yielding laboratory results that are opposed to real world experience. In addition, preset answers will not necessarily reflect how people really feel about a subject. The development of standard questions by researchers can lead to structural bias and false representation, resulting in data that reflects the view of the researchers instead of the participating subjects (Blaikie 2004).

Critics such as Kruger (2003) have also argued that while quantitative methods allow for a broader study—involving a greater number of subjects and enhancing the generalisation of results—in comparison to qualitative methods, quantitative methods collect narrower and sometimes superficial datasets. Results are limited, as they provide numerical descriptions, rather than detailed narrative, and generally provide less elaborate accounts of human perception. Kruger (2003) also discusses how it can be difficult to grasp the real meaning of an issue simply by looking at numbers. These statistics can be humanly insignificant, therefore yielding insignificant results, because statistical data can also be quite complex and require considerable investment for proper understanding and use. Kruger warns that people might tune out elaborate statistics, creating difficulties in the utilisation of the products of research.

In peace and conflict research, quantitative data are ideally suited for responding to who, what, when, and where questions. The questions must be direct and easily quantifiable in ways that allow computation of reliable statistical analysis. Thus, the benefit of quantitative research lies in the researcher's ability to summarise results in statistically meaningful ways, allowing findings to be generalised to other populations.

### ***Generalisability, reliability, and validity in quantitative research***

Quantitative and qualitative researchers use different methods for achieving rigour in their research. Quantitative research in particular should be tested for generalisability, reliability, and validity (Blaikie 2004:246). Generalisability is the ability to make inferences from a sample to the population. Reliability is the extent to which a measure will produce consistent results. In quantitative research, test-retest reliability checks how similar the results are if the research is repeated under similar circumstances. Stability over repeated measures is assessed with the Pearson coefficient, which indicates the strength and direction between variables. Alternative forms of reliability check test for similar results. Internal consistency reliability checks how well individual measures included in the research are converted into a composite measure. Internal consistency may be assessed by correlating performance on two halves of a test, or what is referred to as split-half reliability. Reliability may also be improved by increasing the sample size (Gay 1987).

Validity asks whether the research measured what it intended to measure. Content validity, also referred to as face validity, checks how well the content of the research relates to the variables to be studied. It asks whether the research questions are representative of the variables being researched. It is a demonstration that the items of a test are drawn from the domain being measured. Criterion validity checks how meaningful the research criteria are relative to the possible criteria. When the criterion is collected later, the goal is to establish predictive validity. Construct validity checks what underlying construct is being measured. According to Gay (1990:34), three variants of construct validity exist: convergent validity—how well the research relates to other measures of the same construct; discriminant validity—how poorly the research relates to measures of opposing constructs; and nomological validity—how well the research relates to other variables as required by theory.

Internal validity, used primarily in experimental research designs, checks the relation between the dependent and independent variables. Internal validity seeks answers to the following questions: Did the experimental manipulation of the independent variable actually cause the

observed results? On the other hand, external validity checks whether the experimental results can be generalised. In peace and conflict research, what is important to remember is that validity implies assurance that a valid measure is reliable. Reliability does not necessarily imply validity however, so a reliable measure need not be valid.

### *Quantitative data and analysis*

Blaikie (2004:186) describes quantitative data as data that normally begins with words but is then transformed, sorted, and classified into numbers. Such data are subjected to different levels of statistical manipulation using a set of rules or formulae or strict procedures that then make their definition ‘if not their interpretation’ unambiguous and independent of individual judgements. By means of some coding process, quantitative data is transformed into numerical form.

***Measurement scales.*** Data for analysis in quantitative research result from the measurement of one or more variables. Depending upon the variables, and the way in which they are measured, different kinds of data result, representing different scales of measurement. In quantitative research, there are four types of measurement scales: nominal, ordinal, interval, and ratio. It is important to know which type of scale is represented by the data collected because different statistics are appropriate for different scales of measurement.

***Nominal scale.*** A nominal scale represents the lowest form of measurement. As Gay (1987) and Creswell (1994) note, this scale classifies persons or objects into two or more categories. Whatever the basis for classification, a person can only be in one category, and members of a given category have a common set of characteristics. Classifying people as male and female is an example of a nominal scale. In peace and conflict research, classification of conflicts by type—e.g., interstate, intrastate, identity, or ethnic—also represents an example of nominal data. When a nominal scale is used, the data simply indicate the type or number of subjects in each category. For example, from a sample of 10,000 registered voters, a researcher might determine that 6,000 voted and 4,000 did not.

For identification purposes, categories are sometimes numbered, such as from 1 to 4. It is important to remember, however, that the category labelled 4 is only *different* from the category labelled 3, but 4 is not more or higher than 3. To avoid confusion, it is sometimes a good idea to label categories with letters—i.e., A, B, C, D, and so on—instead of numbers. Although nominal scales are not very precise, their use is occasionally necessary.

*Ordinal scale.* An ordinal scale not only classifies subjects but also ranks them in terms of the degree to which they possess a characteristic of interest. An ordinal scale puts subjects in order from highest to lowest. For example, with respect to height, 30 subjects might be ranked from 1 to 30. The subject ranked 1 would be the tallest, and the subject ranked 30 would be the shortest. Although ordinal scales indicate that some subjects are ‘higher’ or ‘better’ in some respect than others, they do not indicate how much higher or how much better. In other words, intervals between ranks are not equal. The difference in height between the subject ranked 1, and the subject ranked 2 could be an inch, while the difference between rank 2 and rank 3 is 3 inches. Thus, although an ordinal scale results in more precise measurement than a nominal scale, it still does not allow the level of precision usually expected in peace and conflict research (Gay 1987).

*Interval scale.* An interval scale has all the characteristics of a nominal scale and an ordinal scale, but it is based on predetermined equal intervals. When one speaks of scores, this usually refers to interval data. When scores have equal intervals, it is assumed that the difference between a score of 30 and a score of 40 is essentially the same as the difference between a score of 50 and a score of 60. Interval scales, however, do not have a true zero point. Such scales have an arbitrary maximum score and an arbitrary minimum score, or zero point. For example, if a stress-level test produces scores ranging from 0 to 20, a score of 0 does not indicate the absence of stress, nor does a score of 20 indicate possession of the ultimate stress level.

*Ratio scale.* A ratio scale represents the highest, most precise level of measurement. A ratio scale has all the advantages of the other scales and in addition has a meaningful true zero point. Height, weight, and time are examples of ratio scales.

A statistic appropriate for a lower level of measurement may be applied to data representing a higher level of measurement. A statistic appropriate for ordinal data, for example, may be used with interval data, since interval data possess all the characteristics of ordinal data and more. The reverse, however, is not true. A statistic appropriate for interval data cannot be applied to ordinal data because such a statistic requires equal intervals.

***Data analysis techniques.*** Blaikie (2004:236) identifies four main categories of quantitative data analysis: description, association, causation, and inference.

***Descriptive statistics.*** The first step in data analysis is to describe, or summarise, the data using descriptive statistics. For example, in questionnaire surveys to assess voting attitudes, respondents are asked a set of structured questions, and their responses are tabulated and analysed by calculating and interpreting descriptive statistics. In media research, opinion surveys are widely used concerning the coverage of conflict stories or trends in conflict events with statistics depicting the proportion of respondents in favour of a particular position in news coverage. Descriptive statistics permit the researcher to describe meaningfully many scores with a small number of indexes. If such indexes are calculated for a sample drawn from a population, the resulting values are referred to as statistics. If they are calculated for an entire population, they are referred to as parameters.

The major types of descriptive statistics are measures of central tendency, measures of variability, measures of association and relationship, and measures of relative position. Measures of central tendency are used to determine the typical or average score of a group of scores. Measures of variability indicate how spread out a group of scores are; measures of association or relationship indicate to what degree two sets of scores are related. Measures of relative position indicate where a score is in relation to all other scores in the distribution.

Before calculating any of the above measures, it is useful to present the data in graphic form. Graphing data permits the researcher to see the distribution of scores. According to Gay (1987), the most common method of graphing research data is to construct a frequency polygon. The



first step in constructing a frequency polygon is to list all the scores and to tabulate how many subjects received each score. Once the scores are tallied, the steps are as follows:

- list all the scores and tabulate how many subjects received each score;
- place all the scores on a horizontal axis at equal intervals from the lowest to the highest;
- place the frequencies of scores at equal intervals on the vertical axis, starting with zero;
- for each score, find the point where the score intersects with its frequency of occurrence and make a dot;
- connect all the dots with straight lines.

Measures of Central Tendency. Measures of central tendency give the researcher a convenient way of describing a set of data with a single number. The number that results from computation of a measure of central tendency represents the average or typical score attained by a group of subjects. The three most frequently encountered indexes of central tendency are the mode, the median, and the mean (Creswell 1994). Each of these indexes is appropriate for a different scale of measurement: the mode for nominal data, the median for ordinal data, and the mean for interval or ratio data. The mean is the most frequently used measure of central tendency.

The mode is the score attained by more subjects than any other score. It is not established through calculation, but by looking at a set of scores or at a graph of scores and seeing which score occurs most frequently. There are several problems associated with the mode, and it is therefore of limited value and seldom used. Another problem with the mode is that it is an unsuitable measure of central tendency because samples of equal size randomly selected from the same accessible population are likely to have different modes. A set of scores may have two or more modes, in which case it is referred to as bimodal. When nominal data are involved, however, the mode is the only appropriate measure of central tendency.

The median is that point in a distribution above and below which are

50 per cent of the scores. In other words, the median is the midpoint. If there is an odd number of scores, the median is the middle score, assuming that the scores are arranged in order. If the scores represent an even number, the median is the point halfway between the two middle scores. The median is the appropriate measure of central tendency when data represent an ordinal scale. The median does not include each and every score. It ignores, for example, extremely high scores and extremely low scores (Creswell 1994).

The mean is the arithmetic average of the scores and is the most frequently used measure of central tendency. By the way in which it is computed, the mean takes into account, or is based on, each and every score. It is appropriate when the data represent either an interval or a ratio scale and is a more precise and stable index than the median or the mode (Creswell 1994). In situations involving one or more extreme scores, the median is the best index of typical performance.

Measures of Variability. Although measures of central tendency are useful statistics for describing a set of data, another measure is necessary to indicate how spread out the scores are and how much variability exists. A number of descriptive statistics serve this purpose and are referred to as measures of variability. The three most frequently encountered are the range, the quartile deviation, and the standard deviation (Babbie 1992). The range is simply the difference between the highest score and the lowest score in a distribution and is determined by subtraction. The quartile deviation is one-half of the difference between the upper quartile (the 75th percentile) and lower quartile (the 25th percentile) in a distribution. The range is the appropriate measure of variability for nominal data, and the quartile deviation is the appropriate index of variability for ordinal data. Like the mean in central tendency, the standard deviation is the most stable measure of variability and takes into account each and every score. Thus, knowing the mean and the standard deviation of a set of scores gives one a pretty good picture of what the distribution looks like. If the distribution is relatively normal, then the mean plus 3 standard deviations and the mean minus 3 standard deviations encompass just about all the scores, that is, more than 99 per cent of them.

Measures of Association or Relationship. Correlation research involves collecting data in order to determine whether and to what degree a relationship exists between two or more quantifiable variables. The degree of relationship is expressed as a correlation coefficient that is computed based on two sets of scores. Causal relationships are studied by manipulating factors or variables thought to influence the phenomena of interest while controlling other variables relevant to the experimental outcomes. For example, a peace and conflict research study could quantitatively test the relationship between state militarism and domestic gender equality.

As an example, this research could be based on the theory that women and men's values differ in that women's experiences lead them to be less likely to advocate a military response to resolve national or international disputes and that gender equality correlates with lower levels of state militarism. In this analysis, gender equality would serve as the independent variable; militarism would be the dependent variable; the level of gender equality would be measured by evaluating women's social, educational, political, and economic equality in relation to that of men; militarism or hostility levels would be measured by the level of military action used by a nation-state for each militarised international dispute in which it becomes involved. At least five different hostility levels could be coded: (1) no militarised action, (2) threat to use military force, (3) display of military force, (4) use of military force, and (5) war. Control variables would be the number of alliance partners sufficient to deter the use of military force, thereby reducing the number of militarised disputes, or that may increase the number of militarised disputes as alliance partners are drawn into supporting an ongoing dispute and use of military force. Wealth could also be an important variable in predicting war. Although every state is in a relative power position with regard to other states, disparities in power position may or may not result in war or militarised disputes.

The study would test whether higher levels of gender equality yield lower levels of militarism based on the following operationalised hypotheses:

#### Political equity

Hypothesis 1: States with a high percentage of women in parliament would experience lower levels of domestic and international violence.

Hypothesis 2: Women are more peaceful than men in the sense that they are less likely to support violence.

Economic equality

Hypothesis 3: States with higher levels of women in the labour force will exhibit lower levels of violence.

The measures of gender equity and militarism will then be correlated to establish whether a relationship exists. The correlation coefficient provides an estimate of just how related two variables are. If two variables are related, a correlation coefficient near + 1.00 ( -1.00) will be obtained. If two variables are not related, a coefficient near .00 (or – 1.00) will be obtained. There are a number of different methods of computing a correlation coefficient; which one is appropriate depends upon the scale of measurement represented by the data. The two most frequently used correlational analyses are the rank difference correlation coefficient, usually referred to as the Spearman *rho*, and the product moment correlation coefficient, usually referred to as the Pearson *r*.

Measures of Relative Position. Measures of relative position allow one to express how well an individual has performed as compared to all other individuals in the sample who have been measured on the same variable. A major advantage of such measures is that they make it possible to compare the performance of an individual on two or more different tests. For example, if Sarah's score in reading is 70 and her score in mathematics is 60, it does not follow that she did better in reading; 70 may have been the lowest score on the reading test and 60 the highest score on the math test. In other words, measures of relative position express different scores on a common scale, a common frame of reference. The two most frequently used measures of relative position are percentile ranks and standard scores.

A percentile rank indicates the percentage of scores that fall below a given score. If a score of 75 corresponds to a percentile rank of 80, the 80th percentile, it means that 80 per cent of the scores in the distribution are lower than 75. For example, if Sarah scores at the 80th percentile, she did better than 80 per cent of the other students who took the same test. Conversely, if Maria scores at the 4th percentile, it means that Maria only

did better than, or received a higher score than, 4 per cent of the students. Percentiles are appropriate for data representing an ordinal scale, although they are frequently computed for interval data (Levin and Fox 2005).

A standard score is a measure of relative position that is appropriate when the data represent an interval or ratio scale of measurement. The two most commonly used types of standard scores are the  $z$  and the  $Z$  score. A  $z$  score expresses how far a score is from the mean in terms of standard deviation units. A score that is right on the mean corresponds to a  $z$  score of 0; a score that is exactly 1 standard deviation above the mean corresponds to a  $z$  score of +1.00; and a  $z$  score that is exactly 2 standard deviations below the mean corresponds to a  $z$  score of -2.00. In other words, if a set of scores is transformed into a set of  $z$  scores, each score is expressed as a  $z$  score, and the new distribution has a mean of 0 and a standard deviation of 1 (Gay 1987:233; Levin and Fox 2005:120). The major advantage of the  $z$  score is that it allows scores from different tests to be compared. For example, suppose Sarah's mother comes in and asks her teacher how Sarah is doing in reading and math. Sarah's teacher could say that Sarah's score in reading is 70 and in math 60.

*Inferential statistics.* Inferential statistics deal with inferences about populations based on the behaviour of samples. The usefulness of the various sampling techniques is a function of their effectiveness in producing representative samples. As Gay (1987) notes, the more representative a sample, the more generalisable the results to the population from which the sample was selected. Inferential statistics are concerned with determining how likely it is that results based on a sample or samples are the same that would have been obtained for the entire population. Inferential statistics are used to make inferences concerning parameters based on sample statistics. If a difference between means is found for two groups at the end of a study, the question of interest is whether a similar difference exists in the population from which the samples were selected. Inferences concerning populations are only probability statements; the researcher is only probably correct when he or she makes an inference and concludes that there is true difference or relationship in the population.

*Null hypothesis.* The null hypothesis says that there is no true difference or relationship between parameters in populations and that any difference

or relationship found for the samples is the result of sampling error. The null hypothesis for a study is usually different from a research hypothesis. Rejection of a null hypothesis is more conclusive support for a positive research hypothesis. In a research study, the test of significance selected to determine whether a difference between means is a true difference provides a test of null hypothesis. As a result, the null hypothesis is either rejected, implying that it could be probably false, or not rejected, it being probably true. The word *probably* is used because one never knows for sure whether the correct decision is being made, but what one can do is estimate the probability of being wrong. After making the decision to reject or not to reject the null hypothesis, one makes an inference back to the research hypothesis. In order to test a null hypothesis, one needs a test of significance and to select a probability level that indicates how much risk one is willing to take that the decision is wrong (Gay 1987:245).

Tests of significance. The test of significance helps to decide whether to reject the null hypothesis and infer that the difference is a true one—a population difference—not a chance one resulting from sampling error. The test of significance is made at a pre-selected probability level and allows one to state rejection of the null hypothesis because one would expect to find a difference by chance only at 5 times out of every 100 studies (5% level) or only 1 time in every 100 studies (1% level) (Gay 1987:246). There are a number of tests of significance that can be applied in conflict research. Such factors as the scale of measurement represented by the data, method of subject selection, the number of groups, and the number of independent variables would determine which test of significance should be selected for a given experiment.

In the example of militarism and gender equality, parametric tests of significance—such as t-test, analysis of variance (ANOVA), factorial analysis, and regression tests—could be performed to test the statistical significance of all the social, educational, political, and economic measures of gender equality and their interaction with the predictors of a state's levels of militarism.

—Pamela Machakanja

### *Meta-analysis*

Meta-analysis falls under a broad classification of quantitative and qualitative reviews known as systematic reviews. In quantitative research, it is a statistical technique for combining, summarising, and reviewing the results from many studies dealing with the same topic. By using meta-analysis, a wide variety of questions can be investigated based on existing primary data. Selected data are entered into a data programme, and this 'meta-data' is 'meta-analysed' using statistical computations (Wolf 1986). Through meta-analysis, patterns or trends of events can be analysed, for example, in forecasting conflict outbreaks or natural disasters, such as floods or drought. A research process could forecast the possible outbreak of serious conflicts by monitoring news media and events from different regions of the world over extended periods of time. Data would then be analysed using descriptive and inferential statistics to test set hypotheses.

Meta-analysis typically follows the same steps as primary research. First, the meta-analyst defines the review's purpose, developing data frameworks that respond to set questions that guide study selection and data collection. Second, sample selection is performed by applying specified procedures for locating studies or events that meet specified criteria for inclusion, for example, conflict studies in West African countries for the period 1972 to 2000. Meta-analysis is typically a comprehensive review of the full population of relevant studies. Third, data are collected from studies in two ways. First, study features are coded according to the objectives of the review, and second, data is entered into the database, and checks are carried out to assess threats on validity. For example, previously gathered conflict data are filtered, classified, and then coded in a conceptual hierarchy based on the conflict actors' behaviour towards each other. Such filtering is based on who did what to whom, when, and where. Actors could be countries in conflict or political groups. The fourth step involves meta-analysis of data where each event data is then given a scaled score, such as (-10 conflict) to (+10 cooperation). Study outcomes are also transformed to a common metric so that they can be compared using statistical tests. Thus, meta-data can be analysed descriptively and inferentially to test stated hypotheses. Finally, findings are reported in

terms of effect size (Bangert-Drowns 1991:2–3).

As with any technique, however, meta-analysis has its advantages and disadvantages. The major appeal of meta-analysis is that it responds to several problems in social science research. It is a collection of systematic techniques aimed at resolving apparent contradictions in research findings. By translating results from different studies to a common metric through statistical analysis, the technique explores relations between study characteristics and findings. In peace and conflict research, for example, timely warning of an outbreak of conflict can be a key element in conflict resolution, as this provides time for state and non-state actors to intervene and prevent deadly confrontations.

Criticisms of meta-analysis tend to fall into two categories. On one hand, some complain that meta-analysis obscures important qualitative information by ‘averaging’ simple numerical representations across studies. On the other hand, the amount of information on a given topic can be overwhelming and open to different summaries and interpretations. As Bangert-Drowns (1991:2) points out, even when there are relatively few studies on a given topic, it may be difficult to determine if outcome differences are attributable to chance, to methodological inadequacies, or to systematic differences in study characteristics. As in qualitative research, informal methods of narrative review permit biases to remain easily undetected. Reviewers’ biases can influence decisions about study inclusion, relative weights given to different findings, and analysis of relations between study feature and outcomes (Wolf 1986). Other critics argue that research is best reviewed by a reflective expert who can sift kernels of insight from the vast amount of information in a particular field of study. For example, the ability to select effectively or filter conflict stories from non-conflict stories is crucial in the creation of meta-data and analysis. In peace and conflict research, meta-analysis can be used to acquire insight into the following:

- the overall effectiveness of intervention, for example, psychotherapy as a trauma-healing therapy;
- the relative impact of independent variables, for example, the effect of different types of therapy;
- the strength of relationship between variables.



**Meta-data analysis.** Meta-analysis reports findings in terms of effect or relationship sizes. The effect size provides information about how much change is evident across all studies and for subsets of studies or data. Glass, McGaw, and Smith (1981) have identified different types of effect size, which fall into main types: standardised mean difference (e.g., Cohen's  $d$  or Hedges  $g$ ) and Pearson's  $r$  correlation coefficient.

It is possible to convert one effect size into another, so each offers a differently scaled measure of the strength of an effect or a relationship. The standardised mean effect size is basically computed as the difference score divided by the standard deviation of the scores. Thus, effect sizes are reported with the number of studies and number of effects used to create the estimate as well as with confidence intervals to help readers determine the consistency and reliability of the mean estimated effect size.

Tests of statistical significance can also be conducted on the effect sizes. Different effect sizes are calculated for different constructs of interest, as predetermined by the researcher based on what issues are of interest in the research literature. Comparisons with field-specific benchmarks can be used to interpret effect sizes. According to a commonly used interpretation of effect by Cohen (1988), a standardised mean effect size of 0 means no change, negative effect sizes mean a negative change, with .2 a small change, .5 a moderate change, and .8 a large change. Wolf (1986) on the other hand, suggests that .25 is educationally significant and .50 is clinically significant.

**Databases.** For up-to-date information, journal articles and online databases are often the best sources. Looking through individual journals for relevant information, however, can be time-consuming. Databases therefore are the major source of information search and retrieval. Among sources are general reference works, book or library catalogues, indexes, news sources, online journals, articles, papers and reports, statistical repositories, and institutional Web sites (Gay 1987).

When searching for information, it is advisable to start by breaking the research topic into components. For example, a study of various techniques for dealing with intractable conflicts can be broken into the following component concepts: techniques, intractable, and conflicts. One

can also think of possible synonyms or similar words for these concepts. For example a synonym for *techniques* might be *methods*, a word similar to *intractable* would be *unmanageable* or even *unresolvable*. One can then use truncation symbols, such as an asterisk, a question mark, or an exclamation mark, to find variations on words. For example, the search term *conflict\** will find *conflict*, *conflicts*, and *conflicting*. According to Harvey (2002), keywords and subject headings can be used to find additional related items as shown below.

### Sample keywords

- Conflict management
- International arbitration
- International conflict
- International cooperation
- Intervention
- Mediation
- Peaceful resolution

### Sample subject headings

- Peace
- War
- Settlement of international disputes
- Diplomatic negotiations in international disputes
- Mediation
- Arbitration
- Conflict management

Numerous sources can help speed research. The following examples of data sources were retrieved from INCORE.

#### *General reference works*

*Aggression and Conflict: A Cross-cultural Encyclopedia*

Publisher: ABC-CLIO, Santa Barbara, California, 1994

*Encyclopedia of Conflict Resolution*

Publisher: ABC-CLIO, Santa Barbara, California, 1997

*Encyclopedia of Violence, Peace and Conflict*

Publisher: Academic Press, San Diego, California, 1999

*International Conflict: A Chronological Encyclopedia of Conflicts and Their Management*

Publisher: Congressional Quarterly, Washington, D.C., 1997

*Political Handbook of the World*

Publisher: CQ Press, Washington, D.C., annual

Provides essential political information about every country in the world, including heads of government, cabinet members, leaders, and programmes of political parties, representation in parliaments and legislatures, news media, and membership in international organisations. The handbook's primary focus is on governance and developments in political climate.

*Abstracts, indexes, and databases*

The following databases provide references to scholarly journal articles and papers for researching conflict in the international arena.

## AFB Peace Research Index

The AFB Peace Research Index is based on a continuous survey of institutions and individual scholars involved in peace and conflict research. It lists more than 300 organisations and institutions, with details of their areas of concern and useful information about their infrastructure.

[www.priub.org/peace\\_research\\_index.html](http://www.priub.org/peace_research_index.html)

## CIAO—Columbia International Affairs Online

Publishes a wide range of scholarship from 1991 onwards. Includes working papers from university research institutes, NGO occasional papers, foundation-funded research projects, conference proceedings, books, journals, and policy briefs.

## COPDAB—Conflict and Peace Data Bank, 1948–1978

A longitudinal computer-based library of daily international events or interactions. A COPDAB event record includes date of event, actor initiating the event, target of the event, source from which information was gathered about the event, issue area(s), and textual information about the activity. The event record also contains an

evaluation by the coder regarding the type and scale value of the event.

#### International Political Science Abstracts

Provides abstracts in English or French to articles selected from more than 1,000 international journals. Topics covered include political science method and theory, political thinkers and ideas, governmental and administrative institutions, political processes, international relations, and national and area studies. Indexes material published from 1989 to the present.

#### PAIS International

Indexes social science public policy articles from around the world.

#### PCI—Periodicals Content Index

Offers citations and selected full text of peace research articles from many journals.

#### *Peace Research Abstracts Journal*

Publisher: Sage Publications, Thousand Oaks, California, 1964—Offers an index relevant to international conflict resolution. Provides indexing and abstracts for books, journal articles, government publications, scholarly papers, major speeches and research studies concerning peace studies and international relations. Each issue has an author and subject index, with annual cumulative indexes in the last issue of each year. It is published in association with the Peace Research Institute—Dundas (Ontario, Canada).

*Data and statistical services*

For numerical data the following could be of assistance.

**The Armed Conflict Database**

Interactive database that provides information on seventy armed conflicts. The data includes information on terrorism, refugees and returnees, internally displaced persons (IDPs), weaponry and arms trafficking, fatalities, costs, historical background, annual updates, and timelines. Users can generate reports and download data as well as browse through year-by-year analyses and fact sheets online. The London-based International Institute for Strategic Studies maintains the database.

**‘Armed Conflict: 1946–2001: A New Dataset’**

Article by Peter Wallensteen, Mikael Eriksson, Margareta Sollenberg, and Håvard Strand that appeared in the *Journal of Peace Research*, 39:5 (2002): 615–37.

<http://jpr.sagepub.com/cgi/content/abstract/39/5/615>

**FIRST**

An integrated database of documented information from research institutes around the world covering areas in the field of international relations and security. The database includes hard facts and trends on armed conflicts and peacekeeping, arms production and trade, military expenditure, armed forces and conventional weapons holding, nuclear weapons, and chronologies, statistics, and other reference data. FIRST is a joint project of the International Relations and Security Network (ISN) and the Stockholm International Peace Research Institute (SIPRI).

*Warfare and Armed Conflicts: A Statistical Reference to Casualty and Other Figures, 1500–2000*

Publisher: McFarland and Company, Jefferson, North Carolina, 2002

*Institutional databases*

**Amnesty International**

A worldwide movement that works to promote the human rights enshrined in the Universal Declaration of Human Rights and other international standards. It campaigns to free all prisoners of conscience; ensure fair and prompt trials for political prisoners; abolish the death penalty, torture, and other cruel treatment of prisoners; and end political killings and disappearances. It also opposes human rights abuses by oppositional groups.

[www.amnesty.org](http://www.amnesty.org)

**COW—Correlates of War**

Project that systematically compiles scientific knowledge about war. It assembles data sets on the incidence and extent of interstate and extra-systematic war in the post-Napoleonic period.

[www.correlatesofwar.org](http://www.correlatesofwar.org)

*CrisisWatch*

Bulletin of the International Crisis Group that offers updates on violent or potentially violent situations worldwide. Contains trends of deterioration, improvement, or stasis and a watch list for the potential of escalation and de-escalation.

[www.crisisgroup.org](http://www.crisisgroup.org)

**Genocide Watch**

Hague-based organisation that posts genocide and politicide alerts as they arise.

[www.genocidewatch.org](http://www.genocidewatch.org)

**Human Rights Watch**

An independent, non-governmental organisation supported by contributions from individuals and private philanthropic foundations that conducts fact-finding investigations into human rights abuses around the world. It publishes its findings in books and reports,

generating extensive coverage in local and international media.  
[www.hrw.org](http://www.hrw.org)

INCORE—Initiative on Conflict Resolution and Ethnicity Centre Project established in 1993 by the University of Ulster and the United Nations University to undertake research and policy work for the resolution of ethnic, political, and religious conflicts.  
[www.incore.ulst.ac.uk](http://www.incore.ulst.ac.uk)

#### Militarized Interstate Disputes (MID)

A revised version (2.10) of the Militarised Interstate Disputes data set. It covers the years 1816 to 1992 and provides information about conflicts in which one or more states threatened or used force against one or more other states. Data collection is by the Correlates of War (COW) project.  
[www.correlatesofwar.org](http://www.correlatesofwar.org)

#### Uppsala Conflict Database

A programme that has continuously collected data on armed conflict since the mid-1980s.

#### WANEP—West Africa Network for Peacebuilding

A network of civil society peace-building organisations spread across West Africa.  
[www.wanep.org](http://www.wanep.org)

—Pamela Machakanja

## Survey Research Methods

The survey research method is one of the oldest research techniques. Evidence of survey research can even be found in the Old Testament of the Bible: ‘After the plague the Lord said to Moses and to Eleazar the son of Aaron, the priest. “Take a census of all the congregations of the people of Israel, . . . from twenty old and upward. . . .” ’ (Numbers 26:1–2).<sup>12</sup>

<sup>12</sup> Earl Barbie, *The Practice of Social Research*, 6th edn (Belmont, California, Wadsworth Publishing, 1992), 261.

Surveys developed from a positivist tradition. According to Robert Groves (1996:389), ‘Surveys produce information that is inherently statistical in nature. Surveys are quantitative beasts’. Although Groves’ statement is generally true, surveys have been adopted by researchers with varied epistemological and theoretical orientations. Some of the literature suggests that survey research is a strategy rather than a method or technique (Robson 1993:123). The central features of survey research are the collection of a small amount of data in standardised form from a relatively large number of individuals and the selection of samples of individuals from known populations (*Ibid.*).

The purpose of using a survey research strategy is to describe or analyse an aspect of society. For example, survey research strategy can be used to gain insight into the causes of a rebel uprising in Uturi, in the Democratic Republic of Congo, or to explore the relationship between greed and grievance as a source of conflict in countries endowed with extractable natural resources. In addition, surveys are sometimes used as a strategy for understanding a population from which it is drawn. The survey research method seeks to measure accurately people’s attitudes, beliefs, and behaviour. It is a method well suited to descriptive studies. The goals of a survey may include the following:

- to produce data—quantitative and qualitative—about some aspect(s) of the study population;
- to collect data for analysis in the form of answers to questions; or
- to collect data about a fraction, or sample, of the population, rather than from every member of the population.

Surveys produce generalised findings about a population. A good survey instrument avoids double-barrelled, ambiguous, vague, and leading questions. Surveys can be either cross-sectional (at one point in time) or longitudinal (conducted over a period of time).

Survey research can be used for exploratory, descriptive, or explanatory purposes. The conduct of survey research follows a deductive approach, in which the researcher begins with a theoretical or applied research problem and concludes with an empirical measurement and analysis of data.



## **From the Field: Survey Research in Uganda**

Survey-research methods would be applicable in northern Uganda. As a research method that seeks to measure accurately people's attitudes, beliefs, and behaviour using both quantitative and qualitative techniques, practical examples abound for its application. It could be used to elicit critical information on our indigenous knowledge systems. Obtaining justice presents dilemmas and paradoxes: the intransigent insistence of the international community on the execution of the International Criminal Court warrants, issued for the arrest of indicted top Lord's Resistance Army (LRA) commanders, is in opposition to the wishes, aspirations, and needs of the war-affected people of Acholi. Many prefer the traditional justice systems, but this affects peace talks.

A critical impasse has been reached in the fragile peace process in Juba (in southern Sudan). A survey could be done to determine the trends, patterns, and incompatibilities between the Western conception of justice systems and Acholi traditional and indigenous conceptions of justice systems.

Researching in general is exceedingly difficult where 90 per cent of the population is traumatised, as is the case in northern Uganda. It is a common sight to see people wandering and talking to themselves.

A great deal of research has been conducted since the LRA took form in 1986. The people are now suspicious of researchers. 'What don't you know about us', they ask. 'The researchers who came before have brought no change to our circumstances'.

Researchers face other dilemmas as well. One will be crossing landed boundaries, and you will need to hire an interpreter to function in the local language. Yet interpreters can greatly affect the quality of the data collected.

Northern Uganda is terribly sensitive regarding politics and security issues. Researchers need permission from the national council on security, yet this poses other difficulties—is the raping being done by rebels or by government forces?

Researchers will find it hard to obtain primary data; they may be restricted to secondary sources. It is very difficult to access the rebels themselves; they will claim 'We have the spirits talking to us', and there will be great problems of reliability.

—Fabius Oukumu-Alya, Director, Centre for Conflict Management and Peace Studies, Gulu University, Northern Uganda

### ***Conducting survey research***

The following are basic steps for conducting survey research:

#### Step 1

- Develop a hypothesis
- Decide on the type of survey to be used (e.g., post, face-to-face, telephone, elite interviewing, or Delphi technique)
- Construct survey questions
- Design and decide on response categories
- Design a layout for the survey instrument

#### Step 2

- Plan on data recording methods
- Pilot the survey instrument

#### Step 3

- Decide on the target population
- Get a sampling frame
- Decide on the size of the sample
- Make a sample selection

#### Step 4

- Locate respondents
- Conduct interviews
- Record data from interviews

#### Step 5

- Enter data into a computer
- Double check all data
- Perform analysis using statistical analysis software

#### Step 6

- Describe methods and findings in a research report
- Present findings to others for evaluation and critique <sup>13</sup>

<sup>13</sup> Adapted from Larry W. Kreuger and W. Lawrence Neuman, *Social Work Research Methods* (Boston, Pearson/Allyn and Bacon, 2006), 263.

Survey research is advantageous in that it allows for the examination of large populations. In contrast to a laboratory setting, surveys benefit from a ‘real world’ assessment of a population. Standardised questionnaires allow for usable and transparent data that result in a rapid turnaround of data collection and analysis. Disadvantages to the survey method largely include the perils of faulty sampling and respondent involvement. Researchers must take care to remain neutral in order to avoid biasing their data. Respondents can often feel obligated to answer questions in a way that puts them in a good light, either by skewing their answers or responding to topics about which they have little knowledge.

In Africa, using the survey research method can be problematic, particularly in remote rural areas, where literacy rates are low. Potential problems involving language and culture are also important factors to consider before using this research strategy. The strategy is more suited for urban areas, although the challenge of responses still remains. The reading culture of Africans does not bode well for this method. Care must be taken in the way questions are designed and presented.

—Tony Karbo

### **WORDS: QUALITATIVE RESEARCH IN PEACE AND CONFLICT STUDIES**

The quantitative model of research—also called positivistic or scientific research—is often perceived to start with theory, which refers to a general assertion that summarises knowledge by offering a general relationship between events. In qualitative approaches, however, theory arises from the investigation. Theory and conceptual insights derive *from* data collection rather than prior to it. Such approaches generate hypotheses, as opposed to testing them:

[I]n the interpretive approach, data collection and analysis are not rigidly separated. An initial bout of data collection is followed by analysis, the results of which are then used to decide what data should next be collected. The cycle is then repeated several times. Initial theory formulation also goes on at an early stage, and is sporadically elaborated and checked as the process continues. (Robson 1999:19)

Qualitative methods are more interpretative, historical, and ethnographic than are quantitative approaches. Extensive literatures exist on the comparison between quantitative and qualitative methods. The differences need to be understood for the purpose of strengthening the ability of researchers in Africa to build and institutionalise peace and conflict studies, but they are not dictatorial edicts. Neither method is preferred over the other. The choice of methods is determined by the nature of the research question(s). All research methods involve data, and equally, all possess vulnerabilities. The *words* of the qualitative methods have validity for some research questions; the *numbers* of the quantitative approaches are necessary for other inquiries.

As a general rule, it is difficult, but not impossible, to carry out quantitative analysis without a computer. One could take a class of students into a refugee camp and by hand conduct a survey, the collecting, sorting, and analysis of which would be difficult, but not impossible. Qualitative approaches, because they are more descriptive and interpretive, indisputably lend themselves more readily to a setting in which computers are sparse or nonexistent. The critical issues are more ephemeral than having to do with keyboards or processing. Rather, they involve scrupulosity, meticulousness, commitment to scholarly rigour in pursuit of research questions, determination to find the truth, and intellectual honesty. No matter the method, it is fundamentally important to take painstaking cautions against plagiarism.

## **Case-Study Research Method**

### ***Purposes and background***

Case studies are widely employed in the social sciences, in the traditional disciplines of anthropology, economics, history, political science, and sociology, as well as in practice and policy fields, such as education and social work. They are often utilised for theses and dissertations in all of these fields, plus others, including business, management, and public policy. A case study may be thirty pages or an entire book.

The case study can be a rigorous research method, empirically investigating a contemporary occurrence within its context and using multiple sources for evidence. Case studies are qualitative in that they are

descriptive in nature and inferential in character. The researcher derives meaning from what people say and how they behave. The resulting narrative is called a case study. Robert K. Yin (1981a, 1981b) has shown that case studies may be exploratory, descriptive, or explanatory.

### ***Relevant tools for data collection***

The case study researcher must consider all evidence, judging what is most trustworthy. He or she works inductively from what is found in the setting and the context being examined. In a chemistry laboratory experiment, failure to stick to the research protocol can be disastrous and destroy the validity of the research; in a case study, however, adjustments can be made. The researcher may decide to document something about which he or she knows comparatively little or about which he or she knows a great deal and may have ideas on the origins, scope, and results of the events or endeavour to be studied. Such flexibility means that the research can be pre-structured or emergent, exploratory, or confirmatory (Robson 1999:149). The collected data will ideally converge in triangulation. A quantitative method, such as a survey, can be combined with a case study if needed or desired.

The potency of case-study research is its capacity for utilising a broad scope of evidence—artefacts, documents, interviews, and observation—making it generally more inclusive than historiography. It means doing research in an actual setting, generally including the gathering of evidence; conducting and recording interviews; interpreting collected data; amassing newspaper articles, documentation, records, minutes of meetings, or copies of diaries; searching archival records (organisational and governmental repositories, private documents, televised reports); assembling physical artefacts (armbands, banners, buttons, fliers, leaflets, photographs, and posters), reflecting on differences between varying accounts, discussing actions and events with inside participants and external observers alike, establishing a timeline, and thinking about the conclusions in pursuit of what can be a deep quest for meaning. Yin (2003) emphasises that ‘the demands of a case study on your intellect, ego, and emotions are far greater than those of any other research strategy. This is because the data collection procedures are *not* routinized’ (p. 58).

## From the Field: Plagiarise at Your Peril

Identifying and clearly documenting one's sources not only helps to persuade readers of arguments and positions, it also protects against charges of plagiarism—that is, presenting someone else's thoughts or work as one's own. The *Oxford English Dictionary* notes that in Latin, as used in the ancient Mediterranean, a *plagiarius* was someone who stole the child of another. Pirates who kidnapped small children and infants were *plagiarii*.

The first step in preventing an allegation that one has pirated the brainchild or stolen the intellectual property of another is to take careful notes. Meticulousness in taking notes is particularly important for qualitative research—such as the case-study, historiographic, or ethnographic methods—because of the elasticity inherent in qualitative methodologies and because one's thinking about meaning changes during the course of conducting research. It is easy to forget which thoughts are one's own and which belong to the source. Crucially important is to record notes showing exact quotations, so that months or even years later, one will be able to differentiate source wording as opposed to one's own synthesis.

Universities and colleges punish severely for plagiarism, expelling plagiarists and posting their names for all to see. Publishers never forget when someone is revealed to have plagiarised. One's standing and reputation cannot recover from being identified as a plagiariser. In this context, contends William Kelleher Storey, 'you are guilty until proven innocent'.\* Researchers must devise a rigorous system of working that allows them to discriminate between their own words and those of a source to prevent any inadvertent stealing of the thoughts of others and to make their products scrupulous.

The second step is to provide proper credit and citations. Researchers include footnotes of bibliographic information at the bottom of the page or provide endnotes offering bibliographic details at the end of the work. Other forms of substantiation, such as the so-called Harvard style used in this publication, are considered distracting for reading comprehension. Such styles originate from the days of typewriters and were designed to cope with the hardship of calculating how much space to leave at the bottom of a page for footnotes. Computer software makes full footnotes or endnotes easy. Yet even the Harvard style offers the exact, verifiable source. In citing a published source, include the following:

\* William Kelleher Storey, *Writing History: A Guide for Students*, 2d edn (Oxford and New York, Oxford University Press, 2004), 35.

- the source or author's full name as published on the work (try to avoid using solely initials, and whenever possible, give the complete name for ease in searching and to help readers locate other works by that source)
- the full title of the work
- the place or location of the publisher (that is, the town and state or province)
- the official, full name of the publisher (not a shortened version)
- exact page numbers

Try to avoid citations for the World Wide Web, as sites change with such rapidity as to be unreliable. Do not cite encyclopaedias; they should be part of early background reading, but are unsuitable for case-study, historiographic, or ethnographic research. If citing an interview, give the place, duration or length of time of the interview, the date, and indicate the number of people if you have queried a group.

The third step is to remember that as the researcher, one gains credibility from judiciously selected direct quotations. Writing is made more interesting and imbued with authority by making clear indebtedness to experts. Thoughtful attribution, combined with careful bibliographic documentation, not only protects against charges of plagiarism, but also felicitously lets the reader know where to go to learn more about the subject.

If one has legitimately arrived at the same conclusion of a published author through one's own independent investigation, this can be stated clearly, and there is no breach. Documentation is not required for an allusion to a commonly appreciated event or matter. For example, one need not substantiate the date of 6 March 1957 as when the people of Ghana celebrated their national independence or give a citation if noting that Nelson Mandela after more than twenty-seven years in prison walked free on 11 February 1990.

—Mary E. King

### *The case-study method*

The case-study method may be condensed as follows:

- *Conceptual framework*—Critical reading comes at the start, as the researcher develops the theoretical framework. He or she can start by

gaining familiarity with the topic, such as by reading in encyclopaedias for background information. Abstracted journals may help define the debates concerning the topic and approaches typical to date. Researchers should not be dismayed by fragmentary resources. This review of the literature is not an end in itself. Rather, it is preparation for developing insightful research questions, as one must know what already has been established on the topic. Whether structured in advance or open-ended and emergent, developing a conceptual framework for the case study is the first step, as one decides which dimensions, features, relationships, or transmission of ideas are explicit. It is necessary to do this at an early stage to give one's work selectivity and definition although the original framework may require modification as research proceeds.

- *Research question(s)*—Next, establish three or so questions, or hypotheses, to be answered or proved in the investigation to come. At this stage, the researcher may have a good idea of the answers to the research questions or may be completely without suppositions. Either way, the analyst using case-study approaches must be singularly open to unexpected discovery, disclosures, and revelations.
- *Research plan*—A solid research strategy, or research plan, is essential. The strategy selected may change as the study progresses, but this does not mean that anything goes. Case studies are inherently flexible in design, but they are not formless.
- *Determination of methods and instruments*—Decisions about the methods and instruments for data collection follow from the earlier steps.

### ***Appropriateness of the case study***

A case study is suitable where multiple narratives of origins exist, where cause and effect is elusive, and where quantitative methods may not be sufficiently nuanced. Major questions of methodology—the overarching theoretical questions of how to do research on peace and conflict—can be



faced squarely within their proper scope by utilising multiple sources of evidence. Case studies are increasingly popular for topical issues, which can quickly make textbooks outdated. The case study becomes a powerful descriptive tool in examining a real-life nonviolent struggle, recording how a multi-village campaign altered deeply entrenched customary practices, or analysing the replicable components of an organisational breakthrough created for managing a concrete dispute.

Researchers in general create theory as a result of their investigation and working with what they find. Case accounts provide a particularly invaluable tool because they act as a link between practical, real-life evidence and the building of theory. One compelling approach for presenting a case study is to develop a narrative that follows the story to be told: its causes, geographic parameters (a neighbourhood, village, prefecture, county, or area), chronological limits (marking a beginning, middle, and end). A case study also presents the logic, results, and analysis of how the findings were obtained and concluding interpretations.

Case studies are often criticised as being hard to generalise from one case to another. The real problem, however, is the impulse of generalising from one case to another. A case study need not be ‘representative’; indeed, the idea of a representative case may be a ruse. Rather, the case researcher should attempt to generalise his or her findings to theory, much

### **From the Field: Case-Study Research**

Descriptive analysis seeks to answer the questions Who? When? What? and Where? Explanatory analysis traces the origin of a situation to propose some form of reason. It seeks to answer the questions Why? or How? Exploratory analysis enables a researcher to further his or her theories or models through observations and investigations that look at all perspectives of the situation.

Case-study research includes single- or multiple-case studies. Some fields, such as political science and public administration, have sought to distinguish sharply between the two approaches and have used such terms as *comparative case method* as a distinctive form of multiple-case studies. Case studies lend themselves to complex diagrams of human agency. For example, Nelson Mandela’s efforts as a mediator could be the subject of a series of short case studies.

—Abdul Karim Bangura

as a laboratory scientist generalises from the results of an experiment to theory (Yin 2003: 38).

### ***Combining case-study research and pedagogy in Africa***

It is important to differentiate case-study research from case-study teaching. In Africa, engaging students in the writing of case studies can be a potent tool for filling gaps in research and building knowledge, and a learning experience with specific outcomes. Understudied areas—such as the links between gender and peace-building, environmental causes of conflict, traditional methods for managing conflict, and the history of nonviolent resistance—can benefit from teaching through case-study research. This is particularly relevant in light of the widespread ‘book famine’.

Students should first be involved in discussion, background investigation, critical reading, reflection, and a literature review if possible. Instructors need to work with the students as they think about developing their conceptual frameworks and research questions; this is a critical phase. Teachers should work closely with them to prepare for scrupulous investigation, documentation, and interviews (which may include recording and transcription) and remain intimately involved as students begin amassing data and analysing it. Of great importance is teaching meticulous substantiation and why pains must be taken against plagiarism. As students write their case studies, they should be encouraged to think about the meaning of what they have discovered. They can benefit psychologically from being told how they can compensate for the lack of textbooks through this method of research and that they are engaged in an epistemological exercise. Computers are not obligatory for the robust learning that accompanies the building of case studies. Engaging students in the writing of case studies can be empowering and life changing.

Instructors should consider the following pointers for utilising the writing of case studies as simultaneously a pedagogical and a research method: Ask students to look up everything they can with whatever resources they can find to familiarise themselves with their topic. If access to the internet is possible, the limitations of the World Wide Web are not so disadvantageous at this stage, because the students are not relying on it

for their study, but merely sharpening their thinking about the conditions and conceptual framework for their case studies. Ask them to emphasise distinctiveness and originality in whatever case they choose, and encourage them to make the study fascinating by obtaining stimulating quotations from interviewees. Instruct them to confront the pluses and minuses and not to avoid the ugly or reprehensible. Students should be challenged to think deeply and write lucidly so that others may learn from them. After completion of the case study, students have the option of boiling them down to 1,000-word essays for submission to local newspapers as opinion pieces.

—Mary E. King

### **Historiographic Methods**

One of the ways of helping to destroy a people is to tell them they don't have a history, that they have no roots.

—Archbishop Desmond Tutu of South Africa

### ***Purposes and background***

History is a way of telling a story and like all good tales makes a point. The understanding sought in historiographic research does not necessarily come from dominant or élite groups, whether foreign or endogenous. It may concern ordinary experience and enlist the standpoints of rural farmers, women, urban slum dwellers, highly literate persons, refugees, industrial workers, or the marginalised. Whatever comprehension results is about far more than the past; it illuminates the present and the future. According to Bailyn (1994), 'Accurate historical knowledge is essential for social sanity. Pathological systems—totalitarian regimes of whatever kind, left or right—must systematically distort history in order to survive' (p. 12).

Historiography, the writing of history, rests on primary and secondary sources. Primary sources are informants or texts closest to the area of investigation. Secondary sources are invariably written *about* primary sources. Primary sources for local historiography can be found in the remembrances of the elderly, newspapers, official records, files in schools

or houses of worship, diaries, cemeteries, and cherished oral accounts passed from one generation to another. They can also include drawings, photographs, interior furnishings of houses, organisation of villages, oral interviews in the sense of personal testimony, the rural habitat, tax records, statistical tables, birth or death records, and television footage. If writing about an event in the past sixty or seventy years, the chances are good that one can locate a firsthand participant or an observer. This is invaluable, because minute details in formal essays of history can bring an account to life.

Since generalisations are not persuasive unless supported by specific facts or information, following the approach used by credible journalists

### **From the Field: Karimojong Women and Cattle-raiding Violence**

On a great plain in northeast Uganda live the Karimojong (also spelled Karamojong), a people with pride in their semi-nomadic Nilotic heritage and traditions. The Karimojong essentially live as did their ancestors thousands of years ago. In a sense, the Karimojong are ethnically, geographically, religiously, and politically a nation within a nation. In the middle of each village stands a corral. Each night, the village's cattle are herded off the plain and into the corral in order to safeguard them from the cattle raiders of other tribes. The cattle, which correlate to wealth, are every morning led back to pastures on the plain.

The pastoralist Karimojong believe that all cattle belong to them, given by divine intervention. Peoples living in Kenya, on the Karimojan border of Uganda, however, similarly believe in a divine right to cattle. As a result, both peoples attempt to 're-collect' their cattle.

The Karimojong see a process of raiding as repossessing what belongs to them. Women are critical to this ongoing practice, which can be violent. They incite—*akichocho* in the Ngakarimojong language—their husbands to go on raids for cattle. They sing abusive songs if the man has no cows, few cows, or no bull, but they also praise him when they can drink milk. A woman sings disparaging songs if her husband has no story to tell about past raids, or if her children cannot eat yogurt or drink milk, she calls him a dog, *ingok*.

When a young man, *karachuna*, plans to go on a raid, *ajore*, he tells his wife, who chooses his shoes for the foray; for the raid, the men wear special footwear, not used for any other function. The wife puts the shoes on his feet and then

can be helpful in writing history: when generalising, immediately provide a source, quotation, or summary of the evidence.

***Benefits and drawbacks: Memory plays tricks***

Whether one views history as story or history as problem, its unlimited flexibility with regard to sources is an asset in peace and conflict studies, which in general is unafraid to ask unasked questions about how to build a more peaceable world.

The richness of the tradition of oral history treasured by Africans brings to historiography customary interpretations and explanations that

goes for a special stick, *ebela*, which in this case is a gun, *atom*, which she has been keeping. The wife places the gun in front of her husband and blesses him, *kimwaiki*, by spitting on these items and saying ‘ape na ajokon’, literally, ‘go well and be blessed in getting what you are going for’. The men believe that if the women have not blessed their raids, they will not have success. Proceeding to the witch doctor, *emuron*, for another blessing, *akimwamwakina*, the witch doctor smears them with a special white soil, *emunyen*, found only at the river bank. When these steps have been completed, the *karachuna* is ready for the raid. The *karachuna* will not talk to any person now, except for fellow raiders going with him.

After the raid when the men return, before they reach their villages and homes the *karachuna* will sound their success, *akinyak*, loudly. The women ululate, *akikare*, making a long wailing sound, while holding calabashes, *adere*, in their hands, ready to cleanse their husbands before they enter their homes, *manyata*, in a process called *awatun ngakipi*. The women, *nyaberu*, take back the guns and remove the special shoes from their husbands’ feet. The women will keep the gun safely in places known only to them, until the next ajore.

The raids are normally brutal, people lose their lives, women are raped, and food reserves destroyed. To promote peace among the Karimojong, women will necessarily need to play a major role, in light of their traditional pivotal position in encouraging and abetting the violence described. A process of transforming the role of women might well benefit from research with the historiographic method.

in other societies may have been lost. Oral evidence offers dividends for the historiography of peoples whose history has never been put to paper. The oral tradition is invaluable in conducting research in isolated communities, especially when written records and the printed word are not significant aspects of cultural life. This can be beneficial, for example, in examining traditional methods for preventing and managing acute conflicts, memorialisation of traumatic events, endogenous methods of nonviolent struggle, or a precolonial role for women as senior mediators and conciliators. The value of oral accounts transmitted by word of mouth brings a body of implicit knowledge that can be made explicit by supplementing them with other primary and secondary sources.

The historiographic method holds great potential in Africa, where aural accounts of generations past are treasured. There are, however, drawbacks. Such accounts may not be verifiable, as information passed down for generations may be misremembered, distorted, or associated with proving a point that represents a particular belief. Precise chronology may be impossible. As McDowell (2002) argues, 'The positive features of the past assume a legendary quality and tend to be elevated at the expense of the negative features of the present. The past then becomes idealised and divorced from reality and really only significant to the extent that it influences the behaviour of current social groups' (p. 116). Yet, Alagoa (1993) stresses the following:

[T]he forgetfulness of oral traditions can be overstated. There are examples of traditions and practices which remain after all ascertainable uses of them have disappeared. . . . [O]ral traditions retain information over longer periods than may be thought probable. Frequency of repetition through their use in periodic festivals, rituals and ceremonies serves a preservative function. . . . West, Central and East African traditions relating to specific kings and events are verifiable beyond three hundred years. Archaeologists increasingly use oral traditions as interpretative resources as well as to correct wrong interpretations within oral traditions. If we accept some of the traditions of origin or genesis as based on historical events, some information in such traditions must date at least a thousand years. (p. 11)

When conducting interviews for oral testimony, which is completely different from capturing the sagas that have been passed from generation

to generation, it is critical always to remember that memory plays tricks. Human beings may applaud their own role and disparage that of others. They may give a good reason, but not the real reason. Be prepared to challenge contradictory assertions. Correlate oral accounts with other knowledge. Memory is considered so inherently unstable by some historians that they reject all sources other than documents or records. Yet this stance would be abhorrent for peace and conflict studies, because some of the social movements of the twentieth and twenty-first centuries that produced major and significant political change left few records or documents. Clandestine mobilisations often intentionally destroy documentation that may be incriminating at the time. Peasant rebellions leave no records. More and more historians find value in oral methods. Curtin (1981) lauds the development of 'analytical history that is also field history, that is, a product of oral interviews and on-the-spot-investigation, not simply immersion in archives' (p. 60).

A researcher planning to rely heavily on oral testimony must take care in selecting, phrasing, and sequencing questions and have available prods to stimulate additional information. Each query forms a frame for succeeding questions, so answers to subsequent questions can be affected by points noted earlier. Questions should be asked about the same topic from different angles to check or encourage consistency in responses. It is important to watch for non-verbal signals, such as discomfort or avoidance, and to consider the meaning of a misunderstood question. Does the latter reflect an unintended interpretation of the question or is there something that the researcher has not correctly grasped? Tape recording is beneficial, because when transcribed, the interviewee can be quoted faithfully. The collection, arrangement, and storage of oral historical material should be done with great care. Such evidence is becoming increasingly important; transcripts made today may be another researcher's resource in the future.

Interviewing in Africa can have distinctive features. Confidential, individual, one-on-one interviews may not be feasible. For example, it may in some settings be forbidden for a male interviewer to have a confidential interview with a woman. Other predicaments are also likely. Unbidden observers may gather, assembled at windows, congregating in a yard, and listening attentively across the fence. This is more than curiosity;

such witnesses may want assurance that the interviewee is expressing a collective viewpoint of the hamlet or clan. The relatively intact contours of clan and community mean that an entire village might gather about as a member is interviewed. Thus, if an historiographic research project rests on oral testimony from interviews, the researcher may need to adjust his or her methodology and questions and embrace the interviewee as a group spokesperson rather than a private, individual informant.

For some topics, it can be an advantage to know that one is being presented with a consensual perspective. The group-interview effect, so to speak, may offer reassurance that the collection of data is not intimidating local people from speaking articulately about their pasts. Detailed analyses of local 'village genres' of historical chronicling can sometimes reveal more for the student of peace and conflict than formal academic historiography. Always remember that women might not speak in the presence of men.

A fundamental problem with the historiographic method is anachronism, in which current views act as filters on the past, creating distortions. It is, plainly speaking, hard to think within the mentality of another era. One must stand guard against interpreting yesterday's wording with today's lexicon. Bailyn (1994) advises, 'The past is not only distant, but different'. He urges therefore using an approach that 'stresses the contingencies—looks for the accidents of the time and tries to avoid assigning the heroism or villainy that was unclear at the time but that was determined by the later outcomes. And, if possible, one gives a sympathetic account of the losers' (p. 53).

Employing geography can help with the dilemma of anachronism, for example, by figuring out how long it took to go from one point to another on foot or horseback before public transportation or by charting major trade routes that would have been followed. Moreover, basic issues can involve geography. Some theoreticians of peace and conflict studies view a conflict as strife over immovable resources, such as rivers, lakes, mountain passes, or mineral deposits, while considering clashes over more ephemeral or transient divisions to be disputes, because they do not concern topography. Broadening available tools even further, a focus on such topics as electricity or railroads can illuminate highly consequential issues. When electricity reached Africa, the pattern of its distribution mirrored the needs and goals



### **From the Field: Documenting in Darfur**

I would use the historiographic method to seek more precision about what exactly happened in the past. In 1971 in Darfur, the local system of sultanate courts was abolished. This meant that there was no means of dealing with local disputes and conflicts. Today, there is no sensitivity whatsoever in discussing this crucial turning point and its effects on present-day Darfur, where there is no way to adjudicate theft and rape. The elders discuss this question openly, because they believe that the local court system should be restored, and they even think that aspects of the local administration should be restored. The gap for us in peace and conflict studies in Darfur is the problem of documentation. We lack documentation.

—Mohammed A. N. Ali, Peace Studies and Community Development Centre,  
University of Nyala, Darfur, Sudan

of colonial administrators. After independence, the format improved, and the international community was willing to pay for projects. To Coquery-Vidrovitch (2003:346–60), the case of electricity in Africa (and elsewhere) reveals how control of certain commodities and services indicates sway over far more. For Monson (1993:312–28), the writing of individual life history narratives offered a way to grasp changes among the people living and working along the TAZARA railway in southern Tanzania. She chose the TAZARA because it was an ‘ordinary train’ that stops at every small station—as opposed

### **From the Field: Griots in the Gambia**

In the Gambia, we have local historians, the *griots*. If you enter a village, they will tell you its history. Griots tell the village history, but they also add their own thoughts and give their version of events. So you must listen very attentively. In West Africa, the historiographic technique will work very well, with both men and women.

In the past, every family had its own historian. Now we have village history, with documentation centres, and they will refer you to the griot, who will tell you about events, not dates, but events. You can separately associate the event with the date for your research. The griot will speak of ‘when the ship sank’ or ‘the time when the maize grew tall’, and you can identify the date.

—Khadijatov Jallow Baldeh, Gender Action Team, African Centre for  
Democracy and Human Rights, Gambia

to an express—and acts as a lifeline for trade and economic development.

Writing about recent events presents a quandary. Some sources may not be accessible until long after the period of focus, as with some official records. Impartiality is hard to achieve when examining recent events, as perceptions are coloured by widely held popular readings. Credible perspective may require the sorting and sifting of distance in time. Critical primary sources may not feel free to speak while other eyewitnesses remain alive. When considering contemporary developments and events, the research strategy begins to flow into that of the case study.

### **From the Field: On Chronological Approaches, Bias, and Revisionism**

Whatever the academic background of the author and the nature of his or her work—for example, international relations, political science, or peace studies—it invariably includes the chronological approach. This often takes the form of a simple timeline. The chronological approach is the oldest and most persistent form of recording history, sometimes even undistinguishable from history itself. The presentations of the *griots*—travelling poets, musicians, and entertainers in North Africa and West Africa whose duties include the recitation of tribal and family histories, oral folk historian or village storytellers, and praise singers—while often devoid of calendrical dating, depend on their knowledge of chronology for the most part. The quantitative historiographic method, or cliometrics, is often resorted to by researchers in peace and conflict studies. Statistical analyses are used to explain or predict certain outcomes. Nonetheless, this approach is not employed to the exclusion of all others.

Although bias is not a method, the willingness to disclose or recognise the involvement of one's subjective feelings and preferences is. There is bias in the choice of subject, in the selection of material, material's organisation and presentation, and, inevitably, in interpretation. Every aspect of research has slants and angles. Ideal history, completely objective and dispassionate, remains an illusion. In Marxist historiography (and the works of many others) there exists a preference for economic factors, leading to class analysis; it is claimed that people in general tend to feel, think, and argue in terms of their income and wealth. Thus, on the one hand, there is economic determinism, which often

*The historian: sifter, surveyor, arranger, and thinker*

The historian is a sifter, surveyor, arranger, and thinker. The documentation of sources gives him or her authority. According to a proverb of the Yoruba people in Nigeria, ‘However far the stream flows, it never forgets its source’. An historical essay teases out meaning from a great confrontation with reasoning. A whole world may have gone unexplored until someone decides to examine it. The historian ranks what is important and what is not significant—interpreting with the help of primary and secondary sources—and after digesting direct encounters and selected material presents novel knowledge. The goal is to discern new patterns or parallels not previously disclosed. Having weighed all the data and organised it

purports to be scientific and objective and, on the other hand, according to critics, there is bias in the reliance on the economic and class analysis approach.

Revisionism is the pervasive, if rarely acknowledged, method pursued by scholars engaged in historical research. Almost any research project or scholarly publication attempts to revise or debunk commonly held notions about a historical figure, event, or age, for there is no point in merely repeating information and interpretation already available or so broadly accepted as to be considered common wisdom. If the process is not commonly acknowledged, it may be due to negative impressions or to the scorn sometimes heaped upon revisionist historians. Hence, the more ideologically acceptable and more modern—that is, postmodern—equivalent of revision would be deconstruction.

Because postmodern, or poststructuralist, analysis does not exclude any form of knowledge, it has had an influence in all spheres of research. To the poststructuralists, or deconstructionists, knowledge is filled with contradictions, cultural bias, and unexplored questions. Some explanations win out over others. Truth cannot be determined in a clinically disinterested manner, nor is knowledge independent of power. Rather, there are many discourses. Things are not simply the way they are; they are made that way by social norms, institutions, and discourses that regulate the way we are. Encoded in this view is a conviction that it is possible to regulate ourselves to live in a different way. In other words, the constructions of war, or gender, for example, are not necessarily a given or natural.

for the meaning sought, the historian can perceive causes and effects, detecting linkages, connexions, and implications not otherwise evident. It perhaps becomes clear why some sources are silent. Having chronicled new thinking, one then should offer final and original conclusions, which, because of careful documentation, can be authoritative.

*Know your audience and write for a purpose*

The starting point for historiographic methods is similar to that of preparing a case study. The researcher or historian must know what has already been established about the topic under review, although such information may be inaccessible or scattered. One can begin with general reading in encyclopaedias, but only for background. Abstracted journals should be perused, so that debates and approaches surrounding the topic can be discerned. Finding only fragmentary resources is not cause for concern: the researcher strives for original thought. Having decided on a topic, prepared the background, and done critical reading, one next needs to develop a conceptual framework, in a sense a map of features that can lead to a theoretical understanding, or theory. This is one reason why it is essential to know the debates.

Personal involvement with the topic can be vital. One needs to work based on more than a hunch, but the value of intuition should not be undervalued. The most important step is distilling the research question(s). This includes the tentative hypothesis or hypotheses—a true pending investigation. The process of sorting out embryonic research questions can take time, because this vital step in part represents an encounter with self-knowledge. One must bear in mind that while overarching research questions may remain intact, specific hypotheses may alter with immersion in the subject. Hypotheses will inform the research strategy and choice of methods. One may decide to add a quantitative element, perhaps a survey, to what is essentially qualitative research. Are there ethical concerns that must be addressed?

Marius (1999) notes, ‘In writing an essay about history, you tell the story of your thinking about a topic wherein forces are opposed to each other with the outcome in doubt’ (p. 1). Historiography demands a thousand

micro-decisions about what to include and what to exclude. Clarity about one's audience or readership, and what they know, will help. If writing an historiographic account that will be used by parliamentarians considering the need for new laws, one may want to add comparative data and offer a sweeping historical review that proves that the account's conclusion stands on firm ground. If writing for policy makers, it is essential that one anticipate their questions, illuminate oppositional thinking, and provide economic data. If the essay suggests that the thinking of academicians needs to change on how they teach a subject, amass the evidence with the precision of a lawyer for the condemned. If documenting a success by an NGO on the front lines of addressing a problem for which government might be normally considered responsible, add an historical interpretation of why an NGO is involved at all. If documenting a massacre, one will want to triangulate methods, use cross-checks, seek diversity of primary and secondary sources, and work from as many standpoints as possible. Thinking cogently about the readership is important, because it is this group whose thinking one wants to influence.

Writing an historical essay is a craft that requires skills. While one can never be certain of precisely what an audience knows, one can define basic terms without condescension. Although it is necessary to explain the methodology used and its reliance on primary and secondary sources, one should avoid getting bogged down in it. Keep the fundamental purpose in sight. Draw the context sufficiently, but as background. Choose an enticing title that defines the topic precisely. If the goal is to get readers to change their minds and adopt the analysis being presented, one must write dispassionately in the formal register and observe correct spelling and grammar in assembling evidence. Avoid all expressions of opinion and emotion. One should strive for original thinking, as no one wants a rehash of what others have written. Be concise in building the account step by step, making sense of the evidence collected in the quest for meaning. The introduction and conclusion should reinforce each other. The essay should be able to stand alone and be complete. Proofread the text several times. Since the goal is to make an impact, the last step is to disseminate the work.

—Mary E. King

## **Ethnographic Methods**

### ***Purpose and origins***

Ethnographic methods have been employed in various ways in a variety of disciplines through the ages. For some, ethnography is a philosophical paradigm; for others it is a method. In general, most would agree that ethnography refers to studying people within their own settings, in their own time and space—that is, in their own ‘natural habitat’ as opposed to the ‘unnatural’ setting of the interview or laboratory (Burawoy et al. 1991:2). Robson considers ethnographic methods an established strategy for a focus on describing and interpreting the culture and social structure of a particular group. The method customarily involves participant observation over a protracted period of time, and other methods, including those that generate quantitative data, can be used as a complement (Robson 2002: 178).

The origins of ethnographic methods are usually identified with the shift away from traditional scientific inquiry by social and cultural anthropologists in the late nineteenth century (Atkinson and Hammersley 1994:249). At this point, anthropologists began asking questions about local characteristics and features of societies instead of global, comparative questions designed to emphasise difference (Risjord 2000:29). Some, however, trace these methods’ origins to German philosophy in the eighteenth century (Atkinson and Hammersley 1994:249).

### ***Information most useful for collecting***

Ethnographic methods generally provide ‘thick’, descriptive material, exploring and interpreting the experiences of people in their cultural setting (Geertz 1973:10). This contrasts with ‘thin’ descriptive material, which focuses on the reporting of facts, independent of intentions or circumstances. Such information is useful for those seeking to understand the implicit rules and traditions of a group, the context of their experience and the intentions and meanings that organised that experience. This type of information illustrates the experience as a process, out of which arises a text’s claims for truth (Denzin 1994:505).

*Epistemological approaches*

Although ethnography and participant observation generally are viewed as representing a humanistic, interpretive approach, some approaches espouse a scientific stance. The philosophical, ethnical, and methodological strands coalesce around particular ‘schools’ of ethnography, engaging with different theoretical movements and paradigms, including structural functionalism, symbolic interactionism, cultural and cognitive anthropology, feminism, Marxism, ethnomethodology, critical theory, cultural studies, and postmodernism (Atkinson and Hammersley 1994:248).

Critical anthropological research methods, for example, examine issues through a justice lens. They seek to deconstruct texts developed by dominant groups, providing ethnographic accounts of local cultural practices of resistance and protest, striving to undo colonial ways of thinking and practice. The final interpretive theory, Denzin (1989) argues, is ‘multivoiced and dialogical’ building on ‘native interpretations’, articulating what is implicit in those interpretations.

*Epistemological tools, benefits, and drawbacks*

The key tool of ethnography is participant observation, which allows one to observe acts and even to understand and experience them. Different

**From the Field: Female Genital Mutilation**

We use the technique of ethnographic methods in Eastern Sudan for researching female genital mutilation (FGM), which is a very sensitive and delicate issue. This method can be very helpful in deeply conservative societies. You cannot come to the subject of your research, FGM, directly. All questions must be indirect. In speaking with young girls, we pay very careful attention to facial expressions. The method is very effective for us, in our NGO.

—Samia Mohammed Ali, Faculty of Community Development and Women’s Studies, Gadarif University, Sudan

interpretations for the role of a participant observer include complete observer, observer as participant, participant as observer, and complete participant (Junker 1960). Interviews and focus groups are also widely used with ethnographic methods, and ethnographic studies are usually undertaken through case studies.

Participant observation enables one to consider what people (or organisations) say as opposed to what they actually do. The drawbacks are that closeness to the subject of study can lead to contamination of the situation or loss of objectivity and consequently loss of validity. Participant observation can also, however, lead to understanding or explanation, depending on the emphasis given to the role of participant or observer. Whereas understanding can be achieved by virtual or actual participation in social situations, through a real or constructed dialogue between participant and observer, explanation is the achievement of an observer or outsider and concerns the dialogue between theory and data (Burawoy et al. 1992:3).

—Erin McCandless

### **Key-Events Research**

Key or focal events can be used in ethnographic-type case studies to shape a focus for analysis. Such studies were classically used in anthropological research. They can be helpful in understanding a situation, but also can aid in the broader dissemination of this comprehension. It is possible to use databases, descriptive data, statistics, or data for analysis of antecedents, trends, patterns, and changes that take place over time. Observation focused around key events can show how phenomena change over time. This could be useful in studying revolutions, coups d'état, epidemics, and famines. An approach of extended observation could be helpful, for example, in researching a famine, which is obviously not a single event but one stage at the end of long protracted periods of extensive hunger.

In Rwanda, organised killings targeted persons along lines of ethnicity in 1959, 1962, 1963, 1964, 1967, and 1973. Again, organised killings took place in 1990, 1991, 1992, 1993. When such killing next occurred in Rwanda, in 1994, the term *genocide* began to be used. A key-events



### **From the Field: Research from ‘Inside’**

Most issues that we are now working to research in Africa are very difficult to grasp by using statistical methods. The research should take place ‘inside’, participating in observation from close [range]. My definition of ethnographic methods is a flexible one: how to get the information from people’s minds, understand their way of life, how they deal with other people and their interactions.

African women share, but in the presence of men they often will not speak. Many cannot say the word rape. The researcher must derive the point from other cues, must perceive from non-verbal communications. Therefore, I see the ethnographic method as a very appropriate way to deal with issues of peace and conflict studies, but looser versions of this approach would best apply in Africa.

—Mohammed A. N. Ali, Peace Studies and Community Development Centre,  
University of Nyala, Darfur, Sudan

research approach could be helpful for peace and conflict studies in exploring the meaning and implications of repetitive events.

—Mary E. King

### **Discourse Analysis**

Any research involving human beings—especially qualitative inquiry—involves language. Philosophers, psychologists, literary critics, and linguists see language as having such a central role in human organisation that studying language provides an important key to comprehending how societies function. Discourse analysis, sometimes called conversational analysis, thus attempts to study conversational exchanges, written texts, discursive practices, patterns of interaction, and their larger social context. It concerns itself with the use of language in social or political contexts, especially with interaction or dialogue between various speakers. The term’s meaning may depend on the discipline and background of the speaker and often reveals more about the social and psychological circumstances than the linguistic aspects of the inquiry.

Edith Natukunda-Togboa (in the boxed excerpt on page 186) offers an example of a critical discourse analysis treatment of efforts by Betty

Bigombe, minister of state in the Office of the Prime Minister of Uganda. The context is Bigombe's work on the smouldering two-decades long conflict in Acholiland, in northern Uganda, that arose from military mobilisations by the Lord's Resistance Army (LRA), beginning in 1986.

—Mary E. King

### **From the Field: Analysing Reconciliatory Discourse**

In 1993, Betty Bigombe began the face-to-face peace negotiations. When the government army insisted on guarding the negotiations, the fighters snubbed the meeting and sent only middle-ranking officers. Nonetheless, they went on to state that for the talks to be successful, 'old wounds should not be re-opened' and the dialogue should 'mark a new beginning'. They asserted that they 'were not surrendering' but 'returning home', and they did not want to be referred to as 'rebels' but as 'people'. They asked for a cessation of hostilities 'to organise their men for the return'. They recognised that due to the bloodshed between brothers, there was need to organise 'a formal traditional ritual' to mark the reunion with former enemies. In all their statements and recommendations, one notices the goodwill discourse of reconciliatory returning 'sons of the soil' ready to consent to the traditional binding verbal exchange.

—Edith Natukunda-Togboa, Makerere University, Kampala, Uganda, in 'From the Language of Conflict to a Discourse of Peace Building: An Analysis of the Role of Discourse in Conflict in Northern Uganda', presented to the International Editorial Board of the *Africa Peace and Conflict Journal* and workshop on developing peace research skills in Africa, Addis Ababa, April 2007

### **Literary Analysis**

Literary analysis, or narrativity, can be conceptualised as a mediated linguistic realisation whose scope is to communicate a series of events to one or more interlocutors and to do so in a manner that encourages interlocutors to participate in this knowledge and thereby widen their own

pragmatic context. A narrative content and its realisation may or may not be diegetic, which may be verbal but also non-verbal or not merely verbal. Thus, a narrative is an invariant that can be represented by many variables, hence possible transpositions from one type of realisation to another. It is an autonomous referent, because however it is uttered or written, an action will have an unequivocal nature of its own; it is an articulated referent, because among the different actions of a narrative, there exist logical or at least chronological relations, and these can be enucleated without taking into account the mode of utterance or writing. The concrete character of the referent, or pseudo-referent should the narration be fictitious, is much more fluid, or it no longer exists when an analyst deals with lyrical, psychological, reflective, and other such contents.

In everyday narration, there exists a possibility of integration from the pragmatic context of data known to the interlocutor. Consequently, the action may also be narrated in an incomplete or disjointed way. It is less important to stress the well-known linguistic idea that everyday narration, as distinct from literary narration, may also have recourse to non-verbal means, such as gestures.

Apart from the interest of such research for the description and classification of the texts of myth, folklore, and literature, it should be added that analysis of narration immediately showed itself to be a particularly different instrument than interactivity for the study of discourse. In fact, the signal success in the investigation of discourse meanings is obtained when, as is the case with narration, these meanings or signifiers correspond to easily isolated actions that are joined together by links of succession or, even better, of causality.

Faced with an action narrated in verbal form or in another mode, the critic and the linguist cannot avoid repeating the operation that any ordinary listener or reader will carry out. They will mentally reformulate and summarise the content of the narrative discourse. Meta-narrative reformulations are the result, in substance phrases. Even in the case of non-verbal narrations, an observer's reformulations will reduce them to discourse. An attempt may be made to limit the arbitrary nature of such paraphrases, but it is impossible to find an objective way of determining actions. The inevitability of the paraphrase depends on an objective fact:

### From the Field: Conversations

The discourse analysis technique of analysing information derived from conversations is very useful in Africa, because many communities are not literate. It can be a helpful way of obtaining data. One must, however, watch for non-verbal cues.

There is no word for ‘rape’ in most local languages in Kenya. A woman may say ‘he has spoiled me’, and the researcher must understand what this means.

—Grepas Pancras Oyata, Lecturer, Moi University, Kenya

an action cannot be formulated conceptually other than with sentences. Between the nuclear sentence and the corresponding section of the discourse, no equivalence exists: the nuclear sentence is the content of the discourse section reduced exclusively to what may be considered as action.

Fundamental here are the concepts of *syntagm* (the connections between actions along the discursive or temporal chain) and of *paradigm* (the semantic correspondence of actions located at different points along the same chain). For *syntagm*, the most elaborated model, the delineated moments, in whole or in part but always in the same order, are to be met within the totality of tales. Verbal definition of these moments, which are identical with narrative functions, makes it possible to relate to their corresponding categories a whole variety of actions carried out by the characters in tales.

In a closed model, one can already observe the presence of *post hoc, ergo propter hoc*—after this, therefore because of this—sequences (that is, the fallacy of arguing from temporal sequence to a causal relation). In fact, the coherence of a narration hinges not only on the continuity of its actant or actants but also on the consequentiality of its actions (though due weight may be attributed to causal undertakings or events, which will thus occur *post hoc* but not *propter hoc*). Hence, Propp (1928) notes the dual presence of each of the following pairs: interdiction and its violation; the attempt to find out something and the transmission of information; deception or fraud by the villain and the hero’s reaction to it; fight and

victory; marking and recognition. The second term of each pair is a corollary of the first.

The range of choices a narrator can make is an extremely broad one. Once he or she has a subject, a narrator has first and foremost to make a decision on what means to employ to communicate it: an oral tale, epic poem, a film, a television play, a comic skit, a novel, a stage play, a community radio drama, travelling village dramatic presentations, and so on. Even if the choice for any given narrator is not really an open one, in the abstract these and other possibilities do exist, and it is possible to ‘decant’, or flow steadily, from one medium to another, even after the communication has been effected. It is unnecessary to insist on the fact that such ‘decanting’ will bring to light—when competencies are well matched—the peculiar character of the different media.

Four types of narration can be delineated, and they depend on the position of the narrator: extradiegetic-heterodiegetic, where the narrator is absent from the tale he narrates; extradiegetic-homodiegetic, where a narrator directly recounts his or her own tale; intradiegetic-heterodiegetic, where a narrator once removed, thus already a character of a tale, tells stories from which he is absent; and intradiegetic-homodiegetic, where a narrator once removed tells her own story.

—Abdul Karim Bangura

### **Focus-Group Method**

The focus group is an interview style data collection method. By using this approach a researcher strives to learn through discussion about

### **From the Field: Oral Traditions**

Literary analysis can be useful in Africa as a form of research, because the elderly like to tell stories, and the oral tradition is highly sophisticated in our societies. It can be a method that allows the capturing of sentiments and emotions. It would, however, be important to incorporate other research methods alongside it.

—Workshop participant, Addis Ababa, 27 April 2007

conscious, semiconscious, and unconscious psychological and socio-cultural characteristics and processes among various groups (Berg 2001; Lengua et al. 1992). In specific, focus groups are guided or unguided interviews and discussions designed to address particular issues or topics of significance and relevance to the group and the researcher.

The focus group as a research approach dates back to World War II, when military psychologists and consultants interviewed groups to determine the effectiveness of radio programmes as a tool for boosting troop morale. Although the approach was also used extensively by marketing researchers, it was not until the late 1980s and early 1990s that social scientists fully embraced it.

In this approach, a small number of individuals, ranging from seven to twelve people, are brought together for interviewing. The size of the group is important. The more complex the issue under discussion, the more prudent it is to have a smaller group, such as five to seven participants.<sup>14</sup> The dynamics of such an encounter are quite different from those of an individual, or depth, interview, in which the flow of information is one way—from the respondent to the interviewer. The focus group setting allows the comments of each person to be considered in group discussion. Larger groups of participants may be divided into smaller groups to keep participants ‘focused’ on the issue at hand and to allow them to experience the freedom to express themselves without holding back crucial information. The goal is to allow participants to speak freely and completely about behaviours, attitudes, and opinions they have about specific issues.

Because of the dynamic nature of conflict, the availability of informants and subjects of a research undertaking is not guaranteed. People move, and in protracted conflict situations, instability and lack of security may prohibit people from making themselves available for sustained periods of time. The focus group approach therefore provides the means to collect data in a one-off situation, making it useful for engaging transient populations.

<sup>14</sup> The literature has diverse views regarding the ideal size of the group. Some (Pramualratana, Havanon, and Knodel 1985) suggest six to nine participant members; others (Lengua et al. 1992) suggest six to twelve; still others (Morgan 1988) recommend eight to ten.

Focus groups allow for dynamic interactions between and among participating members and the researcher. Group members who may not have had the opportunity to interact in a long time—which is not uncommon in conflict situations—might be brought together to express themselves and to interact with one another. In contrast to the interaction between an interviewer and an interviewee in a one-on-one or face-to-face interview, the focus-group discussion places greater emphasis on the viewpoints of participants without structure or guidelines. This does not, however, preclude the use of structured and formal discussions.

Focus groups are also useful when dense sets of observations are not readily available (Morgan 1988). For example, in trying to understand conflict attitudes and behaviours of rebel groups in northern Uganda or Darfur, a researcher may not be able readily to observe these phenomena. Using the focus group may lead to opportunities offering insight into the thinking, attitudes, and behaviours of combatants, as in the case of the LRA in Uganda or the Janjaweed in Darfur.

Overall advantages of employing the focus group are its ability to enable researchers to capture real-life data in a social environment, its flexibility, its high face validity, its quick results, and its low cost. Researchers must remain mindful, however, of the dynamics of group interactions when conducting discussions. Smaller groups are too easily dominated by one or two members, while frustration and boredom can set in with larger groups, as individuals have to wait their turn to respond. In selecting interviewees, a researcher should try to exclude individuals with previous experience in a focus group because these people tend to act as experts. They may constantly try to make their presence felt, which can impair the group's functioning. Interviewees, although not statistically representative of any meaningful population, are largely selected based on relevancy to the topic in order to gauge a general opinion on an issue.

### *Moderating focus groups*

In an ideal situation, a focus group facilitator or moderator should be well trained in the skill of asking guided, open-ended questions. In general, however, the facilitator should be steered at the least by the following:

- *Research problem*—The facilitator (moderator) of a focus group should have clear objectives and a well-defined research problem. An understanding of the problem and the questions to be used in addressing it are crucial to the group discussion.
- *Research environment*—The facilitator must create an environment in which group members are assured of confidentiality of information discussed between the facilitator and the group and between group members. Members in a focus group should be able to feel comfortable in discussing all the issues at hand.
- *Preparation*—The level of organisation and preparation that the facilitator puts into the research can determine success. From the outset, the facilitator must have an idea of the direction he or she would like the discussions to take.
- *Nature of the group*—Using Liberians to try to understand the nature of a conflict in Burundi may not provide a researcher with the answers to her research problem. In a similar vein, it is dangerous to use groups in a conflict that are not quite ready to interact with one another for purposes of gaining insightful information about the attitudes and behaviours of the groups. Selecting groups with characteristics that suit the general research question is an important element in conducting successful focus group discussions.
- *Need for assistance*—To capture what may otherwise not be so evident from conversations and discussions, it is advisable to seek the services of a research assistant to take notes on group dynamics as well as to transcribe the group proceedings.
- *Analysis*—The researcher should undertake systematic analysis of the information obtained by examining the content of statements using clearly defined coding systems.
- *Need for flexibility*—In as much as a well thought out focus group should have a clearly defined structure, it is important for the facilitator to be aware of important diversions that may occur during group interactions. Missing out on such opportunities may mean the loss of vital information that could enrich the data collected.



Four additional aspects should be kept in mind in conducting focus-group research:

- *Introduction and introductory activities*—Explain to the group the purpose of the research project and how the group will work together to achieve that purpose. Be clear and unambiguous. Allow some time for group member introductions and for members to get to know and to feel comfortable with each other.
- *Ground rules*—Provide ground rules but also allow group members to establish their own rules.
- *Q and A*—If unsure about one's facilitation skills, prepare short question-and-answer discussions in advance. Nonetheless, the dynamics of the group may lead elsewhere, so be prepared.
- *Activities and exercises*—Depending on the age of the group, exercises may be a useful tool, especially if dealing with young groups or children. Role plays and exercises have been extensively used in focus discussions.

Focus groups as a new trend in the social sciences and peace and conflict studies research are becoming a widely accepted tool in the search for rich qualitative data. The researcher must be careful, however, not to rely exclusively on focus groups, as data collected through this approach continues to remain group data—that is, reflecting collective notions negotiated and shared by the group (Berg 2001).

—Tony Karbo

## **Action Research**

### ***Purpose and origins***

Action research has been around for several decades. Kurt Lewin, the founder of this approach, believed that research should involve the active participation or inclusion of groups under study (Lewin 1946). Moreover, the process should also encourage and foster a process of change within the group based on the information collected. For example, in the case of improving a disarmament, demobilisation, rehabilitation, and reintegration

process for former combatants, the researcher could work with a group of them to define what questions should be addressed. A sample question might concern an effective means of generating income for ex-combatants. Thus, a researcher and the community would be working together to compile information and to implement change based on findings.

Action research is a collaborative endeavour whereby the community becomes involved in deciding the research agenda and interpreting results, rather than the researcher assuming the role of an outside objective expert who collects research from the population (Marshall and Rossman 2006). According to Herr and Anderson (2005), the field of action research incorporates many other processes, including participatory inquiry, appreciative inquiry, and feminist action research, among others. Although each approach has slightly different purposes, they all shift their 'locus of control in varying degrees from professional or academic researchers to those who have traditionally been called the subjects of research' (Herr and Anderson 2005:2). Burns (2000) refers to action research as 'bottom-up' rather than 'top-down' (p. 453). Action research processes are heavily rooted in an *understanding* approach to methodology, given the importance placed on involving local communities and their role in interpreting the process and meanings.

### ***Information collected, benefits, and drawbacks***

There is no single type of data or information needed to support action research inquiries. In general, the data collection process and materials should be decided in partnership with the community or group that is approached for the research. An important step in the data collection process requires carefully reviewing what existing data might be available and determining what else needs to be collected (Herr and Anderson 2005). Data can be collected through numerous methods and are more likely to involve qualitative means, such as direct observation, interviews, and review of literature, as compared to more quantitative methods (Albert 2001).

In general, action research offers significant potential for use in Africa. The research is largely participatory in nature, and the process encourages

context-specific research beneficial to communities. Thus, in many cases, it may be an appropriate approach to use when trying to involve communities in addressing difficult issues. There are, however, challenges to the process. Many researchers remain skeptical of the value of action research as a form of social science research (Robson 1993). Moreover as Herr and Anderson (2005) explain, ‘Academics tend to be comfortable with action research as a form of local knowledge to change within the practice setting itself, but are less comfortable when it is presented as public knowledge with epistemic claims beyond the practice setting’ (p. 52). Thus, a critique of it is that it may be difficult to generalise findings from action research beyond certain contexts. Another challenge in action research is that it can become a time-consuming process, depending on the scope of the effort. There is also considerable debate about whether

### **From the Field: The Case for Action Research**

Action research is very appealing. Power comes from knowledge, but some knowledge needs a participatory approach. We must also remember that research is not being carried out in peace and conflict studies for its own sake. People need to see research as benefiting them and helping them. They need to feel the process is ongoing and receive feedback so that the research can influence planning. Action research can be an iterative process.

This does not mean that there are not problems involved. There is a risk of ending up with a long list of community problems to be solved. Credibility of data could be questioned. We must ask ourselves continually: How credible are the data?

Action research allows the researcher to become a member of a community team, but is a costly method from the standpoint of time involved. It means that the researcher must engage with the community again and again. Action research can be incorporated alongside other methods, for example, focus groups, to use as substantiation. There are advantages and disadvantages to each method, and we need more knowledge on sampling, the audience, and how one would use it to target groups such as former combatants or women.

—Derese Getachew Kassa, Department of Sociology and Social Anthropology,  
Addis Ababa University, Ethiopia

action research should be conducted by community insiders or outsiders or some combination of the two (Herr and Anderson 2005).

—Craig Zelizer

## **Evaluation as a Research Method**

### *Purpose and origins*

Evaluation is a strategy for inquiry and a method for interpretation. It is used to assess the effects and the effectiveness of policies, programmes, activities, and processes and to value and judge outcomes, impacts, and the significance for different stakeholders. Many evaluation theorists agree on its political inherency—that is, evaluation is often integral to decision-making about societal priorities, resource allocation, and power (Patton 1987; Cronback et al. 1980; Greene 1994).

Different models and approaches to evaluation have implications for understanding purpose, the type of information useful for collecting, epistemological approaches, tools and benefits, and drawbacks. Two common and somewhat interrelated distinctions are formative/summative and outcome/process. Whereas formative evaluation is intended to help in the development of a programme, summative evaluation is designed to assess the effects and effectiveness of a programme. Outcome evaluation involves measuring to what extent a programme, practice, innovation, intervention, or policy meets its stated objectives or goals, and process evaluation concerns what is going on in the course of the programme or whatever is being evaluated (Robson 1993:180).

House (1978) alludes to other models of evaluation, including the following: systems analysis (quantitatively measuring inputs and outputs looking at effectiveness and efficiency), behavioural objectives (focusing on the extent to which clear, specific, and measurable goals are achieved), needs-based (examining the extent to which actual client needs are being met), connoisseurship (considering the extent to which the programme meets an evaluator's own expertise-derived standards of excellence), accreditation (external accreditors determining the extent to which the programme meets agreed professional standards), adversary (two teams

of evaluators battling over the pros and cons and the issue of whether the programme should be continued), transaction (involving a concentration on the programme processes), decision-making (structuring evaluation based on the decisions to be made), discrepancy (comparing implementation and outcome ideals to actual achievements), illuminative (focusing on qualitative methods, inductive analysis and naturalistic inquiry), and responsive evaluation (emphasizing responsiveness to all stakeholders).

Participatory assessment (PRA) is one form of qualitative evaluation research used to obtain an in-depth understanding of the community or situation. Whereas, for example, survey methods are infused with assumptions about an independent subject (the researcher) analysing the object (the researched), in participatory assessment the aim is for people to analyse their own situation. It is a particularly useful tool for community development (Gosling 1995:145). Each of the above models of evaluation focus on different issues and produces different types of information useful to different groups of people.

### *Epistemological approaches*

As with almost any field of inquiry, different paradigmatic approaches exist for evaluating which are more or less compatible with the above noted evaluation approaches and models. These are best distinguished by whose questions are addressed and which values are promoted rather than the methods used.

In addition to a *critical* approach, Greene (1994:532) has distinguished between four approaches: (1) *postpositivist*: systems theory/efficiency oriented, usually with quantitative methods; (2) *pragmatist*: management, practicality, and quality-control oriented with mixed methods; (3) *interpretivist*: pluralist, understanding oriented, utilising qualitative methods; and, (4) *critical*: seeking to highlight the historical, structural, and value bases of social phenomena emphasising historical analysis and participatory techniques, with a view to catalysing political and social change towards more justice, equity, and democracy. While some describe a positivist approach to evaluation as highlighting the use of experiments (Robson 1993:170), it is also true that all evaluators develop standards or

criteria for rendering judgments and choosing audiences and questions, all of which are contested tasks, undermining claims to objectivity inherent in the positivist approach (Greene 1994:531).

### *Tools, benefits, and drawbacks*

A wide range of tools and other methods discussed in this chapter are useful for evaluation. Experiments, surveys, and case studies are popular. Interviews and focus groups are used extensively. For example, participatory evaluation would draw on discussions, focus groups, systemic observation, maps and diagrams, and collective logical framework analysis to structure group discussions. At the other end of the spectrum, positivist approaches would draw more on formal questionnaire surveys (possibly not inquiring with local people), statistical analysis, cost-effectiveness analysis, and cost-benefit analysis.

Evaluation is an inherently political activity and one that provokes different views and often criticism. Thus, it is not an activity for those sensitive to these issues. The evaluator must pay meticulous attention to the design and conduct of the study (Robson 1993:184), ensuring that the legitimate concerns of stakeholders have been taken into account.

The benefits and drawbacks of evaluation depend greatly upon the epistemological approach one takes: positivist approaches are likely to be generalisable, but are often considered weaker in their validity or truthfulness. More interpretive approaches, in particular PRA, offer deeper insights into the concerns of local stakeholders, and the meaning of issues and the shaping of outcomes for their purposes, for example, community development or more peaceful relations, etc. The primary weakness of these approaches are that they are less generalisable. Biases may also creep into the results (Gosling 1995:164).

—Erin McCandless

## Spectral Time-Series Analysis

People in conflict situations have often been heard uttering the following expressions:

- What goes around comes around.
- Life is a vicious cycle.
- Poverty is a vicious circle.
- War begets war.
- Coup begets coup.
- Violence is an unending cycle.
- What is taken by violence must be reclaimed by violence.

All of these statements convey the idea that over-time phenomena are cyclical. Few researchers in the field of peace and conflict studies, however, know how to study cycles in data. When presented with a time series, most tend to assign trends (e.g., linear, quadratic, cubic). They fail to realise that trends imply that the long-range forecast is an extreme response: that is, trend models inevitably predict extreme responses in the future. Trends very often are not sufficient for modelling over-time processes. Cycles often offer a much more reasonable way to understand variation over time than do trends.

Spectral analysis of time-series data describes cyclic patterns. It is a useful approach for researchers who have many different kinds of time-series data: social indicators (for example, the number of nonviolent protests per year), systematically coded observational data (for example, the level of effective involvement of each person in a political activity), and so on. The approach helps researchers answer at least three questions: (1) What proportion of variance in the time series is accounted for by the cycle? (2) What is the length of the cycle? (3) What is the amplitude of the cycle? The following characteristics are imperative for time-series data to be analysed using the spectral analysis technique:

- The time-series variable must be a continuous variable that is (at least approximately) an interval level or ratio level of measurement.

Categorical (nominal or ordinal) variables require different kinds of analyses, such as log-linear models of serial dependency.

- The scores of the time-series variable must be approximately normally distributed.
- The observations should be obtained at equally spaced time intervals.
- Although there is no absolute rule about the minimum number of observations, the  $N$  of observations should be reasonably large. An  $N$  of at least fifty is a suggested minimum.

The analytic strategy for the approach involves the following steps:

1. Begin with data screening by employing the usual methods to assess distribution shape, outliers, and so on, for the variable.
2. Do a linear and curvilinear trend analysis of the time-series data to see what percentage of variance in the time series is accounted for by trends, to test statistical significance of trend components, and to remove these trends before looking at possible cyclic patterns.
3. Apply periodogram analysis or spectral analysis to the residuals from the linear trend to see what percentage of the remaining variance in the time series (after trend removal) is due to cycles, as well as to determine whether there is evidence of any other cyclic pattern in the data.
4. If irregularities are found in the cycles over time (such as the changes in the height of the peak), do follow-up analyses, such as complex demodulation, to describe the changes in the nature (amplitude or height) of the cycle over time.

In sum, spectral time-series will allow the researcher to determine whether a system is stable or whether to expect regular periods of increased tension. If they are quite regular, spectral analysis will detect them.



## **Multiplex Methodology**

War and other forms of violent, protracted conflict between groups are complex phenomena with many causes. Not only do warring groups have competing or incompatible goals, they also have profoundly contested narratives and competing discourses concerning the same supposedly factual situation on the ground. Such violent conflicts are often characterised by contested geographies, material resources, human agencies, identities, epistemologies, mythologies, outcomes, and even competing cosmologies and religious beliefs. In addition, each side to a violent and prolonged conflict is not so much trying to convince the other side of the righteousness of its own world view as much as to kill or vanquish the opponent and destroy the opposing epistemic, or knowledge, community.

Multiplex methodology looks at violent conflict as an explosive human encounter that exists when a specific kind of relationship is established between the groups at the conflict's origination. The approach focuses on the fact that this relationship is an extreme variety, if not *the* extreme type, of social relationship between individuals, groups, and societies. It exists because one or both sides perceive a manifest or latent conflict, which can be defined as a perceived or real incompatibility of interests, goals, or need satisfaction, such as identity, access, or ownership, because of blockage or thwarting efforts by the other group.

As such, multiplex methodology pays particular attention to the use of case studies, in which (in peace and conflict studies) contested geographies, human agencies, and epistemologies are central issues. This focus is primarily because violent conflict always unleashes the unforeseen. The problem, then, from a methodological point of view, is how to capture and investigate the composite complexity of this phenomenon in which knowledge claims and truth itself are almost always in contention. Multiplex analysis, therefore, proceeds in the following stages:

1. *Epistemic encounter* is the reality of contested social constructions between two or more knowing subjects or communities. This can be the profoundly contested encounter in which a subject confronts,

not an ‘objective reality’, but another knowing subject whom he or she is trying to kill. Each party in the conflict then tries to present his or her rendition of the reason of the conflict from his or her vantage point, characterizing the perspective of the opponent as false.

2. *Empirical encounter* refers to the contesting subjects with their material worlds as they each seek the substances and resources with which to carry out the struggle or to dominate and win complete control. For example, an actor would label the conflict by using a concept that can invoke a patriotic feeling among fellow citizens in order to gain their support in a conflict.
3. *Self-reflective or Cartesian encounter* is what the subjects in such deadly competition reflect upon and how they incorporate their individual identities and roles into the conflict.

In sum, there is a clash of realities in violent human conflict in which each side is persuaded that it possesses the ultimate truth. Such compound realities require compound methods of investigation and inquiry if they are to be understood and prevented.

—Abdul Karim Bangura

## **Conclusion**

The goal of this chapter is to provide an overview of the key steps in designing a research inquiry, with a practical focus on methods. As noted, many excellent resources provide in-depth information on research design, methods, and analysis.

In order to conduct effective and ethical research, particularly in an African context, it is essential for the researcher to have a well-designed process that not only seeks to do no harm, but possibly will do some good. As Smyth and Robinson (2001) state, ‘Research can do harm, and researchers must recognise this and avoid or minimize the harm’ (p. 208).

## **From the Field: Land Conflicts**

By its nature and meaning, multiplex methods can be applied in situations of violent conflict, characterised by explosive human encounters between parties in specific and established relationships. In northern Uganda, resource-based conflict centred on land has increasingly assumed critical dimensions, intensity, and complexity, at the individual, group, interclan, ethnic, and national levels. More than 1.6 million of the Acholi people in northern Uganda have lived in camps for internally displaced persons, or IDPs, for close to two decades. They abandoned their natal, ancestral homesteads and land for security reasons. Their vast, lush, fertile land remains desolate and derelict from lack of agricultural production. Potential ‘investors’, more commonly called land grabbers, have recently been in conflict with the indigenous clans still crammed in squalid camp conditions. Such land issues cut across Uganda.

Since conflicts over land are characterised by contested geographies (in terms of physical and legal boundaries), material resources, histories, identities, mythologies, and competing cosmologies and religious and traditional beliefs, we can see that multiplex methods can be used to describe and investigate the complexity of the land conflict. Stages of epistemic encounter, empirical encounter, and self-reflective or Cartesian encounter can be employed accordingly. This method can lend credence to peace-building efforts and conflict resolution for northern Uganda.

—Fabius Oukumu-Alya, Director, Centre for Conflict Management and Peace Studies, Gulu University, Northern Uganda

Despite the many challenges involved in designing and conducting a research inquiry, the research process can be incredibly fulfilling. Helping to advance new understanding of peace and conflict issues, helping to empower communities, and advancing best practices and new policies are also possible outcomes of the research process. As you begin this undertaking in your own areas of specialisation and contribute to the advancement of peace and conflict studies in Africa, may you have great success.

—Craig Zelizer

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### **Additional Sources on Post-Conflict Peace-building**

#### ***On Civil Wars and Termination of War***

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### ***On Peace-building***

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# APPENDICES





## ***APPENDIX I: PEACE AND DEVELOPMENT ACADEMIC PROGRAMMES***

### **The American University, Washington, D.C. International Peace and Conflict Resolution Program**

The American University's master of arts in international peace and conflict resolution is the core degree option within the International Peace and Conflict Resolution Program. The curriculum explores the following issues: theories on the causes of war and organised violence, alternative approaches to resolving and preventing conflict, approaches to peacemaking, the formation of cooperative global relationships, cross-cultural negotiation, crisis management and response, and individual and community transformation. Students can specialise in a variety of concentrations, including international development.

IPCR is supported by the **Peacebuilding and Development Institute**, which aims to provide cutting-edge training, research, and capacity-building opportunities for practitioners and scholars in the areas of development, humanitarian assistance, diplomacy, and conflict resolution.

Studies in peace and development are also supported by the *Journal of Peacebuilding and Development*, a biannual publication that provides a forum for sharing critical thinking and constructive action on issues at the intersections of conflict, development, and peace. It is administered by the South-North Centre for Peacebuilding and Development in Harare, Zimbabwe, and American University's Center for Global Peace in Washington, D.C., and is produced in collaboration with other institutional partners.

American University, School of International Service, [www.american.edu/academic.depts/sis](http://www.american.edu/academic.depts/sis)

American University, IPCR Degree Programs, [www.aupeace.org/degrees/main](http://www.aupeace.org/degrees/main)  
American University, Peacebuilding and Development Institute, Summer Professional Training Program, [www.american.edu/sis/peace/summer](http://www.american.edu/sis/peace/summer)

*Journal of Peacebuilding and Development*, [www.american.edu/cgp/jpd2/whoware.htm#ac\\_ad](http://www.american.edu/cgp/jpd2/whoware.htm#ac_ad)

**Arcadia University, Glenside, Pennsylvania, United States**  
**International Peace and Conflict Resolution Program**

Arcadia University offers its master of arts programme in international peace and conflict resolution on a full-time or part-time basis, and it can be divided into three parts. Students spend the first part of the program on Arcadia's suburban Philadelphia campus, taking a total of nine foundation courses: Introduction to Peace Studies and Conflict Resolution; Introduction to International Law; Migration and Human Rights; **Economics, the Environment, and Development**; Research Methods in Conflict Analysis and Peace Science; Treaties and International Law; Mediation and Dispute Resolution; **Post-conflict Relief and Development**; and Health and Human Rights.

The second part of the programme consists of education abroad. Places available for study include the Center for Peace and Conflict Studies, University of Sydney, Australia; the European University Center for Peace Studies, Stadtschlaining, Austria; the program in peace and conflict studies at the University of Ulster, Belfast, Northern Ireland; the program in ethnic conflict at Queens University, Belfast, Northern Ireland; the Richardson Institute for Peace Studies at Lancaster University, United Kingdom; the Department of Peace Studies at the University of Bradford, United Kingdom; the program in peace and development studies at the Universitat Jaume I, Castellón, Spain; the University of Salvador, Buenos Aires, Argentina; international law or gender studies at the University of Helsinki, Finland; studies in human rights law or ethnicity and nationalism at Central European University, Budapest, Hungary; and **human rights, sustainable development, or gender and peace-building** at the University for Peace, Costa Rica. In addition to these programmes, the second year of study and fieldwork experience abroad may be individually designed to reflect a student's area of interest.

Arcadia University, International Peace and Conflict Resolution Program,  
<http://gargoyle.arcadia.edu/ipcr>

**Bethel College, North Newton, Kansas, United States**  
**Global Peace and Justice Studies**

Students seeking a bachelor of arts in **global peace and justice studies** at Bethel College are groomed to participate in relief, development, conflict management, and social justice efforts in developing countries and North America with church, community, government, and other organisations. Students are also prepared for graduate study in related areas. Graduates of this major may choose concentrations in peace studies or international development.

Bethel students can design minors in peace studies, international development or global peace and justice studies. They are required to complete fifteen hours of course work in the global peace and justice studies major, including at least nine upper-level hours. If nine of the hours are selected from a single concentration, the minor may be designated in that area. These minors may not be earned by students pursuing the global peace and justice studies major.

Bethel College, [www.bethelks.edu/academics/globaljustice/pjreq.html](http://www.bethelks.edu/academics/globaljustice/pjreq.html)

**Duke University, Durham, North Carolina, and the University of North Carolina at Chapel Hill, United States**  
**Rotary Center for International Studies in Peace and Conflict Resolution**

The Rotary Center for International Studies in Peace and Conflict Resolution is run jointly by Duke University and the University of North Carolina. It offers a master of arts in **international development policy**. Rotary scholars enrolled in the programme take four core courses related to conflict resolution: Introduction to International Negotiation; **International Development, Conflict, and Cooperation**; Democracy in Conflicted Societies; and Rotary Center Capstone Seminar.

Duke Center for International Development, [www.pubpol.duke.edu/centers/dcid/pidp\\_rotary.php](http://www.pubpol.duke.edu/centers/dcid/pidp_rotary.php)

\*Although this is a bachelor's programme, it is included because it is a full-fledged programme in conflict and development.

**European University Center for Peace Studies,  
Stadtschlaining, Austria  
Programmes in Peace and Conflict Studies**

Students at the European University Center for Peace Studies receive an advanced certificate in peace and conflict studies if they successfully complete one trimester of course work. Those who complete three trimesters and write a thesis earn a master of arts in peace and conflict studies, approved by the Austrian Ministry of Education. All courses are taught in English by leading specialists from around the world, including Johan Galtung. The university offers a well-rounded programme covering **peace with security, development, freedom, nature, and culture**. The curriculum focuses in the fall trimester on direct peace, in the spring trimester on structural peace, and in the summer trimester on cultural peace.

European University Center for Peace Studies, [www.aspr.ac.at/welcome.htm](http://www.aspr.ac.at/welcome.htm)

**Göteborg University, Sweden  
Department of Peace and Development Research**

Peace and development research began at Göteborg University in 1971. In 1991 the Department of Peace and Development Research became an independent department. It currently has 650 students a year at the undergraduate level. The department aims to conduct high-quality international research and teaching within the field of peace and development studies and to make this research relevant to decision makers, policy-making bodies, and NGOs working in related areas.

Postgraduate research education at the Department of Peace and Development Research is based on the academic disciplines of international relations and development studies and international cooperation (formerly called international development studies). It is designed to promote specialisation as well as integration between the two main disciplines, provide analytical competence through advanced, in-depth specialisation in either of the two fields, and contribute to the development of the department's peace and development profile.

Göteborg University, Department of Peace and Development Research, [www.padrigu.gu.se/english/default.html](http://www.padrigu.gu.se/english/default.html)

**London School of Economics and Political Science,  
England, United Kingdom  
Conflict Analysis and Development Unit**

The London School of Economics and Political Science offers a master of science degree in international relations through its Conflict Analysis and Development Unit. It focuses on four core areas: conflict prevention and peacebuilding; conflict transformation; **conflict and development cooperation**; and humanitarian action and complex emergencies. The unit's regional specialisations include Africa, the former Soviet Union, Eastern Europe, and West Asia and South Asia.

London School of Economics and Political Science, Department of International Relations, [www.lse.ac.uk/Depts/intrel/CADUnit.html](http://www.lse.ac.uk/Depts/intrel/CADUnit.html)

**Tokyo University of Foreign Studies, Japan  
Peace and Conflict Studies**

Despite growing calls for international cooperation, no university in Japan specialises in research and education on problems surrounding regional disputes and peace-building. The peace and conflict studies programme at Tokyo University of Foreign Studies does, however, examine the various elements contributing to the frequent occurrence of regional conflicts and the issues surrounding conflict resolution and peace-building. In the process, it trains international researchers and professionals to actively pursue peace and the prevention of conflict through research and professional activities.

The Japanese government added peace-building as a primary objective or priority to the Official Development Assistance Charter approved by the cabinet in August 2003 and has begun to stress such concepts as human security in its foreign policy and international cooperation discourse. The peace and conflict studies programme offers an English-language curriculum on par with other internationally accepted programmes, and

through its development of experts in post-conflict regions, it contributes to Japan's overall international cooperation effort.

Tokyo University of Foreign Studies, Peace and Conflict Studies, [www.openup.jp/client/edu/tufspcs/en](http://www.openup.jp/client/edu/tufspcs/en)

### **Tufts University, Medford, Massachusetts, United States Humanitarian Assistance**

Tufts University's Friedman School of Nutrition Science and Policy and the Fletcher School of Law and Diplomacy offer a one-year combined master of arts in humanitarian assistance for mid-career professionals with field experience in the areas of famine, conflict, and complex emergencies. The programme consists of two semesters of academic work. Students are required to complete mandatory courses in humanitarian aid in complex emergencies, applied nutrition for humanitarian crises, and an independent seminar in humanitarianism. Additional courses include Gender, Culture and Conflict; Coordinating International Intervention for Conflict Prevention; a seminar on ethnic and religious violence; and a seminar on famine.

Tufts University, Alan Shaw Feinstein International Center, [www.fic.tufts.edu](http://www.fic.tufts.edu) and <http://fic.tufts.edu/?pid=15>

### **Universitat Jaume I, Castellón, Spain Peace and Development Studies**

Universitat Jaume's programme in peace and development studies is a sister programme of the University of Innsbruck. The master's in **peace and development studies** offers an academic education and professional training. The programme is operated and accredited by Universitat Jaume I and is held at the Bancaja International Centre for Peace and Development (CIBPD, Centro Internacional Bancaja para la Paz y el Desarrollo).

Universitat Jaume I, [www.epd.uji.es/master/ingles/principa-english.htm](http://www.epd.uji.es/master/ingles/principa-english.htm)

**University of Bradford, England, United Kingdom**  
**Department of Peace Studies**

With more than 300 staff and students, the University of Bradford's Department of Peace Studies is the largest such centre devoted exclusively to the study of peace and conflict. The postgraduate programme has approximately sixty full- and part-time students, and the master's and postgraduate programmes in **peace studies, international politics and security studies**, and **conflict resolution** have approximately 100 students, including ten to twenty on Rotary International scholarships.

Master of philosophy and doctorate degrees are available in **development and conflict**, focusing on the South with regard to such issues as democratisation, gender and development, citizenship and civil society, political change, and the causes and management of conflict in Latin America and sub-Saharan Africa.

University of Bradford, School of Social and International Studies,  
[www.bradford.ac.uk/university/pgpros/ssis.php](http://www.bradford.ac.uk/university/pgpros/ssis.php)

University of Bradford, Peace Studies, [www.bradford.ac.uk/university/pgpros/peace.php](http://www.bradford.ac.uk/university/pgpros/peace.php)

**University of Dublin, Ireland**  
**Trinity College, Irish School of Ecumenics**

The University of Dublin, Trinity College, Irish School of Ecumenics offers a one-year master of philosophy in **international peace studies**. Students can pursue a wide-ranging programme in international peace studies or specialise in ethics in international affairs or **peace-building and development**.

University of Dublin, Irish School of Ecumenics, [www.tcd.ie/ise/postgraduate/peace.php](http://www.tcd.ie/ise/postgraduate/peace.php)

**University of Innsbruck, Austria**  
**Development and Conflict Management Programme**

The University of Innsbruck offers a master of advanced studies (MAS) in **peace, development, and international conflict management**. Participants earn qualifications in peace theory, development, and democracy and human rights and enhance their skills for peaceful conflict transformation. The programme also aims to provide participants with an awareness of the many cultural and regional perspectives from which to assess these academic fields. The programme is operated by the Management Center Innsbruck.

University of Innsbruck, Management Center Innsbruck, [www.mci.at/peacestudies](http://www.mci.at/peacestudies)

**University of Limerick, Ireland**  
**Peace and Development Studies**

The University of Limerick's master's degree in peace and development studies is a one-year, full-time programme in the College of Humanities. It focuses primarily on **peace-building and development issues** and on providing instruction for persons committed to contributing professionally in these areas.

University of Limerick, College of Humanities, [www.graduatestudies.ul.ie/prospectus/main/Postgraduate/pages/col\\_hum\\_MA\\_peace\\_dev\\_studies.shtml](http://www.graduatestudies.ul.ie/prospectus/main/Postgraduate/pages/col_hum_MA_peace_dev_studies.shtml)

**University of London, King's College, England, United Kingdom**  
**Department of War Studies**

King's College offers a programme in conflict, security, and development for postgraduates and professionals interested in the conceptual, historical, and policy issues involving **security and development** in the broader context of contemporary warfare and international security.

King's College London, Conflict, Security, and Development, [www.kcl.ac.uk/pgp06/programme/381](http://www.kcl.ac.uk/pgp06/programme/381)



**University of London, School of Oriental and African Studies,  
England, United Kingdom  
Department of Development Studies**

The one-year master of science in **violence, conflict, and development** results from the increasing significance of various types of conflict in developing countries, including civil wars and complex humanitarian emergencies. The programme responds also to the increasing awareness among international agencies and development practitioners of the many forms of violence, such as that linked to household relationships or organised crime. The programme focuses on analysis as well as on case studies and is designed to meet the needs of people interested in working with international agencies, humanitarian organisations, and other NGOs.

University of London, School of Oriental and African Studies, [www.soas.ac.uk/studying/courseinfo.cfm?courseinfoid=54](http://www.soas.ac.uk/studying/courseinfo.cfm?courseinfoid=54)

**University of Maryland, College Park, United States  
Center for International Development and Conflict Management**

The University of Maryland's Department of Government and Politics offers a **minor in international development and conflict management** in collaboration with the Center for International Development and Conflict Management. There are more than sixty students in the programme with more than ten different majors.

University of Maryland, Center for International Development and Conflict Management, [www.cidcm.umd.edu/cidcm\\_minor.asp](http://www.cidcm.umd.edu/cidcm_minor.asp)

**University of New England, Australia  
Professional Development and Leadership Centre for Peace Studies**

This programme consists of three units of coursework and a dissertation. The principle courses include Geographies of Peace; Peacemaking and Conflict Resolution; Economics of Developing Countries; Philosophy and Practice of Nonviolence; and Environment, Development and Peace. Themes

include recovery from armed conflict, peace-building, and reconciliation; nonviolent social change; gun policy; and peace and justice education.

University of New England, Professional Development and Leadership Centre for Peace Studies, [www.une.edu.au/pdal/programs/professionalstudies/peace/peace\\_index.php](http://www.une.edu.au/pdal/programs/professionalstudies/peace/peace_index.php)

### **University of Notre Dame, Indiana, United States**

#### **Joan B. Kroc Institute for International Peace Studies**

The multidisciplinary master of arts programme offered by the Joan B. Kroc Institute for International Peace Studies at the University of Notre Dame equips students with theoretical understanding and practical skills. It prepares them for careers in peace-building, including scholarly and policy research, teaching, public service in government and non-governmental organisations, social action, diplomacy, and conflict transformation. Students can choose from several programme themes, including the **political economy of war, peace, and sustainable development**. They examine relations between political economy and war and peace, discussing conflict's causes, consequences, and conduct.

Joan B. Kroc Institute for International Peace Studies, <http://kroc.nd.edu/programs/masters/2yrdescrip.htm>

### **University of Queensland, Australia**

#### **Australian Centre for Peace and Conflict Studies**

The University of Queensland's Australian Centre for Peace and Conflict Studies specialises in conflict analysis, prevention and management, alternative dispute resolution, peace-building and development, and post-conflict reconstruction. It provides advanced-level short courses and training for departments and organisations engaged in peacekeeping, peace-building, development activities, humanitarian intervention, and work in conflict situations.

University of Queensland, Australian Centre for Peace and Conflict Studies, [www.uq.edu.au/acpacs/index.html?page=25896](http://www.uq.edu.au/acpacs/index.html?page=25896)

**University of Wales at Aberystwyth, United Kingdom**  
**Department of International Politics**

The Department of International Politics at Aberystwyth is the world's first academic department of international relations. Founded in 1919 by Lord David Davies of Llandinam, it was hoped that study in this field would foster a greater understanding of the causes of violent conflict and thereby promote peace. From the foundations of a single endowed professor, the department is now housed in a state-of-the-art new building and has grown to thirty-six academic staff, more than 600 undergraduates, and a thriving graduate school of 120 students.

Twelve distinct degree programmes are offered at the master's level through specialist and research training or preparation pathways, including courses in security studies and in security and citizenship. The department is highly renowned as an outlet for PhD supervision and training. Currently, sixty full-time doctoral students comprise a vibrant research community, many of whom are researching topics in the broad areas that span security and conflict.

University of Wales, Department of International Politics, [www.aber.ac.uk/interpol](http://www.aber.ac.uk/interpol)

**University of York, England, United Kingdom**  
**Post-war Reconstruction and Development Unit**

The goal of the University of York's Post-war Reconstruction and Development Unit is to provide the analytical, planning, and management skills required to propose, design, and execute recovery programmes and projects in societies torn by war. The unit's master of arts programme is normally pursued as a one-year, full-time course. Students who complete the programme are eligible to continue research at the university leading to a master's or doctorate in philosophy.

University of York, Post-war Reconstruction and Development Unit, [www.york.ac.uk/depts/poli/prdu](http://www.york.ac.uk/depts/poli/prdu)

## **University for Peace**

### **Academic Programmes**

#### Gender and Peace-Building

The master of arts in gender and peace-building is a ten-month programme designed to support women and men who participate in social, economic, and political processes of change and who are interested in key issues of gender and peace-building. The programme caters to the demands and challenges faced by students continuing their education and by mid-career professionals working in governmental, multilateral or bilateral institutions, non-governmental organisations, and private enterprises. It operates under the premise that conflict, violence, and war have a variety of effects on men and women that although comparable are not identical.

#### Peace Education

The peace education master's programme strives to build the capacity of educators to contribute to educational, social, and cultural change through peace education. It is designed to enable participants to engage effectively in peace education at all levels, from the design of educational policy, to the development of effective and culturally relevant peace education programmes, to teaching for peace inside and outside the classroom. By providing students with the practical skills and knowledge needed to positively affect formal and non-formal educational systems, the master's programme allows students to contribute to educational development and reform within broader social and cultural contexts.

#### International Law and Human Rights

##### International Law and Settlement of Disputes

The master's programmes in international law and human rights and in international law and settlement of disputes are multidisciplinary offerings that build a solid foundation in international legal scholarship and practice along with specialisation in human rights. The programmes feature three core dimensions: doctrine and practice, theory and philosophy, and skills needed to serve as an officer in international or non-governmental organi-

sations, humanitarian agencies, and government or to pursue additional graduate study, research, and scholarship. Students acquire advanced skills in critical analysis and research methodology. For the degree in international law and settlement of disputes, students are trained to draft reports and legal briefs, participate in negotiations, and critically analyse legal documents, including treaties, resolutions, and judgements.

### International Peace Studies

The master of arts programme in international peace studies focuses on the central issues of peace and security that will affect the future of humanity. Leading professionals, academics, and experts from around the world help students from diverse cultures and backgrounds develop insights into the major challenges to peace in the twenty-first century. The programme encourages students to develop a global perspective and the ethical and intellectual foundations necessary to confront current and emerging challenges to peace.

### Media, Conflict, and Peace Studies

The role of the news media changed fundamentally in the twentieth century. Today, the 24-hour news cycle provides people around the world with information on events almost as soon as they happen; governments use the media to communicate their foreign policies; and officials use the media to spread awareness of humanitarian crises. The media are an essential ingredient in every democratic society, but free media do not always lead to democracy. This master's programme addresses such media-related issues as ensuring that free media are an integral part of society, engaging the media in state building in post-conflict societies, and assessing media's role in conflict escalation and de-escalation.

### Natural Resources and Sustainable Development

UPEACE in Costa Rica offers a master of arts in natural resources and sustainable development within the framework of a dual programme in which students also receive a master of arts in international affairs from the American University School of International Service in Washington, D.C. It is the first graduate degree programme in which students learn

about environmental and development policies and practices from the perspectives of the South as well as the North and within the framework of local and global perspectives.

### Environmental Security and Peace

The environmental security and peace graduate programme addresses the interface of environmental degradation, peace, and security to students continuing their education or professional work in government, intergovernmental institutions, educational or training institutions, non-governmental organisations, the private sector, or the media. It prepares professionals qualified to define the nature of the threats to peace and security posed by environmental degradation and equipped to develop, adapt, and implement appropriate approaches and solutions in local contexts to avert and respond to critical threats to environmental security.

## **Regional Programmes**

### Africa Programme

As a result of extensive international consultations, which underlined the importance of according a high priority to activities in Africa, the University for Peace officially launched its Africa Programme in January 2002. Under the leadership of Dr. Graça Machel, the then-chancellor of UPEACE, and Ambassador Mohamed Sahnoun, vice chair of the UPEACE Council and special advisor to the UN secretary-general, and with the strong interest of the secretary-general, the overall goal of the Africa Programme was defined as strengthening African capacity for education, training, and research on issues of peace and security, including the prevention, management, and resolution of conflict. Based on advice from the consultative phase, the programme acts as a catalyst in mobilising a knowledge network in Africa. At the core of such a programme must be the development of human resources, which means strengthening existing institutions of higher learning. The linking of African scholars is imperative in helping Africans assume the key role in establishing the conditions for lasting peace on the continent and cultivating an ethos of democracy, human rights, nonviolent means for confronting grievances, and social justice. Hence a programme

that facilitates collaboration between universities, and with appropriate civil society organisations, is of high priority. An added value of this initiative by UPEACE lies in the unique advantage it holds in providing a genuinely international, multicultural, and multidisciplinary orientation to all of its academic programmes, which build on perspectives from all regions of the world. See [www.africa.upeace.org](http://www.africa.upeace.org) for additional information.

#### Central Asia Programme

The UPEACE Central Asian Programme (CAP) develops human capacities for education in peace-building and conflict prevention in the region of former Soviet Central Asia. CAP is part of the UPEACE global effort to establish peace education centres in key regions around the world. The main aim of the Central Asia Programme is to promote stability by transferring to the region self-sustaining capabilities for peace education, training, research, and dialogue. The expanding regional network of Central Asian professors, experts, and civil society leaders trained by CAP helps reduce regional tensions, improve mutual confidence and cooperation, and strengthen local capabilities to build peace.

#### Asia-Pacific Programme

The aim of the Asia-Pacific Programme is to support the capacities of partner academic and research institutions in undertaking high-quality teaching, training, and research for the building of peace, preventing violence and deadly conflict, and promoting human security in the Asia-Pacific region. UPEACE has mobilised a network of more than forty Asia-Pacific universities and institutions for conflict prevention and peace-building. The Asia-Pacific Programme also emphasises support for informal channels through which education for peace can reach the general populace. It is interested in the possibility of establishing peace studies centres in countries in the region in collaboration with national institutions.

#### Latin America and the Caribbean Programme

UPEACE, as part of its strategy of instituting regional programmes, is launching a Latin America and the Caribbean Programme under the leadership of Dr. Victor Valle as dean and professor. Through this programme,

UPEACE will organise academic programmes oriented toward studying in depth the nature of intrastate and interstate conflicts in Latin America and the Caribbean—the historical cradle of the UPEACE system—and contributing to the professional development of the region’s academic and political audiences via postgraduate education and advanced training.

### **Academic and Scholarly Publications**

#### *Peace and Conflict Monitor*

Peace and Conflict Monitor ([www.monitor.upeace.org](http://www.monitor.upeace.org)) is a monthly online magazine based at and financed by the University for Peace. (The *Monitor* is not an official voice of UPEACE.) It publishes original articles of varying length along with book reviews, interviews, news reports, and diaries. The *Monitor* attracts a worldwide readership.

#### *Peace and Conflict Review*

Peace and Conflict Review features interdisciplinary and multicultural articles on all aspects of peace and violent conflict. All articles are peer-reviewed with the goal of providing students, policy makers, NGOs, and other interested parties with reliable and relevant analysis, empirical findings, policy options, and research. It welcomes review articles of books and conference proceedings. Additional information can be found at [www.review.upeace.org/guidelines.cfm](http://www.review.upeace.org/guidelines.cfm).

#### *African Conflict and Peace Journal*

UPEACE’s Africa Programme launched the *Africa Conflict and Peace Journal* in 2007 as a vehicle for scholars and leaders in various disciplines in Africa who are working on peace and conflict studies and for those beyond the continent who follow cutting-edge issues in Africa. Multidisciplinary and peer reviewed, it has an international editorial board, and its articles address salient questions and the links between theory and practice. Features include original research, book reviews, a review section republishing major works concerning peace and conflict studies that have already appeared, and key documents.



**Institute for Development and Peace, Duisberg, Germany**

Though not a university, many may find this research institute of interest.

Institute for Development and Peace, <http://inef.uni-duisburg.de/page/englisch/startOben.html>

For information on peace and development programmes in Africa, see UPEACE's Directory of Peace Studies in Africa (Geneva, 2004), [www.africa.upeace.org/dpsa](http://www.africa.upeace.org/dpsa).

## ***APPENDIX II: NEWS RELEASES ON THE DAKAR WORKSHOP***

### **PRESS RELEASE**

#### **Peace Research Capacity Building Workshop Draws Africans from across Continent**

DAKAR, SENEGAL: 25 October 2005. African researchers, scholars, and activists from 17 countries are gathered in Dakar for a workshop on peace research capacity building at the Novotel Hotel in Dakar from 24 to 26 October 2005. The workshop aims to generate practical research capable of addressing peace building and development problems on the continent and to address the gap between research and policy.

The topics being covered in the three-day workshop include:

- Education for an African movement for peace
- Unique concepts from the African experience
- Reclaiming African systems of conflict resolution
- The politics of knowledge generation, power, and peace
- Cross-hybridization of ideas for building peace from northern, southern, central, East and West Africa
- Women as a powerful force for the prevention of conflict
- Research capacity-building for peace
- New techniques and methods for research on peace
- How policy making can be toughened by research.

The workshop is organized by the Council for the Development of Social Science Research in Africa (CODESRIA); the University for Peace (UPEACE), affiliated with the UN; and the *Journal of Peacebuilding and Development*.

Resource persons of the workshop include:

- Dr. Adebayo Olukoshi, Executive Secretary, CODESRIA
- Dr. Ebrima Sall, Head, Research Department, CODESRIA
- Dr. Jean-Bosco Butera, Director, UPEACE Africa Programme
- Dr. Mary King, Professor of Peace & Conflict Studies, UPEACE
- Ms. Erin McCandless, Civil Affairs, Sinoe County Officer, United Nations Mission in Liberia (UNMIL) and Executive Editor of the *Journal of Peacebuilding and Development*.
- Dr. Abdul Karim Bangura, Professor, School of International Service, International Peace and Conflict Resolution Division, and the Center for Global Peace, American University.

Workshop participants came from seventeen African countries including South Africa, Ethiopia, Uganda, Cameroon, Mauritius, Democratic Republic of Congo, Tanzania, Cote d'Ivoire, Kenya, Sudan, Rwanda, Liberia, Nigeria, Togo, Senegal, Ghana and Sierra Leone. Other participants came from the United States, Switzerland and the United Kingdom.

Additional partners in the workshop are the South-North Center for Peace Building and Development, the American University Center for Global Peace in Washington, D.C., and the International Development Research Council (IDRC).

A news conference will be held at 4:00 p.m., Wednesday, 26 October at the Novotel Hotel. Organizers and participants will be available for direct questioning.

For further information please contact:

Mr. Abdon Sofonnou, CODESRIA

tel: 825 6597; 825 9822; tel: 825 9823; cell: 650 5116

abdon.sofonnou@codesria.sn

## COMMUNIQUE DE PRESSE

### **L'Atelier de renforcement des capacités de recherche sur la paix attire des Africains de tout le continent**

DAKAR, SENEGAL: 25 octobre 2005. Des chercheurs africains, des érudits et des activistes de 17 pays sont réunis à Dakar pour un atelier de renforcement des capacités de recherche sur la paix. Cet atelier se tient à l'Hôtel Novotel de Dakar du 24 au 26 octobre 2005. L'atelier a pour objectif de favoriser la production d'une recherche pratique capable d'aborder les problèmes de construction de la paix et de développement sur le continent et aussi l'écart qui existe entre recherche et politiques.

Entre autres sujets couverts pendant les trois jours d'atelier il y a :

- L'éducation pour un mouvement africain pour la paix
- Des concepts uniques à partir de l'expérience africaine
- Reconquête des systèmes africains de résolution de conflits
- Les politiques de création de savoirs, le pouvoir et la paix
- La construction de la paix : large échange d'idées provenant d'Afrique du Nord, de l'Est, de l'Ouest, d'Afrique Centrale et Australe
- Les femmes comme une force déterminante dans la prévention des conflits
- Renforcement des capacités de recherche pour la paix
- Nouvelles techniques et méthodes de recherche sur la paix
- Comment la recherche peut renforcer la prise de décision.

L'atelier est organisé par le Conseil pour le développement de la recherche en sciences sociales en Afrique (CODESRIA); l'Université pour la Paix (UPEACE), qui est affiliée aux Nations-Unies, and la revue *Peacebuilding and Development*.

Les personnes ressources de l'atelier sont :

- Dr. Adebayo Olukoshi, Secrétaire Exécutif, CODESRIA
- Dr. Ebrima Sall, Directeur, Département Recherche, CODESRIA
- Dr. Jean-Bosco Butera, Directeur, Programme Afrique de UPEACE
- Dr. Mary King, Professeur d'Etudes sur la Paix et les Conflits, UPEACE
- Ms. Erin McCandless, Officier d'Affaires civiles, Sinoe County, Mission des Nations-Unies au Libéria (UNMIL) et Editeur Exécutif de la Revue *Peacebuilding and Development*.
- Dr. Abdul Karim Bangura, Professeur, School of International Service, International Peace and Conflict Resolution Division, Center for Global Peace, American University.

Les participants à l'atelier viennent de 17 pays africains dont l'Afrique du Sud, l'Ethiopie, l'Ouganda, le Cameroun, l'Ile Maurice, la République Démocratique du Congo, la Tanzanie, la Côte d'Ivoire, le Kenya, le Soudan, le Rwanda, le Libéria, le Nigeria, le Togo, le Sénégal, le Ghana et la Sierra Leone. D'autres participants viennent des Etats Unis, de la Suisse et du Royaume-Uni.

Les autres partenaires sont le South-North Center for Peace Building and Development, the American University Center for Global Peace in Washington, D.C., et le Centre de recherche pour le développement international (CRDI).

Une conférence de presse sera organisée le Mercredi 26 octobre 2005 à 16 heures à l'Hôtel Novotel. Les organisateurs et les participants seront à votre disposition pour répondre à vos questions.

Pour plus d'informations, contactez:

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**APPENDIX III: WORKSHOP PARTICIPANTS*****Peace Research Capacity-Building Workshop******Dakar, Senegal, 23–26 October 2005***

Contributor	Affiliation	Country
<b>Bobuin John Gemandze</b>	University of Buea	Cameroon
<b>Sandy Campbell</b>	International Development Research Centre	Canada
<b>Brigitte Karekezi Umuteteli</b>	United Nations Operation in Côte d'Ivoire	Côte d'Ivoire
<b>Affoue Pauline Yao</b>	Femmes Côte d'Ivoire Expérience	Côte d'Ivoire
<b>Augustin Chabwine Chiza</b>	Université Catholique de Bukavu	Democratic Republic of Congo
<b>Philippe Liondjo</b>	UPEACE	Demoractic Republic of Congo
<b>Emebet Mulugeta</b>	Addis Ababa University	Ethiopia
<b>Constant Gnacadja</b>	West Africa Network for Peacebuilding	Ghana
<b>Jennifer Wanjiku Khamasi</b>	Moi University	Kenya
<b>Anita Ndoti Kiamba</b>	University of Nairobi	Kenya
<b>Robert Mudida</b>	University of Nairobi	Kenya
<b>George O. Odhiambo</b>	Maseno University	Kenya
<b>Beatrice Onsarigo</b>	Egerton University	Kenya
<b>Christel Leung K. Chong</b>	University of Mauritius	Mauritius
<b>Isaac Owolabi Babalola</b>	University of Ibadan	Nigeria
<b>Audu Nanven Gambo</b>	University of Jos	Nigeria
<b>Lanre Obafemi</b>	Institute for Peace and Conflict Resolution	Nigeria
<b>Diamond Preye Ogidi</b>	Niger State College of Education and Africa Strategic and Peace Research Group	Nigeria
<b>A. A. Olowu</b>	Obafemi Awolowo University	Nigeria
<b>Catherine Oluwatoyin Chovwen</b>	University of Ibadan	Nigeria
<b>Lydia Umar</b>	Gender Action Team	Nigeria
<b>Oswald Rudakemwa</b>	National University of Rwanda	Rwanda
<b>Aminata Dièye</b>	Femmes Africa Solidarité	Senegal
<b>Carrie Marias</b>	United Nations Educational, Scientific and Cultural Organization	Senegal
<b>Algashim Omar Jah</b>	Milton Margai College of Education and Technology	Sierra Leone
<b>Lansana Kormoh</b>	University of Sierra Leone	Sierra Leone
<b>Cheryl Hendricks</b>	Institute for Security Studies	South Africa
<b>Lynette Snodgrass</b>	Nelson Mandela Metropolitan University	South Africa
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‘Research and education on peace form essential components of any strategy for promoting peace and security. Because the challenges for peace and security continuously change, the knowledge required for comprehension and response to the persistence of violent conflict demands clear-sighted research. . . . [M]uch of the basic research needed to inform the achieving and building of peace in the contemporary period is yet to be done. . . . Research is often weakest where it is most needed. . . .

‘African and other viewpoints both stand to benefit from more discourse and colloquy of African debates and research. To be illuminating and reliable, peace research must reflect the realities of Africa, yet it must also address a number of limitations in theory and practice. . . .

‘Significant gaps in knowledge must be filled. For example, what really accounts for the successes or failures of certain policy options aimed at long-term peace-building? Why has the global normative order persisted in tolerating sexual violence against women and girls? Such deficits of knowledge present a profound challenge to intellectual and policy communities. As a consensus forms across Africa around the need to nourish cultures of peace, the continent’s 800 universities are critical to grounding this trend through their curricula and research. Although peace and conflict studies is a relatively new field in Africa, more than two dozen peace research institutes already exist. They hold the possibility of constituting the core of a continental movement for the invigoration and institutionalisation of peace research’.

— Mary E. King and Ebrima Sall, Editors

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